

## INDIGENOUS AND EXOGENOUS CHANNELS OF COMMUNICATION IN A TRIBAL VILLAGE

Mayanka Namdeo<sup>1</sup> & O.P. Mishra<sup>2</sup>

### ABSTRACT

The progress in development process partly depends on the communication inputs and effective communication cannot be made in a cultural vacuum. Therefore, the study was designed to explore the Indigenous and modern channels of Communication in a Tribal village of Jagdalpur block of Bastar district of Chhattisgarh. The present study brings out some of the valuable findings related to indigenous communication channels along with exogenous communication channels (modern media of communication & organized bureaucratic setup) being used in a tribal village of Chhattisgarh. The findings can be very well utilized by the policy makers and development workers for bringing desirable development in the tribal area.

**Key words :** Indigenous Communication Channels, Exogenous Communication Channels, Tribal Area.

### INTRODUCTION :

Indigenous Communication System has been defined as “a communication system embedded in the culture which existed before the arrival of mass media, and still exists in many parts of the world with a certain degree of continuity, despite changes, as a vital mode of communication” (Wang and Dissanayake, 1982). Folk media may constitute a part of the indigenous communication system but there are also other communication media and channels which serve similar function and are frequently discussed in the same context like meeting places such as the community tea house and the market place; cultural events such as festival; informal organization and institution such as water sharing system and mothers clubs. Indigenous communication can take many forms such as folk media, indigenous organization and social gatherings, deliberate instruction, record and unstructured channels (Mundy and Compton, 1991). Indigenous traditional folk media serve various social needs of the community. They are direct, face to face and linked with emotion and value of people, thus they are quite powerful in raising consciousness of people (Kumar and Hansra, 2000).

For the present study Indigenous Communication channel has been conceptualized as a communication channel which includes folk media such as puppet show, folk drama, story telling; interpersonal communication channels such as village meeting places, village gossip groups, cultural events (e.g. Festivals and fair), village haat, tea shop, akhare; indigenous organization such as keertan mandali, ramleela mandali existing in the village for disseminating information. In today's world Indigenous communication channels alone can not serve the purpose of development communication when modern media of communication and formal organized bureaucratic setup has percolated so deeply in the society. Keeping this background in mind the present study aimed at

studying indigenous communication channels along with exogenous communication channels (modern media of communication & organized bureaucratic setup) in a tribal village of Chhattisgarh.

### METHODOLOGY :

Kumhrawand village of Jagdalpur Block in the Bastar District of Chhattisgarh state was purposively selected for the study. The entire 76 families living in village were contacted for the data collection. Indigenous communication channels were selected as the subject for the study. Extent of utilization of various information sources was studied in terms of always, sometimes and never and these categories were assigned 2, 1 and 0 weightage respectively. On the basis of responses received from the respondent weighted mean score was calculated.

The pattern of accessing information through various sources was studied in terms of very easy, easy, neither easy nor difficult, difficult and very difficult to access by the villagers. These categories were assigned five, four, three two and one weightage respectively. On the basis of responses of the respondent weighted mean score was calculated.

In order to know the source credibility pattern operating in the village respondents were asked to express their three choices in order of preference for most credible source of information in the village. First, second and third choices were assigned 3, 2, and 1 weightage respectively. On the basis of responses of the respondent weighted mean scores and ranks were calculated.

The comparative effectiveness of various channels of communication such as newspaper, interpersonal contact by Krishi Vigyan Kendra (KVK) workers and traditional channel of communication “*Munadi*” in disseminating message of local importance was also studied. The message related to organization of health camp at Kumhrawand was disseminated one day before organi-

zation of the health camp. One hundred seventy six (176) respondents were randomly contacted and asked about the channel by which they got information about health camp.

## RESULTS AND DISCUSSION :

**Indigenous channels of information dissemination in the village :** It is evident from data presented in table 1 that majority of the respondents (90.79 %) used family members for disseminating information related to vital events like birth, death and marriage in the village. It was followed by interpersonal contact (9.21%). Social functionaries like Pujari (Priest), maidservant, Kotwar (a person who disseminate information in the village by making munadi) and midwife were not used by the villagers for disseminating information on vital events. In case of disseminating information of other events in the village majority of respondent (52.63%) used interpersonal contact (meeting friends, neighbors and relative at well, workplace, social gathering) followed by family members (19.74%), children (14.47%), social functionaries (10.53%) and others (2.63%).

