

**IMPACT OF TELEVISION IN TRIBAL AREAS: A SURVEY  
OF LAHOUL & SPITI IN THE STATE OF HIMACHAL  
PRADESH**

Thesis Submitted for the Award of the Degree of

**DOCTOR OF PHILOSOPHY**

**In**

**Journalism and Mass Communication**

**Submitted By**

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**Supervised By**

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**Journalism and Mass Communication**

**Lovely Professional University**



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**2024**

## DECLARATION

I, Hira Lal, hereby declare that the thesis titled, “**Impact of Television in the Tribal Areas: A survey of Lahaul and Spiti in the State of Himachal Pradesh**” submitted to Lovely Professional University, Punjab, for the award of the degree of **Doctor of Philosophy in Journalism and Mass Communication** is the original and independent record of my research work carried out under the guidance and supervision of Professor, **Dr. Mukesh Kumar** and it has not formed before the basis for the award of any Degree, Diploma, certificate, Associateship, Fellowship or any other similar titles in this or any other University or Institution of higher learning. I have duly acknowledged all the sources used by me in the preparation of this thesis.

Place: Lovely Professional University

**Signature of the Candidate**

Date: 04-011-2024

**(Hira Lal)**



### CERTIFICATE

I certify that the thesis titled, “**Impact of Television in the Tribal Areas: A survey of Lahaul and Spiti in the State of Himachal Pradesh**” submitted to Lovely Professional University, Punjab, for the award of the degree of **Doctor of Philosophy in Journalism and Mass Communication** is a bonafide research work carried out by **Mr.Hira Lal** under my guidance and supervision and it has not formed before the basis for the award of any Degree, Diploma, certificate, Associateship, Fellowship or any other similar titles in this or any other University or Institution of higher learning.

Place: Lovely Professional University

**Signature of the Supervisor**

Date: 04-11-2024

**(Dr. Mukesh Kumar)**

## Preface

The study is conducted and survey method is used to understand the impact of television in the tribal valley of Lahaul and Spiti. This research is purely based on the impact of television on the people who earlier used to remain cut off from the rest of the world for nearly six months. Researcher being a media teacher who himself belongs to the native area conducted a survey of the valley. This is also a kind of impact study, since the inception of the television in tribal belt in early 1990's. This research study is an attempt to track-down or gauge the influence and impact of the television which swept through all across the valley since television started broadcasting through cable TV, nearly three decades back since people started television viewing and formed their own television viewing habits. Though behind this impact study an sincere attempt to understand the television viewing habits of the tribal community, to understand the role of television in increasing all around awareness related to social, political and economic issues and related awareness among tribal population, to examine the influence of television on the customs and traditions of the tribal community, and also find out the impact of television in the changing lifestyle of the tribal community. Further more specific research questions were asked and analyzed to delve deeper to understand the television viewing habits and patterns of the tribes. Which are the television viewing habits of the tribal community, whether television has brought about changes in the lives of tribal people? Whether the television has persuaded the tribal community to adopt or switch over from old to new practices? And how does television affect the life-style of the tribal community? All these questions were asked from the sample respondents of the population. Through this study, researcher has made a sincere attempt to understand and analyze the overall impact of the television on tribal community of Lahaul and Spiti. Respondents have been asked on the various aspects of television genres, programmes, time devoted to watch television programmes; types of genres they ponder to, studies, the objective they watch television to seek the active use of television media to gratify their needs to quench the thirst of information, education and entertainment. Respondents were also being asked on time they spent on watching programmes, the news channel they prefer to watch normally, the kind of political discussion programme respondents prefer to watch, meanwhile respondents were also asked on the purpose of watching television, the effect on individual factors by watching television, whether the television has brought about a change related to social, political and economic awareness in the tribal community. Questions were also being asked on whether the customs and traditional practices have been affected by watching television and **overall how the general culture affected by the television viewing**

### **habits of the tribal population.**

The theoretical frame work which supports the research on the impact of television is **Uses and Gratification Theory** of the communication. Apart from Uses and Gratification, various other theories of communication and models, also support the influence of television media with respect to the exposure, media audience relationship and media utilization which led to the impact of television programmes and viewing habits and how it impacted the life-style of tribal community in general and particular ways.

Why people watch television? Answers may be many, for example, to be informed, to get education or to get entertained. Watching television to seek gratification or fulfillment of the needs is the amalgamation of the 4-fold duties (inform, educate, instruct and entertain) of media i.e. four-in-one. What satisfies or gratifies the viewer's most of the time they watch television for entertainment purposes only. So there is an urge to understand the need to use infotainment programmes and since the motives behind using the infotainment programmes are somehow associated with psychological aspects it is apt to apply **Uses and Gratification Theory** as this theory deals with media and audience studies.

Meanwhile the time and duration that respondent spends on watching television programmes, it is found that respondent hardly devote two to three hours a day to watch television for the gratification purpose. The preference and access for the media in terms of information, education and entertainment and different age groups in the tribal community regarding the choice and selection of mass media outlets to seek the basic needs to be fulfilled by media. there are responses which vary from in terms of age and education; i.e., access of information, education and entertainment to large extent the preference percentage of age group between (18-27) is lowest 25 percent, whereas age group between 58 and above shows the highest percent of mass media access to gratify their basic media needs, which points out to the fact that the youngest age group mention shows that this age group is either working or studying reason being they watch or access television for the limited time period and the age group between (58 and above) consumes their significant part of time in a day to access television as medium to fulfill their needs to seek information education and entertainment. This age group and percentage is significant 42.9, reason is evident that this age comes in the category of retired person or senior citizens who have luxury of time to watch television. Those who access television for the basic functions in the category of large extent are including all age group are total 34.9 percent, 32.6 percent in to some extent, neutral 11.6 percent, those who are not watching television at all to seek and gratify the basic media functions are 16.3 percent. The analyzed data has revealed that the calculated value of 28.074 is higher than the

table critical value of 26.296 at 0.05 level of significance for 16 df. Thus, the null hypothesis of there no reliable connection between respondent's age and preference of choosing or selecting television as a medium of communication in terms of information, education and entertainment has been rejected. This indicates that age and independent variable is associated with respondents' selection of television as a medium of communication in terms of information, education and entertainment. In other words, age is a factor in the selection of television as a medium by the tribal population of Lahaul & Spiti in terms of information, education and entertainment. The time spent on watching a specific Television News channel television in day. The analysis shows and different age groups respondents who are in different professions in the tribal community and time devoted to watch television news varies in terms of age and profession to fulfill the basic needs by viewing television as medium of information, education and entertainment. The results of the study summarize the findings from the survey analysis of tribal communities of Lahaul and Spiti falling in the age group of 18 to 58 and above in tribal district of Himachal Pradesh. The results are obtained from the questionnaire survey completed by the mentioned age group. The quantitative data gathered has been analyzed using different statistical tests and have been organized under the following sections:

The review of existing literature on television viewing habits of the tribal community have been studies almost all major research carried out on the television viewing habits, its various forms and manifestations.

Here in this context some genres/types of programmes have been selected from news and entertainment channels available in the tribal region. Channels have been taken for studying Uses and Gratification, play theory, selective retention, selective perception, agenda setting theory and theory of cultivation are also taken to study the analysis of the television viewing habits. Hence an attempt was made to study the uses and gratification along with the few other communication theories which are supporting the audience active and passive use of the media to seek, receive information, education, entertainment, persuasion, motivation and knowledge. The present study intends to explore the impact of television and television viewing of the tribal community of Lahaul and Spiti of Himachal Pradesh. The study also explores the changes brought by television in terms of a modernizing agent among tribal, bring changes in socio-political, psychological and cultural aspects.

The general objective of this research was to explore the television viewing habits, the social, political and economic changes occurred in the tribal community, the life of the tribal people

and whether television impacted or influenced the general cultural life-style in particular, study also explored that any change happened on the customs and traditions of tribal community; such a worship methods, death and birth rituals, fairs and festivities and also on the value system and beliefs in cast system, superstitions including factors which by and large changed the tribal society in terms of so called modernization, which has its own merits and demerits.

The research conducted in the tribal valley the impact of television in the changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about education and career prospects, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage.

Thus, the research study reveals that there is significant relationship between the variables mentioned in the study: gender, age, occupation, income and qualification and the change occurred to due to television exposure.

The sampling area selected from the rural and remote part of the Himalayan region of Upper Shivalik hills of the North-Indian region. The sample for the research taken from the two tribal pockets of Lahaul and Spiti district, groups of this research are the respondents of Udaipur, Keylong and Kaza blocks inclusive of both males and females between ages 18-58 and above.

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**ABBREVIATIONS**

ANOVA	:	Analysis of Variance
Govt.	:	Government
BCC	:	Behavior Change Communication
S.NO	:	Serial Number
SPSS	:	Statistical Package for the Social Science
NPAR	:	Non Parametric
D.T.H	:	Direct to Home
D F	:	Degree of Freedom
SK	:	Square Kilometer
P Value	:	Probability Value
IEC	:	Information Education and Communication

## Chapter: 1

### 1.1 Introduction

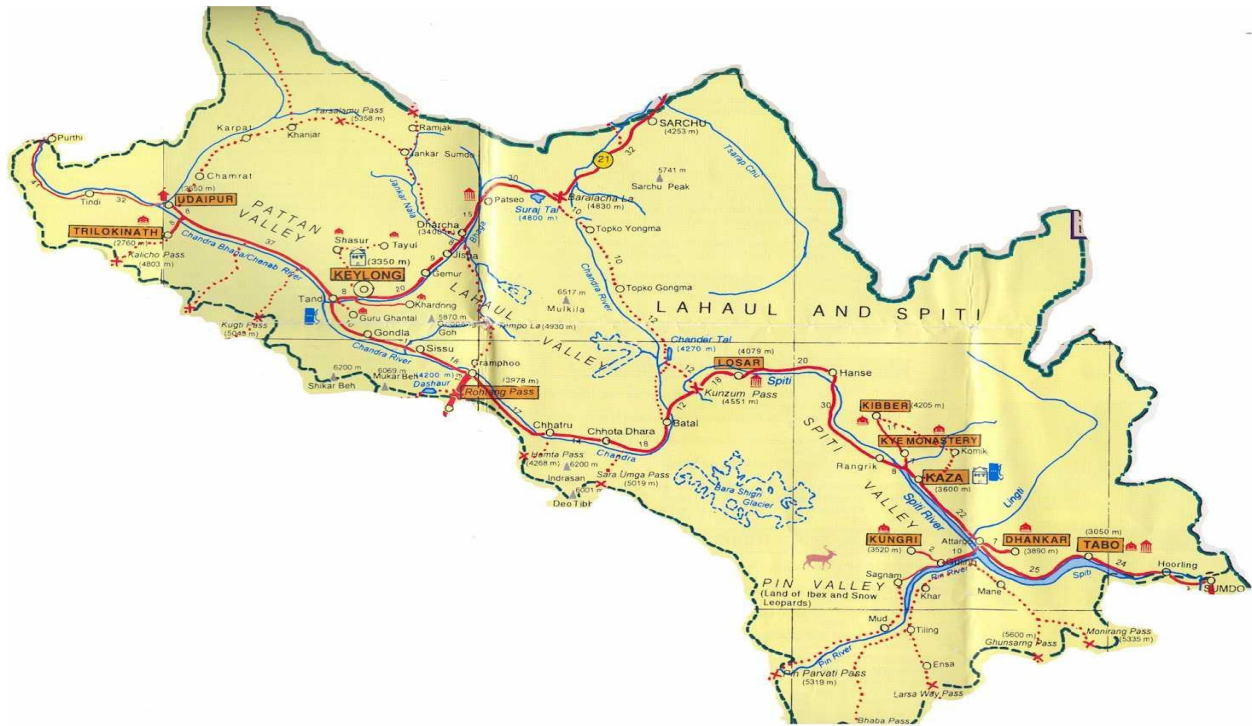
#### Brief history of the district

According to 2011 the populations of 31,564 in which 16,588 are male and 14,976 are female. The sex ratio of the district is (1000:903). As per the 2011 census survey by Government Buddhist are 62.01% and Hindu population is 36.91 percent of the tribal valley. Lahaul and Spiti Socioeconomic profile is predominately tribal and rural settlement. The economy of the district is primarily based on agriculture which largely depends on rainfalls. The bamboo products and decorative items like Potato, Pease, and Brokely, Cauliflower, hops are the source of livelihood for a lot of people.

Covered by the snow-capped mountains the district of Lahaul & Spiti is the smallest district of state of Himachal Pradesh. It shares international border with Tibet. It succeeded in achieving the status of the district in 1960's. Till then it was only a part of sub division of Kullu Tehsil which itself was a part of erstwhile Kangra district of Punjab state. It is difficult to remain connected with rest of the India because of its typical geographical location and coherent past account of history of the area due to its isolation from the rest of the world. This has been a home to the strong people who could only stand undaunted and withstand the vigours of nature. People are peace loving and cultured and well assimilated in natural flow of life. Solitude and extremely hard life of those forbidding mountains are the most precarious.

The present district of Lahaul & Spiti comprises of two different valleys of Lahaul & Spiti. The name of the district came into being with the formation of these two parts into a revenue district. It has two separate entities geographically and historically. Lahaul area includes valleys of the Chandra and Bhaga rivers up to their confluence near Tandi also known as Sangam, where confluence of two rivers further makes Chenab, via Kishtwar and Jammu, it falls into Arabian sea, the main Chandra Bhaga valley as far as Thiro Nallah. Spiti area comprises of the valley of Spiti River and the valley of its tributary the Pin River. It is said that the word Laho-Yul means southern country and because of its geographical location to the south of Ladakh, the Ladakhis refer its name as Laho-yul. Spiti is the name of river locally known as Piti which in Tibetan language means middle province. In ancient Buddhist scriptures "Padma Thang yiang" and "Mamkambum" there is mention of a country named Khasa or Hasha to the south of Ladakh and Zangskar. It is possible also that "Garzha" may be corruption of Khasa or Hasha. Incidentally, the name Lahaul had been in use only in Kullu

and by Indians whereas the local people, Kinnaur's and Tibetans called this area as Garzha. Between the 6th century B.C. and the 5th century A.D. the Saka and Khasa tribes after having been driven out from Central Asia by the Huns, crossed over to India. Many of these settled down in the valleys of Mid Himalaya's between Garhwal and Ladakh.



**Figure 1.1 Political Map of district Lahaul & Spiti (H.P)**

**Source: google map**

## 1.2 General Historical accounts

Present district of Lahaul and Spiti comprises of two development blocks naming Lahaul and Spiti. The headquarter of Lahaul and Spiti fall in Keylong town. There is a nullah near Keylong known as Shaks which seems to have inherited its name after the Saka tribe settled in the Bhaga valley. Hutchison J. and Vogel J. Ph mentioned in History of the Punjab Hill States (Vol. II, 1953 pp 475-76) that the first historical mention of Lahaul is found in Hiuen Tsing a Chinese traveler in his travelogue who visited Kullu sometime between, 629-645 A.D. he mentioned Lo-u-lo (Lahaul) as lying north of Kullu. He had been off the mark to estimate the distance from Kullu because he massively overestimated the distance. It is perhaps believed that he confused this Li-yul (Khotan) but the indisputable fact remains that Hyun Tsang referred to Lahaul only and not other area. The history of Lahul & Spiti remained altogether different in the earlier period and was influenced by different forces. The impact of Kullu, Chamba and to some extent Ladakh is visible in Lahaul whereas Spiti is influenced mostly by Tibet and Ladakh cultures. The track of Lahaul valley was either under Kullu or Chamba Rajas or both or also under Ladakh's sovereignty for 11 sometime but never had its own independent kingdom. The Spiti valley in the earlier periods was ruled by a powerful kingdom of the Sen Dynasty. At one time during 600-650 A.D. even Kullu remains tributary to Spiti. After the fall of the Sen Dynasty, the position of Spiti became the same as that of Lahaul. It is believed that Local Tribal Chief called JOS had ruled Lahaul in the ancient time which corresponds to the Ranas and Thakurs of the rest of the hill states. These JOS were believed to be of Tibetan origin and the only symbol of their subjection of the people was the annual tribute which they used to pay to JOS. These Baranical families were said to be mainly living at Gushal, Kardang, Darcha, Barbog and some other places like the Jagirdar or Thakur families at British time. From about 600 A.D. onwards up till the first half of 19th century, Lahaul was an intermittent battle ground between the kings of Kullu, Chamba, Ladakh and Tibet. The ups and downs of the battle and the consequent territorial adjustments apart, it would appear that valley beyond Tandi to Thiroat Nullah was largely under the occupation of the King of Chamba during this period and the area from 'Sangam' of Chandra and Bhaga up to Kunzam and the Bhaga valley up to Baralacha pass had been under the Kullu king. The Bhaga valley in between had been under the domination of Ladakh king. One-time hordes of invaders from Yarkand in Central Asia invaded the entire Chandra and Bhaga valleys and conquered the Chandra and Bhaga



valley and reached up to Brahmpura in Chamba. It is evident that Lahaul valley remained under the Central Asian invaders for considerable period of time and cultural and ethnic impact left by them is visible even today. It is been believed that the kingdom of Spiti in ancient times was ruled by a pre-Buddhist Hindu dynasty of Kings bearing the surname or suffix of 'Sena'. Captain Harcourt states in his historical imprint that coins of this dynasty have been found in the valley but this has not been established. Spiti at one time Bushehr and Kullu Pandrabis Kothis was the part of on the right bank of the Sutlej. Perhaps for a short span of time it was an important power in the loosely structure's part known as Guge. It has been said the copper plate at Nirmand in Kullus Parshu Ram temple have been offered by the then King of Spiti. The kingdom Spiti had been remained bone of contention between then Kings of Chamba, Kullu, Bushehr and Ladakh and Central Asia right from 600 A.D. onwards until the first half of 19th century. The subjects of Spiti kingdom always had been paying tributes either to Ladakh, or to Kullu and Bushehr or many times to all simultaneously in order to have reconciliation & establish peace in the Spiti region. It continues to exist for long and the state was the same even when Morcroft and Trebeck travelled back Spiti in 1821. The people were generally not war like and whenever one of the neighboring states invaded, they have taken refuge and escaped to hills till the invaders returned with the plunder. On the subjection's and annexation of Kullu by the Sikhs in 1840-41, they exercised complete control of Lahaul & Spiti which at that time was ruled by the King of Kullu. No attempt was made by the Sikhs to annex the land which remained a province of Ladakh. The entire landscape of Lahaul & Spiti and Kullu was remained the part of the Sikh might until 1846, when these provinces became British territory.

### **1.2.1 Anthropological footprints**

To trace the anthropological link with the past, the local research data has revealed that this area in about 2000 B.C. was inhabited by aboriginal tribes in language and also in akin to the Munda speaking tribes of Bengal and Central India. At the later period, Tibetan settlers came in from the north and east from Rupshu and Ladakh into the head of Bhaga valley and from Spiti and Tibet into the head of the Chandra valley. Even till the beginning of 20th century, J. Hutchison and Vogel maintained that the survivors of the Munda speaking ethnological stock were to be found in the isolated village of Malana in Kullu district and in the Bushehr track on the Sutlej. Aryans and Semi Aryans also came from west and South in the different stocks settled in the valley and started living. Thus,

the Lahaulas at present are the ultimate product of combination of these different races. Unlike the Lahaul valley, the Spitians are purely of the Tibetan race, any traces of Hindu or Aryan blood in the Spiti valley is not to be seen today. On the other hand, even the features of Lahulis of today imprints a combination of Mongolian and Aryan features with their short and stout physique slightly high cheek bones and oblique almond like eyes combined with straight nose akin to those of Mongolian and Aryan blood. The Lahaula men are very tough, active and widely travelled to Tibet, Ladakh, Kullu, Punjab and other parts of country and have considerable business acumen.

### **1.2.2. History after independence**

A Development Council was set up in 1952. With a vision to developing the area rapidly, the Government of Punjab in 1960 converted Lahaul & Spiti into a district with headquarters at Keylong vide, Revenue Department, Punjab Government. Notification No. 1052-Rg-II-60/758 dated June 30, 1960. Simultaneously, Lahaul was constituted into a separate tehsil and Spiti into Sub-Tehsil with two sub-divisions with headquarters at Keylong and Kaza respectively. Prior to this, it formed the part of Kullu sub-division of the then district Kangra of Punjab as two Sub- Tehsils Lahaul & Spiti these areas have been declared as Scheduled 13 Area under the fifth Schedule to the constitution by the President of India. Due to the re organization of Punjab State, this district along with some other hill regions were merged with the State of Himachal Pradesh on the 1st November, 1966. When this region was upgraded to the level of district, the sub-Tehsil was upgraded to the Tehsil levels and later to the sub- division. There were two Tehsils with 219 revenue villages in the district during 1971 Census. The area falling within the jurisdiction of Tindi, Udaipur, Triloknath and Miyar Nullah Panchayats with 118 villages of Pangi Tehsil of Chamba district were transferred to Lahaul Sub Division in 1975 because of its proximity and accessibility to this area. The State Government again decided to create another sub Tehsil known as Udaipur sub-Tehsil in 1980 out of Lahaul - Tehsil. with 150 villages nearby to Chamba district in it with sub-tehsil headquarters at Udaipur. Later on, the status of this sub-tehsil was raised to the level of Sub Division in the same year. The numbers of villages in the district have gone up from 219 in 1971 Census to 317 in 1981 Census with addition of one more Sub-Tehsil of Udaipur to existing 2 Tehsils. The number of villages in Spiti Tehsil has increased from 47 in 1981 to 113 in 1991 and again 231 in 2001 Census due to completion of arrangement operation in the district while number of Tehsils /Sub-tehsils remained constraint.

### **1.2.3 Social Mores**

People of Lahaul & Spiti have little inhibition and boys and girls freely mix without any restraint and eventually love as well as arrange marriages are very common. The polyandry system in Lahaul valley is now on a steady decline while in Spiti monogamy and polygamy have been in practice in the past. The law of inheritance prevails in both the valleys where the entire landed property was inherited by the eldest brother and others had to earn their livelihood by engaging themselves in service, trade and by becoming lamas in the 14 monasteries. This is helpful subsidiary activity conducive to strike a balance between population & the balanced growth in economic issues and agrarian sector.

### **1.2.4 Social Matrix of the region**

The social celebrations in both valleys follow with the feast which contains meat and change which is a local brew. The entire of the district is tribal with a meagre population consist of Scheduled Castes, Swangla and Bhota in Lahoul and Bodh/Bodhs in Spiti division where the Specific types of tribes found. As per 1991 Census, out of total 31,294 populations, 24,088 belonged to Scheduled Tribes consisting of 76.97 per cent of total population of Lahaul and Spiti district. Among the Scheduled Tribes, Bhot, Bodh is most predominant in this district accounting for 72.82 per cent of total tribal population. Swangla tribe occupies second position with 24.40 per cent whereas other Scheduled Tribes are insignificant both in number and proportion. Traditional attire or folk dress of Lahaul valley which women wear is known as "Cholu", known as the dress of fairies. Men wear coat and pyjama and women wear tight pyjama, choga like shirts tied at the waist with the waist coat. Most of the times, cloths on women are of maroon and dark brown colour. While men keep short hair, women keep their hair twisted into numerous pigtailed held in position by plaits. Earlier decade's back Lahulas have traditional straw shoes, the soles of which are made of barley straw and the upper from string Chamba fibre. These shoes were found to be very suitable for walking on the snow. The traditional shoes are indicative of the social status and the people belonging to upper strata of the society do wear shoes which are lined with fur. Occupation: People of Lahaul & Spiti are short stature, physically strong, tough and very hardworking. Before the start of modern communication, the male folks mainly spent their time plying Chholo (a game like wise Chucre (Jua), playing cards apart from helping the ladies in agrarian activities. The trade on mules was their occupation and Kuth was their main trade. While men shuttled from

Tibet to Punjab and other parts of India, women attended the uneconomical agricultural operations like sowing, beading, irrigation of barley and buck wheat. With the opening of the modern communication system, the men folk are seen carrying on their trade by using trucks which have considerably replaced the mules and other pack animals and the women folk work on the field mainly concentrating on cash crops like seed potato, peas and hops mainly which have indeed revolutionized the economy of the valley. With the opening of more schools and other technical training institutions, the occupational culture is getting changed steadily and the younger generation is coming forward to aspire for government jobs. The enterprising people have established themselves in business activities, with emergence of tourism industry and the opening of all whether road via Rohtang tunnel which is named as Atal Vihari Vajpayee Tunnel, tourism industry and business and agrarian yielding and other subsidiary sector and trade activities will get boosted.

### **1.2.5 Religion:**

Buddhism is the leading religion in Lahaul sub-division especially in the merged area from Chamba district and Pattan valley, Hinduism is also prevailed in some parts of Pattan Valley, Udaipur Tehsil, Tindi area and while Buddhism predominates in the Spiti sub-division. In fact, there is an amalgamation of these two major religions. In the bleak atmosphere and awe inspiring ruggedness of the Rocky Mountains, from their fear and submission to the grandeur of nature, the people of region sought protection and mercy for their survival and created mountain gods. In 15 Himalaya, Shiva's trident is visible and is placed over the ornamental skulls. Before the advent of Buddhism, there was a popular animistic creed calling for species of belief that went under the title of religion of the valley. Hinduism is more prevalent along the Chandra Bhaga valley. It is said that the Buddhism spread widely in Lahaul during the 11th century A.D. when the Buddhist Saints founded new monasteries and repaired the old dilapidated ones. The monasteries at Gumrang and Sissu were said to construct during this period by a famous Buddhist scholar and translator Ringchen Zangpo. Later in 16th century, two sub sects of Lho-Drugpa and Drugpa in the valley came into being who have even survived today. Introduction of the Buddhism in the Lahul & Spiti valleys actually dates back to 8th century believed to be propagated by Padam Sambhava the famous missionary from Udyana (a place near Kashmir). According to ancient Tibetan books, Padam Sambhava visited Mandi and Lahaul during the 8th century and preached the doctrines of Buddha

and it was during this time, it is said that shrines of Triloknath and Guru Ghantal were founded.

### **1.2.6 Buddhism developed roots in Lahaul and Spiti**

Previous to this, people had no fixed religion and used to believe in worshipping snakes (Lhu), demons and spirits etc. as benevolent and marvolent deities. It is said that Triloknath was originally a Shiva temple and a place of pilgrimage for Hindus. Later on, the setting up of white marble image of Avalokeshwar is attributed to Padma Sambhava (Guru Rinpoche) of Udyana. In Spiti valley too, the monastery at Tabo is also said to have come up under the patronage of great Buddhist monk Padam Sambhava of 8th century. The majority of population of this district is Buddhists. As per 2011 Census, the proportion of Buddhist population was 62.01 per cent while Hindu accounted for 36.91 percent, Christianity 0.67 per cent of the total population. The proportion of other religions was only 0.50 per cent of total population in the district.

### **1.2.7 Language:**

Swanglas, Thakurs, Kanets and Bhots along with several Scheduled Castes communities of Chahans, Dombas, Hassis, Garas and Balras etc inhabit in the district. The people of Spiti valley speak only Tibetan language whereas there are three dialects which are spoken in Lahul valley. Bunan is spoken in the Chandra Bhaga valley. Tinan is spoken in Chandra valley and Manchat is spoken in Chandra Bhaga valley upto Thiroth. All these three dialects are said to have strong affinities with the languages of Munda speaking tribes of the Pre-Aryan times of India. It is connected with the Tibetan only in relation to vocabulary. Moreover, the researchers have found many similarities between Chanali dialect of Lahaul and Sanskrit. 16 Administrative set-up Lahaul & Spiti district falls in the Northern Mountains Zone constituting part of Himalayan macro region embracing facing the northern frontier of the Sub Continent, Jammu & Kashmir, Himachal Pradesh, Northern Uttar Pradesh, Sikkim etc. The Northern Mountains have been divided primarily on the basis of geology, forest cover and relief. The relief and drainage however have played a dominant role in establishing various sub divisions within the Himalayan zone. State of Himachal Pradesh is given the name of Himachal Pradesh Himalaya while dividing the country into second order regions. It is a part of the northern mountains which is the first-tier region of the country and flanked between Jammu & Kashmir and Uttar Pradesh. Accordingly, the district of Lahaul & Spiti falls into the Trans Himalayan zone, sub- division of Himachal Pradesh Himalayan sub region of the Northern

Mountains region of India. This district is situated in the northern and north-eastern part of Himachal Pradesh and makes boundary line between Himachal Pradesh and Jammu & Kashmir and Tibet (China) in these directions.

### **1.3 Demographic Profile of the district (Lahaul & Spiti)**

Before the start of modern communication, the male folks mainly spent their time plying their mules apart from helping the ladies in agricultural operations. The trade on mules was their occupation and Kuth was their main trade. While men shuttled from Tibet to Punjab and other parts of India, women attended the uneconomical agricultural operations like sowing, beading, irrigation of barley and buck wheat. With the opening of the modern communication system, the men folk are seen carrying on their trade by using trucks which have considerably replaced the mules and other pack animals and the women folk work on the field mainly concentrating on cash crops like seed potato. Peas and hops mainly which have indeed revolutionized the economy of the valley with the opening of more schools and other technical training institutions, the occupational culture is getting changed steadily and the younger generation is coming forward to aspire for government jobs. The enterprising people have established themselves in business activities. The district is divided into three sub-divisions of Udaipur, Lahaul & Spiti with headquarters at Udaipur, Keylong and Kaza respectively. These subdivisions are also co-terminus with tehsils/sub-tehsil having their headquarters at the same places for the administrative purposes. Further district is also divided into two Community Development Blocks viz. Lahaul comprising tehsil of Lahaul and sub tehsil of Udaipur with headquarters at Keylong and Spiti, C.D. Block which is co-terminus with tehsil Spiti for the developmental purposes. The Deputy Commissioner along with the Chief Judicial Magistrate, Superintendent of Police, Chief Executive Officer of Zila Parishad, Chief Medical Officer and Senior Officers of the State Government look after the development and regulatory functions in the district. Sub Divisional Magistrate is the head of sub-division while Block Development Officer is the head of the Community Development Block. However, Spiti subdivision is headed by Additional Deputy Commissioner who is stationed at Kaza and is vested with administrative control of this sub-division for administration and developmental purposes. At the Tehsil/Sub-Tehsil level, the Tehsildar and Naib-Tehsildar look after their respective departments for development and regulatory functions. There are three Police Stations functioning at Keylong, Udaipur and Kaza and four Police Chowkies at Tindi, Jahalma, Koksar and Samdu as on 31.3.2000 as

informed by the Superintendent of Police, Keylong. The patwar circles of Triloknath, Tindi, Udaipur and Mayar Nullah of Pattan Valley which formed part of Pangi tehsil prior to 1975 though culturally and ethnically the people were more akin to Lahulas were transferred from Pangi tehsil to Lahaul tehsil of Lahaul & Spiti district in 1975. The State Government in 1980 carved out Udaipur sub-tehsil out of Lahaul tehsil with 150 villages (118 villages of Trilok Nath, Tindi, Udaipur and Mayur Nullah of Pangi tehsil transferred to Lahaul tehsil and 32 other villages of Lahaul tehsil) adjacent to Pangi tehsil in it with sub-tehsil headquarter at Udaipur For administratively more convenient. It was upgraded to sub-division level in 1980. 118 new villages have been created in Spiti tehsil after 1991 Census due to settlement 17 operations in the area resulting increase in total number of revenue villages in the district from 403 in 1991 to 521 in 2001 Census. No jurisdiction changes at district or tehsil/sub-tehsil have taken place during the decade of 2001-2011.

**Jurisdictional Changes during 2001 -2011**

Name of district/tehsil/ sub-tehsil	No. of Villages as per 2001 Census	No. of new villages 2011 Census	No. of towns	Reasons
Lahaul & Spiti District	521	521	-	Udaipur (S.T.) 150
Lahaul (T)	140	140	-	Spiti (T) 231
Spiti (T)	231	231	-	-

### **1.3.1 Zila Parishad and Panchayati Raj Samitis:**

Under the progression of local bodies or local self-governance pace and kick-start of development was set and in early twenties. The three tier system of Panchayati Raj Act with the provision of Zila Parishad, Panchayat Samiti and Gram Panchayat was introduced in Himachal Pradesh from mid-nineties with a view to promote development-eccentric approach and the democratization of institutions to strengthen and to ensure qualitative of participation by the people to propel the growth and not only foster development plans but to execute such plans in local areas and government affairs by decentralization of authority to accelerate the development plans .A separate ward is demarcated keeping in view of area, population and number of Gram Panchayat under the jurisdiction of each C.D. blocks and district. Reserved wards for ladies, Scheduled Castes or Scheduled Tribes are also carved out according to population and in rotation. The elected members of the Zila Parishad select its President and Vice-President and Chairman of its committee from amongst the elected members by casting ballot votes or voice vote. The term of office of the executive body and the members is for five years. The Deputy Commissioner of the district is deputed by the State Government as the Chief

Executive Officer to the Zila Parishad. The Parishad is also assisted by the various departments and the heads of those departments at the district level. The Panchayat Samitis have Chairman and Deputy Chairman elected from amongst elected members at the block level. The Block Development Officer works as Secretary to the Panchayat Samiti. The term of office of the members is five years. The executive authority for the purpose of carrying out the provisions of the Himachal Pradesh Zila Parishad and Panchayat Samiti Act rests in the Chief Executive Officer and Block Development Officers. The Deputy Chief Executive Officer generally in the rank of Additional Deputy Commissioner or Additional District Magistrate works as a secretary of the general body of the Zila Parishad. 18 Urban Local Bodies: The Municipal Corporation, Municipal Council, Nagar Parishad, Nagar Panchayat, Cantonment Board, Notified Towns, etc. are the statutory urban local bodies. There is no statutory town in the district and it is entirely rural including its headquarters. Corporation, Municipal Council, Nagar Parishad, Nagar Panchayat, Cantonment Board, Notified Towns, etc. are the statutory urban local bodies. There is no statutory town in the district and it is entirely rural including its headquarters.

### **1.3.2. District Highlights 2011 Census**

Lahaul & Spiti district is smallest and ranks at the end of all districts in terms of population in the state but ranks on the top in terms of area as it claims the major chunk of 24.86 per cent of the state area.

- The Sex –ratio of total population in census 2011 for Lahaul &
- Spiti is 903 females per thousand males, which shown improvement of 101 as compare to census 2001.
- Lahaul & Spiti is sporadically populated with a population of 2 persons per sq. kilometer though it is the biggest in terms of area in the state
- It is comprised of entirely rural settlements with no urban component and registered negative growth rate of -5.0 per cent during 2001-2011 against Positive growth of + 6.17 per cent in its population during 2001- 2011 and continues to occupy last position in terms of growth of population in the state.
- It is the smallest district with 3 Sub-Divisions namely Udaipur, Lahaul and Spiti. 2 Community Development Blocks namely Lahaul and Spiti, 2 Tehsils and one Sub-tehsil in the state.
- It touches the international boundary of Tibet and adjoining Ladakh



region of Jammu and Kashmir. In old time, it used to provide the trade route between Central Asia to Gartok and Lahasa of Tibet.

- The district is renowned for snow fields, ice caves, glaciers and snow-clad mountains and passes

The Lahaul and Udaipur Sub-divisions remain cut off from the rest of world for about 6 month every year due to closure of vehicular traffic through Rohtang pass because of heavy snowfall. Moreover, the valleys of Spiti and Lahaul remain almost cut off from each other for 8 months of the year by the mighty walls of Himalayan ranges between them.

The economy of the district is mainly agrarian and 58.18 per cent workers in the district are engaged in Primary Sector. It has distinction of being alone district in the state engaged in cultivation of 'hops and 'Kuth'.

it has attained fame in producing high quality potato crop and peas which are in much demand not only in the country but also in foreign countries.

#### **1.4 Television as modernizing agent:**

The television has the distinction of being the fastest growing medium. When television became operational thirty years ago the competing media believed that it would be restricted to major cities because of its short-range signal capacity of forty to fifty miles. They did not foresee the coming of microwaves, satellite and low power transmission stations which have capacity to beam a signal to even' part of the world. This medium is significant because of it's ever pervasiveness. Immense growth and technological transformation have brought metropolitan cities and remote areas on the same lines. DTH or digital technology has surpassed typical geographic location and remotest of the areas, be it urban or rural. But yes, television has made its headway towards rural areas a little late. This is the reason why the so-called modernization. In terms of psychic mobility in all spheres of life came with the cognitive dissonance. In this study the analysis will be done to address the changes in terms of lifestyle, impact of Television on the cultural norms and changing lifestyle of this Himalayan region. This study is an attempt to make to explore all about that Television as a medium which has brought revolutionary

change in terms of cleanliness, hygiene, health, awareness and education to the tribal areas. Various studies conducted on the television viewing habits of the tribal people are further proved this phenomenon strongly that Television not only worked as an agent of change but also performed the role of an opinion leader and shed the dogmatism and rigidity from the mindset of the people particularly belong to tribal areas and rural settings.

**Harold Lass well (1948)** explains that the mass media does serve major functions for the society, surveillance, *correlation*, and *transmission* of social heritage and knowledge from one generation to another. Television disseminates information on a mass scale which ensures that every tribal area will be heard in their hour of ‘need and ensure safety and justice to tribal people, which will also enhance their personality. The broadcast the Tribal people’s opinion when policies and schemes are being implemented which will provide a monitoring, evaluation and feedback to the administrators. The television thus can serve as an agent of social change aimed at social development in disseminating technical know-how on the one hand, and will help reduce inequalities in socioeconomic opportunities as the broadcasting at the mass level will aid literacy, health, population control by motivation a desire for change and mobility among the not so aware of the opportunities made available by Government schemes and projects. Later, Denis McQueen (2000) added a fourth category which he called *mobilization*, or the ability of the mass media to bring people together into particular processes of change and development.

#### **1.4.1 A Social Impact Assessment analysis of the modernization on Tribal’s of Lahaul & Spiti- (H.P) India**

This study is an attempt to examine and analyze the impact of Television media in the lives of tribal of Lahaul & Spiti. Thomas (1998:20) refers to exploration in to the Indian television stemming from two historical movements, the period co-terminus with the SITE (1975-77) and second the era of media liberalization which started in mid-eighties and accelerated in the early nineties with the cross-border broadcasting. Television has been medium of credibility, a democratic medium and media scholar like Willbur Schramme, who coined the Magic multiplier theory which is also working for the better model for the societies of developing countries. Some scholars termed media as magical or miraculous

medium for the literacy, education and overall growth of societies. In the context of its amplification function and magical powers, it has been rightly said, **“Television if unchecked may take us to the pre-tribal era where family was a single largest unit”**.

The emergence of television in the tribal pockets of Himachal Pradesh particularly in the Lahaul & Spiti district is dated back to early 90's. Before the beginning of television there used to Video display Monitors, where people use to watch film with the help of VCP (Video Cassette Player) and VCR (Video Cassettes Player). This was the one another source of entertainment apart from listening to Radio. Like the other states and districts of India television has been started as pilot project, and television viewing was possible with the installation of big size dish antenna, and this dish was installed in every Panchayat as a pilot project known as CAT (Community Antenna Television). This programme was same programme which was started as pilot project across the country. Television has contributed much for the rural development by acting as a catalyst for social change. Being rural area low power transmitters are installed in Lahaul & Spiti valley of Himachal Pradesh. But after the completion of Atal Tunnel, valley is having 4 G connectivity. When Television viewing started in 1990's in Lahul & Spiti tribal people use to watch television on Saturday's and Sundays and the special features of the programmes were epic sagas like Ramayna and Mahabhartar & Chitrahhar once in a week. The venue for watching television was a Panchayat House, where all villagers use to get together and watch it collectively. Television as modernizing agent has definitely brought about dramatic changes and proved a harbinger of transformation in the tribal belt. It helped and kick-started literacy mission, created social, political and economic awareness. It also helped to develop more awareness about state, country and world around us. Further television also helped to improve agricultural knowledge and information and education through agricultural extension service. Television if used in an efficient way it is very useful and instrumental in bringing about a transformation and revolutionary changes in society at a large and for greater common good. Most appropriate use of the technology can be incorporated in health, education and literacy to achieve the basic indicators of development by which objectives can be concertize and accomplished. But if we look at the other dimension and

face of the development then it will link us with so called development. Modernization and to exploitation of the natural resources without much thinking, People in planning and decision-making process seems to take decision recklessly just in the name of development and at the cost of exploiting sheer natural resources. Through television news and intellectuals sitting in the TV studio as pretending to be think tank and through television debates they make people and policy makers believe that all these steps are very important for modernization and development and to realize the proper growth and potential of economy. And Social Impact Assessment theory emphasizes that if political decisions are not taken in sync with scientific and ecological consequences it will play havoc with the life of people.

**1.4.2 Social impact Assessment (SIA)** studies have emerged during the 1970's as response to new environmental legislation. It's a hybrid component of policy making process. Social impact studies are anticipatory to measure the post-policy making and its ramification or impacts on the lives of tribal and rural population before they occur. Social impact assessments are based on the empirical social assessment studies which are looks at the perspective of broader range of social consequences. The largest subset of empirical SIA (Social Impact Assessment) studies have relatively specific construction project, particularly large scale energy development in rural areas. According to Social Impact Assessment theory explains the phenomenon of the development that a very close relationship exists between socioeconomic developments of a country corresponds to the development system as advanced. The development of tribal community assumes great importance in modern times the empowerment of schedule tribes and backwards communities depends upon the timely intervention of government and non-government agencies. Impact of television and demonstration also crept into the marriage ceremonies of tribal such as family of the bridegroom & bride spending more money on pomp and show distributing costly gift exchange by both parties. For example; Lahaul & Spiti being a Buddhist dominated district now opting and adapting the Hindu marriage customs, such as 'Manglasutra' to bride has become an integral part of a marriage ceremony though dowry is still not being demanded by the party of bridegroom. Modernity is do creeping

in the daily lives of tribal, which is fair enough to say that television turned a medium of modernization and change agent for tribal community. Studies connected to perspective of tribal development that tribal development and administration in India states that tribal development programmers were imposed upon tribal by outsiders in Indian society.

Burman (1975) suggests that number of development policies and programmers did not emanate from the hearts of the tribal people rather than depending on the whims and fancies of the administrator and political people. It is suggested that the process of tribal development should strengthen within the tribal community while including them in the process of decision making through the process participatory development.

Gupta (1977) reached to the conclusion that tribal development planning in India ignored in the post-independent India. Study analysis examines that integrated planning for tribal were not taken into consideration due to the absence of political will. Scholars examined that tribal have unique ethnic and cultural origination. This originality makes them an inalienable part of Indian evolution and Indian Civilization without including them the dream of development of Modern India cannot be realized.

Kumar (2006) evaluated the role of television in tribal development in the Jhabua district of Madhya Pradesh states that Doordarshan had played pivotal role to reach out to specifically targeted groups in the process of tribal development. Researcher arrived at the way out those policy makers, government and media need to decentralize, democratize and localize the television broadcasting service in the tribal pockets.

Seames Grimes (1992:48) in his research, "Exploiting information technology for communication technology for rural development analyzes the impact of new communication technology on rural and tribal-centric development process. New technologies and innovation are not shared with the tribal population which further leads to the digital divide.

Daniel Lerner 's. (1958) media playing a significant role in promoting interest among tribal groups for better life- style, increasing productivity, literacy and urbanization. Expansion of modern communication and media technology enables tribal access to the media and tribal customs; traditions and originality are overshadowed by the

emergence of DTH and use of modern gadgets. With the use of modern technology tribal are getting empowered and realization is growing in them that they are too the part of globalized society.

Arundhti Roy in her latest essay, “Greater common good”, lading fortnightly new magazine Frontline carried out a cover essay on the collection of essays on the development planks of the successive governments and their political decisions.

The beginning lines of the essay are enough to explain,” *if you are to suffer, you should suffer in the interest of the country,*” Jawahar Lal Nehru speaking to the villagers who were to be displaced by the Hirakud Dam (1948) seems to be politically correct but cunning and shrewd enough that how development policies are taken to the execution without much focusing on the issues, interests and bread and butter of the tribal.

Dr. Prajna Manjari Badajena (introduction at the end of the paper, (2017) **Environmental concerns and the politics of Exclusion: A Study of Arundhati Roy’s *The Greater Common Good,***” research article delves deeper into the politics of exclusion and politics involved in the politics of Dams built across the country in the name of so-called development, economic growth and liberalization versus globalization. The research article based on the essay series seems to be the reflection of the devastation created by Hira Kund and Sardar Sarovar Dams. People who devastated by the construction of the gigantic dams are mostly poorest of the poor of this country. In the name of the development, they are emotionally and politically herded out of their rich natural habitats. Scholars found that she is not voicing against development but seems against the politics of development. Roy with striking out with the conviction and force that growth of development projects has played havoc with natural environment in a post-colonial India have triggered environmental movement at both local and global level be it **Chipko movement** in the **Garhwal region** of **Uttaranchal** in erstwhile UP or **Narmada Bacaho** Andloan in Gujrat. The theory goes by stating the phenomenon that country develops often by exploiting resources like, forest, land, river water, mineral oil, coal, fish, forest and wildlife and through this increased wealth people will be enabled to save more patches of the nature and they will be able to introduce new technical device to mitigate the disaster from their ravages and savagery Government does to the nature with its increased

production.

Government explicitly promotes the idea of globalization which is synonymous with and the connotative meaning of the meaning of the globalization and GDP growth is more oil drilling, more forest cutting, more poisons in rivers, and voices his fierce opposition to any measures that help control climate change-the ultimate expression of globalization.

Her article, "The Greater Common Good," in Front line disparages a project that could force a million to abandon their natural habitat and their homes in order to provide limited benefits to the limited numbers of people in the name so called benefits of the globalization.

**Actor-Network theory** is supporting the and articulating the social impact assessment it explains that the spread of mobile network communication is not merely a technical exercise establishing physical infrastructure, but a social exercise in understanding the dynamics of technology and the intimate relationship between technology, the geographical environment and social environment. The actor network first grows to reach a critical mass and then reach a state of stability. If the network remains unstable it can disappear as quickly as it emerges, taking with it the technology which then becomes obsolete.

Actor- Network theory not only spread and embedded in the scientific community and for the scientific progress but are socially constructed, and become established through social interactions with in human networks. Which means that social process is as important as the laboratory work is to establishing of the legitimacy of a theory. ANT provides a frame work of ideas for describing the innovation and the process of technology adoption results of fluid networks of fluid networks of heterogeneous associations between actors (both human and non-human). ANT does not differentiate between the social and the technical and attacks the division between large-scale and small-scale phenomena.

**Actor-Network Theory** to an extent supports that the success of the technology not only depends upon the literacy, geography, landscape but it depends upon the greater intercultural and interpersonal interaction and success of the social-cultural networking of the people. So not only technology but human harmony with technology depends upon the metrics of a society. Technology is just a medium &

intermediary to facilitate development. It's an instrument to bring about a change it a mute actor in it unless networking and relationship of the people make it possible more amalgamation with civilization and man versus machine interaction. Studies have shown that television has swept through huge success on the fronts of to identify cultural roots through the epic serials like Ramayana and Mahabharata, national integration and the feeling of minimum cultural affiliation, health, literacy and agricultural extension.

**Technological determinism: Karl Marx and the Three Faces of Technological Determinism Bruce Bimber (1990).** The research is about technological and human relationship which explains that technology is a dominant factor in relation to social change but that influence is derived from cultural meaning or importance given to by its people. Despite of several conflicting conceptual clarity one thing is clear that the course of human history is determined by the technological development has been remaining a subject of attention.

According to marks technology is used as an instrument by human actors in a collective sense historically determined by their own characteristics.

But where technological determinism is focused on the communications media which means that determinism is a moderate version that our regular use of particular media tool or media may have subtle influence on our subconscious minds which leads social context of the technology also.

**Social determinism:** Theories which are related to the relationship between society, media and technology which primarily asserts the social and political factors rather than the autonomous influence of the medium.

### **1.5 Theoretical Frame work of the study:**

Media theories of communication: Many authors have illustrated media theories in their own ways as thought it best suited to the social-cultural milieu. For example, Stanley J. Baran (2010) has provided a detailed historical background of the development of the media theories right from the year 1900 till now in 2011, while Denis Mc Quail (2010) has given many related theories of mass media and their effects on social-cultural milieu, particular reference is made to Chapter 16, "Audience formation and experience", Chapter 18, "Social-Cultural effects, and Chapter 19, "News, Public opinion, and Political communication".



There are no commonly accepted specified standards as to which media theory is effectively capable of accelerating communication for development and social change. For our purpose in this paper, the following three media theories are by and large referred to as the most effective:

- (1) Media person's interactions, uses and gratification for audience formation,
- (2) The cultivation theory for social-cultural effects, and

Furthermore, McQuail (2010:7-9) has also identified the themes and issues in mass communication theories which include: (1) Relations with the politics and the state: political campaigns and propaganda; citizen participation and democracy; media role in relations to war and terrorism; influence on the making of foreign policy; serving or resisting the sources of power (2) Cultural issues: **Globalization of content and flow; promoting the quality of cultural life and cultural production; effects on cultural and social identity** (3) **Social concerns: the definition of reality and mediation of social experience**; links to crime, violence, pornography, and deviance; relation to social order and disorder; promotion of an information society; the use and quality of leisure time.

**(1958) Daniel Lerner's "The Passing of Traditional Society"**, concept of media playing a major role in promoting interest among the people for better life along with increasing productivity, literacy, and urbanization; Empathy literacy, and urbanization; Empathy: It is based on Daniel Lerner's book It is argued that increasing productivity, literacy, and modernization.

Rogers's E. M (1962) Concept of shaping positive attitudes using communication for development; Diffusion of innovations: It is based on concept of shaping positive attitudes using communication for development; Diffusion of innovations: It is based on Everett M. Rogers's book, "Communication and Development". It is argued that shaping the positive attitude in others who remain indifferent to the message through the spread of new ideas and practices is a crucial component of the modernization process.

Wilbur Schramm's (1964) National Development: Concept of mass media as magic multiplier for national development; Mass media as Magic Multiplier: It is based on Wilbur Schramm's book, "Mass Media and It is argued that contents of the message

for social change are the key to development, that is the required amount of information and learning be made available by the media.

**Thus, the Chapter - I** of this research study deals with the framework of introduction, historical

Accounts, anthropological social matrix, social mores, religion, language and the demographics of

the districts, foot prints of the history and study which includes the statement of the problem and

further outline of the study.

