

Modernization of Bhil Tribe after access to Social Media: A Sociological Analysis (with reference to Sehore district to Madhya Pradesh)

Nidhi Dinker¹, Neha Malviya²

¹Research Scholar Central University of Punjab Bathinda, Punjab, 151401

²Research Scholar Dr. Hari Singh Gour University Sagar, Madhya Pradesh, 470003

Abstract: This sociological analysis looks at the significant impact social media has had on the modernization of the Indian indigenous Bhil tribe. A complex web of cultural, social, and economic changes is taking place as this historically marginalized group gains access to social media platforms. The research uses a multifaceted methodology to look into the ways that social media influences change in the Bhil community. The study explores the mechanisms of social media-enabled cultural exchange and social connectivity, illuminating how these platforms allow the Bhil tribe to interact with the outside world while also protecting and promoting their distinct cultural legacy. We investigate the formation of online communities, the sharing of ideas, and the reconfiguration of identity structures among the Bhil people using both qualitative and quantitative methodologies. The study also looks into how easier access to information affects healthcare, education, and employment prospects. It looks at how social media can be used to empower Bhil people by giving them access to information and resources that can help them become more mobile in society and lead better lives. The analysis also takes into account the risks and difficulties brought about by these changes, including the possibility of traditional practices eroding and the impact of outside forces on the values of the community. Critical analysis is given to ethical issues and the possibility of social inequality within the Bhil tribe, paying particular attention to how social media might exacerbate already-existing inequalities or act as a democratizing force. So the study considers the importance of the Bhil tribe in the global context of indigenous communities, provides insights into the broader implications of the tribe's modernization through social media, and suggests future research directions and policy interventions.

Keywords: Social Media, Modernization, Bhil tribe.

1. INTRODUCTION

Social media's introduction in the modern era has brought about a transformative wave that has connected disparate communities and dismantled

geographical barriers. In addition to revolutionizing communication, this phenomenon has been crucial to the socio-cultural advancement of historically marginalized groups. One such community going through significant transformation is the Bhil tribe, who live in Sehore district, Madhya Pradesh, India. The intersection of contemporary technology and social media with age-old customs offers intriguing ground for sociological research. The Bhil tribe has long been marginalized by society at large despite being well-known for their rich cultural legacy and distinctive way of life. But due to the general availability of social media, this aboriginal community is modernizing in ways that go beyond the surface levels of technology. By exploring the ways in which the digital revolution has impacted the cultural practices, social dynamics, and general well-being of the Bhil tribe in the Sehore district, this sociological analysis aims to disentangle the complex effects of social media on them. It is crucial to understand the fine line that separates modernity's integration from the preservation of cultural identity as we work through this analysis. The Bhil tribe's experience with social media provides a prism through which we can examine the intricate relationship between tradition and advancement. In the particular context of Sehore district, Madhya Pradesh, we seek to shed light on the wider implications of social media on the modernization trajectory of the Bhil tribe by examining the shifts in communication patterns, cultural expressions, and community dynamics.

1.1 Theoretical framework

The modernization of the Bhil tribe in Sehore district, Madhya Pradesh, following access to social media is a complex sociological phenomenon that can be effectively analyzed through the lens of Cultural Change and Adaptation theory. This framework allows us to explore how the Bhil community adapts

to new cultural elements introduced through social media, considering shifts in language use, clothing, music, and other cultural practices.

As social media becomes a prominent part of daily life for the Bhil tribe, cultural change is inevitable. Language, being a fundamental aspect of culture, undergoes adaptation in response to the digital age. Traditional communication methods may coexist with new linguistic expressions introduced through social media platforms. The written and spoken word take on new forms, reflecting the dynamic interplay between the Bhil's traditional communication styles and the language of the digital world. This adaptation may not only impact linguistic expressions but also influence storytelling, folklore, and the preservation of cultural narratives within the Bhil community. Clothing and attire also become arenas of cultural change. Social media platforms often showcase diverse fashion trends, and the Bhil tribe somewhat witness a fusion of traditional attire with modern styles. This adaptation could symbolize a blend of heritage and contemporary influences, creating a unique cultural identity that reflects both the tribe's roots and its engagement with the wider digital world. The transformation in clothing choices can be indicative of the broader process of cultural adaptation occurring within the Bhil community. Music, as a cultural expression, undergoes a notable shift with the integration of social media. Traditional Bhil music may find new avenues for dissemination and preservation through digital platforms.

