Media Competency and Media Literacy Education (MLE) Among Tribal Religious/Seminarians (TRS)

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MEDIA COMPETENCY AND MEDIA LITERACY EDUCATION (MLE)
AMONG TRIBAL RELIGIOUS/SEMINARIANS (TRS)

by

Justin Tirkey, B.A., M.A.

A Dissertation to the Faculty of the Graduate School,
Marquette University.
In Partial Fulfillment of the Requirements for
The Degree of Doctor of Philosophy

Milwaukee, Wisconsin
August 2021
ABSTRACT
MEDIA COMPETENCY AND MEDIA LITERACY EDUCATION (MLE) AMONG TRIBAL RELIGIOUS/SEMINARIANS (TRS)

Justin Tirkey, B.A., M.A.
MARQUETTE UNIVERSITY, 2021

The media and technological advances have enormously transformed our lives, including the lives and training of Tribal religious/seminarians in India. The emerging media landscape in the 21st century has also expanded the notion of literacy from reading and writing to being competent in accessing media, becoming creative and critical consumers, and judicious participants in media as responsible and compassionate citizens.

This requires inclusion of MLE curriculum for the TRS in their early stage of religious formation. The current quantitative study explored the media competency (media habits, attitude, purpose, and participation) the relationship, and difference among TRS. For this purpose, survey research was conducted with a sample of 265 (98 men, and 167 women TRS) of India. The survey data were analyzed using descriptive and inferential statistics like regression analysis to find out the relationship between variables and one-way ANOVA to examine the difference in the variables. The study revealed a positive association among attitude, purpose, participation, and media habits confirming the research hypothesis.

The study also found differences in media habits among the men and women TRS based on their congregation and Province/Dioceese. Regarding purpose, it revealed that most of the TRS use social media for entertainment. The study indicated that the TRS have adequate access of traditional and digital media, and their attitude towards MLE program is positive. It also revealed that men TRS are more creative and use social media more than women TRS.

The study further indicates that the TRS are ready for a positive change and open for the integration of media literacy education in their religious life training. As the Catholic church has always shown openness to MLE and acknowledged its importance for the TRS in training, it is the right time to incorporate MLE curricula in the training institutions with a pedagogy suited for TRS. On the one hand, it will make the TRS creative and critical media literates, effective teachers, dedicated religious/seminarians, and compassionate guides to contribution to the study of media competency on TRS. A very special thanks to Dr. Carlos for inspiring me to be consistent in searching, learning and serving
ACKNOWLEDGEMENT

Justin Tirkey, B.A., M.A.
MARQUETTE UNIVERSITY, 2021

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<tr>
<td><strong>FABC</strong></td>
<td>Federation of Asian Bishop’s Conference</td>
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<td><strong>BC</strong></td>
<td>Brothers of Charity</td>
</tr>
<tr>
<td><strong>CAT</strong></td>
<td>Cultivation Analysis Theory</td>
</tr>
<tr>
<td><strong>CBCI</strong></td>
<td>Catholic Bishops’ Conference of India</td>
</tr>
<tr>
<td><strong>CDI</strong></td>
<td>Constructive Development Theory</td>
</tr>
<tr>
<td><strong>DSA</strong></td>
<td>Daughters of St. Anne</td>
</tr>
<tr>
<td><strong>HAPP</strong></td>
<td>Habits, Attitude, Purpose, &amp; Participation</td>
</tr>
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<td><strong>MLE</strong></td>
<td>Media Literacy Education</td>
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<tr>
<td><strong>OSU</strong></td>
<td>Order of St. Ursula</td>
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<td><strong>SCT</strong></td>
<td>Socio - Cultural Theory</td>
</tr>
<tr>
<td><strong>SCJM</strong></td>
<td>Sisters of Charity of Jesus and Mary</td>
</tr>
<tr>
<td><strong>SJ</strong></td>
<td>Society of Jesus</td>
</tr>
<tr>
<td><strong>SLT</strong></td>
<td>Social Learning Theory</td>
</tr>
<tr>
<td><strong>ST</strong></td>
<td>Scheduled Tribes</td>
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<td><strong>TRS</strong></td>
<td>Tribal Religious/Seminar</td>
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MEDIA COMPETENCY AND MEDIA LITERACY EDUCATION (MLE) AMONG TRIBAL RELIGIOUS/SEMINARIANS (TRS) CHAPTER ONE