**Thus, the Chapter – II** of this research paper explains the elements of review of the literature which lays down road-map of the study further which strengthens the logical framework to justify and defend my study on the impact of television in the tribal pockets of Lahaul and Spiti. The framework of the study which includes the number of research studies carried out on the impact of television on the tribal population. The available study enables us to understand the problems faced by tribes across India due to geographic, socio-graphic and psycho graphic variables and techniques which were used widely for collecting data for the study and history of television in India also been discussed in the second chapter etc.

**The Chapter - III** of the study covers the detailed description of research design, tools and techniques, ways and means of data collection.

The Chapter IV deals with the all aspects of primary data, analysis of the charts, diagrams, demographics details and analysis and interpretation of the collected data.

The responses taken from the tribal belt of district Lahaul and Spiti of the state of Himcahl Pradesh, Primary level analysis has been completed in the chapter.

**The Chapter-IV**-covers the details pertaining to secondary analysis of the chapters, with the available research questions and objectives. Hypothesis null and alternate has also been analyzed keeping the objectives, fine tune with research questions.

**The Chapter-V**-Discussion on the outcome of objectives research questions and questionnaire

**The Chapter-VI**-Will comprise of conclusion and recommendations

## CHAPTER – II

### REVIEW OF LITERATURE

#### **2.1. Studies Connected to SC's and ST's in General**

The studies on empowerment of SC's and ST's cannot be detached from general conventional considerations of ethnicity, class, religion, caste and power in Indian society. India is a pluralistic society which has all the major religions and plenty of caste groups. In India class is myth and caste is a reality according to the empirical evidence. Several reformers, statesmen and activists have fought against caste system which is responsible for the backwardness of SC's and ST's and other marginalized sections of Indian society. A very close relationship exists between the socioeconomic development of a country and the degree to which its development system is advanced. There are several stakeholders of national development in modern times. The development of SC's and ST's assumes great significance in the present times in India. The empowerment of SC's and ST's is also dependent on the timely intervention of government and non-government agencies at different levels and in different capacities. A brief account of past studies under the following heads is presented in this chapter.

Television has made tremendous progress and appears to have already outdistanced radio and films. According to Malhan, "in the West television is called the chewing gum of the eye millions of people of all ages, and belonging to different ethnic groups glue to it. For this reason, some Indians call it a 'Chipko' medium. The video boom has added further to its craze." 115 According to G. Parthasarathi, "The major achievement in last two years in India has been the setting up in record time - unprecedented anywhere in the world - of a large network of T.V. transmitters spread over the whole country. Linked with the domestic satellite, they provide nationally integrative programmes which present the cultural heritage of different parts of the country as well as the news and discussions on national and international affairs.

The codes of Television codes are a rule - governed system of signs, whose rules and conventions are shared amongst members of a culture, and which is used to generate and circulate meanings in and for that culture. Codes are links between producers, texts, and audiences, and are the agents of inter-sexuality through which texts

interrelate in a network of meanings that constitutes our cultural world. The media brought changes in attitude of the people by emphasizing certain issues (Altheide (1985). Meanwhile, with the transnational changes of mass communication, an unprecedented opportunity has been created to share and exchange information for knowledge and social change (Mc Combs and Shaw, 1972; MacKuen and Coombs, 1981; Iyengar and Kinder, 1987).

Satellite Instructional Television Experiment (SITE) in 1975, the Satellite Instructional Television Experiment (SITE) was conducted. It made a deep impact on the country and the world. Title one - year SITE exercise proved to India itself that it was ready for the satellite television. In 1967, a UNESCO study was conducted in India on satellite TV's use in the country. The study concluded that India can and should use satellite for national development. Accordingly, our Department of Atomic energy entered into an agreement with the national Aeronautics and Space Administration (NASA) of U.S.A. for the loan of a satellite for one year. The satellite called ATS 6 was provided free of cost from August 1, 1975, to July 31, 1976, for SITE. 118 Educational programmes were broadcast direct from a satellite to the T.V. Sets for the first time. Direct satellite transmission means that it does not pass through the relay stations.

The SITE programmes were received by 2,400 villages in six states - Andhra Pradesh, Bihar, Kamataka, Madhya Pradesh, Orissa and Rajasthan. An additional 2,500 villages and towns in these states received these programmes through earth transmitters. The daily 4-hour programmes were on education, agriculture, health and family planning. The satellite provided for one video channel and two audio channels, so the various programmes could be telecast only in two languages at one time. According to surveys conducted by the Indian Space Research Organization (ISRO) and others, the experiment had a fair, though not complete success. Commercial service on T.V. was started on January 1, 1976. Advertisers had to be allowed in because T.V. is a "Supreme Salesman". But a code for advertisers was framed. Every advertisement had to be in accordance with the code. It could not be offensive. It could not hurt the moral, aesthetic and religious sentiments.

## **2.2. Mass Media and Society**

The mass communication is facilitated through technological processes that link

communication between source or encoder and decoder or destination, the sender of a message and the receiver of that message are two communication points which makes the process of communication complete. The mass media consist of newspapers, magazines, radio, and films, CDs, internet, etc. The media not only amplifies the message but also disseminates, news, views, opinions information to a large targeted audience; sometimes it's to the global audience. Continuous exposure and free expression to mass media is a fundamental part of democracy and contemporary life but it is also true to an extent. Television draws our attention to one of its major functions is socialization. It is the intrinsic need of today's society.

By virtue of the Medias inherent tendency and nature it acts literally mediate our relationship with social institutions and society as well. Most of the underdeveloped societies particularly those of tribes and of the backward regions are by and large dependent upon the government news sources and accounts to accomplish the purpose of information, education, entertainment, persuasion, integration, democratization and socialization. As a matter of the fact the research in mass media proved that base for most of our knowledge harps on government news accounts rather than any tangible experience. Institutions and society are largely dependent on the mass media for awareness of current affairs and what's happening in the world of news, views and opinions, we relate to the world of politics due to murky connections and crony capitalism of the media-politics bonhomie.

We read or watch political debates followed by instant analysis and commentary by "experts." Politicians rely on media to communicate their message, particularly from television. Media is part of our routine relations with family and friends. We live in a society that depends on information and communication to keep moving forward in the right direction and do participate and actively involve and participate in our daily activities like; work, entertainment, health care, education, personal relationships, traveling and anything else that we have to do. A common person day starts with the happenings in the local area, town or in a city where he dwells and usually wakes up with some early morning TV news or newspaper, goes to his routine work or office, does makes a few phone calls, eats with his family when possible and takes his or her decisions based on the information that he has either from their co-workers, news, TV, friends, family, peer groups, financial reports, etc. What we actually need to be aware is that most of our

decisions are based on our value system beliefs that we inherited from surroundings including the content we consume through media or television exposure, which further cultivates or inculcates the certain set of values that we display during our everyday life in front of society.

Television is accused of glorifying violence and containing graphic presentation or images. When content which is broadcast on television viewed by the millions and billions of vulnerable target groups portion of the society, including the children, teenagers, women population and be it any other section of the society, it can have tremendous and grave effects on the highly impressionable mind of the women and the children with the upcoming and thinking patterns and hugely impacts on the psychic mobility of the masses. In advertising most of the messages are packed content with all kinds of emotional molding, and to an extent advertising agencies take the advantages of creative aesthetic license given to them, i.e., our soap doesn't cause irritation, itching and any sort of elegy on skin. People usually, believe that this claim will be true and they just go for it, without applying to much rationale. The media can sometimes crosses all the limits of glorifying certain issues without caring for common good or larger public interest. Simply ignores it and media and usually, swung into the action of advertising, product, service or idea beautifully packaged in a glorious way and is made accessible to the general public. Advertising agencies understand the positioning in the market and pitch it like anything to hit the market. On the other hand it encourages customers to be part of the venture and will take you to the heaven like experience. This are the ways and means, the way, media glorifies the bad aspects, hides the gray areas, and with the universal aggregation appeals, thins at its worst and underplayed and best are being showcased as outstanding. We believe upon media and put our trust on the media as an authority to disseminate or impart us news, views, information, opinion, entertainment and education. However, the impact and influence of mass media on our children, women, teenagers and society is so enormous that we need to understand its subtle impact on the psychic mobility of the audience and how it grips over the sub-conscious minds. Media has its own positive and negative merits of its own. Exactly as we always discuss that every, technology or phenomena has its own pros and cons. The entire us and abuse of the media depends upon the ethical and unethical

dimensions and the intent of the use and misuse of the power. Media's powers are like: Frankenstein's Monster, with amalgamation of sound ethical use it will work like savior of mankind but will turn into disaster once its power are misused and misguided. Media is understood as the fourth pillar of the democracy, also supposed to assist monitoring and surveillance function and to act as watch over on the working of the government. In democracy, media's powers are for the betterment of the society and media is directly accountable for the public of the country. All mass media have a multiplier impact on the society. The effects are both of course are positive and negative as well. Uses and gratification theory explains that people have a prerogative and choice to seek, receive, impart and gratify their needs. In way, theory explains that audience or people are the active seeker of the information and they use media to obtain joy and gratification. It is up to the audience that the kind of content they would like to consume, to decide the kind of channel or programme effect they want to tune in. Media is omnipotent tool of all kind of literacy which makes us literate to an extent that it literally governs the direction of our society today.

### **2.3. Role of television in Social change**

Television as a mass medium of mass communication has enormous impact on modern society. It has become part an integral part of our life without which life is unimaginable. TV has changed our sense-lives and our mental processes (McLuhan, 1964/2001).

TV is basically an extension of the sense of touch, which involves maximum interplay of the all the senses. According to Marshall McLuhan "If the movie was the mechanism of movement and gesture TV was the "electronification" of the same, "The emergence of satellite and cable television has transformed the world in to a global village" (McLuhan, 1964/2001). To McLuhan all the media were "the extension of man". All the mass media are having some sought of influence on the social life of human beings.

Television has contributed much for the rural development by acting as a catalyst for social change. Thomas (1998:20) refers to exploration in to the Indian television stemming from two historical movements, the period co-terminus with the SITE (1975-77) and second the era of media liberalization which started in mid-eighties

and accelerated in the early nineties with the cross-border broadcasting. Indian television industry experienced phenomenal changes after globalization. The monopoly of DD ended and innumerable private channels started absorb the airwaves. Since 2009 audiences are be subjected to a cacophony of nearly 450 commercially driven broadcasts, which caters to around 500 million viewers in India (Ranganathan & Rodrigues, 2010). According to PwC report on media and entertainment, television penetration stood at 124 million within the country. Television is a powerful medium through which information regarding different societal issues is disseminated. The process of information transmission was divided in to dissemination, interpretation and evaluation (Verma, N.K, 2006, p-265).

Television is the most potent of all the media of mass communication. It is in fact, a revolution in communication process in a modern society. It has brought not only the whole world into the homes of the viewers but has earned their confidence as regards its reliability. They have become vulnerable to its influence.

Thus Media has become a powerful weapon in the modern society. There has been a continuous debate about the more or less powerful effects and influence of the media on the public (Klapper (1960), Bryant and Zillmann (1986) and Bradac (1989), People are regularly exposed to it Mahajan, Kamlesh, (1990, p 226). Television became a medium of communication with power impact on women. They are stimulated by the imaginary world of television. Different changes were seen on TV-viewing habits of women in recent years. It is observed that the duration of TV-viewing in general and the duration of watching TV alone have increased. Dorr (1986) states that TV stands out from other media as it is generally used more and can present more lifelike content than most of other media.

Karthigesu (1994) The study explores the role of television within the Asian cultural context in his article "Television in the Asian cultural map," published in *Media Information Australia*. Karthigesu's analysis underlines that while television is a prominent medium across Asian countries, it is basically shaped by Western technological advancements and a byproduct of technological determinism. He emphasizes that the mass media institutions in Asia, including television, are heavily influenced by Media Imperialism, colonial legacy media, despite their integration and adaptation within diverse Asian cultural landscapes.



Thomas, A. O. (1996), Satellite technology asserted and opened the new vistas of growth and development in the political economy of countries. This revolution in technology and innovation has led to level playing field and opening ways to monopolistic competition and making down linking, reach and distribution of the signal fast and cost effective. Supporter of this new technological intervention advocates that such choice and convenience and choice to information access will foster rapid economic growth and emphasize the democratization particularly in context to developing countries of Asia.

Singh, Uma (2001), Television was introduced in India as a pilot project under ALL India Radio in September, 1959 to transmit educational and development programs on an experimental basis to the population in New Delhi and its peripheral areas. At present, 24-hour TV channels have occupied most of our time.

Until 1991, Indian audiences received a controlled, development oriented and propaganda induced television programming. As the penetration of cable and satellite television channels increased in India, there was clamor from different corners to regulate the content of television as it posed a threat to local culture. The decade of 1990s brought a big challenge for Doordarshan. The monopoly of DD ended in early 90s, but it remained as the broadcaster with highest number of viewers until 1998 in urban areas. DD began to shift its focus from educational and informational programs to entertainment programs. The commercialization of DD saw the development of soap operas, situation comedies, dramas, musical programs and quiz shows. But the entry of foreign programmers such as CNN, STAR TV, as well as other domestic channels like Zee TV and Sun TV, transformed the competitive environment of television. Thomas (2003), the growth of television in the developing world over the last two decades has been extraordinary. Estimates suggest that the number of television sets in Asia has increased more than six-fold, from 100 million to 650 million, since the 1980.

Webster (2005), Technological developments have caused media options to expand rapidly. The advent of cable television made a large number of channels available to an average household. With more channels available to watch, audience attention became more fragmented. Saroj Malik (1987) identified the reasons for not watching T.V. They were: social inhibition in visiting community sets at odd

hours, domestic work, inconvenient timings and uninteresting programmes.

With an explosion in the number of television channels in the past ten years in India, media viewing habits of women have undergone a revolutionary change. Television media content and the portrayal of lifestyles and cultures have tremendous influence on the viewer's especially female viewers. Indian television industry witnessed phenomenal changes after globalization; this change has been most visible in the urban areas, where satellite channels have multiplied practically in every home today where women are more aware with a global perspective. Mass media is a main means of communication through which one can reach a large number of individuals in shortest possible time and with low cost. Recognizing the potentialities of the media, Governmental and non-governmental agencies, social institutions are using the media for the dissemination of information, to create awareness about various issues, to educate the target. In addition, television has also been utilized for bringing the change in social structure and culture by exposing and by providing the knowledge and information at their doorsteps.

Television is also playing a significant role in informing the public about the government policies and in reporting the reflections of the people on various aspects of the society. Television is also being used as a tool to build the public opinion on important issues. The media plays a prominent role in equipping the people with latest trends in various spheres of life and accordingly help to mold the behavior of the people. In this process, it also equips the people with required information, attitudes and skills.

The important agencies of mass media apart from traditional media are print, radio, television, films, and audio-video cassettes and so on. They are capable of penetrating into the masses effectively. Radio, Television, films and other audio-visual media are widely used in the field of adult education also in different ways. Generally, they are used as a direct teaching method, as an idea in instructors training, to stimulate learner's motivation, to increase public awareness and participation about literacy programmes.

Though all the channels of communication are equally relevant to literacy campaigns, only television media (Govt. channels, private channels and local channels) is covered in this paper. Government and private channels running in the

valley are taken for the study, as study is confined to the impact of television in the tribal community.

Research studies have been conducted in different parts of the county and abroad to examine various aspects of mass media and to suggest suitable measures for its effective use.

Cherian and Chandra (1989) a study was also conducted by to examine the importance of Television on acquisition and retention of knowledge by rural people. The study revealed that men used to watch Television programmes at least 3 to 4 times in a week and women 1-2 times in a week. The viewers watched mainly light entertainment programmes like film songs, dramas and movies. However, the television helped them to gain significant amount of knowledge about green leafy vegetables immunization and laparoscopy. The gain in knowledge was more among females than males. Dikle at (1991) found that the content of newspaper was too easy to understand for 62.6% of subscribes and the language was difficult to understand for 32.6% subscribers. An attempt was also made by Sabharwal and Verma (1997) to find out media utilization in National Literacy Mission Centre in two villages of Haryana State. The result revealed that media combination (instead of one) facilitated better comprehension and understanding. They concluded that the media can be effectively used for environment building, motivation of learners and instructors, people's participation, teaching methodology, management and mass communication.

McLuhan (1964/2001) Television as a mass medium has tremendous impact on today's society. It has become part of life without which life is unimaginable. TV has changed our sense-lives and our mental processes TV is basically an extension of the sense of touch, which involves maximum interplay of the all the senses.

#### **2.4. Media and its impact in the tribal belt**

Media is one of the most powerful instruments of communication. It can help to promote the right things on right time and gives real as well as strong aspects of the world about what is right or wrong also it also expresses that how can we store and distributes the views. The world is moving towards progress in every step of life. But we cannot refuse the real fact that we all are bounded directly or indirectly with the loads of social problems and issues, which are affected by the people of the people

and for the people. Social issues or matters include so many types such as poverty, violence, corruption, bribery, suppression of human rights, rape, discrimination and crime, killing in the name of honour. Today, News Channels, Newspapers, radio, internet etc. help us to estimate the realities of life and focused on every social matter with the pure and effect, it has a chance to explore the issues of society more openly

The media has got a vital role in molding a good society to develop our lifestyle and move it on the right path, because it always try to side with the truth and relevant factor. It is the best tool to spread awareness in social issues of tribes and the modern society either it be political, social or economic and giving us latest sight about what is happening in our world.

Tribal area of Lahaul and Spiti is undergoing on major social and economic transformation. Change is the universal thing in human society. Every society has experienced change internally or externally. Social change is any change that had taken place in a society. According to New World Encyclopedia "Social change is a general term which refers to change in the nature, the social institutions, the social behavior or the social relations of a society, community of people, or other social structures; any event or action that affects a group of individuals that have shared values or characteristics; acts of advocacy for the cause of changing society. Thus, social change is an ever-present phenomenon in every society.

Ghurey (1959) says that the tribes as backward Hindus as according to him, the tribes of central India are neither isolated from the Hindu caste of the plains in the term's distribution and tradition on, nor are they cue autonomous in their present habitat.

Beme (1964) have shown us how dialogue in "real life" is frequently scripted for us by the interactional conventions of our culture. Casting is a conventional representational code, and appearance a social one, but the two differ only in intentionality and explicitness. People's appearance in "real life" is already encoded: in so far as we make sense of people by their appearance, we do so according to conventional codes in our culture. The casting director is merely using these codes more consciously and more conventionally, which means more stereo-typically.

N Vyas (1978) in his study 'Communication, Development and Change: A Case Study of Tribal Development in Southern Rajasthan' examines the role of communication

media as change agents and facilitators of tribal development.

The researcher indemnifies the communication on gaps in the process of tribal development in particular. The researcher had also called upon the media to assume the role of catalysts of tribal development on a priority basis.

Binod C Agrawal and I B Ambekar (1980: 06) in their study on 'Inducing change through Television: An Evaluative Study of SITE in a Karnataka Village' had analyzed the role of television in social change in particular. They have found that television could be used as a powerful medium of communication in rural areas in order to bring about attitudinal and behavioural changes among the ruralites. The researchers have not focused on the role of TV in tribal development.

Anand Mohan Prasad Sinha (1982) in his study 'Communication Theory of Modernization: An Empirical Exploration in Two Indian Villages' examined the difference in the social system of the two villages in Bihar State and found that the social system heavily conditioned the media diet and media use by the villagers. The study reveals that mass communication can successfully play a decisive role in modernization by entering into a tripartite interaction relationship among social system, mass media and modernization. The researcher had emphasized the role of communication in rural modernization rather than tribal development.

(Bushan 1992) At present, we have umpteen number of western, Indian, regional, local and Govt. television channels (Dr. Dhyana Singh). It is a powerful medium and act as a catalyst of social change. Television has transformed our planet into a "gigantic electronic village" bringing all people and countries close

(Agrawal and Rai 1988) on development communication related to women appeared in 1988. The authors observed that "Communication for development in most cases, assumes that the major burden for bringing about desirable changes in rural life remains man's responsibility, though women equally participate in the process of communication development. It was observed 'that the communication boundaries, in most cases, are separate for men and women. Based on an in depth study the authors concluded that the information needs of rural women were comparatively much more than urban women and men. Hence, development communication for women would be exclusive and separate.

Y V Lakshman Rao (1966) in his study on 'Community and Development: A Study

of Two Indian Villages' examines the functions of communication in a developing country as they emerged from the study of two villages with contrasting stages of development. He advocates that communication plays a decisive role in national development and the relationship between communication and development is a constant and cumulative one. The study which was based on participant observation method does not contribute significantly for the advancement of communication system at the grassroots level with special reference to tribal development.

Higino A Abies (1970) in his study, on "towards an improved Role of Communication Media in Community Development", observes that mass media should be combined with interpersonal communication since they are more effective in changing the attitudes of the people. The researcher suggests that mass media should be integrated with inter-personnel communication for maximum effectiveness and efficiency in communication strategies to development programmes. The researcher had not concentrated much on the problems and prospects of tribal development communication in particular.

Vikram Sarabhai (1970) in his study on Television for Development' observed that television can be utilized effectively for developmental endeavors in a developing country like India. He had stated that education and development should become high priorities for Indian television. He had strongly advocated that satellite communication in general and community television in particular should become tools of community development.

I P Tiwari, (1971) conclude in his paper on 'TV as a Tool of Change and Development had analyzed the role of television in development broadly. The researcher had also explored the possibilities of utilizing television as a tool, technology, resource and process with respect to attaining the goals of development in India. However, the researcher had not touched upon the role of TV in tribal development in particular.

Burman (1975) analyzed the perspectives of tribal development and administration in India and stated that tribal development programmes were imposed upon the tribes by the outsiders within Indian society.

Binod C Agrawal and I B Ambekar (1980) in their study on 'Inducing change through Television: An Evaluative Study of SITE in a Karnataka Village' had

analyzed the role of television in social change in particular. They have found that television could be used as a powerful medium of communication in rural areas in order to bring about attitudinal and behavioral changes among the ruralites. The researchers have not focused on the role of TV in tribal development.

According to Windahl (1981), a primary difference between the traditional effects approach and the uses and gratifications approach is that a media effect's researcher usually examines mass communication from the perspective of the communicator.

Anand Mohan Prasad Sinha (1982) in his study 'Communication Theory of Modernization: An Empirical Exploration in Two Indian Villages' examined the difference in the social system of the two villages in Bihar State and found that the social system heavily conditioned the media diet and media use by the villagers. The researcher had emphasized the role of communication in rural modernization rather than tribal development.

Ambekar. J B (1991) studied 'Communication and Rural Development' from anthropological point of view in a village called Pothnal in Raichur District of Karnataka State. The researcher concluded in his research that development communication strategies do have role in the rural development to an extent and stresses that social justice and participatory communication which are vital elements of rural development and tribal development communication processes.

Tiwari and Sharma (1989), the word 'tribe' means a part of common organization, mainly between primitive people but existing in some present societies, consisting of a group of people claiming a common heritage, usually contributing a common way of life, and originally living together under a chief of head-man.

Saraswati (1991), "The worldview of the tribal groups in India is not a static picture of their universe nor is it a closed system; it incorporates the world which, in turn, guides their day- to-day life and culture so the changing perceptions and tastes of the people in the tribal areas are changing the surrounding environment".

(Wetzal et al. (1994), other recent research has focused on the area of media

literacy in 40 years of television research, "the emphasis on negative effects has been more salient than efforts to ensure positive effects through interventions" and "media research has generally too been theory based"

J. Kang, S. Andersen, & MPfau, (1996), This study indicates that television viewing programs among Native American adolescents has a minimal effect in generating their conceptions of social reality. Given the importance of television as a cultural medium and a transmitter of cultural values, this study investigated the contribution of television viewing to Native American adolescents' conceptions of social reality in terms of proper roles of males and females, of family values, and of perceived reality of television.

Rathod and Khonde (2000) evaluated the information seeking behavior of tribal farmers in Nagpur district of Maharashtra State. The study revealed that the tribal farmers received useful information through radio (83.33%), television (66.67%) and newspapers (65.33%). The extension media were not useful source of information 50 to the tribal farmers. The researchers have called upon the policy makers to develop agriculture extension media in tribal areas and actively involve tribal farmers in the process of agriculture development.

Dhruva (2004) Television in India is concerned, there is variety of programmes beamed by various channels empower rural women in areas of social, cultural, economic, educational, health, technological, equal rights, freedom of expression, gender sensitization etc. carried out a survey of 100 married women in the age group of 25 to 35 years of age residing in urban slums of Mumbai to examine the influence of television serials in their lives. The findings indicated that television serials influenced daily routines and personal behavior of women whereas they negated any influence on family relationships. The study also states that in spite of the lower economic backgrounds of the respondents they reported a linking for „rich lifestyles“ projected in the television serials. This indicates the powerful television in captivating the minds of its viewers. Compared to development communication in agriculture, health and family planning, little is known about women and children. It would be one of the most important areas to be explored for organizing women to empower them for total human development (Ramiraz, 1987). The present study is making an effort to understand the role of TV in development of women.



(Vilani, 2005) When Television broadcasting started in India, in 1959, communication scholars, media experts and policy makers were quite sure that television as a mass medium will definitely help national development. Eminent communication scholars such as Daniel Learner, Wilbur Schramm and E.M. Rogers, who based on their theories of development and media efficacy, stressed that the economic development achieved by the western nations were results of increased media use

Bettye A. Grable, (2005), Interpretive Group Informants Use Heavy Viewing of TV Content as A Mirror for Acquiring Social and Career-Related Information. Over sixty percent (63.6%) of informants agreed that they saw people and lifestyles that they wanted to acquire in television depictions and more than 66.6% agreed that they watched television to get ideas about how to dress. study indicate that black females use TV depictions more to help them to make decisions about their lives. Television message utility is important in decisions about: how to live life; how to improve life; what lifestyle should be sought after, and to make comparisons with self. This finding infers that viewing TV content is considered a meaningful activity.

Kumar (2006) evaluated the role of television in tribal development in Jhabua district of Madhya Pradesh state. The researcher analyzed the role of Jhabua Development Communication Project, Bhopal Doordarshan, Jaipur Doordarshan and National Doordarshan in the process of tribal development. It was found that JDCP played a significant role in the process of tribal development since it disseminated area-specific, target group-specific and program-specific broadcasting services. The researcher has called upon the policy makers in government and media organizations to decentralize democratize and localize the broadcasting services in tribal areas of Madhya Pradesh and elsewhere.

Mehta,N.(2008) *Television in India: Satellites, politics, and cultural change*, provides an exhaustive analysis of the genesis of television in India from the early 1990s onward and its broader societal implications. This comprehensive analysis on the evolution and journey of the television, as medium originally a product of West. It was adapted to fit Indian contexts, which eventually reshaped Indian society. Such adaptation added to identity formations, political engagement, and interaction with the

state. Satellite television was initially assumed as an agent of the capitalism, later on it was soon adopted by Indian entrepreneurs and producers. This practice culminated into social practices such as politics, freedom, democracy, sports, identity formation, cinema, and popular culture.

Raghavan, Priya (2008) according to latest estimates, there is an average of 230 million viewers of cable and satellite television in a week. This makes India the third largest cable television market in the world, behind only China and the US, which have 106 million and 69 million cable homes respectively. Television is switched on during prime time between 8 pm to 11 pm. The next most popular viewing time is the early evening between 6 pm to 8 pm. On weekends too, prime time is the most popular time slot with close to two thirds (sixty-two percent) switching on the television during this time. At the weekends, the second most popular time is in the afternoon between noon's to 4 pm with almost half (forty-eight percent) saying they watch television in this period. On an average in the survey of households, television remains on for more than five hours on weekdays and above six hours on weekends.

Jensen, R., and Oster, E. (2009), In short, when cable television is introduced to rural villages, viewers appear to emulate the urban lifestyle, values, and behaviors they see on cable TV shows leading to improvements in the status of women and their families in their own communities. In this paper, we find that the introduction of cable television improves the status of women. Women report lower acceptability of spousal abuse, lower son preference, more autonomy and lower fertility. In addition, cable is associated with increases in school enrolment, perhaps itself an indicator of increased women's status and decision-making authority within the household. Thus, programs to provide televisions, such as the large program currently underway in Tamil Nadu, may in fact have significant implications for important development priorities. For example, television may affect fertility by providing information on family planning services or changing the value of women's time. Or women may be given more freedom to do things outside of the home like going to the market because the value of men's leisure is increased by television.

Munshi, Shoma (2010), The new Indian woman was depicted as an independent and assertive woman, a successful wife and mother, who often had a career or worked

outside the home, and led a lifestyle that was significantly different from existing rural lifestyles. These soap operas were an instant success and attracted very high viewership all over India.

Nazakat (2011), Television, especially the commercialization and Westernization of television in the Kurdistan Region, has created a new vista for the Kurdish women that are revolutionizing the way she looks at the world and at herself. Today, Kurdish women are viewers of the foreign mass media; they compare and contrast their lives with those that they witness in the films and soaps of international television productions. This causes confusion in terms of the conflict between the traditional Kurdish way of life that these women are situated in and the modern lifestyles they witness on the television.

Gurleen and Sukjmani, (2011) A study of TV viewership patterns among youngsters in Northern India, reveals that most of the young Indians watch television either, most often “or sometimes” and spend about 3-5 hours daily. Various reasons for Indian youth to watch television, mainly four factors emerged as most significant which includes, Generation of Knowledge and Learning, Medium of Relaxation and Pass time, Uplift men of hidden talents and Stress management tool. It can be concluded from the study that Males preferred Knowledge Based Programs and females mostly prefer watching Movie.

Vandana (2011), According to the study “Impact of television on rural women”, 47% respondents spent 1-2hours in a day on viewing television. 48% respondents like to watch family serials. Majority of respondents reported 30% change in their dresses and 23% change in food habits. Thus, from the study we have concluded that rural women are an important part of our country. Because of their busy scheduled they have no time to watched television has not impact on the life of rural tissues especially the women, television being a good change in their life.

Kaushik, Kapil, (2013) 60% respondents preferred television rather than other means of communication. Most of the respondents in favor of T.V. 58% prefer channels other than Zee T.V., Star Plus and DD. In the other channels of the respondents preferred sports channels like ESPN, Ten sports, Star sports, etc. and they belonged to young age group category. The DD is preferred by the upper age

group persons and Star plus by the female respondents.

M.B., Devadas, Ravi, Dr. B K (2013), females are more inclined towards certain programs like serials, cookery shows, health, environment and science and technology. Whereas male liked certain programs like news, sports, travel, documentaries, quiz, etc.

Ullah, ET.AI (2014) study's findings revealed that Television plays an important role in our daily life. It has some positive as well as negative impact. Social behavior is the product of environment, media way to development but most of our adolescent's female adopt negative traits from electronic media. Finally, study finding show that extensive viewer of media programs causes of low academic grades among most of the female students.

Ramana and Krishna, (2014) most of the people around 20-35 age group watch Television often at night and late night and watch TV for about 1-3 hours daily. With increase in age, there is a significant change in the pattern of television viewing. With increase in education qualification levels, there is no significant change in the pattern of television viewing. It is also found that people watch the television mainly for acquiring knowledge and learning, as a medium of relaxation and to pass the time. Males preferred to watch television shows, debates and discussions and movies because these programs enrich the knowledge and give pleasure. Females mostly prefer to watch serials, television shows and movies because of fun, comedy, and sadness & tragedy in the programs. All age groups prefer to watch television shows and serials in entertainment channels in order to get fun and comedy for 1-3 hours at evening either alone or with family and thereby felt normal.

Namrata & Kakade, (2014) the present study was to know the television viewing habits of slum people of Gulbarga slums. Most of the people to get relief from their monotonous lives, the slum folks look at television for entertainment rather than development. 65.33% respondents watch TV daily, 42.67% watch TV for up to 3 hrs. a day. A total 43.33% respondents watch film channels, 38% watch entertainment channels, 38.67% respondents watch films and 33.33% watch serials. In slums, the main purpose of having TV is to have entertainment. It is important to create awareness among slum people about the importance of TV in getting education and

development.

Shruti (2014) According to study, majority (40%) said that they watch news programs and old movies. Only 3% watch programs with a special thrust on politics. The remaining members (57%) mostly watch programs such as serials, family-oriented discussions crime stories or sports-based programs.

Pugalendhi, (2015) though the television watching and learning has an agreeable growth among Chennai urban women. Homemakers were spending 5 hours per day for watching soap opera and some homemakers spending 3 hours for cookery show, less homemaker spending 2 hours approximately for watching horoscope programs in Chennai urban areas.

Devadas, Saravanan, (2015), TV is successful in educating rural women. As a mass medium is successful in making women literate, helps in children's education, making aware about family welfare schemes, provides Knowledge of balance diet and nutrition during pregnancy period, provides information about children's health, family planning, spreading awareness about organic food and providing knowledge about sports.

Lewis, Martin, and Sun(2016, analyzed in '*Telemodernities: Television and Transforming Lives in Asia*, explore the role of lifestyle-oriented content beamed through television in Asia. The study examines how popular television content based on life-style, fashion or modernity reflects and shapes modern life-style across South and East Asia. The scholar arrived at the conclusion that the television is not merely used for the entertainment-purpose but is instrumental in bringing change in lifestyle, inflection of contemporary identity, modernity and social relations. The crux of the study underlines that how television programs popularly contributes for the formation of emerging social and cultural dynamics in region.

Anter (2019) The study investigates the impact of television (TV) exposure on the tribal and national identities of North Sinai youth, as well as their risk perceptions, through the lenses of social identity theory (SIT) and risk perception theory. Analysis conducted on this notion of identity reveals that there is a significant correlation between television viewing habits and the reinforcement of tribal identity among North Sinai youth. Television channels are presenting content unfairly presenting the identity of this particular tribal group of youth. The findings reveals that though but TV viewing does not influence the national identity or risk perception of Sinai youth,

it does contribute to a more intense and refined sense of tribal identity and perception. This research underlines that how people and particular communities perceive about their identities in complex kaleidoscope of socio-political media landscape.

Orr, R., Sharratt, K., & Iqbal, M. (2019). *American Indian erasure and the logic of elimination: An experimental study of depiction and support for resources and rights for tribes*. Study published in the Journal of Ethnic and Migration Studies, reveals the indigenous ethos and culture systematically deleted or alienated the the roots of Indian-American tribes and these tribes were being experimented with so called modern education and communities were trained to adopt a particular set of socio-political and economic adaptations. The study highlights that such effects of re-education of the tribes will lead to emphasizes the need for more accurate and positive representations of American Indian tribes to ensure their struggle to foster their political and economic rights.

Ramakrishna, C., & Kalpana, G. (2021). *Impact of television on scheduled tribes: A study of Rajupakalu village in Visakhapatnam*. The study analysis the effectiveness of television programmes in the process of development with particular reference to Rajupakalu Agency in Chintapalle Mandal of Visakhapatnam District in India. It sets out to determine how effective television programmes can play role to foster the process of growth and development in the Rajupakalu Tribal agency of Visakhapatnam district, particularly in context to the farmers in the area, majority of who are illiterate.

Abhirup Bhadra, Rahul Amin (2022) the study reveals that Sabar an endangered tribal community. Tribal community is not able to use and interact mass media tools. The study highlights that due to lack of literacy, the media exposure is either low or negligible. Analysis emphasizes the crucial role of mass media in transforming society and fostering all around development. However, the unravels, which drags them to their lack of awareness about their livelihoods and available government development schemes. Critical data reveals that a significant percentage of respondents have no mass media exposure, only 7% reading newspapers occasionally. The study concludes that traditional media and gram sabha meetings are the most effective and preferred communication methods within the Sabar community.

Ajibade, O., Ajibola, A., Amakoh, K. O., Arinze, A., & Bako, N. D. (2023). The study is about how Nigerian media industries is impacted by the wave of *globalization-process*.The research underlines the how changing mode of media landscape hit the operations of the traditional media practices in Nigeria. In exploring the impact of globalization on media practices in Nigeria, it is essential to consider how traditional media operations are affected. Bourgault (1995) argues that African television has significantly transformed the media landscape in Sub-Saharan Africa. This transformation has been catalyzed by various factors, including globalization, which has led to changes in media practices and operations.

Kottak, C. P. (2024),The study reveals about the television content and its impact on the socialization. The *study* explores the complex matrix between television exposure and cultural behavior, highlighting the tangible impact and interplay among television, society, values system and shaping of perception, attitude and social behaviour through those individuals or organizations who act as gatekeeper to the access of the information flow or to exercise the control over it. Such role is understood as they at the helm of not only to create content bit rather also to what to sent and what to be withheld. I way these are shaping the market structure and also affecting the kind of demand and supply chain of the content, which has far reaching repercussions, as television often promotes consumerism, materialistic values and also determines the consumption patterns of the society.

Despite of Constitutional provisions, reservations benefit the life style of SC & ST has not improved considerably due to lack of political will, bottlenecks, bureaucratic obstructions, malnourished and unorganized ST and SC community leadership. Researcher exhorted the communities to acquire political master key a way to their overall development.

The word 'tribe' means a part of common organization, mainly between primitive people but existing in some present societies, consisting of a group of people claiming a common heritage, usually contributing a common way of life, and originally living together under a chief of head-man (Tiwari and Sharma, 1989).

G C Chu and Wilbur Scharmm (1968) in their study on 'learning from Television: What the Research Says' had examined the role of television especially as an effective tool of instruction. They have observed that instructional television works

best when it is made an integral part of instruction. The experts have suggested that effective use of television grows out of attention to the basic requirements of good teaching rather than to any fanciness that might be peculiar to television. The researchers had not examined the role of television in tribal development.

Everett M. Rogers's et.al. (1969) in their study 'on Modernization Among Peasants: The Impact of Communication' report on Colombian villager's modernization. The respondents also included the tribe's living in rural areas. The major concepts whose relationships with modernization of the individual peasants including tribe's investigated are literacy, mass media exposure, cosmopolitans, and fatalness, empathy, innovations and achievement motivation. The treatment of the report affords a detailed look into the middle - range theory analysis and research design employed in the study. The researchers add to the cross-cultural literature by comparing the similar data from India, Kenya, Brazil, Turkey and other third world countries. The study had not chiefly focused on vital aspects tribal accessibility and Tribal utility and tribal modernization and tribal development communication in India and elsewhere.

Akerlof (1976) evaluated the economics of caste, the rat race and other woeful tales. The scholar revealed that in cast driven society like India, as long as economic activities are continued up to the point where marginal costs equal marginal benefits are at equilibrium, there will be rewards to breaking social customs insofar as they fail to promote economic efficiency. Scholar suggested that social customs, cast factors and economic behaviour of the people of the marginal sections of the society should be treated as subject to scientific investigation & experimentation particularly to developing societies for the better empowerment.

Gupta (1977) studied the tribal development planning in rural India and reported that the systematic and adequate planning for the tribal development was not made in a post- independent India. The scholar observed that integrated plans for tribal development were not fulfilled due to absence of political will and social mobilization. Suggested, micro and macro level policies should be chalked out for the tribal development, in close consultation with beneficiaries & policy makers.



Chattopadhyaya (1978) examined the roots of the tribal development in India and found that tribal communities have unique ethnic and cultural origination. This originality makes them an inalienable part of evolution and due to their typical traits and uniqueness of development they cannot adapt and have conformity with policies with respect to the collective development of modern India. Scholar suggested that tribal culture, heritage, ethnicity and sovereignty should be kept intact and taken into account by policy makers and all stakeholders should be consulted while policy framing.

Frances I Berrigan (1979) in 'Community' Communications: The Role of Community Media in Development brought out by UNESCO states that use of communications media which include two-way communication from periphery to center and vice-versa constitute community media. She enumerates three micro level development communication projects namely, 1) Audio Cassette Listening Forums Projects (ACLF), 2) Audio-Visual Production Centre for Training and 3) Kheda TV Project. The researcher emphasizes that communications media are the vehicles through which practical participatory democracy as well as communication might be applied in rural and tribal areas. These three projects clearly emphasize the need for local initiatives, plans and programmes toward making communication as an instrument of micro level development. However, the researcher had not adequately analyzed the role of communication including television in the process of tribal development.

Arbind K Sinha, (1985) in his study on 'Mass Media and Rural Development: A Study of Village Communication in Bihar' studied the process of existing rural communication and barriers and sociocultural implications of satellite television causing obstruction in the rural development. Scholar has made an attempt to understand role and relevance of television in rural India. The field work was carried out on the use of SITE for the rural development in India. Study reveals that television as a medium enjoys higher credibility than other mediums of mass communication. Focus of the study was rural development, instead of tribal development.

Tiwari and Sharma (1989).The word 'tribe' means a part of common organization, mainly between primitive people but existing in some present societies, consisting of a group of people claiming a common heritage, usually

contributing a common way of life, and originally living together under a chief of head-man.

Chaurasia (1990) examined the social stratification in terms of cast, social participation, economic activity, political participation and other aspects of Schedule Tribe & Schedule Cast in Indian society. Scholar found that cast and occupation were interrelated aspects in Indian society. Scholar analyzed that it has hampered the development of downtrodden class.

The importance of audience and media relationship has been recognized in the western countries thus the researcher felt the need of addressing the impact of television on the audience.

Fr. John Felix S.J (1990) has stated in his article that The Impact of Globalization on Tribal Culture and Economy, “that the tribal way of life is very much dictated by the forest, right from birth to death. He says in his article that, it is ironical that the poorest people of India are living in the area of richest natural resources. Historically tribes have been pushed to a corner owing to economic interest of various dominant groups”.

The only way a television program can inform its viewers is by capturing and maintaining their attention throughout the show. Since most educational television has its sights set on teaching the youngest of viewers, considerable research has been aimed at determining the elements of a program’s content that not only attract kids but engage them cognitively as well (Campbell, Wright & Huston, 1987; Crawley et al., 2002; Lorch & Castle, 1997; Rolandelli, Wright, Huston & Eakins, 1991).

Bella Mody (1991: 86) in her study 'Designing Messages for Development Communication: An Audience Perception-Based Approach' conducted in 1991 had critically opposed the 'Dominant Paradigm' rules out the need of 'Dominant Paradigm' and argued for upward movement of communication and development based active peoples support at grassroots level development approach. Researcher had strongly advocated the alternative based communication model/system to the rural areas to facilitate people-centric development. The study was mainly focused on the people’s participation on the development of the message and content, instead the development at grassroots.

Seames Grimes (1992: 48) in his study 'Exploiting Information and Communication Technologies for Rural Development' analyze the impact of new Communication technologies on rural development tribal development processes. The Scholar observes that new communication technologies are not adequately shared with the tribal and rural people. His study is mainly focused on the digital divide or the information haves & has notes. Researcher argues that in the era of information superhighway & net neutrality, information should be available to all including tribal & rural people.

Paper Presented at national seminar on "Media & Contemporary Society" organized on March 28 & 29, 2014 by Department of Journalism, Sahyadri Arts College, Shimoga, Karnataka, India. In their research, Lorch and Castle (1997) maintained that children's engagement with the content increased as the length of their looks at the television screen increased.

Bettye A. Grable, (2005), Interpretive Group Informants Use Heavy Viewing of TV Content as A Mirror For Acquiring Social and Career-Related Information. Over sixty percent (63.6%) of informants agreed that they saw people and lifestyles that they wanted to acquire in television depictions and more than 66.6% agreed that they watched television to get ideas about how to dress. study indicate that black females use TV depictions more to help them to make decisions about their lives.

Rao (2005) examined the real pace of tribal development begun with the post-independent India. The study reveals that democratic intuitions for the rural development such as Indian Institute of Rural Development and Indira Gandhi National Tribal University engaged in great deal of research in the tribal development and recommended that these inputs should reach to the various stakeholders with respect the tribal development.

Kumar (2006) evaluated the role of television in tribal development in Jhabua district of Madhya Pradesh state. Scholar found that the role of JDCP (Jhabua Development Communication Project) Doordarshan had played a significant role to reach out to the specifically targeted groups & programme-centric viewership in the process of tribal development. The researcher has called upon the government; media and the policy makers to decentralize democratize and

localize the broadcasting service in the tribal areas of Madhya Pradesh.

Dr. B.S Basudeva Rao, P. Vishvanadha Gupta, (2006), "A study on mass media access, exposure and the preferences of the tribes towards adult education in Visakha Tribal region", arrived at the essence of the exponential power of the mass media to use bring about significant social, cultural and structural changes by providing and exposing viewers/audience information, education and entertainment at the door steps.

T. Mathiyazhagan, Deoki Nandan, M.P. Meshram, Ramesh Chand and Lakhan Lal Meena, (2007), "A study of utilization of communication channels and information seeking behaviour by the tribe's for improving their health care practices. The study reveals that tribe's dwells upon the traditional mode of communication and more dependence is interpersonal communication as compared to the other mediums of communism.

The longer they look the more they're engaged. The more they're engaged the more chance of teaching them something! Much important work has been done on television's socializing effects particularly on the relationship between viewing violence and behaving violently. Other recent research has focused on the area of media literacy. In 40 years of television research, "the emphasis on negative effects has been more salient than efforts to ensure positive effects through interventions" and "media research has generally not been theory based" (Wetzel et al., 1994, p. 189).

The study explains that the genesis of number of tribal development programmes and related projects did not emanate from the hearts of the tribes rather these represented the whims and fancies of the tribal development administrators in the country. The scholars suggested that the process of tribal development should strengthen with the inclusion of local community through of participation of in policy making, which is an integral part of participatory development, which is significant for the strengthening of vibrant democracy.

Jensen, R., and Oster, E. (2009), scholars have analyzed the use and far-reaching repercussion & impact of Cable TV in the Tamil Nādu state of India and found that with the inception of Cable TV in the rural areas of Tamil Nadu worked as a modernizing agent in terms of women empowerment which led women to take

decisions for their own benefit such as family planning, education, voting and economic empowerment. Which proved that Cable Television as credible medium and a catalyzing force for social change?

Saravana, R (2010) is of the opinion that the younger age groups use now a day's imported cosmetics which they buy at a high price. And the amount which they spent on recreation has been raised rapidly high in the form of television and other electronic media of entertainment; even if they live in such interior and remote villages.

Gurleen and Sukjmani, (2011) a study of TV viewership patterns among youngsters in Northern India, reveal that most of the young viewers watch television most often in a day. Researcher found out that these viewers on an average use to devote 3-5 hours daily to watch television. Main features which emerged from youth viewership pattern that focus was to gain knowledge, entertainment, learning, relaxation and pastime.

Munshi, Shoma (2010), The new Indian woman was depicted as an independent and assertive woman, a successful wife and mother, who often had a career or worked outside the home, and led a lifestyle that was significantly different from existing rural lifestyles. These soap operas were an instant success and attracted very high viewership all over India.

Nazakat (2011), Television, especially the commercialization and Westernization of television in the Kurdistan Region, has created a new vista for the Kurdish women that are revolutionizing the way she looks at the world and at herself. Which has been manifestation of awareness among women and relates to the women empowerment, democratization, feminism and advocacy of women rights?

Guru (2013) investigated the challenges faced by SC's and ST's. In the age of Globalization ST and SC groups are not properly organized in a cohesive unity across India because of different social groups and political affiliations. The study also reveals that ST& SC movement in India is at halt due to vested interest of the ST& SC community leaders, activists and stake holders involved in the movement. The researcher suggests that unification and intensification is required for the organized interest and empowerment of the tribal communities.

Further he suggested that galvanize support to have separate electorate and to endorsement of reservation for ST's & SC's in private sector.

Kaushik, Kapil, (2013) 60% viewers preferred to watch television rather than any other means of mass media. Most of the viewers were in favour of T.V. 58% shown interest to channels other than Zee T.V., Star Plus and DD. Younger respondents have inclination to channel Like ESPN, Ten sports, Star sports. The DD is given preferred by the upper age group respondents and Star plus by the female respondents.

Teltumbde (2014) carried out a study on the new programme of cleanse India launched by the National Democratic Alliance Government headed by Narendra Modi. Scholar stated that this drive describes that India requires a kick-start momentum to have basic health & hygiene facilities for its common citizen. Research highlighted that there is direct correlation between poverty, unemployment & malnutrition. Scholar calls upon the politicians to annihilate the caste system and pave the way for inclusive development of ST's, SC's and for the marginal sections of the society.

Darlong and Debbarma (2014) analyzed the role of tribal youth in agriculture development of Tripura and described that tribal community is more dependent on agriculture under present scenario. The study reveals that tribal youth constitutes a significant segment of agricultural workforce. Scholar recommends that tribal youth should be trained and equipped to learn new agricultural techniques for better yielding of crops. It can be implemented with capacity building, skill development programmes through NGO's & government agencies.

Ramana and Krishna, (2014) observed the general pattern of television viewing habits among the age group of men and women around (20-35) during their research. They found that these viewers use to watch television late night on an average for 3 hours daily. But with the increasing levels of the educational qualification, researchers found that there has been considerable amount of change occurred in television viewing habits. It is also found that people watch television too primarily to gain knowledge, learning and gratification needs. Male preferred to watch television shows like; debate, discussion, news &

current affairs and movies to enrich their knowledge on the other hand female respondents preferred to watch TV soap operas, television shows and movies for the fun, comedy, emotionalism, romance & tragedy. All age group prefer to watch TV for the fun and comedy with family.

Ullah, ET. Al (2014) study findings that Television plays an important role in our daily life, it has both positive and negative impact. Social behavior is environments product, media influences adolescent's female to adopt negative traits from electronic media. Finally, study finding show that extensive viewer of media programs causes of low academic grades among most of the female students.

Pugalendhi, (2015) has found that though the television watching habit, learning has a courteous growth among Chennai urban women. Homemakers spend 5 hours per day for watching serials and some homemakers spending 3 hours for cookery show, less homemaker spending 2 hours approximately for watching horoscope programs in Chennai urban area.

In the state of Karnataka, it has been reported that tribal areas were deprived of basic and advanced educational infrastructural facilities and services due to neglect of the state machinery. The study also revealed that tribal women were educationally most backward and suffered from educational and developmental disadvantages. The scholar suggested that residential schools and colleges should be functional for the educational advancement of tribes. The study further recommended that literacy campaign and vocational training opportunities should be made available for the promotion of functional literacy and vocational skill of tribes in the state.

Devadas, Saravanan, (2015), arrived at conclusion with their research on," A study on the Television Viewing Habits of rural women," found that Television as a mass medium has been very successful to educate and empower women on literacy, health, nutrition, hygiene, family welfare schemes and balanced diet during pregnancy, children's education and knowledge about sports.

Mahesh, B.P. Chandra Guru, (2015), "Media Access and Utility among Tribal Women in Karnataka State: An Empirical Study," found that mass media can indeed prove effective and instrumental in bringing about changes at grassroots

level.