Traditional cultural practices and rituals may also be influenced by the adaptation to social media. Celebrations, ceremonies, and religious observances could find new forms of expression and documentation on digital platforms. The sharing of cultural events through social media allows the Bhil tribe to engage with a wider audience and provides an opportunity for the preservation and adaptation of their cultural heritage in the digital realm. However, cultural change and adaptation are not without challenges. The introduction of new cultural elements through social media may raise questions about the preservation of authentic Bhil traditions. There may be concerns about the dilution of cultural practices and the potential loss of distinctiveness as the tribe adapts to globalized digital influences. Balancing the integration of new cultural elements with the preservation of traditional practices becomes a delicate process that requires careful consideration.

At last, the application of Cultural Change and Adaptation theory provides valuable insights into the modernization of the Bhil tribe in Sehore district, Madhya Pradesh, following access to social media. By examining shifts in language, clothing, music, and cultural practices, this framework enables a nuanced understanding of how the Bhil community navigates the dynamic interplay between tradition and modernity in the digital age. The analysis sheds light on the complex process of cultural adaptation, highlighting both the opportunities and challenges that arise as the Bhil tribe engages with the evolving world of social media.

2. REVIEW OF LITERATURE

2.1 Chhajgotra K (2023). Tribal community is formed by geographical location and cultural background. For communication and entertainment, folk songs, stories, dramas, puppet shows, folk dances etc. are used to convey messages related to current socio-political issues. These are used to convey various types of messages through plays and songs. Information is also exchanged but gradually it has been replaced by media. Media use is influenced by many factors including socio-cultural, economic and political background. In the world of high technology and instant communication, few people have high knowledge. There is wide experience of new technologies with high capacity and reach, while in some communities the traditional medium is still prevalent. In contemporary civilization, it is a necessity to survive with Marshall Menkluhan's concept of global village along with traditional communication forms like print media, TV, radio, music. Along with this, internet based social media have also spread in the society today. The Constitution of India provides the right to equality to the citizens of all religions, castes, colors, genders and creeds. Article 21 Public Freedom is related to the public right to information. Right to free expression is achieved through the media. The right to get information is a fundamental right. Mobile internet media has reached the tribal areas through which they have been able to connect with their families, friends and government institutions. But in the forested and difficult areas, there is lack of connectivity due to electricity problem and poor mobile network. Low literacy in the tribal community is also a challenge for the media.

2.2 Sonam Chaurasia, Deepti suneja (2021). Change is a law of nature. It is omnipresent. It happens in the biological and physical world. It also happens in the

cultural and social world. The change in the social structure is called social change. The general meaning of social change is the change in understanding, communication. It is the process by which a person or a group exchanges their feelings, thoughts and emotions. In the rural environment, communication was done through folk dance, folk drama, poetry etc. Means of communication were used for entertainment, but with time social changes. Along with this, there has also been a change in the means of communication. Modern communication media has greatly influenced the rural lifestyle. Communication is an investment for development. Communication has played an important role in individual development and social development. Television, mobile, computer and internet have played an important role. Both experiments are increasing due to which personal interactions have reduced. Feelings of familiarity are becoming important. Technical assistance in agricultural work is being provided through mass communication. The condition of agriculture has improved with the advent of new power. Information about political aspects is reaching the general public. The population of the general public has reached. Demand and innovative thinking have changed the political aspect of the government. Improvement in the level of education is an example of mass media. Now even a village child can sit at home and prepare for higher education and government job. Scientific thinking and The process of making logic is possible only through mass media. Eating routine has improved. Online counseling for diseases has improved. Along with positive aspects, there are also negative aspects. Cybercrime crime has also increased. Through this study, it finds out the general expression of the use of media by the population living in rural society.