1.1. Introduction

The influx of new media technologies and a complex media environment has ushered in colossal change in peoples’ lives and particularly in the lives of the Christian Tribals of Ranchi, North India. However, this is not the first time that the Tribals have faced challenges that have drastically affected their oral tradition of communication, and their egalitarian and communitarian lifestyle. During every phase of human history, whenever there have been changes and innovations in the technologies and means of communication, the Tribals have confronted new challenges in their community life. Like every other societal group, the Tribal community has been forced to change and adapt its lifestyle, to learn new means of communication, and survive in society. And now more than ever, Tribals are compelled to adjust, endure and defend their conventional values, cultural legacy, and treasured traditions. TRS are a group of young Christian Tribals of North India under religious life training who aspire to become priests or nuns and dedicate their life in the service of people through education, health care, and awareness building using traditional and digital means of communication.

The Church’s mission of striving for the dignity of the poor and marginalized, working for peace and justice, and connecting the Tribals to mainstream societal development very much depends on the capacities and contribution of TRS using modern means of communication. The Church once suspicious about the media and apprehensive
of using media has changed its stance on media use and this change has almost led to 
changes in media training of aspirants in religious life. Under this new reality and at a 
time of broader societal media transformation, the current study intends to examine; first, 
media competency, that is, media habits, attitude, purpose, and participation (HAPP) of 
TRS; second, the relationship among various facets of media competency of TRS and, 
third, the difference among TRS in terms of gender, congregation, province/diocese of 
TRS.

Regarding societal transformations over time, Moran (2010) lists six significant 
developments and transformations in history, namely: from human being to literate being 
(writing and reading), literate to typographic (printing), hyper graphic (photography and 
age-making), electric (modern mass media) and finally becoming cybernetic (digital 
media) (p.8).

Each of these phases of progress in human communication history have affected 
the Tribal community drastically. People often have a prejudiced idea and perception of 
Tribals as a group of people opposed to innovations, new technologies, and progress. The 
truth however is that Tribals face challenges in coping with progress and new 
technologies just as any other community does. The Tribal community is also rooted in 
an oral culture. Therefore, even though the community has the ability to adapt to different 
situations, it experiences an added layer of challenges while coping with the new media 
environment. The positive side of Tribal life is reflected in its ability to face challenges, 
adjust its way of life according to the demands of modern society, and also in its capacity 
to figure out how to pass on the Tribal community's values to younger generations using 
both the traditional and contemporary way of communications. Though the importance of
media has become central to the way individuals communicate and interact with other individuals, the Tribals have been known in the past to pass on their values, principles, rites, and rituals through traditional ways: stories, myths, hymns, codes, and customs which have often been transmitted orally from generation to generation. Some Tribal communities, without a written language or written documents about their history and worldview, have still managed to survive with the few means of communication such as oral communications, wall drawings, sketches, folklore, and stories.

Moran (2010) focuses on this aspect of the communication phenomenon and its change over time “Years ago basic problems faced by most societies was trying to survive with too little information from too few sources carried by too few media. Today, we face a present and a future in which our survival is challenged by too much information from too many resources by too many media” (p.3). This precisely is the issue we face in the modern media era, where we have to deal with a lot of information on a daily basis in our media-saturated world.

Charles Darwin (1909-1882) writes of these changes over time, that it is not the physically strong of the species that endure, nor the wisest but the ones generally receptive to transformation. This perspective aligns well with the experiences of the Tribals in Ranchi, Jharkhand, and other Tribal communities around the world, who have not only survived through centuries but have also managed to keep their communitarian life and oral culture alive in midst of the constantly changing communication structures.

The easy access of web-based social networking and web access however has posed challenges to the traditional communitarian lifestyle, convictions, beliefs, conventions, and customs of Tribals and the Tribal Church Jharkhand. Pope John Paul II’s Eighth Encyclical
Redemptoris Missio (RM), issued on December 7, 1990, appropriately expressed apprehensions about this for Asian Tribal church congregations, stating, “The ‘New Culture created by modern communications’ while bringing about economic progress in the societies, is also often destructive of Asian (Tribal) and Christian values and traditions, especially among youth. The Church of Asia perceives this as a new call to integrate Gospel values into this New Culture” (para.37). Such rapid communication advances bring in their wake challenges for the communitarian fabric of the Tribal Church in Jharkhand, India. Nonetheless, the new media culture also offers the community an opportunity to become critical media literate by learning the skills and media competencies to deal with modern media and creating media messages that uphold the values and ideals of the Tribal Christian community in Jharkhand.

