

**INDIGENOUS COMMUNICATION SYSTEMS IN A
TRIBAL VILLAGE: A STUDY IN CHHATTISGARH**

THESIS

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By

Mayanka Namdeo

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
Master of Science
(Development Communication)
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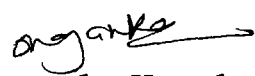
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CERTIFICATE

This is to certify that the thesis entitled "**INDIGENOUS COMMUNICATION SYSTEMS IN A TRIBAL VILLAGE: A STUDY IN CHHATTISGARH**", submitted in partial fulfilment of the requirements for the degree of **Master of Science** with major in **Development Communication** of the college of Post Graduate Studies, G. B. Pant University of Agriculture and Technology, Pantnagar, is a record of bona fide research carried out by **Ms. Mayanka Namdeo, Id. No. 29795**, under my supervision, and no part of the thesis has been submitted for any other degree or diploma.

The assistance and help received during the course of investigation have been duly acknowledged.

O.P. Mishra
31.5.04

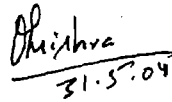
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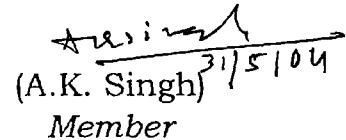
We, the undersigned, members of the advisory committee of **Ms. Mayanka Namdeo, Id. No. 29795**, a candidate for the degree of **Master of Science** with major in **Development Communication**, agree that the thesis entitled "**INDIGENOUS COMMUNICATION SYSTEMS IN A TRIBAL VILLAGE: A STUDY IN CHHATTISGARH**", may be submitted in partial fulfilment of the requirements for the degree.


31.5.04

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INTRODUCTION

*"Gets good counsel before you begin and
when you have decided act promptly"*

1. INTRODUCTION

Science and technology are vital to development. Systematic dissemination of scientific and technical information in small and convenient packages is necessary but not sufficient in making proper use of vital or life giving forces of scientific and technological power. In the past few years, drastic changes have taken place in the field of development communication. With the fall of the old paradigm of development, efforts were made to reassess the situation in search for clues to new paradigm. In the era of new paradigm the knowledge of science is farmed by patterns of moral and ethical values alongwith cultural traditions. It assumes a collective sense of human responsibility and social control. Developing countries like India are having latest method of communication, but their effective utilization by people who are less exposed is doubtful. They are very much attached with their age old tradition, customs and culture so that they do not like to adopt any advancement of science and technology. This is

more in tribal areas which constitute the major portion of Indian indigenous population.

The progress in development process partly depends on the communication inputs and effective communication cannot be made in a cultural vacuum. Therefore, the proper planning of communication system for the development of the nation requires a clear understanding of the cultural norms, beliefs and attitude of people. Among the suggestions for better strategies of research, the term folk media or traditional media often appeared as one of the viable ways of solving present problems in development. Folk media may constitute a part of the Indigenous Communication Systems (ICS), which also includes other communication medium and channels. Further it requires a clear understanding of indigenous communication systems of various societies located in far off places and leading the life of in advancement. The indigenous communication system existed before the arrival of mass media includes local or traditional communication channels such as puppet show, folk drama, story telling, community teahouse, open market, and village meetings. Traditional channels are

available to all and enjoyed by person of different age - groups, generally at a very low cost. Traditional channels serve as an important tool to policy makers and planner to evolve policies for motivating the people in the desired direction and induce social progress as a self developing process in the rural area.

Thus a growing number of scientist and organization showing considerable interest in indigenous communication channels of a village network. The Government of India made deliberate efforts to use and revive the traditional folk media with establishment of Song and Drama Division. Since then, an average of 14000 folk performances a year has been conducted on the community level **(Rangnath, 1976)**. The Directorate of Advertising and Visual Publicity (DAVP) is a multimedia agency, which produces material for macro as well as micro media. The specialized service is being offered in areas of exhibition designing and printing booklets, folders, posters, hoardings, banners etc. The important themes being covered are national integration, communal harmony, health and family welfare, girl child, prevention of drug abuse etc. The traditional and alternate

media are used by the departments such as National Saving Organization, Life Insurance Corporation, Health and family welfare etc (**Joshi, 1999**). In sum, the role of the traditional media in country like ours is of paramount importance in enriching our culture and tradition as these are involve in disseminating information and educating our rural folk. Traditional folk media is an important and useful media where other mass media cannot reach like areas that have no electricity, where equipment cannot be brought inexpensively and where most of the population is illiterate like tribal areas. In Chhattisgarh some of the tribals still living in interior forests and they do not like to come to the outer world and mingle with the modern civilization. Tribal constitute the major portion of Indian indigenous population. They are the original inhabitants of this country. India is the most populous country after China and in tribal population, it is only next to Africa. Bastar is a tribal district where about seventy percent of the total populations are tribals and which constitutes 26.76% of the total tribal population of Chhattisgarh state. The main tribal

groups that are seen in Bastar district are briefly discussed below.

Gonds: Gonds are the largest tribal group in the Chhattisgarh state in terms of population. The main sub castes of gonds are Maria, Muria and Dorla. The main activities of gonds are agriculture, collecting minor forest produce, forging metal goods in cottage industries, fishing, hunting, and other primary sector activities. The Gonds tribals of Bastar have their own "*Ghotul*" system in which the un-married young mature boys and girl live together in separately made huts and copulate. The origin of this *Ghotul* system is related with their goddess "*Lingopan*".

Abhuj- Maria: The Abhuj Maria tribals are one of the main Gonds tribes. The Abhuj-Maria are hill Marias who are virtually living in isolation. They are keeping themselves away from the touch of the outerworld and leading a savage life. Their traditional culture, moral living values and security has not yet been disturbed. The Abhuj- Marias still heavily depend upon hunting and collecting forest produce for their consumption.

Bison- Horn Maria: The Bison Horn Maria is another type of Gonds tribes. Their culture and living ways is almost similar to Abhuj-Marias. The Bison Horn Maria adorns the bison horns during their dancing rituals.

Muria: Murias are another sub-caste of Gonds tribes in Bastar district. The economy of Muria is based on agriculture and collection of the forest produce. There are several totems and several gods of village and tribal sub-groups. Muria have their own superstitions and sorcery practices. There is no functional division of caste ie. barbers, cobblers, weavers or washermen. They prefer "Mahua" (*Madhuca indica*) drinks rather than medicines for their ailments.

Halbaa: Halbaa are one of the developed and rich tribal groups mainly due to the fact that they are land owners and some are land lord also. Halbaa enjoy high "local caste status" amongst the tribal in the state because their costume, dialect and social activities make them different from Gond. The Halbaa consume wine and meat but those who are "Kabeerpanthis" do not consume it.

1.1 Problem statement:-

The folk and traditional media have been used for moral, religious, social and political purposes. The folk media, typical of the tribal and rural life all over the world, is the spontaneous expression of people shaped by them to suit their own needs. The Indigenous Communication Systems embody the people beliefs, their social concepts and perception of their relationship, their social ethics, their philosophy of life and their life pattern. Traditional communication media like folk songs, drama etc. are highly structured and deeply rooted in the socio-cultural mores of the society. Proverbs, riddles, folktales, myths and folk songs have played an important role in the development of society. Village festivals can serve as occasions for political education, specific development issues can be scripted into folk debates and desirable value system can woven into folk drama. Indigenous Communication channels are available in many forms and structure. It serves a variety for selection of most appropriate media for achieving specific communication objective and also wide choice for integrating with the modern media.

The systematic use of Indigenous Communication Systems has been well recognized today in development effort but limited numbers of researches have been conducted on the topic. Keeping this background in mind the present study was designed to explore the Indigenous Communication Systems of Tribal village of Jagdalpur block of Bastar district of Chhattisgarh state with the following specific objectives:-

1. To study the demographic characteristics and resources of village.
2. To study the indigenous communication systems of the village.
3. To suggest communication strategy for development of village.

1.2 Practicle Utility of the study

In India tribals are an important segment of population. They are considered poorest among poor. Most of the tribal communities in the country are living in the remotest corner or in the hilly and forest regions, where

they have poor means of communication. In tribal community primary means of communication still play a vital role in social functioning, maintenance and change.

Keeping aforesaid facts in mind, the present study intends to identify traditional communication systems and on the basis of communication systems suggest a suitable strategy for tribal in a selected area.

The finding of these Indigenous Communication Systems of tribal village would help the extension workers, policy makers, scientist and other concerned people to develop appropriate communication approach for disseminating modern as well as indigenous practices for sustainable agriculture and overall development with sound participation of villagers. Data related to the village profile including demographic characteristics and resources available in the village will be helpful in planning effective development strategy with local resources.

1.3 Limitation of the study

Beside wide ranged scope, the study also has certain limitation, which is not very uncommon in field based social

science researches conducted by a single research worker.

Certain limitations of present study are given below:

- Being a non-tribe, the investigator was confronted with many problems in establishing rapport with tribal in the initial stages. However these problems were gradually removed by developing a bond of relationship with them.
- Being a student, research worker was not able to spare long time for observation.
- Besides the usual limitation of social-science this study was limited to time, funds and a single research worker.
- Due to indepth nature of study, it was limited to only one village of one block.
- The study was conducted only in one village of a single block due to indepth nature of the study, the findings cannot be generalized for the areas other than where the similar condition exists.

- The findings of this study are based on the ability of the respondents to recall and verbal opinion expressed by them. Hence, the objectivity of the study was very limited to its frankness and fairness in furnishing the needed information.

REVIEW
OF
LITERATURE

*"The past can not be changed the future
is yet in your power"*

2. REVIEW OF LITERATURE

The present chapter is devoted to review of literature, which forms the basis of any scientific research. Formal studies on Indigenous Communication Systems are scanty in India. This is more so in case of areas like Bastar region of Chhattisgarh. Despite this an attempt was made to review the available and relevant literature, pertaining to the objectives of the study in particular and others in general which are presented under the following heads:

- 2.1 Characteristics of tribals
- 2.2 Definitions and importance of indigenous communication systems
- 2.3 Methodological aspect of studying traditional/indigenous communication systems
- 2.4 Importance of different forms of indigenous communication
 - 2.4.1 Folk media
 - 2.4.2 Indigenous organization and social gathering
 - 2.4.3 Traditional leaders

2.1 Characteristics of Tribals

Majumdar (1958) defined a tribe as a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditarily or otherwise united in language or dialects, recognizing social distance with other tribes or caste without any social obloquy attaching to them, as it does in the cast structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from aliens sources, above all conscious of a homogeneity of ethnic and territorial integration.

Srivastava (1968) found that the tribals were completely inaccessible to the outside people because of location.

Dube (1970) analyzed the magical believes present in the tribals and found that the tribals have strong believes in the invisible powers which helps in controlling an epidemic, making rain and curing an ailing person.

Padmavalli (1970) remarked that the tribal areas were cut off form the outside world due to poor means of

communication. He further added that tribal lived mostly in mountainous areas and forests.

Danda (1971) found in his study that every tribal village has a headman who acts as the spokesman for all the villagers in dealing with outside authorities. He further, reported that in Madhya-Pradesh the Bison-horn Maria has "Pedda" as their village head and in Chhattisgrh Abhuj-Maria villages are headed by a "Patel".

Bhowmik (1987) defined a "tribe" as a social group, usually with a definite area, dialect, cultural homogeneity and unifying social organization. The families or small communities making-up the tribe are links through economic, religion, family or blood ties.

Singh et al. (1988) found that the status of tribal women in tribal societies is better than their non-tribal counterparts. The instance of favourable sex ratio, absences of bride burning, their high participation in economic activities, low Infant mortality etc. are cited to support the view.

Keshava (1997) reported that Buxa tribal village has a nucleated pattern of housing. The colony of Buxas divided

into four patties (row of houses) which consist of four to five clusters of houses in a row and all houses of cluster have a joint wall.

Tribal Development Department of Chhattisgarh state (2003) has mentioned in its website (www.Bastar.nic.in) that the main tribal groups that live in Bastar are Abhuj Maria, Bison Horn Maria, Muria, Halbaa, and Bhatra. These tribal groups are having different spoken languages, eating habits, custom, art and living ways.

2.2 Definition and Importance of Indigenous communication system

Niehoff and Anderson (1964) have reported that village development programmes fail due to the fact that planner and implementers do not become aware of indigenous factors until they act as barriers to the acceptance of an introduced innovation.

Nketia (1970) has described that indigenous communication channels facilitates the dissemination of information in a very informal manner and in which the learning process is not separates from social experience or personal development.

Jackson and Moeliono (1972) concluded in their study on "Communication and National Integration on Sundanese Villages" that traditional communication network were more important than either the administrative network or mass media in accounting for differences in villagers political and economic behaviour.

Parmar (1975) observed that the uses of indigenous forms of communication for development purposes may not do much harm or restrict their growth if their nature is well understood.

Hoben (1978) stated that traditional knowledge and technology is usually much better suited to local ecological, socio-economic and political condition; peasants take internally rational decision about the use of productive assets, the organization of labour, marketing, savings and investment as well as peasant societies are not static when given access to new information and ideas.

Rangnath (1979) stated that with cost benefit consideration in mind policy makers in some developing nations formed communication strategies which employed

the indigenous communication system in development efforts.

Howes (1980) pointed out that progress and improvements are not beyond reach if proper consideration is given to the indigenous knowledge and for that matter, to the indigenous communication system.

McAnany (1980) reported that traditional media and network can be used in better way to introduce new information and behavioural change.

Wang and Dissanayake (1982) have defined Indigenous Communication Systems as "a communication system embedded in the culture which existed before the arrival of mass media, and still exists in many parts of the world with a certain degree of continuity, despite changes, as a vital mode of communication".

Wang and Dissanayake (1982) reported that folk media may constitute a part of the indigenous communication system but there are also other communication media and channels which serve similar function and are frequently discussed in the same context like meeting places such as the community tea house and

the market place; cultural events such as festival; informal organization and institution such as water sharing system and mothers clubs.

Wang (1988) has mentioned that development strategies and projects which are built on the basis of such existing and actively functioning indigenous modes of communication and practices are often economical and in practice more feasible than those which totally depend on modern media and scientific knowledge.

Wang (1988) has reported that behavioural change directly attributable to mass media is between 10 to 15 per cent, but when they are incorporated with extension network, the rate exceeds 50 per cent.

Mundy and Compton (1991) stated that indigenous communication can take many forms such as folk media, indigenous organization and social gatherings, deliberate instruction, record and unstructured channels.

Dinamop (1991) in his study on utilization of indigenous communication media for agriculture and natural resources technology found them as interesting and

effective. Farmers felt that it informed them and finally changed their attitude.