2.3 Kamble Raju, Malagatti SM, Patil Santoshkumar (2018). A tribe is a collection of families or groups of families. The members of the tribe live in a fixed territory and depend on agriculture for their livelihood. The tribe is self-sufficient. They do most of the work themselves. The tribe is not integrated into the national society. It is described in Part 10 and Schedule V of the Indian Constitution. Developmentally or historically, tribes are seen as a group that existed before the development of states or outside development. This paper examines the impact of mass media in the context of standard of living of tribals, health status, education and other socio-demographic issues and challenges, status of

maternal child care among tribal women, health related status, level of education, understanding of unemployment. To see the impact of literacy rate of tribals on human life compared to non-tribal population, missionaries came to India in the beginning of 18th century. They started various social and educational reforms in tribal areas and ran many programs to encourage the education of tribals. The level of communication has increased with the level of education. The role of communication has played a role in the tribal society. Daily social life has improved by communicating social and economic changes. What kind of role is seen in the tribal society through mass communication media? Social issues of tribes and mass communication. The purpose of this paper is to examine the role of media.

2.4 Miah abu sayeed (2018). With the increasing population, the use of social media is also increasing rapidly. Social media is getting updated with time and providing convenience to the users like sending and receiving communication messages, sharing photos, sharing audio and video directly across the world. This process is very simple, straightforward, cheap and fast. People of every social caste are using social media. Through social media, relationships are being established between people by sharing information and ideas through virtual medium. To ensure the future and in a short time, the impact of social media on development and prosperity is being seen. Social media has had an impact on the livelihood, health care, traditions and social campaign movement of the tribal society. They have realized their potential in animal husbandry and Agricultural reform programs have brought about a change in the economic condition. The media provides a platform for the electricity network and other complaints in which the general public can bring their demands to the notice of the appropriate place. Tribal life has brought changes in the condition of the people through online programs. Ideas from Agriculture Animal Husbandry Using Old Seeds Sharing Domestic Ayurvedic Herbs This is how tribals have made their place Success Story of Middleman Tribal Folk Dance Folklore Painter Embroidery Weaving Artwork has found a place in the global market Facebook Twitter Instagram Like The platform has provided wide reach. Technology is helping in availing the government service. Social media has brought about a change in the lives of the tribals due to which they are achieving success in various fields.

2.5 Sharma Sheshkumar Ramchandra (2018). The size of India's population is increasing. Diversity and positive developments are also taking place in the field of information and communication technology. Social and information awareness have emerged as factors of human empowerment. Today everyone is familiar with social media. Educational levels of tribal students are higher. Social media has played an important role in creating access to learning and knowledge. It has provided new dimensions for skill and empowerment development. A new society for the students of South India. There is a need to work on digital skills and digital literacy. Tribal culture, art, singing and playing are prevalent. Traditions and Customs: Social media has become a big platform to showcase the talents. Teachers have provided cooperation at the global level to facilitate creative learning of the learners. By making education simple and easy, it has been presented to the students through videos and pictures. Social media has also attracted young children. With new social and cognitive skills, they are spending many hours on social media. 14 to 24 year olds surveyed by the Royal Society for Public Health found depression, anxiety and poor body image. etc. were suffering from problems Feelings of loneliness are growing Children are deprived of understanding and interaction Modern teenagers are learning communication by looking at the screen and not by looking at other people Children are losing social skills due to social media Children are dependent on the consumption of social media Only then will the children of today's generation be able to reduce the use of technology. The device is breaking the relationship between parents and children. Like the physical needs of food and shelter, social media has also become a fundamental need. Digitization Social media has become the medium for acquiring information, knowledge and understanding. Improvement in the quality of learning, intensity and accuracy in educational measurement and evaluation are possible only through computers.

