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# **Mass Media and Community Development**

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Communication is a well-planned process. It is important to have premeditated programmes full of planned strategies. Communicator or sender is the focal point of this process. Every person stays within the bounds of social bonds, cultural customs and trust and it became the habit of their lives. It is the duty of the communicator that when someone sends a message, it should not destroy someone's social and cultural belief. Culture continues to be transferred from generation to generation. Man is valuable only through culture. The communication process has an effective exchange of ideas, perceptions, knowledge, beliefs, values and emotions between two or more people. People try to bring changes in their thoughts, beliefs and behaviour through communication. It is a good way of community development also.

Community development means that it is a movement that aims to provide a higher standard of living for the whole community. The motivation force should come from the community and this should be the cooperation of the public at all times. Community development is a programme in which initiatives were taken by the community to achieve the goal and the public support. The main purpose of this movement is not to restrict the interest of any particular class but to raise the standard of living of the entire community.

Raina states that "Community development is an integrated program that deals with all aspects of rural life and gives importance to religion, caste, social and economic inequalities, as applicable to the entire rural community." Thus, the community development is an integrated system through which efforts are made for the overall development of rural life. The base of this is public participation and local resources. Community development emphasized on the improvement of education, training, health, cottage industries, agricultural communication and society and on the other hand it also brings the changes in the view and interest of the villagers. A community development can be said to be a method of social and economic rebuilding and self-reliance that includes social, economic and cultural characteristics.

The present paper "Mass Media and Community Development" is an attempt to analyse the role of mass media in the development of the tribal community.

The main objectives of this study are:

1. To study the importance of various mode of communication.
2. To study the literacy level of tribes.
3. To examine the availability of various mode of communication in the Tribal Sub Plan of area.
4. To give the suggestions for the development of tribes.



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Tribal community is characterized by social and economic backwardness, inaccessibility to various services that are being provided by the government in the predominant reason for their backwardness. According to (Shrivastava, 1986), (Shrivastava LRN, 1992), Development of Curriculum for Tribal Students in Chaudhary, Buddhadeb (ed.) Tribal Transformation in India, Vol. 4, Education and Literacy Programmes, Inter-India Publications, New Delhi, every tribal community has its own identity and unique characteristics of culture and traditions. Due to this, the tribal community always remained in isolation. This situation leads to a poor living condition which is the main threat to their survival. The Lokur Committee (1965) appointed by government of India for the study of tribals has also identified the characteristics such as: presence of primitive traits, distinctive culture, and shyness of contact with the other communities, geographical isolation and backwardness in social and economic condition. The constitution (article 342) has made provisions for their development. Accordingly, the government is making several attempts to improve the quality of life.

Over the centuries people of the tribal community have lived in dense forests and in remote areas where the common people are very difficult to reach. This is the reason that there is lack of communication media. In today's environment communication is very important in the development of any area. The community which lacks the communication medium like television, newspaper, radio and telephones, the growth automatically becomes slow. Although for some years the development of communication has been very fast in tribal areas but it is not enough.

In a developing country like India, the medium of mediocrity have their special significance and contribution. The traditional media of communication is the medium of communication which contains the tradition, culture and value of society. This traditional medium is the gift of the rural culture whose originality and reliability is inexhaustible. It is near to rural masses and through this the evils of rural life overcome. In traditional media, puppet, dance, statue, paintings and architecture are visual medium and folk songs, folk stories and conventional instruments such as conch, toll, manjira, flute, etc comes under the audio medium of traditional media. Thus puppet dance, ramlila, swang, theatre, folk drama are playing a successful role under the traditional visual-audio medium of mass media.

The invention of printing in the world was a revolutionary phenomenon. The printing was invented in German by Gutenberg in 1566. The first printing press in India came to Goa in 1556. This medium is computed as the most comprehensive and attractive medium in mass media. This medium is more reliable



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and ancient. It consists of daily newspapers, weekly newsletters, magazines, house journals, books and pamphlets. According to TR Shrinivasan's book "The Press and The Public" many miracles can be seen in the modern age but the greatest miracle in my understanding is the modern newspaper. It is not only a miracle but also a creator of many miracles. It makes and distorts the things. It can build the nation's power or eliminate it. It is the dust around which the whole world revolves. It has achieved central status in modern life. Today it is certainly the age of newspaper and the immediate future also does not look different from this. A Newspaper is a powerful and popular tool of public opinion. It is a powerful tool for public education and public awakening.

Print media like signboard, billboard etc are popularly used today in tribal areas. In traditional media system communication are done mainly through human means to spread some events and news. Mobile communication, internet and social media also utilized by people to communicate the message. Modern public address system is rapidly replacing traditional means for an announcement. Instead of erecting plain stone to commemorate some important event of an old people, nowadays inscription are used in memorial stone. Blowing of the horn is very rare which was very important to announce or proclaim autumn seasons. However, the tradition remains the same even though its practice is not very regular.