Raju Kamble, S.M. Malagatti and Santoshkumar Patil, (2014), “The Social Issues of Tribes and Role of Mass Media,” investigated the phenomena that tribal people use media for entertainment, scholars found while studying that use of traditional & folk media plays a major role to facilitate change and progress among the tribal societies, through which they are more comfortable to express by communication their socioeconomic change.

Expansion of communication media technology and its impact in tribal villages: A case study of Gargotwadi village in Nanded district (M.S), the study reveals that though tribal access of the media and tribal culture and customs and originality is being overshadowed by the emergence of DTH & use smart phone. With the use of modern technology tribals are able to gain self-confidence and realization is growing that they too are the part of global society.

“Modernity and Social Change in Tribal Society: A Case Study of Lambada Tribe of Telangana 1900-2000 A.D” findings have established the fact that greater the education dissemination in the tribes which lead to more better understanding of the government schemes, policies and guidelines to be the part of transformation brought about by the government and NGO in collaboration to foster the overall initiatives of the government development schemes for tribal development.

A Study on the Influence of Mass Media on the Culture and Tradition of Singpho Tribe in Tinsukia district of Assam, India, (2014), Dr.Bala Lakhendra, Assistant Professor, Mass Communication & Journalism, researchers arrive at the conclusion that Singpho tribe of Assam found television and mobile of their immense use especially to know about government sponsored schemes but also through interpersonal interaction or Gram Panchayat.

Many studies have been conducted on the impact of modernization on the tribal. The present review is limited to the impact of modernization on the religious customs and traditions of tribe’s. The review of literature is done for the study by considering various journals and articles done by individuals to show the relevance of the study.

## **Conceptual frame work and theory**

### **Acculturation Effect**



In the era of globalization world is shrinking due to electronification and digitization global culture and popular culture is sweeping changes across cities, towns and rural areas can not be ware of this shaft or wave. This culture is being not only beamed through television but also celebrated globally as a hallmark of the phrase called global village. Call it a dominant culture, popular culture or cosmopolitan way of life. The mixing of cultures across the world, beliefs, and practices are symbolizing a major culture shift from as rural and tribal people are adopting the culture and norms of the cities. Because of media invasion and its amplification function, reach and penetration of the media almost all societies are going through rapid cultural and social transformation through the process of globalization. The television media plays a significant role in shaping of popular cultural or dominant culture and fostering the process of acculturation within diverse communities, be it any state, and region or a community or even a tribal area of Himachal Pradesh such as Lahaul and Spiti. The study of impact of television media and its impact on the tribal population of district Lahaul and Spiti valley delves deeper into the evolving dynamics of how television as media impacts cultural norms, customs, traditions, rites and rituals of the birth and death. Impact and the implications of the television media in the valley visible seen clearly in the many colors, moods, manifestations and facets in this vibrant tribal region. A renowned scholar from the valley, Mr, Suresh (District Education Officer), has no hesitation to speak up that popular Gujrati and Punjabi cultures are being promoted through television and he believes that these are the presentation of domination culture through television and deteriorating pure tribal culture but recognizes that this cannot be stopped as an continuing process of globalization.”

Ms. Sunita Katoch, a lecturer in Computer Science, in Senior Secondary School, acknowledges the celebration of “Karua Chauth” marked to celebrate longing for husbands long life. Ajay a blogger and poet says, “Death ritual has become a formality, but of course marriages are becoming more exorbitant and there is much mire show off as compared to early times. And he acknowledges that few of the festive occasion in many places are either not celebrated or are otherwise on the brink of extinction.” Folk sons and folk lores need to be protected, he further adds.

By studying the the impact of television it is needless to say that through television broadcasting, not only the concept of global village is cherished and realized but also acculturation processes is at the helm of affairs by television channels and their producers. The impact of television media on tribal communities aims to provide

insights into the intricate interplay between media, culture, and tribal society in Lahaul and Spiti in the state of Himachal Pradesh.

### **Importance of the Study**

Understanding the role of the television media can not be ruled out acculturation along with the other impact left by television media since its inception in the tribal area of Lahaul and Spiti. Television media serve as primary channels for Lahaul and Spiti district.

### **Theory of Mass Media and Modernization process**

Scholar s like, Daniel Learners explains about the role of media in the developing countries and pioneer in to conceptualize that how traditional societies. Impact of the mass media on traditional societies, it is transition from traditional to modern societies. According to Lerner's view, transition from traditional to modern society is linked at the individual level by a change in the personality structure. The analysis that due to the exposure of television people are shed their beliefs and superstitions to a certain level, but still the percentage of the people who believe that whether due to television exposure, superstitions has increased to an extent or not.

Though the questions was not structured and not directly asked from the respondents but during the informal conversation respondent many respondents agreed that some programme in television during news and serials like; Jyotish (palmistry and astrology related and horror shows do add into make people believe and shape their perceptron that occultism and exorcism may do exist.

Change in the perception and awareness with respect to dogmatism and superstitions can be gradually raised among people in the tribal region.

Television is not the wholesome of all the change which happened or tool place in the society. I fact television is an intermediary and a kind of mediator between the happening and also between the government and masses. This will be a overrated statement that all the changes swept across by the television only. Television works as an change agent. Daniel Learne in his book substantiates the fact that change in the society do occurs by the movement of the educated people make transition from rural to urban areas in search of better opportunities and life-style. This actually supports the statement that change also comes through, movement of people from one place to another, it also comes due to the literary level and education. Educated and literate

people have media exposure and media exposure leads to more ideas, awareness towards all around development happening in industry, politics and governance and this awareness of media further lead to multiplier effects. In case of change concurring in the belief in the cast system and change in life-style not just occurs by television exposure but also with transition or movement from villages to cities in search of jobs and cross-cultural interaction and marriages across the cultures do add into the the mentioned changes in the society.

## CHAPTER-III

### RESEARCH METHODOLOGY

This chapter deals with the construction of methodology, research designs, methods, and variables related to the study. A proper, well-developed, and constructed research design helps to carry out the research study which further helps to achieve desired objectives or outcomes in the study.

#### **3.1 Limitation of the Study**

The study' focuses on the typical rural setting of Lahaul and Spiti district of Himachal Pradesh. The tribes of Lahual and Spiti are of different cultures, ethos, sects, and religion. The majority of the population is of Buddhist religion. The results that emerged out of the study can not be generalized for all the tribes of India. Socioeconomic conditions may vary from one tribe to another. A sample chosen for the 390 respondents and 8 experts and senior citizens from the district for the purpose of interviewing them to get input about qualitative analysis and purposive sampling due to typical geographical location and vast tract of the district was the other limitation of the study. Due to modernization, moving of the tribal community from rural to urban settings and it is seen that tribal people are migrating to the nearby towns and cities, in search of better opportunities, good lifestyles and improved economic conditions.

#### **Research Gaps:**

Although there have been numerous studies based on the effects of television but there seems to be no evidence that similar research has been conducted in the districts of Lahaul & Spiti.

As the researcher himself belongs to the respective group, there is scope for an emic perspective, to be drawn at the time of inferences and as such is in fact the niche of this particular research.

**3.2 Theoretical frame work of the study:** The theoretical framework for this study thus includes majorly two theories; **Uses and Gratification Theory and Modernization Theory by Daniel and Learner**, Study would also like to touch , George Gerbner's Cultivation Theory and Agenda Setting theory to some extent but major focus will be on the Uses and Gratification theory.

**Need for the study:**

This study is aimed towards exploring the role of television as a catalyst for change and an opinion leader. The researcher intends to study the behavioral change with specific reference to the change in perception. In the course of the study, the researcher aims to find out the benefits of modernization and to what extent the same has aided the tribal population in moving from a state of exploitation to better living conditions.

**3.3 Research Questions:**

1. What are the television viewing habits of tribal community?
2. What changes television has brought about in your life style?
3. Whether television has persuaded community to adopt or switch from old to new practices.
4. How does television affect the lifestyle of the tribal community?

**3.4 Objectives of the study:**

1. To study the television viewing habits among tribal community.
2. To understand the role of television in increasing awareness among tribal on social, political and economic issues
3. To examine the influence of television on the customs and traditions of tribe's.
4. To find out the impact of television in changing the lifestyle of the tribal community.

**3.5 Hypothesis:****Research hypothesis**

1. The television viewing habits among tribal community exhibits immense variance.
2. The television as medium of communication has brought in remarkable awareness on social, political and economic issues among tribal.
3. Television programmes has greater influence on tribal traditions and customs.
4. Television programmes has had influence on the lifestyle of tribal community.

**Null hypotheses**

### **3.6. The research Design**

Descriptive research explains answers to all 5W's and one H. Descriptive research is generally used to analyze more than one variable. Descriptive research can be executed to generalize and study the phenomenon-related variables and their characteristics, frequencies, trends, and categories.

In this study, Descriptive research is deeply related to explaining the phenomenon of the proposed research objectives where the television viewing habits and, the role of television in creating awareness on social, political, and economic issues of the tribal community. To analyze the influence of television on the customs and traditions of the tribes and to find out the impact of television in changing lifestyles and modernizing values in the tribal region analyze this research not only the information, education, and communication but also other aspects of spending time on certain programs or genres in news and entertainment programs in Hindi news and entertainment channels are analyzed, the researcher developed tools which were used to collect data by survey and interview of selected experts from the tribal district through survey, interview method and scheduling of questionnaire. This study comprises of both qualitative and qualitative methods.

This study comprises television as a medium of communication and as an impact study of the television channels on the life of tribal communities. Programs viewers of age groups 18-58 and above of Lahaul and Spiti district of the Himachal Pradesh state. A purposive sampling technique has been used to collect the data from the samples.

### **3.7 Population**

The total population of Lahaul and Spiti district according to the 2011 census was 31,564 individuals the study being a field study is conducted under an ex-post-facto research condition. Field studies are ex-post-facto scientific inquiries aimed at discovering the relations and interactions among sociological variables in real social structures. There are two types of field studies: Exploratory 'and hypothesis testing. The exploratory' type seeks what is rather than predicts a relationship to be found. Field studies are strong in realism, significance, strength of variables, theory orientation, and heuristic quality. The exploratory type has three main purposes to discover significant variables in field situations; to discover relations among variables, and to lay the groundwork for later more systematic and rigorous testing of the hypothesis.

The population is the whole set of people intended to study a particular research objective. The population of this research study is the viewers of the tribal community of Lahaul and Spiti block. The population of the study consists most of typical tribal roots and rural settings of the Himalayan region. The samples are taken from the different and key pockets of the tribal region and only those who are active viewers of all genres of programs aired on Hindi news and entertainment

channels. The samples were 390 and narrowed down to viewers who watch all types of programs from news and entertainment channels. Out of the maximum types and genres, this research is an attempt to answer the impact of television media on tribal communities.

### 3.8 Sampling design

Sampling is the process of selecting units from a particular population stratum to collect data and carry out research in a systematic way. Sampling is known and understood as the phenomenon in which there is a definite plan to obtain a representative sample from a population given. Therefore, representation of each element in a community that refers to the quality of that group from which it is taken for the study.

This study is a mixture of qualitative and quantitative with the scheduling and purposive sampling techniques from the tribal districts of Lahaul and Spiti of the state of Himachal Pradesh. To add qualitative input in the thesis experts have been selected purposive sampling method.

**Table: 3.1.1**

#### Administrative set up

Sub-Divisions	3 (Keylong, Kaza, Udaipur)
Tehsils	2 (Lahaul at Keylong, Spiti at Kaza)
Sub-Tehsil	1(Udaipur)
Development Blocks	2 (Lahaul, Spiti)
Gram Panchayats	41 (Lahaul=28, Spiti=13)
Villages	521

#### Information

#### Details

#### Lahaul & Spiti

Lahul & Spiti is a district in the Himachal Pradesh State of India. Total area of Lahaul & Spiti is 13,841 km<sup>2</sup>. Lahul & Spiti has a population of 31,564 peoples. There are 6,674 houses in the district.

Since it was not possible to survey the entire population of the Lahaul and Spiti region, the sample size was determined by using a sample size calculator. As per this sample size calculator, the sample size of the research sample was 332. But academic panel and supervisor suggested taking a sample size of 390 for the survey to arrive at a reliable result and also to validate and establish measurable and tangible outcomes in the form of results.

The Lahaul & Spiti district is further divided into Tehsils / Blocks / Community Development Blocks (C.D. Blocks) for administrative purposes. In India, the Block or C.D. Block is often the next level of administrative division after the tehsil. It is important to note that, in some states of India C.D. Blocks are equal to tehsils.

For those who don't know, the C.D. Block is a rural area earmarked for administration and development in India. The area is administered by a BDO (Block Development Officer). A C.D. Block covers several Gram Panchayats, a local administrative unit at the village level.

The following is the list of all Tehsils / Blocks / C.D. Blocks in Lahaul & Spiti district of Himachal Pradesh state along with area & population.

**Table: 3.1.2: Population of Tehsil/blocks and area in square Km.**

**List of Blocks (CD) / Tehsils in Lahaul & Spiti**

1	Tehsil (CD Block)	Area (km <sup>2</sup> )	Population (2011)
2	Lahul	4,924	10,218
3	Spiti	7,119	12,457
4	Udaipur	1,799	8,889

**Table 3.1.3: Distributions of Tehsil/blocs, area and population of Lahaul and Spiti**

Population Type	Male	Female	Total population	Rural/Urban	Total households in Lahaul & Spiti
Rural Households	16,588	14,976	31,564	Rural	6,674



**Table 3.1.4: Male-Female Population and number of households in the district**

Description	2011	2001
Population	31.56 thousand	32.56 thousand
Actual Population	31, 564	33, 224
Male	16,588	18, 441
Female	14,976	14, 783
Population Growth	-5.00%	6.17%

**3.9: Sampling**

Population:

- Lahaul – 19107
- Spiti - 12457

Sample:

Lahaul – 19107 – Confidence interval – 6.89 - Sample – 205

Spiti – 12457 - Confidence interval – 8.72 –

Sample – 127

- (Taking 10 percent as sample)

**3.10: Sampling Process****Data Sampling Calculation**

**Universe of Research:** It is the smallest district with 3 Sub-Divisions namely Udaipur, Lahaul and Spiti.

2. Community Development Blocks namely Lahaul and Spiti,

2. Tehsils and one Sub-tehsil in the state.

**Sample Size: Both blocks of Lahoul & Spiti will comprise of 332 number of sample size.**

**Error of Margin 4%, Confidence level 95%, Response Distribution 50%**

**Cochran (1963-75) Formula appropriate for large population or infinite population**

**3.11: Tools for data collection**

For the data collection, a questionnaire based on the scheduled interview was developed and responses have been taken from 390 respondents and 8 experts from the tribal region who have spent decades and a great deal of experience of tribal culture and tradition and it is incorporated to add the qualitative outcome and to realize better outcome. Key areas and major villages throughout the length and breadth of Lahaul and Spiti district, which is a tribal valley in the foothills of upper

Shivalik hills. Scheduling has been completed from towns and villages of the region.

In this study, a sample of 390 and 8 experts from the different fields, respondents were taken from the tribal district of Lahaul and Spiti. To carry out the study on the impact of television in the tribal valley of Lahaul and Spiti, primarily focus around, television study a structured questionnaire and scheduling containing questions on television, viewing habits, role of television in increasing awareness of social, political, and economic spheres of life, to examine the influence of television on the tribal, rituals, practice of customs and traditions and impact in general on the life-style of tribal community, all these objectives are clearly stated in earlier part of methodology. Though the literacy rate of Lahaul and Spiti is 77.75 and male and female literacy is respectively 86.97 % and 66.50 %. The attempt was to reach out to the people and know whether television impacted their lives in all dimensions and to what extent television changed them.

To move further purposive sampling has been taken. Despite a better literacy rate, there is a strata of the population that needs to be identified and questions need to be articulated many a time people won't have the luxury of time to fill it so one way is scheduling.

### **3.12: Purposive sampling:**

Purposive sampling is a technique in which certain members of a population or community are identified as those who possess certain experiences and characteristics that are conducive to the research on the impact of television. During the filling of responses, it is kept that questions will be asked from those who watch television. During scheduling it was noticed that 100% people of Lahaul and Spiti respondents are having DTH television.

As the responses will be gathered from the survey and scheduling of the questions and through the quantitative methods will be a yardstick to gauge the results in such study hypothesis study is of paramount importance in quantitative study which is taken to use to express the relationship between variables and also to ascertain that whether the relationship between variables is significant or not significant, further which is specific and answers predictions on your research questions. It is a proposed relationship between two variables that we are going to test.

To add the aspect of qualitative merit of the study, 8 respondents have been selected and interviewed under the aegis of purposive sampling and theoretical phenomenon and thematic analysis has also been under the consideration and major points in the form of codes and themes have been analyzed and incorporated. in the study.

Study is also given due Uses and Gratification Theory is in the fulcrum of this study, which is subordinated to analyze and interpret the data while studying the influence and impact of television. Apart from the uses and gratification theory being put in the conceptual framework of the study some other theories that can critically examine the phenomena are also being included in the study.

For example, Magic Bullet Theory, Selective Attention, Selective Retention, play theory, Personal Influence, and Theory of Cultivation have also been explained in the study.

### **3.13: Pilot study**

A survey derived from this preliminary study underwent reliability testing using a sample size of 60. The pilot was conducted to assess the reliability and validity of the tool constructed. The objective was to identify the television viewing habits and the changes brought about by television in terms of lifestyle and changes in customs and traditions as a modernizing agent. The methodology intended to be conducted was random sampling. But practically in-feasibility was experienced due to the staggered population, lowest population density in the country, and distance and remote location of the small village and rural setting, purposive sampling has been chosen in terms of sampling type.

### **3.14: Qualitative and Quantitative Research methods**

In this study a structured questionnaire and interview method is taken into account to get qualitative data inputs , therefore some renowned individuals in the field of art, culture, literature, theatre, film, poetry and social work. Views and insights taken from the experts keeping in the mind that they should be natives of the Lahaul and Spiti and who must have spent a significant amount of time in tribal belt. Moreover not incorporated but during scheduling of the responses, informal conversation kept open and responses of that mode were included in the pros and cons of the impact of television in the tribal community have been included in the study to draw a broad generalization, inferences and deductive reasoning.

An interview guide and themes are used to meet the requirements of qualitative inputs and to make the study more meaningful and some selected respondents from different walks of life; such as farmers, poets and writers, senior citizens, government officials, teachers, and social workers have been interview. The list of themes including, the impact of television on the tribal culture; customs, tradition, lifestyle, rites and rituals, food and festivities, and impact in general including the good and bad impact of television in the tribal society of Lahual and Spiti.

The intention behind conducting these interviews were to collect detailed analysis of respondents, exposure by interviewing subjective and explanatory answers, of responses which entails to the questions which is an outcome of their attitudes, opinions, beliefs, perceptions and understandings of a certain phenomenon in social sciences (Flick, 2018). Therefore, interview method is considered one of the most suitable methods of all available qualitative methods. Apart from structured questionnaire, interview methods is also added to make the outcome of the study more tangible and useful for future researchers and scholars, and possibly study will be able to generate a profound impact.

### **Qualitative Research method**

In this study, qualitative questions have also been incorporated in the form of interview and thematic analysis of the questions has been done on the basis of code, themes, discourses and discussions during the interview. Eight respondents have been purposive selected to incorporate qualitative inputs for the study to yield specific and tangible outcomes. Meanwhile, during the scheduling of the responses, informal conversation kept open and responses of that mode were included in the pros and cons of the impact of television in the tribal community have been included in the study to draw a broad generalization, inferences and deductive reasoning.

### **3.15: Quantitative Research method**

While analyzing the Quantitative Research method, questionnaires with rating scales are distributed, and objective responses are measured in numbers. This type of method is relatively easier and more flexible to collect data from a greater population size. The scientific process is involved and software applications to fasten the data analysis. The results are generalized and extended to a 3.5.1 fasten the data analysis. The results are generalized and extended to a 3.5.1

### **3.16: Likert Scale**

A scale was first invented by psychologist Rensis Likert and it was named by his name where the responses of the samples are measured in range values. Likert scale was adopted to measure the attitudes in psychology. Likert scale is a scale to measure the quantitative responses of the samples like opinions attitudes and behaviors.

Used only for closed-ended questions. Within this study, a 5-point Likert scale was utilized to assess the extent of usage, specifically aiming to measure anticipated gratification.

is graded between 5-Not at all, 4-Not to some extent, 3-Neutral, 2-To some extent, and 1-To a large extent, such degree of scales are used

### **3.17: Statistical techniques for analysis**

The process of data analysis encompasses a range of techniques used to transform gathered information into a digital format, which is then encoded and examined using software's like tools like SPSS. Various statistical methodologies are employed to scrutinize this data to start; the information gathered through the questionnaire underwent classification and tabulation. Subsequently, it was inputted into an Excel spread sheet on a computer for initial analysis.

### **3.18: Data analysis software**

The data collected with the help of a questionnaire was first classified and tabulated. The data was entered into a computer on an Excel sheet and analyzed using SPSS package version 20.0 on Windows 10 and Office Word format.

### **3.19: Parametric and Non-Parametric tests**

For the purpose of addressing the study's objectives, non-parametric tests were employed to scrutinize the gathered data. Specifically, Chi-square tests and the Friedman Test were conducted as part of these non-parametric analyses. The results were showcased through descriptive and inferential statistics, presenting a comprehensive view of the findings.

In this study, both descriptive and inferential statistics are made to describe the numerical results in Mean, Frequencies and Percentile values by descriptive statistics and draw inferences from the results using chi-square and to understand if there is significance.

### **3.20: Theoretical Framework**

The Theoretical Framework for this study is the communication theory, "**Uses and gratification theory**". This study delves into how individuals actively engage with media to fulfill their specific needs and how discerning they are when selecting media. It examines the motivations driving their choices, considering factors and statements that influence the use of diverse infotainment programs. This exploration is aimed at understanding the correlation between these factors and statements, their influence on media use, and the resultant gratification experienced by a broader demographic. The study also embraced a quantitative research approach to quantify responses through statistical analysis. This method aimed to translate the findings into numerical values, enhancing comprehension and enabling clearer presentation of the results.

A structured and Closed-ended questionnaire allows a limited flow of pinpoint information from the respondents and hypothesis testing is possible.

In this study quantitative research method also was adopted to quantify the responses by statistical analysis so that the results can be presented in numerical values for better understanding.

### **3.21: Data collection methods**

. A survey of sample population (390) and 8 experts from the region has been selected for the study; a structured questionnaire and interview method has been employed for the data collection purpose which entails quantitative and qualitative analysis. Tabulation and analysis were conducted using a range of statistical methodologies. Non-parametric tests were applied to fulfill the research objectives.

The approach involved conducting a preliminary study to select the most popular show from each category due to constraints in time and the practicality of researching all programs across diverse

channels.

A 5-point Likert scale was employed to gauge media consumption and the satisfaction derived from it. The research methodology is descriptive, utilizing quantitative techniques through surveys. Sampling relied on non-random, purposive methods. Data from participants were gathered using questionnaires primarily composed of closed-ended questions.

The analytical toolkit encompassed descriptive and inferential statistical. Within the realm of quantitative research, numerical data underwent statistical analysis to derive meaningful insights. This method was applied to assess attitudes, opinions, behaviors, and various other variables. Additionally, qualitative inquiries complemented the quantitative outcomes, lending support and depth to the findings.

### **Primary data**

In this study, primary data is collected directly by the researcher himself from the desired samples as a reliable source of information in the form of questionnaires and interviews.

### **Questionnaire**

In this research questionnaire pattern of the survey was conducted to obtain responses from the sample as it is easy to administer and also enables the researcher to collect more samples.

Television viewers-> Information -> Education-> Communication>Entertainment>Persuasion>Motivation and Behaviour Change Communication and >Tribal population.

### **3.22: Methodology**

Sampling Procedure: The procedure adopted for the sample is purposive sample chosen from a defined population. The total population of Lahaul & Spiti, the two divisions selected for the study is around 31,364. The sample will be selected based on the voter's list. Further, the two selected blocks will be considered for drawing the samples. The sample size would be about 390 respondents from each division totaling **(200+190)** respondents and interviews from selected experts from the tribal region drawn from a population of **31.564**.

This research study adopted the quantitative method primarily in the form of a survey followed by a structured questionnaire and apart from the survey; interview method is also employed to go with qualitative method. To yield tangible outcomes qualitative inputs also have been taken from the purposive selected respondents. Meanwhile, to give it better treatment descriptive study method will also be taken into account whole followed by the historical method in which secondary data has also been used as a source of information for this study. The number of books, journals, and

websites also cited in references and also added in the review of literature.

### **3.23: Analysis procedure**

The data will be analyzed at two levels. At the first level, cross-tabulation will be done using the independent variables of the responses. The analysis will consist of total responses to the individual as well as collective level. The tables will be presented along with graphic representation and the findings will be described based on the collected data. At the second level, ANOVA will be applied to the questions to get the total variance between group variance and within-group variance. The F-ratio may be calculated and the hypothesis will be interpreted at 0.05 or 95 percent level of significance.

## CHAPTER No.4

### Data Analysis

The results of the study summarize the findings from the survey analysis of tribal communities of Lahaul and Spiti falling in the age group of 18 to 58 and above in tribal district of Himachal Pradesh. The results are obtained from the questionnaire survey and interview from few selected experts from the tribal society have also been included from completed by the mentioned age group. The quantitative and qualitative data gathered and has been analyzed using different statistical tests and have been organized under the following sections:

The interview method was adopted as a tool to analyze qualitative input from twelve respondents been using purposive sampling method, and their demographic details and analysis are given below. Five questions were asked from individuals on the specific and pinpointed open-ended questions on of the impact of television in the tribal district of the Lahaul and Spiti of the Himachal Pradesh State. The details of the expert, whose interviews were taken to meet the requirements of qualitative data/input to yield better outcome is mention below:

**Table No. 4.0 -Profile of the experts**

Sr No.	Name	Age	Sex	Occupation
1	Ajay	59	M	Poet and blogger
2	Satish Lopa	55	M	Poet and writer
3	Shamasher Singh	53	M	Theatre activist
5	Mr. Tobdan	78	M	Retired government employee from NABARD
6	Sheru Bawa	50	M	Working on art, culture and Yoga
7	Sunita Katoch	45	F	Lecturer of Computer Science, poet, and Social activist
	Mr. Kundan	46	M	Door Darshan Journalist
8	Suresh	55	M	District Education Officer



**A: Descriptive Data Analysis****B: Inferential Data Analysis****C: Interview Method**

- 1) Chi-square

**A: Descriptive Data Analysis****1. Sample Profile**

A sample of 390 respondents was drawn from the youth of Himachal Pradesh. Table describing the sample representation of each variable is given below:

**Limitations of the inferences:**

Analysis of data is a general way involving several closely related operations, which are performed, with the source of summarizing the collected data, organizing these in such a manner that they answer the research questions (Kothari, C.R. 1990). In this chapter, the data collected were systemically processed, tabulated and made suitable for analysis and interpretations. The results obtained were classified, tabulated and the following analyses were performed in fulfilling the objectives of the study.

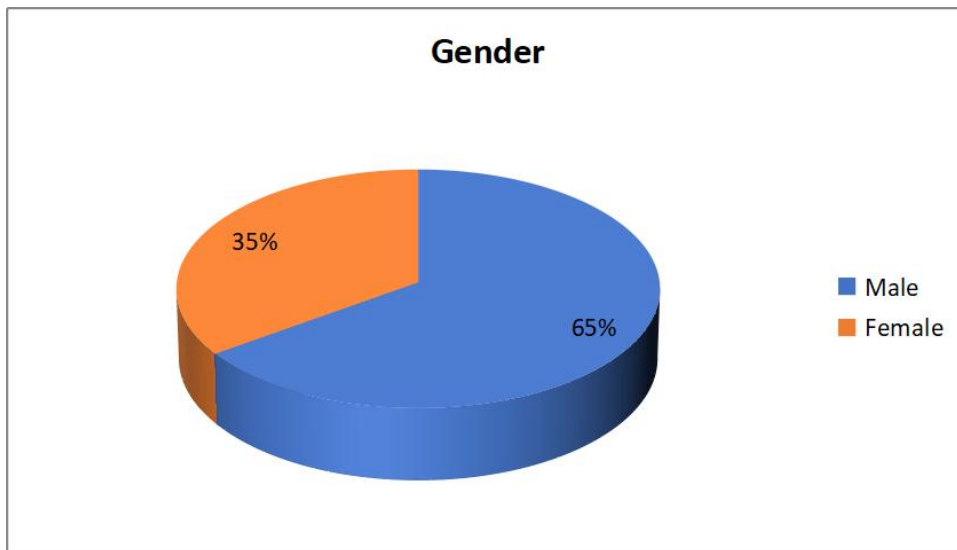
**Description of demographic variables of the respondents**

Table depicts the distribution of demographic variables of the respondents observed over the factors of "Gender, Age group in years, Educational qualification, Occupation, Family Monthly Income, Region and Religion". Regarding *Gender*, the distribution shows that 65.1% of the respondents are Male and 34.9% of the respondents are female. Thus it can be interpreted that the highest percentage of gender is male.

**Table 4.1: Distribution percent of gender**

Gender	Male	254	65.1%
	Female	136	34.9%

Keeping the size of the respondents and percentage of the male and female respondents is 65 and 35% which taken from the sample size of 390 respondents.

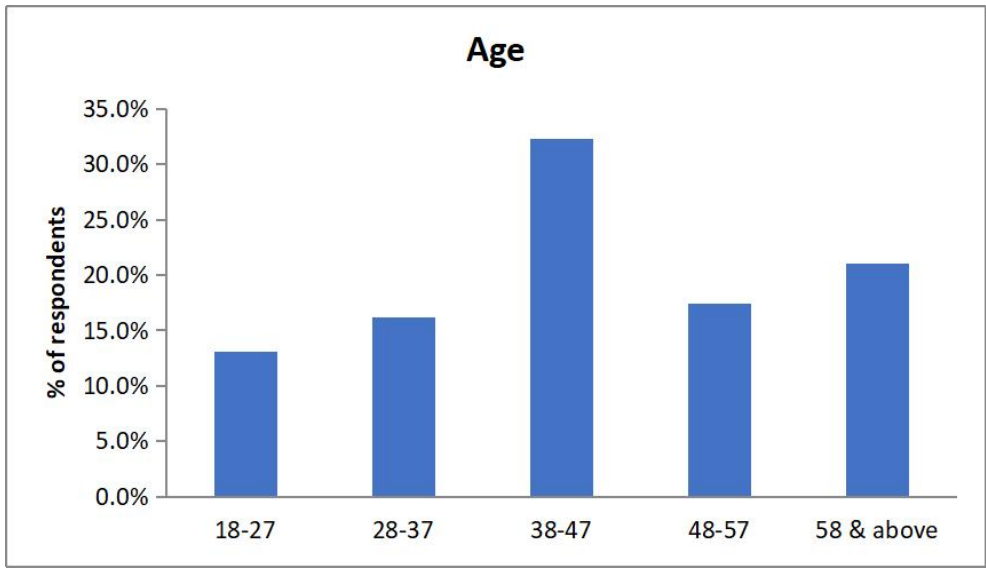
**FIGURE 4.1: Frequency and Percentage of demographic variables-Age****Distribution of age:**

The number of respondents in terms of age from the age group mentioned in the study are varying; lowest percentage of respondents is in the age group between 18-27 and which is 13.1%, from (28-37)-16.2%, (38-47),32.3% which is the highest in terms of percentage, (48-57) 17.4% and age group (58 and above) is 21.0%.

**Table 4.2: Frequency and Percentage of demographic variables-Age**

		Frequency	Percentage
Age	18-27	51	13.1%
	28-37	63	16.2%
	38-47	126	32.3%
	48-57	68	17.4%
	58 & above	82	21.0%

**FIGURE 4.2: Frequency and Percentage of demographic variables-Age**



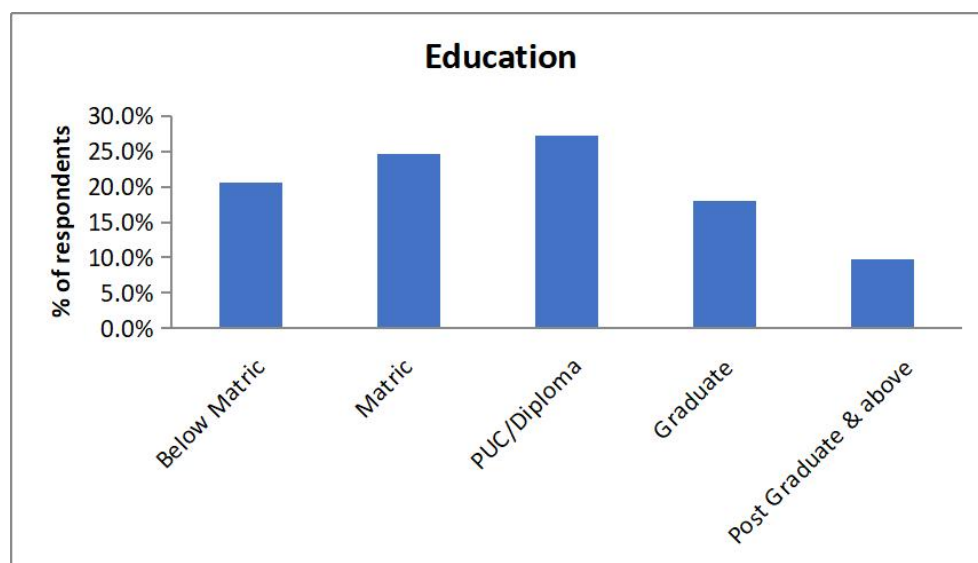
**Table 4.3: Distribution of scale parameters, frequency and percentage**

Scale/parameters		Frequency	Percent
Q1	To a large extent	122	31.3%
	To some extent	182	46.7%
	Neutral	60	15.4%
	Not at all	26	6.7%
	Total	390	100.0%

**Table 4.4: Frequency and Percentage of demographic variables-Education**

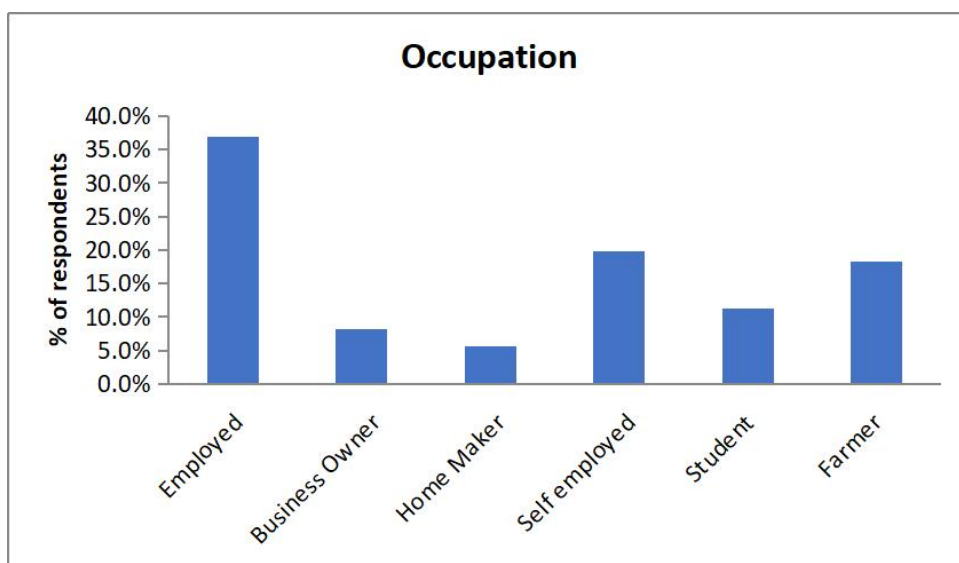
Education	Below Matric	80	20.5%
	Matric	96	24.6%
	PUC/Diploma	106	27.2%
	Graduate	70	17.9%
	Post Graduate & above	38	9.7%

In terms of educational qualification respondents' percentage varies; the percentage below matric is 20, matric is 25, PU/Diploma is 27, graduates are 18 and post-graduates are 10% of the selected sample size.

**FIGURE 4.3: Frequency and Percentage of demographic variables-Education****Table 4.5: Frequency and Percentage of demographic variables-Occupation**

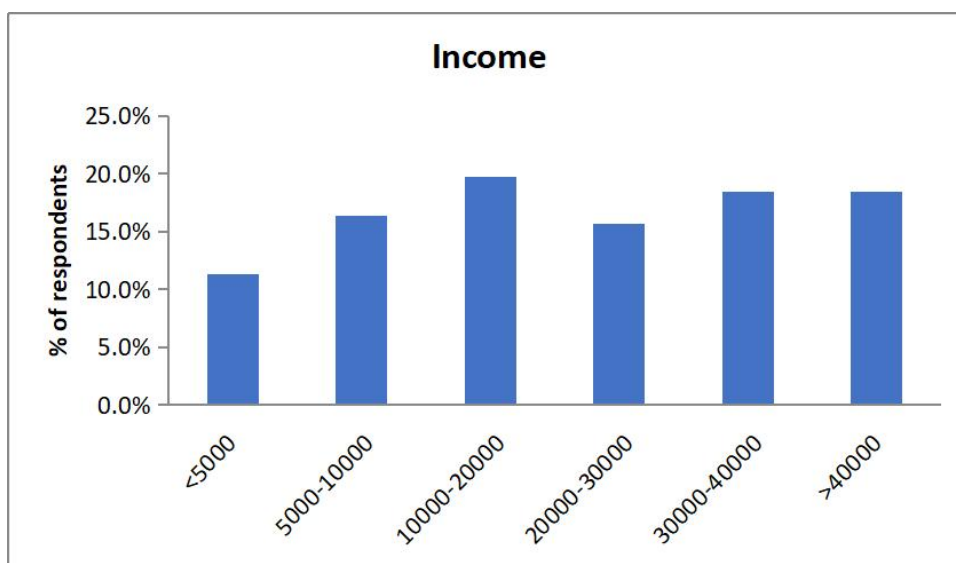
Occupation	Frequency	Percentage
Employed	144	36.9%
Business Owner	32	8.2%
Home Maker	22	5.6%
Self employed	77	19.7%
Student	44	11.3%
Farmer	71	18.2%

In Tribal community of Lahaul and Spiti people are engaged in all kinds of jobs and services right from government service, home maker to agricultural practices. 36 percent of the respondents are employed in government service sector, which is highest in terms of numbers as well as percentage, business owners 8.2, homemakers 5.6, self-employed 19.7, students 11.3 and farmers constitute 18.2 % of the selected sample size. The percentage of the self-employed is the significantly lowest.

**FIGURE 4.4: Distribution percentage in terms of occupation****Table 4.5: Distribution of income as variable in terms of percentage**

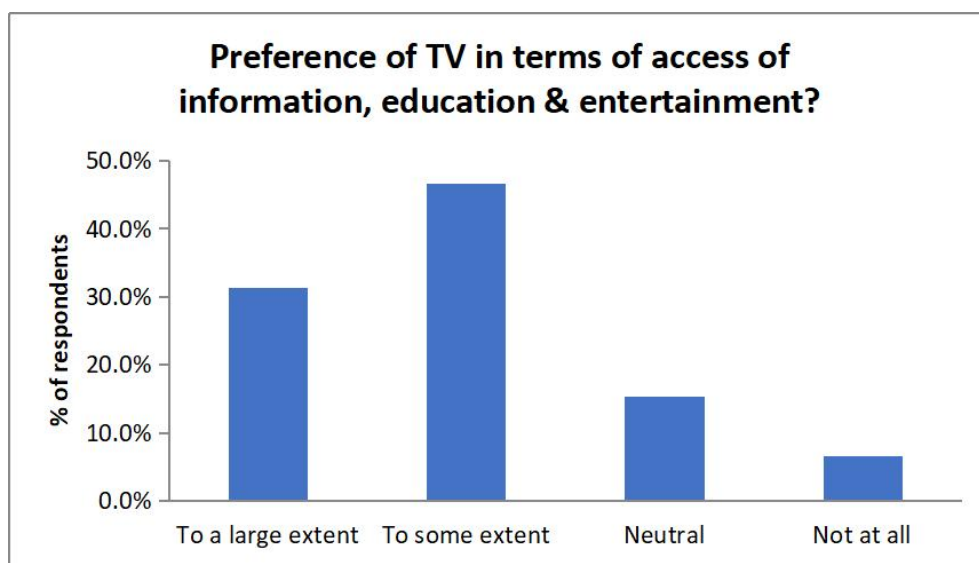
Income	<5000	44	11.3%
	5000-10000	64	16.4%
	10000-20000	77	19.7%
	20000-30000	61	15.6%
	30000-40000	72	18.5%
	>40000	72	18.5%
	Total	390	100.0%

Income varies from age group to educational level and also directly corresponding to profession. The percentage of the respondents who earn below Rs. 5000 is 11.3, respondents who earn between 5000-10000 the percentage is 16.4, 19.7% respondents earn between 10000-20000, 15.6% earn between 20000-30000, 18.6% respondents from the tribal community earn between 30000 and above.

**FIGURE 4.5: Distribution and percentage of income as a variable****Table 4.6: Preference of TV in terms of access of information, education & entertainment**

		Frequency	Percent age	Valid Percent	Cumulative Percent
Valid	To a large extent	122	31.3	31.3	31.3
	To some extent	182	46.7	46.7	78
	Neutral	60	15.4	15.4	93.4
	Not at all	26	6.7	6.7	100.0
	Total	390	100.0	100.0	

While studying television viewing habits of tribal community it is found that to seek and gratify their demand for information, education and entertainment is a variable to which decides about the preferences of watching television. In analysis it is also found out that tribal people expose themselves to media content for the purpose of information, education & entertainment. In table no.1 from the mentioned parameters 46.7% respondents watch television to accomplish gratification need which is the highest in terms of percentage in the tribal area, the percentage-large extent- is 31.3%, those who are neutral to exposure are 15.4% and those who not at all watch television, there percentage is 6.7%.

**FIGURE 4.6: Preference of TV as medium for information, education and entertainment****Table: 4.7: Numbers of hours spent on watching TV**

Time		Freque ncy	Percentage	Vali d Perc ent	Cumulative Percent
Valid	1 hour	93	23.8%	23.8 %	23.8%
	2 hours	124	31.8%	31.8 %	55.6
	3 hours	89	22.8%	22.8 %	78.4
	4 hours	72	18.5%	18.5 %	96.9
	More than 4 hours	12	3.1%	3.1 %	100
	Total	390	100.0%	100	

When analyzing the hours individuals devote to watching television as a medium for information, education, and entertainment, the data reveals the following distribution: 23.8% of respondents watch television for 1 hour a day; 31.8% watch for 2 hours, which is the highest percentage

among the different time duration; 22.8% watch for 3 hours; 18.5% watch for 4 hours; and only 3.1% of respondents watch television for more than 4 hours a day.

**Blogger, poet and an activist Ajay**, said in the era of digitization people are more exposed to of the social media, now people are gradually shifting to the using social but television is still a major source of of information and entertainment,” **Satish Lopa**, writer, poet and activist said “people do watch television to be updated on news and current affairs programme, film and political discussion programs and during summers people do not watch not more than 2-3 hours daily. “Our tribal people have television a prime source of information to get updated about news views and opinions, **Shamsher Singh a** theatre activist, from the valley while being asked how much time generally people spend to watch television, reply was apparent and that of like-wise, Ajay and Satish Lopa, “people do watch it to seek information and entertainment. Well, television also helps us to connect to the other corners of the world; it provides us with latest on the latest news, views and opinions.”

**Mr. Tobdan** a retired CAPART and RBI official responded the question on being spent time spent average time on watching television said “in my observation tribal brethren watch television for entertainment and to be informed, but not sparing more than 2 hours maximum a day”.

**Sheru Bawa, who** is an practitioner of art, culture and Yoga for the last 20 years, when asked about the time spent on watching television by the people in valley, shared that, “ people wont have much time and they are not able spare not more than 2-3 hours a day to get latest about the events across the world”

**Sunita Katoch** working as Lecturer of Computer Science, poet, and Social activist from , hails from Pattan Valley, shares her observation on people television viewing habits says, in her experience, for the tribal community during winters television has been like a member of the family and people watch television for information education and entertainment and in summers it may be 2-3 hours a day, but in winters television viewing hours may go up to 4-5 hours in a whole day.

**Kunadan Shrama**, Reporter for Door Darshan News from Lahual and Spiti, has a great deal of public interaction, believes that for the cold desert this medium seems to be a vehicle of intercultural communication and people of Lahaul and Spiti view television to consume the content related to news and entertainment, and on average most of the people in my circle devotes 3-5 hours a day.

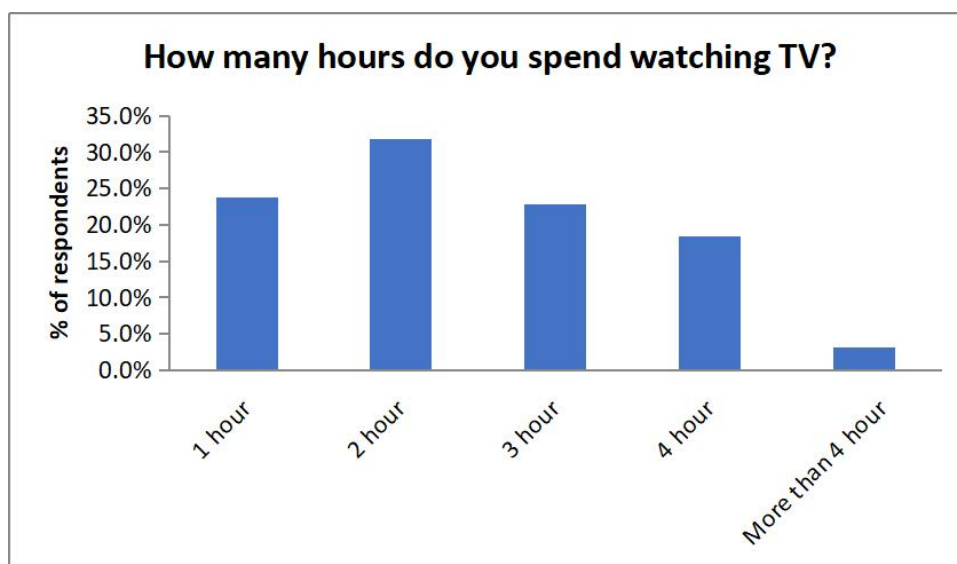
**Suresh**, District Education Officer, posted at Udaipur town of Lahual and Spiti, when being asked on the purpose and time spent of television viewing said that, “during these days people have very



limited amount of time to but still people in the valley can not resist to watch television to quench their thirst of information and entertainment.” After the question of time spent on watching television from the blogger, poets, activist it is being assessed that average time being spent on watching television tribal men and women is 3 hours a day.

**Conclusion:** On average above mention respondents watch television for 2-3 hours a day.

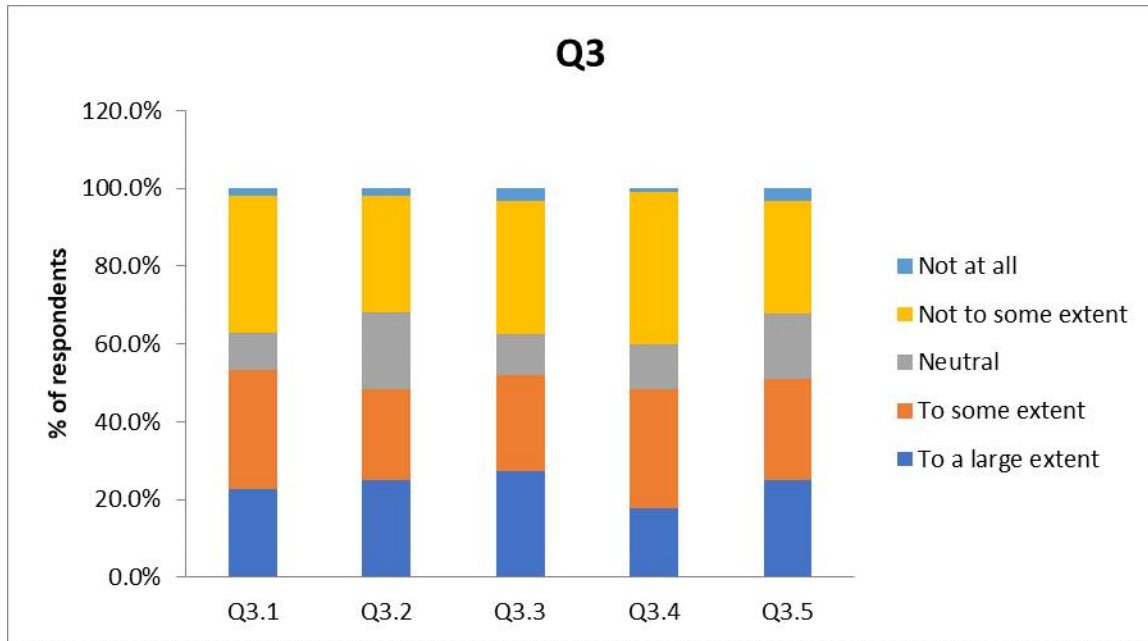
**FIGURE 4.7: Numbers of hours spent on watching TV**



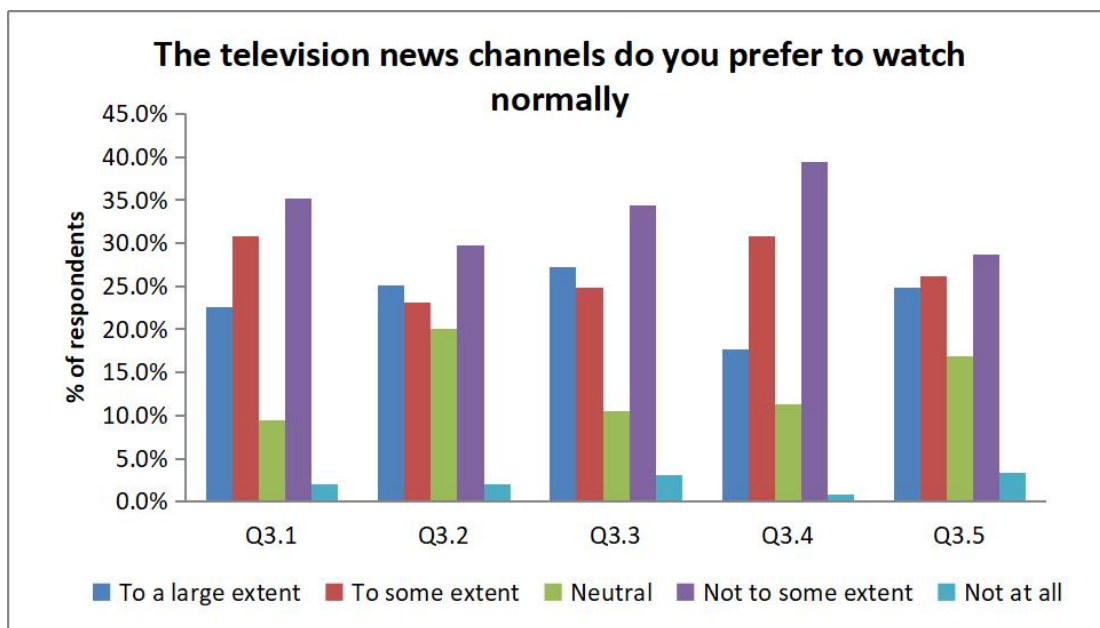
**Table: 4.8: Preferred TV News Channels of respondents**

TV Channels	To a large extent	To some extent	Neutral	Not to some extent	Not at all
<b>ABP News</b>	22.6%	30.8%	9.5%	35.1%	2.1%
<b>Aaj Tak</b>	25.1%	23.1%	20.0%	29.7%	2.1%
<b>Door Darshan</b>	27.2%	24.9%	10.5%	34.4%	3.1%
<b>India Today News</b>	17.7%	30.8%	11.3%	39.5%	.8%
<b>Himachal News</b>	24.9%	26.2%	16.9%	28.7%	3.3%

**FIGURE 4.8: Preferred TV News Channels of respondents**



**FIGURE 4.8.1: Preferred TV News Channels of respondents**



**Figure: 4.9: Most preferred TV News Channels of respondents**

ABP News		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	To a large extent	88	22.6%	22.6%	22.6

To some extent	120	30.8%	30.8%	53.4
Neutral	37	9.5%	9.5%	62.9
Not to some extent	137	35.1%	35.1%	98
Not at all	8	2.1	2.1	100
Total	390	100	100	

The percentage of respondents those who prefer to watch **ABP News Channel** in terms of mentioned scale/parameters, large extent 22.6%, to some extent 30.8% neutral 9.5%, not to some extent 35.1% and those who do not watch the channel at all the percentage is lowest 2.1%.