Keshava (1997) stated that indigenous communication system includes all the occasions, places and media in the particular area that provide people the opportunities to meet, interact and communicate among themselves. He further stated that interpersonal forms of communication are, family and neighbourhood, market and working areas, wandering merchants and festival gathering for the village.

Ochieng (1999) has advocated the efficient use of local council and institutional networks such as health centers, agricultural extension networks, school and workers labour groups for information dissemination and data collection.

Kumar and Hansra (2000) pointed out that indigenous traditional folk media serve various social needs of the community. They are direct, face to face and linked with emotion and value of people, thus they are quite powerful in raising consciousness of people.

2.3 Methodological aspect of studying indigenous communication system.

Howes and Chambers (1980) reviewed the several methods of data collection and reported that the anthropological approach is a better choice for collecting information related to indigenous knowledge and communication system.

Rhoades and Booth (1982) have suggested that unstructured interaction method should be used for the collection of relevant information pertaining to ITPs (Indigenous Technical Practices). This interaction would provide an indepth understating of the emic perspectives of local farmers. The emic perspective involves putting oneself as much as possible into the farmers' shoes to understand how they view their practices in both technical and socio-cultural terms.

Gorgensen (1989) reported that the success of unstructured interaction lies in the careful involvement of key informants. Key informants are those local people who are willing to talk or be interviewed intensively regarding the matter of specific interest. Selection of key informants

may be done by a few preliminary discussions with the following people: the local extension agent, local school headmaster, credit cooperative society officials, village milk cooperative society members, farmers and men and women labours.

According to a study published in IK monitor 3 (1) research, information about indigenous communication system can be obtained by studying communities rarely visited by extensionist. Key innovators as well as village leaders and other key informants can be identified and interviewed in depth.

Mundey (year not known) has suggested following possible methods for obtaining information on Indigenous communication.

- Identify indigenous specialist by asking questions like who is the most knowledgeable person about health? growing rice? breeding cattle? village traditions? other subject? who is the best farmer? midwife? black smith? leader?
- Ask the villagers to draw a map of village showing all the houses. Ask them to identify on the map all

important sources of information. Ask them to show who talk most with whom. Ask them to show this by drawing lines or stretching string from one house on the map to another.

- Ask people to write on small piece of paper the names of all the villagers, put all the piece of paper in a pot and mix them thoroughly. Then ask the villagers to divide the papers into group according to certain criteria; age, sex, wealth etc.
- Use the method to draw a stratified sample to segment the village into homogenous group.

2.4 Importance of Different Forms of Indigenous Communication

2.4.1 Folk Media

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.

Kidd et al. (1976) stressed that folk songs can be both effective and efficient as a communication medium for a society which has a strong oral tradition. They further observed that folk songs can make social commentary, to express feelings or thoughts, to arouse people to action or to insult those who misbehaved.

Rangnath (1976) has reported that the Indian Government established a Song and Drama Division in 1954 for organizing entertainment programme with the help of local theatrical group on development themes. He further reported that All India Radio also used folk media in its rural broadcasting in the form of a daily programme.

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.

Devdas (1978) stressed on the use of traditional media for effective communication. Several traditional methods can be used in secondary school for teaching Home Science.

Among these, story telling, folk songs and dances are outstanding to augment in imparting education in an interesting and effective manner.

Joshi (1980) stated that if we understand folk forms of tribals, rural, semi-urban and urban people then we will be able to visualize their social or economic problems.

Patron (1981) has revealed that story telling is a very effective tool for education and socialization of children. It has been used in the "Pabasa" project of the Nutrition centre of the Philippines which revives story-telling to its traditional popularity and to use it to effect development information goals.

Kumar (1981) found in his pilot study on comparative power of puppetry and a documentary film in a two villages near Delhi that the cheaper traditional medium could be as effective as films. Women in particular responded more favorably to the puppet shows than to films.

Malik (1985) Stated that India has the tremendous varieties of folk singing styles. All these styles are capable to pass socially significant development messages. Folk songs have often been used in India to stirrup emotions against

the British during pre-independence period, to foster a sense of national pride and integration and to enthuse people about various projects.

Malhani (1985) stated that the Government of India has been the biggest user of traditional media. Doordarshan has been the pioneering institution to draw upon folk music. The Radio, Doordarshan dramas and theater have integrated various folk theatre forms. Jatra, Tamasha, Nachas, Bhavai, Nautanki, Yakshgan, Therukuthu, Kavi Sammelans and Mushairas are used by various stations of All India Radio.

Intodia and Upadhyay (1991) found that traditional media have remarkable impact on the rural society because of their acceptable idioms, functional significance, emotional touch and entertainment component.

Saxsena (1993) reported that traditional media are more effective in rural areas because the techniques are simple and easy. Traditional media can more effectively stir the feeling and affect the attitude of illiterate masses.

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 insanitation, dowry, satipratha and so on.

Samar (1997) reported that the traditional media like puppets always have powerful impact and are used not only for entertainment but also for education purposes in school and the society.

Obinne (1997) urged that for agricultural development to move forward, indigenous technical knowledge must be integrated with formal research using the local language and traditional media.

2.4.2 Indigenous Organization and Social Gatherings

Sinha (1968) concluded that tribal market maintains a network of socio-cultural ties among the tribal people and gives them a common base for regional ethnology. He further reported that "Banari inter-tribal" market is located in Chotanagpur as an agent of cultural change and it serves to bring together a number of communities like the agriculturist Oraon, hunter and food gather Birhor, horticulturist Birjia and Kissans, the ironsmelter Asur, the

weaver chik Baraik, the basket maker mahali, the non tribal Hindu Baniyas etc. living in the hinterland of Banari.

Rogers (1975) reported that the traditional midwives of Malaysia, Phillippines, Thailand, Mexico and Indonesia have very high credibility about health and related matter.

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 different ethnic group for not only economic but also secular and religious activities in the tribal region. They further found that the impact of 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.

Chalkley (1976) stated that midwife is the best communicator in many parts of Asia.

Patron (1976) stressed that other traditional communication forum such as the market place, tea or coffee houses, pubs, transportation systems and village meetings should be used to reach rural audience.

Syed (1976) reported that the Comilla project in Bangladesh was built into traditional communication apparatus such as village meeting. He further stated that village meeting setup in Indonesia has been used for development campaigns.

Vergheese and Bhandari (1977) have assessed the comparative effectiveness of *munadi* and the public Address in their study on "Folk media as a channel of communication: a study of *munadi* in a rural area" and found that folk media give more widespread awareness of information than the public address system.

Ludovick (1978) found that Africa has a number of unique traditional communication technique, among them are the "Talking Drums" and "Talking Horns" which can be used for achieving development communication goals. The early missionaries on the continents learned to use the drums and horns to convey their religious messages.

Patron (1981) found that the "*Fiestas*" (village festivals) have served as an occasions for political education. Specific socio-economic issues have been scripted into folk debates, desirable value system have been

woven into folk drama and sloganeering has been introduced to take advantage of the people's propensity for proverb and other forms of rhythmic witticism.

UNICEF (1986) emphasized that village wells, shops temples etc. are important meeting places and useful to display education and motivational material or use audio/audio-visual and other media to disseminate messages.

Sharma (1996) Concluded in her study on "Channel of health communication in rural India" that the social functionaries like barber's wife, Dai, Washer-women, bangle sellers etc. are important source of information to village women. They may be utilized as health workers for information dissemination on health and family planning.

Keshava (1997) concluded in his study "Indigenous Communication System in Buxa Tribes" that non-political organizations are better way to reach people and members of these organizations can be trained and used for different type of development activities like health, hygiene, and other social works. He further reported that artisans well,

bazaar complex, haat, fair etc. are crucial point for initiating development communication.

Kaul and Tandon (2002) studied Propinquity and Intrapersonal Attraction among Rural Women of Bareilly area and reported that those who lived in different portions of the same house had lower degree of interpersonal attraction as compare to those who are in opposite houses. In general their findings do not seem to confirm the propinquity attraction hypothesis

Kajembe et al. (2003) found that traditional institutions, traditional healers, traditional leaders, traditional taboos, sacred species and sites have action role in conserving the forest and various strategies must be combined including the use of traditional institution.

2.4.3 Traditional Leaders

Mahoney (1975) has mentioned that the most effective ways of convincing rural audiences is to enlist prominent village personality to broadcasts message.

Keshava (1997) found that traditional as well as religious leadership can be utilized for easy flow of

information and for successful implementation of programme after taking them into confidence.

Shankar (1999) stated that the physical and material well being of the tribal people is controlled by traditional institution and functionaries. The "*Naik*" village headman is responsible for village administration and also maintains law and order and settles inter village disputes.

Peires (2000) stated that traditional leaders play an important role in the lives of rural people and have a great influence in decision making and involving everyone in the communities. In the traditional tribal villages tribal chief hold most of the power.

RESEARCH METHODOLOGY

*"Use all methods analytical bring every detail into play
planning to the critical can cause the team to win their way"*

3. REASEARCH METHODOLOGY

A scientific methodology was used in conducting the present research. The details of various aspects have been described along with relevant information under the following sections.

3.1 Locale of the study

3.2 Selection of Block

3.3 Selection of village and respondents

3.4 Research Design

3.5 Variables and their operationalisation

3.6 Method of data collection and tool preparation.

3.7 Data Analysis and Interpretation

3.1 Locale of the study

As the present investigation was focussed on tribals, it was decided to select a state with significant tribal population. Chhattisgarh is called tribal state having 57,17,125 tribal population out of 1,76,14,918 total tribal population. It is 37.13% of total population. With this consideration Chhattisgarh state was purposively selected for present investigation

All the districts of Chhattisgarh state are having representable number of tribal population but Bastar district has the highest concentration of tribal population serves the purpose of the study best. Keeping aforesaid facts in the mind the present study was conducted in the Bastar District of Chhattisgarh state. Some background information about the area is given below.

3.1.1 Bastar District

Bastar district is located in the southern part of Chhattisgarh, situated in between $19^{\circ}46'$ and $20^{\circ}34'$ longitude and $30^{\circ}15'$ and $82^{\circ}15'$ latitudes. The Bastar district is spread over an area of 8955.79 square kilometer.

