



# Mass Media Accessibility, Exposure and Use among the Munda and Oraon Tribes of Jharkhand

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**Abstract:** The Munda and Oraon tribes are the two major tribe of Jharkhand. Oraon are the second and Munda are the third largest tribes of Jharkhand. Oraons are mostly concentrated in districts of Ranchi, Gumla, Lohardaga, Latehar, Palamu, Garhwa, Hazaribagh, Dhanbad, Santhal Pargana and Singhbhum in the state whereas Mundas are mainly concentrated in Ranchi, Lohardaga and Gumla districts of Jharkhand but they are also found in other district of Jharkhand such as Hazaribagh, Chatra, Giridih, Bokaro and East and West Singhbhum, but their number is very few. As per the Census-2011, Oraon population in the state is 1,716,618 consisting 855,210 male and 861,408 females and the literacy rate among the Oraon tribe is 67.0 percent. The total population of Munda is recorded in the Census-2011, 12,29,221 consisting of 6,14,199 male and 6,15,022 females and the literacy rate among the Munda tribe is 52.47 percent. The sex ratio among Munda and Oraon tribes of Jharkhand is 1001 and 1007 respectively as per the Census of 2011. The data on Munda and Oraon tribes given by 2011 census suggests that among Munda literacy rate is 62.6 percent and among Oraon 67.0 percent. The present study attempts to examine the mass media accessibility, exposure and usage among the Munda and Oraon tribes from ethnographic point of view, inhabiting in the state of Jharkhand. The researcher found that during the study that in spite of tremendous growth in the number of newspapers and periodicals in the Jharkhand after its formation, newspapers and magazines as a medium of communication in both the communities cannot be claimed to be very effective. This is because of inaccessibility and illiteracy among the Munda and Oraon population but the penetration of mass media such as radio, television, cinema, mobile phone, and social media are playing a prominent role in disseminating information, education and fulfilling entertainment needs of the tribal people. Both the tribal communities have already entered into information age by embracing various mass media and have become part of information society. They are no longer remaining in isolation but gradually become part of the mainstream of society.

**Key words:** Scheduled Tribe, Oraon Tribe, Munda tribe, Mass Media, Accessibility, usage, Adivasi, Ranchi Region, Jharkhand

## INTRODUCTION

The present study attempts to investigate the mass media accessibility, exposure and usage among the Munda and Oraon tribes from ethnographic point of view, inhabiting in the Ranchi district of Jharkhand. It first provides an overview of various kinds of mass communication channels with special reference to Jharkhand and then deals with their accessibility, exposure, and usage among the Munda and Oraon tribes. The data obtained mostly from the interviews and observations. The field work was conducted in two phase from November-March, 2019-2020 and then from January-May 2021. During field work the researcher stayed in the villages and met the tribal people and took an interview with them.

Mass media serve several function in the society but according to McQuail (1994, p. 79) the main functions of mass media in society are information, correlation, continuity, entertainment, and mobilization. The modern mass media delivers information to a large number of populations in a short duration time and with low cost. Acknowledging the potentialities of the mass media, the government as well as other institutions are using mass media for creating awareness among the people and dissemination of information. The tribal people inhabit in about 15 percent of the country's areas and they are an integral part of Indian society. The majority of tribal people inhabit mostly in isolated villages. In the state of Jharkhand 91.7 percent of tribal people reside in villages. There are thirty-two different tribal groups residing in state and five numerically larger tribes of Jharkhand are Santhal (31.86%), Oraon (19.85%), Munda (14.21%), Ho (10.73%) and Kharwar (2.88%). In order to communicate, inform as well as to educate tribal population of the state and central government use different mass media such as traditional folk media, Radio, Television, Cinema, Newspapers, Magazine and Social media. In the modern society mass media have become an essential part of human being and it plays a dominant role in everyone's day to day life. It influences every individuals and communities in many ways. Today each individual and society is exposed to some or the other mass media and the tribal communities are also of no exception. The present study is an attempt to examine the mass media accessibility, exposure and usage among the two tribal communities i.e. Munda and Oraon tribes of Jharkhand.