3. OBJECTIVES

3.1 To investigate the potential effects of social media on the educational landscape within the Bhil Tribe.

3.2 To investigate how social media affects the Bhil Tribe's understanding of gender,

3.3 To investigate if urbanites would respond differently to a unique feature on social media on the migration of the Bhil tribe, and

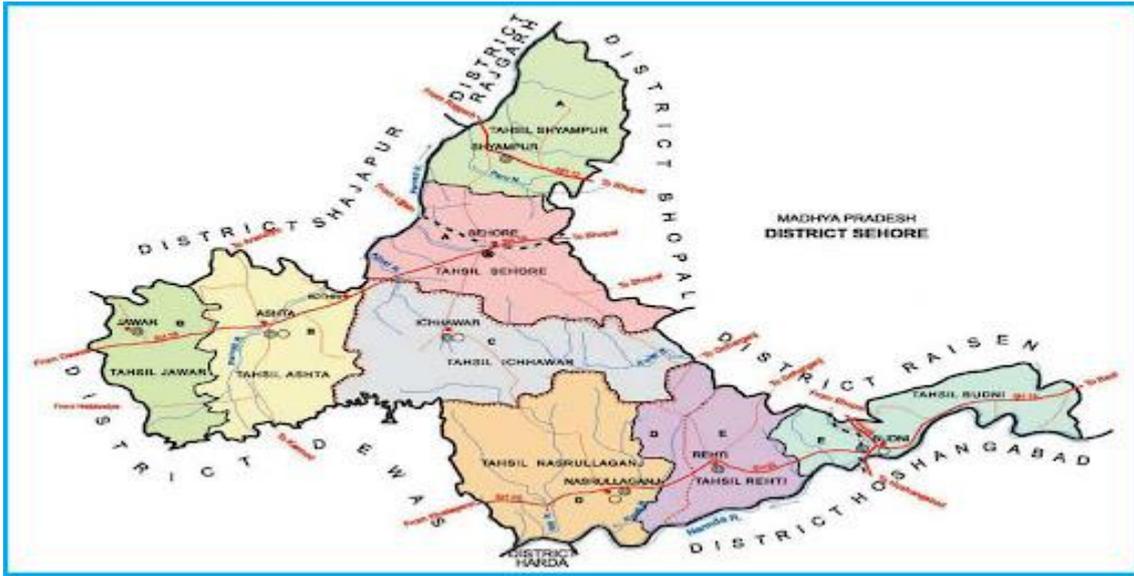
3.4 To find out if social media is having an effect on the Bhil Tribe's culture

4. RESEARCH METHODOLOGY

4.1 About the study area

Sehore is a city and a municipality in Sehore district in the Indian state of Madhya Pradesh. It is the district headquarters of Sehore District and is located on the Bhopal-Sehore-Indore highway, 38 km from Bhopal. Sehore, a district in Madhya Pradesh, India. It has eight tehsils, nine urban towns, and 1,072 villages. It also has five blocks namely Ashta Block, Budni Block, Ichhawar Block, Nasrullaganj Block, Sehore Block. The study has been conducted in one of the blocks of the Sehore district i.e. Nasrullaganj Block.

Nasrullaganj, also known as Bherunda, is a nagar panchayat in Sehore district in the Indian state of Madhya Pradesh. According to the 2011 census, 1,45,512 Scheduled Tribe population is living in Sehore district. 48,630 Scheduled Tribes reside in Nasrullaganj, in which some villages have Scheduled Tribes. Out of 48,630, 46,887 live in rural areas. Bhil, Gond, Barela, Bhilala etc. communities in Nasrullaganj block come under Scheduled Tribes.



4.2 Universe

The study focuses on the Bhil tribes of Nasurullah ganj block of Sehore district and how they are affected due to the modernization and technological advancement. There are thousands of tribal people who started to use mobile phone and get exposure of technology. Hence their life has heavy impact of technology and mobile phones. The tribal are getting link to main society and mixing into the culture of other people Therefore, Bhil tribe has been selected as the main component of the study.

4.3 Sample size

The research study area for this research has been determined as Nasrullaganj block of Sehore district. According to the 2011 census, 1,45,512 Scheduled Tribe population is living in Sehore district. 48,630 Scheduled Tribes reside in Nasrullaganj, in which some villages have Scheduled Tribes. Out of 48,630, 46,887 live in rural areas. Bhil, Gond, Barela, Bhilala etc. communities in Nasrullaganj block come under Scheduled Tribes. 5 villages of tribal dominated tehsil have been selected for the study, out of which 50 respondents has been taken into consideration for the study.