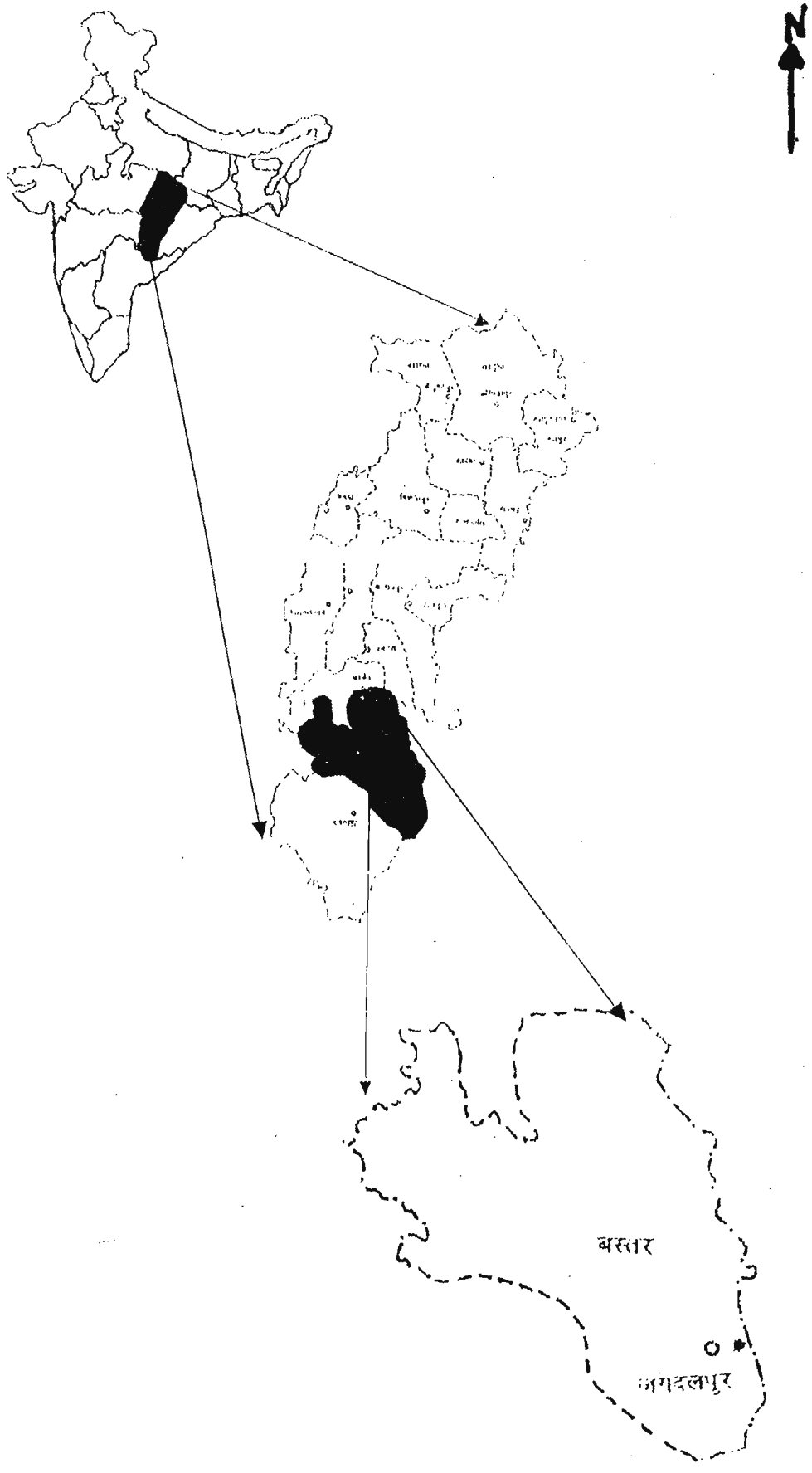


Fig. 1-LOCATION MAP OF THE STUDY AREA

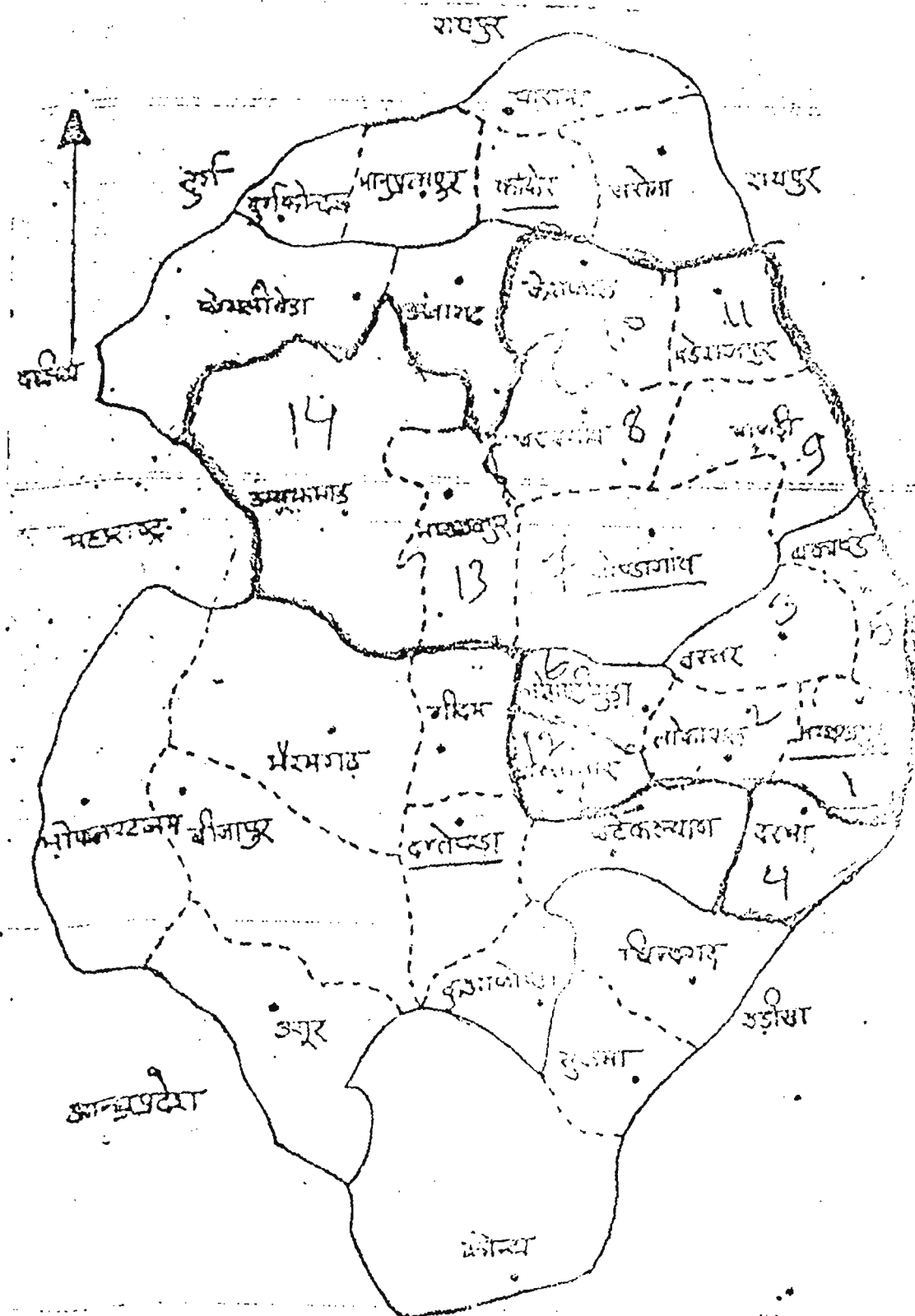


Fig.2 Map of Bastar District

There are 14 development block in this district. Name of 14 development block are as follows: Jagdalpur, Tokapal, Bastanar, Bastar, Bakawand, Lohandiguda, Condagaon, Makadi, Farasgaon, Baderajpur, Narayanpur, Keshkal, Abhujmad and Darbha. Geographically it is surrounded by Orissa in east, Maharashtra in west, Andhra Pradesh in south and Durg and Rajnandgan districts of Chhattisgarh in north.

Some statistical Details of the District:

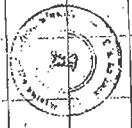
Geographical area	= 8955.79Km ²
No. of Tehsil	= 4
No. of Development block	= 14
Total population	= 11, 09, 262
Male population	= 5, 54, 875
Female population	= 5, 54, 387
Literacy percent	= 22.85%
Male Literacy percent	= 31.82%
Female Literacy percent	= 13.46%

3.2 Selection of Block

There are 14 development Blocks in the Bastar District. Out of 14 development blocks, Jagdalpur block was purposively selected for the study, since the research worker was familiar to the area and language, it was thought that she can establish good rapport with the respondents and can collect quality information. In addition to this Agriculture College of IGAU, Raipur is also located in that block so from time to time research worker was able to get help from the university personnel. Some important statistical details of Jagadalpur block have been presented below.

Total population	= 1109262
Schedule casts	= 82655
Schedule tribe	= 738610
General	= 287997
Forest area	= 361009 hac.
Double lock center	= 4
Cooperative society	= 67
Cooperative fertilizer Distribution center	= 137

१०१
आम. कुहरावंड
 तहसील - अहमदनगर
 जिल्हा - अहमदनगर
 आकारमान - ३५००००
 तारीख - १९६१ (१९६१)



दिलीप प्रति

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3.3 Selection of Village and Respondents

One representative village namely Kumhrawand was selected from the block (Jagdalpur) chosen for the purpose of the study, keeping objectives of the study and limitations of female research worker in mind. The selected Village represented the block in respect of tribal population, types of tribals, and different occupation.

There were 76 households in the village and all the households were selected for the purpose of the study. For the purpose of data collection head men and women of all the family were interviewed.

3.3.1 Kumhrawand Village

Kumhrawand is part of Biringpal panchayat which is 5 kilometers away from the village. This village is 8 kilometers away from Jagdalpur Township. There are 9 castes (i.e. Kewat, Halbaa, Dhurvaa, Gond, Muria , Maria, Bramhin, Harijan, Banjara) in the village. Out of total household in the village 17 household are of Kewat, 16 of Halbaa, 14 of Bramhin, 9 of Muria, 6 of Gond, 5 of Maria, 4 of Dhurvaa, 3

of Harijan and 2 of Banjara. Bramhin, harijan and Banjara are not tribal where as others are tribals.

The village is having facility of electricity but some tribal households cannot afford electricity due to poor financial condition. The village consists of different '*paras*' (Para is local name for cluster of houses). Different *paras* of the village are called as Bramhin Para, Naya para, Kotwar para, Kewat Para and Bayagudi para. The language spoken in the village is *Halbi* (Halbi is local dialect of Halbaa tribes) and *Chhattisgarhi* (It is the local dialect of people residing in Chhattisgarh).

3.4 Research Design

Considering the nature of the study, exploratory research design was followed.

3.5 Variables and Their Operationalization

To achieve the specific objectives of study, the variables were selected on the basis of review of literature, and discussion with experts. Operationalization of selected

variables and their measurement have been presented below:

3.5.1 Demographic Characteristics

Age Composition: The number and/or percent of population in various age categories are called the age composition. Age was measured in terms of number of chronological years completed by the respondent. This was studied under following categories: 0-18 years, 18-35 years, 35-60 years and more than 60 years.

Sex Ratio: It refers to the number of females in population per 100 males in the village.

$$\text{Sex ratio} = \frac{\text{Total number of females}}{\text{Total number of males}} \times 100$$

Paid Occupation: It refers to the state of livelihood or source of income such as agriculture, animal husbandry, services, business, mazdoori etc.

Type of family: The type refers to the family being single or joint. Single family is one which is comprised of the husband, the wife, the minor children and direct

dependents. A joint family is composed of two or more couples and their children including older person related to them.

Size of Family: The number of family members indicates the size of family. It was measured in terms of small family (upto 5 members) and large family (above 5 members).

Education: It refers to the level of formal education attended by the villagers. It was measured in terms of illiterate, Upto Primary School, upto middle school, upto high school, upto intermediates, graduation, post graduation and professional degree.

3.5.2 Resources

3.5.2.1 Natural Resources

Land: Area of the land (in hectare) of the village was studied under following categories: 1.Cultivated land 2.Forage land, and 3.Land Unfit for agriculture purpose

Water: Water sources available in the village for various purposes were studied under following categories: 1. For Domestic use, and 2. For irrigation purpose.

Forests: It refers to the forest area (in hectare) of the village and forest produce available to the villagers.

3.5.2.2 Man-made resources

Transport and communication facilities: It refers to the availability of highways, soft surface road (gravel), footpaths, waterways, bicycles, rickshaws, horse-drawn vehicles, cars, trucks, bus-services, rail, boats, steamers, radio, television, telephone, print, post and telegraph services in the village. Quantitative data related to this variable were collected from the whole village.

Health and Welfare facilities: Health facilities ranges from a periodic dispensary with a compounder or local "vaid" (herb doctor) to a sophisticated rural clinic with modern equipments and well trained staffs to public health and preventative medical facilities such as regular immunization, first aid instruction, sanitation measure and any man-made arrangements for keeping people in a good state of health.

Welfare facilities refer to the existence of programmes and arrangements by agencies aimed programmes other

than health, such as agricultural production development, home and family improvement, village community development programme for children youth and the aged, development of handicrafts and village industry. These programme may be run privately or by the Government or by both. This was studied with the help of observation and informal interpersonal interaction with the villages.

Marketing and industrial facilities: It refers to resources available to process farm produce and to distribute product, such as flour and oil mills, rice hulling and cotton ginning plants, other small industrial units, marketing systems and facilities for storage and disposal of products, cooperative societies, and other organizations available to provide marketing and industrial facilities. This variable was studied with the help of observation and informal group discussion with the villagers.

Financial Facilities: It refers to the provision of adequate banking, credit and loan facilities, perhaps through Government and non-Government agency such as credit cooperatives, money landers and private banks.

Public utilities: It refers to adequate means of water supply, electricity or gas supply conservancy facilities and other public utilities available in the village.

Education facilities: It refers to the school, technical and vocational training facilities, colleges and educational services of any kind available to people in rural tribal society through adult education, rural welfare, rural extension or other agencies under whatever sponsorship government or non-government.

Recreational facilities: It refers to a variety of facilities such as playground for various games and other athletics, theaters, cinemas, radio and television, recreational centers, clubs to provide recreation and enjoyment to rural people in ways and forms acceptable to society.

Religious facilities: It refers to the temples, mosques, churches, center of religious pilgrimage, religious, instructions discourse or meditation such as ashrams, monasteries and convents available in the village.

3.5.2.3 Human Resources

It refers to skilled and unskilled human resources available in the village. According to Chitamber (1972) the greatest resource of any organization, enterprise or society is the people who are part of it. The human resources of rural society are reflected by two aspects: physical and mental. Rural society with high population figures have many people to utilize as a physical human resource for several public works such as tank digging, road building, building of dams, school etc.

Mental human resources contain the vast fund of experiences and "folk knowledge" about farming, other occupation, and life and living in villages. Further, experiences have developed manual skills about other aspects of village life such as house construction, pickle and papad making, takling delivery cases, etc.

In this study mental human resources have been considered as skilled and physical human resources have been considered as unskilled human resources.

3.5.3 Indigenous Communication system

It refers to the communication system which existed before the arrival of mass media and formally organized bureaucratic system, and still is existing today despite changes (Wang & Dissanayake, 1982). Under Indigenous Communication Systems folk media such as puppet show, folk drama, story telling; interpersonal communication channels such as village meeting places, village gossip groups, cultural events (e.g. Festivals and fair), village haat, tea shop, akhare; indigenous organization such as keertan mandali, ramleela mandali existing in the village for disseminating information were studied. The present study is related to the ICS of the village. As a third objective of this study communication strategy for development has been proposed. Thus it relates to the development communication. Keeping these aspects of study in mind data related to exogenous communication alongwith indigenous communication have also been collected. Under exogenous communication various components like availability of communication media, credibility of communication sources, sources of accessing information

along with degree of easiness or difficulty, pattern of utilization of information sources, existing status of written communication in the village, comparative effectiveness of exogenous and indigenous channels of communication were studied. Interpersonal communication among the rural women is an important part of indigenous communication. In view of this propinquity and interpersonal attraction among the rural women have also been studied. Quantitative data were collected through structured interview schedule (Annexure-IV part A). Qualitative data were collected through semi structured interview schedule (Annexure IV part B). It was further verified through casual everyday observation and informal interpersonal discussion with the villagers.

The comparative effectiveness of various channels or communication such as newspaper, interpersonal contact by KVK workers and traditional channel of communication "*Munadi*" in disseminating message of local importance was also studied. The message related to organization of health camp at Kumhrawand was disseminated one day before organization of the health camp. One hundred seventy six

(176) respondents were randomly contacted and asked about the channel by which they got information about health camp.

Propinquity and interpersonal attraction among women of the tribal village was also studied. The questionnaire developed by the Kaul and Tandon (2002) was used for the data collection.

3.6 Methods of Data Collection and Tool Preparation

Data related to demographic characteristics and resources of village were collected through specially constructed structured interview schedule. For the purpose of collecting data from village area interview schedule was developed in Hindi language. Interview schedule was prepared keeping in view the objective of the study after consulting relevant literature and scientist on the subject under study. The interview schedule was pretested with 20% respondents of selected village in order to find out the weaknesses of the interview schedule. The final schedule was prepared in light of the pretest. This final schedule was used in actual field for data collection (Annexure- I). For the

convenient of the other research workers this schedule has been translated into English (Annexure - II). Some of the terms used by the respondents in their local language were not clear and understandable to the research worker, for better clarity and understanding of those terms, help of local educated boys and girls was taken.

Data related to Indigenous Communication Systems of the village were collected through structured interview schedule (Annexure - IV Part A), and semi structured interview schedule (Annexure - IV Part B). Data collected through these methods were further validated through casual everyday observation and informal interaction with the villagers. Under Indigenous Communication Systems propinquity and interpersonal attraction among village women was also studied. It was studied with the help of questionnaire developed by Kaul and Tandon (2000) and questions are listed in Annexure - IV Part A. These questions were drawn up in Hindi and were used in personal interviews with all the 76 women in the village. The wife or the mother or the daughter in-law of the head of the family in each household was included in the study. The

interviews were supplemented by observation. The physical distance of the friends in terms of number of houses they were apart from each other was noted. The following groups emerged among duos: Next door, opposite house, different portions of the same house, one house away, two houses away, three houses away, four houses away, five houses away, and others. Data generated through this method was further analyzed by applying sociometric technique.

Under Indigenous Communication Systems (ICS) the comparative effectiveness of various channels of communication such as newspaper, interpersonal contact by KVK worker and traditional method (*Munadi*) in disseminating messages was studied with the help of personal interview. The message related to organization of health camp at Kumhrawand village was disseminated one day before organization of the health camp. One hundred and seventy six villagers were randomly contacted and asked about the channel by which they got information about Health camp. Data generated through this method was used to know the comparative effectiveness of various channels of communication.