## AIM OF THE STUDY

The main aim of the study is to examine the mass media accessibility, exposure and usage among the Munda and Oraon tribes from ethnographic point of view, inhabiting in the Ranchi district of Jharkhand. The rationale for selecting these two tribes is that these tribes are numerically largest groups of tribes in Jharkhand and they are the more advanced tribes in terms of social, political and economic as compared to the other tribal groups of Jharkhand. Farther, they have adapted to the changes that have come about in the course of time due to modernization.

## OBJECTIVES OF THE STUDY

The objectives of the study are to:

- find out the mass media accessibility and exposure among the Munda and Oraon tribe of Ranchi district of Jharkhand
- examine the usage of mass media among the Munda and Oraon tribe and
- role of mass media among the Munda and Oraon tribe of Ranchi district of Jharkhand.

## METHODOLOGY

The aim of the study is to examine the mass media accessibility, exposure and usage among the Munda and Oraon tribe of Ranchi district of Jharkhand. Concerning the nature of the study and objectives, ethnography approach is adopted. Ethnography is the study of social interaction and culture groups, whether these groups are defined as societies, communities, organizations or teams. The central aim of ethnography is to provide rich, holistic insights into peoples' world views and actions, as well as the nature of the location they inhabit (Hughes, 1992). Therefore, for investigation of the research objectives, the researcher adopted ethnography approach so that he could get holistic insights into tribal's world views and actions regarding their use of mass media.

## THE TOOLS FOR STUDY

M. Angrosino (2007) has emphasized on three tools for data collection in ethnographic study: observation, interviewing and archival research. For this study data was collected from both primary and secondary sources. For the collection of secondary data the researcher has made use of archival research and for primary data the researcher has made use of mainly two tools observation and in-depth interview.

### PROCESS OF OBSERVATION AND IN-DEPTH INTERVIEW

As already pointed out ethnographic method is essentially based upon field observation and in-depth interview so the researcher stayed among the Munda and Oraon communities. Staying in the village helped the researcher to establish a good rapport and it also enabled the researcher to meet with the people face-to-face contact and be familiar with the way both the community lives and use mass media.

Learning about any community and their way of life require asking endless questions. For this one is required to depend upon some people for most of the information. Such people are called *informants*. Informants are people who are active in village affairs, who have firsthand knowledge about the community and who knows what is going on in the community. They are permanent residents of the village. Informants were selected through snowball sampling technique. According to (Taylor & Bogdan, 1984) the easiest way to *build a pool of informants is 'snowballing': getting to know some informants and having them introduce [me] to others*. The researcher used this technique for selecting the informants for the research work. The researcher used this technique because it allows identifying or selecting the right or suitable sample that are thorough with the tribal culture, folk media tradition and practices as well as the objects under study. Further, this sampling method is most appropriate because the recruiting process of sample can be stopped once the researcher is satisfied with the sample size or thinks has gathered enough data to analyse and can draw conclusion.

During the field work the researcher interviewed some of the *informants* and through these interviews detail information on the various aspects of Munda and Oraon tribe as well as the use and importance of mass media among the community was recorded. All the interviews were taken down on device and were analyzed afterwards. The data collected from the *informants* helped the researcher to substantiate and standardize information collected through participant observation.

### DATA ANALYSIS AND PRESENTATION

Reeves, Peller, Godman & Kitto (2013) suggest that there are three methods of data analysis in ethnographic approach: description, analysis and interpretation. As the research study is based upon an ethnographic approach therefore, the researcher used all three methods for data analysis.

### SELECTION OF TRIBES

As per details in the Jharkhand state of government's website, the number of individual communities notified as tribal groups are thirty-two and of these nine is declared as Primitive tribal groups (PTG). Out of thirty-two notified tribes, Santhal is the largest tribe (34 percent), the Oraon or *Kurukh* is the second largest tribe (19.6 percent) and Munda are the third largest tribe (14.8 percent) of Jharkhand. The rationale for selecting these two tribes is that these tribes are numerically largest groups of tribes in Jharkhand as well as they are more advanced tribes in terms of social, political educational and economic as compared to the other tribal groups. Further, they have adapted to the modern way of living in the course of time. The selection has been made primarily on the basis of degree of modernizing forces operating among Munda and Oraon tribes. Thus the Munda and Oraon tribes are selected for the present study.