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

Source of Information	Vital event (birth, death and marriages) (N = 76)		Other event in village (N = 76)	
	Number	(%)	Number	(%)
Interpersonal contact	7	9.21	40	52.63
Family member	69	90.79	15	19.74
Children	-	-	11	14.47
Social functionaries (pujari, maidservant, kotwar and midwife)	-	-	8	10.53
Others (Distant relatives)	-	-	2	2.63

The finding of the study is not in line with the finding of the Sharma (1996), as she has reported that social functionaries were used by large number of respondents in disseminating information on vital events. However, in the present study 10.53 percent respondents used social functionaries for disseminating information related to other events in the village. The study brings out two important aspects of village life which are relevant in terms of information dissemination in the village.

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

**Extent of Utilization of Indigenous and exogenous information sources:** It is evident from table 2 that kotwar was most utilized source of information, followed by informal meeting, formal meetings, written communication and rally.

**Table 2. Extent of utilization of various sources (channels) of information**

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

**Source of accessing information:** The relative ease of respondents in getting information from different sources studied has been described in table 3. On the basis of weighted mean score it can be said that kotwar as a source of information got first rank in terms of easy accessibility of information. It is good to note that agricultural scientist received second rank followed by radio, doctor and television. Politician as a source of accessing information have been reported by villagers as very difficult followed by folk artists, govt. officers, newspaper and telephone.

**Table 3. Sources of accessing information and their priority ranking (N=76)**

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

The result presented in table 3. brings out two important aspects of sources of accessing information. First kotwar as a traditional source of information is very easily accessible to the villagers. Secondly agricultural scientists, doctor, radio, television as a modern source of

information are also easily accessible to the villagers for getting information. On the basis of these findings it can be suggested that a blend of indigenous and modern source of information should be used for dissemination of development messages in the village.

**Source credibility pattern :** The findings related to source credibility pattern have been presented in the table 4. This table reveals that kotwar was most credible source of information in the village. It was followed by agriculture scientist, television, village leader doctor, radio, School teacher, telephone, newspaper, local government officer and politician.

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

**Table 4. Source credibility pattern operating in tribal village**

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

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

**Comparative effectiveness of various channel of communication :** The comparative effectiveness of various channels of communication such as newspaper,

**Table 5. Comparative effectiveness of various channel of communication**

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

interpersonal contact by KVK worker and traditional method (*Munadi*) in disseminating messages was studied with the help of personal interview. The message related to organization of health camp at Kumhrawand village was disseminated one day before organization of the health camp. One hundred and seventy six villagers were randomly contacted and asked about the channel by which they got information about Health camp. Data generated through this method was used to know the comparative effectiveness of various channels of communication. Result presented in table 5 reveals that majority of the respondents (70.45%) received information through traditional channel *Munadi* followed by interpersonal contact by KVK worker (22.73%) and Newspaper (6.82%). This shows that traditional channel of communication is still very effective in disseminating messages of local importance in the tribal village. The finding is similar to the findings reported by Verghese and Bhandari (1977).

## CONCLUSION :

Exogenous communication channels (i.e. radio, television, agriculture scientist and doctor) have also been found credible and easily accessible besides indigenous communication channels like kotwar and village leader. This shows that if development messages are disseminated through aforesaid traditional and modern sources of information it (development message) will be used and adopted by the villagers. Therefore it is suggested that a blend of indigenous and modern source of information should be used for dissemination of development messages in the village.

## REFERSENCES

1. Kumar, B. and Hansara, B. S. (2000) *Extension Education for Human Resource Development*. Concept publishing company, New Delhi.
2. Mundy, P. and Compton, L. (1991) Indigenous Communication and Indigenous Knowledge. *Development communication Report*, 74(3):1-3.
3. Sharma, N. (1996) Channels of Health Communication in Rural India. *Interaction*. 14 (2): 108-119.
4. Verghese T. and Bhandari, S. V. (1977) Folk media as a channel of communication: A study of "munadi" in a rural area. *Journal of family welfare* 23 (4): 33-39.
5. Wang, G. and Dissanayake, W. (1982) The study of Indigenous Communication System in Development: phased out or phasing in. *Media Asia*, 7 (1): 3-9.

■ ■ ■ ■ ■