3.7 Data Analysis and interpretation

All quantitative information obtained through personal interviews, focuss group discussion and non-participant observation were tabulated and analyzed in the light of the objectives by using appropriate statistical techniques. Statistical methods used in the present study include frequency, percentage, mean, standred deviation, weighted mean and 't' test.

Qualitative data collected under the study have been reported in descripted form. Beside this sociometric technique (sociometric metrix and sociogram) has also been used to analyze the qualitative data.

RESULTS
AND
DISCUSSION

"Research is a very good world; and the meaning is certainly plain, when results are still quite absurd, it literally means search again"

4. RESULT AND DISCUSSION

The findings of the study and relevant discussion upon these in the light of the objectives of the study have been presented in this chapter. The chapter has been divided into three parts:

- 4.1. Demographic characteristics and resources of the village
- 4.2. Indigenous communication systems of the village
- 4.3. Suggestion for appropriate communication strategy

4.1. Demographic characteristics and resources of the village

The knowledge of demographic characteristics and resources such as natural resources, man-made resources and human resources of the village are prerequisite for understanding existing situation of the village. It is required for planning a sustainable development programme as well as for planning suitable communication strategy for the development of village. Under demographic characteristics of the village age composition, sex ratio, occupation, type of family, size of family and education of the villagers were studied. Natural resources such as land, water and forest area available in the village were also taken under study. Man-made resources such as transport and communication facilities, health and welfare facilities, marketing and industrial facilities, financial facilities, public utilities, educational facilities, religious facilities and recreational facilities also formed the part of the study. Human resources like unskilled labourer and skilled workers available in the village were also studied.

4. 1.1. Age Composition

Distribution of village population according to age composition has been presented in **table 1**. It is evident from this table that majority (35.85%) of village population belong to 18-35 years age group followed by 0-18 years age group (29.94%), 35-60 years age group (25.46%) and more than 60 year age group (8.75%). This means that major chunk of the population in the village is quite young, energetic and productive.

Table 1: Age wise composition of population

S. No.	Category	Male (N =290)		Female (N = 201)		Total N=491	
		Number	Percentage	Number	Percentage	Number	Percentage
1	0-18	85	29.31	62	30.84	147	29.94
2	18-35	103	35.52	73	36.33	176	35.85
3	35-60	78	26.89	47	23.38	125	25.46
4	More than 60	24	8.28	19	9.45	43	8.75

4.1.2. Sex - Ratio

Sex wise composition of village population has been given in **table 2**. It is clear from table 2 that there were 59.06% male and 40.94% female in the village. When sex ratio of the population was calculated it came to 69.31

(female): 100 (male). This means that there were 69 female per 100 males in the population which is quite low as compared to state sex ratio (99 female: 100 male)* and National sex ratio (92.7 female: 100 male)*.

Table 2 : Sex wise population composition

N= 491			
S.No.	Category	Number	Percentage
1	Male	290	59.06
2	Female	201	40.94
	Total	491	100

*Sources : 2001 census of India

4.1.3. Occupation

Occupation wise composition of population has been presented in **table 3**. This table reveals that maximum (14.66%) person of the village were engaged in mazdoori (Daily wage workers), followed by Agriculture/farming (9.57%), service (4.68%), Business (1.01%), Carpenters (0.81%) and animal husbandry (0.40%). This mean that about 31% population is engaged in paid occupation.

Table 3: Occupation wise composition of population

N=491

S.No.	Category	Number	Percentage
1	Agriculture	47	9.57
2	Animal Husbandry	2	0.40
3	Business	5	1.01
4	Mazdoori	72	14.66
5	Service	23	4.68
6	Carpenter	4	0.81

4.1.4. Type of family

Data presented in **table 4** indicates that majority of the families (67.11%) were nuclear family, while 32.89% families were joint families. This indicates that people in the village have no more faith in joint family but prefer to form nuclear family.

Table 4: Type of family**N=76**

S.No.	Category	Number	Percentage
1	Joint	25	32.89
2	Single	51	67.11
	Total	76	100

4.1.5. Size of the family

Maximum Number of families (57.89%) in the village were of small size followed by large size families (42.11%). It is good to note that people in the village have started following small family norms.

Table 5: Size of Family**N=76**

S.No.	Category	Number	Percentage
1	Small (upto 5)	44	57.89
2	Large (more than 5)	32	42.11
	Total	76	100

4.1.6. Education

Education wise composition of village population has been given in **table 6**. A perusal of table 6 indicates that

24.15% male and 44.78% female in the village were illiterate. A maximum of 35.17% male and 24.38% female were educated upto primary school level followed by middle school level (17.93% male and 19.90% female), upto 12th class (15.17% male and 6.46% female), upto graduation (3.79% male and 3.48% female), upto post graduation level (2.07% male and 0.50% female)and professional degree holder(1.72% male and 0.50% female). This shows that percentage of educated male is higher than that of percentage of educated female. The literacy rate of village (67.41%) is higher than National literacy rate (65.38%)* as well as Chhattisgarh state literacy rate(65.18%)*.

Table 6: Education wise composition of population

S.No.	Category	Male (N = 290)		Female (N= 201)		Total (N=491)	
		Number	percentage	Number	Percentage	Number	Percentag
1	Illiterate	70	24.15	90	44.78	160	32.59
2	Primary	102	35.17	49	24.38	151	30.75
3	Upto middle	52	17.93	40	19.90	92	18.74
4	Up to 12 th	44	15.17	13	6.46	57	11.61
5	Graduate	11	3.79	7	3.48	18	3.67
6	Post Graduate	6	2.07	1	0.50	7	1.42
7	Professional	5	1.72	1	0.50	6	1.22
	Total	290	100	201	100	491	100

4.1.7. Caste

Caste wise household composition has been presented in **table 7**. There were 76 households in the village. Out of 76 households, maximum 17 houses (22.37%) were of Kewat followed by 16 houses (21.05%) of Halbaa, 14 houses (18.43%) of Bramhin, 9 houses (11.84%) of Muria, 6 houses (7.89%) of Gond, 5 houses (6.58%) of Maria, 4 houses (5.27%) of Dhurvaa, 3 houses (3.94%) of Harijan , and 2 houses (2.63%) of Banjara. Thus there were 9 castes in the village. Out of 9 caste 3 castes namely Bramhin, Harijan and Banjara were not tribal, rest of the six caste were tribal in the village.

Table7. Caste wise household composition

N= 76			
S.No.	Caste	Number	Percentage
1	Kewat	17	22.37
2	Bramhin	14	18.43
3	Gond	6	7.89
4	Muria	9	11.84
5	Halbaa	16	21.05
6	Dhurvaa	4	5.27
7	Maria	5	6.58
8	Harijan	3	3.94
9	Banjara	2	2.63
	Total	76	100

4.1.8. Natural Resources

4.1.8.1. Land

Information related to land was obtained from secondary source of information (Record available with Patwri of the village). A total of 66.28 hectare cultivated land, 146.17 hectare uncultivated land and 15.84 hectare forage land was available in the village. Uncultivated land includes the residential area of village and land unfit for agriculture due to lack of irrigation facility

Table 8: Land

S.No	Category	Area (in hac)
1	Cultivated land	66.28
2	Uncultivated land	146.17
3	Forage land	15.84

4.1.8.2 Water

People in the village obtained water from handpump, well and Government water supply for drinking and domestic purposes. For irrigation purpose there is one river (Indravati), canal and 'Kund' (water naturally coming out

from the under ground of the surface), available in the village as a source of water. In case of water sources village was rich but farmers were facing lot of problems for irrigation purpose because Indravati river was away from village and farmers were not able to afford irrigation equipment.

4.1.8.3. Forest

Forest area is located about 0.5km. away from the village. It is dense forest in which various types of tree species like Mahua (*Madhuca indica*), Bamboo (*Dendrocalamus strictus*), Saja (*Shorea robusta*), Beeja (*Pterocarpus marsupium*), Haldu (*Adina cardifolia*) etc. were available. Total forest area under the village in developed form as a source of income is 46.30 hectare. Villagers take Sargi (*Butea monosperma*) leaves from the forest and make 'Dona' (Leaf Bowl) for commercial purpose. They also collect woods and Mahua flowers for domestic and commercial purposes. Forest is being used as secondary source of income by the villagers.

4.1.9 Man-made Resource

4.1.9.1 Transport and Communication Facilities

Transport and communication facilities are the way for development. Village is located on Jagdalpur-Chitrakoat road. Village has both kuccha and Pucca road. Easily available vehicles for villagers were Rickshaw, Trucks, Cars Motorbike, Geep and Buses. Various types of vehicle available in the village have been given in **Table 9**. This table shows that there were 85 bicycles, 25 motor bikes, 14 Bullock cart and 6 tractors available in the village.

Table 9: Various types of vehicle available in the village

S.No.	Vehicle	Number
1	Bicycle	85
2	Motor-Bike	25
3	Bullock cart	14
4	Tractor	6

Communication media available in the village has been given in **table 10**. This table shows that there were 35 radio, 31 Television, 8 Telephones, 6 Newspaper and 1

agriculture magazine (Krishak Jagat) were available in the village. On the basis of above data it can be said that village has good transport and communication facilities.

Table 10: Communication media available in the village

S.No.	Media	Number
1	Radio	35
2	Television	31
3	Telephone	8
4	Newspaper	6
5	Magzine	1

4.1.9.2. Health and Welfare Facilities

There is one primary health center in the village where Govt. Doctor was posted to give proper treatment to villagers. Vaccination facility was also provided by the primary health Center to the villagers. Krishi Vigyan Kendra of IGAU, Raipur which is situated near the village also organized health camp for routine check-up of women and children, during the period of data collection for this study. For the treatment of animals one Veterinary Hospital is also available in the village.

As far as welfare facility is concerned villagers were being benefitted by different welfare programmes launched by the Government. The schemes which were running in the village were Road Nirman Yojan, Dabari (small form of pond) Nirman yojna, Nal-Jal Yojan, Talab(Pond) Nirman Yojna and Serve-Shiksha Abhiyan. Beside this villagers were also being benefitted by extension programme of KVK.

4.1.9.3 Marketing and Industrial Facilities

There is one rice mill and one flour mill in the village. Karanji Haat (weekly market) and Jagdalpur market are the two main markets for the villagers from where they buy the things of necessity or sell their home produce. Karanji Haat is 9 Kilometers away and Jagdalpur market is 8 kilometers away from the village. Villagers also visit LAMCS (Large size Adivasi Multipurpose Crop Societies) situated at Biringpal to sell their Agriculture product. Biringpal is 5 kilometers away from the village. One cooperative is also working in the village. There are two grocery shops in the village and villagers visit there to buy goods of daily needs and to read newspaper.

4.1.9.4. Financial Facilities

The nearest Government Bank (Regional Rural Bank) is situated at Dharampura which is 4 kilometers away from the village. Villagers also take money (loan) from local money lenders.

4.1.9.5. Public Utilities

Proper water supply and electricity were available in the village. Some bio-gas plants have been installed in the village but at the time of study they were not functioning.

4.1.9.6 Education Facilities

There is one primary school situated in the center of the village where children study upto 5th class. For further education village children go to Dharampura, Jagdalpur and Karanji. Agriculture College of IGAU, Raipur is also situated near the village but a few village youth get opportunity to study there. Serve Shiksha Abhiyan was also launched in the village especially for tribal children.

4.1.9.7. Religious Facilities

The tribal people believe in the existence of natural and supernatural divine beings. There are various sacred

places in the village but three temples located in the village were more important for the villagers. One temple was of the mother deity of the village, second one was of the lord Shiva and third one was of the Danteswari mata. *Pujari* (Priest) of the village who belongs to Muria caste worship Danteswari Mata every Saturday and Tuesday. Villagers worship mother deity once in a year (i.e.in may-June) in form of Deogudi Bazar and also celebrate Shivaratri festival in the temple of lord Shiva by organizing a fair.

4.1.9.8. Recreation facilities

Tribal mostly used traditional means of recreation. The most famous means among the male is the weekly Murga Bazaar(Cock market) of Lalbarra (about 13 kilometers away from village) and Pamela (about 5 kilometers away from the village). Generally one male of each house of the village go to the Murga Bazaar and enjoy "Cock fighting" (a mode of gambling). The children of the village play "*Gulli danda*", Cricket and other games on the play ground of primary school. Story telling was also good recreational means for women and children. After finishing the work of houses ladies sit in the front of their house and enjoy gossiping.

One Bhajan Mandali was also there in the village. However, Radio and T.V. were also available in the village as means of recreation.

4.1.10. Human Resources Available in the village

In the village 4 men were skilled in building construction, 12 women were skilled in pickle and papad making and 2 women were skilled in midwife job. The village has also got large number of unskilled physical labourers for doing various kind of development work in the village.

On the whole it can be said that the village has quite young, energetic and productive population. It has large number of physical human resource which can be utilized for any kind of development work. Sex ratio of the village is a matter of great concern as there were 69 females per 100 males. This ratio is quite low as compared to national sex ratio. It should be enquired that whether sex ratio is naturally low or there is practice of female infanticide among the villagers. If it is low due to practice of female infanticide then villagers should be informed and educated about the role of female in society so that they can stop that

ill practice. Although literacy rate of village is higher than national literacy rate even though efforts should be made to eradicate illiteracy completely. There was about 146 hectare uncultivated land in the village and it was due to poor irrigation facility. Irrigation facility should be improved by the Government so that uncultivated land can be utilized for cultivation purpose. Villagers should also be taught about rain water harvesting and micro irrigation. Forest is a good source of income for the villagers. There income can be further enhanced by formulating self-help group on Dona (Leaf bowl) making. Villagers should also be taught about conservation of forest area. Village has very good transport and communication facilities. These facilities can be utilized for further development work. Situation of health and welfare facility is satisfactory but it can be further improved by providing training to the local medicine man and transforming them into para health worker. Religious leader commands a great respect from the villagers. If development workers approach to villagers through religious leader they can be successful. Information generated through this study

may be utilized for planning and execution of development work in the village.

4.2 Indigenous communication systems

Findings related to Indigenous communication systems along with exogenous communication aspect have been discussed under following heads.