4.4 Tools and Techniques

Experimental research design was used in the research. The experiment is trying to know the impact

of multimedia on Bhil tribe. The purpose of using multimedia is to know the changes in educational, professional and social development on the life of the tribe. 5 villages of tribal dominated tehsil were selected through Probability simple random sampling in Nasrullaganj Tehsil. In the selected villages, 50 respondents were determined to collect data, in which qualitative data was collected. For this research, data was collected by filling out questionnaires. The secondary data has also been used to analyse the exposure of the tribe through technology like academic journals, government publication.

5 DATA ANALYSIS

The data collection of the research work would be done with the help of interview schedule. Interview schedule consist of a number of structured questions, this helps as a guide for the respondents, in order to collect data about some particular topics. Hence, a list of structured questions was prepared to collect data from 50 respondents, who belong from Bhil Tribe of Nasurullahganj Block of Sehore District. The 5 villages were randomly chosen hence it falls under random sampling as well. A list of 25 structured questions in total were prepared and all of them are open ended questions. These 25 question has divided into 5 theme.

Table 5.1 on based on the theme 1 which consist the Basic information about the Respondent.

1.	Age	Numbers		Percentage	
		10-20= 17		34	
		20-30= 18		36	
		30-40=08		16	
		40-50=07		14	
Total =50					
2.	Gender of the Respondent	Male		Female	
		Number	percentage	Number	percentage
		10-20			
		20-30			
		30-40			
		40-50			
		Total =50			
		22		28	
3.	Do you use social media or do you have any account like on Instagram, Facebook, Youtube or any other platform	Yes		No	
		36 respondent 72 %		14 respondent 28%	
4.	What type of content they consume like shorts, videos and education, entertainment etc.?	Yes		No	
		30 respondent 60%		20 respondent 40%	
5.	Do you use social Media ?	If yes, then which channel Whats app Facebook Instagram		Yes 36 respondent use more than one platform 72%	
				No 14 respondents don't use social media at all 28%	

Table 5.1: Basic Information of the Respondent

Of the 50 respondents, 17 are between the ages of 10 and 20, 18 are between the ages of 20 and 30, 08 are between the ages of 30 and 40, and 07 are between the ages of 40 and 50. There are a total of 28 female respondents and 22 male respondents. While 28% of respondents don't use social media, 72% of respondents have accounts on sites like Facebook, Instagram, and YouTube. Forty percent of people do not access content, while sixty percent of people

consume it, including videos, shorts, and entertainment. Just 28% of respondents don't use social media, while 72% of respondents use accounts on sites like Facebook, Instagram, and WhatsApp.

Table 5.2 based on the objective 1 of the Research Paper “To investigate the potential effects of social media on the educational landscape within the Bhil Tribe.”

S.no	Question	Yes	No	Percentage (Yes)	Percentage (No)
6.	How has social media contributed to increased awareness of educational resources among the Bhil community?	20	30	40	60
7.	Do Bhil students utilize social media platforms for educational purposes, such as online courses or study groups?	20	30	40	60
8.	Do Bhil entrepreneurs use social media platforms for marketing and business development?	16	34	32	68
9.	To what extent has social media been a source of job opportunities for the Bhil population?	22	33	44	56
10.	Has social media played a role in raising awareness about health issues and preventive measures within the Bhil community?	10	40	20	80

Table 5.2: Potential effects of social media on the educational landscape

Of the 50 respondents, 20 agreed that social media played a significant role in raising awareness of educational resources, accounting for 40% of the total. 30 respondent or 60% of the total, said no.

20 respondent, or 40% of the sample, agreed that Bhil students use social media platforms for educational objectives, such as online classes or study groups. 30 respondents disagreed, accounting for 60% of the sample.

30 out of 50 respondent agreed that Bhil entrepreneurs use social media platforms for business development and marketing, accounting for 32% of the responses. 34 respondents, or 68% of the sample, stated they disagreed.

22 out of 50 respondents, or 44% of the sample, agreed that social media has helped the Bhil community to find work. A total of 33 respondents or 66 said they disagreed.