## Review of Literature

Rangnath (1976) described folk media as being intimate with the masses, rich in variety, readily available at low cost, relished by different age group and by both sexes, theme carriers traditionally and having greater potential for persuasive communication, face to face communication and instant feedback. Dissanayake (1977) stated that traditional media employ the idiom of the people and the symbol which are readily intelligible to them, reach a part of the population that is impervious to the influence of mass media and demand active participation in the process of communication. Murthy (1994) found that folk arts are playing a meaningful role in rural areas, in educating the rural people about the consequences of social evil like alcoholism, illiteracy, population explosion, untouchability, superstition, communalism, malnutrition and in sanitation, dowry, sati pratha and so on. Vidyarthi and Rai (1976) described that weekly market play an important role in the life of the tribal people. The tribal market brings together people from the different ethnic group for not only economic but also secular and religious activities in the tribal region. They further found that the impact of the weekly market on their traditional life has shown an attitude of accepting innovation. The market is the most powerful channel of communication in the tribal region.



Narula (2006) says that a livelihood approach recognizes communication and information as essential components of the development process, to empower poor communities and inform development agencies and policymakers alike and for linking and informing decision-making process at every level. She further accepts that mass media or information and communication systems are rarely well integrated into development strategies and programmers for livelihoods. Thus it can be said that mass media are integral stakeholders in the process of development but they are expected to contribute more positively and determinedly.

The study is based on the tribal community and for this Tribal Sub Plan area is selected for the study. It covers Banswara, Dungarpur, Udaipur, Chittorgarh and Sirohi districts of the southern part of Rajasthan.

## Means of Media in Tribal Sub Plan Area

The means of media available in Tribal Sub Plan area is presented in the table 1:

**Table 1**

### Distribution of Households having Means of Media

Sr.	Districts	Radio/Transistor		Television		Computer
		2001	2011	2001	2011	2011
1	Banswara	18.47	6.49	11.15	13.30	4.11
2	Chittorgarh	31.81	12.16	23.65	36.70	5.07
3	Dungarpur	20.78	5.63	11.08	16.40	4.14
4	Sirohi	35.36	11.28	29.95	32.23	5.09
5	Udaipur	26.85	14.02	23.46	29.18	7.85
	<b>TSP Area</b>	<b>26.69</b>	<b>10.51</b>	<b>20.38</b>	<b>25.64</b>	<b>5.69</b>
	<b>Rajasthan</b>	<b>34.33</b>	<b>16.17</b>	<b>28.10</b>	<b>37.58</b>	<b>6.91</b>



The table 1 elaborates that radio and transistor were the popular means of media in Tribal Sub Plan area of Rajasthan with 26.69 percent during the period 2001 while the percentage of households having television was only 20.38 percent. As the technology develops and modernization started in the tribal area, the availability of radio and transistor decreases to 10.51 percent while the percentage of households having television increases to 25.64 percent.

It is also seen from the table 1 that people were not aware of computers and laptops during 2001 but in 2011, 5.69 percent of households were holding computers and using the internet. The highest percentage of households having radio and transistor is 14.02 percent found in Udaipur district while the highest percentage of households having television with 36.70 percent found in Chittorgarh district. It is also surprised to see that only 7.85 percent in Udaipur district are using computers.

## Communication in Tribal Sub Plan Area

The communication in Tribal Sub Plan area is shown in the table 2:

**Table 2**

### Distribution of Households Using Telephone

Sr.	Districts	2001	2011
1	Banswara	25.04	37.42
2	Chittorgarh	18.66	44.73
3	Dungarpur	19.13	46.54
4	Sirohi	20.78	39.92
5	Udaipur	26.63	37.48
	<b>TSP Area</b>	<b>22.52</b>	<b>40.06</b>
	<b>Rajasthan</b>	<b>23.37</b>	<b>34.80</b>



The table 2 presents that 22.52 percent of households was using the telephone during 2001 but in 2011 it increased to 40.06 percent. In 2011, mobile phones were also included in the telephone the highest percentage of households using telephone was 26.63 percent in Udaipur district during the period 2001. It was followed by Banswara, Sirohi, Dungarpur and Chittorgarh districts with 25.04 percent, 20.78 percent, 19.13 percent and 18.66 percent respectively. While in 2011, the highest percentage of households using the telephone and mobile phones was 46.54 percent in Dungarpur district. It was followed by Chittorgarh, Sirohi, Udaipur and Banswara with 44.33 percent, 39.92 percent, 37.48 percent and 37.42 percent respectively.