4.2.1 Channels of information dissemination in the village

It is evident from data presented in **table 11** that majority of the respondents (90.79 %) used family members for disseminating information related to vital events like birth, death and marriage in the village. It was followed by interpersonal contact (9.21%). Social functionaries like Pujari (Priest), maidservant, Kotwar (a person who disseminate information in the village by making munadi) and midwife were not used by the villagers for disseminating information on vital events. In case of disseminating information of other events in the village majority of respondent (52.63%) used interpersonal contact (meeting friends, neighbors and relative at well, workplace, social

gathering) followed by family members (19.74%), children (14.47%), social functionaries (10.53%) and others (2.63%).

Table 11: Channels of dissemination of information on vital and other events in village

Source of Information	Vital event (birth, death and marriages) (N = 76)		Other event in village (N = 76)	
	Number	Percentage	Number	Percentage
Interpersonal contact (meeting friends, neighbors and relative at wells, work place, social gathering)	7	9.21	40	52.63
Family member	69	90.79	15	19.74
Children	-	-	11	14.47
Social functionaries(pujari, miadservent,kotwar and midwife)	-	-	8	10.53
Others (Distant relatives)	-	-	2	2.63

The finding of the study is not in line with the finding of the **Sharma (1996)**, as she has reported that social functionaries were used by large no of respondents in disseminating information on vital events. However in the present study 10.53 percent respondents used social functionaries for disseminating information related to other events in the village. The present study brings out two important aspects of village life which are relevant in terms of information dissemination in the village.

- a. village wells, shops, temples etc are important meeting places and these places should be utilized for disseminating development messages through poster, wall writing , Hoardings, etc.
- b. The social functionaries like pujari (Priest), midwife, maidservant and Kotwar who have well accepted social status and have excess to almost every household in the village may be useful for disseminating development messages.

4.2.2. Utilization pattern of information sources/channels

Data related to this aspect of the study has been presented in **table 12**. Pattern of utilization of various information sources was studied in terms of always, sometimes and never and these categories were assigned 2, 1 and 0 weightage respectively. On the basis of responses received from the respondent weighted mean score was calculated. It is evident from table 12 that kotwar was most utilized source of information, followed by informal meeting, formal meetings, written communication and rally.

**Table12: Pattern of utilization of various sources
(channels) of information**

S.No.	Channels	Pattern of Utilization			Weighted mean score
		Always (2)	Sometimes (1)	Never (0)	
1	Notice	3	8	65	0.18
2	Representation	-	9	67	0.11
3	Songs	-	42	34	0.55
4	Folk media	3	41	32	0.618
5	Meetings	13	46	17	0.947
6	Rally	5	69	02	1.04
7	Demonstration	2	39	35	0.56
8	Strikes	3	43	30	0.64
9	Formal meetings	36	28	12	1.314
10	Informal meeting	62	11	3	1.77
11	Written communication	29	36	11	1.23
12	Kotwar	63	13	-	1.83

4.2.3 Source of accessing information

Regarding source of accessing information villagers enlisted following sources: rural leader, folk artist, radio, television, telephone, newspaper, school master, local government officer, politician, doctor, agriculture scientist and kotwar. The pattern of accessing information through these sources was studied in terms of vary easy, easy, neither easy nor difficult, difficult and very difficult to access by the villagers. These categories were assigned five, four, three two and one weightage respectively. On the basis of responses of the respondent weighted mean score was

calculated. On the basis of weighted mean score it can be said that kotwar as a source of information got first rank in terms of easy accessibility of information. It is good to note that agricultural scientist received second rank followed by radio, doctor and television. Politician as a source of accessing information have been reported by villagers as very difficult followed by folk artists, govt. officers, Newspaper and telephone.

Table13: Sources of accessing information and their priority ranking

N=76

Sources	Pattern of Accessing information					Weighted mean score
	Very easy (5)	Easy (4)	Neither easy nor difficult (3)	Difficult (2)	Very difficult (1)	
Rural leader	2	28	16	22	8	2.92
Folk artist	-	4	25	38	9	2.31
Radio	36	18	10	12	-	4.02
Television	28	10	6	24	8	3.34
Telephone	15	9	10	14	28	2.59
Newspaper	12	10	8	20	26	2.5
School-master	1	22	29	18	6	2.92
Local govt. Officer	3	12	16	26	19	2.39
Politician	2	3	4	32	35	1.75
Doctor	15	34	20	4	3	3.71
Ag. Scientist	31	24	17	4	-	4.07
Kotwar	60	13	2	1	-	4.74

The result brings out two important aspects of sources of accessing information. First kotwar as a traditional source of information is very easily accessible to the villagers. Secondly agricultural scientist, doctor, radio, television as a modern source of information are also easily accessible to the villagers for getting information. On the basis of these findings it can be suggested that a blend of indigenous and modern source of information should be used for dissemination development messages in the village.

4.2.4 Source credibility pattern

In order to know the source credibility pattern operating in the village respondents were asked to express their three choices in order of preference for most credible source of information in the village. First, second and third choices were assigned 3, 2, and 1 weightage respectively. On the basis of responses of the respondent weighted mean scores and ranks were calculated. The finding have been presented in the **table 14**. This table reveals that kotwar was most credible source of information in the village. It was followed by agriculture scientist, television, village leader

doctor, radio, Schoolteacher, telephone, newspaper local government officer and politician.

On the basis of above findings it can be said that kotwar and village leader as a traditional source of information has high degree of credibility in the mind of the villagers. At the same time agriculture scientist, television and doctor as a modern source or information have also been reported as highly credible source of information.

Table 14: Source credibility pattern operating in tribal village

S. No.	Sources	Choice Preference			Weighted mean score	Rank
		I st Choice (3)	2 nd Choice (2)	3 rd Choice (1)		
1	Village leader	13	6	6	0.75	IV
2	Radio	7	-	7	0.37	VI
3	Television	8	16	13	0.91	III
4	Telephone	2	-	2	0.105	VIII
5	Newspaper	1	1	1	0.08	IX
6	School-Master	3	7	1	0.31	VII
7	Local Govt. officer	-	1	1	0.039	X
8	Politician	-	1	-	0.026	XI
9	Doctor	-	13	23	0.64	V
10	Ag. Scientist	8	21	12	1.02	II
11	Kotwar	34	10	10	1.74	I

This shows that if development messages are disseminated through aforesaid traditional and modern sources of information it (development message) will be used and adopted by the villagers.

4.2.5 Key influentials in the village

To whom they (villagers) contact for getting information related to agriculture? Villagers reported that they contact village "*Patel*" for getting advice on agriculture. Village *Patel* was a person who has largest area of land and doing farming from last many years. Villagers obtained information about new seeds, fertilizers, agricultural implements and other agricultural operations from the village *Patel*. The *Patel* was very influential in the village as he had contact with the KVK personnel, agriculture scientist and block official of the area. He was very cooperative to the villagers in regard to passing information and giving advice on agriculture related matter.

To whom they (villagers) contact for taking advice on health related matter? Villagers reported that they have more faith in supernatural power. They do not go to doctor

for the treatment of diseases unless or until they realize very serious health problem. They had more faith in "Jharfoonk" (traditional healing) and for this they prefer to go to two local people (Oajha) who were curing (treating) person with the help of invisible power. In the village there were many people who were engaged in doing "Jaadu Tona" (Totemism). Villagers have faith in such kind of "Jaadu Tona". Thus for any illness, disease, health problem at initial stage they prefer to visit those local people who were giving treatment with the help of invisible power.

To whom they contact for advice on religious matter? People reported that they contact village "Priest" who belongs to the Muria caste for getting advise on religious matter. Village priest controls the religious protocols of the village and performs the rituals related to agriculture. This result is similar to the result reported by Dube (1970).

Who disseminates the information related to local administration and other important information in the village? Village Surpunch used to disseminate information related to local administration through Kotwar of the village. Kotwar is a local person who is used by local administration



PLATE NO.1 TRADITIONAL MUSICAL INSTRUMENT (*DHIMKI*)



PLATE NO.2 CHILDREN ENJOYING TRADITIONAL MUSICAL INSTRUMENT (*DHIMKI*)

(village Panchayat), Priest and Government officials to disseminate information in the village. Village priest decides the date of sowing of crops and other local festivals and disseminate these information through Kotwar. Information dissemination through Kotwar is called as "*Munadi*" in the village. Earlier Kotwars were doing *munadi* by *Dugdugi* (Drum beating) but in many villages now they are using loud speaker provided by the village Panchayat. In the village where study was conducted still loudspeaker was not available with the Kotwar.

4.2.6 Village institutions

Ramayan Mandli was the only traditional institution in the village. This mandli perform "Ramayan Paath" (Reading of great Hindu epic 'Ramayan') on different occasions. It was twenty years old institution in the village. There were 15 male members in that mandli and interested person also join it from time to time. One person who was working in the Irrigation department of Chhattisgarh state headed it. Different families used to invite the mandali to perform "Ramayan Paath" for welfare of the family members. They start Ramayan Paath after worshiping the god. There were

no female members in that Ramayan mandali. This mandali can be used for enhancing the artistic talent of the rural youth. This can also be used for disseminating development messages along with religious messages.

Panchayat:

Village panchayat is the administrative body of the village. There were 18 members in which 7 were female and 11 were male. Head quarter of the panchayat is at Biringpal. The main activities of the panchayat are to solve village disputes, coordinate with development block and district authorities in running development programmes. It was also forwarding the local matters to higher authorities.

4.2.7. Village leaders

There were three types of leaders in the village. The "Surpanch" was administrative leader of the village, who is selected through formal election. He works for development of village and keeps close contact with politician and government officials to get benefit from the government scheme for the villagers.

The pujari (Priest) of the village was the Religious leader. He belongs to Muria caste. The Pujari choose his successor (the next Pujari) from his own clan by consulting 'Panchang'(traditional calendar) and counting paddy grains. He performs all the rituals of the village and also fixed dates of village festivals. For declaration of date he organizes meeting of the villagers at temple of mother deity. After the death of the pujari his successor takes the charge. Villagers believe that the soul of earlier pujari enters into the body of new pujari and helps him in performing all the jobs.

Village *Naik* is the traditional leader of the village. Each tribal caste have their own *Naik*. Generally a group of 12 villages comes under the control of a *Naik*. *Naik* has two assistants called "*paik*" and this unit is called as "Biradari Panchayat". This panchayat maintains law and order and settles intra caste disputes. *Naik* also performs rituals, which differ from caste to caste like marriage, ceremony death ceremony, etc.

4.2.8 Caste and gender wise Communication

There were different castes such as Bramhin, Kewat, Gond, Halbaa, Murria, Maria, Dhurva, Harijan, and Banjara in the village. Bramhins were the higher caste and remaining were the lower caste. Brahmin lived in Bramhin Para, Kewat lived in Kewat para, tribals, Harijan and Banjara lived in Nayapara and Bayagudipara. People other than Brahmin caste were not allowed to live in the Brahmin para. Generally Brahmins were not going to the tribal family and if tribals were visiting their home they (tribals) were sitting on the floor. In case of communication between male and female, female generally do not call their husbands by name. If they are asked to tell the name of their husbands they ask their children to tell the fathers name. There was no "Parda" system (Veil) in the tribals but in Bramhin caste daughter in laws were not allowed to directly interact with their father in laws.

4.2.9 Written communication in the village

A survey was conducted in the village to know the situation of written communication among the male and

female of different castes. Findings related to this aspect of the study have been presented in the **table 15**. It is evident from the table that on the whole 39.80% of female and 33.10% of the male were using written communication. Although male literacy percentage was higher than female literacy percentage in the village but when it comes to the written communication by the villagers female were much ahead than the male members of the village. It may be because females generally write letters to their relatives. Educated females also used to send written slip through their children to shopkeeper for purchasing various items.

Table 15 Written communication in the village

Cast Gender	Gond	Muria	Halbaa	Dhurvaa	Kewat	Bramhin	Harijan	Maria	Total male (N=290) Female (N=201)	
									Number	Percentage
Number of Male used written communication	4	13	18	2	19	33	2	5	96	33.10
Number of female used written communication	3	9	10	4	11	32	2	9	80	39.80

4.2.10 Fair and Festival

In a year tribals celebrate several fair and festivals. Some of those are described below:



PLATE No.3 DEOGUDI (TEMPLE OF MOTHER DEITY)



PLATE No. 4 DANTASHWARI DEVI TEMPLE

Ama Khani: This festival is associated with the harvesting of mango crop. On this day villagers offer mango as the new fruit of the year to the deities at their own houses. After that people are allowed to take mangoes. Similarly on that day they offer new onion with its green leaves to the deities.

Deogudi Bazar: 'Deogudi bazar' festival is performed annually during the month of Baisakh (April-may). In this festival villagers worship all the deities of the village but special emphasis is given to the worship of mother deity of the village. It is believed that the date is fixed by the deity herself and she conveys this to the villagers through village pujari. The festival is celebrated for two days. During bazaar they invite all the deities of the neighboring villages to attend the festival. They invite deities by offering them a small quantity of rice and a flower in a leaf plate.

The Villagers, both tribal and non-tribals performs rituals collectively. They perform it with a prayer to the deity to save them from any type of disease and danger. Some temporary shops are open during festival time. It is held like a fair in the village.



PLATE NO. 5 LORD SHIVA TEMPLE



PLATE NO.6 PLAYING TRADITIONAL DRUMS AT SHIVA TEMPLE

Nayakhani: This is a ceremony connected with the harvesting of the paddy. Nayakhani is celebrated in the month of Bhadrapad (Aug-Sep). On the festival day they bring some harvested rice from their kitchen garden which is grown without ploughing. Villagers bring new earthen pitcher from the potter and new clothes from the market for everybody at home. On that day they worship their ancestors and the deities at their houses. They prepare sweet dish of rice and offer to the deities. The male head of the family performs the rituals. After that each member take food facing towards the sun.

Marai: It is one of the most important annual festival of the Bastar. It is performed by different tribals at different times. Two to three villages collectively celebrate this festival. They collect contribution from each and every village. Villagers keep the deities of their own village in the pandal (under the shade of cloths). The priest keeps fast and officiate the ritual and he worships all the deities. After that they go on procession with their deities to the village market and take a round of the market. During Marai festival they organize a fair known as *Marai Mela*. They celebrate Marai for the



PLATE NO. 7 SHIVRATRI FAIR



PLATE NO.8 TRIBAL WOMEN IN LOCAL HAAT

welfare of the village and villagers. They believe that "if they will not perform it there will be natural calamity".

Shivratri: This festival is related to the worship of Lord Shiva. On the festival day villagers go to the Shiva temple situated in the center of *kund* (natural spring) of the village. They worship God by playing "Shahnai" and "Dhimki" (Traditional Drums). In connection with this festival villagers organize a small fair. Some temporary shops are open during the festival by the villagers.