**Table: 4.10: Preferred TV News Channels of respondents- Aaj Tak**

Aaj Tak		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	To a large extent	98	25.1%	25.1%	25.1
	To some extent	90	23.1%	23.1%	48.2
	Neutral	78	20.0%	20.0%	68.2
	Not to some extent	116	29.7%	29.7%	97.9
	Not at all	8	2.1	2.1	100
	Total	390	100	100	

The percentage of respondents those who prefer to watch **Aaj Tak News Channel** in terms of mentioned scale/parameters, large extent 25.1%, to some extent 23.1% neutral 20.0%, not to some extent 29.7.1% and those who do not watch the channel at all the percentage is lowest 2.1%.

**Table 4.11: Door Darshan-News Channel second least preferred by the respondents**

<b>Door Darshan</b>		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	To a large extent	106	27.2%	27.2%	25.1
	To some extent	97	24.9%	24.9%	51.6
	Neutral	41	10.4%	10.4%	62.1
	Not to some extent	134	34.4%	34.4%	96.5
	Not at all	12	3.1	3.1	100
	Total	390	100	100	

The percentage of respondents those who prefer to watch **Doordarshan Channel** in terms of mentioned scale/parameters, large extent 27.2%, to some extent 24.9% neutral 10.4%, not to some extent 34.4% and those who do not watch the channel at all the percentage is lowest 3.1%.

**Table: 4.12: News Channel preferred by the respondents-India Today**

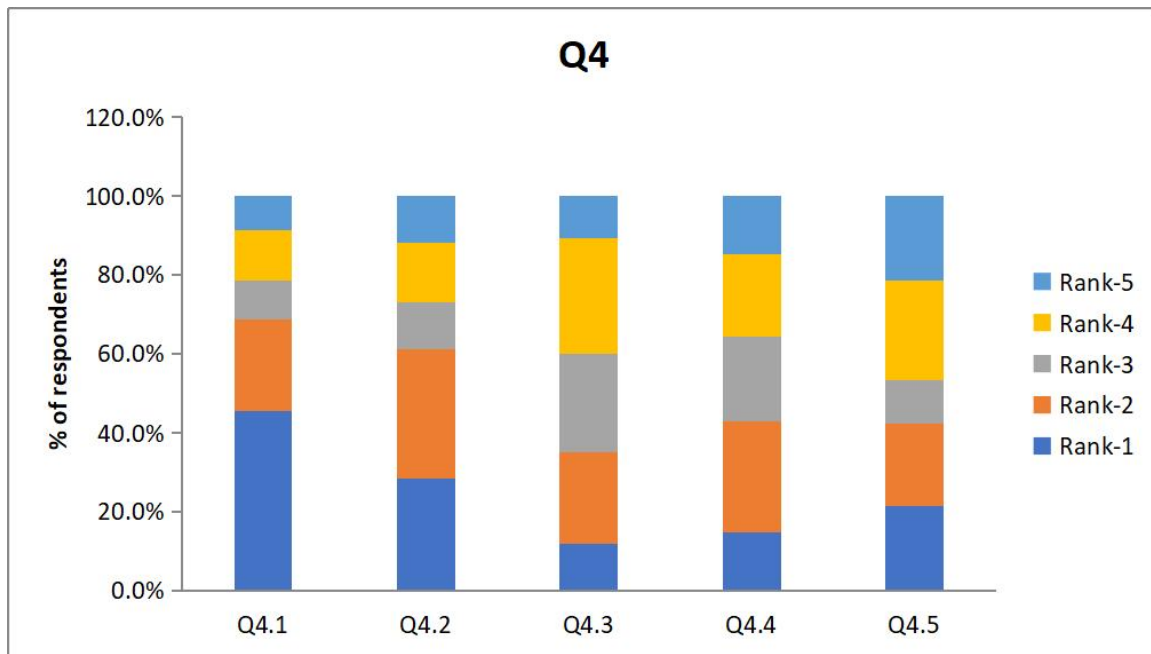
<b>India Today</b>		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	To a large extent	69	17.7%	17.7%	17.7%
	To some extent	120	30.8%	30.8%	48.5
	Neutral	44	11.3%	11.1%	59.8
	Not to some extent	154	39.5%	39.5%	99.3
	Not at all	3	8%	0.8%	100
	Total	390	100	100	

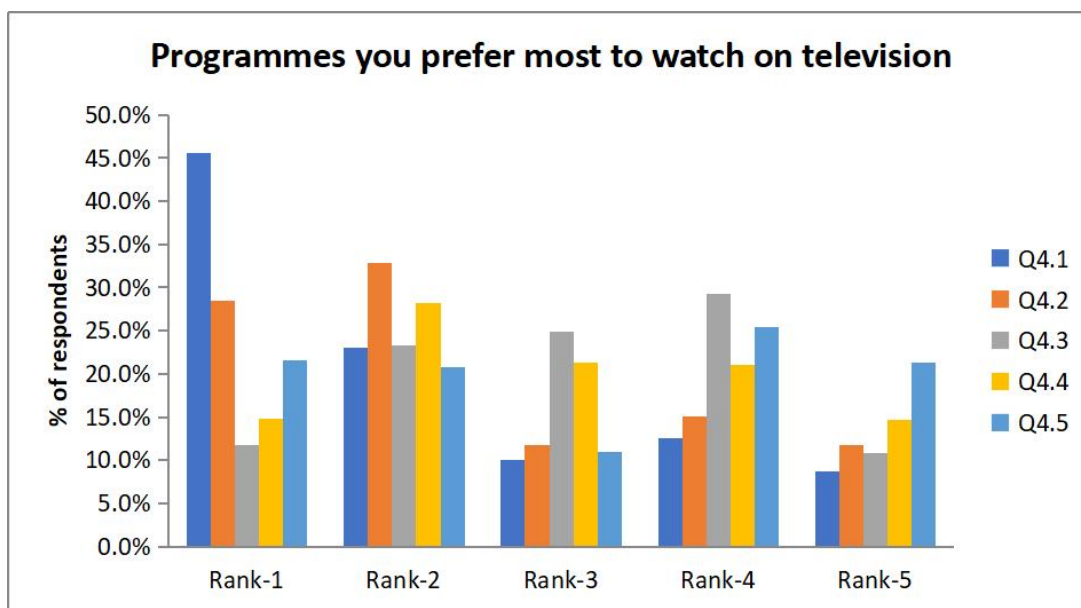
The percentage of respondents those who prefer to watch **India Today News Channel** in terms of mentioned scale/parameters, large extent 17.7%, to some extent 30.8% neutral 11.3%, not to some extent 39.5% and those who do not watch the channel at all the percentage is lowest 8%.

**Table 4.13: News Channel least preferred by the respondents- Himachal News**

India Today		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	To a large extent	97	24.9%	24.9%	24.9%
	To some extent	102	26.2%	26.2%	51.1
	Neutral	66	16.9%	16.9%	68
	Not to some extent	112	28.7%	28.7%	96.7
	Not at all	13	3.3%	3.3%	100
	Total	390	100	100	

The percentage of respondents those who prefer to watch **Himachal News Channel** in terms of mentioned scale/parameters, large extent 24.9%, to some extent 26.2% neutral 16.9%, not to some extent 28.7% and those who do not watch the channel at all the percentage is lowest 3.3%.

**Figure 4.9: Most preferred programme on TV**

**Figure 4.9-2: Most preferred programme on TV****Table 4.16: Most preferred programme type to watch on television**

While being question asked to respondents on that out of the mentioned options of programme from the rank order of (1-5) from most to least, the respondents have ranked their preferences in terms of percentage and choice of mentioned programmes.

Programmes Type	Rank-1	Rank-2	Rank-3	Rank-4	Rank-5
Entertainment programmes	45.6%	23.1%	10.0%	12.6%	8.7%
News and Current affairs programs	28.5%	32.8%	11.8%	15.1%	11.8%
Agricultural related programmes	11.8%	23.3%	24.9%	29.2%	10.8%
Religious programmes	14.9%	28.2%	21.3%	21.0%	14.6%
Soap-operas/Serials	21.5%	20.8%	11.0%	25.4%	21.3%

**Table 4.17: Table-Entertainment programmes**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	178	45.6%	45.6%	45.6%
	2	90	23.1%	23.1%	68.7
	3	39	10.0%	10.0%	78.7
	4	49	12.6%	12.6%	91.3
	5	34	8.7%	8.7%	100
	Total	390	100	100	

**Entertainment programmes**

Respondents have ranked entertainment programmes in the rank order of (1-highest-5 lowest) in terms of percentage; 45.6 % have ranked 1, 23.1% ranked 2, 10% ranked 3, 12.6% ranked 4 and 8.7% respondents have ranked entertainment programmes 5<sup>th</sup> least in terms of ranking and percentage is 8.7.

**Ajay** ,“Currently majority in the region watch television for news and entertainment only, meanwhile **Satish Lopa a poet and writer**, also found that people in my network do cater for news and old movies, **Shamsher Singh**, a theatre artist too found that, people in his locality go after news, old songs and films, **Tobdan**, “in the tribal area viewers Just would like to watch mostly news and some good quality films on television”.**Sheru Bawa** ,” in my view people in the valley watch news , films and songs in television”.**Sunita Katoch**, “she believes that most of the people in her area watch news, songs, serials/soap operas and religious programs in television”,**Kunadan Shrama**, watches news, religious programs, films and songs,**Suresh**, “I watch news and films sometimes”.

**Conclusion:** Most of the experts from the tribal district watch news, songs and films but out of total eight members only one female watches serials.

**Table 4.18: News and Current affairs programs**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	111	28.5%	28.5%	28.5%
	2	128	32.8%	32.8%	61.3
	3	46	11.8%	11.8%	73.1
	4	59	15.1%	15.1%	88.2

	5	46	11.8%	11.8%	100
	Total	390	100	100	

### News and Current affairs programs

Respondents have ranked News and Current Affairs Programmes in the rank order of 1-5 and in terms of percentage; 28.5 % have ranked 1, 32.8% ranked 2, 11.8% ranked 3, and 15.1% ranked 4 and 8.7% respondents have ranked entertainment programmes 5<sup>th</sup> least in terms of ranking and percentage is 11.8.

**Table 4:19 Agricultural related programmes**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	46	11.8%	11.8%	11.8
	2	91	23.3%	23.3%	35.1
	3	97	24.9%	24.9%	60
	4	114	29.2%	29.2%	89.2
	5	42	10.8%	10.8%	100
	Total	390	100	100	

### Agricultural related programmes

Respondents have ranked Agricultural related programmes in the rank order of 1-5 from most to least and in terms of percentage; 11.8 % have ranked 1, 23.3% ranked 2, 24.9% ranked 3, 29.2.% ranked 4 and 10.8% respondents have ranked the programme 5<sup>th</sup> least in terms of ranking and percentage.

**Table 4:20 Religious programmes**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	58	14.9%	14.9%	14.9
	2	110	28.2%	28.2%	43.1
	3	83	21.3%	21.3%	64.4
	4	82	21.0%	21.0%	85.4
	5	57	14.6%	14.6%	100
	Total	390	100	100	



### Religious programmes

Respondents have ranked in the rank order of 1-5 and in terms of percentage; 14.9 % have ranked 1, 28.2% ranked 2, 21.3% ranked 3, 21.0% ranked 4 and 14.6% respondents have ranked religious programme 5<sup>th</sup> least in terms of ranking and percentage.

**Table 4:21 Soap-operas/Serials**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	84	21.5%	21.5%	21.5
	2	81	20.8%	20.8%	42.3
	3	43	11.0%	11.0%	53.3
	4	99	25.4%	25.4%	78.4
	5	83	21.3%	21.3%	100
	Total	390	100	100	

### Soap-operas/Serials

Respondents have ranked in the rank order of 1-5 and in terms of percentage; 21.5% have ranked 1, 20.8% ranked 2, 11.0% ranked 3, 25.4% ranked 4 and 21.3% respondents have ranked Soap-operas/Serials 5<sup>th</sup> least in terms of ranking and percentage

**Table 4:21: Political discussion programmes you are interested in while watching television**

TV Programmes	To a large extent	To some extent	Neutral	Not to some extent	Not at all
Mahabharat	25.9%	18.7%	4.6%	45.6%	5.1%
Hunkar	10.5%	20.8%	7.9%	60.3%	0.5%
Shankhnand	12.3%	17.4%	6.9%	62.8%	0.5%
Kurukshetra	15.9%	12.1%	7.4%	59.5%	5.1%

Master Stroke	16.2%	14.6%	11.3%	54.6%	3.3%
Ghanti Bajao	13.6%	23.3%	12.1%	47.2%	3.8%

**Table 4:22: Mahabharata-Political discussion programme**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	101	21.9%	25.9%	25.9%
	2	73	18.7%	18.7%	44.6
	3	18	4.6%	4.6%	49.2
	4	178	45.6%	45.6%	94.8
	5	20	5.1%	5.1%	100
	Total	390	100	100	

### **Mahabharata**

The analysis shows that tribal community expose themselves to media content related to news and current affairs to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme Mahabharata is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 25.9%, to some extent 18.7%, neutral 4.6%, not to some extent 45.6% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.1% is lowest.

**Table 4:24: Socio-political discussion programme**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	41	10.5%	10.5%	10.5%
	2	81	20.8%	20.8%	31.3
	3	31	7.9%	7.9%	39.2
	4	235	60.3%	60.3%	99.5
	5	02	0.5%	0.5%	100
	Total	390	100	100	

In analysis it is also found out that tribal community expose themselves to the media content to seek information and education through debate and discussion programmers related socio-political dimension appearing on different television news channels. From the mentioned parameters discussion programme “**Hunkar**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 10.5%, to some extent 20.8%, neutral 7.9%, not to some extent 60.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 0.5%. which is lowest.

**Table 4:25: Shankhnand-Political discussion programme**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	101	12.3%	12.3%	12.3%
	2	73	17.4%	17.4%	29.7
	3	18	6.9%	6.9%	36.6
	4	178	62.8%	62.8%	99.4
	5	20	0.5%	0.5%	100
	Total	390	100	100	

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes related socio-political dimension appearing on different television news channels. From the mentioned parameters discussion programme “**Shankhnand**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 12.3%, to some extent 17.4%, neutral 6.9%, not to some extent 62.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 0.5%.,which is lowest.

**Table 4:26: Shankhnand -Political discussion programme**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	62	15.9%	15.9%	15.9%
	2	47	12.1%	12.1%	28%
	3	29	7.4%	17.4%	35.4%
	4	232	59.5%	59.5%	94.9
	5	20	5.1%	5.1%	100
	Total	390	100	100	

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes related socio-political dimension appearing on different television news channels. From the mentioned parameters discussion programme “**Kurukshetra**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 15.9%, to some extent 12.1%, neutral 7.4%, not to some extent 59.5% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.1% is lowest.

**Table 4:27: Master Stroke-Political discussion programme**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	63	16.2%	16.2%	16.2%
	2	57	14.6%	14.6%	30.8%
	3	44	11.3%	11.3%	42.1%
	4	213	54.6%	54.6%	96.7
	5	13	3.3%	3.3%	100
	Total	390	100	100	

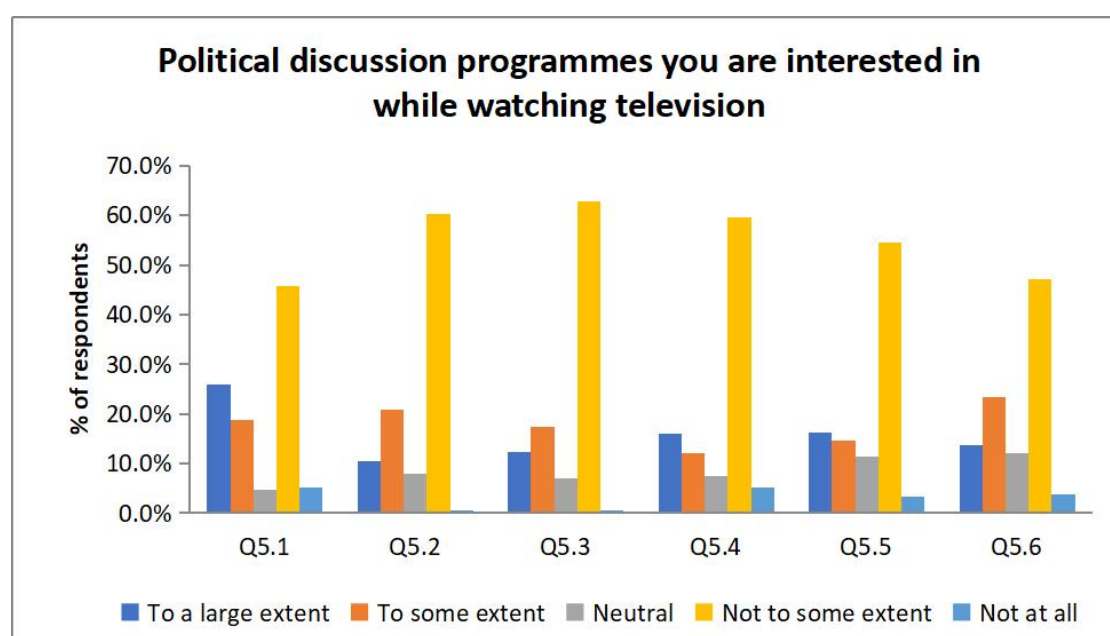
In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes related socio-political dimension appearing on different television news channels. From the mentioned parameters discussion programme “**Master Stroke**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 16.2%, to some extent 14.6%, neutral 11.3%, not to some extent 54.6% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.3%., which is lowest.

**Table 4:28: Ghanti Bajao-Political discussion programme**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	53	13.6%	13.6%	13.6%
	2	91	23.3%	23.3%	36.9%
	3	47	12.1%	12.1%	49%
	4	184	47.2%	47.2%	96.2
	5	15	3.8%	3.8%	100
	Total	390	100	100	

In analysis, it is also found that tribal communities expose themselves to media content to seek information and education through debate and discussion programs related socio-political dimension appearing on different television news channels. From the mentioned parameters discussion program “**Ghanti Bajao**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to a large extent 13.6%, to some extent 23.3%, neutral 12.1%, not to some extent 47.2% highest and not at all is ranked 5th which is least in terms of ranking and percentage 3.8%. is the lowest?

**Figure 4.10: Most preferred programme on TV**



**Table 4:30: Purpose of watching television**

Factor	To a large extent	To some extent	Neutral	Not to some extent	Not at all
Entertainment	51.8%	23.6%	5.6%	15.1%	3.8%
Information	44.9%	26.7%	11.5%	14.1%	2.8%
Passing Time	34.9%	25.9%	16.2%	20.5%	2.6%

<b>Education</b>	16.2%	24.9%	15.6%	41.8%	1.5%
<b>Persuasion</b>	16.2%	23.8%	27.4%	31.0%	1.5%

**Table 4:31: Entertainment**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	202	51.8%	51.8%	51.8%
	2	92	23.6%	23.6%	75.4%
	3	22	5.6%	5.6%	81%
	4	59	15.1%	15.1%	96.1
	5	15	3.8%	3.8%	100
	Total	390	100	100	

**Entertainment**

Respondents when being asked on the factors The percentage of respondents those who prefer to watch television to seek entertainment varies in terms of mentioned scale/parameters from large extent to some extent, from neutral, not to some extent and those who do not at all watch the channel is respectively; 51.8%, 23.6%,5.6%, 15.1% and 3.8%. Percentage of those who watch television for the entertainment is highest and those who do not at all watch television to gratify their recreational needs is lowest.

**Table: 4.32: Information**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	175	44.9%	44.9%	44.9%
	2	104	26.7%	26.7%	71.6%
	3	45	11.5%	11.5%	83.1%
	4	55	14.1%	14.1%	96.1
	5	11	2.8%	2.8%	100
	Total	390	100	100	

**Information**

Respondents when being asked on the factor's information seeking, the percentage of respondents those who prefer to watch television to seek entertainment varies in terms of mentioned

scale/parameters from large extent to some extent, from neutral, not to some extent and those who do not at all watch the channel is respectively;44.9%, 26.7%,11.5%, 14.1% and 2.8%. Percentage of those who watch television for the information is highest and those who do not at all watch television to seek information is lowest.

**Table: 4.33: Passing Time**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	136	34.9%	34.9%	34.9%
	2	101	25.9%	25.9%	60.8%
	3	63	16.2%	16.2%	77 %
	4	80	20.5%	20.5%	97.5
	5	10	2.6%	2.6%	100
	Total	390	100	100	

**Passing Time**

Respondents when being asked on the factors of passing time, the percentage of respondents those who prefer to watch television to pass time varies in terms of mentioned scale/parameters from large extent to some extent, from neutral, not to some extent and those who do not at all watch the channel is respectively;34.9%, 25.9%,16.2%, 20.5% and 2.6%. Percentage of those who watch television for the passing is highest and those who do not at all watch television to pass time is lowest.

**Table 4.34: Education**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	63	16.2%	16.2%	16.2%
	2	97	24.9%	24.9%	41.1%
	3	61	15.6%	15.6%	56.7 %
	4	163	41.8%	41.8%	98.5
	5	6	1.5%	1.5%	100
	Total	390	100	100	

### Education

Respondents when being asked on the factors to seek educational knowledge, the percentage of respondents those who prefer to watch television to educate themselves varies in terms of mentioned scale/parameters from large extent to some extent, from neutral, not to some extent and those who do not at all watch the channel is respectively; 16.2%, 24.9%, 15.6%, 41.8% and 1.5%. Percentage of those who watch television not to some extent is highest and those who do not at all watch television to pass time is lowest.

**Table 4.35: Persuasion**

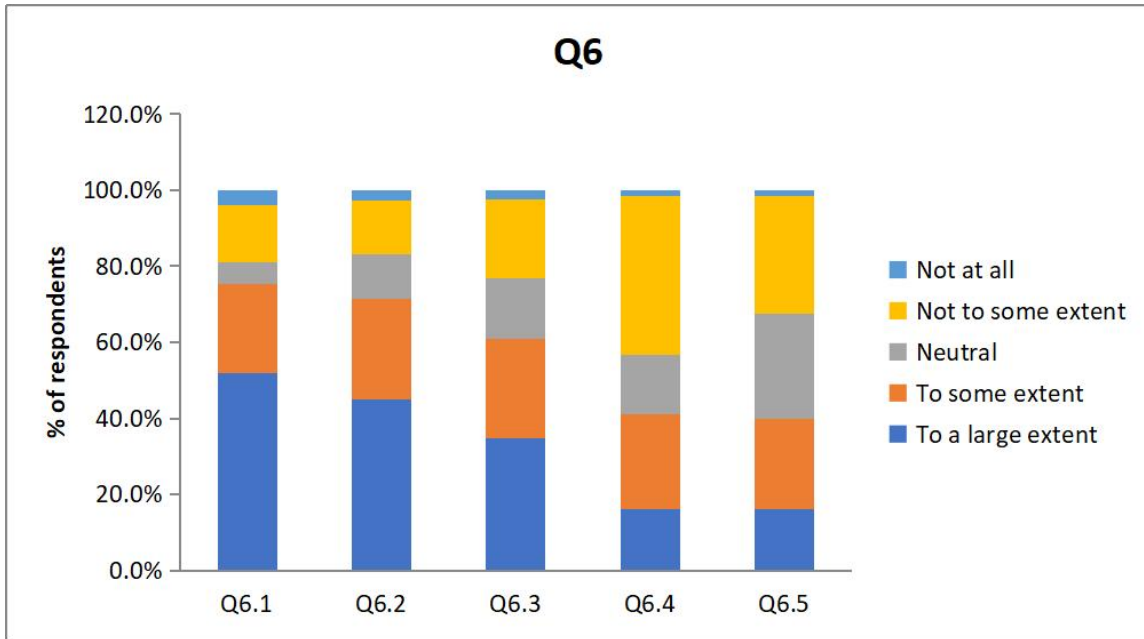
Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	63	16.2%	16.2%	16.2%
	2	93	23.8%	23.8%	40.0%
	3	107	27.4%	27.4%	67.4 %
	4	121	31.0%	31.0.%	98.4
	5	6	1.5%	1.5%	100
	Total	390	100	100	

### Persuasion

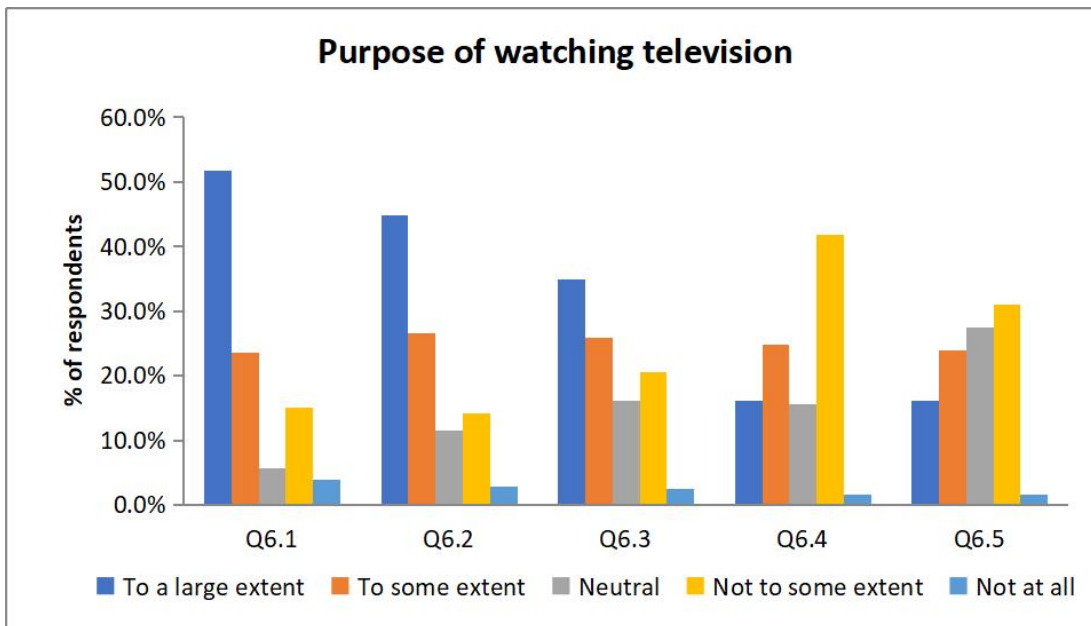
Respondents when being asked on the factors to seek persuasion in the form of some change in behavior, the percentage of respondents those who prefer to watch television to persuade themselves varies in terms of mentioned scale/parameters from large extent to some extent, from neutral, not to some extent and those who do not at all watch the channel is respectively; 16.2%, 23.8%, 27.4%, 31.0% and 1.5%. Percentage of those who watch television not to some extent is highest and those who do not at all watch television to pass time are lowest.



**Figure 4.11: Purpose of watching TV**



**Figure 4.11-2: Purpose of watching TV**



**Table 4.38: Effect on individual factors by watching television**

Effect	To a large extent	To some extent	Neutral	Not to some extent	Not at all
<b>Knowledge</b>	50.0%	20.3%	3.8%	21.8%	4.1%

<b>Attitude</b>	26.2%	30.0%	12.1%	29.5%	2.3%
<b>Opinion</b>	31.5%	28.5%	14.1%	22.8%	3.1%
<b>Motivation</b>	24.1%	37.9%	16.9%	19.2%	1.8%
<b>Learning</b>	34.1%	29.2%	16.4%	16.4%	3.8%

**Table 4.39: Knowledge**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	195	50.0%	50.0%	50.0%
	2	79	20.3%	20.3%	70.3%
	3	15	3.8%	3.8%	74.1 %
	4	85	21.8%	21.8%	95.5
	5	16	4.1%	4.1%	100
	Total	390	100	100	

**Knowledge**

Respondents who expose themselves for the objective of seeking knowledge while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 50.0%, to some extent 20.0%, neutral 3.8%, not to some extent 21.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.5% is lowest.

**Table 4.40: Attitude**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	102	26.2%	26.2%	26.2%
	2	117	30.0%	30.0%	56.2%
	3	47	12.1%	12.1%	68.3 %
	4	115	29.5%	29.5%	97.8
	5	9	2.3%	2.3%	100
	Total	390	100	100	

### Attitude

Respondents who expose themselves for the objective of attitude change while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 26.2%, to some extent 30.0%, neutral 12.1%, not to some extent 29.5% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 2.3% is lowest.

**Table 4.41: Opinion**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	123	31.5%	31.5%	31.5%
	2	111	28.5%	28.5%	60.0%
	3	55	14.1%	14.1%	74.1 %
	4	89	22.8%	22.8%	96.4
	5	12	3.1%	3.1%	100
	Total	390	100	100	

### Opinion

Respondents who expose themselves for the objective of opinion formation while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 31.5%, to some extent 28.5%, neutral 14.1%, not to some extent 22.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.1% is lowest.

**Table 4.42: Motivation**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	94	24.1%	24.1%	24.1%
	2	148	37.9%	37.9%	62.0%
	3	66	16.9%	16.9%	78.9 %
	4	75	19.2%	19.2%	98.1%
	5	7	1.8%	1.8%	100%
	Total	390	100	100	

### Motivation

Respondents who expose themselves for the objective of motivation while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 24.1%, to some extent 37.9%, neutral 16.9%, not to some extent 19.2% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.8% is lowest.

**Table 4.43 Learning**

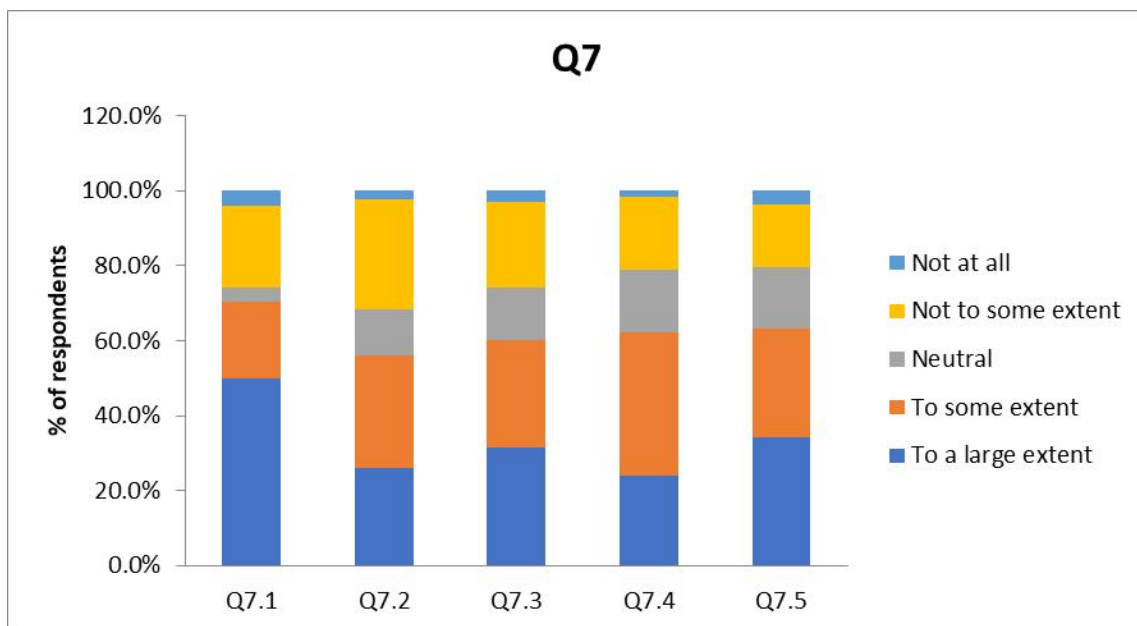
Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	133	34.1%	34.1%	34.1%
	2	114	29.2%	29.2%	63.3
	3	64	16.4%	16.4%	79.7
	4	64	16.4%	16.4%	96.1
	5	15	3.8%	1.8%	100%
	Total	390	100	100	

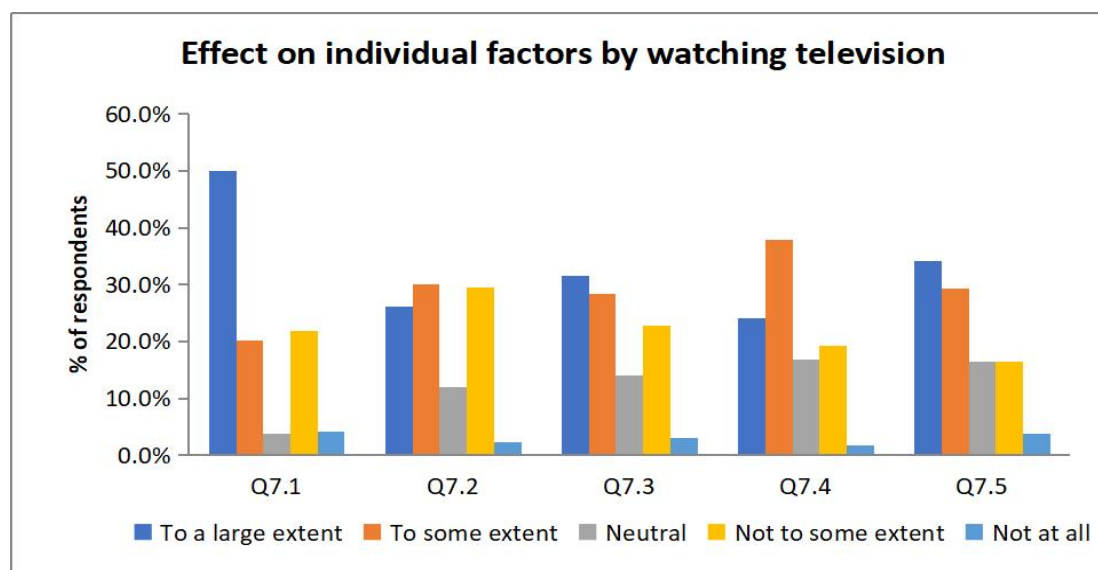
**Learning**

Respondents who expose themselves for the objective of learning while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 34.1%, to some extent 29.2%, neutral 16.4%, not to some extent 16.4% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.8% is lowest.

**Figure: 4.12: Effect on individual factors by watching television**



**Figure: 4.12-2: Effect on individual factors by watching television****Table 4.47: Impact of watching television**

Awareness	To a large extent	To some extent	Neutral	Not to some extent	Not at all
<b>Social awareness</b>	55.1%	19.5%	13.8%	9.0%	2.6%
<b>Political awareness</b>	48.7%	25.9%	4.4%	11.8%	9.2%
<b>Economic awareness</b>	45.1%	20.3%	11.5%	22.3%	0.8%
<b>Awareness in general</b>	46.9%	21.8%	5.9%	24.1%	1.3%

**Table: 4.48: Social awareness**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	215	55.1%	55.1%	55.1
	2	76	19.5%	19.5%	74.6
	3	54	13.8%	13.8%	88.4
	4	35	9.0%	9.0%	97.4
	5	10	2.6%	2.6%	100%
	Total	390	100	100	

### **Social awareness**

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 55.1%, to some extent 19.5%, neutral 13.8%, not to some extent 9.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 2.6% is lowest.

**Satish Lopa, Writer and Poet** believes that the impact of television in the life-style of tribal community of Lahaul and Spiti, “Change in every sphere of the tribal belt occurred not just due to the emergence of television, suppose if there would have been no intrusion/broadcasting of television media that doesn’t mean that no modernization and change wouldn’t have happened, of course, the change would have happened slow and gradual in the due course of time. Yes. “I do believe and notice that people are now more aware about their social and political.

**Ajay a blogger and poet**, supplements the views that television is the only agent which led to the social awakening of the people in the tribal belt”.

While, **Shamsher Singh, a theatre activist**, responds the question on social awareness says that “due to this medium people forgot about their petty issues and used to watch epic serials like; Ramayana and Mahabharata altogether and collectively. It also kept people busy throughout the day and people also used to cater to agricultural awareness programs like; Krishi Darshan and Yuv Vani, which led to the awakening in social, political and economic spheres. “Television worked as a force that helped to streamline and democratize the tribal society,” Sunita Katoch in her view on social awareness too supplements that television viewing kept people busy and people have no time for smaller issues, rather they are getting more aware about their surrounding, which takes them to the overall exposure and development happening across the world-over”.

**Tobdan, (Retired RBI and CAPART Official)**, further adds about the social awareness and change occurred due to television. The change occurring in lifestyle; food, fashion, and clothing is not just happening due to exposure to television only, rather this change is taking place due to the exposure to the outside world for example our people doing jobs in Haryana or Mumbai or US, such experience leads to broadening of the outlook wherein people of the one place are exposed to different culture, cousins and different culture, festivities and feasts. “It means that television can work as an intermediary and an agent of change but is not solely responsible for sweeping changes in the lifestyle of tribal communities”. As far as food habits are concerned I see more than 90 percent change has occurred, old cousin accepted ‘**Sattu**’ and a local brew called ‘**Chhang**’ is still in use by tribal people at large.

**Sheru Bawa, who is an art, Culture and Yoga Practitioner, says** “since the television reached in the tribal district people are getting the latest about government policies and programs and this information on television is not only making them aware but also giving them choices in terms of content selection of their choice which makes them well informed and they need to take advantage of this medium”. Sunita Katoch, Shamsher and Ajay, have one thing in common, that they all observed and found that television has created a great deal of awareness with regard to the overall growth and development of the tribal society, through its amplification function.

While being asked about the social, economic and political changes, he spoke about cultural change that encompasses food, clothing and fashion. In social changes, tribal people are adopting popular culture.

**Sunita Katoch (Lecturer Computer Science)** “Due to the invasion of television, a class or section in society led to the minimization of social interaction”. Division in the form of the class has also been seen that some people had color television and some were able to afford black and white. During winter sheep wool spinning by elderly women used to be seen in the valley, this practice is now either rare or no more practiced, and people used to purchase winter wear from the cities and markets.

“In the social milieu television's impact is huge, and social interaction the people have gone significantly diminished in a way that can be termed that due to television's immense presence social space of the people has shrunk and people have no time to share their thoughts, emotions and feelings”.

“In my remembrance, I have seen how in central place of a village elderly people, youth and children used to gather, share and interact with each other, this social intercourse is dead now.” Before television entered the valley life was different altogether, that rejoice of being a child in the village life was completely a different experience. But since television entered the valley people have had time to talk to each other.

**Kunadan Shrama, (Door Darshan Journalist)** “Since the inception of television there are certain things I noticed in my village that during some religious serials like; Mahabharata and Ramayana all people cutting across religion and class people used to watch it till it ends and initially this was panchayat houses and later on in individual households. In a way, it used to be a family affair, but this was a positive thing in society”.

There is certain content that imparts values, religious affinity and national consciousness. Where as negative things are concerned youth are no longer interested in moving out of the rooms where they watch television for hours, they forget the fact that physical movement and exercise are

essential for a healthy body and mind. In a way the time which should be spent on playing is wasted going on television viewing.

But we need to understand that the overall impact of television is not bad if the medium is used judiciously or for a limited period. On the other hand, social media is more hazardous just because of the small screen and people are gazing upon this, which is not only hazardous for the eyes but also for overall health.

Television is rather a cool medium and we can tap its potential fully and not bad for physical and mental health if used wisely. These are social changes which happened in the due course of time.

**Suresh, (District Education Officer)** “I found all the social change is happening due to the exposure of television. Television is serving all these rituals (sanskars) and people accept it. If there had not been in the tribal belt I am sure the pace of the change would have been slow and gradual, not steadfast like we witness today. The culture rather it being modified and this way is very simultaneous and systematic which can be understood as some sort of social incursion. We are witnessing how Gujarati culture is being promoted through television media, this can be termed how popular culture is taking over tribal culture and sub-culture of society”.

**Table: 4.49: Political awareness**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	190	48.7%	48.7%	48.7%
	2	101	25.9%	25.9%	74.6%
	3	17	4.4%	4.4%	79%
	4	46	11.9%	11.9%	90.9
	5	36	9.2%	9.2%	100%
	Total	390	100	100	

### **Political awareness**

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 48.7%, to some extent 25.9%, neutral 4.4%, not to some extent 11.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.2% is lowest.

**Ajay (Poet and Blogger)** “Television impacts our subconscious mind and suggestions and persuasions through television lead to the psychic mobility of the tribal viewer. Definitely, the impact cannot be ruled out, the degradation in political values is a change that reflects how



television changed the local political sphere, and this change itself reflects the psyche of the society. Degradation in political value is aptly reflected in the value of the society as a whole. **Satish Lopa (Poet and Writer)** “Yes. I do believe and notice that people are now more aware about their political rights” and it is needless say that people are getting aware of all the political developments in the country due to the television”.

**Shamsher Singh (Theatre Activist)** Television led to the awakening in social, political and economic spheres. “Television worked as a force that helped to streamline and democratize the tribal society of Lahaul and Spiti. Undoubtedly it speeds the social, political and economic awareness. For example in political awareness; people come to know about political parties, elections, and opinion and exit poll results. Well, television helps us to connect to the other corners of the world; it provides us with latest on the latest news, but **Tobdan a retired CAPART and RBI Official** has a very different point of view regarding political awareness in the tribal district, in my view “As far the question of political changes in the tribal region is concerned it is due to television, television doesn’t make much difference in terms of choice and selection of the candidate, as it is simply an intermediary. Of course, it will help to increase the reach and impact, yes, media do play a role, as television can amplify and boost message to the masses”.

Sheru Bawa a **(Cultural Activist and Yoga Practitioner)**, from the Lahaul Valley said,” As far as political awareness is concerned people seek knowledge about what's happening around national and international politics, what kind of work and development agenda is being carried out by political parties in terms of policies and programs. **Suresh (District Education Officer postes at the Udaipur subdivision of Lahual and Spiti** also subscribes to the view that “political awareness among the people is growing more than before and residents are exercising their votes and support openly without any hesitation, this is possible just due the television viewing habits of the local populace, as they are getting exposed to the volatile political developments in the country.” Above mentioned all the experts fro the various field from the Lahual and Spiti are of the opinion that due to the emergence of the television media people are leaning from the politics of the other states, be it however good or bad.

**Table: 4.50: Economic awareness**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	176	45.1%	45.1%	45.1%
	2	79	20.3%	20.3%	65.4%
	3	45	11.5%	11.5%	76.9%
	4	87	22.3%	22.3%	99.2
	5	3	0.8%	0.8%	100%
	Total	390	100	100	

**Economic awareness**

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

.To large extent 45.1%, to some extent 20.3%, neutral, 11.5%, not to some extent 22.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 0.8% is lowest.

**Ajay ,a blogger and a poet** from the region, supplement to the question of economic awareness occurred in the valley due to television exposure, responded on the to new experiments in agriculture, cash crops, peoples purchasing parity increased and more spending is being done on luxury items. Socially people are not that much connected now, we are loosing our social-space and sharing all sort of outlet is being given through social media”.

**Sheru Bawa (Working on art, culture and Yoga)**, When being asked about the social, economic and political changes, he spoke about cultural change that encompasses food, clothing and fashion. In social changes, tribal people are adopting popular culture. In economic changes for example due to the opening of the Atal Tunnel tourism is getting a boost and people are exposed to new tourist destinations which is developing the economy of the district. Effective use of information can add value to the new ways of agriculture which boosts the economy of tribal regions. Due to television consumerism has increased as people watch television ads and know about the new brands products, services and ideas that are coming into the market need surged due to media people are exploring and intercultural exchange is also boosting consumerism.**Kundan Sharma (Door Darshan Journalist)** Economically, due to movement

from one place to another, higher literacy rate is another factor behind employment opportunities and tribal peoples purchasing power is increasing and people are spending on lifestyle, health and in education sector.

**Table 4.51: Awareness in general**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	183	46.9%	46.9%	46.9%
	2	85	21.8%	21.8%	68.7%
	3	23	5.9%	5.9%	74.6%
	4	94	24.1%	24.1%	98.7
	5	5	1.3%	1.3%	100%
	Total	390	100	100	

**Awareness in general**

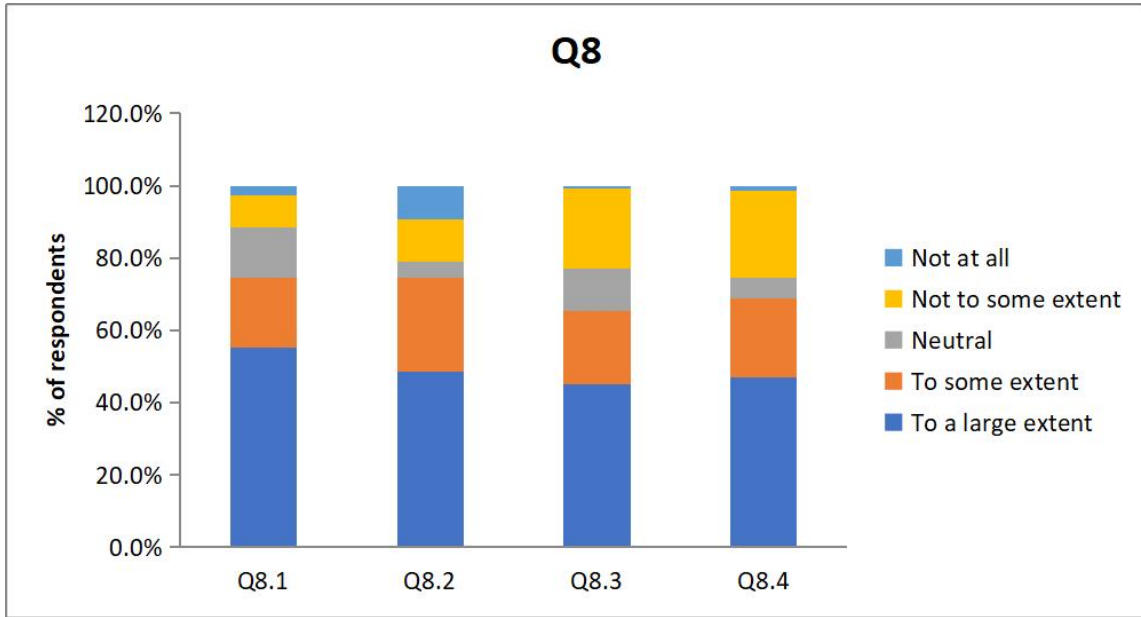
The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 46.9%, to some extent 21.8%, neutral, 5.9%, not to some extent 24.1% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.3% is lowest.

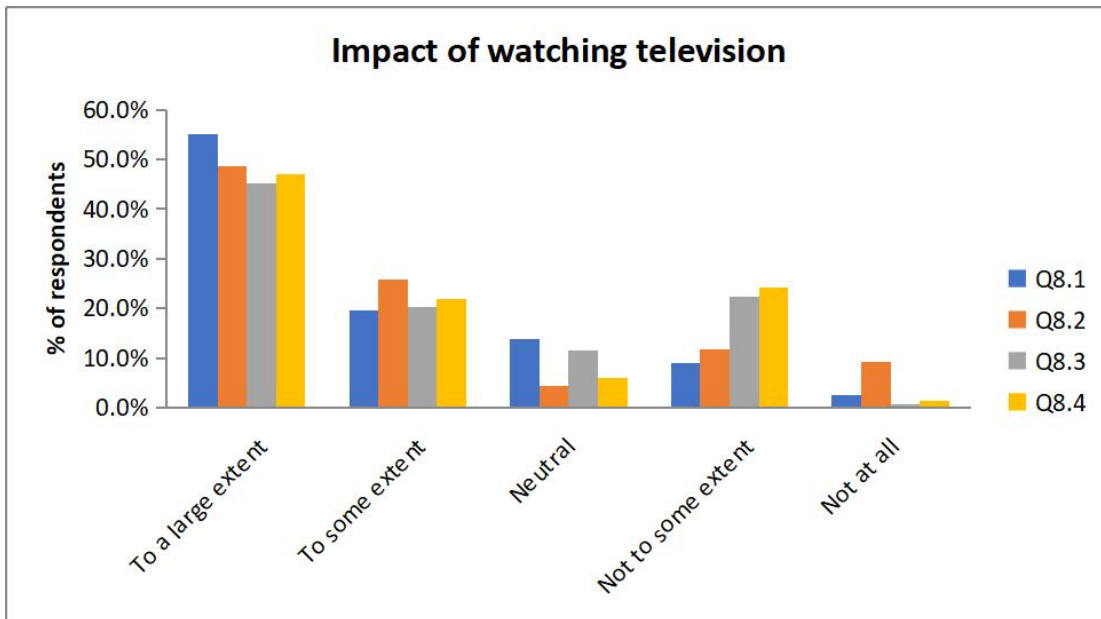
**Kundan Sharma (Door Darshan Journalist)**, “ We need to understand that the overall impact of television is not bad if the medium is used judiciously or for a limited period. On the other hand, social media is more hazardous just because of the small screen and people are gazing upon this, which is not only hazardous for the eyes but also for overall health.