Thus, the introduction of the study describes the changed media space in the life of the people including the training of TRS in formation. It also explains the changed attitude of the Church in its approach to media and media literacy education for TRS. Since the TRS is a special group of people, with some special characteristics due to their background in oral culture, and their unique status in India, it is also imperative to understand the socio-cultural and historical roots and the extant status of Tribals of Jharkhand. Through this we can make better sense of the factors that impact media competency, namely, media habits, attitude towards MLE, purpose of media use, and participation in social media among TRS in North India, particularly in the state of Jharkhand. The next section offers a detailed background of Tribals, their characteristics, literacy rate, and the impact of Christianity among the Tribals who are also known as “Adivasis” in Jharkhand, India.
1.2. Background

1.2.1. Who are Tribals or “Adivasis?”

Tribals or Indigenous people are known as “Adivasis” or “Scheduled Tribes” (ST) in India. “Adivasis” is the collective name used for indigenous people of India. A Tribal or Indigenous person is commonly known as “Adivasi,” which is a conjunction in Sanskrit of two words “Adi” (first or original) and “Vasi” (inhabitant); thus, the literal meaning of “Adivasi” is the first or aboriginal dweller. Many scholars prefer the term “Adivasis” (plural of Adivasi) to “Tribals” and “Scheduled Tribes,” because the former term is apolitical. It communicates the true meaning of the Tribals, namely the “aboriginal people of the land.” It was coined in the 1930s, largely in response to a political movement to forge a sense of identity among the various indigenous peoples of India.

Officially, “Adivasis” are termed as Scheduled Tribes (ST), but this is a legal and constitutional term, and Adivasi members differ from state to state, area to area, and it excludes some groups who might be considered indigenous. The Scheduled Castes, and Scheduled Tribes Orders Amendments Act 1976, declared 30 Tribes of Jharkhand to be classified as Scheduled Tribes (Prasad, 2001, p.35). This study will use “Tribals,” “Tribal people (s),” “Indigenous people (s)” or “Indigenous and Tribal people (s)” and “Adivasis” a ‘Hindi’ term for “original inhabitants” interchangeably (adapted from the Gossaigaon Declaration on “education” and “empowerment for self-rule” of the Indigenous and Tribal peoples, Feb-March 2005).

As indicated by the Census of 2011, India's Tribal population comprised 8.6 % (104.2 million) of the entire population. “Adivasi” live-in different parts of India but they
are concentrated in the mountain and slope territories, away from the fertile fields, primarily in states like, Madhya Pradesh, Odisha, Jharkhand, Western Ghats (Hills) of Gujarat and Maharashtra, and northern Andhra Pradesh, West Bengal, and the Andaman and Nicobar Islands, where more than 85% of the indigenous population can be found. The other “Adivasis” reside in the north-eastern states, the “seven sisters” (Assam, Manipur, Nagaland, Mizoram, Tripura, Meghalaya and Arunachal Pradesh), but their situation there is radically different. In most of these seven states, the “Adivasis” are a majority except in Assam and Tripura offering them a different kind of status. According to the world directory of minorities, 2001, they are likely to remain so since state regulations restrict settlement by outsiders.

The “Adivasis” in India are essentially derived from four racial groups the Negrito (the great Andamanese, Onges, and Jarawas), the Proto-Austroloid (the Mundas, Oraons, and Gonds), the Mongoloid (the Tribes of the Northeast), and the Caucasoid (the Todas, Rabaris, and Gujjars). These racial groups do not cross over linguistically.

Linguistically, the 443 languages of the Indian “Adivasis” are grouped under four families: 1) The Austro-Asiatic Family which has two branches and 30 languages: The Mon Khemer branch with the Khasi and Nicobari languages and the Munda branch which comprises of languages like Santali, Kherwari, Mundari, Ho, Gondi, Kharia, Savaria, Gond, Gandab. 2) The Tibeto-Chinese Family which has 143 languages. Most of the languages spoken by the Northeastern Tribes, such as Khampi, Bhutia, Lahuli, Swangli, Lepcha, Miri, Angami, Manipuri, Thado, Naga, etc., belong to this family. 3) The Dravidian Family has 107 languages. Korwa, Yerkula, Todo, Oraon, Maler, Kui, Khond, Gondi belong to this family. 4) The Indo-Aryan Family has 163 languages including Hajon
and Bhili. In practice, due to the cultural context and the spread of modern education, bilingualism and even trilingualism are common among the “Adivasi” communities. In most states, a majority of the Tribals are bilingual.