4.2.11 Haats (Weekly Market)

In the tribal areas Haats play an important role in the life of the people. Karanji haat held on Wednesday, Saturday and Sunday is the main market for the villagers. The people of the villages falling within the radius of about 5 to 10 kilometers of Karanji used to visit this market regularly as it is the main market for them. It is the important channel of communication for the tribals. People of different villages meet with each other in the market. Generally one member of each family of the village goes to the market. They visit this place mainly to purchase items



PLATE No. 9 INFORMAL DISCUSSION AMONG THE VILLAGERS



PLATE No.10 A VIEW OF COCK FIGHTING IN *MURGA* BAZAAR

of daily need and also to sell their agricultural produce and other items. The main feature of this market is that vendors do not use balance to weigh their product. They use one cylindrical iron pot called "*Pahli*" to weigh their product, it measures about 1 to 1.25 kilogram product at one time.

Villagers also go to Jagdalpur weekly market on Sunday. It is bigger than Karanji Haat.

Murga Bazar(Cock Market)

Murga Bazar is a very popular weekly haat of cocks. It is organized every Sunday at Lalbarra (about 13 kilometres away from village) and Pamela (about 5 kilometres away from the village). Generally male members of village go to bazaar for enjoying cock fighting. Interested person take their cock and fixed the opposition cock for fighting. Both party fixed some money and winner party take both cocks and money. In this market ladies sell "*Sulfi*" (a type of drink extracted from Sulfi tree).

4.2.12 Meeting Places

There were different meeting places for different age group and sex group. Male members generally go for mazdoori (daily wages worker). So in morning time they meet with others in courtyard of their houses. Before going for mazdoori in the morning they drink "Sulfi" (a kind of drink extracted from Sulfi tree). In the evening after returning from the work they gather at grocery shops and gossip with each other. Some educated person meet at grocery shops and read newspapers in the morning. Another meeting place for male is platform (*chabutara*) located near the grocery shops.

The young boys generally met at the "*Pan Dukan*" (Betle shop) and bus stop. Female generally meet with other lady of the village in front of their houses in afternoon. Agriculture field is also a meeting place for them in working season. People generally talk about neighbors, quarrels, relatives, politics, their business etc.



PLATE NO. 11 A VIEW OF CHERKA DANCE

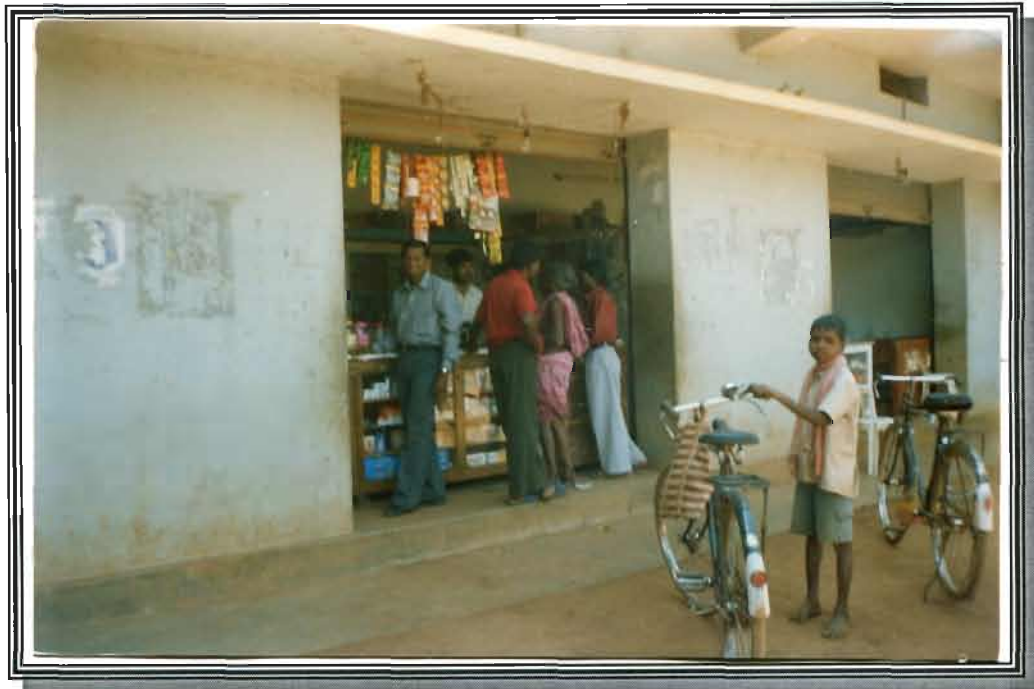


PLATE NO.12 VILLAGE SHOP

4.2.13 Communication through Folk-Tales, Folk Dance and Folk Songs

Folktale is the oral literature of any society and is perpetuated by oral traditions. There is usually no technique of teaching, they are learnt by the ear, and transmitted in this fashion from generation to generation. The old people try to educate their younger generation by telling stories of their ancestors. There are diverse functions of folktales in the tribal community. Some of the most common functions are to educate the younger, to promote a groups feeling of solidarity and converting dull work into play. It was observed during the study that many old age people were using folk tales, for educating, civilizing, teaching moral value, teaching importance of hard work etc. to the younger generation. During informal discussion, villagers revealed that they use folk-tale for entertainment and education of their children.

People of the village sing folk songs and perform many folk dances (i.e. *Gadi, Karma, Panthi, Chherka* etc.) of Bastar region. The young boys and girls perform *Chherka dance* on full moon day of the month 'Paush' (December-

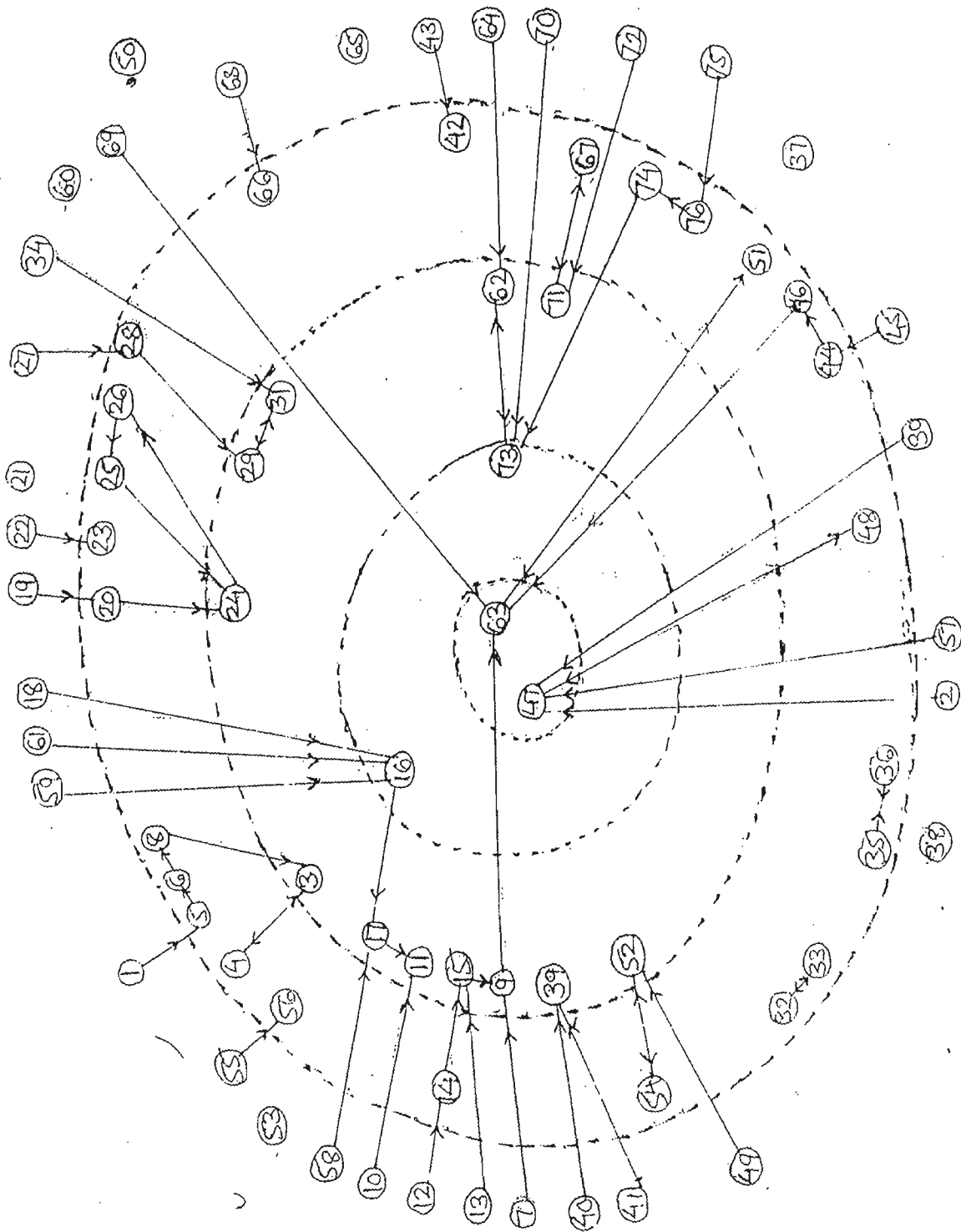


PLATE NO. 13 WOMEN WORKING IN CROP FIELD

January). After performance of the dance boys and girls collect grains from each houses of the village. This day is regarded as very important day by the villagers because at this time everybody bring their production from field to their granary and they become happy with it so they do not hesitate to contribute. They sing song "chher chhera mai kothica dhan la her" means O God! Keep my container with full of grain"

4.2.14. Propinquity and Interpersonal Attraction among Rural women in a tribal village:

Analysis of the sociometric data of the total 76 women revealed that there were 41 women who received any choice, and 35 were not chosen. There were 9 mutual choices and 7 isolates (who were neither chosen by others nor expressed their choice for others). Mutual choices are those in which two persons reveal preferences for each other. The number of choices received varied from 0 to 4. There were two star leaders who received a maximum number of 4 choices. There was one clique of open variety. Women especially from Brahmin families were confined to their houses to the extent



INTERACTION AMONG THE TRIBAL WOMEN

that they were unaware of many other women residing in the same village.

Table 16: Average popularity choice status and degree of propinquity

S.No.	Degree of Propinquity	Mean no. of choice received per women	No. of groups
1	Next house	1.03	21
2	Opposites house	1.79	11
3	Other part of house	1.5	2
4	One house away	1.09	11
5	Two houses away	1.17	3
6	Three houses away	1.17	3
7	Four houses away	1.50	1
8	Five houses away	2.00	1
9	Others	1.70	6

Table 16 shows the mean popularity choice status as determined by the average number of choices per women received by the members in dyad one of whom is chosen by the others, and the degree of propinquity. The means varied between 1.03 and 2.00. The means were compared using the 't' test and these results are shown in **table 17**. It is seen that out of 36 comparisons, only one is significant and that

Table 17: Significant test for the difference between mean number of choice received per women in different degree of propinquity

Degree of propinquity	't' Values								
	2	3	4	5	6	7	8	9	
1 Next door neighbors	2.315*	1.49	0.44	.067	0.35	0.72	1.94	1.14	
2 Opposite house		2.07	1.92	1.36	1.13	0.31	1.16	0.35	
3 Different part of the same house			0.55	0.58	0.54	0.0	1.34	.089	
4 One house away				0.49	0.19	0.64	1.87	0.99	
5 Two houses away					0.00	0.32	1.61	0.58	
6 Three houses away						0.54	1.75	0.65	
7 Four houses away							1.34	0.089	
8 Five houses away								0.19	
9 Others									

*Significant at the 5% level.

is between those living in next door houses and opposite houses. In other words, those who lived in opposite houses had lower degree of interpersonal attraction as compared to those who were next door neighbors.

Newcomb (1956) stated that "other things being equal, people are most likely to be attracted to those in closest contact with them". Similar conclusions have been drawn by other workers (Gullahorn, 1952; Palnore, 1955; Homans, 1961; Crosbie, 1975 and Nixan, 1979). The result of the present study does not seem to confirm the propinquity attraction hypothesis, in general. However, the findings are in line with the findings of **Kaul and Tandon (2002)**. They have studied propinquity and interpersonal attraction among rural women of Bareilly area of Uttar Pradesh (India). They have also reported significant difference in only one comparison, and that was between those living in opposite houses and living in different portions of the same house. In order to prove the propinquity-attraction hypothesis, samples larger than the present one may be required for further studies; or, the relationship may be culture-bound, caste-bound or status bound. It is also likely that factors

other than propinquity may mask the relationship in the village situation.

4.2.15. Comparative effectiveness of various channel of communication

Table 18 reveals that majority of the respondents (70.45%) received information through traditional channel *Munadi* followed by interpersonal contact by KVK worker (22.73%) and Newspaper (6.82%). This shows that traditional channel of communication is still very effective in disseminating messages of local importance in the tribal village. The finding is similar to the findings reported by **Verghese and Bhandari (1977)**.

Table 18. Comparative effectiveness of various channel of communication

S.No.	Channels of communication	Number	Percentage
1	Munadi	124	70.45
2	Interpersonal contact by KVK worker	40	22.73
3	News paper	12	6.82
	Total	176	100

4.3 Suggestions for appropriate communication strategy

The old paradigm of development had advocated the use of mass media for motivating change. Experiences in past years showed that with illiteracy, financial and technical problems, there was very limited success with the “big media” strategies. Attention now is focussed on low cost “little media” such as radio and also the existing indigenous communication channels. Indigenous communication system originated and developed in the culture and is closely related to the communication behaviour pattern and the lifestyle of the people, hence these facts shows that indigenous communication system can play a positive and active role in the development process. (Wang and Dissanayke, 1982).

In Kumhrawand village some information sources like village Patel, Pujari, Kotwar, Ohja and Naik were found very effective. All the villagers followed instructions given by them. These sources can be utilized for disseminating the development messages like education, sanitation etc. in convincing manner among the villagers. Ojha was the medicine man of the village doing “Jhaarfoonk” and villagers

give preference to him. Dai (Midwife) had also important place in tribal societies. These people may be therefore utilized as a para health worker for information dissemination on health and family planning. This would require equipping them by suitable training and providing audio visual aids to perform this new role. Kotwar has been found as the most credible source in the village and he is the only person who can gather people easily by disseminating the message in each and every house of the village. His services may also be utilized for disseminating messages of local importance by the development workers.

Traditional communication forum like market (village Haat), village meetings, fair like Shivratri, Deogudi Bazaar, Marai mela should be used to reach rural audiences. These places can be utilized for disseminating development message on subjects like saving, education, prohibition of liquor use and drug abuse. Development Departments/Organizations should use these places for disseminating development messages among the tribal people by organizing puppet show, folk dance, folk drama etc. in the local language.