## SELECTION OF VILLAGES

The researcher has carried out this research close to the town in which researcher has spent almost more than fifteen years. The researcher is quite familiar with the local area, customs, language, and way of life of tribal people. The researcher has visited surrounding villages many times therefore, felt that research findings would be more accurate and offer greater insights of understanding more than any other area. Through different sources and personal visit to the area the researcher gathered information about Hahap and Lodhma villages and after much thought the researcher decided that these villages could be suitable for field study.

The researcher selected Hahap and Lodhma village due to following reason:

- Both the villages come under Namkum (Community development block) of Ranchi district, Jharkhand and is situated within a distance of 15 to 25 km from the sub-district headquarter Namkum and 27 km away from the district headquarter Ranchi.
- Both the village having more than 75 percent of tribal population.
- Majority of Munda population stay in Hahap village and Oraon stay in the Lodhma village but there are few Schedule castes and other caste also stays in both the villages.
- Both the villages have heterogeneous communities in terms of religion, ethnicity, language, cultural practices etc.
- Both the village are well connected with the State Highway-01

## FINDINGS FORM THE FIELD STUDY

### NEWSPAPERS AND MAGAZINE

After the Jharkhand's formation, (15 November 2000) there is a tremendous growth in the number of newspapers and periodicals in the state. According to the Registrar of Newspapers for India (RNI), the total number of registered newspapers and periodicals in Jharkhand as on 31<sup>st</sup> March 2021 is 613 of which 152 dailies, 1 bi/tri-weekly, 150 weeklies, 72 fortnightlies, 166 monthlies, 49 quarterlies, 4 annual, and 19 of other periodicities. They have a total circulation of 57,79,633 copies per publishing day. In the state of Jharkhand, language-wise the largest number of newspaper is published in Hindi with 38,38,833 copies followed by Urdu with 14,33,614 and English with 3,43,722 copies per publishing day.

With the formation of state many media barons started editions of their newspapers in Jharkhand such as *Hindustan Times*, *Dainik Jagran*, *Telegraph*, *The times of India*, etc. They now compete to give better coverage of tribal as well as non-tribal issues to survive in the market and to increase their circulation (Lal, 2007). Some of the most widely circulating Hindi language newspapers in Jharkhand include *Prabhat Khabar*, *Hindustan*, *Dainik Jagran*, *Dainik Bhaskar* and *Ranchi Express*. *The Times of India*, *Hindustan Times*, *The Economics Times* and *The Indian Express* are leading English newspapers in Jharkhand. Hindi Newspaper has wider circulation in Jharkhand and has multiple editions whereas English Newspapers are mostly read in urban cities.

### ACCESS AND USE OF NEWSPAPERS AND MAGAZINE

As far as newspaper access and use is concerned among the two selected tribes of Jharkhand, from the interviews the researcher came to know that in the Hahap village, the large majority of the Munda community does not read newspapers regularly. Since the village is located in a remote and isolated area newspapers do not reach in the village. There are only five or six families who get the newspapers from the town regularly and others buy occasionally. Those who buy regularly are mostly shopkeepers who run either a small tea shop or provision shop. Many young people read newspapers regularly and they read the newspaper either in the tea shop or provision shop and others read occasionally. Those who are occasional readers said that they read newspaper only when something important is happening or if any news

concerning to their village is reported in the newspaper. Hahap village was adopted under the Centre's *Sansad Adarsh Gram Yojana*, therefore, occasionally some news items come in the newspaper. The most popularly read newspapers in the village are *Prabhat Khabar*, *Hindustan* and *Dainik Jagran*. With regard to books and magazines reading the researcher found that it is virtually non-existent in the village.