The “Adivasi” or Tribal communities, for the most part, have specific characteristics embedded in their ways of life as well: 1) The family and genealogy are significant. 2) Land and forests are their primary source of livelihood. 3) They share a communitarian spirit in decision making. 4) Their village networks are moderately similar and unclassified. 5) The history of “Adivasis” is replete with instances where they have been exploited by opportunistic outsiders, for example, moneylenders and landlords. 6) Each “Adivasi” or Tribal community has its native language, which is different from the major Indian dialects. Also, some “Adivasis” have lost their first languages under adverse socio-political and religious-cultural pressures that challenged their way of life.

The “Adivasis” of Jharkhand have their own unique language, customs and conventions, feasts, and festivities. They claim their solidarity and identity and acknowledge that they are not quite the same as the other people of India including other “Adivasis.” With conversion to different religions, like Christianity, Hinduism, and Islam, or because of their exposure to other more prevalent religions, however, the Tribal or indigenous people sometimes appear to undervalue their own dialects, culture, feasts, etc. Under these circumstances, they tend to emulate others and soak up the social attributes of the dominant social groups.

1.2.2. Some Unique Characteristics of Tribals

Due to the lack of a written history of their traditions, worldviews, beliefs, principles of life, cultural heritage, and practices, Tribals have to work hard at preserving
their identity. However, sociologists and Tribal life scholars have observed some unique characteristics in the Tribal way of life which are truly admirable. Some basic principles of Tribal life and traditions are so rich that they could offer certain valuable insights regarding how to create a sustainable and egalitarian society (Ekka, p.28). As Colin (1989) asserts, the Tribal cultures could provide innovative solutions to global problems by offering alternative solutions (p.76). There are several unique qualities of Tribal life, but this study discusses a few to communicate Tribal worldviews and the plans for development and education of the Tribals.

1.2.2.1. Interrelatedness and Harmonious Life

The Tribal way of perceiving and interpreting reality and their values are radically different from that of the dominant classes in capitalist societies. Tribals consider themselves different but not inferior, contrary to what non-Tribals might think. Areemparampil (1999) highlights that the Tribal attitude of respect towards human life, the concept of harmony with the supreme being, nature, and human communities actually represent cultural aspects more profound, more integrated, more humane, and more egalitarian than the ethos of many modern civilizations (p.74). Tribals strongly believe that the human beings, nature, animals, and insects have the same ancestral roots and therefore, they have a personal and social relationship with each other (Aleaz, 2002, p.22). The system of gotra (surname) is an affirmation of this direct relationship with plants, trees, birds, and animals. The Tribes have totems or surnames like lakra (tiger), kujur (creeper) dhan (paddy) and so on. This is a typical tribal way of embracing nature and reinforcing their integral and organic relationship with nature (Minz, 1998, pp.129-
These norms offer insights for new ways to solve the world's challenges of ecological imbalance, consumerism, and lopsided development.

### 1.2.2.2. Space-Centered Spirituality

In the Tribal worldview, space is the basis of all realities because the Tribals practice space centered spirituality. In other words, the earth is the focal point of reference for tribal religion. Creation itself is the scripture and creed and there is no written scripture and creed other than that. If in the dominant religious traditions, humanity is the central point of reference, creation is the key and central point of reference in the tribal worldview. Thus, when Tribals talk about justice and liberation, they talk about justice and liberation of space. Space includes humanity, supreme being, nature, spirits, and ancestors. Langchar (2000) says that “The distinctiveness of Tribal tradition lies in affirming the centrality of land or creation or space as the foundation for understanding the tribal people's culture, identity, personhood and religious ethos” (pp.6-20

### 1.2.2.3. Land as Sacred and Co-Creator

For Tribals, the land is not only a means of production as it is for most people. It is a source of spirituality that offers meaning to their whole being and their history and identity. For Tribals, no land means no life. Aleaz (2002) says, Tribal perceive “land as sacred and co-creator with God. It is the land that owns people and gives them identity” (p.22). The land has been bestowed to the community, and the community is the custodian of the land. Also, the Tribal community consists of the living members and the supreme being, ancestors, and the future generations (Longchar, 2000). The whole religious system is centered and deeply rooted on the land itself. The religious practices, rituals,
ceremonies, festivals and dance are all related to the land. The whole pattern of the tribal religious milieu moves with the soil. The pattern of the Tribal people's social, ethical, economic life is directly related to the soil. The understanding of land provides an ethical basis of sharing, caring, and responsible stewardship. The land is not a disputable property because it does not belong to humans. Land, according to the Tribal perspective, cannot be commercialized, rather it should be preserved and protected for future generations. Also, it should be shared by all in the village (Longchar, pp.79-81).