Some common problems research worker observed in the village were drinking habit and no saving tendency among the villagers. Ramayan mandali should be approached by the development workers and should be asked to incorporate the messages related to negative consequences of drinking habit and no saving tendency. The group of young boys and girls who perform *Chherka* dance should be trained and utilized for disseminating messages of agriculture improvement. Village wells, shops, temples etc are important meeting places and these places should be utilized for disseminating development messages through poster, wall writing, Hoardings etc. Some exogenous communication channels (i.e. radio, television, agriculture scientist and doctor) have also been found credible and easily accessible besides indigenous communication channels. Therefore it is suggested that a blend of indigenous and modern source of information should be used for dissemination of development messages in the village.

SUMMARY

*"Summing of results provides further
leads to prosperity"*

5. SUMMARY

Emerging new paradigm of development advocates the involvement of indigenous media and channels for development because they are locally oriented, easily accessible and relatively inexpensive. The indigenous communication systems embody the people's beliefs, their social concepts and perception of their relationship, social ethics, philosophy of life and life pattern. Indigenous communication channels are available in many forms and structure. It serves a variety for selection of most appropriate media for achieving specific communication objective and also wide choice for integrating with the modern media. Taking this backdrop, this study was conducted with the following objectives:

- 1) To study the demographic characteristics and resources of village.
- 2) To study the indigenous communication systems of the village.
- 3) To suggest communication strategy for development of village.

The study was conducted in Jagdalpur block of Bastar district of Chhattisgarh state. The data was collected from all 76 families of purposively selected village Kumharawand. The

required information was collected through structured and semi-structured interview schedule. Collected data was analysed by using statistical technique like frequency, percentage, mean, weighted mean, standard deviation and t test. The study has revealed following salient findings:

- Majority of the village population was under 18-35 year age group. Maximum families (67.11%) were of nuclear family type and of small size (57.89%). Male female ratio in the village was found to be 100 (male) : 69 (female). Occupation wise composition of population data reveal that maximum number of people (14.66%) were engaged in Mazdoori (daily wages worker). Majority of the female of the village were illiterate (44.78%) and out of total literate male 35.17% were educated up to primary school level.
- The findings of natural resources available in the village shows that major portion (146.17 hectare) of village land was uncultivated. Villagers take water for drinking and domestic purpose from hand pumps, wells and government water supply. River (Indravati), canal and *kund* (water naturally coming out from the underground of the surface) were used

as water sources for irrigation purpose. Total forest area under the village was 46.80 hectare.

- As far as transport facilities are concerned village has kuccha and pucca road. Rickshaw, trucks, car, jeep, motorbike and buses were easily available vehicles for the villagers. Communication facilities like radio, television, telephone, newspaper and agriculture magazine (Krishak Jagat) were available in the village. In the health and welfare facilities one primary health center, vaccination facilities and one veterinary hospital were available in the village and government schemes like Road Nirman Yojna, Nal-Jal Yojan, Talab (Pond) Nirmar Yojna, Dabri Nirman Yojna and Serve Shiksha Abhiyan were running in the village.
- Karanji and Jagdalpur were the main market for the villagers. Villagers also visit LMACS (Large Size Adivasi Multipurpose Crop Society) to sell their agriculture products. There was one rice mill and one flour mill in the village.
- As far as financial facility is concerned there was one 'Regional Rural Bank' located at Dharampura and was 4 km. away from the village. Money lenders were also available in the village.

- There was one primary school and one agriculture college in the village and for further education children go to the Dharampura, Jagdalpur, and Karanji.
- There were 3 temples in the village. One temple was of the mother deity of the village, second one was of the Lord Shiva and third one was of the Danteswari mata. Murga Bazar was the main recreation center for the villagers. Children of the village used to play 'Gulli Danda', cricket etc.
- In the village, 4 men were skilled in building construction, 12 women were skilled in pickle and papad making and 2 were skilled in midwife job.
- Kotwar (traditional channel of communication) was most utilized source of information, followed by informal meeting, formal meeting, written communication and rally. Kotwar was also reported as the most accessible source of information for the villagers followed by agricultural scientist, radio, doctor, television etc.
- The findings of source credibility pattern reveals that Kotwar was the most credible source of information in the village. It was followed by agriculture scientist, television, village leader,

doctor, radio, school teacher, government officer, politician, telephone and newspaper.

- Village '*Patel*', '*Naik*', '*Ojha*' and Kotwar were the key influential in the village.
- There were three types of leaders in the village. The '*Surpunch*' was administrative leader, the '*Pujari*' (Priest) was the religious leader and '*Naik*' was the traditional leader of the village.
- The important festivals and fairs celebrated in the village were Amakhani, Deogudi Buzar, Nayakhani, Marai, Shivratri and Murga-Bazar.
- There were different meeting places for different age and sex groups. Meeting places for males were courtyard of their houses, grocery shops and platform near the grocery shop; for young boys it was Betel shop and bus stop and for females agriculture field and front side of their houses were most sought after.
- The result of propinquity and interpersonal attraction among rural women shows that there were two star leaders in the village. Mean comparison reveals that out of 36 comparison

only one is significant that is between those living in next door houses and opposite houses.

- The result of comparative effectiveness of various channels reveals that majority of respondents (70.45%) received information through traditional channel '*munadi*', followed by interpersonal contact by KVK worker (22.73%) and newspaper (6.82%).
- Folktale was used by the villagers for entertainment and education of their children and '*Chherka*' was the important folkdance of the village.

5.1 Implications

The findings of the present study hold a great potential in the field of communication research as well as for planning of communication strategy based on local resources. Some of the implications of the present study have been given below:

- 1) Programme for welfare of villagers should be broadcast in local language by the local radio and T.V. stations, as it has been revealed by the study that a good number of radio and T.V. sets were available in the village.
- 2) Kotwar of the village should be used for disseminating message of local importance by the development worker as it

was very effective, highly credible and easily accessible source of information.

- 3) Village Ojha and midwives should be trained and utilized as para health workers for disseminating information on health and family welfare as they are traditionally being utilized for such purposes.
- 4) Development departments should use market places and haat, for disseminating development messages on subjects like saving, prohibition of liquor, education and drug abuse among the tribal peoples by organizing puppet show, folk dances, folk drama in the local language.
- 5) Self-help groups of women should be formed in the village. Self-help groups may take up activities like Dona making (leaf bowl), pickle and papad making. This will improve their socio-economic condition.

5.2 Areas for future research

- 1) Study should be planned to find out the role of social functionaries in disseminating the message.
- 2) Planning a study with the larger sample than the present study to confirm the propinquity-attraction hypothesis.

- 3) ICS may be studied taking more number of villages and more number of respondents with detailed investigation on feasibility of different indigenous sources and media in communication of development messages.

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"When you achieve the goal, lets remember the former's role"

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ANNEXURE I

भाग-१

जनसंख्यात्मक एवं संसाधनों की जानकारी हेतु साक्षात्कार सूची
उप भाग (अ) व्यक्तिगत साक्षात्कार (स्ट्रकचर्ड)

संख्या : दिनांक :

ग्राम : पंचायत :

विकास खण्ड :

1. परिवार के मुखिया का नाम :
2. परिवार के मुखिया की उम्र :
3. पिता का नाम :
4. परिवार के मुखिया का व्यवसाय :
5. धर्म :
6. जाति :
7. मुखिया की शिक्षा :
8. आपके परिवार में कौन - कौन है :

क्र०सं०	सदस्यों का नाम	लिंग	आयु	शिक्षा		व्यवसाय
				शिक्षित/अशिक्षित	कक्षा पास	

9. परिवार का प्रकार : संयुक्त/एकल

10. परिवार का आकार : छोटा (5 सदस्य तक)/बड़ा (5 से ज्यादा सदस्य)

11. आपके पास आवागमन के कौन कौन से साधन हैं एवं कितनी संख्या में हैं?

- अ. साइकिल ब. रिक्शा स. मोटर गाड़ी द. कार
इ. ट्रैक्टर फ. बैलगाड़ी द. अन्य

12. आपके पास संचार के कौन कौन से साधन हैं?

- अ. रेडियो ब. टेलीविजन स. टेलीफोन
द. समाचार पत्र इ. पत्रिकाएँ

उप भाग (ब) सम्पूर्ण गाँव की जानकारी

13. गाँव के संसाधनों का आंकलन:

प्राकृतिक संसाधन

- भूमि
➤ खेती योग्य भूमि एकड़
- परती भूमि एकड़
- बंजर भूमि एकड़

पानी के स्रोत

- पीने के लिए
➤ सिंचाई के लिए

वन - भूमि

- आय के स्रोत के रूप में एकड़
- प्राप्त होने वाली चीजें

14. मानव निर्मित संसाधन

यातायात एवं संचार के साधन

- (अ) पक्की सड़क (छ) बस सर्विस
(ब) कच्ची सड़क (ज) रेल सर्विस
(स) फुटपाथ (क) रेडियो
(द) साइकिल (ख) टेलीविजन
(य) रिक्शा (ग) टेलीफोन

- | | |
|-----------|----------------------|
| (र) ताँगा | (घ) पत्रिकाएँ |
| (ल) कार | (ङ) टेलीग्राफ सर्विस |
| (च) ट्रक | (प) पोस्ट ऑफिस |

स्वास्थ्य एवं कल्याण सुविधाएँ:

स्वास्थ्य सुविधाएँ

- | | |
|------------------------|-------------------------------|
| (अ) वैद्य / हकीम / ओझा | (ब) प्राथमिक चिकित्सा केन्द्र |
| (स) टीकाकरण | (द) अन्य |

कल्याण सुविधाएँ

- | | |
|---|------------------------------|
| (अ) प्रसार कार्यक्रम | (ब) कृषि उपज कार्यक्रम |
| (स) परिवार सुधार कार्यक्रम | (द) पशु विकास कार्यक्रम |
| (य) सामुदायिक विकास कार्यक्रम | (र) बच्चों के लिए कार्यक्रम |
| (ल) युवाओं के लिए कार्यक्रम | (व) वृद्धों के लिए कार्यक्रम |
| (म) ग्रामीण उद्योग एवं हस्तशिल्प विकास के लिए कार्यक्रम | |
| (च) अन्य | |

विपणन एवं उद्योग सुविधाएँ

- | | |
|---------------|-------------|
| (अ) आटा चक्की | (ब) तेल मिल |
| (स) चावल मिल | |

विपणन सुविधाएँ (विस्तृत विवरण)

- | | |
|-----------------------|-----------------|
| (अ) कोआपरेटिव सोसाइटी | (ब) मुख्य बाजार |
| (स) अन्य | |

वित्तीय सुविधाएँ

- | | |
|-----------------------|-------------------|
| (अ) सरकारी बैंक | (ब) प्राइवेट बैंक |
| (स) क्रेडिट कोआपरेटिव | (द) सूदिया |

जन सुविधाएँ

- | | |
|--------------------|---------------------|
| (अ) पानी की सुविधा | (ब) बिजली की सुविधा |
| (स) गैस की सुविधा | (द) अन्य |

शिक्षा की सुविधा

- | | |
|-----------|-----------|
| (अ) स्कूल | (ब) कॉलेज |
|-----------|-----------|

(स) प्रौढ शिक्षा

(द) ग्रामीण प्रसार सेवा

(य) अन्य सरकारी संस्था

(र) अन्य गैर-सरकारी संस्था

धार्मिक सुविधाएँ

(अ) मंदिर

(ब) प्रवचन केन्द्र

(स) तीर्थ स्थान

(द) अन्य

मनोरंजन के साधन

(अ) खेल का मैदान

(ब) पारम्परिक साधन

(स) रेडियो

(द) टेलीविजन

(य) अन्य

मानव संसाधन

(अ) शारीरिक (मजदूर)

(ब) मानसिक (दक्ष कारीगर)

नोट: इस साक्षात्कार सूची के उपभाग (अ) में दिये गये प्रश्नों से संबन्धित जानकारी प्रत्येक परिवार के मुखिया (पुरुष एवं महिला दोनों) से ली गई है जबकि उपभाग (ब) में दिये गये प्रश्नों से संबन्धित जानकारी गाँव के पटवारी, समूह चर्चा एवं व्यक्तिगत अवलोकन के माध्यम से एकत्रित की गई है।

10. Size of family : Small (upto 5 members)/large (more than 5 members)
11. Which of the following transport facilities do you have?
Please mention numbers.
- a. Bicycle b. Rickshaw c. Motorbike d. Car
e. Tractor f. Bullock cart g. Others
12. Which of the following communication facilities do you have? Please mention numbers.
- a. Radio b. Television c. Telephone d. News paper
e. Magazine

Sub part (B) Information of the whole village

Resources of the Village

Natural Resource

- **Land**

S.No	Category	Area (in hac)
1	Cultivated land	
2	Uncultivated land	
3	Forage land	

- **Water Resources**

Drinking and domestic use

Irrigation of farm land

- **Forest**

Forest area (in hac)

Forest produce

14. Man made resources

- **Transport and communication facilities**

- | | |
|-----------------------|-------------------------|
| 1. Pucca road | 2. Kuccha road |
| 3. Foot path | 4. Bicycle |
| 5. Rickshaw | 6. Horse driven vehicle |
| 7. Cars | 8. Trucks |
| 9. Bus service | 10. Rail Service |
| 11. Radio | 12. Television |
| 13. Telegraph Service | 14. Telephone |
| 15. News paper | 16. Magazine |
| 17. Post Office | |

- **Health and welfare facilities**

Health facility

- | | |
|-------------------------|--------------------------|
| a. Local vaid | b. Primary health center |
| c. Vaccination facility | d. Others |

Welfare facility

- a. Extension programme
- b. Agriculture development programme
- c. Family welfare programme
- d. Animal husbandry development programme
- e. Village community development programme
- f. Programme for children
- g. Programme for youth
- h. Programme for old age people
- i. Programme for development of handicraft and village industry

j. Others (if any)

• **Marketing and Industrial facilities**

Industrial facility

- | | |
|----------------|---------------|
| a. Flour mills | b. Rice mills |
| c. Oil mills | |

Marketing facilities

- | | |
|--------------------------|-----------------|
| a. Cooperative societies | b. Main markets |
| c. Others | |

• **Financial facilities**

- | | |
|-----------------------|------------------|
| a. Banking | b. Private Banks |
| c. Credit cooperative | d. Money lenders |

• **Public utilities**

- | | |
|-----------------|----------------|
| a. Water supply | b. Electricity |
| c. Gas supply | d. Others |

• **Educational facilities**

- | | |
|---------------------------------|-----------------------|
| a. School | b. Collage |
| c. Adult education | d. Extension Services |
| e. Other government institution | |
| f. Other private institution | |

• **Religious facilities**

- | | |
|------------|--------------------------|
| a. Temple | b. Religious instruction |
| c. Ashrams | d. Any other |

• **Recreation facilities**

- | | |
|---------------|------------------------------------|
| a. Playground | b. Traditional means of recreation |
|---------------|------------------------------------|

- c. Radio
- d. Television
- e. Others

15. Human Resources

- a. Physical (labourer)
- b. Mental (Skilled worker)

Note : Information related to questions listed in sub-part (A) were collected through personal interview of head of the family (both male and female) while information related to questions given in sub-part (B) were collected through village Patwari, group discussion and observation method.