Among the Oraon community in Lodhma village, the researcher discovered from the interviews that newspapers are available in the village and are read regularly by majority of the Oraon tribe nearly every day. Only few Oraons read newspaper occasionally. Further, from the interviews the researcher found that only some families subscribe to newspapers and others purchase newspapers at irregular intervals. Those who purchase newspapers regularly are either government employees or private job employees. However, majority of Oraons those who said read newspaper regularly they read newspaper either in the village tea shop, provision shop or in the friend's house. Newspapers read in the village are *Prabhat Khabar*, *Hindustan* and *Dainik Jagran*. As far as magazine reading is concerned, students those who are preparing for any competitive exam only read some magazines. Some of the magazines which they read include, *Yojana*, *Pratyogita Darpan*, *Bihar* and *Jharkhand current affairs* etc.

## RADIO

Radio broadcasting started in India in 1927 with the establishment of the Indian Broadcasting Company, a private company. The All India Radio (AIR) officially known as *Akashvani* was established in 1936 and over the years it has become the main source of information, education and entertainment for the masses. It is one of the largest broadcasting networks in the world. When India became independent, All India Radio had only six radio stations and only 18 transmitters (6 medium wave and 12 short wave) but today it has 483 stations (132 regional stations, 92 local ration stations, 253 relay centres and 5 community ratio stations) and 652 transmitters (129 medium wave, 22 short wave, and 501 FM). It covers 99.20 percentages of the population and provides news, music and spoken word programmes to almost the entire population of the country (Prasar Bharati Annual Report, 2019-20).

Talking about Radio in Jharkhand, on 27<sup>th</sup> July, 1957 the second radio station (*Akashvani*) of undivided Bihar was established at the Welfare Center Hall, Main Road, Ranchi. It was inaugurated by the then Chief Minister of Bihar Shri Krishan Singh. Initially, Ranchi radio station used to broadcast only for four hours, from 5 pm to 9 pm. From 6<sup>th</sup> March, 1966 it started a total of nine and a half hours of broadcasting. Even after many years of establishment of Ranchi center, the telecast of regional news did not start from here. The telecast of regional news started from 27<sup>th</sup> July, 1975 after discussion in Parliament. First five minutes then ten minutes telecast used to happen at 6.20 pm. After the formation of Jharkhand, on 15<sup>th</sup> November, 2000, it started telecasting regional news from 7 pm. Since then, broadcasting is done from Ranchi center in the entire state (*Dainik Jagran*, 2020).

Ranchi is the main centre of All India Radio and other centres of All India Radio are located in Bokaro, Chaibasa, Chatra, Daltonganj, Deogarh, Dhanbad, Dumka, Garhwa, Ghatsila, Giridih, Gumla, Hazaribagh, and Jamshedpur. Radio in Jharkhand forms an inevitable part of entertainment as well as recreation. The All India Radio and many other FM channels operating in Jharkhand promote art and culture of Jharkhand and broadcast classical music, folk music and film music. News, current affairs, radio plays, health and family welfare programs, programmes for women and children, farm and home programmes are also broadcast from almost all stations in regional languages and local dialects. At present, apart from Hindi, broadcasting is done from Ranchi and other center in nine languages of Jharkhand.

## USE OF RADIO

In both the villages tribal people regularly listen to film songs, news bulletins, radio jockey talk, jokes, agriculture programme etc. on their mobile phone. From both the study areas, through the interviews the researcher came to know that many families are having radio sets but only few of them are using it. Majority of them access FM Radio through their mobile phones. Further, the researcher observed that many old people have mini radio set and they carry along with them while taking their cows and goats for grazing on fields and hills and listen every day. Radio appears to be the most credible source for local and national information for the tribal people. The purpose of listening to the radio among both the tribes is entertainment, information and awareness. On an average they spend more than three hours per day with some listeners five to six hours per day since radio offers freedom to combine work while listening to it.