1.2.2.4. Community Centeredness

Community centeredness is another vital characteristic of Tribal society. Mallick (1991) observes that Tribals respect individuality but abhor individualism. The communitarian forms of religious expression become visible in the feasts and festivals of Tribals. Andreoli (1991) says of Tribal cultures that, the needs of the group or community is considered more important than that of the individuals (p.25). For the Tribals there is security in being a member of the community. The Tribal communities emphasize cooperation rather than competition and they value consensus in decision making rather than decision by majority. Unlike the practices of modern communities, the Tribal feasts and festivals do not exhibit individualism or superiority over others. In Tribal festivals participation is more important rather than competition and exhibition of wealth (Kariapuram, p.124).

1.2.2.5. Women Equal Partners.

The Tribal community respects women as equal partners (Michael, 1992, p.127). Thakur (1994) notes that a daughter's birth is never considered a curse, and
widows in the community are never helpless unlike in other caste-based societies in India (Michael, 1992, p.127). Also, Michael (1992) adds that dowry deaths are rare among Tribals. In some Tribal communities in North-East India, women also have more elevated positions and are considered potential heirs to family property. Singh (1992) observes that “While non-Tribal societies still theorize about the equality of the sexes and rhetorize on the elevated status of women, we see it in practice in Tribal societies. Tribal women display innate self-confidence and self-assurance, which gives them an edge over non-Tribal women in the country” (pp.328-29).

1.2.2.6. Need-Based, Not Greed-Based Economy

The Tribal ethics of conservation is opposed to the modern ethics of a consumerist community. Kariapuram (2003) notes that the characteristic quality of the Tribal economy is use of resources according to need because the resources are available to everyone (p.122). Tribals believe in using the sources of production like land, water, and forest according to their need and in sharing it with others. And this is expressed in the various celebrations of the community. Menamparampil (2005) says, “the most beautiful Tribal virtue is an eagerness to share.” For a Tribal “whatever can be spared is to be shared (p.3). Prabhu (1994) further writes that the greed of consumerism and the pride of caste and race, the two evils, can be countered by the Tribal ethos, based on anti-greed values and anti-pride (p.130-133).

1.2.2.7. No Dichotomy Between Sacred and Secular

Tribal religiosity is unique and meaningful. There is no dichotomy between the sacred and the secular in the Tribal way of life. Also, there is no separation between
economic well-being and spiritual well-being. Religion is inseparably associated with all other facets of social life and celebration. There is no place for hypocrisy in Tribal life. While religion may be a kind of regular performance of rituals or religious activities for others, in the case of Tribals, as noted by Kariapuram (2003), “Religion is not a matter of abstract dogmas and intellectual beliefs, but it is something that touches the very core of their existence” (p.120).

1.2.2.8. Tribal God, Creation and Unity

Among the Oraon Tribes of Jharkhand the word “Dharme” is used for God which conveys both male and female God (Minz, 1997, pp.115-17). This also confirms that the core concept of God, creation, and social life for Tribals reflects their egalitarian worldview. In fact, Tribals take pride in being members of an egalitarian society (p.26 cited in Aleaz, 2002) both in claim and in practice. For the Tribals, the Supreme being is ‘the real soil’ (lijaba), the mother who gives birth to human beings and all that exists in the world. Most of the Tribals have their creation myth where Tribals were born out of the earth. They emerged from “stones,” or from a “big hole” of the earth or from the “bowel of earth” or from the “bamboo tree” (Longchar, 2000, p.75-78). The supreme being is the one who enters or dwells, into the soil and continues to create crops, trees, fruits and flowers and all that is representative of nature. And that is why nature, or land is the reflection of God and signifies his/her presence (Aleaz, 2002, p.22). Therefore, without the soil, there is no land and without the land there is no personhood and identity. God, through land not only holds the Tribals, clans, village, and Tribe as one but also unites the Spirits, ancestors, the whole creation and the people of the universe as one.
1.2.2.9. Ideology Behind Tribal Institutions

The Tribal institutions - social, political and religious - are all based on the principle of 'made for humans'. Their ideology of community does not deny the transcendent dimension of the self; it is a community of mutuality, each respecting the otherness of others. The Tribals believe that the identity of an individual depends on the other members of the community. It is impossible to think of Tribals without community as an institution. This is because their society is not 'hierarchical' or 'patriarchal' but egalitarians (Thomas, 1993, pp.64-76).