ANNEXURE III

पारम्परिक संचार तंत्र की जानकारी हेतु साक्षात्कार सूची

उपभाग (अ) व्यक्तिगत साक्षात्कार (स्ट्रकचर्ड)

- गाँव में मुख्य क्रियाकलापों एवं अन्य क्रियाकलापों के लिए सूचना प्रसारण के माध्यम

माध्यम	मुख्य क्रियाकलापों की जानकारी	अन्य क्रियाकलापों की जानकारी
व्यक्तिगत सम्पर्क		
परिवार के सदस्य		
बच्चे		
समाजिक कार्यकर्ता (कोटवार, मिड वाइफ, घरेलू नौकर आदि)		
टन्य		

- गाँव में विद्यमान संचार साधनों की प्रयोग की स्थिति

क्र०सं०	संचार के साधन	प्रयोग की स्थिति		
		प्रायः	कभी-कभी	कभी नहीं
1	सूचना (नोटिस)			
2	रिप्रिजेंटेशन			
3	गीत			
4	लोक-कलायें			
5	सभायें			
6	प्रदर्शन			
7	रैली			
8	हड़ताल			
9	औपचारिक वार्ता			
10	अनौपचारिक वार्ता			
11	लिखित संचार			
12	कोटवार			

3. गाँव में सूचना प्राप्ति के मुख्य स्रोत एवं उनकी रैंकिंग

क्र० सं०	सूचना स्रोत	रैंकिंग				
		बहुत आसान	आसान	न ज्यादा आसान न ज्यादा कठिन	कठिन	बहुत कठिन
1	ग्रामीण नेता					
2	लोक कलाकार					
3	रेडियो					
4	टेलीविजन					
5	टेलीफोन					
6	समाचार पत्र					
7	स्कूल मास्टर					
8	लोकल गवर्नमेन्ट ऑफिसर					
9	राजनीतिक					
10	डॉक्टर					
11	कृषि वैज्ञानिक					
12	अन्य					

4. गाँव में सूचना प्राप्ति के स्रोतों की विश्वसनीयता

क्र० सं०	सूचना स्रोत	सूचना स्रोत की विश्वसनीयता		
		1	2	3
1	ग्रामीण नेता			
2	लोक कलाकार			
3	रेडियो			
4	टेलीविजन			
5	टेलीफोन			
6	समाचार पत्र			
7	स्कूल मास्टर			
8	लोकल गर्वमेन्ट ऑफीसर			
9	राजनीतिक			
10	डॉक्टर			
11	कृषि वैज्ञानिक			
12	अन्य			

5. आपके परिवार में कितने लोग लिखित विधि द्वारा संचार करते हैं?

महिला:

पुरुष :

6. ग्रामीण महिलाओं की निकटता एवं व्यक्तिगत सम्बन्धों (आकर्षण)

का अध्ययन

1. आपका नाम क्या है?
2. आपके घर के मुखिया का नाम क्या है?
3. आपका मुखिया से क्या सम्बन्ध है?

4. गाँव में बातचीत करने के लिए आप किसके पास जाना पसन्द करती हैं?
5. उनका क्या नाम है?
6. उनके घर के मुखिया का क्या नाम है?
7. उनका घर के मुखिया से क्या सम्बन्ध है?
8. उनका घर कहाँ है?

अ. अगला घर	ब. सामने वाला घर
स. एक ही घर का अलग भाग	द. एक घर के बाद
य. दो घर बाद	र. तीन घर बाद
ल. चार घर बाद	व. पाँच घर बाद
स. अन्य	
9. आपके पास गाँव की कौन सी महिला ज्यादा आती है एवं बैठकर बातें करती है?
10. उसका नाम क्या है?
11. उसके घर के मुखिया का नाम क्या है?
12. उसका घर के मुखिया के साथ क्या सम्बन्ध है?
13. उसका घर कहाँ है?

अ. अगला घर	ब. सामने वाला घर
स. एक ही घर का अलग भाग	द. एक घर के बाद
य. दो घर बाद	र. तीन घर बाद
ल. चार घर बाद	व. पाँच घर बाद
स. अन्य	
14. यदि आप किसी काम से घर के बाहर जाती हैं तो किस रास्ते से जाती हैं?

उपभाग (ब) सम्पूर्ण गाँव की जानकारी (सेमी-स्ट्रकचर्ड)

- गाँव के लोगों को खेती के विषय में नई जानकारी किससे प्राप्त होती है?
- गाँव में घरेलू दवाइयों की जानकारी किससे प्राप्त होती है और आप उनके पास ही क्यों जाते हैं?
- गाँव में रीति-रिवाजों की जानकारी किससे प्राप्त होती है और आप उनके पास ही क्यों जाते हैं?
- गाँव में सरपंच ही को यदि सूचना प्रसारित करनी होती है, तो वह किसके द्वारा करवाते हैं सरपंच जी उसी आदमी से सूचना क्यों प्रसारित कराते हैं?
- गाँव के पुजारी जी किस प्रकार सूचना प्रसारित कराते हैं?
- गाँव में कौन-कौन से लोक मनोरंजन उपलब्ध हैं?

0 कठपुतली	0 कहानियाँ	0 लोकनृत्य
0 लोकनाट्य	0 लोकोक्तियाँ	
0 लोकगान	0 अन्य	
- गाँव के व्यक्ति अपना मनोरंजन किस प्रकार से करते हैं?
- गाँव के कौन से स्थानीय त्यौहार है? (विस्तृत विवरण)
- त्यौहार कब और क्यों मनाये जाते हैं?
- गाँव में कौन-कौन से लोकनृत्य होते हैं? (विस्तृत विवरण)
- लोकनृत्य द्वारा क्या संदेश दिया जाता है?
- गाँव में एवं आस-पास के क्षेत्र में कौन-कौन से मेले आयोजित किये जाते हैं, कब-कब (साल में कितनी बार) एवं कहाँ पर मेले लगते हैं?
- मेले किस प्रकार आयोजित किये जाते हैं? (प्रमुख आकर्षण)
- गाँव में विभिन्न वर्ग जैसे पुरुष, महिला, युवा, बच्चे वार्तालाप के लिए किन-किन स्थानों पर एकत्रित होते हैं?
- समूह में किन-किन विषयों पर चर्चा की जाती है?

- गाँववासी अपनी आवश्यकता की वस्तुएं कहाँ से खरीदते हैं एवं अपनी वस्तुएं कहाँ बेचते हैं?
- गाँव के दुकान से गाँव वालों को किस प्रकार की जानकारी प्राप्त होती है?
- क्या गाँव में कोई पारंपरिक संस्था है?
- इस संस्था में कौन-कौन है? नाम बताइए।
- आप लोग किन-किन पारंपरिक तरीकों द्वारा गाँव में सूचनाएं या संवाद भेजते हैं?
- गाँव में पुरुष-स्त्री के बीच में संचार (बातचीत) किस प्रकार होता है?
- गाँव में विभिन्न जातियों के बीच किस प्रकार संचार होता है?

ANNEXURE IV

**INTERVIEW SCHEDULE FOR COLLECTING INFORMATION RELATED
TO INDIGENOUS COMMUNICATION SYSTEMS OF THE VILLAGE**

Sub part (A) : Individual interview (Structured)

**1. Channels of dissemination of information on vital and
other events in village**

Source of Information	Vital event (birth, death and marriages) (N = 76)		Other event in village (n = 76)	
	Number	Percentage	Number	Percentage
Interpersonal contact (meeting friends, neighbors; and relative at wells, work place, social gathering)				
Family member				
Children				
Social functionaries (pujari, maidservant, kotwar and midwife)				
Others (Distant relatives)				

2. Pattern of utilization of various sources (channels) of information

S.No.	Channels	Pattern of Utilization		
		Always	Some times	Never
1	Notice			
2	Representation			
3	Songs			
4	Folk media			
5	Meetings			
6	Rally			
7	Demonstration			
8	Strikes			
9	Formal meetings			
10	Informal meeting			
11	Written communication			
12	Kotwar			

3: Source of accessing information and their priority ranking

S.No.	Source	Pattern of Accessing information				
		Very easy	Easy	Neither easy nor difficult	Difficult	Very difficult
1.	Rural leader					
2.	Folk artist					
3.	Radio					
4.	Television					
5.	Telephone					
6.	Newspaper					
7.	School-master					
8.	Local govt. Officer					
9.	Politician					
10.	Doctor					
11.	Agriculture Scientist					
12.	Kotwar					

4. Source credibility pattern operating in tribal village

(Give 3 choices in order of preference)

S.No.	Source	Credibility Ranking		
		1	2	3
1	Rural leader			
2	Folk artist			
3	Radio			
4	Television			
5	Telephone			
6	Newspaper			
7	School-master			
8	Local govt. Officer			
9	Politician			
10	Doctor			
11	Agriculture Scientist			
12	Kotwar			

5. How many members of your family use written mode of communication?

Male :

Female :

6. Study of Propinquity and Interpersonal Attraction among Rural Women

1. What is your name?
2. What is the name of the head of your family?
3. How is the head of the family related to you?
4. In this village to whom do you like to go often?
5. Her name?
6. The name of the head of her family?
7. Her relationship with the head of her family?
8. Where she lives?
 - a. Next door
 - b. Opposite house
 - c. Different portion of the same house
 - d. One house way
 - e. Two houses away
 - f. Three houses away
 - g. Four houses away
 - h. Five houses away
 - i. Others
9. Which Leady from this village often visits you and sits with you?
10. Her name?

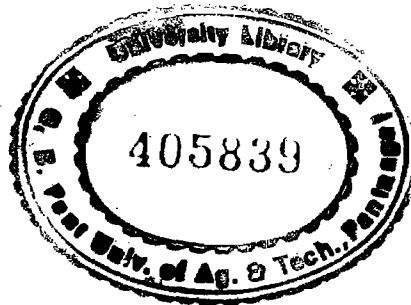
11. The name of the head of her family?
12. Her relationship with the head of her family?
13. Where she lives?
 - a. Next door
 - b. Opposite house
 - c. Different portion of the same house
 - d. One house away
 - e. Two houses away
 - f. Three houses away
 - g. Four houses away
 - h. Five houses away
 - i. Others
14. When you go out of your home, which road do you adopt?

Subpart (B) Information of the whole village (semi structured)

15. To whom villagers contact for getting information related to agriculture and why they prefer to go to that particular person?
16. To whom villagers contact for taking advice on health related matter and why they prefer to go to that particular person?
17. To whom villagers contact for advice on rituals of the village and why they prefer to go to that particular person?
18. Who disseminate the information related to local administration and other important information in the village?

19. Who disseminate the information related to religious matter?
20. What are the traditional means of entertainment available in the village?
 - a. Puppet show
 - b. Folk drama
 - c. Folksong
 - d. Folkdance
 - e. Folktales
 - f. Proverbs
 - g. Others
20. What do the villagers do for their entertainment?
21. Local festivals of the village.
22. Why and when local festivals are celebrated in village?
23. Folk dances of the village.
24. What message folk artists give through the folkdance?
25. What important fairs are celebrated in the village? When and where are they celebrated?
26. Please describe about the fairs.
27. What are the important informal meeting places for different group i.e. male, female, children, and youth in the village?
28. On what topics they generally discuss in the meetings?
29. Where villagers buy and sell their product?
30. What type of information villagers get from shop keeper?
31. Is there any indigenous organization present in the village?
32. Please enlist names of its members.
33. What are the indigenous sources available in the village for information dissemination?

34. How does communication occur between male and female of the village?
35. How does communication occur between different castes of the village?



VITA

Mayanka Namdeo, the authoress of this manuscript was born on March 21, 1979 in Jabalpur district of Madhya Pradesh. She passed her high school from Maharni Lakshmi Bai Higher Secondary School Narsinghpur and Intermediate from Mission School Seoni in the year 1995 and 1997 respectively. Thereafter she joined Indira Gandhi Agriculture University, Raipur for graduation in 1998 and Completed B.Sc. Agriculture in 2002. In the same year she qualified Junior Research Fellowship, ICAR examination and joined College of post graduate studies for M.Sc. (Development Communication) at the G.B. Pant University of Agriculture and Technology, Pantnagar. She completed all the requirement for the same in May, 2004.

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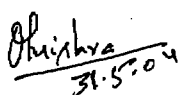
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Degree: M. Sc.
Department: Agricultural
Communication


Thesis Title: **INDIGENOUS COMMUNICATION SYSTEMS IN A
TRIBAL VILLAGE: A STUDY IN CHHATTISGARH**

Advisor: Dr. O.P. Mishra

Developing countries like India are having latest method of communication, but their effective utilization by people who are less exposed is doubtful. In tribal community primary means of communication still play a vital role in social functioning, maintenance and change. Keeping aforesaid facts in mind, the present study explore to identify traditional communication systems in a tribal village with the following objective; 1. To study the demographic characteristics and resources of the village 2. To study the indigenous communication systems of the village 3. To suggest communication strategy for development of the village

The study was conducted in Jagdalpur block of Bastar district of Chhattisgarh state. The data was collected from all 76 families of purposively selected village Kumhrawand through structured interview schedule, semi-structured interview schedule, casual observation and informal discussion and collected data was analysed by using statistical technique like frequency, percentage, mean, weighted mean, standard deviation and t test. The findings of the study reveals that majority of the village population belong to 18-35 year age group category. Majority of the families were nuclear family and of small sized. Major chunk of population was engaged in Mazdoori. There were various kinds of natural, manmade and human resources present in the village. The key influential of the village were Village traditional leader, religious leader, priest, 'Naik', 'Ojha' and Kotwar. Comparative effectiveness of different channels shows that 'munadi' was most effective channel of communication. Village haat, shops, fair, festival, traditional organization and meting places are the important point to initiate development communication.


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