



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

IMPORTANCE OF SOCIAL MEDIA IN TRIBAL DEVELOPMENT: A STUDY OF KORAGA TRIBE IN UDUPI DISTRICT, KARNATAKA

Dr Duggappa Kajekar, Associate Professor of Sociology, Govt First Grade College and Center for Post Graduate Studies Thenkanidiyur, Udupi, Karnataka

India is a country of multi-racial stock. The tribal communities of India represent an important social category of Indian social structure. Different types of groups occupy different parts of India having their own cultural characteristics and levels of development. A number of groups are still referred to as tribes, primitives, Adivasis, Vanavasis and soon. The tribal population in Karnataka according to the 2011 census was 42, 48,987. At present India has the second largest tribal population in the world next only to Africa.

Koragas fall under proto Dravidian sect of the Coastal Karnataka, having unique folk dance, unique drum beatings which is very magical charming, powerful and belief is that drumming (Kaddayi) sounds can eradicate any evil force. The drum beating itself drive away the bad spirits and safeguard the forest ecology and brings up bumper crops. Koraga's drums and music have empowered with special shamanic healing power and very powerful than the hymns of greater tradition.

The Drum beating, the society accepts and receives as the community responsibility of Koragas, which is called 'Ajal' (A word rooted from Koraga language which means 'Responsibility'). Koraga tribe has its own language. According to UNESCO's Atlas - World's one of the Languages in Danger, or at risk of extinction is Koraga language. Koraga language is nearest to Tulu but cannot be understood by Tuluvas. The world body has listed a total of 196 Indian languages as endangered, including eight in South India, of which five are from Karnataka, including Tulu. UNESCO treats all these languages as 'vulnerable'. The Koraga population is restricted to West coast region, to be more precise it is from Kundapur (Karnataka) to Kasargod (Kerala) covering the coastal region.

The objective of this research was to analyse the impact Social Media on tribal development in Udupi District with special reference to Koraga tribe. It is also intended to study whether the approach adopted by the planning authority is effective. This will be an analysis of the information collected from Integrated Tribal Developmental Project (ITDP) Udupi District, the NGO named Samagra Grameenashrama at Kaup (Udupi District), Koraga Community leaders and those working with the help of Social Media for the development of Koragas.

- The study focuses on the socio-cultural conditions of the Koraga community in Udupi District.
- The study intends to deal with occupational and economic structure of the Koragas in the District.
- To focus on the use and awareness of the social media among people of Koraga tribe.
- To analyse the contribution of different individuals and organizations using the social network for the development of Koragas.

- It also observes the changing status of the Tribe with the advent of Social Media.

The study of impact of social media on the development of Koragas of Udupi district was taken up to understand and document the sociological features of the primitive tribe of the coastal Karnataka and also know how Koraga people are using social media and also their perception behind its usage. Major attempts are made in this study to know the nexus between social media and tribal development. The findings of the study are derived from the discussions based on the data collected and statistical examination of the various sets of data with respect to the association of one another to determine the unique and case specific impact of various variables. Koraga community being a primitive community only one community has a set of unique features. Majority 129 (43%) of them said that to a certain extent social media is playing role in communicating the Government facilities/schemes among Koragas. It is found that 138 (46%) of them said that other caste people are always exploiting Koragas. Marginalised people are having more possibilities of being exploited by their employers and also by people belonging to other castes. It is found that majority 117 (39%) of them denied that usage of social media is increasing in rural areas. It is observed that 126 (42%) of them said that illiteracy is the main reason for low adoption of social media. Majority 198 (66%) of them agree that information and communication technologies for development and e-governance pilot projects have failed to meet their goals in tribal development. Lack of effective planning and also implementation and regular loopholes in administration may be the cause for failure in meeting the goals related to tribal development. Majority 180 (60%) of them said that digital media is used for individual growth and development. After the arrival of internet and also smart phones majority of them are learning lot of things by exploring the topic on internet. Majority 196 (65.33%) of them agree that community mobilization may increase usage of social media. While people in community are made to know about the impact of social media usage they will cultivate interest about it. Majority 218 (72.67%) of them agree that social media has played favorable role in community mobilization. Majority 184 (61.33%) of them did not agree that social media is been used as a major tool by the Government in community development. Majority 187 (62.33%) of them said that social media can contribute for overall development of tribal youth to a maximum extent. Majority 142 (47.33%) of them said that social media sometimes enables youth to make productive use of their time. Majority 191 (63.67%) of them said that social media can be used as a powerful weapon in minimizing social evils to a maximum extent. Majority 173 (57.67%) of them said that social media has played pivotal role in highlighting the loopholes in the functioning of Government to a maximum extent. Majority 146 (48.67%) of them said that social media has prevented exploitation of tribal people to a maximum extent by building rapid awareness. Majority 219 (73%) of them agreed that social media has the ability to increase creative thinking of youth. Majority 212 (70.67%) of them said that social media assists in spreading awareness about injustice happening around the country. Majority 266 (88.67%) of them said that if Government provides short term training on social media for tribal people then this will increase effective usage of social media. Majority 141 (47%) of them did not agree that social media always played a major role in increasing peoples participation in Governments initiatives.