Since Tribal communities believe in the principle of egalitarianism, the decision of the community is supreme. This is very different from the individualistic capitalist perspective common in many other societies (Aleaz, p.124). The leaders elected by the Tribal community seek to find consensus by discussing matters with the concerned individuals and decisions are not imposed on them. Leaders are also considered first among equals not as rulers of the community (Ekka, 1999, p. 32).

1.2.2.10. Some Other Values and Principles

There are certain other attitudes and values practiced among Tribals. These manifest in their sayings, gestures, behavior, myths, arts, songs, and folklore. Andreoli (1999) observes that the Tribals venerate old people. To be old is synonymous with wisdom and they never feel the need to hide it. He further discusses that Tribals are “seen learning,” “they are not heard before the elders” (p.29). Tribals also love to talk in terms of concrete examples rather than abstract ways or in theoretical terms. Andreoli (1999) further writes that the Tribal understanding of time is different compared to other
communities. “Time is viewed as flowing, as always being with us” (p.29). Contrary to dominant cultures today were people carefully schedule their activities, the Tribals always have enough time. They are not in a hurry. They are often pre-occupied with activities that create joy like singing, dancing, drinking, storytelling, hunting, fishing etc. Their philosophy thus can be summarized in one word “rasa” (meaning joy or pleasure) (Areemparampil, p.84). For Tribals a respected person is not the one who is rich but the one who shares, participates and brings happiness to others (Andreoli, pp.26-27).

The Tribal worldview and ideology, therefore, is rich and refreshing and the modern world of technology and progress could learn much from the Tribals about how to lead lives of dignity that are rooted in values and connected with others. However, the Tribal worldviews are viewed as idealistic or impractical and at times even contradictory to that of mainstream human societies. Yet, their worldview has much to offer in making society more humane and harmonious and grounded in the principles of space centered spirituality, gender equality, resource sharing based on need, care for others, respect for nature and every person irrespective of creed, caste, color, gender. While this knowledge about Tribals offers ideas about how to enrich learning, it also helps those engaged in making more practical and effective plans and policies for empowering the marginalized and oppressed Tribals of Jharkhand. Among the various places in India where Tribals live, Jharkhand is the Indian state where most of the TRS have their training either at a seminary or at a formation institution of their congregation because most of the headquarters of the congregations are situated in Ranchi, the capital of Jharkhand. In the future, most of the TRS will likely be working in various educational institutions situated in Jharkhand. The next section of this chapter will explain the Tribal population in terms
of size, religion, literacy rate, contribution of the Church (in Tribal areas) in the field of literacy and the initiative of media literacy education among Tribals in Jharkhand.

1.2.3. Tribals in Jharkhand

The 2011 census reports that the “Adivasi” population of the Jharkhand state accounts for 8,645,042 people out of the state’s total population 32,988,134. Among all states and union territories, Jharkhand ranks 6th in terms of “Adivasi” population and 10th in terms of the “Adivasi” population’s percentage share of the state's total population. The “Adivasi” population's growth was 17.3 %, six percentage points lower than the state's total population growth rate (23.3 %) during 1991-2001.

With a sex ratio (females per 1,000 males) of 949, Jharkhand has a male population of 16.9 million and female population of 16.1 million. It fairs marginally better than the national average of 943 (Swaniti, 2016).

Jharkhand state also suffers from the “resource curse,” also known as the paradox of plenty or the poverty paradox. It is a state with an abundance of natural resources but has a low economic growth (Smith, & David 2021). Though it accounts for more than 40% of India’s natural resources, 39.1% of its population is below the poverty line and 19.6% of children under five years of age are malnourished. Jharkhand is primarily rural, with about 24% of its population living in cities. Out of the 28 states, Jharkhand ranks 25th on the per capita income list, followed only by Bihar, Uttar Pradesh and Manipur (Kumar, 2021, July 20).