## TELEVISION

Television began in India as an experimental educational service on September 15, 1959 in Delhi with a limited transmission of only three days a week for half an hour each. The experiment was regularized in 1965, when *Doordarshan* began beaming signals to homes in and around the Delhi with the daily broadcasts of entertainment, education and information programmes. By 1972-1975 regular television services were extended to Bombay, Srinagar, Amritsar, Pune, Calcutta, Madras and Lucknow. The telecast of the Asian Games, held in New Delhi in 1982 revolutionized Indian television. In the mid-1980s, a second channel was launched in New Delhi and Bombay, and later, on April 1, 1993 Metro entertainment channel was introduced. In the beginning television was part of the All India Radio but from April 1, 1976, it became a separate Department in the Ministry of Information and Broadcasting, and later came under Prasar Bharati (Kumar, 1994, Aggarwal & Gupta, 2001).

While *Doordarshan* was expanding rapidly during the period between 1980 and 1990s throughout the country, several foreign channels like CNN, Star TV and domestic channels like Zee TV and Sun TV started satellite broadcasts in India. The Gulf War and the economic reforms of 1991 gave further impetus to the rapid expansion of the several foreign channels in India. By 2000, more than 40 private cable and satellite channels like Star TV, Zee TV, Sony, CNN, BBC etc. were available in India, including regional-language channels like Sun TV, Eenadu TV, Udaya TV, Raj TV, and Asianet (Singhal & Rogers, 2001, Barathi, Balaji & Meitei, 2011). Several foreign as well as private satellite channels provided an alternative of the *Doordarshan* to Indian families and also have gained immense popularity among the Indian audience due to its impressive package of entertaining programmes. They provide variety of choices for all segments of the audience, including comedy show, talk shows, talent hunt shows, movies, soap operas, game shows, religious programmes, children's programmes etc. There are currently 900 permitted private satellite television channels in India as of February 2021 (Telecom Regulatory Authority of India).

## ACCESS AND USE OF TELEVISION

In general, it was observed by the researcher that television is an important feature of village life. In both the study areas majority of the tribal family own television set with DTH connection. Only very few household do not own television set but they watch television at friends or neighbours home. Therefore the level of exposure of television is very high among both the tribes. The tribes are watching two to three hours at a time if the programme broadcast is a movie or serials of course it depends on the availability of electricity supply. They watch mostly serials, movies, news, talent hunt shows, reality shows, sports and agricultural programmes. Surprisingly in both the study areas religious channels are not being watched on television by the tribal people. The reason they give is that their faith-based programme television do not broadcast. They watch television program just for entertainment and to get relaxed after their hard work. Thus, television is seen primarily as an entertainment medium for majority of the tribal people.

## CINEMA

India's film industry is recognized as one of the largest, most diverse and vibrant film industry in the world. It makes over 1250 feature films and short films every year in over 20 languages and are roughly twice a number as those in America (Stafford, 2006). According to Central Board of Film Certification, it is roughly estimated that a total of about 15 million people watch films daily in India, either at cinema houses or on the cable system or on an online platform. Apart from these, Indian films are extremely popular and its films have wide viewership and fan base throughout South Asia and other countries (Kumar, 1994). Indian cinema has become a part and parcel of everyone's life whether it is a Bollywood or a regional cinema.

The history of Indian cinema dates back to nineteenth century with the screening of the Lumiere Brothers moving pictures in Bombay, on July 7, 1896. But the credit of producing first motion picture in India goes to Dadasaheb Phalke, who made first full length feature film *Rajah Harishchandra* and was released in 1913. This was a silent film but despite being a silent film, it was a commercial success. During the Silent Era over thousand silent films were made in India. Talking films were made during early 1930s. India's first talking film was *Alam Ara* and was produced by Ardeshir Irani. It was released on March 14, 1931 at Majestic Theatre, Bombay. Thereafter, several new production companies emerged and released many films, due to which there was a significant growth in Indian cinema (Kumar, 1994, Barathi, Balaji & Meitei, 2011). Apart from the Hindi film industry or Bollywood there are many regional film industry also and has made its mark in the country. The popularity of some regional films is such that sometimes they bypass Bollywood films in terms of the box office by selling tickets in their home state. The regional cinema are made in their respective languages like Tamil, Telugu, Kannada, Marathi, Bengali, Punjabi, Bhojpuri and even more so. People support their own regional film industry and get connected with the actors, actresses, themes and their culture (Kumar, 1994, Stafford, 2006).