Out of 50 people, social media played a role in raising awareness about health issues and preventive measures within the Bhil community, 10 people agreed which contributed 20%. 40 people disagreed which contributed 80%.

Table 5.3 based on the objective 2 of the Research Paper “To investigate how social media affects the Bhil Tribe's understanding of gender”.

S.No.	Question	Yes	No	Percentage (Yes)	Percentage (No)
11.	Are there observable changes in the adherence to traditional gender roles within the Bhil community due to social media?	07	43	14	86
12.	Are there disparities in the types of economic activities promoted for different genders through social media?	05	45	10	90
13.	To what extent does social media contribute to the formation of new communication channels between genders?	10	40	20	80
14.	To what extent has social media been a platform for advocating gender equality within the Bhil community?	10	40	20	80
15.	Have social media discussions on gender roles influenced local policies or practices within the Bhil community?	20	30	40	60

Table 5.3: social media affects the Bhil Tribe's understanding of gender.

Seven respondents, or 14% of the sample, agreed that social media has caused noticeable shifts in the Bhil community's adherence to traditional gender roles. 43 responses, or 86% of the sample, indicated disagreement.

Five respondents, or 10% of the sample, agreed that there are differences in the kinds of economic activities that are promoted for different genders on social media. 45 respondents disagreed, making up 90% of the sample.

Social media helps create new avenues for gender-to-gender communication. Ten respondents agreed, making up 20% of the sample. 40 respondents disagreed, accounting for 80% of the sample.

Ten out of fifty respondents agreed that social media

has served as a forum for promoting gender equality in the Bhil community, accounting for twenty percent of the responses. 40 respondents disagreed, accounting for 80% of the sample..

Twenty out of fifty respondents, or 40% of the sample, agreed that social media conversations about gender roles have influenced local policies or practices within the Bhil community. Thirty respondents disagreed, making up 60% of the sample.

Table 5.4 based on the objective 3 of the Research Paper “To investigate if urbanites would respond differently to a unique feature on social media on the migration of the Bhil tribe”.

S.no.	Question	Yes	No	Percentage(Yes)	Percentage(No)
16.	To what extent has social media influenced Bhil individuals' awareness and access to urban employment and educational opportunities?	25	25	50	50
17.	What factors, if any, have influenced migration patterns within the Bhil community in relation to social media?	25	25	50	50
18.	Have socioeconomic indicators, such as income levels, demonstrated significant changes among the Bhil population as a result of urbanization influenced by social media?	16	34	32	68
19.	Are there specific social media platforms or community groups that have played a significant role in connecting urban and rural Bhil communities?	36	14	72	28
20.	Are there differing opinions within the community regarding the benefits and drawbacks of urbanization influenced by social media?	35	15	70	30

Table 5.4: Social media post about the migration of the Bhil tribe could elicit diverse reactions from urbanites.

25 out of 50 respondents believed that social media had an impact on Bhil people's awareness of and access to urban employment and educational opportunities; this accounted for 50% of the total. 25 respondents disagreed, accounting for 50% of the total.

25 out of 50 respondents believed that social media had influenced migration trends within the Bhil group. This represents a 50 percent share of the sample. 25 respondents disagreed, accounting for 50% of the total.

16 out of 50 respondents agreed, accounting for 32% of the sample, that social media-driven urbanization has significantly changed the socioeconomic indices, such as income levels, of the Bhil population. 34 respondents, or 68% of the sample, stated they disagreed.

Of the 50 respondents, which social media sites or local organizations have been particularly important in bridging the gap between Bhil populations in the cities and the countryside. 36 respondents, or 72% of the sample, indicated agreement. A total of 14 respondents, or 28%, expressed disagreement.

35 out of 50 respondents agreed, accounting for 70% of the sample, when asked if there were various views in the community about the advantages and disadvantages of urbanization affected by social media. 15% of respondents disagreed, making up 15% of the sample.

Table 5.5 based on the objective 4 of the Research paper “To find out if social media is having an effect on the Bhil Tribe's culture”.