## Literacy and Tribal Sub Plan Area

Literacy is one of the most basic parameters for the success of the democratic system of governance. But in Rajasthan education statistics depicts a very poor situation, particularly in terms of providing primary education to tribals. The literacy rate among the tribals of Tribal Sub Plan area is shown in table 3:

**Table 3**

**Literacy Rate among tribals (2011)**

Sr.	Districts	Total	Male	Female
1	Banswara	57.2	70.8	43.5
2	Chittorgarh	62.5	77.7	46.9
3	Dungarpur	60.8	74.7	46.9
4	Sirohi	56.0	71.1	40.1
5	Udaipur	62.7	75.9	49.1
	<b>Rajasthan</b>	<b>67.1</b>	<b>80.5</b>	<b>52.7</b>

Source: Census of India, 2011



Table 3 shows that the total literacy rate in Rajasthan is 67.1 which is high in comparison to the Tribal Sub Plan area. The highest literacy rate (62.7) is found in Udaipur district and the lowest (56.0) is found in Sirohi district. The female literacy rate is also very low in comparison to male literacy rate in the Tribal Sub Plan area in Rajasthan.

The Government of India advocated a policy, which could combine the welfare and socio-economic elevation of the tribes. With the adoption of the constitution, the promotion of education of tribes has become a special responsibility of the Governments. The framers of our Constitution have given certain special facilities and securities to the tribes. These facilities and securities provide some protective discrimination against the tribes against the non-tribes. The creation of scheduled areas for tribe's performance in admissions to educational institutions and public services and the provision of incentives for education are some of the mechanisms visualized to fulfill the constitutional directions. Besides the Constitutional provisions, the main bases of educational policy in India are several commissions and committees appointed from time to time to suggest reforms in the educational system so as to meet adequately the emerging educational needs and demands of the country.

Thus literacy is fundamental to the success of any community. Efforts are being made to universalize elementary education in Rajasthan through community workshop. Programmes like Sarv Shiksha Abhiyan are attempting to provide an opportunity for improving human capabilities to all children through the provision of community-owned quality education in a mission mode.

### **Development of Tribal Sub Plan Area**

To study the community development of tribals, four dimensions related to agriculture development index, human resource development index, industrial development index and infrastructure development index has been constructed and presented in table 4 and 5:





**Table 4**

**Development Index (2001)**

Sr	Districts	Agriculture Development Index	Human Resource Development Index	Industrial Development Index	Infrastructure Development Index	Overall Development Index
1	Banswara	.220	.177	.646	.382	.309
2	Chittorgarh	.961	.462	.802	.590	.524
3	Dungarpur	.080	.158	.255	.300	.180
4	Sirohi	.200	.205	.750	.341	.329
5	Udaipur	.236	.780	.486	.172	.853

**Table 5**

**Development Index (2011)**

Sr.	Districts	Agriculture Development Index	Human Resource Development Index	Industrial Development Index	Infrastructure Development Index	Overall Development Index
1	Banswara	.154	.517	.483	.653	.136
2	Chittorgarh	.765	.478	.813	.752	.061
3	Dungarpur	.002	.500	.183	.481	.166
4	Sirohi	.262	.155	.939	.375	.089
5	Udaipur	.112	.988	.774	.676	.362



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Tables 4 and 5 show the overall development of the tribal area of Rajasthan. The highest development was found in Udaipur district for both time period with 0.853 and 0.362 index values respectively. The table shows that the index value for all the districts was decreased in 2011. Despite the protection given to them, the scheduled tribes are considered as the weakest and the most backward sections of our society. This view is based on the common socio-economic and socio-demographic factor like illiteracy, poverty, lack of communication etc.

## Conclusion

The immediate task is to improve the quality of the programmes and make them relevant for the common men. The programme must reflect the social awareness and concerns with regard to specific groups like tribals, women, linguistic and religious minorities. Credibility, social commitment and professional excellence have to be brought about in programming.

The Indian society at the grassroots level is a complex system of socio-economic, cultural, religious and ideological pluralism. Besides traditional media, the only hope of bringing awareness to rural and tribal folk about national development programmes seems to lie on the audio media i.e. radio. The traditional media along with radio have continued to play a meaningful role in rural areas in educating the rural people about the consequences of social evils like alcoholism, illiteracy, untouchability, superstitions, communalism, population explosion, malnutrition, insanitation, dowry and many social prejudices. It can be noted that the very modernity which has been considered as one of the causes for the decline of the use of traditional media or the traditional performing arts, is in some cases, partly or wholly, responsible for reviewing, revitalizing, preserving and disseminating the traditional media.



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