Television is rather a cool medium and we can tap its potential fully and not bad for physical and mental health if used wisely. Theses are social changes which happened in the due course of time”.**Tobdan (Retired RBI and CAPRT Official)**, “ As far as change in general he answers that it cannot be measured but depends upon the personal choice and selections, attitude, perception of the individual and more over possible outcome and change will depend upon how you use the instrument”.

**Figure 4.13: Impact of watching television**



**Figure 4.13-2: Impact of watching television**



**Table 4.54: Social changes after watching television channels**

<b>Social Change</b>	<b>To a large extent</b>	<b>To some extent</b>	<b>Neutral</b>	<b>Not to some extent</b>	<b>Not at all</b>
<b>Better awareness about products &amp; brands</b>	66.2%	19.5%	3.8%	4.6%	5.9%
<b>Better exposure in terms of education and career prospects</b>	56.4%	23.8%	4.1%	10.0%	5.6%
<b>Better understanding of awareness of culture &amp; religion</b>	56.4%	17.9%	6.2%	10.0%	9.5%
<b>Ability to understand and questioning of customs &amp; traditions practiced</b>	54.9%	16.2%	7.7%	11.8%	9.5%
<b>Practicing of newer rituals which are more relevant currently</b>	39.7%	28.2%	7.9%	17.7%	6.4%

**Table 4.55: Social change- better awareness about products & brands**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	258	66.2%	66.2%	66.2%
	2	76	19.5%	19.5%	85.5%
	3	15	3.8%	3.8%	89.5%
	4	18	4.6%	4.6%	94.1
	5	23	5.9%	5.9%	100%
	Total	390	100	100	

**Better awareness about products & brands**

In response to the changes brought about by television exposure and the way television has transformed thinking and behavior, television acts as both a catalyst and a modernizing agent. Research indicates that television as a medium has significantly impacted respondents' awareness of products and brands. The extent to which people believe these changes have occurred varies widely. Specifically, 66.2% of respondents feel that changes have occurred to a large extent, 19.5% to some extent, 3.8% are neutral, and 4.6% believe changes have occurred to a minimal extent. The category of "not at all" ranks the lowest, with only 5% of respondents identifying it as their view.

**Table 4.56: Social change- better exposure in terms of education and career prospects**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	220	56.4%	56.4%	56.4%
	2	93	23.8%	23.8%	80.2%
	3	16	4.1%	4.1%	84.3
	4	39	10.0%	10.0%	94.3
	5	22	5.6%	5.6%	100%
	Total	390	100	100	

**Table: Better exposure in terms of education and career prospects**

In the response to changes brought about television exposure, the and the way television transformed the way people think and respond work as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about education and career prospects, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters.

To large extent 56.4%, to some extent 17.9%, neutral 6.2%, not to some extent 10.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.5% is lowest.

**Table 4.57: Social change- Social change- better understanding of awareness of culture & religion**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	220	56.4%	56.4%	56.4%
	2	70	17.9%	17.9%	74.3%
	3	24	6.2%	6.2%	80.5
	4	39	10.0%	10.0%	90.5
	5	37	9.5%	9.5%	100%
	Total	390	100	100	

**Better understanding of awareness of culture & religion**

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about education and career prospects, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters.

To large extent 56.4%, to some extent 17.9%, neutral 6.2%, not to some extent 10.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.5% is lowest.

**Table 4.58: Social change- Ability to understand and questioning of customs and traditions practiced**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	214	54.9%	54.9%	54.9%
	2	63	16.2%	16.2%	71.1%
	3	30	7.7%	7.7%	78.8
	4	46	11.8%	11.8%	90.6
	5	37	9.5%	9.5%	100%
	Total	390	100	100	

**Ability to understand and questioning of customs & traditions practiced**

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, ability to understand and questioning of customs & traditions practiced. The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 54.9%, to some extent 16.2%, neutral 7.7%, not to some extent 11.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.5% is lowest.

**Table 4.58: Practicing of newer rituals which are more relevant currently**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	155	39.7%	39.7%	39.7%
	2	110	28.2%	28.2%	67.9%
	3	31	7.9%	7.9%	75.8
	4	69	17.7%	17.7%	93.5
	5	25	6.4%	6.4%	100%
	Total	390	100	100	

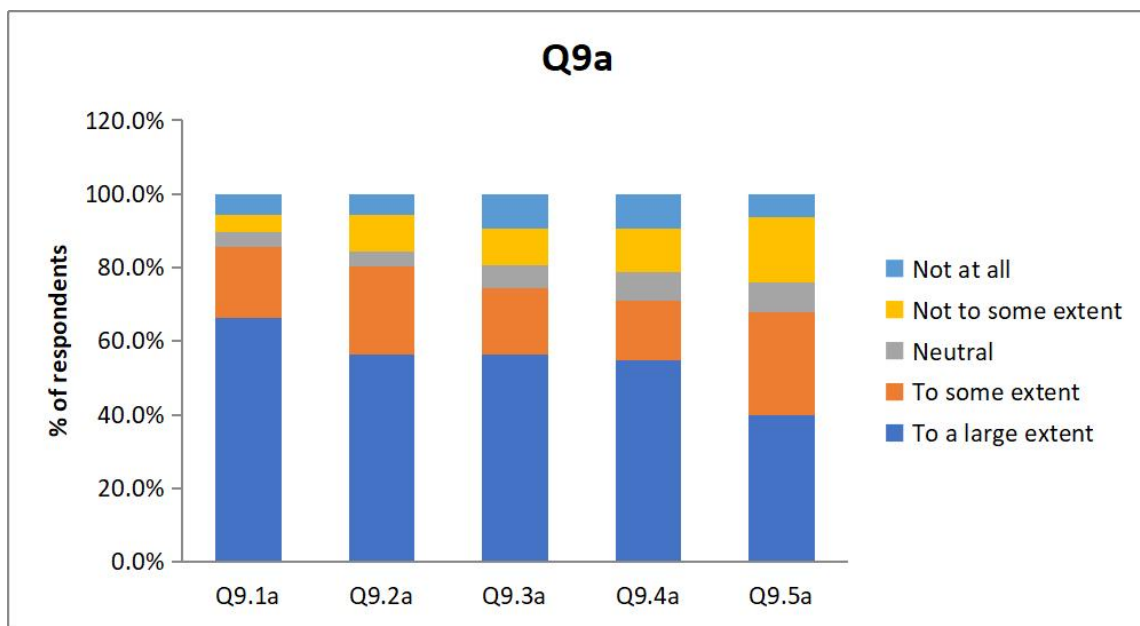


**Practicing of newer rituals which are more relevant currently**

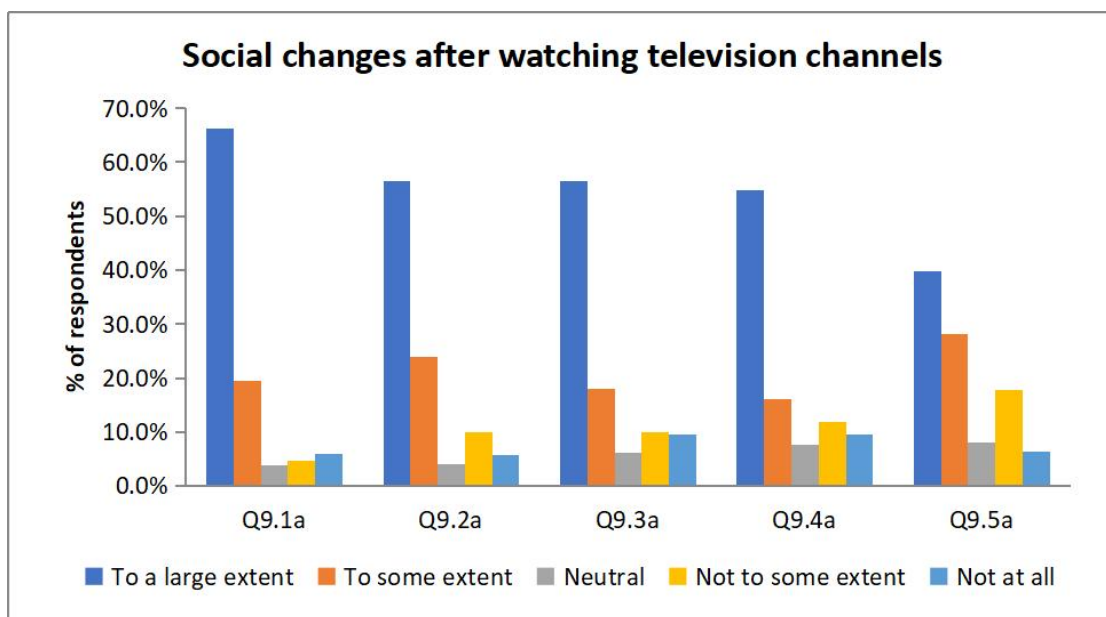
In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about, practicing of newer rituals which are more relevant currently. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 37.9%, to some extent 28.2%, neutral 7.9%, not to some extent 17.7% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.4% is lowest.

**Figure 4.14: changes after watching television channels**



**Figure 4.15: changes after watching television channels**



**Table 4.61: Change occurred due to exposure to television viewing**

<b>Political Change</b>	To a large extent	To some extent	Neutral	Not to some extent	Not at all
Understanding related to the accountability of the political parties	54.6%	22.1%	10.8%	3.3%	9.2%
Better understanding of the value of vote	57.4%	20.3%	3.8%	10.0%	8.5%
Understanding changes in the electoral reforms	54.6%	19.2%	6.4%	10.5%	9.2%

**Table 4.62: Understanding related to the accountability of the political parties**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	213	54.6%	54.6%	54.6%
	2	86	22.1%	22.1%	76.7%
	3	42	10.8%	10.8%	87.5
	4	13	3.3%	3.3%	90.8
	5	36	9.2%	9.2%	100%
	Total	390	100	100	

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Understanding related to the accountability of the political parties**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 54.6%, to some extent 22.1%, neutral 10.8%, not to some extent 3.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.2% is lowest.

**Ajay, a blogger and poet** "Political awareness happened to a great extent, due to television exposure, evil impacts of the politics have also did crept in, the politics of Punjab and Bihar impacted the local politics too, this is due to the television viewing. Earlier the politics of tribal

regions used to be by and large peaceful, but now campaigning and canvassing turned out to be more aggressive and sometimes violent. Moreover, the intimidation, bribes, money, freebies and wine are poured like anything. This is how the political scenario has changed drastically”. This is how amplification function of television is working in the tribal district. **Lecturer of Computer Science and Social Activist**, also has similar views on changing political landscape in the Lahual and Spiti district, she says, “ earlier people use to be shy and conservative enough to express about their voting and political affiliations but now people are coming out openly about their liking and disliking and also supporting party and candidates openly. This can be well understood as exposure of television in the political sphere of the region”.

**Table 4.63: Better understanding of the value of vote**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	224	57.4%	57.4%	57.4%
	2	79	20.3%	20.3%	77.7%
	3	15	3.8%	3.8%	81.5
	4	39	10.0%	10.0%	91.5
	5	33	8.5%	8.5%	100%
	Total	390	100	100	

**Better understanding of the value of vote**

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about, “**Better understanding of the value of vote**”. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 57.4%, to some extent 20.3%, neutral 3.6%, not to some extent 10.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 8.5% is lowest.

**Table 4.64: Understanding changes in the electoral reforms**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	213	54.6%	54.6%	54.6%
	2	75	19.2%	19.2%	73.8%

3	25	6.4%	6.4%	80.2%
4	41	10.5%	10.5%	90.7
5	36	9.2%	9.2%	100%
Total	390	100	100	

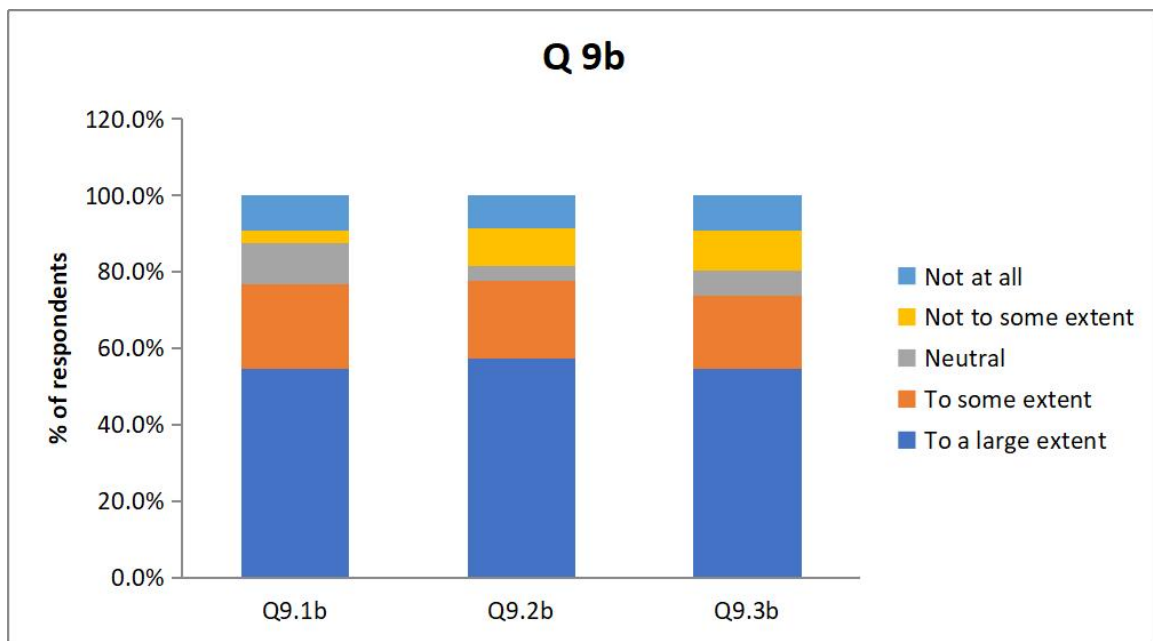
### Understanding changes in the electoral reforms

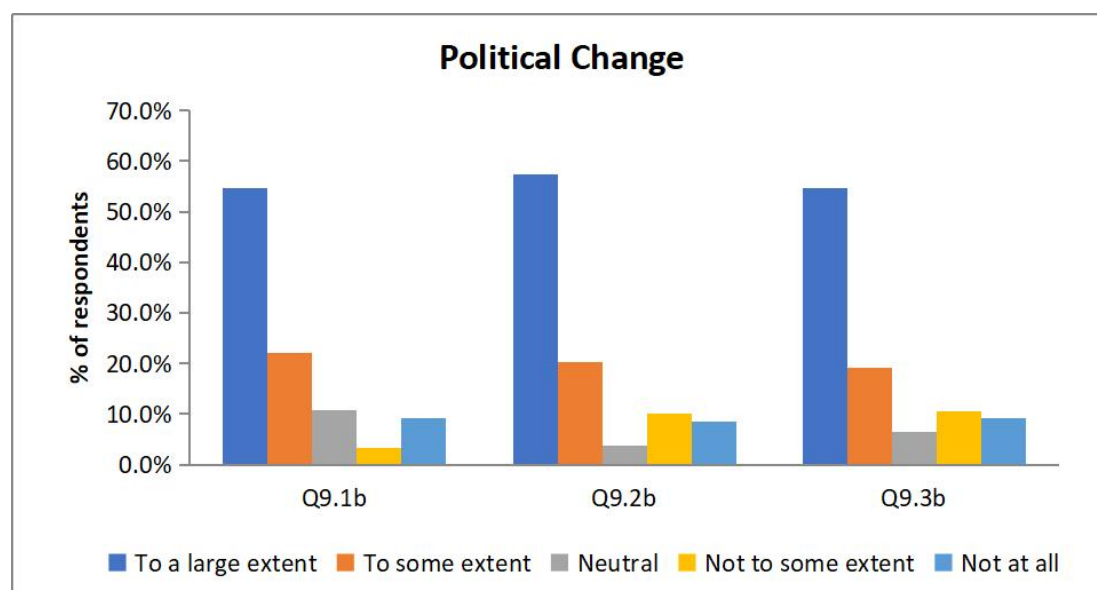
In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Understanding changes in the electoral reforms**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 54.6%, to some extent 19.2%, neutral 6.4%, not to some extent 10.5% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.2% is lowest.

**Kundan Sharma Journalist working with Doordarshan when being asked on the political awareness, said** " In political changes we got exposed to new dimensions and changes in politics, people are more independent and selective about candidates, people are now supporting political parties and leaning is now more a close affair".

**Figure: 4.16: Economic Change due to TV exposure**



**Figure: 4.17: Economic Change due to TV exposure****Table 4.65: Economic changes due to exposure**

<b>Economic Change</b>	<b>To a large extent</b>	<b>To some extent</b>	<b>Neutral</b>	<b>Not to some extent</b>	<b>Not at all</b>
<b>Increase in living expenditure</b>	52.1%	23.8%	2.6%	11.3%	10.3%
<b>Desire for consumption of luxury items</b>	53.1%	22.8%	4.9%	9.2%	10.0%
<b>Increased expenditure in conducting &amp; organizing religious, ceremonial &amp; traditional</b>	49.0%	23.8%	7.9%	12.8%	6.4%

events.					
Changes in life style	54.6%	20.8%	6.7%	6.7%	11.3%
Change in scientific outlook	45.4%	26.4%	7.7%	14.9%	5.6%

**Table- 4.66: Increase in living expenditure**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	203	52.1%	52.1%	52.1%
	2	93	23.8%	23.8%	75.9%
	3	10	2.6%	2.6%	78.5%
	4	44	11.3%	11.3%	89.8
	5	40	10.3%	10.3%	100%
	Total	390	100	100	

### **Economic Changes- Increase in living expenditure**

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Increase in living expenditure**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 52.1%, to some extent 23.8%, neutral 2.6%, not to some extent 11.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 10.3% is lowest.

**Suresh (District Education Officer)**, "Economically television has not been a source of change in income and agricultural practices it was a time when we used to watch Krishi Darshan but now it is available on social media through mobile".

.In response to whether yearning for luxury items or consumerism has grown in the valley, **Ajay a poet and blogger** from the Pattan Valley of Lahual and Spiti responded , "consumption of

luxury items has exponentially go high but this is not merely due to the television viewing it has surged high due to increasing purchasing parity, along with this television is a guiding force or catalyst. Due to new experiments in agriculture cash crops, peoples purchasing parity increased and more spending is being done on luxury items. Both experts believe that though television has not only a sole agent of change, but changing experiments in agricultural and agricultural programmes surely contributed to the economic changes and increasing purchasing parity due to growth in income led to more spending of luxury consumer items.

**Table-4.67: Desire for consumption of luxury items**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	207	53.1%	53.1%	53.1%
	2	89	22.8%	22.8%	75.9%
	3	19	4.9%	4.9%	80.8%
	4	36	9.2%	9.2%	90.0
	5	39	10.0%	10.0%	100%
	Total	390	100	100	

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**desire for consumption of luxury items**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 53.1%, to some extent 22.8%, neutral 4.9%, not to some extent 9.2% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 10.0% is lowest.

**Table4.68: Increased expenditure in conducting & organizing religious, ceremonial & traditional events.**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	191	49.0%	49.0%	49.0%
	2	93	23.8%	23.8%	73.7%
	3	31	7.9%	7.9%	81.6%

	4	50	12.8%	12.8%	94.4%
	5	25	6.4%	6.4%	100%
	Total	390	100	100	

#### **Increased expenditure in conducting religious events, fairs and festivities**

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **“Increased expenditure in conducting & organizing religious, ceremonial & traditional events.”**. The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, To large extent 49.0%, to some extent 23.8%, neutral 7.9%, not to some extent 12.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.4% is lowest.

**Table-4.69: Changes in life style**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	213	54.6%	54.6%	54.6%
	2	81	20.8%	20.8%	75.4%
	3	26	6.7%	6.7%	82.1%
	4	26	6.7%	6.7%	88.8%
	5	44	11.3%	11.3%	100%
	Total	390	100	100	

#### **Changes in life style**

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **“Changes in life style”**. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 54.6%, to some extent 20.8%, neutral 6.7%, not to some extent 6.7% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 11.3% is lowest.

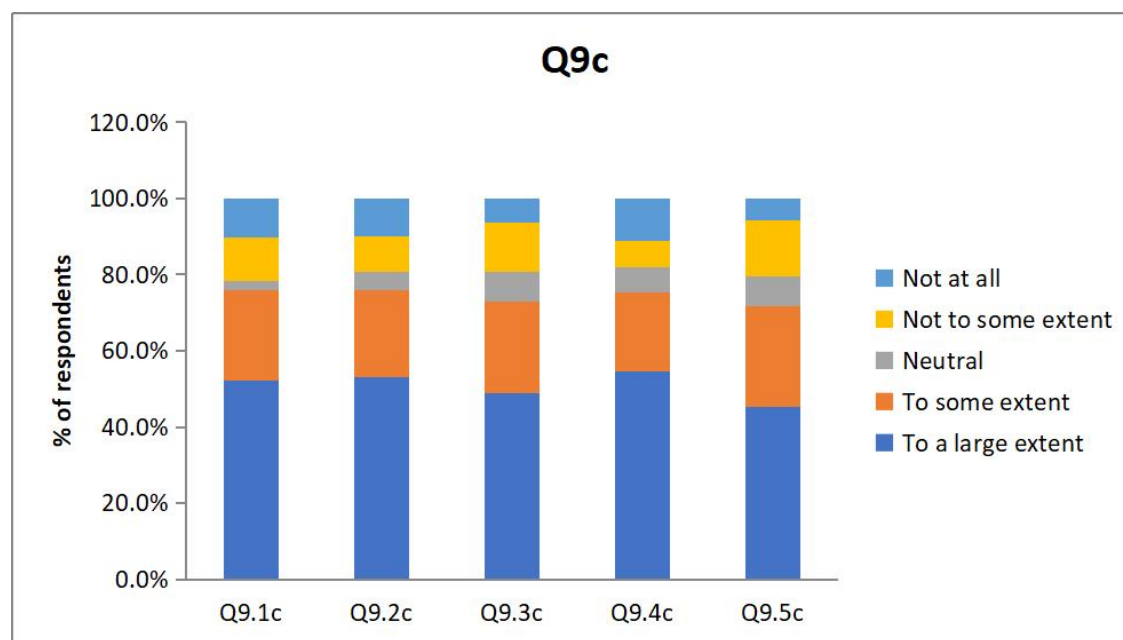


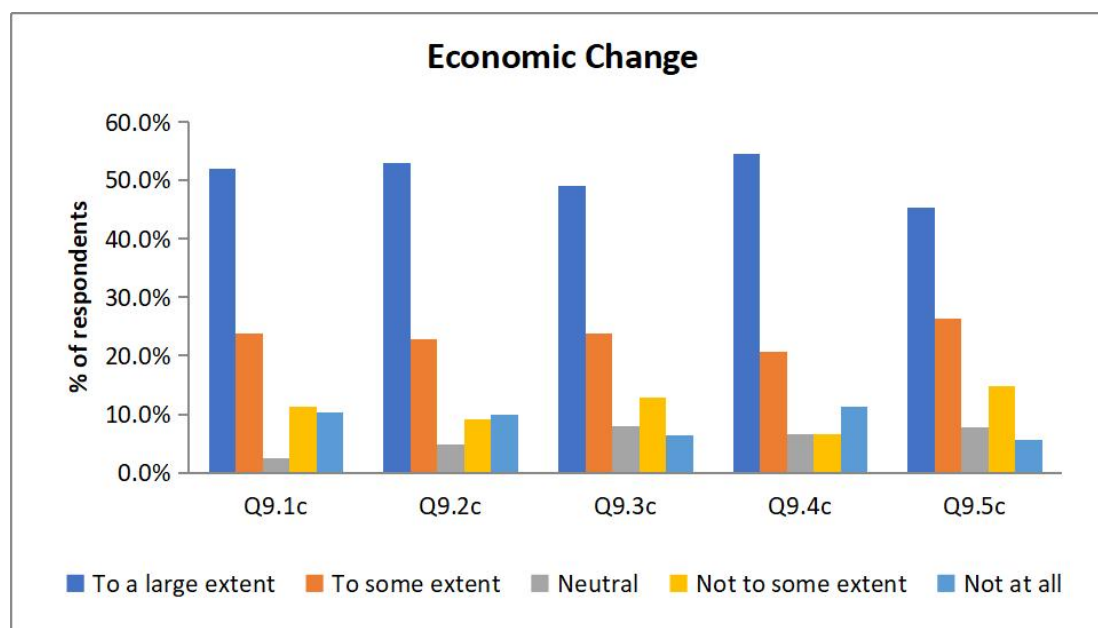
**Table-4.70: Change in scientific outlook**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	213	45.4%	45.4%	45.4%
	2	81	26.4%	26.4%	71.8%
	3	26	7.7%	7.7%	79.5%
	4	26	14.9%	14.9%	94.4%
	5	44	5.6%	5.6%	100%
	Total	390	100	100	

**Change in scientific outlook**

In the response to changes brought about by television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Change in scientific outlook**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 45.4%, to some extent 26.4%, neutral 7.7%, not to some extent 14.9% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.6%.is lowest.

**Figure: 4.17.1: Economic Change due to TV exposure**

**Figure: 4.18: Economic Change due to TV exposure****Table-4.71: Television affecting customs and traditions**

Customs/traditions	To a large extent	To some extent	Neutral	Not to some extent	Not at all
<b>Worshipping methods &amp; patterns</b>	28.5%	32.1%	11.0%	22.3%	6.2%
<b>Rituals related to birth</b>	25.1%	33.8%	7.7%	27.9%	5.4%
<b>Customs related to marriage</b>	42.8%	22.3%	6.2%	24.6%	4.1%
<b>Annual fairs &amp; festivals</b>	37.9%	30.0%	2.8%	24.1%	5.1%
<b>Rituals related to death</b>	26.7%	29.2%	7.2%	33.6%	3.3%
<b>Traditions related to agricultural practices &amp; harvesting</b>	41.8%	32.6%	5.1%	15.9%	4.6%

<b>Beliefs &amp; superstitions</b>	36.4%	31.5%	8.2%	18.5%	5.4%
<b>Belief in the caste system</b>	33.3%	34.9%	6.9%	19.2%	5.6%
<b>Beliefs related to religious affiliations</b>	31.0%	34.1%	11.5%	19.7%	3.6%
<b>Adoption of new belief in custom &amp; traditions</b>	31.5%	34.6%	9.7%	19.5%	4.6%

**Table- 4.72: Worshipping methods & patterns**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	111	28.5%	28.5%	28.5%
	2	125	32.1%	32.1%	60.6%
	3	43	11.0%	11.0%	71.6%
	4	87	22.3%	22.3%	93.3%
	5	24	6.2%	6.2%	100%
	Total	390	100	100	

**To extent watching television affecting customs and traditions**

In the response to brought about by television exposure, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Worshipping methods & patterns**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 28.5%, to some extent 32.1%, neutral 11.0%, not to some extent 22.3% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.2%. is lowest.

**Table-4.73: Rituals related to birth**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	98	25.1%	25.1%	25.1%
	2	132	33.8%	33.8%	58.9%
	3	30	7.7%	7.7%	66.6%
	4	109	27.9%	27.9%	94.5%
	5	21	5.4%	5.4%	100%
	Total	390	100	100	

**Rituals related to birth**

In the response to changes brought about by television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**rituals related to birth**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 25.1%, to some extent 33.8%, neutral 7.7%, not to some extent 27.9% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.4%. is lowest.

**Ajay, (Blogger and Poet)**“ as far as birth and death rituals are concerned, in the region, birth ceremony is not considered that significant, both Ajay and Shamsheer Singh were of the opinion that birth rituals have not gone under any drastic changes but they believe that death ceremony has underwent a big change in terms of adoption of new rituals. This is the impact of culture being promoted by television. **Suresh (District Education Officer)** also responded to the question when being asked about the change in the rituals related to marriage said “Forget about the marriage ceremonies being imported from outside even our death rituals have undergone tremendous changes. We have witnessed that dead bodies were decorated on a traditional white **Chadar** with remnants of the deceased prepared like a small human figure type with a cap on top and remnants were offered at the confluence of two famous rivers of Lahual and Spiti named Chandra and Bhaga, which is known as Chenab when it passes through Pangi a part of Chambs district of Himachal Pradesh”. Blogger Ajay and Suresh observed that death rituals have changed to an greater extent and influence of the television can not be ruled out in this respect

As per experts, televisions impact can not be ruled out and it also happening due modernization or cross-cultural interaction. **Blogger Ajay**, “death rituals are now performed in a cut short way, as

we may be following the Punjabi way, and completing it while performing ‘Teharvin’ ‘a thirteen days ceremony to pacify the departed soul’ a ritual after which all the near relatives are invited for community meal. Of course, the death ritual is given much more prominence.

**Table-4.74: Customs related to marriage**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	167	42.8%	42.8%	42.8%
	2	87	22.3%	22.3%	65.1%
	3	24	6.2%	6.2%	71.3%
	4	96	24.6%	24.6%	95.9%
	5	16	4.1%	4.1%	100%
	Total	390	100	100	

#### **Customs related to marriage**

In the response to changes brought about by television exposure, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about, “**Customs related to marriage**”. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 42.8%, to some extent 22.3%, neutral 6.2%, not to some extent 24.6% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.1%. is lowest.

**Shamsher Singh (Theatre Activist)** when being asked on the changing marriage related customs due to television viewing, responded that “People are conducting their marriage ceremonies in hotels also it is also due to growing income and job opportunities people are getting persuaded or motivated by their neighborhood and relatives, such a practice of spending on luxuries to show of and display of the wealth lavish marriages is not good for us people should spend according to their income and status, rather than what others are doing. There has been a marked change in the marriage ceremonies of the tribal region, earlier the food used to be simple, rice chapatti and dal now all it has gone to lavish lunch, dinner and food is served in crockery, the huge expenditure, spending on English wine and Beer is served in the marriage parties. **Ajay (Blogger and Poet), when being asked on the impact of television on marriage rituals, said** the ‘Solah Sanskars, means sixteen sacraments are not being given significance in the tribal community” marriage ceremonies may have been affected by the so-called serials or soap operas, the homemakers and

women who are at homes during day time use to watch all the ‘Saas-Bahu’, type serial, so this impact on the community cannot be negated. Rituals like; Mehandi, Sehra, Maglasutra and Karwa Chauth, all these Punjabi-type ceremonies and rituals have become an integral part of our marriage custom today”. **Tobdan, (Retd. RBI and CAPART Official)**, while being asked about the impact of television on marriage ceremonies, said that “change in the marriage customs doesn’t occur only due to the intervention of television. “Since our daughters and sons are being married and cross-cultural interaction is happening unhampered. Not only the television but cross-cultural interaction is playing the major factor in the changing marriage customs.

Due to an increase in income sources and cash crops in the valley display of money and show off is on the rise. **Ajay, Sham Sher Singh, Sheu Bawa, Sinita Katoch, Suresh**, who are the experts from the field of literature, art, culture, yoga, education and theatre being the residents of the tribal district observed that marriage ceremony in the tribal belt has underwent a drastic change. **Sunita Katoch, (Lecturer, Computer Science)**, “The most drastic impact of television came in the form of impact on the social sphere, apart from changes in the marriage ceremonies, some new traditions breached into the tribal life, through television, such as; ‘**Karawa Chauth**’, which my illiterate sister-in-laws celebrates religiously and it just due to the television intruded our culture in the way we even didn’t imagined that such change would happen. Marriage custom turned into a display activity, our marriages now look like Punjabi marriages, and expenditure on marriages is quite exorbitant nowadays. This is just now happening due to popular serials, whose precursor to an extent Ekta Kapoor's serial, anyway. We should not solely blame Ekta Kapoor, there are other elements too responsible for such change. **Kundan Sharma, (Door Darshan Journalist)** “Yes, according me there is much change in the marriage customs, but I don’t think that there is much change in death and birth rituals. Much more money is being spent on marriage ceremony, show off and display is there in the tribal society. Undoubtedly television exposure is behind all these changes. In marriages **Sindur** and **Mangl Sutra** has not been part out marriage ceremonies.” **Suresh, (District Education Officer)**, “Television impacted tribal culture replacing with the popular or majoritarian culture, which is particularity served by television and culture of the revenue driven markets being pushed through the tribal hinterlands and interiors of the typical tribal region”. Most affected things by the invasion of television are tribal customs and traditions and would say that marriages in the region are the most impacted by the television which is known to be the most potent weapon of propaganda and amplification. Further, he says that ceremonies like; Haldi, Mehandi and Karwa Chauth, were never been part of tribal custom and tradition, now our marriages are held more Vedic and Sanatany or performed as per typical Hindu rituals, this is just because of the advent of television.

and marriage ceremonies have noticed drastic changes in terms of lavish weddings, jewelry, expenditure on luxuries, the D.J. system and people dancing to Bollywood songs is enough to understand that how far this tribal region transformed into hub and laboratory of modernization experiments. People are not using traditional musical instruments which are either not in use or vanished

**Sham Sher Singh a theater artist** from the Ghosah Village of Pattan Valley, adds what other experts are circumscribing that, “marriage ceremonies have noticed drastic changes in terms of lavish weddings, jewelry, expenditure on luxuries, the D.J. system and people dancing to Bollywood songs is enough to understand that how far this tribal region transformed into hub and laboratory of modernization experiments. People are not using traditional musical instruments, forgetting the folk culture, which is at the receiving end but not completely vanished yet. The invasion of majority of dominant culture aired from television is swallowing aboriginal tribal culture and tradition. Whereas, experts like; Suresh experts from the field of education,

**Table-4.75: Annual fairs & festivals**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	148	37.9%	37.9%	37.9%
	2	117	30.0%	30.0%	67.9%
	3	11	2.8%	2.8%	70.7%
	4	94	24.1%	24.1%	94.8%
	5	20	5.1%	5.1%	100%
	Total	390	100	100	

### **Annual fairs & festivals**

In the response to changes brought about by television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about, “**Annual fairs & festivals**”, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters.

To large extent 37.9%, to some extent 30.0%, neutral 2.8%, not to some extent 24.1% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.1%. is lowest.

**Sunita Katoch, a Computer Science Lecture and Social Activist**, with a deep understanding of the fairs and festivals which were earlier celebrated and now disappeared from the cultural landscape of the tribal community, do observes that some of the tribal folk form of art, dance and

songs are almost bound to die. Her views from the excerpts during interview “If we look at the customs and traditions, well, impact of the television on on the customs and traditions can not be ruled out but some of the festivities related to our folk culture are still intact. For example **Saja (local name )**Utna, Yore, Orse, Pauri Mela is still celebrated with the same fervor and gaiety with the essence and halo of our folk culture. But another traditional festive occasion Kuhn (Fagli) which is celebrated once a year in February and lasts for one month or more got some change in the form of celebration, food, and English wine during celebrations. But I don’t believe that all this change in the fairs and festivities only happened due to the reach of the television, it is just a tool, we can not blame television for all the changes occurred in the valley. Yes, television contribution is negative in a way that social changes have drastically happened due to television that the social interaction is minimal and reduced to much extent, people have no time to share and talk to each other.

**Table-4.76: Rituals related to death**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	104	26.7%	26.7%	26.7%
	2	114	29.2%	29.2%	55.9%
	3	28	7.2%	7.2%	63.1%
	4	131	33.6%	33.6%	96.7%
	5	13	3.3%	3.3%	100%
	Total	390	100	100	

### **Rituals related to death**

In the response to changes brought about by television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about, “**Rituals related to death**”, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters.

To large extent 26.7%, to some extent 29.2%, neutral 7.2%, not to some extent 33.6% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.3%. is lowest.

**Suresh (District Education Officer)**, responded to the question when asked about the change in the rituals related to marriage “Forget about the marriage ceremonies being imported from outside even our death rituals have undergone tremendous changes. We have witnessed that dead bodies were decorated on a traditional white chadar with remnants of the deceased prepared like a small



human figure type with a cap on top and remnants were offered at the confluence of two famous rivers, **Chandra and Bhaga**, instead of going to **Haridwar**. Blogger Ajay and **Suresh** being an renowned intellectual believes that ripple effect of the majoritarian or dominant culture felt and being promoted by television.

**Table-4.77: Traditions related to agricultural practices & harvesting**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	163	41.8%	41.8%	41.8%
	2	127	32.6%	32.6%	74.4%
	3	20	5.1%	5.1%	79.5%
	4	62	15.9%	15.9%	95.4%
	5	18	4.6%	4.6%	100%
	Total	390	100	100	

#### **Traditions related to agricultural practices & harvesting**

In the response to changes brought about by television exposure, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Traditions related to agricultural practices & harvesting**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 41.8%, to some extent 32.6%, neutral 5.1%, not to some extent 15.9% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.6% is lowest.

**Table-4.78: Beliefs & superstitions**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	142	36.4%	36.4%	36.4%
	2	123	31.5%	31.5%	67.9%
	3	32	8.2%	8.2%	76.1%
	4	72	18.5%	18.5%	94.6%
	5	21	5.4%	5.6%	100%

	Total	390	100	100	
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### Beliefs & superstitions

In the response to changes brought about by television exposure, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Beliefs & superstitions**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 36.4%, to some extent 31.5%, neutral 8.2%, not to some extent 18.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.4% is lowest.

**Table-4.79: Belief in the caste system**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	130	33.3%	33.3%	33.3
	2	136	34.9%	34.9%	67.6%
	3	27	6.9%	6.9%	74.5%
	4	75	19.2%	19.2%	93.7%
	5	22	5.6%	5.6%	100%
	Total	390	100	100	

### Belief in the caste system

In the response to changes brought about by television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Belief in the caste system**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 33.3%, to some extent 34.9%, neutral 6.9%, not to some extent 19.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.6% is lowest.

**Table-4.80: Beliefs related to religious affiliations**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	121	31.0%	31.0%	31.0
	2	133	34.1%	34.1%	65.1%

	3	45	11.5%	11.5%	76.6%
	4	77	19.7%	19.7%	96.3%
	5	14	3.6%	3.6%	100%
	Total	390	100	100	

### **Beliefs related to religious affiliations**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Belief related to religious affiliations**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 31.0%, to some extent 34.1%, neutral 11.5%, not to some extent 19.7% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.6%. is lowest.

**Table-4.81: Adoption of new belief in custom & traditions**

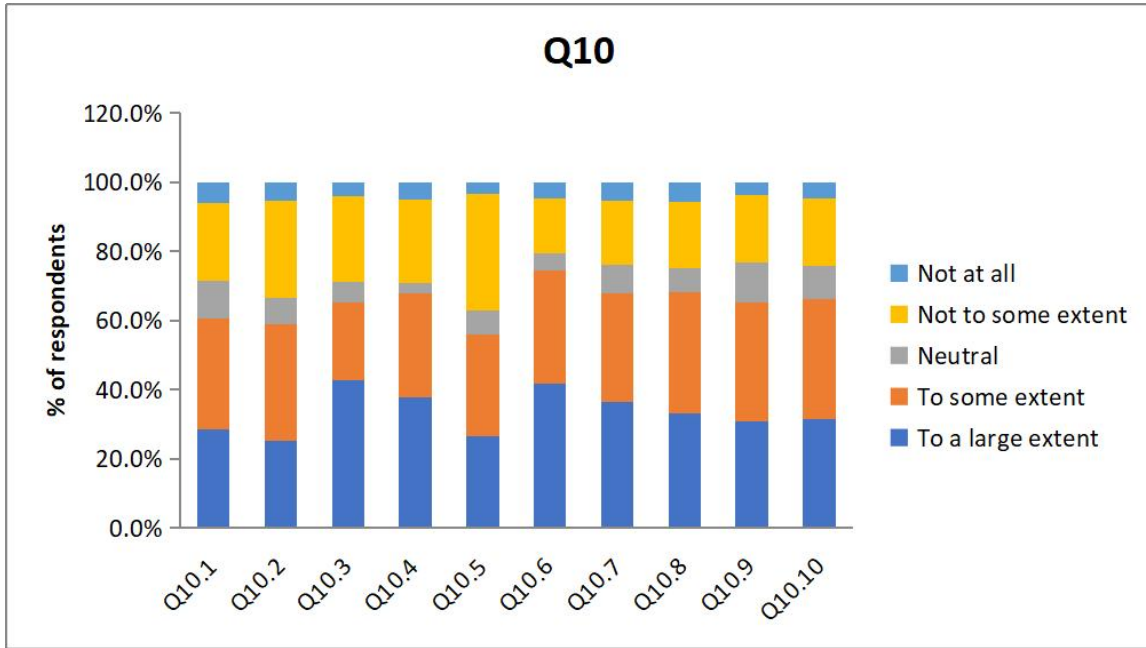
Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	123	31.5%	31.5%	31.5%
	2	135	34.6%	34.6%	66.1%
	3	38	9.7%	9.7%	75.8%
	4	76	19.5%	19.5%	95.3%
	5	18	4.6%	4.6%	100%
	Total	390	100	100	

### **Adoption of new belief in custom & traditions**

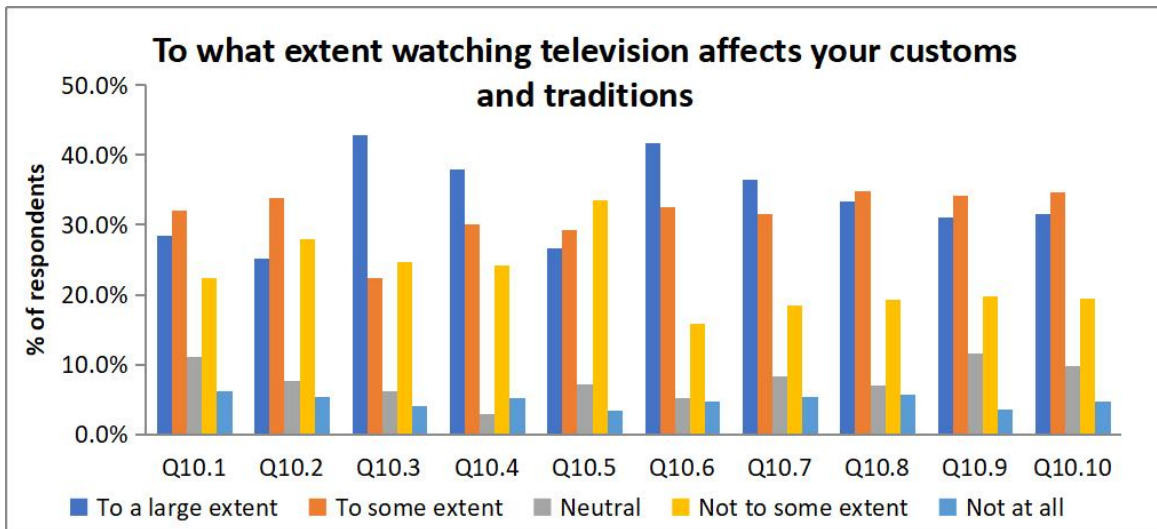
In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Adoption of new belief in custom & traditions**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 31.5%, to some extent 34.6%, neutral 9.7%, not to some extent 19.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.6% is lowest.

**Figure: 4.19: Effect on customs and traditions due to television exposure**



**Figure: 4.19b: Effect on customs and traditions due to television exposure**



**Table-4.82: In general, effect of media on your culture and traditions**

Media		Frequency	Percentage
Effect	Yes, to a large extent	113	29.0%
	Yes, to some extent	167	42.8%

	Neutral	57	14.6%
	Not to some extent	36	9.2%
	Not at all	17	4.4%
	Total	390	100.0%

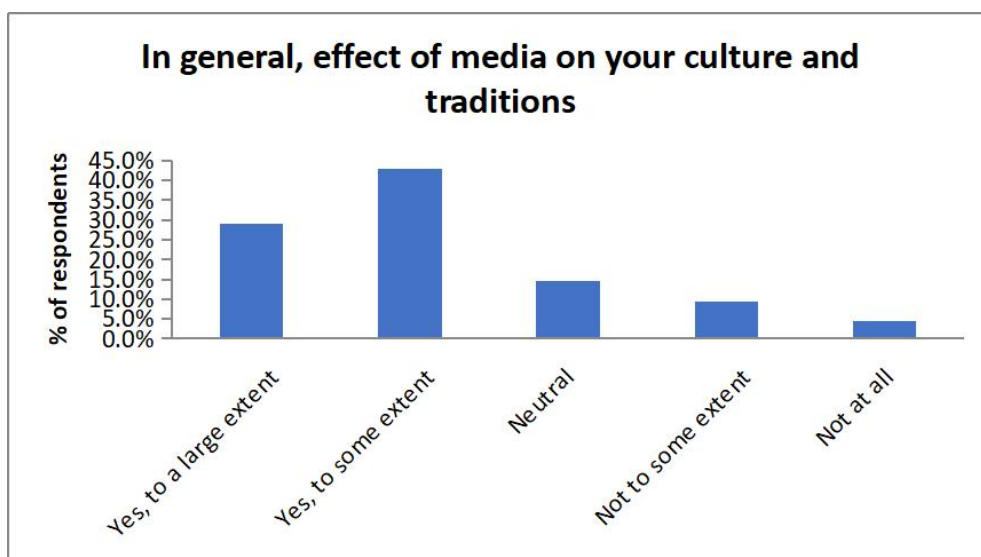
**Table-4.83: in general, effect of media on your culture and traditions**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	113	29.0%	29.0%	29.0%
	2	167	42.8%	42.8%	71.8%
	3	57	14.6%	14.6%	86.4%
	4	36	9.2%	9.2%	95.6%
	5	17	4.4%	4.4%	100%
	Total	390	100	100	

**In general, effect of media on your culture and traditions**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **“In general, effect of media on your culture and traditions”**. The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 29.0%, to some extent 42.8%, neutral 14.6%, not to some extent 9.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.4% is lowest.

**Shamsher Singh (Theatre Activist)**, “Television's contribution to the valley is immense; since television emerged it worked as a force of culture transmission in a way that created a wave of cultural nationalism or cultural integration”.

**Figure 4.20: Effect on customs and traditions due to television exposure****Table-4.84: The factors of customs and tradition which are influenced by watching television**

Factors	Yes, to a large extent	Yes, to some extent	Neutral	Not to some extent	Not at all
Personality	46.7%	31.8%	7.4%	7.2%	6.9%
Language	37.2%	41.5%	5.1%	9.2%	6.9%
Dress	49.0%	30.8%	5.4%	9.0%	5.9%
Food habits	42.3%	41.0%	2.6%	9.2%	4.9%
Values and norms	35.6%	42.6%	7.4%	8.5%	5.9%
Beliefs and faiths	34.9%	39.5%	5.9%	16.2%	3.6%
Festivals	39.2%	34.9%	9.7%	12.3%	3.8%
Housing & construction	55.6%	24.6%	5.9%	11.0%	2.8%
Agricultural practices	50.5%	31.3%	8.5%	8.5%	1.3%
Environmental issues	49.7%	34.6%	2.6%	12.1%	1.0%

**Table-4.85: The factors of customs and tradition which are influenced by watching television-personality**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	182	46.7%	46.7%	46.7%
	2	124	31.8%	31.8%	78.5%
	3	29	7.4%	7.4%	85.9%
	4	28	7.2%	7.2%	95.6%
	5	27	6.9%	6.9%	100%
	Total	390	100	100	

### Personality

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Personality**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 46.7.0%, to some extent 31.8%, neutral 7.4%, not to some extent 7.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.9%., which is lowest.

**Table-4.86: Language**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	145	37.2%	37.7%	37.7%
	2	162	41.5%	41.5%	79.2%
	3	20	5.1%	5.1%	84.3%
	4	36	9.2%	9.2%	93.5%
	5	27	6.9%	6.9%	100%
	Total	390	100	100	

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Language**". The percentage of the people who believe that

changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 37.2%, to some extent 41.5%, neutral 5.1%, not to some extent 9.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.9%. This is lowest.

**Shamsher Singh ( Theatre Activist)**, when asked on the factors affecting customs and traditions, responded, “As people are doing jobs across the country, regular movement and interaction with the outside world also sensitized tribal people to do a makeover personality-wise. But yes, the presence of television, has a multiplier effect on society related to all types of change which took place in tribes of Lahual and Spiti.” On the other hand, television has also been turned into a harbinger of health and hygiene in the tribal region. Tribal people are economically affluent due to new agricultural practices and growing of cash crops on the other hand show off and display of the material wealth is seen among tribal. **Sheru Bawa, (Art, culture and Yoga Practitioner)** “As people are doing jobs across the country, regular movement and interaction with the outside world also sensitized tribal people to do a makeover personality-wise. But yes, the presence of television, has a multiplier effect on society related to all types of change which took place in tribes of Lahual and Spiti”.

Both the experts who are working on theater, art and culture are observing that television can not be held solely responsible for impacting the factors of changes in the customs and traditions , rather cross-cultural interaction is also responsible for variations in certain, customs, traditions and rituals.

**Table-4.87: Dress**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	191	49.0%	49.0%	49.0%
	2	120	30.8%	30.8%	79.8%
	3	21	5.4%	5.4%	85.2%
	4	35	9.0%	9.0%	94.2%
	5	23	5.9%	5.9%	100%
	Total	390	100	100	



## Dress

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Dress**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 49.0%, to some extent 30.8%, neutral 5.4%, not to some extent 9.0% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.9%. which is lowest.

**Ajay (Blogger and Poet)**, when asked to tell that how people got impacted by television with respect to change in their dressing sense "there are drastic changes in lifestyle, particularly; clothing, fashion, and food habits in the tribal community. As far as dressing or fashion is concerned the change doesn't occur only due to television viewing but cinema has also left a great impact on the wearing of clothes, as before the inception of television cinema through video has already been in the valley since the 1980's."

**Table-4.88: Food habits**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	165	42.3%	42.3%	42.3%
	2	160	41.0%	41.0%	83.3%
	3	10	2.6%	2.6%	85.9%
	4	36	9.2%	9.2%	95.1%
	5	19	4.9%	4.9%	100%
	Total	390	100	100	

## Food habits

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Food habits**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 42.3%, to some extent 41.0%, neutral 2.6%, not to some extent 9.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.9%., which is lowest.