S.no	Question	Yes	No	Percentage(Yes)	Percentage(No)
21.	Are there concerns within the Bhil community regarding the commodification of their cultural practices on social media?	24	26	48	52
22.	Are there concerns within the Bhil community regarding the commodification of their cultural practices on social media?	18	32	36	64
23.	How has social media been utilized by the Bhil tribe to promote and preserve their cultural heritage?	28	22	56	44
24.	Are there specific campaigns or movements that originated or gained momentum through social media?	30	20	60	40
25.	To what extent are Bhil youth engaged in social media, and how does this engagement impact their perspectives on tradition, identity, and community involvement?	28	22	56	44

Table 5.5: Social Media effect on Bhil Tribe’s Culture.

Of the fifty respondents, twenty-four expressed agreements (or 48%) that the Bhil community is concerned about the modernization of its traditional activities on social media. 26 respondents disagreed, making up 52% of the sample.

Of the 50 respondents, eighteen agreed (or 36%) expressed concern about the Bhil community's cultural customs being commercialized on social media. The 32% who disagreed were 32 respondents. Of the 50 respondents, 28 agreed, accounting for 56%, that the Bhil tribe has used social media to promote and preserve its traditional heritage. 22 respondents disagreed, accounting for 44% of the total.

30 out of 50 respondents agreed, accounting for 60%, when asked if there were any particular campaigns or movements that started or gained traction thanks to social media. 20 respondents disagreed, making up 40% of the sample.

Out of 50, 28 respondents, or 56% of the sample, indicated agreement. 22 respondents disagreed, making up 44% of the sample on the question whether Bhil youth use social media, and how does this use affect their views on customs, identity, and community involvement.

6. FINDINGS AND DISCUSSION

The Bhil tribe community's educational level has gotten easier thanks to social media. Children can readily comprehend the studies through videos, pictures, and other multimedia through online learning. Out of all respondents, 40% are unaware of the sources of this education, while the remaining respondents are making use of social media for educational purposes. Even though social media

played a unique role in raising community awareness of job and educational opportunities, issues such as net balance and issues with Android mobile networks still exist. The respondent added that since children frequently own mobile phones, they should use them for education rather than just for watching videos for fun. A challenge in online learning arises from insufficient funds for internet renewal. There is also problem of electricity in the village. Additionally, applications for jobs have been received from the bill community. Through offline and in-person conversations about different job opportunities that they are interested in, the community members have given their consent. Just 44% of people use social media for health-related issues and measures and are aware of health issues. Additionally, 40% of the community wants to work in online marketing, but they are afraid to do so because they don't have all the information they need. A very low 14% of the Bhil community believe that social media has changed traditional gender roles and thus gender equality. Few people have expressed the opinion that social media can, at least in part, contribute to gender equality in the community, despite the differences in the channels of communication and economic activity that are encouraged between the sexes on these platforms. Social media has been instrumental in increasing awareness of equality. It has also impacted marriage customs, gender roles, and other aspects of contemporary culture. Forty percent of the community's members use social media to sway policy and the first. The rural Bhil community, which makes its living from agriculture, animal husbandry,

and other sources, is regarded as a responsible bunch of people. However, 50% of people relocate from their villages to cities in order to further their own or their children's education, with Bhopal being a nearby city in Sehore. Infrastructure availability and appropriate connectivity serve as pull factors for their migration. The government is offering a variety of education-related awareness programs, information about hostels, etc., on mobile devices. They are heading into the city in search of a variety of career and educational opportunities, having received various schemes and other pertinent information. For this reason, they are moving away from solely depending on agriculture and toward jobs like computer operators, mobile repairers, employees of private companies, and other retail establishments. Due to the fact that all members of the family work together, they are traveling into the city in quest of other employment. Through the creation of groups on numerous social media platforms, including Facebook, Instagram, WhatsApp, and others, attempts are being made to strengthen the social organization. There is a noticeable backwardness in digital literacy in Bhil tribe. Their current circumstances include the inability to access a net balance or recharge due to poverty, the unavailability of mobile phones in the digital gap, and the issue of electricity in the village. Additionally, there has been a notable rise in literacy, with 36% of respondents expressing concern over Sanskrit customs. Dance videos on social media help, a folk i.e. lok riti from the Bhil community, stay connected to his culture. Two of these respondents said they would like to write as well. Their goal is to preserve their cultural legacy. The Van Nritya Academy group is now giving their songs a lot of praise. Social media can be used to start movements for justice after the rape of a tribal girl, in addition to saving Sanskrit. Social media played a key role in organizing a movement. Using these platforms, people from all over the world came forward to demand justice, and the accused was placed under police custody. Social media is a crucial resource for issues with justice and other issues. Ginnaurghar Fort and its surrounding forests are naturally occurring, and social media has been instrumental in safeguarding this historic legacy. Social media is valued by the community not only in Madhya Pradesh but also in other places like the Hasdeo forest area of Chhattisgarh, where it is connected, traditional, and encourages community participation.