Jharkhand has its own film industry known as Jollywood or Chotanagpur Film Industry. It is considered as one of the youngest regional cinema industry in India (Tehelka Magazine, 2010). Films are made in Hindi, Nagpuri, Santhali, Kurmali, Khortha and other tribal languages. But Santhali and Nagpuri films are very popular among the people of Jharkhand. Although many artists, directors and producers are still struggling for basic resources and financial support for film production but this does not curtail their enthusiasm for making a film (Kannampilly, 2012).

The first ever Nagpuri cinema was *Sona kar Nagpur* which came in 1992 produced and directed by Dhananjay Nath Tiwari. Then in 1995 came another Nagpuri language film named *Preet* directed by Ravi Chaudhary. The music and songs of this film became enormously popular in Jharkhand. Despite popularity of music and songs this move couldn't get success. However, the journey continued and another film *Sajna Anari* was release in 1998 directed by Pravir Ganguli. It grabbed the attention of the audience and brought some success. Other notable Nagpuri cinema include *Guiya No.1* (2001), *Mor Pratigya* (2001), *Hamaar jharkhand* (2004), *Pyaar to Hoe Gelak* (2005), *Jharkhand Kar Chhalia* (2006), and *Baha* (2009). *Baha* was screened in the International Cine Festivals in Germany and America, with this Nigpuri cinema got International recognition. The Nagpuri cinema has completed four decades of its existence, and achieved national as well as international recognition; still it has not achieved respectable status. Further, the industry is still struggling with shortage of funds and absence of cinematic infrastructure (Kumar, Verma, & Sarma, 2021). In order to deal with these issues, the government of Jharkhand has implemented the first Film policy in Jharkhand in 2015. The main objective of the Film policy is to create Jharkhand a centre of film industry, to encourage regional language films, to spread the beauty and tradition of Jharkhand to India and the world through film and provide employment to the youth of Jharkhand (Jharkhand Film Policy 2015). Due to this policy, there has been a lot of development in the film industry and recent years several Hindi films and as well as Nagpuri films have been Shot in the state.

## ACCESS AND USE OF CINEMA

Many tribal population of the study area agree that cinema is the best form of entertainment because it has something for everyone. From both the study areas, majority of the tribal people said they do not go to a theatre to watch cinema. Instead, they prefer to watch cinema on television at home. Some said earlier they used to go to a theatre to watch films but now they have stopped watching cinema on theatre. Instead they download a movie from the Internet and watch on their Smartphone at their convenience. They prefer to watch movies at home on their phones as well as on television. The reason they give for not going to a theatre is that they have no time as well as they are very expensive. Majority of them said they prefer to watch Hindi movies but they also watch Tamil, Telugu and English movies dubbed in Hindi language. Surprisingly, very few only said that they prefer to watch *Nagpuri* cinema. Those who were interviewed majority of them said they spend ten to twelve hours in a week for watching films on their mobile phones and television.

## SOCIAL MEDIA

Social media is an umbrella term and is made up of two different words; media and social. Media is an instrument of communication, just like radio or television, social media would therefore be an instrument of communication but with a social aspect to it. Social media does not only provide information to be broadcasted but also provides a forum for individuals to interact with each other, share information, ideas, opinions etc., and create web content. Social media opens up a whole new world of communication where the user is the focus (Oriedi, 2011). In general, social media is an internet-based form of communication that facilitates the creation and sharing of text and multimedia through virtual networks and communities (Kietzmann, Hermkens, McCarthy, & Silvestre, 2011). Based on the functionality social media can take different forms such as blogs, wikis, micro blogging, podcasts, social networking sites, photo and video sharing sites, instant messaging, virtual worlds, and more.