In terms of religious composition, Hinduism is the religion of the majority (67.83 %) in the state of Jharkhand while Islam (14.53%) is the second most popular
religion. Christianity is practiced by 4.30% of the people, Jainism by 0.05%, Sikhism by 0.22%, and Buddhism by 0.22% of the population. Around 12.84% people identify as belonging to some 'Other Religion', and approximately 0.21% belong to 'No Particular Religion'.

1.2.4. Literacy and Educational Level

The overall literacy rate among the “Adivasis” of Jharkhand has increased from 53.56% to 67.63% according to the 2011 population census. Male literacy stands at 78.45%, while the female literacy rate is 56.21%. This is lower than overall literacy rate of India (74.04%), and also lower in terms of both male and female literacy rates at the national level- the current male literacy rate in India is 82.14% and the current female literacy rate is 65.45% (Singh, 2015). In terms of the total number of literate people, Jharkhand has 18,753,660 of people who are literate, with males accounting for 11,168,649 (64%) and females for 7,585,011 (39%) of that number.

Kumar (2008) reports that among total Tribal literates, 33.6% have no education or have attained education below the primary level. The percentages of literates who have attained education up to primary and middle school levels are 28.6% and 17.7%, respectively. Persons educated up to matric (10th standard)/ higher secondary (12th standard) constitute 16.5%. So, every 6th Tribal literate is a matriculate i.e., has passed the standard 10th / standard 12th exam (p.3111-3123).

Shedding light on the lower levels of education among the Tribals in general, Kumar (2008) lists that about 3.5% of Tribal people have a bachelor's degree, while non-technical & technical diploma holders constitute a miniscule 0.1% only. While Kharia,
Oraon, and Ho have the highest proportion of matriculates, i.e., every 5th literate person of these tribes are matriculates closely followed by Munda, who have every 6th literate as a matriculate. Kharwars have the lowest percentage of matriculates, preceded by Bhumij, Lohra, and Santhal. While Oraon and Kharia have the highest graduation rate, Bhumij has the lowest proportion of degree holders, preceded by Kharwar, Lohra, and Santhal. These numbers show disparate educational attainment levels across the different Tribal groups.

The census of India 2001 draws attention to the fact that there are fewer Tribal literates with higher levels of education. Tribal literacy dips to 33% at the higher secondary level. Out of the 19.8 million Tribal youth in the age group of 5 - 14 years, just 8.5 million (43.1 %) have been going to school. Sadly, as many as 11.3 million (56.9 %) people in the same age group have not been going to school at all.

The Oraon, Kharia, and Munda Tribes, however, have more than 50 % of school going children while Santhal, Ho, Lohra have about 36-47 % going to school. There are many factors accounting for these low literacy rates and the school dropouts' trends among the Tribals of Jharkhand. The situation was even worse before the arrival of Jesuit missionaries who first landed in Jharkhand in 1869. Ekka (2002) says, “the Tribals had lost much of their ancestral land to the outsiders. The 19th century found them in clutches of landlords taking advantage of the ignorance of these simple illiterate Tribals” (p.95).

To offer a broader societal picture of literacy over the years, Shah (2013) reports that literacy in British India in 1881 was only 3.2 %, rising to 7.2 % in 1931, and 12.2 % in 1947 when India achieved independence from the British. The arrival of Jesuit missionaries in the Tribal area of Jharkhand at the end of the nineteenth century led to a
big change in the lives of Tribals of Jharkhand because Jesuits opened primary schools in remote villages. Kamath (1998) notes that “the missionaries, right from the outset, established a chain of primary schools, and persuaded the parents about the benefits and the necessity of formal education (p.17). He also writes that the missionaries showed great interest in spreading education among Tribals and winning their hearts to convert them by learning their languages, customs, and lifestyles, by helping them develop small communities, and by bringing general awareness among the Tribals.

In a little more than hundred- and fifty-years Jesuits helped transform the Jharkhand Tribal communities as reflected by the large number of leadership positions held by Tribals in the area who are priests, nuns, teachers, nurses, government officials, doctors, lawyers, administrators and other professionals serving the Tribal community and the state (Kamath, p.17).