### View of the experts of the tribal community

**Shamsher Singh (Theatre Activist)** “It is needless to say television left a marked impact on lifestyle, and food habits, particularly due to the latest trends in fashion, traditional attire has almost vanished or elapsed”.**Kundan Sharma (Doordarshan Journalist)**, ‘Changes in clothing and fashion is due to the film showing how young people adore them and then follow their style which doesn’t mean that role models. Well, I think if television hadn’t been in that television is the change agent for all types of change that our society it would also have happened gradually in due course of time”**Satish Lopa, (Blogger and Poet)** “The impact of television in the life-style of tribal community of Lahaul and Spiti, is seen at every sphere; be it, social, political and economic including festivities, rites and rituals but this did not happened only due to the emergence of television, change occurred in the decades and credit for this should be given to intercultural and cross-cultural interaction”.

Almost all the experts of the tribal region, blogger Ajay, Tobdan; Cultural Activist, Theatre Artist; Shansher Singh, Art, Culture and Yoga Practitioner; Sharu Bawa and Social Activist Sunita Katoch have been in the Lahaul since decades and during these years, they had interactions with the communities, local leaders, administrators and found that changes doesn’t just come by television viewing only. In fact, it comes gradually and through interaction with outer world.

**Sheru Bawa, (Art, culture and Yoga Practitioner)**, he spoke about cultural change that encompasses food, clothing and fashion. In social changes, tribal people are adopting popular culture. In economic changes for example due to the opening of the Atal Tunnel tourism is getting a boost and people are exposed to new tourist destinations which is developing the economy of the district. Effective use of information can add value to the new ways of agriculture which boosts the economy of tribal regions. Due to television consumerism has increased as people watch television ads and know about the new brands products, services and ideas that are coming into the market need surged due to media people are exploring and intercultural exchange is also boosting consumerism.

**Table-4.89: Values and norms**

Rank-(1 most, 5 least)	Frequency	Percentage	Valid	Cumulative
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				Percent	Percent
Valid	1	139	35.6%	35.6%	35.6%
	2	166	42.6%	42.6%	78.2%
	3	29	7.4%	7.4%	85.6%
	4	33	8.5%	8.5%	94.1%
	5	23	5.9%	5.9%	100%
	Total	390	100	100	

### Values and norms

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Values and norms**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 35.6%, to some extent 42.6%, neutral 7.4%, not to some extent 8.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.9%., which is lowest.

**Kundan Sharma, (Door Darshan, Journalist),**"There is certain content that imparts values, religious affinity and national consciousness. Where as negative things are concerned youth are no longer interested in moving out of the rooms where they watch television for hours, they forget the fact that physical movement and exercise are essential for a healthy body and mind. In a way the time which should be spent on playing is wasted going on television viewing".

**Suresh (District Education Officer),** "We are witnessing how Gujarati culture is being promoted through television media, this can be termed how popular culture is taking over tribal culture and sub-culture of society. It seems that it is not possible to be the savior of this aboriginal culture which is being bombarded by television broadcasting".

**Sunita katoch ( Lecturer Computer Science)**("In my remembrance, I have seen how in central place of a village elderly people, youth and children used to gather, share and interact with each other, this social intercourse is dead now." Before television entered the valley life was different altogether, that rejoices of being a child in the village life was completely a different experience. But since television entered the valley people have had time to talk to each other".

The concept of the nuclear family has also developed, and people turned out self-centered. The most drastic impact of television came in the form of impact on the social sphere, apart from changes in the social arena, political and economic changes also happened to greater extent.

**Kunadan Shrama, ( Door Darshan Journalist),** “Since the inception of television there are certain things I noticed in my village that during some religious serials like; Mahabharata and Ramayana all people cutting across religion and class people used to watch it till it ends and initially this was panchayat houses and later on in individual households. In a way, it used to be a family affair, but this was a positive thing in society.”

**Table-4.90: Beliefs and faiths**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	136	34.9%	34.9%	34.9%
	2	154	39.5%	39.5%	74.4%
	3	23	5.9%	5.9%	80.3%
	4	63	16.2%	16.2%	96.5%
	5	14	3.6%	3.6%	100%
	Total	390	100	100	

**Beliefs and faiths**

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about, “**Beliefs and faiths**”. The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 34.9%, to some extent 39.5%, neutral 5.9%, not to some extent 16.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.6%., which is lowest.

**Table-4.91: Festivals**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	153	39.2%	39.2%	39.2%
	2	136	34.9%	34.9%	74.1%
	3	38	9.7%	9.7%	83.8%
	4	48	12.3%	12.3%	96.5%
	5	15	3.8%	3.8%	100%

	Total	390	100	100	
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### Festivals

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Festivals**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 39.2%, to some extent 34.9%, neutral 9.7%, not to some extent 12.3% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.8%, which is lowest.

**Suresh, (District Education Officer)** "I found all the social change is happening due to the exposure of television. Television is serving all these rituals/sanskars and people accept it. If there had not been in the tribal belt I am sure the pace of the change would have been slow and gradual, not steadfast like we witness today. The culture rather it being modified and this way is very simultaneous and systematic which can be understood as some sort of social incursion".

**Sunita Katoch (Lecturer Computer Science)**, "If we look at the Impact of television on festivals, well, impact of the television on on the customs and traditions can not be ruled out but some of the festivities related to our folk culture are still intact. For example Saja (local name "Utna, Yore, Orse, Pauri Mela is still celebrated with the same fervor and gaiety with the essence and halo of our folk culture. But another traditional festive occasion Kuhn (Fagli) which is celebrated once a year in February and lasts for one month or more got some change in the form of celebration, food, and English wine during celebrations. But I don't believe that all this change in the fairs and festivities only happened due to the reach of the television in the tribal community."

**Table-4.92: Housing & construction**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	217	55.6%	55.6%	55.6%
	2	96	24.6%	24.6%	80.2%
	3	23	5.9%	5.9%	86.1%
	4	43	11.0%	11.0%	97.1%
	5	11	2.8%	2.8%	100%

	Total	390	100	100	
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### Housing & construction

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Housing & construction**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 55.6%, to some extent 24.6%, neutral 5.9%, not to some extent 11.0% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 2.8%., which is lowest.

**Table-4.93: Agricultural practices**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	197	50.5%	50.5%	50.5%
	2	122	31.3%	31.3%	81.8%
	3	33	8.5%	8.5%	86.1%
	4	33	8.5%	8.5%	98.8%
	5	5	1.3%	1.3%	100%
	Total	390	100	100	

### Agricultural practices

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Agricultural practices**". The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 50.5%, to some extent 31.3%, neutral 8.5%, not to some extent 8.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.3%., which is lowest.

**Shamsher Singh (Theatre Activist)** “Television also kept people busy throughout the day and people also used to cater to agricultural awareness programs like; Krishi Darshan and Yuv Vani, programme for the rural youth.”

**Table-4.94: Environmental issues**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	197	49.7%	49.7%	50.5%
	2	122	34.6%	34.6%	84.3%
	3	33	2.6%	2.6%	86.9%
	4	33	12.1%	12.1%	99%
	5	5	1.0%	1.0%	100%
	Total	390	100	100	

#### **Environmental issues**

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about, “**Environmental issues**”. The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, to large extent 49.7%, to some extent 34.6%, neutral 2.6%, not to some extent 12.1% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.0%., Which is lowest.

**Sheru Bawa, (Art, culture and Yoga practitioner)** “Environmental consciousness is growing but tourism and economic activities are causing some damage to it. On the other hand, television has also been turned into a harbinger of health and hygiene in the tribal region. Tribal people are economically affluent due to new agricultural practices and growing of cash crops on the other hand show off and display of the material wealth is seem among tribal”.

**Shamsher Singh (Theatre Activist)** “Environmental consciousness is growing but tourism and economic activities are causing some damage to it”. Television exposure helped to nurture and brood national integration, which realizes that we are not alien tribes but belong to the epic idea of Bharatvarsha or a part of a great civilization called India.

**Figure 4.21: Effect on factors of customs and traditions due to television exposure**

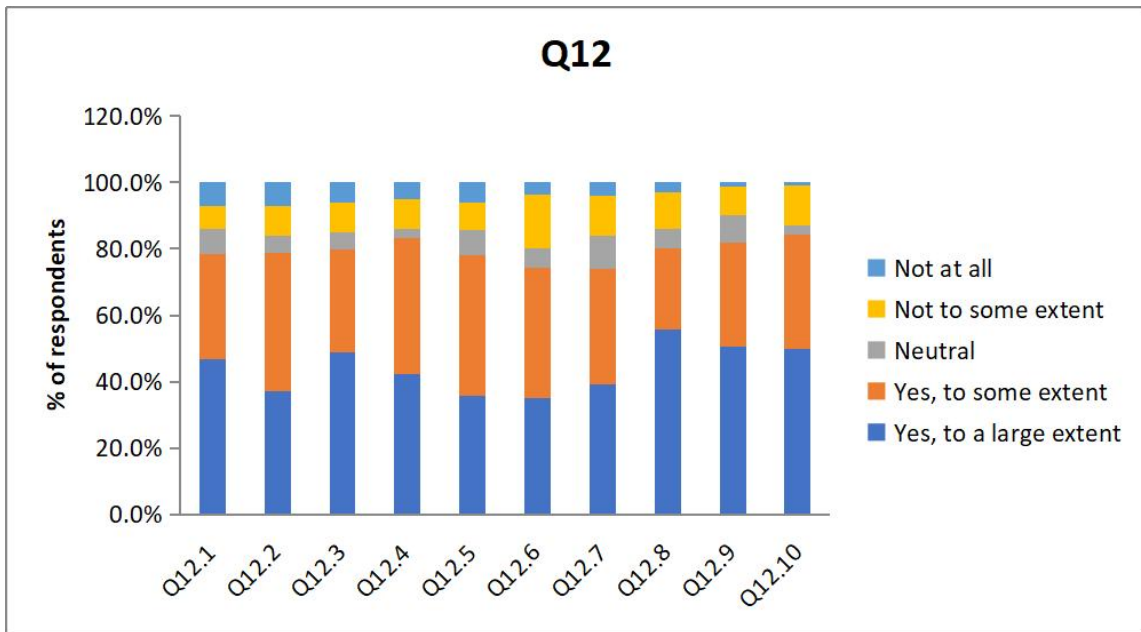
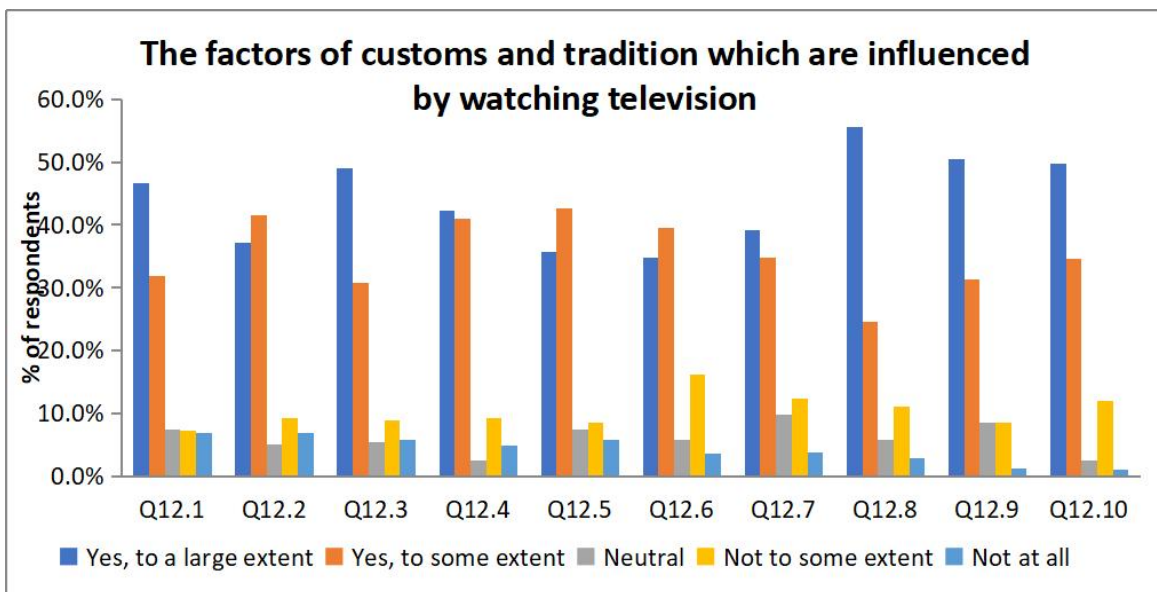


Figure 4.21b: Effect on factors of customs and traditions due to television exposure



**Suresh (District Education Officer)**, “Yes, an Impact on custom and tradition is seen nowadays pandits are invited, manta are recited and then remnants are carried to Haridwar. Mundan Sanskar/ritual is also changing the lines of Vedic Culture/popular culture, in way we are forgetting our folk culture and swayed away by the Sanatan culture”.

**Lal Chand, (Principal Retired)** “While being asked about the impact of television on the lifestyle, customs and traditions related to birth death and marriage, spoke about the changing general culture of the tribal belt which has been impacted by the invasion of television. As per him, there is a drastic change in the customs and traditions compared to the decades-back prevalence of the ceremonies in the tribal community. Marriages are costly, and beer and English



wine and Beer served as brews to the guests during marriage ceremonies instead of local brews called “Chhang or 'Chakti”.

**Table-4.95: Time lapsed in accepting the change by watching television.**

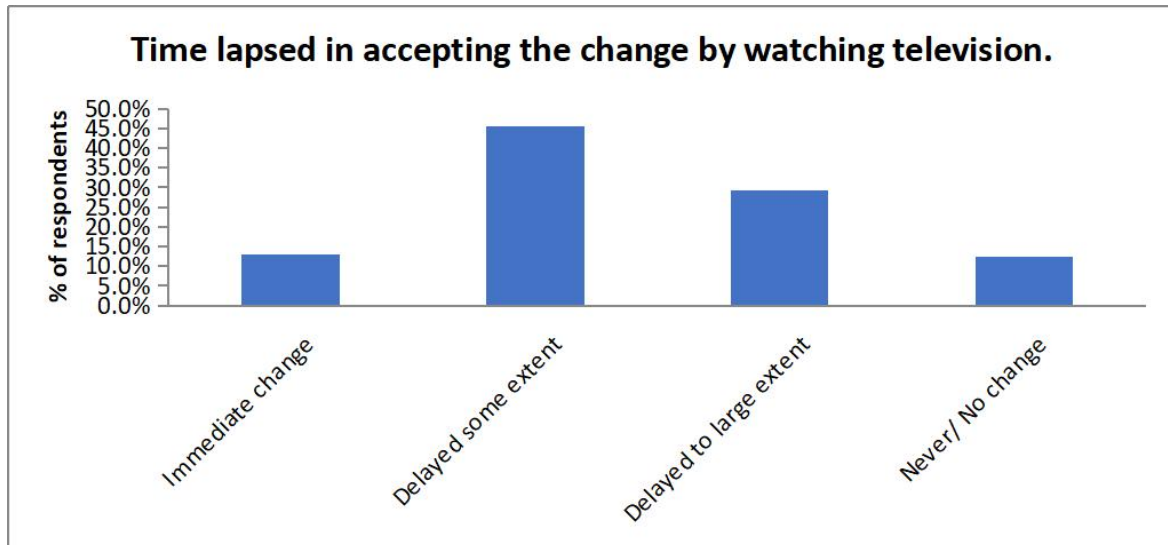
Change		Frequency	Percentage
	Immediate change	50	12.8%
	Delayed some extent	178	45.6%
	Delayed to large extent	114	29.2%
	Never/ No change	48	12.3%
	Total	390	100.0%

**Table-4.96: Time lapsed in accepting the change by watching television.**

Rank-(1 most, 5 least)		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	50	12.8%	12.8%	12.8%
	2	178	45.6%	45.6%	58.4%
	3	114	29.2%	29.2%	87.6%
	4	48	12.3%	12.3%	100%
	Total	390	100	100	

In the response to the “**Time lapsed in accepting the change by watching television**”, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about time lapsed in accepting the change. The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters, immediate change 12.8%, delayed to some extent 45.6%, delayed to large extent 29.2%, and Never/ No change 12.3% is expressed by lowest in terms of percentage.

**Figure 4.22: Time lapsed in accepting change by watching television**



**Question during Interview to understand the from the experts on the Social, political and cultural aspects of tribal life of the Lahaul and Spiti**

➤ **Life before and after the inception of television in the tribal region**

**Ajay, (Blogger and Poet),** Moreover before the arrival of television in the district cinema through government publicity wing and through the Video and VHS format. In a way people got to know about life-style, food, modernization, fashion from the so called cinema or from the Hindi films too”. Well, I see all good changes in the form of continuity and cannot sum up in an interview.

Social media was present in the earlier tribal societies but it was present in a different form, manner and manifestation. Meanwhile, due to the consolidation of electronic media and digital, all the changes occurred abruptly. Decades back Social Media has been existent in the form of village Chaupal, Nukkad-Natak, and Street play. “Technological advancement and AI have had a deep impact, and the tribal society is quite vulnerable to face these changes and even not prepared and well equipped to deal with such abrupt changes due to technological intervention. Meanwhile, the digital divide will make more complex for the tribal society it will be like a culture shock”. The changes and impact brought about by television have been by and large not very good for the Aboriginal tribal culture.

**Satish Lopa, (Poet, Writer and Activist),** Decades back culture and values were quite intact but impacted the housing construction, culture and thinking process of the tribal people but this would

be wrong to say that television is the getaway of every change. Change is also bound to happen in due course of time, apart from television other media; newspapers, radio and intercultural communication, moving out of villages towards towns and cities in search of better options are also harbingers of change in the tribal region.

**Shamasher Singh,(Theatre Activist)**, while being asked whether television media impacted the tribal culture in general and particular, “as a child I came across television when I witnessed the Asian Games being broadcast through television and it was the first time that we saw color television in Kullu. Lahaul used to be remaining cut off from the rest of the country due to snowfall so television also reached after 1985 in the tribal district. But after the emergence of television in the valley its different ball game altogether, in fact television changed the entire landscape of the cold desert. Earlier Radio has been used effectively in the Lahaul and Spiti but the potential of the television has yet to be tapped medium has not been used effectively in the region due to the advent of mobile and the internet utility of television media has gone low.

**Tobdan, (Retired CAPART and RBI Official)**, “I believe that changes have occurred in the valley due to the exposure of television in terms of interaction or the intervention of the outside world via media. But all the content beamed through television is not always good the selection or sorting of the content depends upon individual decision and will, for example, content to be exposed to or the content to be skipped, our tribal people are not much aware about media literary how to go about selection and choice of the content in terms of information, education and entertainment.

**Sheru Bawa**, Working on **art, culture and Yoga** for the last 20 years speaks on the impact of tribal society. “Since the inception of television during the early 60’s in India television reached after 80’s in the Lahual and Spiti and left marked changes in the terms of new views and current affairs. Earlier Lahaul and Spiti Valley used to remain cut off from the rest of the world. But now the entire canvas of the region seems to be transformed and changed due to the diffusion of innovation and modernization culture has also been affected to some extent”.

**Sunita Katoch, (Lectured Computer Science, Poet and Activist)** things also used to take different forms and shapes in terms of change which happens gradually over a long period

**Kundan**, Yes, there is much change and transformation in every aspect of life before the beginning of television and it’s after effect in the tribal society in terms of life-style, culture, modernization and change is also being witnessed in overall landscape of the tribal society at large.

## Chapter No.-V

### Interpretation and analysis

#### Preference of TV in terms of access of information, education & entertainment

While studying television viewing habits of tribal community it is found that to seek and gratify their demand for information, education and entertainment is a variable to which decides about the preferences of watching television. In analysis it is also found out that tribal people expose themselves to media content for the purpose of information, education & entertainment.

In table no.1 from the mentioned parameters 46.7% respondents watch television to fulfill gratification need which is the highest in terms of percentage in the tribal area, the percentage-large extent- is 31.3%, those who are neutral to exposure are 15.4% and those who not at all watch television, there percentage is 6.7%

**Table-5.1: Relationship between age and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	7.719	12	.807
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically non-significant because the P-Value (.807) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.2: Relationship between education and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	13.059	12	.365
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically non- significant because the P-Value (.365) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing

habits of the Tribal population is accepted.

**Table-5.3: Relationship between occupation and TV viewing habits**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	17.902	<b>15</b>	0.268
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically non- significant because the P-Value (0.268) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.4: Relationship between income and TV viewing habits**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	21.212	<b>15</b>	0.13
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.13) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.5: Relationship between gender and TV viewing habits**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	8.370	<b>3</b>	.039
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically significant because the P-Value (.039) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is a significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.6: Relationship between age and hours spent watching TV-viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	9.766	16	0.879
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.879) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.7: Relationship between gender and hours spent watching TV-viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	5.409	4	.248
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.248) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.8: Relationship between education and hours spent watching TV-viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	14.650	4	0.55
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.55) is

more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table- 5.9: Relationship between occupation and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	33.762	20	.028
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.028) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

The occupation comprising **1, 2, 3, 4, 5** have a significant relationship with their viewing habits. When it comes to the hours devoted to watch television channel by individual respondent to access television as a medium of information, education and entertainment. It is found that the percentage of those who watch television 1 hour a day is 23.8%, percentage of 2 hours duration is 31.8% which is the highest in terms of number of respondents, respondents who expose themselves for 3 hours, 22.8%, respondents who watch 4 hours a day, 18.5% and the percentage of the respondents who watch television more than 4 hours a day is least which is 3.1%.

**Table-5.10: Relationship between income and hours spent watching TV-viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	24.355	20	0.227
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.227) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.11: Relationship between age and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	17.724	16	0.348
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.348) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted

**Table-5.12: Relationship between age and television news channels preferences-ABP**

	Chi-Square	df	p-value
Pearson Chi-Square	17.724	16	0.34
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.34) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted

**Table-5.13: Relationship between gender and television viewing preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	7.850	4	.097
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.097) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.14: Relationship between education and television viewing preferences**



	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	25.872	16	0.056
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.056) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.15: Relationship between occupation and television viewing preferences**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	17.473	20	0.622
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.622) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.16: Relationship between gender and television viewing preferences**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	18.735	20	0.539
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.539) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

The percentage of respondents those who prefer to watch **ABP News Channel** in terms of mentioned scale/parameters, large extent 22.6%, to some extent 30.8% neutral 9.5%, not to some extent 35.1% and those who do not watch the channel at all the percentage is lowest 2.1%.

**Table-5.17: Relationship between age and television news preferences-Aaj Tak**

The percentage of respondents those who prefer to watch **Aaj Tak News Channel** in terms of mentioned scale/parameters, large extent 25.1%, to some extent 23.1% neutral 20.0%, not to some extent 29.7.1% and those who do not watch the channel at all the percentage is lowest 2.1

**Table-5.18: Relationship between age and television news preferences-Aaj Tak**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	23.962	16	0.09
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.09) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.19: Relationship between gender and television news channels preferences- Aaj Tak**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	1.153	4	.886
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.886) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted

**Table-5.20: Relationship between education and television news channels preferences- Aaj Tak**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	19.219	16	0.257
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.257) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing

habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.21: Relationship between occupation and television news channels preferences- Aaj Tak**

	Chi-Square	df	p-value
Pearson Chi-Square	29.838	20	0.073
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.257) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship occupation and TV viewing habits of the Tribal population is accepted

**Table-5.22: Relationship between Income and TV viewing Habits**

	Chi-Square	Df	p-value
Pearson Chi-Square	33.483	20	.030
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.030) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between income and TV viewing habits of the Tribal population is accepted.

**Table-5.23: Relationship between age and television news channels preferences- Door Darshan**

	Chi-Square	df	p-value
Pearson Chi-Square	20.886	16	0.183
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.183) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship age and TV viewing habits of the Tribal population is accepted.

**Table-5.24: Relationship between gender and television news channels preferences- Door Darshan**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	8.198	4	.085
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.085) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship gender and TV viewing habits of the Tribal population is accepted.

**Table-5.25: Relationship between education and television news channels preferences- Door Darshan**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	20.401	16	0.203
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.203) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.26: Relationship between occupation and television news channels preferences- Door Darshan**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	31.243	20	0.052
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.052) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted

**Table-5:27: Relationship between income and television news channels preferences- Door Darshan**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	31.169	20	0.053
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.053) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted

The percentage of respondents those who prefer to watch **Door Darshan Channel** in terms of mentioned scale/parameters, large extent 27.2%, to some extent 24.9% neutral 10.5%, not to some extent 34.4% and those who do not watch the channel at all the percentage is lowest 3.1%.

**Table-5.28: Relationship between age and television news channels preferences- India Today**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	25.169	20	0.053
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.053) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing

habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted.

**Table-5.29: Relationship between gender and television news channels preferences- India Today**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	4.272	4	.370
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.370) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.30: Relationship between education and television news channels preferences- India Today**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	14.518	16	0.56
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.56) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relation between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.31: Relationship between occupation and television news channels preferences- India Today**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	27.605	20	0.119
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.119) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.32: Relationship between income and television news channels preferences- India Today**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	22.546	20	0.312
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.312) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted.

**Relationship between gender and television news channels preferences- India Today**

The percentage of respondents those who prefer to watch **India Today News Channel** in terms of mentioned scale/parameters, large extent 17.7%, to some extent 30.8% neutral 11.3%, not to some extent 39.5% and those who do not watch the channel at all the percentage is lowest 8%.

**Table-5.33: Relationship between age and television news channels preferences- Himachal News**

	Chi-Square	df	p-value
Pearson Chi-Square	13.875	16	0.608
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.608) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.34: Relationship between gender and television news channels preferences- Himachal News**

	Chi-Square	df	p-value
Pearson Chi-Square	6.172	16	.187
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.187) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.35: Relationship between education and television news channels preferences- Himachal News**

	Chi-Square	df	p-value
Pearson Chi-Square	10.340	16	0.848
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.848) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between education and TV



viewing habits of the Tribal population is accepted.

**Table-5.36: Relationship between education and television news channels preferences- Himachal News**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	10.340	16	0.848
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.848) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.37: Relationship between occupation and television news channels preferences- Himachal News**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	30.177	20	0.067
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.067) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.38: Relationship between income and television news channels preferences- Himachal News**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	27.643	20	0.118
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.118) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted.

### **Relationship between age and television news channels preferences- Himachal News Channel**

The percentage of respondents those who prefer to watch **Himachal News Channel** in terms of mentioned scale/parameters, large extent 24.9%, to some extent 26.2% neutral 16.9%, not to some extent 28.7% and those who do not watch the channel at all the percentage is lowest 3.3%.

### **Programmes you prefer most to watch on television**

While being question asked to respondents that out of the mentioned options of programme from the rank order of (1-5 from most to least the respondents have ranked their preferences in terms of percentage and choice of mentioned programmes.

**Table-5.39: Entertainment programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	15.391	16	0.496
N of Valid Cases	390		

### **Relationship between age and entertainment programmes**

Respondents have ranked entertainment programmes in the rank order of 1-5 and in terms of percentage; 45.6 % have ranked 1, 23.1% ranked 2, 10% ranked 3, and 12.6% ranked 4 and 8.7% respondents have ranked entertainment programmes 5<sup>th</sup> least in terms of ranking and percentage is 8.7.

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.496) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant education between age and TV viewing habits of the Tribal population is accepted.

**Table- 5.40: Relationship between gender and News and Current affairs programs**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>

Pearson Chi-Square	1.016	4	.907
N of Valid Cases	390		

#### **News and Current affairs programs**

Respondents have ranked News and Current Affairs Programmes in the rank order of 1-5 and in terms of percentage; 28.5 % have ranked 1, 32.8% ranked 2, 11.8% ranked 3, and 15.1% ranked 4 and 8.7% respondents have ranked entertainment programmes 5<sup>th</sup> least in terms of ranking and percentage is 11.8.

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.907) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table- 5.41: Relationship between education and Agricultural related programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	18.161	16	0.315
N of Valid Cases	390		

#### **Agricultural related programmes**

Respondents have ranked Agricultural related programmes in the rank order of 1-5 from most to least and in terms of percentage; 11.8 % have ranked 1, 23.3% ranked 2, 24.9% ranked 3, 29.2.% ranked 4 and 10.8% respondents have ranked the programme 5<sup>th</sup> least in terms of ranking and percentage.

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.315) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table- 5.42: Relationship between occupation and Religious programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>

Pearson Chi-Square	29.034	20	0.087
N of Valid Cases	390		

### **Religious programmes**

Respondents have ranked in the rank order of 1-5 and in terms of percentage; 14.9 % have ranked 1, 28.2% ranked 2, 21.3% ranked 3, 21.0% ranked 4 and 14.6% respondents have ranked religious programme 5<sup>th</sup> least in terms of ranking and percentage.

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.087) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

### **Table-5.43: Relationship between income and Soap-operas/Serials**

	<b>Chi-Square</b>	<b>Df</b>	<b>p-value</b>
Pearson Chi-Square	31.902	20	.044
N of Valid Cases	390		

Respondents have ranked in the rank order of 1-5 and in terms of percentage; 21.5% have ranked 1, 20.8% ranked 2, 11.0% ranked 3, 25.4% ranked 4 and 21.3% respondents have ranked Soap-operas/Serials 5<sup>th</sup> least in terms of ranking and percentage.

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.44) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between income and TV viewing habits of the Tribal population is accepted.

### **Table-5.44: Relationship between education and watching agricultural programmes**

	<b>Chi-Square</b>	<b>Df</b>	<b>p-value</b>
Pearson Chi-Square	32.026	16	.010
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.010) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing

habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.45: Relationship between income and watching Soap-operas/Serials**

	Chi-Square	Df	p-value
Pearson Chi-Square	34.692	20	.022
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.22) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between income and TV viewing habits of the Tribal population is accepted.

Respondents have ranked in the rank order of 1-5 and in terms of percentage; 21.5% have ranked 1, 20.8% ranked 2, 11.0% ranked 3, 25.4% ranked 4 and 21.3% respondents have ranked Soap-operas/Serials 5<sup>th</sup> least in terms of ranking and percentage.

#### **Political discussion programmes you are interested in while watching television**

**Table-5.46: Relationship between watching Mahabharata- TV discussion programmes**

	Chi-Square	Df	p-value
Pearson Chi-Square	14.486	16	0.536
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.536) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and watching TV debates and the viewing habits of the tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and watching TV debates and viewing habits of the Tribal population is accepted.

**Table-5.47: TV discussion programmes- Mahabharata-**

	<b>Chi-Square</b>	<b>Df</b>	p-value
Pearson Chi-Square	3.370	4	.498
N of Valid Cases	390		

The Chi-Square and P-Value of the table is statistically significant because the P-Value (.498) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and watching TV debates and viewing habits of the tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between gender and watching TV debates and viewing habits of the Tribal population is accepted.

**Table-5.48: Relationship between education and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	28.234	16	.030
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.30) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.49: Relationship between occupation and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	33.124	20	.033
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.033) is less than 0.05, the level of Significance.

Hence the null hypothesis, that there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population is accepted. Table-5.50: Relationship between income and watching political-discussion programmes

	Chi-Square	df	p-value
Pearson Chi-Square	26.065	20	0.164
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.164) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between income and TV viewing habits of the Tribal population, is accepted.

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme Mahabharata is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 25.9%, to some extent 18.7%, neutral 4.6%, not to some extent 45.6% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.1% is lowest.

**Table-5.51: Relationship between age and watching political-discussion programmes, Hunkar**

	Chi-Square	df	p-value
Pearson Chi-Square	18.649	16	0.287
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.287) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Relationship between gender and watching political-discussion programmes**

**Table-5.52: Hunkar political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	1.520	4	.823
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.823)

is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

### **Hunkar political-discussion programmes**

**Table-5.53: Relationship between education and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	35.681	16	.003
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

### **Relationship between occupation and watching political-discussion programmes**

**Table-5.54: Hunkar political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	22.398	20	0.319
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.319) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation and TV viewing habits of the Tribal population, is accepted.

**Preference of TV in terms of access of information, education & entertainment,** While studying television viewing habits of tribal community it is found that to seek and gratify their demand for information, education and entertainment is a variable to which decides about the their demand for information, education and entertainment is a variable to which decides about the preferences of watching television. In analysis it is also found out that tribal people expose



themselves to media content for the purpose of information, education & entertainment. In table no.1 from the mentioned parameters 46.7% respondents watch television to fulfill gratification need which is the highest in terms of percentage in the tribal area, the percentage- large extent- is 31.3%, those who are neutral to exposure are 15.4% and those who not at all watch television, their percentage is 6.7%

**Table-5.55: Relationship between age and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	7.719	12	.807
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically non-significant because the P-Value (.807) is more than 0.05, the level of Significance. Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected. The Alternate hypothesis, that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.56: Relationship between education and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	13.059	12	.365
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically non-significant because the P-Value (.365) is more than 0.05, the level of Significance. Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected. The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.57: Relationship between occupation and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	17.902	15	0.268
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically non-significant because the P-Value (0.268) is more than 0.05, the level of Significance. Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected. The Alternate

hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.58: Relationship between income and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	21.212	15	0.13
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.13) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.59: Relationship between gender and TV viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	8.370	3	.039
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically significant because the P-Value (.039) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is a significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.60: Relationship between age and hours spent watching TV-viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	9.766	16	0.879
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.879) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.61: Relationship between gender and hours spent watching TV-viewing habits**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	5.409	4	.248
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.248) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.61: Relationship between education and hours spent watching TV-viewing habits**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	14.650	4	0.55
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.55) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.62: Relationship between occupation and TV viewing habits**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	33.762	20	.028
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.028) is less than 0.05, the level of Significance.

Hence the null hypothesis, that there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

The occupation comprising **1, 2, 3, 4, 5** have a significant relationship with their viewing habits. When it comes to the hours devoted to watch television channel by individual respondent to access television as a medium of information, education and entertainment. It is found that the

percentage of that those who watch television 1 hours a day is 23.8%, percentage of 2 hours duration is 31.8% which is the highest in terms of number of respondents, respondents who expose themselves for 3 hours, 22.8%, respondents who watch 4 hours a day, 18.5% and the percentage of the respondents who watch television more than 4 hours a day is least which is 3.1%

**Table-5.63: Relationship between income and hours spent watching TV-viewing habits**

	Chi-Square	df	p-value
Pearson Chi-Square	24.355	20	0.227
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.227) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted

**Table-5.64: Relationship between age and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	17.724	16	0.348
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.348) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.65: Relationship between age and television news channels preferences-ABP**

	Chi-Square	df	p-value
Pearson Chi-Square	17.724	16	0.34
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.34) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.66: Relationship between gender and television news channels preferences-ABP**

	Chi-Square	df	p-value
Pearson Chi-Square	7.850	4	.097
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.097) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.67: Relationship between education and television news channels preferences-ABP**

	Chi-Square	df	p-value
Pearson Chi-Square	25.872	16	0.056
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.056) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.68: Relationship between occupation and television news channels preferences-ABP**

	Chi-Square	df	p-value
Pearson Chi-Square	17.473	20	0.622
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.622) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.69: Relationship between gender and television news channels preferences**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	18.735	20	0.539
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.539) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis is that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

The percentage of respondents those who prefer to watch **ABP News Channel** in terms of mentioned scale/parameters, large extent 22.6%, to some extent 30.8% neutral 9.5%, not to some extent 35.1% and those who do not watch the channel at all the percentage is lowest 2.1%.

#### **Table-Relationship between age and television news preferences-Aaj Tak**

The percentage of respondents those who prefer to watch **Aaj Tak News Channel** in terms of mentioned scale/parameters, large extent 25.1%, to some extent 23.1% neutral 20.0%, not to some extent 29.7.1% and those who do not watch the channel at all the percentage is lowest 2.1%.

**Table-5.70: Relationship between age and television news preferences-Aaj Tak**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	23.962	16	0.09
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.09) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.71: Relationship between gender and television news channels preferences- Aaj Tak**

	Chi-Square	df	p-value
Pearson Chi-Square	1.153	4	.886
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.886) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.72: Relationship between education and television news channels preferences-**

	Chi-Square	df	p-value
Pearson Chi-Square	19.219	16	0.257
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.257) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted

**Table-5.73: Relationship between occupation and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	29.838	20	0.073
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.257) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.74: Relationship between Income and TV viewing Habits**

	Chi-Square	Df	p-value
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Pearson Chi-Square	33.483	20	.030
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.030) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and TV viewing habits of the Tribal population is accepted.

**Table-5.75: Relationship between age and television news channels preferences- Door Darshan**

	Chi-Square	df	p-value
Pearson Chi-Square	20.886	16	0.183
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.183) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship age and TV viewing habits of the Tribal population is accepted.

**Table-5.76: Relationship between gender and television news channels preferences- Door Darshan**

	Chi-Square	df	p-value
Pearson Chi-Square	8.198	4	.085
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.085) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship gender and TV viewing habits of the Tribal population is accepted.

**Table-5.77: Relationship between education and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	20.401	16	0.203



N of Valid Cases	390		
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The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.203) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted

**Table-5.78: Relationship between occupation and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	31.243	20	0.052
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.052) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted

**Table-5.79: Relationship between income and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	31.169	20	0.053
N of Valid Cases	390		

The Chi Square P-value of the table is of statistically no-significant because the P-Value (0.053) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted.

The percentage of respondents those who prefer to watch **Door Darshan Channel** in terms of mentioned scale/parameters, large extent 27.2%, to some extent 24.9% neutral 10.5%, not to some extent 34.4% and those who do not watch the channel at all the percentage is lowest 3.1%.

**Table-5.80: Relationship between age and television news channels preferences- India Today**

	Chi-Square	df	p-value
Pearson Chi-Square	25.169	20	0.053
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.053) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted

**Table-5.81: Relationship between gender and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	4.272	4	.370
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.370) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.82: Relationship between education and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	14.518	16	0.56
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.56) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relation between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.83: Relationship between occupation and television news channels preferences**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	27.605	20	0.119
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.119) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.84: Relationship between income and television news channels preferences**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	22.546	20	0.312
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.312) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted.

**Table-Relationship between gender and television news channels preferences- India Today**

The percentage of respondents those who prefer to watch **India Today News Channel** in terms of mentioned scale/parameters, large extent 17.7%, to some extent 30.8% neutral 11.3%, not to some extent 39.5% and those who do not watch the channel at all the percentage is lowest 8%.

**Table-5.85: Relationship between age and television news channels preferences-Himachal News**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	13.875	16	0.608
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.608) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits

of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.86: Relationship between gender and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	6.172	16	.187
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.187) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.87: Relationship between education and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	10.340	16	0.848
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.848) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.88: Relationship between education and television news channels preferences**

	Chi-Square	df	p-value
Pearson Chi-Square	10.340	16	0.848
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.848) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between education and TV

viewing habits of the Tribal population is accepted.

**Table-5.89: Relationship between occupation and television news channels preferences- Himachal News**

	Chi-Square	df	p-value
Pearson Chi-Square	30.177	20	0.067
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.067) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.90: Relationship between income and television news channels preferences- Himachal News**

	Chi-Square	df	p-value
Pearson Chi-Square	27.643	20	0.118
N of Valid Cases	390		

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.118) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between income and TV viewing habits of the Tribal population is accepted.

**Table-Relationship between age and television news channels preferences- Himachal News Channel**

The percentage of respondents those who prefer to watch **Himachal News Channel** in terms of mentioned scale/parameters, large extent 24.9%, to some extent 26.2% neutral 16.9%, not to some extent 28.7% and those who do not watch the channel at all the percentage is lowest 3.3%.

#### **Programmes you prefer most to watch on television**

While being question asked to respondents that out of the mentioned options of programme from the rank order of (1-5 from most to least the respondents have ranked their preferences in terms of percentage and choice of mentioned programmes.

**Table- Programmes you prefer most to watch on television****Table-5.91: Entertainment programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	15.391	16	0.496
N of Valid Cases	390		

**Entertainment programmes**

Respondents have ranked entertainment programmes in the rank order of 1-5 and in terms of percentage; 45.6 % have ranked 1, 23.1% ranked 2, 10% ranked 3, and 12.6% ranked 4 and 8.7% respondents have ranked entertainment programmes 5<sup>th</sup> least in terms of ranking and percentage is 8.7.

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.496) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant education between age and TV viewing habits of the Tribal population is accepted.

**Table- 5.92: News and Current affairs programs**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	1.016	4	.907
N of Valid Cases	390		

**News and Current affairs programs**

Respondents have ranked News and Current Affairs Programmes in the rank order of 1-5 and in terms of percentage; 28.5 % have ranked 1, 32.8% ranked 2, 11.8% ranked 3, and 15.1% ranked 4 and 8.7% respondents have ranked entertainment programmes 5<sup>th</sup> least in terms of ranking and percentage is 11.8. The Chi-Square P-value of the table is of statistically no-significant because the P-Value (.907) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between gender and TV viewing habits of the Tribal population is accepted.

**Table-5.93: Agricultural related programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	18.161	16	0.315
N of Valid Cases	390		

**Agricultural related programmes**

Respondents have ranked Agricultural related programmes in the rank order of 1-5 from most to least and in terms of percentage; 11.8 % have ranked 1, 23.3% ranked 2, 24.9% ranked 3, 29.2.% ranked 4 and 10.8% respondents have ranked the programme 5<sup>th</sup> least in terms of ranking and percentage.

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.315) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between education and TV viewing habits of the Tribal population is accepted.

**Table-5.94: Religious programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	29.034	20	0.087
N of Valid Cases	390		

**Religious programmes**

Respondents have ranked in the rank order of 1-5 and in terms of percentage; 14.9 % have ranked 1, 28.2% ranked 2, 21.3% ranked 3, 21.0% ranked 4 and 14.6% respondents have ranked religious programme 5<sup>th</sup> least in terms of ranking and percentage.

The Chi-Square P-value of the table is of statistically no-significant because the P-Value (0.087) is more than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, that there is no significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.95: Soap-operas/Serials**

	<b>Chi-Square</b>	<b>Df</b>	<b>p-value</b>
Pearson Chi-Square	31.902	20	.044

N of Valid Cases	390		
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Respondents have ranked in the rank order of 1-5 and in terms of percentage; 21.5% have ranked 1, 20.8% ranked 2, 11.0% ranked 3, 25.4% ranked 4 and 21.3% respondents have ranked Soap-operas/Serials 5<sup>th</sup> least in terms of ranking and percentage.

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.44) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and TV viewing habits of the Tribal population, is accepted.

**Table-5.96: Relationship between education and watching agricultural programmes**

	Chi-Square	Df	p-value
Pearson Chi-Square	32.026	16	.010
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.010) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table-5.97: Relationship between income and watching Soap-operas/Serials**

	Chi-Square	Df	p-value
Pearson Chi-Square	34.692	20	.022
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.22) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and TV viewing habits of the Tribal population, is accepted.

Respondents have ranked in the rank order of 1-5 and in terms of percentage; 21.5% have ranked 1, 20.8% ranked 2, 11.0% ranked 3, 25.4% ranked 4 and 21.3% respondents have ranked Soap-operas/Serials 5<sup>th</sup> least in terms of ranking and percentage.



**Table-5.98: Mahabharata- TV discussion programmes**

	<b>Chi-Square</b>	<b>Df</b>	p-value
Pearson Chi-Square	14.486	16	0.536
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.536) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and watching TV debates and viewing habits of tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and watching TV debates and viewing habits of the Tribal population is accepted.

**Table-5.99: TV discussion programmes- Mahabharata**

	<b>Chi-Square</b>	<b>Df</b>	p-value
Pearson Chi-Square	3.370	4	.498
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.498) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and watching TV debates and viewing habits of tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between gender and watching TV debates and viewing habits of the Tribal population is accepted.

**Table- 5.100: Relationship between education and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	28.234	16	.030
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.30) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table- 5.101: Relationship between occupation and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	33.124	20	.033
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.033) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population, is accepted.

**Table-5.102: Relationship between income and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	26.065	20	0.164
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.164) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between income and TV viewing habits of the Tribal population, is accepted.

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme Mahabharata is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 25.9%, to some extent 18.7%, neutral 4.6%, not to some extent 45.6% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.1% is lowest.

#### **Relationship between age and watching political-discussion programmes**

**Table-5.103: Hunkar political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	18.649	16	0.287

N of Valid Cases	390		
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The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.287) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population is accepted

### **Relationship between gender and watching political-discussion programmes**

**Table-5.104: Hunkar political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	1.520	4	.823
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.823) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between gender and TV viewing habits of the Tribal population, is accepted.

**Table-5.105: Relationship between education and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	35.681	16	.003
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

### Relationship between occupation and watching political-discussion programmes

**Table-5.106: Hunkar political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	22.398	20	0.319
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.319) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation and TV viewing habits of the Tribal population is accepted.

### Relationship between income and watching political-discussion programmes

**Table-5.107: Hunkar political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	20.970	20	0.399
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.399) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship income and TV viewing habits of the Tribal population is accepted.

### Hunkar

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme “**Hunkar**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 10.5%, to some extent 20.8%, neutral 7.9%, not to some extent 60.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 0.5% is lowest.

**Table-5.108: Relationship between education and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	35.681	16	.003
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table-5.109: Relationship between age and watching political-discussion programmes****Shankhnand**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	19.544	16	0.241
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.241) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship age education and TV viewing habits of the Tribal population, is accepted.

**Table-5.110: Relationship between gender and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	5.427	4	.246
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.246) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship gender education and TV viewing habits of the Tribal population, is accepted.

**Table 5.111: Relationship between education and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	28.341	16	.029
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.029) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table 5.112: Relationship between occupation and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	26.159	20	.0161
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.161) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population, is accepted.

**Table-5.113: Relationship between income and watching political-discussion programmes**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	33.726	16	.028
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.028) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and TV viewing habits of the Tribal population, is accepted.

### Shankhnand

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme “Shankhnand” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 12.3%, to some extent 17.4%, neutral 6.9%, not to some extent 62.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 0.5% is lowest.

**Table-5.114: Relationship between age and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	16.783	16	0.4
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.4) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.115: Relationship between gender and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	2.524	4	.640
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.640) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table-5.116: Relationship between education and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	26.971	16	.042
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.042) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table-5.117: Relationship between occupation and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	19.790	20	0.471
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.471) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation age and TV viewing habits of the Tribal population, is accepted.

**Table-5.118: Relationship between occupation and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	22.138	20	0.333
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.333) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship income age and TV viewing habits of the Tribal population, is accepted.

### **Kurukshetra**

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme “**Kurukshetra**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to



large extent 15.9%, to some extent 12.1%, neutral 7.4%, not to some extent 59.5% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.1% is lowest.

**Table-5.119: Relationship between age and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	20.671	16	0.191
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.191) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected. The Alternate hypothesis, which is there is no significant relationship income age and TV viewing habits of the Tribal population is accepted.

**Table-5.120: Relationship between income and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	37.475	20	.010
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.010) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and TV viewing habits of the Tribal population, is accepted.

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme “**Master Stroke**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 16.2%, to some extent 14.6%, neutral 11.3%, not to some extent 54.6% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.3% is lowest.

**Table: Ghanti Bajao-Political discussion programme**

**Table-5.121: Relationship between age and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	20.671	16	0.191

N of Valid Cases	390		
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The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.191) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship income age and TV viewing habits of the Tribal population, is accepted.

**Table-5.122: Relationship between gender and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	7.958	4	.093
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.093) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship income gender and TV viewing habits of the Tribal population, is accepted.

**Table-5.123: Relationship between education and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	27.467	16	.037
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.037) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table-5.124: Relationship between occupation and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	19.538	20	0.487
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.487)

is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation gender and TV viewing habits of the Tribal population, is accepted.

**Table-5.125: Relationship between income and watching political-discussion programmes**

	Chi-Square	df	p-value
Pearson Chi-Square	46.504	20	.001
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.001) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and TV viewing habits of the Tribal population, is accepted.

#### **Ghanti Bajao-analysis**

In analysis it is also found out that tribal community expose themselves to media content to seek information and education through debate and discussion programmes appearing on different television news channels. From the mentioned parameters discussion programme “**Ghanti Bajao**” is being viewed by respondents mentioned on the parameters/scale and in terms of percentage, to large extent 13.6%, to some extent 23.3%, neutral 12.1%, not to some extent 47.2% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.8% is lowest.

**Table-5.126: Relationship between age and purpose of watching television for entertainment**

	Chi-Square	df	p-value
Pearson Chi-Square	11.066	16	0.805
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.805) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation gender and TV

viewing habits of the Tribal population, is accepted.

### **Entertainment**

Respondents who expose themselves for the objective of seeking information while viewing television media varying immensely in terms of percentage and mentioned parameters. To large extent 51.8%, to some extent 23.6%, neutral 5.6%, not to some extent 15.1% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.8% is lowest.

**Table-5.127: Relationship between gender and purpose of watching television for entertainment**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	1.062	4	.900
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.009) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation gender and TV viewing habits of the Tribal population, is accepted.

### **Information-analysis**

Respondents who expose themselves for the objective of seeking information while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 44.7%, to some extent 26.7%, neutral 11.6%, not to some extent 14.1% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 2.8% is lowest.

**Table-5.128: Relationship between education and purpose of watching television for entertainment**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	20.576	4	0.195
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.195) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation gender and TV

viewing habits of the Tribal population, is accepted.

### **Passing Time-Analysis**

Respondents who expose themselves for the objective of passing time while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 34.9%, to some extent 25.9%, neutral 16.2%, not to some extent 20.5% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 2.6% is lowest.

In the response to purpose of watching television from the point of view mentioned factors which seek to gratify their needs or seek active usage of media in terms of mentioned scale/parameters, which are entertainment, information, passing time, education and persuasion.

**Table-5.129: Relationship between income and watching television to seek entertainment**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	24.443	20	0.222
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.222) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table-5.130: Relationship between occupation and purpose of watching television for-entertainment**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	38.793	20	.007
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.007) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and TV viewing habits of the Tribal population is accepted

### Education

Respondents who expose themselves for the objective of seeking education while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 16.2%, to some extent 24.9%, neutral 15.6%, not to some extent 41.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.5% is lowest.

**Table-5.131: Relationship between occupation and watching television to seek information**

	Chi-Square	df	p-value
Pearson Chi-Square	37.254	20	.011
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.011) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population, is accepted.

**Table 5.132: Relationship between gender and watching television for passing time**

	Chi-Square	df	p-value
Pearson Chi-Square	11.659	4	.020
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.020) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between gender and TV viewing habits of the Tribal population, is accepted.

### Persuasion-Analysis

Respondents who expose themselves for the objective of seeking persuasion or a kind of change in behaviour while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 16.2%, to some extent 23.8%, neutral 27.4%, not to some extent 31.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.5% is lowest.