If social media is used effectively in order to increase people's participation in Government initiatives then it will be a boon in good governance. Most of them do not know how to use social media effectively and also how to time productively through social media. If Government plans effectively about enhancing people's participation then pace of societal development also will increase. Majority 154 (51.33%) of them said that social media hasn't bridged the gap between Government and grass root people. Many programmes have failed because of lack of proper chain of distribution.

Social media is not used as a powerful tool by concerned authorities in implementing programmes. Due to advanced technology and other reasons social media is yet to fulfill the above cause. Majority 217 (72.33%) of them agreed that social media is used to spread hatred and false propaganda. In majority of the cases which are highlighted in the media, social media is being used to spread hatred and also spoil the harmony of the community by igniting the sparks of violence. Most of the news go viral on social media and people before judging the originality of the incident share it in order to spread it and create disturbances thus spoiling communal harmony. Majority 151 (50.33%) of them agree that social media has made tribal people to be organised. Social media makes tribal people to develop a sense of belongingness and also makes them to be aware of their rights and also gives them a platform for sharing their views on developmental issues and also about the happenings in their community. Majority 156 (52%) of them said that they are aware about groups in social media which includes only their community.

Majority 213 (71%) of them said that social media helps them to deeply understand topic under discussion. Majority 219 (73%) of them said that social media helped them to increase their knowledge. 153 (51%) of them did not agree that social media helps in spreading their community culture (Koraga culture). Majority 183 (61%) of them said that social media helps in upliftment or modernisation in their community. 153 (51%) of them said that social media is not playing proactive role in women empowerment among Koraga community. Majority 204 (68%) of them said that social media is playing proactive role in strengthening Koraga association to a greater extent. Majority 156 (52%) of them did not agree that social media is playing pivotal role in making Koraga community people aware about self employment schemes. Majority 168 (56%) of them did not agree that social media is playing pivotal role in making Koraga community people to know about health related schemes. Majority 174 (58%) of them did not agree that social media is playing pivotal role in making Koraga community people to know about Makkala Mane (School for Koraga Children). Majority 177 (59%) of them said that social media did not help in overall development of their community members. Majority 243 (81%) of them said that social network is important for their community development.

In majority of the cases which are highlighted in the study, social media is being used to spread hatred and also spoil the harmony of the community by igniting the sparks of violence. Most of the news goes viral on social media and people before judging the originality of the incident share it in order to spread it and create disturbances thus spoiling communal harmony. Social media is also used to blackmail and spoil the character of a particular person who doesn't fulfill the demands of another person or a group. Koragas are neither helped much nor developed to a large extent with the help of social media.

Refertences:

Iyer, Anantha Krishna K., 1931, The Mysore Tribes and Castes, Bangalore, Government Press.

□

Bharadwaj (1979), Problems of Scheduled Castes and Scheduled Tribes in India', New Delhi: Light and Life publications.

Chaurasia B. P. (ed.), (1990), „Scheduled Castes and Scheduled Tribes in India', Allahabad, Chug Publications.

Gurikara Shreedhara P.(1996), Social Change among Malekudiyas in Dakshina Kannada District', unpublished Doctoral Thesis, Mangalore University

Havanur L. G. (1975), „Report of the second Backward Class commission', Volume II, Bangalore, Govt. Press

Karnataka State Gazetteer- South Canara District, (1973), Delhi; Mittal Publications.

Kirpal, Viney (1978), Higher Education for the Scheduled Cases and the Tribes' , Economic and Political Weekly, 13 (4&5)

Pais Richard, (1994), „Education and Social Mobility among the Scheduled Castes“ , Samaja Shodhana, Journal of Mangalore Sociology Association, Vol 3, No.1

Peer, Mohammed, et .al., 1994, Social, Economic and educational Conditions of Koragas - An Action Plan, (A Project Report submitted to the Zilla Parishad, Dakshina Kannada District) Department of Sociology, Mangalore University

Rao Ravindranath Y. (2003), 'Kudbis of South India', Mangalore, Mangala Publications

Singh Anil Kumar (1982), Economics of Tribes and their Transformation', New Delhi, Concept Publishing Company