The latest report released by IMAI KANTAR on 'Internet in India' says that at present there are 692 million active internet users in India and there is a remarkable surge in internet users in rural India. As per the report, till 2022 rural and urban internet users are 351 million with 37 percent penetration and 341 million with 69 percent penetration respectively which is going to be 900 million internet users in India by 2025 led by rural growth. The report further stated that in terms of user cases, Entertainment, Communication and Social media are the top three activities engaged in by internet users across India (Internet and Mobile Association of India report, 2021).

At present, the usage of Social media has become common for many people and millions of people in India are currently using social media. According to a report by The Internet and Mobile Association of India (IAMAI) and Indian Market Research Bureau (IMRB), that there are 143 million users of social media across India and anyone who uses the internet also uses social media, therefore the main reason for embracing internet is social media. The report further stated that social media usage in urban areas witnessed a growth of 35 percent, with 118 million as of April 2015. On the other hand, during the same time period, the social media usage in rural India stood at 25 million, a record 100 percent increase in just one year from 12 million last year. The report further added that most people in India use their mobile phones to access social media (IAMAI-IMRB report 2014).

## SOCIAL MEDIA ACCESS AND USE

From both the study areas, the researcher found that every tribal household have a mobile phone, either normal phones, or Smartphone. Further, the researcher also observed that many tribal youth are having their personal Smartphone, through which they access the Internet. During the interactions, the tribal



youth said they use mobile phone for calling, sending message, to listen to music, watch video clips and movies, play games, and get connected to Internet and other activities. Further, they also revealed that they access Internet and social networking sites to get new information, entertainment and to contact with others. WhatsApp, Facebook, and YouTube are the most frequently used online platform by the tribal youth of both the study areas. They use these online platforms for socializing with friends, exchanging photographs, videos, posting content, messages and chat, watching videos and listening to music etc. From the interviews, it is evident that the social media is a part of tribal youth's daily life.

## DISCUSSION

It was noted by the researcher during the study that in spite of tremendous growth in the number of newspapers and periodicals in the state of Jharkhand after its formation, newspapers and magazines as a medium of communication among the tribal population cannot be claimed to be very effective. But when we compare among Munda and Oraon tribe with regard to use of newspaper and magazine, Oraon tribe have good access of print media and they read newspapers and magazine regularly. The reason for this the researcher found that among the Oraon village literacy rate and family income is high as compare to Munda village. Mostly Munda and Oraon people read the newspapers and magazine for information, entertainment, awareness, pass time and for job preparation.

Radio, television, cinema, mobile phone, social media have penetrated into both the tribal villages and they have been playing a significant role in fulfilling entertainment, education and information needs of the tribal people. Radio, television, mobile phone, social media and cinema are significantly used by both, Munda and Oraon tribes as a source of information, entertainment and relaxation. Most of tribal population in both the study area spend hours of the their daily routine with television, films, social media, mobile phone and the Internet watching serials, movies, music videos, sports and other entertainment programs. The latest information regarding education, health, agriculture, services, product, sports, weather and government policies and activities of the government they come to know from the medium of radio, television and social media. Social media is used most by the tribal youth only. WhatsApp, Facebook, and YouTube are the most frequently used online platform by the tribal youth of both the study areas. Most of the tribal people in both the study areas agree that they are aware of multinational product and services because of the advertisements in the television, radio and social media. For tribal people the owning of the Television, radio, mobile phone do not depend on money or their socio-economic conditions. All most every household have their own television set with DTH connection, radio set and mobile phone.

## CONCLUSION

From the field study among the Munda and Oraon tribes inhabiting in the Ranchi district of Jharkhand clearly reveals that the penetration of mass media such as radio, television, cinema, mobile phone, and social media have been playing a prominent role in disseminating information, education and fulfilling entertainment needs of the tribal population. The Munda and Oroan tribes have access to radio, television, cinema and social media but with regard to newspapers and magazine they have limited access. It can be concluded that because of illiteracy and education they are reluctant to use print media. They are using mass media mostly for education, entertainment and information. The mass media have made them conscious about other communities, their life-style, culture and larger society around them. They have already entered into information age by embracing various mass media and have become part of information society. They are no longer remaining in isolation but gradually become part of the mainstream of society.

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