**Table: Relationship between age and purpose of watching television to seek information**

**Table 5.133: Relationship between age and watching television to seek information**

	Chi-Square	df	p-value
Pearson Chi-Square	28.483	16	.028
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.028) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table 5.134: Relationship between gender and purpose of watching television to seek information**

	Chi-Square	df	p-value
Pearson Chi-Square	2.366	4	.669
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.669) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between income and TV viewing habits of the Tribal population is accepted

**Table-5.135: Relationship between education and watching television to seek information**

	Chi-Square	df	p-value
Pearson Chi-Square	25.067	16	0.069
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.069) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table 5.136: Relationship between occupation and watching television to seek information**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	37.254	20	.011
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.011) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population, is accepted.

**Table 5.137: Relationship between education and watching television to seek information**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	26.734	20	0.143
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.143) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table-5.138: Relationship between age and watching television to pass-time**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	19.316	16	0.253
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.253) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table 5.139: Relationship between gender and watching television for passing time**

	<b>Chi-Square</b>	<b>df</b>	p-value
Pearson Chi-Square	11.659	4	.020



N of Valid Cases	390		
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The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.020) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between gender and TV viewing habits of the Tribal population, is accepted.

**Table 5.140: Relationship between education and watching television to pass-time**

	Chi-Square	df	p-value
Pearson Chi-Square	17.051	16	0.382
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.382) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table 5.141: Relationship between occupation and watching television to pass-time**

	Chi-Square	df	p-value
Pearson Chi-Square	13.671	20	0.847
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.847) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between occupation and TV viewing habits of the Tribal population, is accepted.

**Table 5.142: Relationship between income and watching television to pass-time**

	Chi-Square	df	p-value
Pearson Chi-Square	23.320	20	0.058
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.058)

is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between income and TV viewing habits of the Tribal population, is accepted.

**Table 5.143: Relationship between age and watching television to seek education**

	Chi-Square	df	p-value
Pearson Chi-Square	23.320	16	0.105
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.105) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table-5.144: Relationship between gender and watching television to seek education**

	Chi-Square	df	p-value
Pearson Chi-Square	0.874	4	.928
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.928) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between gender and TV viewing habits of the Tribal population, is accepted.

**Table-5.145: Relationship between gender and watching television to seek education**

	Chi-Square	df	p-value
Pearson Chi-Square	19.661	16	0.236
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.236) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship education gender and TV viewing habits of the Tribal population, is accepted.

**Table-5.146: Relationship between occupation and watching television to seek education**

	Chi-Square	df	p-value
Pearson Chi-Square	20.250	20	0.442
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.236) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship occupation and TV viewing habits of the Tribal population is accepted.

**Table-5.147: Relationship between income and watching television to seek education**

	Chi-Square	df	p-value
Pearson Chi-Square	25.178	20	0.195
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.195) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship income and TV viewing habits of the Tribal population, is accepted.

**Table-5.148: Relationship between education and watching television for persuasion**

	Chi-Square	df	p-value
Pearson Chi-Square	31.497	20	.049
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.049) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table-5.149: Effect on individual factors by watching television-Age and Knowledge**

	Chi-Square	df	p-value
Pearson Chi-Square	14.928	16	0.53
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.053) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and effect on knowledge by TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between knowledge and TV viewing habits of the Tribal population, is accepted.

### **Knowledge**

Respondents who expose themselves for the objective of seeking knowledge while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 50.0%, to some extent 20.0%, neutral 3.8%, not to some extent 21.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.5% is lowest.

### **Table-5.150: Effect on individual factors by watching television-Relationship between gender and attitude change**

	Chi-Square	df	p-value
Pearson Chi-Square	12.310	4	.015
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.015) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and effect on knowledge by TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between gender and TV a catalyst force for attitude change and TV viewing habits of the Tribal population is accepted.

### **Attitude**

Respondents who expose themselves for the objective of attitude change while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 26.2%, to some extent 30.0%, neutral 12.1%, not to some extent 29.5% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 2.3% is lowest.

**Table-5.151: Effect on individual factors by watching television- Relationship between education and motivation**

	Chi-Square	df	p-value
Pearson Chi-Square	26.935	16	.042
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.042) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and effect on knowledge by TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and opinion formation due to TV viewing habits of the Tribal population, is accepted.

### **Opinion**

Respondents who expose themselves for the objective of opinion formation while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 31.5%, to some extent 28.5%, neutral 14.1%, not to some extent 22.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.1% is lowest.

**Table-5.152: Effect on individual factors by watching television-Relationship between occupation and motivation**

	Chi-Square	df	p-value
Pearson Chi-Square	26.683	20	0.144
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.144) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and effect on knowledge by TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between occupation, TV a source of knowledge and TV viewing habits of the Tribal population is accepted.

### **Motivation**

Respondents who expose themselves for the objective of motivation while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 24.1%, to some extent 37.9%, neutral 16.9%, not to some extent 19.2% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.8% is lowest.

**Table-5.153: Effect on individual factors by watching television-Relationship between income and learning**

	Chi-Square	df	p-value
Pearson Chi-Square	30.513	20	0.062
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (0.062) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and effect on knowledge by TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is no significant relationship between income, TV a source of knowledge and TV viewing habits of the Tribal population is accepted.

### **Learning**

Respondents who expose themselves for the objective of learning while viewing television media varying immensely in terms of percentage and mentioned parameters.

To large extent 34.1%, to some extent 29.2%, neutral 16.4%, not to some extent 16.4% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.8% is lowest.

**Table-5.154: Effect on individual factors by watching television-Relationship between age and motivation**

	Chi-Square	df	p-value
Pearson Chi-Square	32.641	16	.008**
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.008) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and effect on knowledge by TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between age and motivation through television exposure is accepted.

**Table-5.155: Effect on individual factors by watching television-Relationship between education and motivation**

	Chi-Square	df	p-value
Pearson Chi-Square	32.641	16	.026*

N of Valid Cases	390		
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The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.026) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and effect on knowledge by TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and motivation through television exposure is accepted.

**Table-5.156: Effect on individual factors by watching television-Relationship between occupation and motivation**

	Chi-Square	df	p-value
Pearson Chi-Square	32.829	20	.035*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.035) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and motivation by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between occupation and motivation through television exposure.

**Table-5.157: Effect on individual factors by watching television-Relationship between age and learning**

	Chi-Square	df	p-value
Pearson Chi-Square	30.172	16	.017*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.017) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and learning by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between age and learning through television exposure.

**Table-5.158: Effect on individual factors by watching television-Relationship between occupation and learning**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	32.651	20	.037*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.037) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and learning by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between occupation and learning through television exposure

**Table-5.159: Impact of watching television-table shows relationship between education and social-awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	27.966	16	.032*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.032) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and social-awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and social-awareness through television exposure.

**Table-5.160: Impact of watching television-table shows relationship between income and education and social-awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	33.829	20	.027*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.027) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and social-awareness by television viewing habits of the Tribal population is rejected.



The Alternate hypothesis, which is there is significant relationship between income and social-awareness through television exposure.

### **Social awareness**

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 55.1%, to some extent 19.5%, neutral 13.8%, not to some extent 9.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 2.6% is lowest.

**Table-5.161: Impact of watching television-table shows relationship between income and education and social-awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	33.829	20	.027*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.027) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and social-awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between income and social-awareness through television exposure.

**Table-5.162: Impact of watching television-table shows relationship between education and social-awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	33.829	20	.027*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.027) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and better understanding of awareness of culture & religion by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship education and understanding of culture and religion.

**Table-5.163: Impact of watching television-table shows relationship between gender and education and political awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	12.048	4	.017*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.017) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between gender and political awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between gender and political awareness through television exposure.

**Table-5.164: Impact of watching television-table shows relationship between education and political awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	35.961	16	.003*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and political awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and political awareness through television exposure.

**Table -5.165: Impact of watching television-table shows relationship between education and political awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	39.357	16	.001**
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.001) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and political awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and political awareness through television exposure.

**Table-5.166: Impact of watching television-table shows relationship between income and political awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	33.195	20	.032*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and political awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between income and political awareness through television exposure.

#### **Political awareness**

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 48.7%, to some extent 25.9%, neutral 4.4%, not to some extent 11.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.2% is lowest.

**Table-5.167: Impact of watching television-table shows relationship between education and economic awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	33.076	16	.007*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.007) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and economic awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and economic awareness through television exposure.

**Table-5.168: Impact of watching television-table shows relationship between income and economic awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	35.158	20	.019*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.010) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and economic awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between income and economic awareness through television exposure.

#### **Economic awareness**

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 45.1%, to some extent 20.3%, neutral, 11.5%, not to some extent 22.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 0.8% is lowest.

**Table-5.169: Impact of watching television-table shows relationship between education and economic awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	28.546	16	.027*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.027) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and desire for luxury consumption by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and economic awareness through television exposure.

**Table-5.170: Impact of watching television-table shows relationship between education and economic awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	29.655	16	.020*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.020) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and change in life-style by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and change in life-style through television exposure.

**Table-5.171: Impact of watching television-table shows relationship between income and economic awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	32.926	20	.034*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.034) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and change in life-style by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between income and change in life-style through television exposure.

**Table-5.172: Impact of watching television-table shows relationship between income and change in scientific outlook**

	Chi-Square	df	p-value
Pearson Chi-Square	29.655	16	.020*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.020) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and change in scientific outlook by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between income and change in scientific outlook through television exposure.

**Table-5.173: Impact of watching television-table shows relationship between age and economic awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	30.197	16	.017*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.017) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and economic awareness by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between age and economic awareness through television exposure.

**Table-5.174: Impact of watching television-table shows relationship between education and social awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	36.145	16	.003*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and social awareness in general by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between education and social awareness through television exposure.

**Table-5.175: Impact of watching television-table shows relationship between occupation and social awareness.**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	31.436	20	.050*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.050) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and social awareness in general by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is significant relationship between occupation and social awareness through television exposure.

**Table-5.176: Impact of watching television-table shows relationship between income and social awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	52.429	20	.0001*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.0001) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and social awareness in general by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between income and social awareness through television exposure.

**Table-5.177: Impact of watching television-table shows relationship between occupation and better awareness about products & brands**

	Chi-Square	df	p-value
Pearson Chi-Square	31.862	20	.045*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.0001) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and social awareness in general by television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is significant relationship between occupation and social awareness through television exposure.

### **Social awareness**

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 46.9%, to some extent 21.8%, neutral, 5.9%, not to some extent 24.1% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.3% is lowest.

### **Social changes after watching television channels**

Better awareness about products & brands

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond television work as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about products

and brands, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters.

To large extent 66.2%, to some extent 19.5%, neutral 3.8%, not to some extent 4.6% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.% is lowest.

**Table-5.178: Relationship between education and awareness about products & brands**

	Chi-Square	df	p-value
Pearson Chi-Square	29.558	16	.020
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.020) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

**Table-5.179: Relationship between income and awareness about products & brands**

	Chi-Square	df	p-value
Pearson Chi-Square	35.577	20	.017
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.017) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and awareness about products & brands due to television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and awareness about products & brands due to television viewing habits of the Tribal population is accepted.

#### **Better exposure in terms of education and career prospects**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond work as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about education and career



prospects, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters.

To large extent 56.4%, to some extent 17.9%, neutral 6.2%, not to some extent 10.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.5% is lowest.

### **Better understanding of awareness of culture & religion**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about education and career prospects, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters.

To large extent 56.4%, to some extent 17.9%, neutral 6.2%, not to some extent 10.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.5% is lowest.

### **Table-5.180: Relationship between education and ability to understand and questioning of customs & traditions practiced**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	36.392	16	.002
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.002) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and ability to understand and questioning of customs & traditions practiced due to television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and ability to understand and questioning of customs & traditions practiced due to television viewing habits of the Tribal population is accepted.

### **Table-5.181: Relationship between income and ability to understand and questioning of customs & traditions practiced**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	35.318	20	.018
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.018)

is less than 0.05, the level of Significance.

**Hence the null hypothesis**, there is no significant relationship between income and ability to understand and questioning of customs & traditions practiced due to television viewing habits of the Tribal population is rejected.

**The Alternate hypothesis**, which is there is a significant relationship income and ability to understand and questioning of customs & traditions practiced due to television viewing habits of the Tribal population, is accepted.

#### **Ability to understand and questioning of customs & traditions practiced**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, ability to understand and questioning of customs & traditions practiced. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 54.9%, to some extent 16.2%, neutral 7.7%, not to some extent 11.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.5% is lowest.

#### **Practicing of newer rituals which are more relevant currently**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, practicing of newer rituals which are more relevant currently. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 37.9%, to some extent 28.2%, neutral 7.9%, not to some extent 17.7% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.4% is lowest.

#### **Political Change**

Table: Political change after watching television channels

**Table-5.182: Relationship between education and political awareness**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	26.597	16	.046
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.046) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and political awareness due to television viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between education and political awareness due to television viewing habits of the Tribal population is accepted.

**Table-5.183: Relationship between income and political awareness**

	Chi-Square	df	p-value
Pearson Chi-Square	36.067	20	.015
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.015) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and political awareness due to television viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and political awareness due to television viewing habits of the Tribal population, is accepted.

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Understanding related to the accountability of the political parties**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 54.6%, to some extent 22.1%, neutral 10.8%, not to some extent 3.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.2% is lowest.

**Table-5.184: Relationship between education and understanding related to political parties**

	Chi-Square	df	p-value
Pearson Chi-Square	28.363	16	.029
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.029) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

#### **Better understanding of the value of vote**

In the response to changes occurred due to television exposure, the and the way television

transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Better understanding of the value of vote**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 57.4%, to some extent 20.3%, neutral 3.6%, not to some extent 10.0% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 8.5% is lowest.

#### **Understanding changes in the electoral reforms**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Understanding changes in the electoral reforms**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 54.6%, to some extent 19.2%, neutral 6.4%, not to some extent 10.5% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.2% is lowest.

#### **Economic Changes- Change occurred due to exposure to television viewing**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Increase in living expenditure**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 52.1%, to some extent 23.8%, neutral 2.6%, not to some extent 11.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 10.3% is lowest.

#### **Desire for consumption of luxury items**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**desire for consumption of luxury items**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 53.1%, to some extent 22.8%, neutral 4.9%, not to some extent 9.2% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 10.0% is lowest.

#### **Increased expenditure in conducting, religious and ceremonial events**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **“Increased expenditure in conducting & organizing religious, ceremonial & traditional events.”**. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 49.0%, to some extent 23.8%, neutral 7.9%, not to some extent 12.8% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.4% is lowest.

#### **Changes in life style**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **“Changes in life style”**. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 54.6%, to some extent 20.8%, neutral 6.7%, not to some extent 6.7% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 11.3% is lowest.

#### **Change in scientific outlook**

In the response to changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **“Change in scientific outlook”**. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 45.4%, to some extent 26.4%, neutral 7.7%, not to some extent 14.9% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.6% is lowest.

#### **To what extent watching television affects your customs and traditions**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **“Worshipping**

**methods & patterns**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 28.5%, to some extent 32.1%, neutral 11.0%, not to some extent 22.3% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.2% is lowest.

**Table-5.185: Relationship between age and television affecting customs and traditions**

	Chi-Square	df	p-value
Pearson Chi-Square	34.613	16	.004
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.004) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between age and TV viewing habits of the Tribal population, is accepted.

**Table-5.186: Relationship between education and television affecting customs and traditions**

	Chi-Square	df	p-value
Pearson Chi-Square	30.877	16	.014
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.014) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

### **Rituals related to birth**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**rituals related to birth**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 25.1%, to some extent 33.8%, neutral 7.7%, not to some extent 27.9% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.4% is lowest.

**Table 5.187: Relationship between occupation and television affecting rituals related to birth**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	41.270	20	.003
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population, is accepted.

#### **Customs related to marriage**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Customs related to marriage**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 42.8%, to some extent 22.3%, neutral 6.2%, not to some extent 24.6% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.1% is lowest.

**Table-5.188: Relationship between education and television affecting Customs related to marriage**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	28.575	16	.027
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.027) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

#### **Annual fairs & festivals**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is

found that television as medium affected the respondent's awareness about, "**Annual fairs & festivals**".

The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 37.9%, to some extent 30.0%, neutral 2.8%, not to some extent 24.1% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.1% is lowest.

**Table-5.189: Relationship between education and television affecting annual fairs & festivals**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	32.144	16	.010
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.010) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population, is accepted.

#### **Rituals related to death**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Rituals related to death**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

.To large extent 26.7%, to some extent 29.2%, neutral 7.2%, not to some extent 33.6% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.3% is lowest.

#### **Traditions related to agricultural practices & harvesting**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Traditions related to agricultural practices & harvesting**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 41.8%, to some extent 32.6%, neutral 5.1%, not to some extent 15.9% and not at



all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.6% is lowest.

**Table-5.190: Relationship between occupation and television affecting agricultural practices & harvesting**

	Chi-Square	df	p-value
Pearson Chi-Square	34.317	20	.024
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.024) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and agricultural practices & harvesting of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation agricultural practices & harvesting of the Tribal population is accepted

#### **Beliefs & superstitions**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Beliefs & superstitions**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 36.4%, to some extent 31.5%, neutral 8.2%, not to some extent 18.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.4% is lowest.

#### **Belief in the caste system**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Belief in the caste system**". The percentages of the people who believe that changes have occurred due to television viewing varying are immensely in terms of percentage and mentioned parameters.

To large extent 33.3%, to some extent 34.9%, neutral 6.9%, not to some extent 19.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.6% is lowest.

**Table-5.191: Relationship between age and television affecting belief in the caste system**

	Chi-Square	df	p-value
Pearson Chi-Square	38.010	16	.002
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.002)

is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between age and TV viewing habits of the Tribal population is accepted.

**Table-5.192: Relationship between education and television affecting belief in the caste system**

	Chi-Square	df	p-value
Pearson Chi-Square	34.812	16	.004
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.004) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and TV viewing habits of the Tribal population is accepted.

#### **Beliefs related to religious affiliations**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Belief related to religious affiliations**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 31.0%, to some extent 34.1%, neutral 11.5%, not to some extent 19.7% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.6% is lowest.

**Table-5.193: Relationship between age and television affecting beliefs related to religious affiliations**

	Chi-Square	df	p-value
Pearson Chi-Square	29.917	16	.018
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.018) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and TV viewing habits

of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between age and TV viewing habits of the Tribal population, is accepted.

#### **Adoption of new belief in custom & traditions**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Adoption of new belief in custom & traditions**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 31.5%, to some extent 34.6%, neutral 9.7%, not to some extent 19.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.6% is lowest.

**Table-5.194: Relationship between occupation and television affecting adoption of new belief in custom & traditions**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	46.286	20	.001
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.001) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population is accepted.

#### **In general, effect of media on your culture and traditions**

In the response to changes occurred due to television exposure, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**In general, effect of media on your culture and traditions**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 29.0%, to some extent 42.8%, neutral 14.6%, not to some extent 9.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 4.4% is lowest.

**Table-5.195: Relationship between occupation and television affecting culture and traditions**

**in general**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	34.717	20	.022
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.001) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV viewing habits of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and TV viewing habits of the Tribal population, is accepted.

**Table-5.196: Relationship between occupation and television affecting adoption of new belief in custom & traditions**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	46.286	20	.001
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.001) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and TV adoption of new belief in custom & traditions of the Tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and adoption of new belief in custom & traditions of the Tribal population is accepted.

**The factors of customs and tradition which are influenced by watching television**

**Personality**

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Personality**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 46.7.0%, to some extent 31.8%, neutral 7.4%, not to some extent 7.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.9% is lowest.

**Table-5.197: Relationship between age and television viewing habits affecting personality**

	Chi-Square	df	p-value
Pearson Chi-Square	27.985	16	.032
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.032) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and television viewing habits affecting personality of the tribal population is rejected.

The Alternate hypothesis, that there is a significant relationship between age and television viewing habits affecting personality of the tribal population is accepted.

**Table-5.198: Relationship between education and television viewing affecting personality**

	Chi-Square	df	p-value
Pearson Chi-Square	28.443	16	.028
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.028) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education television viewing habits affecting personality of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education television viewing habits affecting personality of the tribal population is accepted.

**Table-5.199: Relationship between occupation and television viewing affecting personality**

	Chi-Square	df	p-value
Pearson Chi-Square	37.419	20	.010**
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.010) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and television viewing habits affecting personality of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and television viewing habits affecting personality of the tribal population is accepted.

### **Language**

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the

respondent's awareness about, "Language". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 37.2%, to some extent 41.5%, neutral 5.1%, not to some extent 9.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 6.9%. is lowest.

**Table 5.200: Relationship between age and television viewing affecting language**

	Chi-Square	df	p-value
Pearson Chi-Square	26.692	16	.045*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.045) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and television viewing habits affecting language of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between age and television viewing habits affecting language of the tribal population is accepted.

**Table-5.201: Relationship between education and television viewing affecting language**

	Chi-Square	df	p-value
Pearson Chi-Square	31.799	16	.011*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.010) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and television viewing habits affecting language of the tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between education and television viewing habits affecting language of the tribal population is accepted.

**Table-5.202: Relationship between occupation and television viewing affecting language**

	Chi-Square	df	p-value
Pearson Chi-Square	41.935	20	.003**
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.003) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and television viewing habits affecting language of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and television viewing habits affecting language of the tribal population is accepted.

### **Dress**

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "Dress". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 49.0%, to some extent 30.8%, neutral 5.4%, not to some extent 9.0% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.9%. is lowest.

**Table-5.203: Relationship between education and television viewing affecting dress**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	33.475	16	.006**
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.006) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and television viewing habits affecting dress of the tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between education and television viewing habits affecting dress of the tribal population is accepted.

**Table-5.204: Relationship between occupation and television viewing affecting dress**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	35.575	20	.017*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.017) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and television viewing habits affecting dress of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and

television viewing habits affecting dress of the tribal population, is accepted.

### **Food habits**

The analysis of the impact of television on customs and traditions reveals its significant role in shaping how people think and respond. Television has acted as both a catalyst and a modernizing agent, notably influencing respondents' awareness of food habits. The data indicates substantial variation in perceptions regarding this influence. Specifically, 42.3% of respondents believe that television has significantly changed their food habits, while 41.0% think it has had some impact. A small portion, 2.6%, remains neutral on the issue, 9.2% feel that television has had minimal impact, and only 4.9% believe that television has not affected their food habits at all.

**Table-5.205: Relationship between occupation and television viewing affecting food habits**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	36.589	20	.013*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.013) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between occupation and television viewing habits affecting food habits of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between occupation and television viewing habits affecting food habits of the tribal population is accepted.

### **Values and norms**

Television exposure certainly influenced the factors of customs and tradition which are influenced by watching films, serials and current affairs on television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Values and norms**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 35.6%, to some extent 42.6%, neutral 7.4%, not to some extent 8.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 5.9%. is lowest.

**Table-5.206: Relationship between age and television viewing affecting values and norms**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	26.413	16	.048*
N of Valid Cases	390		



The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.048) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and television viewing habits affecting values and norms of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between age and television viewing habits affecting values and norms of the tribal population is accepted.

**Table-5.207: Relationship between education and television viewing affecting values and norms**

	Chi-Square	df	p-value
Pearson Chi-Square	29.672	16	.020*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.020) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between education and television viewing habits affecting values and norms of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between education and television viewing habits affecting values and norms of the tribal population is accepted.

**Table-5.208: Relationship between income and television viewing affecting values and norms**

	Chi-Square	df	p-value
Pearson Chi-Square	32.535	20	.038*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.038) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and television viewing habits affecting values and norms of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and television viewing habits affecting values and norms of the tribal population is accepted.

**Beliefs and faiths**

The analysis reflects that television exposure impacted the factors of customs and tradition which are influenced by watching television; the way television transformed the way people think and

respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **"Beliefs and faiths"**. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 34.9%, to some extent 39.5%, neutral 5.9%, not to some extent 16.2% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.6%. is lowest.

### **Festivals**

The analysis shows that television has significantly influenced the festivities in the region which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, **"Festivals"**. The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 39.2%, to some extent 34.9%, neutral 9.7%, not to some extent 12.3% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 3.8%. is lowest.

### **Housing & construction**

Television has significantly influenced customs and traditions, serving as both a transformative and modernizing force. It has notably impacted public awareness regarding "Housing & Construction." The extent to which television has driven changes in this area varies considerably among respondents.

According to the data, 55.6% of people believe that television has had a significant impact on their awareness of housing and construction. Another 24.6% think it has had some influence. A smaller percentage, 5.9%, remain neutral on the issue. Meanwhile, 11.0% feel that television has had little impact, and a mere 2.8% believe it has had no effect at all.

This distribution indicates a broad recognition of television's role in shaping perceptions about housing and construction, though opinions on its impact range from substantial to minimal.

**Table-5.209: Relationship between age and television viewing affecting- Housing & construction**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	27.042	16	.038*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.038) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between age and television viewing habits affecting housing and construction of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between age and television viewing habits affecting housing & construction of the tribal population is accepted.

### **Agricultural practices**

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Agricultural practices**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 50.5%, to some extent 31.3%, neutral 8.5%, not to some extent 8.5% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.3% is lowest.

### **Environmental issues**

In the response to the factors of customs and tradition which are influenced by watching television, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about, "**Environmental issues**". The percentages of the people who believe that changes have occurred due to television viewing are varying immensely in terms of percentage and mentioned parameters.

To large extent 49.7%, to some extent 34.6%, neutral 2.6%, not to some extent 12.1% and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 1.0% is lowest.

**Table-5.210: Relationship between occupation and television viewing affecting- Environmental issues**

	<b>Chi-Square</b>	<b>df</b>	<b>p-value</b>
Pearson Chi-Square	31.516	20	.049*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.049) is less than 0.05, the level of Significance.

Hence the null hypothesis, that there is no significant relationship between occupation and television viewing habits affecting environmental issues of the tribal population is rejected.

The Alternate hypothesis which is there is a significant relationship between occupation and

television viewing habits affecting housing environmental issues of the tribal population is accepted.

**Table-5.211: Relationship between income and television viewing affecting- Environmental issues**

	Chi-Square	df	p-value
Pearson Chi-Square	34.908	20	.021*
N of Valid Cases	390		

The Chi-Square and P-Value of the table is of statistically significant because the P-Value (.021) is less than 0.05, the level of Significance.

Hence the null hypothesis, there is no significant relationship between income and television viewing habits affecting environmental issues of the tribal population is rejected.

The Alternate hypothesis, which is there is a significant relationship between income and television viewing habits affecting housing environmental issues of the tribal population is accepted.

#### **Time lapsed in accepting the change by watching television.**

In the response to the “**Time lapsed in accepting the change by watching television**”, the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent’s awareness about time lapsed in accepting the change. The percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage and mentioned parameters., immediate change 12.8%, delayed to some extent 45.6%, delayed to large extent 29.2%, and Never/ No change 12.3% is expressed by lowest in terms of percentage.

#### **To what extent watching television affects your customs and traditions**

In the response to changing life style and the way television affected the customs and traditions 39.5 percent of the people have responded that yes, they believe that viewing television have affected their life-style in terms of materialistic pursuits, while being asked, whether television helped to bring about change in scientific outlook.

58.1percent respondents have expressed their opinion that viewing television has changed people’s attitude and outlook which helped to change worshiping methods and patterns in due course of time.

Related to the changes occurred into the practice life and death related rituals 44.2 percent respondents believe that the change adopted and practiced in life and death related rituals have been adopted to an extent, where as 18.6 percent the of respondents believe that such change has

occurred to large extent in the tribal community.

**Belief and superstitions**

39.5 % respondents expressed that yes there has been considerable change in the belief and superstitions but the percentage of those who found that there has been nothing significant change took place in the shedding of superstitions and dogmas is 37.2 %.

**Adoptions of new beliefs in customs and traditions**

The respondents on the adoptions of new beliefs in customs and traditions 41.9 percentage believe that there has been no change occurred by exposing to television. While 23.3 percentages believe that there has been significant change in the adoption of new beliefs.

**Values and norms**

51.2 percent respondents believe that television viewing has changed value and norms to some extent. While 11.6 percent believe that no change occurred in the values and norms.

**In general, effect of media on your culture and traditions**

34.9 percent respondents believe that media has brought about changes in culture and tradition since they started watching it. While 27.9 percent believe that there has been no impact of television on culture and tradition in general.

## CHAPTER VI

### Findings, Conclusion and Suggestions

#### 6.1 Introduction:

The endeavor of this study has been to investigate the impact of T.V. in the tribal district of Lahaul and Spiti of the state Himachal Pradesh. Very few studies have been so far conducted on the impact of television particularly in this tribal valley of Himalayan state.

This research unravels the television viewing habits and impact of the television on tribal society of the Lahaul and Spiti district of the state of Himachal Pradesh. This research also reinforced that media viewers are active seekers of the content related to information, education and entertainment including persuasion and motivation and not a passive recipient or consumer of the media content. Respondents are very selective in exposure to television media content; this helps researchers to understand the psyche behind the television viewing habits of the tribal people, which unravels the viewer's social nature, the trends and priorities about the television viewing, which would be helpful for the researchers, academicians, media practitioners and those related to the disciplines of social, sciences, medicine, media, business, linguistic and cultural studies.

The major conclusions from the study are that all the factors related to the television viewing habits formation, motives behind watching television, how television impacted the life-style of the tribal population. Televisions invasion in valley is a major source of infotainment and transformation in many ways.

It is clearly evident after the data collection and analysis that though the preliminary purpose of every consumer or respondent is to watch television to seek the information, education and entertainment and to obtain gratification in turn. Duration of watching television in terms of hours daily caters to the question that what respondent would like to watch or expose for longer duration.

This scale is from large extent to not at all. Preferences are also being asked in terms of the news and entertainment channel they use to watch. The respondents are also been asked on the choices and preferences for the kind of genre of programmes; respondent watch such as entertainment, news and current affairs, agricultural, religious and Soap-opera. The obvious answer is as it has been said that details lies in the data that major percentage of tribal respondents going the option of entertainment genre the most preferred one, news and current affairs afterwards and religious programs are the least preferred ones. Respondents of the tribal areas of the valley are interest in to view political discussion programmes to some extent. Purpose of watching television is responded to seek more entertainment related gratification.

The effect on individual factors on knowledge, education, motivation, attitude, opinion and

learning, significant percentage of respondents agreed that they accept the fact that yes after watching television their general knowledge and overall learning and motivation added value in their lives.

As far the relationship between television viewing and increasing social, political and economic awareness is concerned, study concluded that yes, there is significant relationship between television viewing habits and increasing political and economic awareness. A significant percentage of respondents believe that watching current affairs and news lead to develop political and economic awareness among tribal people. More than 55 percent of people believe that political awareness and change occurred due to exposure to television and even 58% respondent expressed their consent that better understanding of the political system and value of the vote realized to watching political discussion, debate and current affairs programmes on television. After the study and responses of the people of the tribal district of the Lahaul and Spiti, and the trends revealed during survey after the analysis of the data it is clearly evident that there has been no sphere of the life has been left which is untouched by the impact or influence of the television.

Be it changes occurred in annual fair and festivals, rituals, age old traditions and customs, and traditions related to harvesting and agriculture, beliefs and superstitions, belief in the cast system. As far marriage customs are concerned 49 percent respondent believe that changes have occurred in the marriage related customs due to exposure to television and 42% respondents believe that revolutionary changes have been noticed due to television watching habits and exposure to television. The study unraveled that there are factors of customs and traditions which have been affected and influenced due to television exposure; and these changes occurred in housing and construction, environment issues related awareness, changes in dressing, overall personality and changes in the faith is the result of television exposure to the respondents.

There are programmes which are information-based programmes; like News and news related information programmes, these are debates and discussions on current affairs, contemporary incidents. Yet, respondents seemed to prefer entertainment more than, education and entertainment genre. This study tried to connect Uses and gratification theory of communication, There existed little literature on the study of media use that is gratification sought and gratification obtained regarding all genre of programmes and there were literature available on the television viewing habits on the tribal community across India. Numbers of studies have been conducted on the **television viewing habits, modernization** by television, **Modernity and Social Change in Lamba Tribes, Television as a Medium for Social Upliftment: A Case Study from the Tribal District of Jhabua in MP in India,** study of media use that is **gratification** sought and gratification obtained regarding Tamil programmes.

## **6.2 The Positive Impact of the television in tribal society**

Earlier snowbound tribal area for six long months but now due to all weather road and 24X7 accessibility and connectivity from last few years on the latest happenings, news, views, opinions and current affairs reaches to people in just friction of second. In modern times media has this multiplier effect and reach and accessibility of media is today, immeasurable and immense. Even the remotest district or portion of the tribal pockets of the country and we are sure that everyone is aware of what is going on inside the country. Since the inception of television in Lahaul and Spiti, the research shows that awareness regarding health-hygiene, education has gone up manifold. Most drastic changes which came into the lives of tribal community are particularly in the political awareness; such as value of vote, reforms in elections, fixing of the accountability of politicians, choosing right candidate etc. Changes occurred in housing and constructions, tribal understanding towards the environment awareness increased to a greater extent. More over due to exposure to television and availability of DTH connections agricultural and harvesting practices have gone a revolutionary way. The cast system, beliefs regarding superstitions have also changed to a greater extent. Apart from feeling of peaceful co-existence and development of people from all walks of life and positivity has gone up. The study reveals that TV has become a medium of democratization, persuasion, motivation, education and also brewed with the feeling national integration and cultural affiliation. Fast delivery of information makes media one of the most reliable sources for forming and shaping public opinion and helps to bridge the gap between the general public and the local leaders who use and understand the nature of television media. Television has brought about changes in the tribal region of Lahaul and Spiti. It empowered the common masses and created, social, political, and economic and transformed the society in all aspects of life including awareness related to customs and traditions and overall awareness in social and cultural milieu. Tourism and transportation and such interaction bring into open the innumerable achievements that are going on in the country. People to people contact, cultural exchange that bridges the gap between communities. Media gives ordinary people the power to reach out to the society as a whole.

## **6.3 The Negative Impact**

Media has enormous power to change or transform society in both positively and negatively. Media at its best can heal, alleviate anxiety, inform, educate, persuade, entertainment of gratify the needs of all sections of the audience. But on the other hand media has been accused of lulling the masses into-political superficiality, generating unrealistic ambitions and desires and so on. In Maslow's hierarchy of needs it is being clearly stated by Maslow that after fulfilling of basic needs other dominant needs occurs. Keeping the televisions impact on tribal society is



tremendous. Be it marriage ceremonies, customs, traditions, changing value system, celebrations, marriage or death of birth customs and rituals undergone a major transformations. Consumption of luxury items and bridal ornamentation and decoration during local marriages; such as Manglasutra, which was earlier never been a part of tribal culture, unnecessary expenditure, extra-expanse, dowry or exchange of precious and luxury gift items to bride by her family members and relatives are feature of so called impact of TV as symbol of so called modernism, which came through TV programmes. Modern value system of freedom to girls, modern education which is imparted to female is adding to modernization in the form of choosing their bridegrooms and getting employment in towns or cities. Festive of fairs are turning out more costly, old mud houses which were used to eco-friendly were almost non-existent in the valley, plight to cities in the search of better opportunities, youth due to education is migrating from tribal valley to Kullu city is matter of concern, as only elderly men and women remains in the valley, during acute winters. No one else is there to take care of old members of the family. Modernizing agricultural system, from organic farming to use of chemicals and fertilizers also causing health hazards to the tribal community, which is understood as the adverse impact, with the construction of national highways and construction of roads for better connectivity are also leading tourism boom and this boom is also leading to environmental problems and cultural deterioration, originality of tribal culture is vanishing.

Modernization through television means media can portray only positive side of the tourism and agricultural development. Many a time television portrays so negatively that it may persuade people to think or act in quite different way. Media is also accused of glorifying violence and raising unrealistic desires and wants. Usually, an unrealistic or detrimental message is packaged in a glorious way and is made accessible to the public.

### **Major and minor findings**

#### **6.4 Major findings of Hypothesis 1:**

1. H1-There is significant relationship between television viewing habits and variables like; gender, age, occupation and income among tribal community exhibits immense variance.

First research hypothesis is related to the television viewing habits of the tribal community in terms of preference seeking access for the purpose of information, education and entertainment. During the analysis it is found that age is having significant relationship with television viewing habits to seek the basic gratification from the television as a medium. From the point of television viewing factors and the objectives of information, education and entertainment are being sought in the form of gratification function.

For this hypothesis, the results and inferences of the factors different factors information,

education and entertainment were analyzed and then compared with the hypothesis statement to prove or disprove the statement.

The preference and choice of watching TV and TV as a medium of information, education and entertainment that is the motives for watching TV programmes or the use of television as medium for the desired use and need of consumption of information, education and entertainment analyzed. The 0.39 P Value df 3 indicates that there is a significant relationship between age and to prefer television to access information, education entertainment.

From the above description this clear that it could be understood that respondents of tribal community use television medium to access all basic functions from a medium like television.

**H2:** There is significant relationship between ages and watching TV and accessing it for the objective of seek information, education and entertainment to be fulfilled.

**Hypothesis: 1. The television viewing habits among tribal community exhibits immense variance.**

There is no significant relationship between information, education and entertainment with gender, income, occupation. Study proved that there is immense variance in the television viewing habits of the tribal community, which is being exhibited after the data has been analyzed. After analysis it is found that the television viewing habits have tremendous variations in terms of age, gender, education, income, profession and occupation. The age group (38-47), accounts for the 51.2 % of the total sample taken for the study to expose television for the purpose of information, education and entertainment. Government servants consume media content for the purpose of IEC which is 65% and highest. The farming community in the tribal region is least exposed to seek the gratification from media and the percentage is lowest 2.3%, which shows that occupation is also a variable which has effect on television viewing habit of the tribal community.

When it comes to the hours devoted to watch television channel to access television as a medium of information, education and entertainment.

It is found during the study that those who watch television more than four hours a day belongs to the age group of (38-47) while the percentage of those who watch television less than a hour in day is 25.6% and the age group is between (18-27).

**The analysis shows that there is significant difference between watching of television and age as a variable.**

- Those who watch television more than 4 hours in a day is 88.4 and respondents those who expose least or watch television least is 26.6%.
- 51.9% of people watch entertainment programmes.
- Soap-operas/TV serial with the percentage of 39.5

- Least preferred programme viewed in TV channels is Agricultural Programmes and viewed by only 9.3% of the tribal community.

**Respondents when being asked the purpose of watching television**, 53% of them have answered that they watch television to be well informed, while 42% of the viewers have equally preferred for the passing of time and entertainment.

**Hypothesis: 2. The television as medium of communication has brought in remarkable awareness on social, political and economic issues among tribal.**

#### **Social Change:**

**Major findings of Hypothesis 2:** Television as a medium of communication brought the major and remarkable changes in the tribal areas of Lahaul and Spiti. After analysis it is found that when it comes to creating **better awareness about products & brands** the contribution of education as a factor is moderately affected the change. On the questions of **Better exposure in terms of education and career prospects** and **Better understanding of awareness of culture & religion** by television exposure is not very significant in terms of changes in the tribal region. Education as a factor or indicator plays a significant role as far as change brought about by the television exposure, particularly when it is in context to **Ability to understand and questioning of customs & traditions practiced** are concerned. Meanwhile, on the question of **Practicing of newer rituals which are more relevant currently**, it is found that education and occupation are the factors have moderate impact on the practicing of newer rituals but yes, income has been a highly significant factor which played a role to determine the inclusion of some new norms in their tribal society from television exposure.

#### **Political Change**

In analysis it is found that on the questions of **Understanding related to the accountability of the political parties**, **Better understanding of the value of vote** and **Understanding changes in the electoral reforms**, education factor plays a moderate role impacting the political awareness and change through television exposure in the tribal belt.

#### **Economic Changes**

The respondents, when being asked on the questions like; **Increase in living expenditure**, **consumption of luxury items**, **Increased expenditure in organizing religious and traditional events**, **Changes in life style** and **Change in scientific outlook**. It is found that education and income as variables are having a moderate impact on the materialistic pursuit of the tribal community.

**Major findings of Hypothesis 3: Television programmes have greater influence on tribal**

### **traditions and customs**

Findings through the data analysis shows that income and education as variables played a moderate role to exert an influence on tribal customs and traditions through television exposure. The analysis shows that the **Worshipping methods & patterns which is an integral part of** customs and traditions are highly impacted by the age and **moderately affected** by the **education as variables**, due to television exposure.

**Rituals related to birth** have been impacted by the television exposure and **occupation** was the highly significant factor responsible for changing birth rituals in the valley. In context to marriage ceremonies it is found that **education moderately** affected the birth related ceremonies in the valley. In relation to **annual fair and festivals**, **education** was highly significant variable which left impact on the fairs and festivities in the valley. More spending and certain additions from the culture which is being beamed through serials and films seems to occupy subconscious minds.

During analysis it is found that **Occupation as a variable**, moderately significant context to the changes brought about by television exposure in the **Traditions related to agricultural practices and harvesting**.

**Education** proved **highly significant** variable to change the attitude and perception of the people to overcome the prevailing caste system which is deeply ingrained in our country.

As far **beliefs related to religious affiliations** are concerned age as a variable proved moderately significant to the changes brought about by the television exposure in context to changing beliefs and religious affiliations.

In context to **adoption of new belief in custom & traditions**, it is found that **occupation** proved to be a **moderately** significant variable as far as changes brought about by television exposure are concerned.

### **6.5 To what extent watching television affects your customs and traditions**

39.5% of the people have responded that yes, they believe that viewing television has affected their life-style. 58.1 percent respondents have expressed their opinion that viewing television has changed people's attitude and outlook which helped to change worshipping methods and patterns in due course of time. 44.2 % believe the changes occurred into the practice life and death related rituals. 18.6 % of respondents believe that such change has occurred to a large extent in the tribal community.

### **6.6 Belief and superstitions**

39.5% respondents expressed that yes there has been considerable change in the belief and superstitions. 37.2 % believe that nothing significant change took place in the shedding of superstitions and dogmas is 37.2%.

### 6.7 Adoptions of new beliefs in customs and traditions

The respondents on the adoptions of new beliefs in customs and traditions 41.9% believe that there has been no change occurred by exposing to television. While 23.3% believe that there has been significant change in the adoption of new beliefs.

### 6.8 Values and norms

51.2 percent respondents believe that television viewing has changed value and norms to some extent. While 11.6 percent believe that no change occurred in the values and norms.

### 6.9 In general, effect of media on your culture and traditions

34.9 percent respondents believe that media has brought about changes in culture and tradition since they started watching it. While 27.9 percent believe that there has been no impact of television on culture and tradition in general.

The research conducted in the tribal valley the impact of television in the changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about education and career prospects, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage.

Thus, the research study reveals that there is significant relationship between the variables mentioned in the study: gender, age, occupation, income and qualification and the change occurred to due to television exposure.

- Analysis on the **In general, effect of media on your culture and traditions**, it is found that the **occupation** appeared to be moderately significant variable to witness the effect of media on the culture and traditions of the tribal population in general due to the television exposure.

### Minor findings of Hypothesis: 4

#### Television programmes have had influence on the lifestyle of tribal community

- **Personality as a factor influenced by the variables; age, occupation and education.** Analysis shows **age** and **occupation** are moderately significant and education proved to be highly significant factor in context to television exposure and changing life-style of the tribal society.
- **Language as a factor influenced by the variables; age, occupation and education.** The analysis shows that **age** is moderately significant but **occupation** and **education** proved to be **highly significant** variables in context to change and variation taking place in language/dialect in the tribal belt.
- **Dress as a factor being influenced by the occupation and education as variables.** In analysis

it is proved that the change occurring in dress and life-style is due to television exposure and **occupation** was **highly significant** and **education** was **moderately significant** to contributing a change in terms of modernization.

- **Food habits** as a factor influenced by the **occupation variable**, which shows that changing **food habits** of the people of the tribal valley due to television viewing can be related to **occupation** being **moderately significant** and contributing to some variations in the food habits of the tribal community.
- Values and norms as factors are being impacted by the variables; age, education and income moderately significant, which shows that some variations in the values and norms of the society has been brought about the television exposure.
- **Beliefs and faiths** as factors were not influenced by the any of the mentioned variables. Analysis shows that there seems no impact of the any of the variable on the belief and faith, which means that television exposure, could not be able to change the way it is assumed to be.
- **Festivals** in the tribal district have not been influenced too much extent. The analysis shows there seems negligible amount of impact by any of the mentioned variables. The television exposure did not left significant change in the modification or change in the fairs and festivities of the tribal region due to the intervention of television.
- **Housing & construction** in the tribal area of Lahaul and Spiti undergone a major change in the landscape, old mud houses are rare and uncommon, concrete houses are constructed, on the other-hand demand for the mud houses are high by the visiting tourists. The analysis shows that age as a variable proved moderately significant and change in the housing and construction could be possible a result of television exposure in the region.
- **Agricultural practices** as a factor though has modernized and changed in terms of use of technology and ultra-modern practices are in use. Analysis shows that none of the variable mentioned for the research impacted the agricultural practices in the valley.
- **Environmental issues** were being influenced by the variables like; **occupation** and **income** played a role to shape the consciousness with respect to the environmental issues of the tribal people and it shows that television exposure helped tribal people to understand and perceive the seriousness on climate change and other subsidiary issues concerning environment.

## Findings

Among 390 respondents, there are responses which vary in terms of age and education; i.e., access of information, education and entertainment to large extent the preference percentage of

age group between (18-27) is lowest 25 percent, whereas age group between 58 and above shows the highest percent of mass media access to gratify their basic media needs.

And the age group between (58 and above) consumes their significant part of time in a day to access television as medium to fulfill their needs to seek information education and entertainment. This age group and percentage is significant 42.9, reason is evident that this age comes in the category of retired person or senior citizens who have luxury of time to watch television. Those who access television for the basic functions in the category of large extent are including all age group are total 34.9 percent, 32.6 percent in to some extent, neutral 11.6 percent, those who are not watching television at all to seek and gratify the basic media functions are 16.3 percent.

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The analyzed data has revealed that the calculated value of 28.074 is higher than the table critical value of 26.296 at 0.05 level of significance for 16 df. Thus, the null hypothesis of there no relatable connection between respondent's age and preference of choosing or selecting television as a medium of communication in terms of information, education and entertainment has been rejected. This indicates that age and independent variable is associated with respondents' selection of television as a medium of communication in terms of information, education and entertainment. In other words, age is a factor in the selection of television as a medium by the tribal population of Lahaul & Spiti in terms of information, education and entertainment.

The results are obtained from the questionnaire survey completed by the mentioned age group. The quantitative data gathered has been analyzed using different statistical tests and have been organized under the following sections:

### **Political Change**

### **Relationship between education and understanding related to political parties**

The first objective of the study is to study television viewing habits among the tribal communities. It is realized with the kind of respondents that have shown inclination that not only the variables like; education, income, occupation, gender and age also impacts the television viewing habits of the tribal communities. The percentage of the people who believe that changes have been occurred due to television viewing varying immensely in terms of percentage and mentioned parameters. To large extent 54.6%, to some extent 22.1%, neutral 10.8%, not to some extent 3.3% highest and not at all is ranked 5<sup>th</sup> which is least in terms of ranking and percentage 9.2%, which is lowest.

### **Social changes after watching television channels**

For example, better understanding of awareness of culture & religion- To large extent 56.4%, Ability to understand and questioning of customs & traditions practiced Study proved that there is a significant relationship between age and TV viewing habits of the and there is strong and significant Relationship between education and television affecting customs and traditions, Customs related to marriage

### **Practicing of newer rituals which are more relevant currently**

Respondents on the practicing of new rituals responded on mentioned parameters; to large extent 37.9%, not at all has been recorded lowest 4%. This means that nearly 38 % respondents believe that changes in practicing of news rituals occurred in the tribal community.

### **Political Change after watching television**

While being asked on the political change due to television exposure respondents expressed their opinion on the parameters; to large extent 54.6% and lowest is 3.3%. Analysis shows that political change due to television exposure is significant in the tribal district.

### **Better understanding of the value of vote**

While being asked on the **understanding of the value of vote** due to television exposure respondents have expressed their opinion on the parameters; to large extent 57.4% and lowest is 3.6%. Analysis shows that people have realized the value of the vote due to television exposure is much more significant than any other change occurred in the tribal valley. There is a significant relationship between education and TV viewing and understanding the value habits of the Tribal population is accepted.

### **Understanding changes in the electoral reform**

When being asked on the **Understanding changes in the electoral reform** due to television exposure respondents have expressed their opinion on the parameters; large extent 57.4% and



lowest is 8.6%. Analysis shows that people have understood the changes in the electoral reform due to television exposure are equally significant than any other change occurred in the tribal valley, shows that there is a significant relationship between education, income and TV viewing habits of the Tribal population is accepted.

### **Economic Changes- Change occurred due to exposure to television watching**

When being asked on the economic change occurred due to television exposure, respondents have expressed their opinion on the parameters; large extent 52.1% and further; desire for consumption of luxury items 53%, changes in life style 54.6%, change in scientific outlook 45.4%. Analysis shows that people have understood about the economic changes due to television exposure are equally significant than any other change occurred in the tribal valley, shows that there is a significant relationship between education, income and economic changes in the tribal population is accepted.

### **To what extent watching television affects your customs and traditions**

When being asked on the **television affecting customs and traditions** due to exposure, respondents have expressed their opinion on the parameters; large extent 28.5% and to some extent 32.1%, Analysis shows that people have accepted that **television viewing habits or television exposure influence the customs and traditions** in the tribal valley to some extent but respondents believe that the change is not drastic in nature shows that there is a significant relationship between age and education changes in the tribal population is accepted.

### **The change occurred in Annual fairs & festivals to large extent 37.9%,**

Nearly 38% respondents have expressed their opinion that due to television exposure the changes have occurred in the in annual fairs and festivals.

**Traditions related to agricultural practices and harvesting in context to mentioned scale, to large extent 41.8%, to some extent.**

Respondents of the tribal valley accepted the due to television exposure use of modern agricultural practices and harvesting has been significantly used in the district.

While being asked on the changes occurred in **Beliefs & superstitions due to television exposure**, respondents have expressed their opinion on parameters, to large extent 36.4%, to some extent 31.5%. The study reveals that though people are able shed their belief and superstitions to an extent due to television exposure but change did not happened to a significant level.

Television has indeed played a significant role in shaping people's beliefs and perceptions, particularly regarding superstitions. The data indicates a notable impact of television on viewers' awareness of these topics.