7. SIGNIFICANCE OF THE STUDY

This research offers a singular perspective into the intricate modernization process taking place within a neglected tribe. It illuminates the ways in which Bhils are navigating their cultural identity, customs, and beliefs in the face of swift technological progress. The results emphasize the advantages and disadvantages of social media as a tool for inclusion and empowerment, which can be useful information for larger conversations on tribal development. Through an examination of Bhils' social media usage habits and the obstacles they encounter in Sehore, the research can pinpoint deficiencies in digital infrastructure and literacy. This information can help NGOs and legislators craft focused initiatives that will close the digital gap and guarantee that everyone has fair access to social media's advantages. The study can show how Bhils are promoting cultural identity and awareness by using social media to maintain their language, customs, and artistic expressions. It may also demonstrate how individuals are advocating on social media, bringing attention to their problems, and looking for more support for their rights. Through an analysis of the problems posed by false information, privacy threats, and possible addiction, the research can direct the creation of educational materials and neighborhood projects that encourage social media usage among Bhils in a responsible manner. By doing this, the community may benefit from social media's great potential while minimizing its negative effects. The results can help development organizations and policymakers understand how social media plays a part in tribal development in areas like healthcare, education, employment, and cultural preservation. With this understanding, development methods that are more inclusive and effective can be created, specifically catered to the needs and goals of the Bhil community. The study's conclusions may be more broadly applicable to other indigenous groups in the digital era that are dealing with comparable difficulties and opportunities. Interventions and tactics for fostering the inclusive and sustainable development of underprivileged communities throughout India can be informed by the lessons learned from Sehore.

8. CONCLUSION

The social media presence of the Bhil tribe in Madhya Pradesh's Sehore area has sparked a complex change that calls for a sociological examination. Due

to their access to social media platforms, the Bhil community—which has historically been marginalized—has seen notable changes in social dynamics, cultural traditions, economic prospects, and political engagement. First of all, social media has made it easier for the Bhil tribe to receive information and awareness, giving them a better understanding of their rights, privileges, and opportunities for social advancement. The Bhil community has been more vocal in their advocacy work and demand for their proper place in society as a result of this increased awareness. Second, social media has given the Bhil community a platform for cultural revival and preservation. Members of the tribe can exchange tales, customs, and rituals via internet forums, groups, and websites, which promotes a feeling of pride in their cultural history and a sense of belonging. Social internet has also made it possible to record and promote Bhil music, art, and handicraft, which has helped tribal artisans get notoriety and create job prospects. Social media has also helped the Bhil community become more economically empowered by introducing them to markets, customers, and business prospects. Bhil craftsmen can increase their economic independence and security by showcasing and selling their products to a larger audience through platforms like Facebook Marketplace and Instagram shops. Social internet has also been crucial in giving the Bhil tribe a greater political voice and empowering them to campaign for their rights, organize support, and take part in democratic processes. Online forums have made it possible for Bhil complaints to be voiced, strengthening community ties and promoting political engagement and representation. In summary, the emergence of social media has brought about a significant shift for the Bhil tribe in the Sehore area of Madhya Pradesh, bringing about a period of empowerment, cultural revival, economic prospects, and political autonomy. The total influence of social media on the Bhil community highlights its potential as a driver for inclusive growth and social change, despite persistent difficulties including digital divides and disinformation.

9. REFERENCE

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