- **To a large extent:** 36.4% of respondents believe that television has significantly influenced their beliefs and superstitions.
- **To some extent:** 31.5% acknowledge a moderate influence.
- **Neutral:** 8.2% feel indifferent about the impact.
- **Not to some extent:** 18.5% do not see much influence.
- **Not at all:** Only 5.4% believe that television has no effect at all.

This data highlights that a majority of respondents (around 68% combined) recognize at least some level of influence from television on their beliefs and superstitions, suggesting that the medium serves as both a catalyst for change and a reflection of societal views. The relatively small percentage of those who feel there's no impact at all points to television's pervasive role in modern life.

**Belief in the caste system,** when being asked on the change occurred in the belief in the cast system, respondents have expressed their opinion on the parameters, to large extent 33.3%, to some extent 34.9%. The study reveals that though people are able shed their belief and superstitions to an extent due to television exposure but change did not happened to a significant level.

#### **Extent of Belief:**

- **33.3%** of respondents believe that their views on the caste system have changed to a large extent.
- **34.9%** indicate a change to some extent.
- **Influence of Media:** Television exposure has contributed to some reduction in belief and superstitions surrounding the caste system. **Overall Impact:** Despite some shifts in perspective, the change in belief regarding the caste system is not significant.
- The study suggests that while exposure to modern media like television may foster some change in attitudes toward the caste system, it has not been transformative for the majority. A substantial portion of respondents still hold onto traditional beliefs, indicating a deeply rooted cultural adherence that resists change. This points to the need for more impactful interventions to challenge and alter these longstanding beliefs.

#### **Least watched Political discussion programmes**

- Least watched channel-India Today-.8%
- Programmes people least exposed to –Agricultural programmes

- TV discussion programmes people least exposed to-HUNKAR and SHANKHNAD
- On an average only 20% people expose to watch TV to seek education
- Only 1.8 % people expressed that they watch TV to get motivation
- Only 0.8% respondents believe that economic changes don't occur at all

### **To what extent watching television affects your customs and traditions**

There has been a notable shift in various customs and traditions, with television exposure playing a significant role. Specifically, 42.8% of respondents believe that television has influenced changes in marriage customs. Additionally, 41.8% of respondents feel that television exposure has led to considerable changes in agricultural practices.

### **The factors of customs and tradition which are influenced by watching television**

Respondents believe that yes, the exposure of TV influences all the aspects of customs and traditions. Changes occurred in Housing & construction-55.6%, which is significant change as a result of television exposure. In relation to awareness related to environmental issues occurred due to television viewing is 49.7% which is fairly good percentage.

**Awareness occurred change in environment related issues-49.7%**

**Change occurred in dress-49%**

**Changes in personality-46.7%**

**Changes in faith-34.9%**

### **5.3.1 Major findings of Hypothesis 1:**

2. **H1**-There is significant relationship between television viewing habits and variables like; gender, age, occupation and income among tribal community exhibits immense variance.

First research hypothesis is related to the television viewing habits of the tribal community in terms of preference seeking access for the purpose of information, education and entertainment. During the analysis it is found that age is having significant relationship with television viewing habits to seek the basic gratification from the television as a medium. From the point of television viewing factors and the objectives of information, education and entertainment are being sought in the form of gratification function.

For this hypothesis, the results and inferences of the factors different factors information, education and entertainment were analyzed and then compared with the hypothesis statement to prove or disprove the statement.

The preference and choice of watching TV and TV as a medium of information, education and entertainment that is the motives for watching TV programmes or the use of television as medium

for the desired use and need of consumption of information, education and entertainment analyzed. The 0.39 P Value df 3 indicates that there is a significant relationship between age and to prefer television to access information, education entertainment.

From the above description this clear that it could be understood that respondents of tribal community use television medium to access all basic functions from a medium like television.

**H 2** There is significant relationship between age and watching TV and accessing it for the objective of seek information, education and entertainment to be fulfilled.

**Hypothesis 1** There is no significant relationship between information, education and entertainment with gender, income, occupation. Study proved that there is immense variance in the television viewing habits of the tribal community, which is being exhibited after the data has been analyzed. After analysis it is found that the television viewing habits have tremendous variations in terms of age, gender, education, income, profession and occupation. The age group (38-47), accounts for the 51.2 % of the total sample taken for the study to expose television for the purpose of information, education and entertainment. Government servants consume media content for the purpose of IEC which is 65% and highest. The farming community in the tribal region is least exposed to seek the gratification from media and the percentage is lowest 2.3%., which shows that occupation is also a variable which has effect on television viewing habit of the tribal community.

When it comes to the hours devoted to watch television channel to access television as a medium of information, education and entertainment.

It is found during the study that those who watch television more than four hours a day belongs to the age group of (38-47) while the percentage of those who watch television less than a hour in day is 25.6% and the age group is between (18-27).

- The analysis shows that there is significant relation between watching of television and age as a variable.
- Those who watch television more than 4 hours in a day is 88.4%
- Those who expose least or watch television least is 26.6%.
- 51.9% of people watch entertainment programmes.
- Soap-operas/TV serial with the percentage of 39.5
- Least preferred programme viewed in TV channels is Agricultural Programmes and viewed by only 9.3% of the tribal community.

**Respondents when being asked the purpose of watching television**, 53% of them have answered that they watch television to be well informed, while 42% of the viewers have equally preferred for the passing of time and entertainment.

### **3 Major and minor findings**

#### **Major findings of Hypothesis 3: Television programmes have greater influence on tribal traditions and customs**

##### **To what extent watching television affects your customs and traditions**

In response to television viewing affected customs and traditions, 39.5% of respondents believe that television has impacted their lifestyle. Additionally, 58.1% think that television has influenced people's attitudes and outlooks, which in turn has altered methods and patterns of worship. Furthermore, 44.2% of respondents feel that television has led to changes in life and death-related rituals. Among these, 18.6% believe that such changes have significantly affected tribal communities.

##### **Belief and superstitions**

The analysis presents survey results regarding changes in beliefs and superstitions. Here's a breakdown of the key points:

- **39.5%** of respondents noted a considerable change in beliefs and superstitions.
- **37.2%** felt that no significant change has occurred in shedding superstitions and dogmas.

The majority opinion (39.5%) suggests a noticeable shift in how people perceive and engage with beliefs and superstitions, indicating a potential trend toward rationalism or secularism. The relatively close percentage (37.2%) of those who see no significant change implies that many individuals still adhere to traditional beliefs and superstitions.

The data could reflect broader societal changes, such as increased education, access to information, or cultural shifts that encourage questioning old beliefs.

The significant portion that sees no change might highlight resilience in traditional beliefs or a resistance to change among certain groups. It would be useful to know more about the demographics of the respondents, the context of the survey, and the specific beliefs or superstitions being referenced to draw deeper conclusions. Overall, analysis suggest a complex landscape where change in belief systems is happening, but a notable segment of the population remains rooted in traditional views.

##### **Adoptions of new beliefs in customs and traditions**

The respondents on the adoptions of new beliefs in customs and traditions 41.9% believe that there has been no change occurred by exposing to television. While 23.3% believe that there has

been significant change in the adoption of new beliefs.

### **Values and norms**

51.2 percent respondents believe that television viewing has changed value and norms to some extent. While 11.6 percent believe that no change occurred in the values and norms.

### **In general, effect of media on your culture and traditions**

34.9 percent respondents believe that media has brought about changes in culture and tradition since they started watching it. While 27.9 percent believe that there has been no impact of television on culture and tradition in general.

The research conducted in the tribal valley the impact of television in the changes occurred due to television exposure, the and the way television transformed the way people think and respond, television also worked as catalyst and a modernizing agent it is found that television as medium affected the respondent's awareness about education and career prospects, the percentage of the people who believe that changes have occurred due to television viewing varying immensely in terms of percentage.

Thus, the research study reveals that there is significant relationship between the variables mentioned in the study: gender, age, occupation, income and qualification and the change occurred to due to television exposure.

**Daniel Learner** in his famous book, “**Passing of a Traditional Society**” (1958) in which he clearly explains the fact that **media plays very pivotal role for strengthening of modernizing value system, better life style, increasing productivity and improving literacy which entails the tribal society to shed the dogmas and customs which had outlived their utility.**

With the emergence of media and communication technology and broadcasting through D.T.H (direct to home) tribal societies are feeling empowered which has consequently been overshadowed with technology making inroads into the modernization in tribal pockets world across, which is also known as technological determinism. With the growing use of modern technology among these societies they also feel that they too are the part of the globalization process.

## **Conclusion:**

The study undertaken in tribal district of Lahaul and Spiti of the state of Himachal Pradesh is concluded that it is impossible to escape from impact and influence of the media, the changing perception, attitude and outlook towards the things is changing very swiftly undertaken due to the wave of modernization in the tribal pockets. The change is seen in every sphere of life be it perceptual level, thoughts, custom, traditions, life styles, fashion, festive occasions, rites and rituals. People in the region accept and acknowledge that in due course of time ever since they started watching television, Lahaul and Spiti blocks have witnessed a major change in the overall landscape of the valley including, housing and construction, new agricultural practices in terms of harvesting and yielding of crops, shedding of superstitions and dogmatism, awareness and towards socioeconomic and political issues and governance in general. As modernization has intruded in the original tribal culture, and this the time that tribes to an extent have to lose the basic essence of its cultural roots, but by the time it still in sync with modernization and amalgamates itself with so called bombardment of modernization through television as a medium of mass communication. Tribal religious customs and traditions are clearly not easily definable as Islam and Buddhism or any other religion, (Chaudhuri, 1965).

As modernization is making inroads people original language, dialects in the region are changing and resulting in linguistic assimilation and tribal communities are today speaking Hindi as the major language.

Presently information, education and entertainment related awareness has surely aided the tribes from being seriously exploited the tourism boom, huge surge in the making of border roads infrastructure and national highway constructions in the valley

The results of the study summarize the findings from the survey analysis of tribal communities of Lahaul and Spiti falling in the age group of 18 to 58 and above in tribal district of Himachal Pradesh.

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Thus, the research study reveals that there is significant relationship between the variables mentioned in the study: gender, age, occupation, income and qualification and the change occurred to due to television exposure.

Gender as a variable plays a significant role in the television viewing habits of the tribal communities. In preferences of TV in terms of access of information, education & entertainment that 65% of male and 35% of the women watch television. While preferences in terms of preference it is concluded that gender as a variable also having significant relationships in terms of access of information, education & entertainment.

**On the response of hours devoted to watching television** the it is being reflected that occupation and time spent on watching television has a significant relationship between occupation and employment of the respondent. Rest all other variables like; age, gender, income and education are not having significant relationship with the hours spent on to watch TV as medium of information, education and entertainment.

Respondents on the television news channels do you prefer to watch normally, on news **channels ABP**, it is concluded that out of all the variables: education, income, occupation, gender and age not having a significant relationship with ABP news channel, while primary analysis shows that the percentage of those who watch the channel to some extent is 35.1% and those who do not watch ABP news channel is negligible which is 2.1%.

It is concluded that **Aaj Tak** news channel having insignificant relationship with the variables; age, gender, education, occupation, gender, age having no significant relationship with the television viewing. Which explains that as far dependence on public broadcaster is concerned though it's not non-existent but insignificant in the valley; people have DTH television broadcasting accessible.

When respondents were asked about their preference for Doordarshan as a source of information, education, and entertainment, it was found that there is no strong correlation between Doordarshan and these categories. The distribution of preference is as follows: 27.2% of respondents chose Doordarshan to a large extent, 24.9% to some extent, and 3.1% did not watch the channel at all. This suggests that while Doordarshan has a presence, its role as a primary choice for information, education, and entertainment is relatively limited.

In response to the choice and preference of TV Today's as news channel is concerned the data



shows that there is no insignificant relationship between the viewer in terms of choice and the preference of the channel. Those who watch TV Today News channel to the scale of large extent is 17.7% and those who watch and those who do not watch the channel at all the percentage are 8%.which is fairly low.

It is concluded that Himachal News channel having insignificant relationship with the variables; age, gender, education, occupation, gender, age having no significant relationship with the television viewing. The percentage of choice in terms of preference in the scale; to large extent 24.9% and those who do not watch the channel at all the percentage is lowest 3.1%.

Income is a factor which is establishing a strong relationship with programmes tribal community prefers most to watch on television in the category of entertainment, news and current affairs, agricultural, religious and soap-operas/serials, it is concluded that income of the respondents is having strong relationship with the programmes of their preference.

When being asked about the preferences regarding the entertainment programmes, the study shows that P value with .30 with the 16 df and .33 with the 20 df (0.05) significance value shows that there is strong relationship between entertainment and education and occupation.

Analysis shows preferences in the agricultural related programmes the analysis shows that there is a strong relationship with the education and watching agricultural programmes to be well informed and aware about agricultural knowledge.

While being asked on the programmes you prefer to watch it is concluded that the factor income is having significant relationship with the watching of TV serial/daily soap operas.

Rest all other factors are having insignificant relationships with income level of a respondent.

When being asked, political discussion programmes you are interested in while watching television, the respondents have significant relationship with the education and occupation. This statement explains that education and income are directly corresponding to watch political programmes and helps to choose and decide the political discussion programme they would like to choose. This also concludes that education and income are deciding factor for the selection and choice of the programme they would like to watch to as a television viewing habits of the tribal community.

Political discussion programmes 'Hunkar', while being asked on the mentioned programmes respondents are asked and its sis concluded that watching this specific discussion programmes is having strong relationship with the education factor. Education and its relationship with political discussion programme shows that education is directly contribute to the awareness level of respondents due to this effect tribal community.

Respondents prefer to watch political discussions programmes 'Shankhnaad', while being asked that they are political discussion programmes respondents are interested in or they watch. It is concluded that education and income are two factors which are having significant relationship with watching of political discussions programmes like 'Hunkar',

Other three political discussion programmes; Kurukhshetra, Master Stroke and Ghnati Bajao whole being asked on the responses whether they watch these political discussion programmes they prefer to watch and the analysis in context to these political programmes shows that there is strong relationship exists between television watching and education and income level of the tribal community. Analysis shows that in most of the factors versus political discussion programme viewing education and income plays most significant role to shape political awareness. While one who is educated can understand the tone and message of the content and the respondent would like to spend money to subscribe to these channels or programmes either he or she is interested to watch and understands the content and its value to add into some kind of awareness.

When being asked the purpose of watching television for the purpose of entertainment, information, passing time, education and persuasion respectively; it is being analyzed that the watching habit of the respondents entirely depends on the factors like; income, age and occupation, gender and age, occupation and income does matter or having significant relationship with the television viewing habits of the tribal community.

Meanwhile respondents answered that no factor is directly corresponding to the belief that television viewing is related with education of tribal community. Which means that there is no significant relationship between education and television viewing? Yet, analysis reveals that there is a strong and significant relationship with following factors; entertainment with income, information with age and occupation, passing time is with gender and age and persuasion is corresponding with occupation.

While being asked on the question of "effect on individual factors by watching television respondents on seeking knowledge after watching television it being analyzed that gender and education are having a significant relationship with knowledge.

On attitude change it is being revealed that income and attitude change are having significant relationship with persuasion.

When being analyzed on the opinion change after watching television it is concluded that television viewing habits of the tribal community doesn't have relation with opinion change after exposure to television. This statement states that there is no significant relationship between opinion and change in individual factor after watching television.

In context to motivation after watching television, age is having strong and significant relationship with getting motivation after watching television and education and occupation are moderately significant to get motivation and television viewing habits of the tribal community.

While being asked on relationship between learning and television viewing it is being analyzed that age, occupation and income of the respondent is corresponding with learning from watching television. It shows that there is moderately strong relationship of learning after television viewing and mentioned factors.

### **To what extent watching television affects your customs and traditions**

When being asked about worshipping methods affects your customs and traditions and whether exposure of television affects your customs and traditions? It is being analyzed that age and education are factors about which people have responded that it affects customs and traditions. During marriages lavish life-style, costly marriages, exchange of costly gifts, much fancy and fair have to day become an integral part of the customs and traditions. And age and education are significant variables which have effect on the customs and traditions of tribal, while, age is highly significant and education is moderately affecting variable in the study.

**Satish Lopa, Poet and Writer** believes that, “Television has impacted our culture particularly, marriage customs, i.e. earlier during the marriage ceremony, there was no culture of putting vermilion paste on the forehead of women as a typical Hindu marriage ritual but nowadays due to the so-called soap operas/serials, yes television left a misleading impact on our tribal culture in general but as the impact on birth and death rituals are not that much changed and affected by television”.

Rituals related to birth, when being asked on the changes occurred in the rituals to birth and death it is being analyzed that occupation is highly significant in changes pertaining to rituals related to birth and death. While all other factors; education, income, gender and age are non-significant.

**Ajay, Blogger and Poet, and District Education Officer, Suresh,** observing that, “birth related customs are intact but death ritual have undergone abrupt change and all it is happening because of the popular culture is being beamed from television and television has become the instrument of serving majoritarian culture”.

On the question of customs related to marriage are affected by television exposure, it is being concluded that education is the only one factor which is having significant relationship with education and customs related marriage are affected by television viewing.

**As per expert Mr. Tobadan Poet, Shamsheer Singh, Theatre Activist and Art, Culture and Yoga Practitioner, Sharu Baws,** believes that impact of the television in the marriage ceremonies can not be rules out but intercultural and cross-cultural interaction is key to changes in

marriage customs, tribal society is adopting the culture of the 'Sanatan'.

When being asked on the effect of television on annual fair and festivals, it is analyzed that education is having significant relationship with the change witnessed in the fairs and festivities.

**Sunita Katoch, Lecturer of Computer Science, Poet, and Social Activist**, who has been interacting to tribal community, since decades, summarizes her experience and observation related to change in festivities, "things also used to take different forms and shapes in terms of change which happens gradually over a long period. Major fairs are celebrated but few fairs which were the roots of our tribal culture are no more being celebrated in today's digital and net savvy era".

On the questions of traditions related to agricultural practices and harvesting, respondents have expressed that occupation has a significant relationship with the change occurred in the agricultural practices.

**Ajay, Blogger and Poet, Suresh, Education Officer and Sunita Katoch, Lecturer and Social Activist**, believe that due to new experiments in the field of agriculture, hybridization and latest technology, tribal people are able to grow and earn from cash crops like; peas, brokely, cauli flower , buckwheat flower and decoration plants. This development is due to Krishi Darshan on television programme and Radio programmes like: Yuv Vani have created awareness about agricultural practices and harvesting in the Lahaul and Spiti.

When asked that whether television exposure affected your belief on beliefs and superstitions, it is being concluded from the analysis that all the variables have some impact on the belief system but none of the factors like; education, gender, income, age and occupation are actually playing a significant role particularly.

When being asked on the belief in the caste system and change occurred due to television exposure, respondents have expressed that age and education are factors which have actually having very significant relationship and changes have taken place due to television exposure. It is being concluded that age and education are having significant relationship with change occurred in the belief in the caste system.

While being asked on the question of beliefs related to religious affiliations, it is analyzed that age and belief related to religious affiliations are related to each other, age is having significant relationship with the religious affiliations.

When asked on the adoption of new belief in custom & traditions, it is concluded that occupation

and adoptions of new customs and traditions are having significant relationship with each other. This means that occupation of a respondent is corresponding with adoptions of new beliefs in the tribal society.

**In general, effect of media on your culture and traditions**

In response to this question, it is analyzed that occupation is the significant variable which left moderate number of media on the culture and tradition of the tribal society.

**The factors of customs and traditions which are influenced by watching TV**

When asked about **personality** as factor influenced by customs and traditions, it is analyzed that age, education and occupation are the factors which are influencing the personality of the respondents. While age and education are moderately influencing personality, yet, occupation is highly influential factor. It is concluded that age, education and occupation are having significant relationship with the influence on the personality of respondents.

When asked about **language** as factor influenced by customs and traditions, it is analyzed that age, education and occupation are the factors which are influencing the language of the respondents. While age and education are moderately influencing personality, yet, occupation and education are highly influential factor. It is concluded that age, education and occupation are having significant relationship with the influence on the personality of respondents

When asked about **dress** as factor influenced by customs and traditions, it is analyzed that education and occupation both factors are influencing the dress of the respondents. While education is highly influential factor in the change in dress, yet, occupation is moderately affecting dress as a factor. It is concluded that age, education and occupation are having significant relationship with the influence on the dress of respondents

When asked about **food habits** as factor influenced by customs and traditions, it is analyzed that occupation as a factor influencing the food habits of the respondents. It is concluded that occupation is influencing the food habits of the tribal community and having significant relationship with the food habits of respondents.

**Tobdan, poet and retired RBI and CAPART Official,** spoke on the change occurring in lifestyle; food, fashion, and clothing is not just happening due to exposure to television but also due to interface with outside world. As far as food habits are concerned I see more than 90 percent change has occurred, old cousin accepted ‘**Sattu**’ and a local brew called ‘**Chhang**’ is still in use by tribal people at large. But English wine and Beer is used in a large quantity during marriage ceremonies.

When asked about **value and norms** as factors are influencing by customs and traditions, it is analyzed that age, education and income are the factors are influencing the food habits of the

respondents. It is concluded that age, education and occupation are influencing the values and norms of the tribal community and having moderately significant relationship with the values and norms of respondents.

**Suresh, is working as District Education Officer** and he has commendable experience of meeting and interacting with the local populace explains, how cultural values and norms are being influenced by television exposure, “television impacted tribal culture replacing with the popular or majoritarian culture, which is particularity served by television and culture of the revenue driven markets being pushed through the tribal hinterlands and interiors of the typical tribal region”. Most affected things by the invasion of television are tribal customs and traditions”.

When asked about **festival** as factor influenced by customs and traditions, it is analyzed that no factors as such are influencing the festivals or festive activities of the respondents. While age and education are moderately influencing personality, yet, occupation is highly influential factor. It is concluded that no factor is significant and there is no significant relationship with the festivities of respondents of tribal community.

**Sunita Katoch, lecture and Social Activist,** festivities have not been affected that much due to the exposure of television but few festivals; Saja (local name ”Utna, Yore, Orse are not being celebrated in all the villages but all the annual fairs and festivals are intact”.

When asked about **housing and construction** as factor influenced by customs and traditions, it is analyzed that age is influencing the housing and construction of the respondents. While age is the only variable, which is influencing the housing and construction activity? It is concluded that age is having relationship with the housing and construction in the tribal community.

**Satish Lopa, poet and Social Activist,** when being asked on the changes in housing and construction due to television viewing, he said that, “decades back cultural values and norms were not been seen changing so fast but television impacted the housing construction, culture and thinking process of the tribal people but this would be wrong to say that television is the getaway of every change”.

When asked about **agricultural practices** as factors are influencing by customs and traditions, it is analyzed that no the factors are influencing the agricultural practices of the respondents. It is concluded that out the entire variable no particular variable is having significant relationship with the agricultural practices of the tribal community.a

When asked about **environmental issues** as factor influenced by customs and traditions, it is analyzed that occupation and income factors as such are influencing the **environmental issues** of the respondents. It is concluded that occupation and income are factors having significant relationship with the environmental issues of tribal community.

### **Time lapsed in accepting the change by watching television**

When being asked about the time lapsed accepting the change that occurred in the due course of time. It is concluded that no variables as such is having significant relationship with span of time took to accept the change occurred by television. Interview of the twelve respondents have selected cutting across the various cross-sections of the tribal society. Blogger and Poet Ajay, Theater Activist, Shamsheer Singh, Poet and Social Activist Satish Lopa, Lacturere Computer Science, Poet and Social Activist, Sunita Katoch, Art, Culture and Yoga Practitioner Sheru Bawa, Cultutal Activist Tobdan were being interviewed to understand that how far tribal district being impacted by television and how television has left a marked change since its inception in the tribal region.

In-depth, Interviews have been taken on the questions of the duration of watching television, the impact of television on tribal customs and traditions, tribal district before or after the inception of television, social, political, and economic impacts of television viewing habits, and questions being also asked on the changing lifestyle, food habits and impact of the television on agriculture practices and overall modernization happened due to the television exposure. While being asked about the duration of watching television it is found that in Lahaul and Spiti district average hours spent on television viewing is 3 hours a day.

During the interview, it was found that out of eight experts, only one respondent said that earlier he used to watch television now he stopped watching television, as he is a blogger and shifted towards social media.

Whereas most of the respondents, generally, watch new, entertainment programs, including films, songs, serials/soap operas, and religious programs. People in the region believe that marriage ceremonies are the most impacted by the television in terms of new imported ceremonial or customary rituals from the cities and towns of India, such as Karwa Chauth, use of Sindhurs, Mangla Sutra are transmitted by television as a vehicle of intercultural communication. As per respondents, there is not much change seen in the birth rituals, but death rituals have undergone a drastic change. People are no longer interacting anymore, life turned out to be very busy, and social interaction and social space have shrunk as compared to decades before.

As far as political awareness is concerned, people are now openly supporting party candidates without any hesitation. People are now more selective about candidates and respondents have expressed that due to television they can get news and working of the candidates, and weakness and strengths of the political leaders.

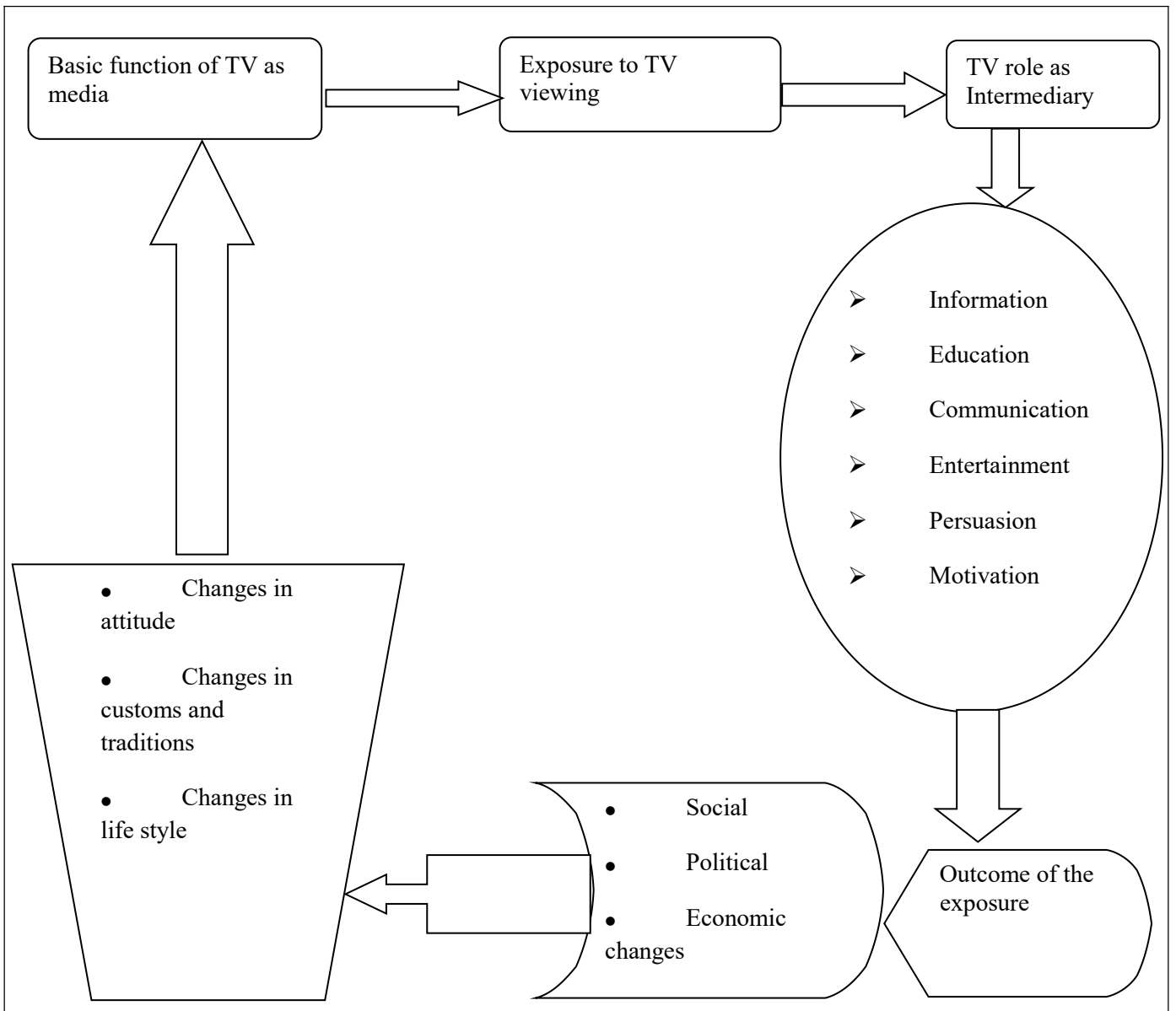
Few of the respondents believe that of course television is the modernizing agent but all the change which is been seen in the tribal region is not the outcome of the television exposure.

People to people to contact, intercultural marriages, due to growing literacy, women empowerment, job opportunities, and moving to the metros for better opportunity is one of the reasons out of many. Meanwhile, very few respondents expressed the view that television has violated the aboriginal culture and heritage of Lahula and Spiti. Few others found television a source of nationalization, and democratization, which infused the national integration and the consciousness among Indians, that India is one from Kashmir to Kanya Kumari. Ever-changing and modernizing culture, a show of and display of resourcefulness, lavish marriages, people dancing to western music with a DJ system and much fancy and fan-fare, serving English Wine and Beer in the tribal marriage ceremony is the best example of popular culture promoted by television and tribal society gradually accepting this culture is somehow indicates that how television grips the subconscious mind. Impact of the television is also felt deeply in the acculturation process process which is happening due to continuing process of cultural glocalization also known as cultural assimilation, which is happening through television.



**Flow chart of the impact of Television and modernizing Effects**

**Figure No. 4.23**



**Television viewing habits: Role of television in increasing awareness among tribes on social, political and economic issues**

## **Suggestions:**

After going through the analysis of the present study and on the grounds of the recent development in the forms of outcomes/findings, the following suggestions are made to the academicians, media, and researchers of the Social Sciences, administrators, and policymakers for the tribal development plan.

Television in particular, which is understood as miraculous mediums need to exploit its full potential yet, to impart value based education, entertainment, and overall personality development for the healthy development of its citizens in all spheres of life.

- All the channels are running into the rate race of showcasing, licentious, titillating or obscene content, violent and gory scenes of murder, violence is being shown to earn profits and to be at the top in terms of TRP. Such wrong business model needs to be reviewed.
- New business model based on direct subscription and digital media is currently a big threat to government and private channels who cook sensational and yellow journalism practices need to curb.
- People need to pay subscription based digital media to seek gratification for better quality content for healthy entertainment and which is not imposed upon people but it should be free and democratic choice of the people.
- Schools should be having smart television and knowledge of social, political and economic awareness related classes should be fixed.

Apart from Community Radio, there should be Community Television Clubs should be established to address the needs of community.

- The researcher has certain recommendations for the governments. NGO (Non-Government Organizations), mass-media Institutions, researchers in Social-Sciences, film directors, advertisers, PR agencies, those who prepare and produce content for television viewers.
- Recommendations are also framed for the content creators, that they should frame the clear guidelines for the programmes for the tribal regions of the country, depending upon their, cultural ethos.
- Programmes should be prepared and produce to cater the needs of tribal community.

Government should regulate the broadcasters to produce quality content for the rural and tribal areas of the country. These programmes should be specifically targeted to the tribal viewers.

- Information related disaster management, information related to jobs and employment,

programmes related to formal and informal education.

- All government and private channels need to work assiduously on rural reporting and rural coverage to add to better quality of life.
- More time slot should be given to development reporting and tribal viewers need to be given the knowledge and education of welfare schemes, government subsidies, and start-up programmes.
- Need to cater to more apt applications related to government welfare programmes and development programmes.
- Media-organization and government agencies should work for better and modern education system for tribal areas of the country.
- Through free to AIR dish government should reach out to the remotest areas of the country.
- Government in coordination with regulators fix certain time slot for the private TV channels and push them to show tribal-and rural programmes mandatory.
- Government and private news channels need to telecast –specific programmes related to social, political and economic awareness.
- Keeping the directive principles of the constitution and overall growth of the people, television channels owners and producers should prepare the content and programmes, which helps and enable people to develop scientific temper among viewers. This will help the people to shed old beliefs, superstitions, dogmas and rigidity.
- Community Radio at district level, block level and village level should be established for the better connectivity and to bridge the gap between government and tribal people, to familiar the tribal population with the policies and programmes of the government for the better awareness on social, political and economic fronts should be given prominence while policy framing. Community-Radio can be used not only to raise the voice of the local populace but also to give them space and representation to the local community in governance and establish connect with the government and Non-Governmental Organization for development.
- Moreover, Community radio can play significant role even during natural calamities to disseminate the vital information, early warning and whether related forecast.

In a way Governments need to install or establish Community Radio Stations in tribal areas to ensure better dissemination of information, education and effective communication and persuasion to enhance greater and democratic participation of the tribal community in trajectory of growth and development.

**Suggestions for further studies**

- Empirical study based on the impact of television is recommended for further studies.
- Further any Ethnographic study on the tribal community and the impact of television media or media in general/Social media will be recommended for future scholastic ventures.
- Any potential research on Social and digital media and impact analysis will be suggested for further studies.
- Government, administrators and policy makers, along with the tribal groups need to sit together prepare an action plan so that rich tribal culture could not
- State and central government need to development a calender of events and policies to the growth and development in the year to preserve rich cultural heritage of the rare tribal folk lore, songs and folk dances of the region.
- Research activities should be carried out for preservation of tribal heritage and culture must be expedited and government should allocate more budgets.
- It is the social responsibility of the tribal community and the youth that need to ingrain the importance of their culture,language/dialect, traditions, social norms.

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## **Supplementary**

### **Title: Impact of Television in Tribal Areas: A Survey of tribal people**

Dear Respondent,

I am Mr. Hira Lal, and research scholar in the Department of Journalism Mass Communication at Lovely Professional University, Phagwara, and Punjab. As a part of my academic work in research I am conducting a study to understand the impact of television on the social and cultural life of people of Lahaul and Spiti valley. The title of my work is 'Impact of Television in Tribal Areas: A Survey of Lahaul and Spiti'. I request you to kindly spend some time from your busy schedule and answer the questions given below. I assure you that the response given by you will be strictly used for academic and research purpose only. Your response will be kept strictly confidential. I am looking forward for your kind cooperation in my academic endeavor.

Regards

Mr. Hira Lal

Assistant Professor

Department of Journalism and Mass Communication

Lovely Professional University

Phagwara, Punjab.

**Objectives of the study**

Sr. No.	Objectives
1	To study television viewing among tribal communities.
2	To understand the role of television in increasing awareness among tribes on social, political and economic issues.
3	To examine the influence of television on the customs and traditions of tribals
4	To find out the impact of television in changing the lifestyle of the tribal community.

**PART – A**

Age (in years)	Response
18-27	1
28-37	2
38-47	3
48-57	4
58 and above	5

Gender	Response
Male	1
Female	2
Transgender	3

## PART – B

## Objective

**1. Preference of TV in terms of access of information, education & entertainment**

Media	To a large extent	To some extent	Neutral	Not at all
TV	<b>1</b>	<b>2</b>	3	<b>4</b>

(Rank in order – 1 most

– 4 least)

**2. How many hours do you spend watching TV?**

Factor	1 hour	2 hours	3 hours	4 hours	More than 4 hours
Time spent on watching					

**(Rank in order – 1 Most-4 least)****3. The television news channels do you prefer to watch normally**

TV News channels	To a large extent	To some extent	Neutral	Not at all
ABP				
Aaj Tak				
Door Darshan				
India Today				
Himachal News				

#### 4. Programmes you prefer most to watch on television

(Give your most preferred programme (1 most 5 least– rank from most to least)

Programme	Rank
Entertainment programmes	
News and Current affairs programs	
Agricultural related programmes	
Religious programmes	
Soap-operas/Serials	

Rank in order – 1 most – 5 least)

(Rank in order – 1 most

– 4 least)

#### 5. Political discussion programmes you are interested in while watching television

Sr. No.	TV Programmes	To a large extent	To some extent	Neutral	Not at all
1	Mahabharat				
2	Hunkar				
3	Shankhnand				
4	Kurukshetra				
5	Master Stroke				
6	Ghanti Bajao				

(Rank in order – 1 most

– 5 least)

### 6. Purpose of watching television

	Factor	To a large extent	To some extent	Neutral	Not at all
1	Entertainment				
2	Information				
3	Passing Time				
4	Education				
5	Persuasion				

(Rank in order – 1 most

– 4 least)

### 7. Effect on individual factors by watching television

	Effect	To a large extent	To some extent	Neutral	Not at all
	Knowledge				
	Attitude				
	Opinion				
	Motivation				
	Learning				

Response of the following

(Rank in order – 1 most

– 4 least)



## 8. Impact of watching television

<b>Awareness</b>	To a large extent	To some extent	Neutral	Not at all
Social awareness				
Political awareness				
Economic awareness				
Awareness in general				

(Rank in order – 1 most

– 4 least)

### 9.1 Social changes after watching television channels

Change occurred due to exposure to television viewing	To a large extent	To some extent	Neutral	Not at all
Social Change				
Better awareness about products & brands				
Better exposure in terms of education and career prospects				
Better understanding of awareness of culture & religion				

Ability to understand and questioning of customs & traditions practiced				
Practicing of newer rituals which are more relevant currently				
<b>Political Change</b>	To a large extent	To some extent	Neutral	Not at all
Change occurred due to exposure to television viewing				
Awareness about political scenario in the country				
Understanding related to the accountability of the political parties				
Better understanding of the value of vote				
Understanding changes in the electoral reforms				
<b>Economic Change</b>				
<b>Change occurred due to exposure to television viewing</b>	<b>To a large extent</b>	<b>To some extent</b>	<b>Neutral</b>	<b>Not at all</b>
Increase in living expenditure				
Desire for consumption of luxury items				

Increased expenditure in conducting & organizing religious, ceremonial & traditional events.				
Changes in life style				
Change in scientific outlook				

(Rank in order – 1 most

– 4 least)

**Q. 10. To what extent watching television affects your customs and traditions**

Customs/traditions	To a large extent	To some extent	Neutral	Not at all
Worshipping methods & patterns				
Rituals related to birth				
Customs related to marriage				
Annual fairs & festivals				
Rituals related to death				
Traditions related to agricultural practices & harvesting				
Beliefs & superstitions				
Belief in the caste system				
Beliefs related to religious affiliations				
Adoption of new belief in custom & traditions				

(Rank in order – 1 most

– 4 least)

**11. In general, effect of media on your culture and traditions**

<b>Media</b>	<b>Yes, to a large extent 1</b>	<b>Yes, to some extent 2</b>	<b>Neutral 3</b>	<b>Not at all 4</b>
Effect				

(Rank in order – 1 most

– 4 least)

**12. The factors of customs and tradition which are influenced by watching television**

<b>TV channels</b>	<b>Yes, to a large extent 1</b>	<b>Yes, to some extent 2</b>	<b>Neutral 3</b>	<b>Not to some extent 3</b>	<b>Not at all 4</b>
1. Personality					
2. Language					
3. Dress					
4. Food habits					
5. Values and norms					
6. Beliefs and faiths					
7. Festivals					
8. Housing & construction					
9. Agricultural practices					
10. Environmental issues					

(Rank in order – 1 most

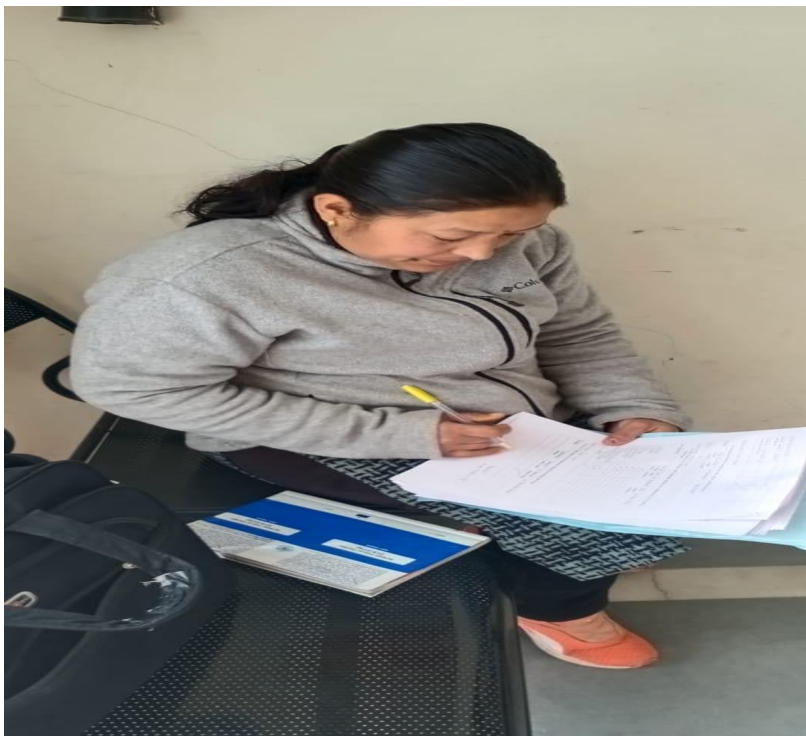
– 4 least)

**Q. No.13. Time lapsed in accepting the change by watching television.**

<b>Change</b>	<b>Immediate change</b>	<b>Delayed to some extent</b>	<b>Delayed to large extent</b>	<b>Never/No change</b>

**APPENDICE 2**

**Photographs of the respondents during survey**













**Respondents in a informal conversation during the survey during the survey**

## APENDICE 3

### LIST OF PUBLICATIONS

**Research paper on “Television viewing habits: Role of television in increasing awareness among tribes on social, political and economic issues”.**

Journal for Re Attach Therapy and Developmental Diversities  
eISSN: 2589-7799  
2023 July; 6 (8s): 45-61

#### **A Study of Changes in Socio-Political, Psychological and Cultural Aspects of Tribal towards Acceptance of Modernization Methods and Tools**

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Received: 02-May-2023

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Accepted: 03-July-2023

#### **Abstract**

The emergence of digital and social media platforms and latest technologies and tools have transformed the media landscape and media consumption patterns but television still holds sway among the media consumers. The invention of advanced technologies including DTH and digital enabled services helped the television to surpass typical geographic boundaries but still the receptivity of content of television among the viewers varies significantly. The television is not only omnipresent medium but an agent of modernization. However, the discourse of modernization disseminated by television, in terms of psychic mobility in all spheres of life of public come with some cognitive dissonance as discussed by several media scholars. The present paper intends to explore the impact of television and television viewing of the tribal community of Lahaul and Spiti of Himachal Pradesh. The study also explores the changes brought by television in terms of a modernizing agent among tribals, bring changes in socio-political, psychological and cultural aspects. A questionnaire was administered among the sample population, selected by using the purposive sampling technique of data collection from the villages of Lahaul and Spiti. The analysis of the gathered data is done by using Chi-square and cross tabulation analysis techniques.

**Key Words:** Television, Tribals, Viewing habits, Medium, Modernization

#### **Introduction**

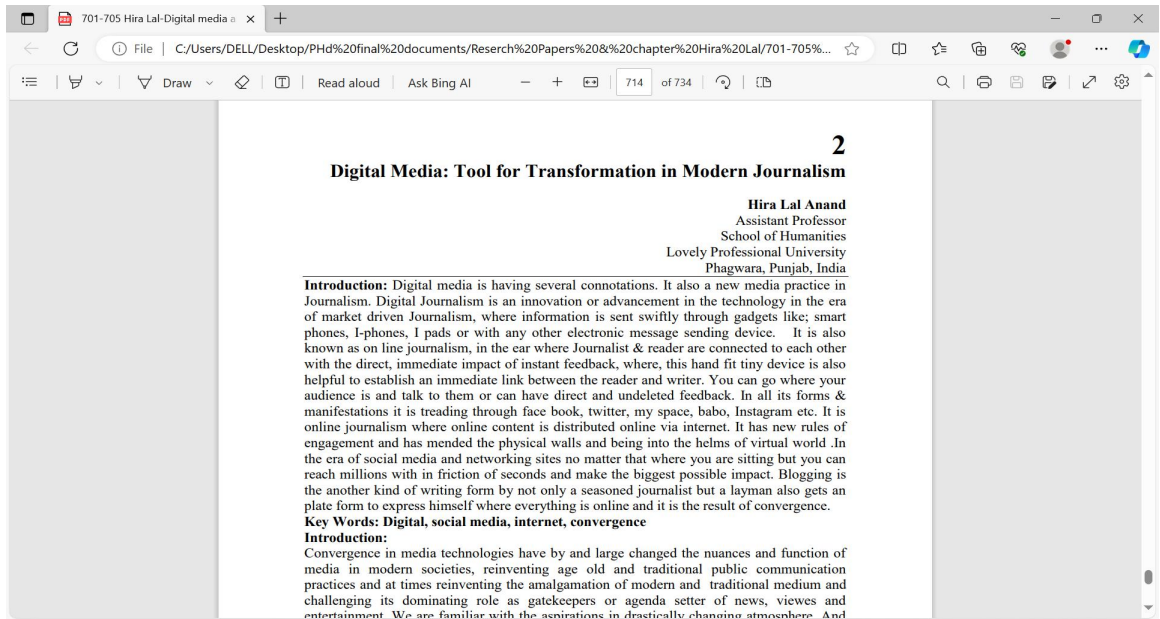
Lahaul and Spiti is a tribal district comprised of several small villages and is amongst the remotest and most inaccessible areas in the state of Himachal Pradesh. As per the Government reports, the district is considered virtually cut-off geographically from capital and rest of the world during the winter season for more than 6 months. This cut-off stalled most of regular activities like agriculture, animal husbandry, Primary Health Care Centres, communication systems, road transportation etc. Due to inaccessible nature, the communication modes remained limited with newspapers not reaching to the valley during the winters. Even during the summers, the newspapers used to reach by bus after twelve hours or within 24 hours. Reading of English dailies magazines was either a distant dream or luxury. Radio was the only source of information, education and entertainment for farmers, youths or home makers. The television in Lahaul & Spiti began in the early 1990's under the schemes of pilot project known as CAT (Community Antenna Television Viewing) under this Dish Antennas were given to respective Gram Panchayats. Within few years its reach increased manifold and became an important medium of information dissemination among the hilly population and it also started impacting the habits, socio, political, culture of the tribal population. Morgan (1990) argues that television is the only medium which transmits these messages powerfully; such programmes are serving the viewers in many ways. Television is a most impactful medium of modern times and plays pivotal role in the making of a social reality. Apart from being a medium of communication, television leaves a lasting impact on the lives of people. BSS Rao (1992) stated that among all the mass media, television is the only device which has left deep impact on the lives of the people. The impact could be in shaping the public perception or making of public opinion on the issues of social and political importance, the Television has a great potential to reach out to the public and can immensely transform people to take new strides and accept new challenges in the sphere of life. Television plays a significant role, it helps inform, entertain, educate and promote ideas, inculcates values, shapes perception, cultivates attitude towards issues and challenges as per the temperament of its own. After the emergence of

45

<https://jrtdd.com>

**Book Chapter: Digital Media: Tool for Transformation appeared in Modern Journalism appeared in the “Contemporary issues in Social Sciences-Volume-1**

1.



**Certificate of participation in International Conference on Equality, diversity and inclusivity: issues and concerns organized on 25<sup>th</sup> of September, 2012.**




# CERTIFICATE

## OF PARTICIPATION

This is to certify that

**Hira Lal**

has participated in the International Lecture titled "**Research Problem Identification & Literature Review**" organized by Department of Research & Publications, A2Z EduLearningHub LLP on 15-05-2023.



Director  
A2Z EduLearningHub LLP, India



[www.edulearninghub.com](http://www.edulearninghub.com)

Venue: Online  
GFRT546Z115

# CERTIFICATE OF PARTICIPATION

This is to certify that

**Hira Lal**

has participated in the International Lecture titled "**Standard Styles and Methods in Research Article Writing**" organized by Department of Research & Publications, A2Z EduLearningHub LLP on 5th June 2023.



Director  
A2Z EduLearningHub LLP, India



[www.edulearninghub.com](http://www.edulearninghub.com)

Venue: Online  
DER236DD113

Attended the webinar on Emerging Dynamics in Middle East and India's option conducted by the Department of Political Science, School of Humanities, 3July, 2021

## LOVELY PROFESSIONAL UNIVERSITY



### Certificate of Participation

awarded to



**Hira Lal**

for attending the *webinar on Emerging Dynamics in the Middle East and India's Options* conducted by the Department of Political Science, School of Humanities, Lovely Professional University

Date: July 3, 2021

*Vinod CV*

Dr. Vinod CV  
Organizing Secretary  
School of Humanities

*Pavitar Parkash Singh*

Prof.(Dr.) Pavitar Parkash Singh  
Convener, Associate Dean & HOS  
School of Humanities

*Kirandeep Singh*

Prof.(Dr.) Kirandeep Singh  
Co-convener & Head of Department  
School of Humanities

Authenticity of documents can be verified at <https://givenycertificate.com/verify/FP49-JE4B-3JVH-A364>

Certificate of Participation “Dare to Innovate: Students Research and Innovation Competition”, organized by Student Project Cell-Student Welfare Wing on 22-01-2022.

## DIVISION OF STUDENT WELFARE

[Under the Aegis of Lovely Professional University, Jalandhar-Delhi G.T. Road, Phagwara (Punjab)]

Certificate No. 211885

### Certificate of Participation

This is to certify that Mr./Ms. Hira Lal S/O./D./C./W/O Mr. Prem Lal  
student of School of Journalism, Films and Creative Arts (SJFP)  
Registration No. 41700231 pursuing Ph.D. (Journalism and Mass Communication) (Part Time)  
participated in the Dare to Innovate: Student Research and Innovation Competition  
held from 22-01-2022 to 05-02-2022 organized by Student Research and Project Cell-Student Welfare (Wing)  
Lovely Professional University (Punjab).

Date of Issue: 02-09-2022  
Place of Issue: Phagwara (India)

*[Signature]*  
Prepared by  
(Administrative Office-Records)

*[Signature]*  
Organizing Secretary

*[Signature]*  
Head of School

**Certificate of Participation in E-Workshop organized by Baba Masthanath University  
on Novel Approaches in Research Methodology from (11-17<sup>th</sup> May, 2020).**



**Certificate of participation in the in the 5day workshop on Digital Media Analytics organized by the Human Resource Development Centre, Lovely Professional University from 9-13 January, 2023.**







THIS CERTIFIES THAT  
**Hira Lal**

has completed the Reuters Training Course:  
Introduction to Digital Journalism