1.2.5. Catholic Church in Jharkhand and Education

This section offers a little more history about Tribals and their connection to Jesuits and the Catholic Church. Chotanagpur or Jharkhand experienced massive change when a Jesuit priest named Augustus Stockman S.J. arrived from Calcutta (present-day Kolkata) in 1869 to set up his refuge in the Kochang region. Then, on March 18, 1885, Fr. Constant Lievens, S.J. often referred to as the “Apostle of Chotanagpur,” arrived at Doranda. By the end of the century, he had successfully spread education and other emancipation initiatives in the North Indian Tribal zone of Mundas in Khunti, Oraons in Barway, Kharias in Biru (present Jharkhand state) and Oraons in Surguja, and Raigargh (present Chhatisgarh state).
By 1920 there were 39 Jesuits, and 12 diocesan priests in the Jharkhand area. Further, Ranchi was elevated to an autonomous Jesuit Vice-province in 1953 and then raised to a full-fledged Jesuit province in 1956. Since then, Jesuits from Ranchi province have been sent to various places in Asia like the Andamans, Assam, Arunachal Pradesh, Mizoram, and Cambodia, and also to Egypt in Africa to serve people through awareness building, adult literacy, education, and promotion of faith and justice among the people. According to the Catalogue of Ranchi province 2021, the province currently has 389 Jesuits, of whom 223 are Priests, 136 are scholastics, and 18 are Lay Brothers working among the Tribals of Jharkhand. Also, more than 95 % of these Jesuits of Ranchi province are themselves Tribals.

This became possible because the Jesuits of the Ranchi Province from the early days, focused on offering quality training to the individuals with greatest need; poor people, the persecuted, and the marginalized Tribals, and this trend continues till this day. Many of the Tribals educated by the TRS decided to dedicate their life as priests and nuns and serve the people.

As the Church has become more indigenous in terms of its activities and leadership, many educated Tribals have taken on leadership roles as mentioned above. The education of women has also received considerable attention thanks to the efforts of religious congregations for women, such as Daughters of St Anne (DSA), Order of Ursulines (OSU), Daughters of Cross (HC), Loreto sisters and Sisters of Charity of Jesus and Mary (SCJM). Other congregations of men, like the Salesians, Franciscans, Brothers of Charity and Seminarians have also worked on educating the people of Jharkhand particularly, the Tribals. All of these groups will be a part of this study.
1.2.6. Church in Ranchi Archdiocese

Owing to the tireless efforts of Jesuit missionaries, the life and culture of Tribals in Ranchi, Jharkhand evolved from one of orality to traditional literacy since literacy was a significant part of Jesuit missionary activities. Through these initiatives, the Tribal church has grown tremendously not only in membership and but also in terms influence in the region. It has produced one Cardinal, 27 bishops, and hundreds of Tribal priests and religious nuns working in 534 parishes of 17 dioceses. The population of Catholics in the Ranchi Archdiocese has reached 1.4 million with 32 colleges, 584 Schools, 33 training schools, 18 vocational training centers, 374 social welfare centers, and 300 hospital and dispensaries (Toppo, 2006).

The main factor instrumental in this drastic transformation of the area has definitely been the missionaries' literacy mission. Singh (2004) writes that the creation of the new Tribal state of Jharkhand in the year 2000 has also become possible due to the missionaries' contribution to education in the region. Education in the Tribal communities, however, is an ongoing process that keeps evolving with the times.

As the media environment has changed, the training institutions of TRS in India have also felt the need to improve their own media literacy and train their new cohorts of TRS to become more media literate in the early formation years, so that they in turn can help the Tribals in the area become critical media consumers and responsible media creators. Given how important the education mission is to the clergy and TRS, developing stronger MLE skills would help them teach Tribals in the area to learn, discern, create, and participate in activities involving modern technology with confidence and poise.
This is something that the Catholic Church acknowledges as a current need as well in the face of fast media progress. Various Catholic Church Documents like “Communio et Progressio” (para. 125), and “Aetatis Novae” (para. 17) have encouraged media literacy education programs in the church and have called for appropriate training that would help their constituents use media better and also enable them to participate actively and communicate effectively and meaningfully using modern media platforms.

The next section discusses MLE as a concept. This will explain the meaning of MLE, use of media literacy and media education, the purpose of MLE and Blooms taxonomy in brief. Bloom’s taxonomy is added because it helps us understand the progressive nature of attaining the ability to become critical media literate.

1.3. Meaning of MLE

Traditionally, Media Literacy Education (MLE) was characterized as the capacity to analyze and acknowledge scholarly works and communicate effectively through well-written composition (Brown, 1998). This definition was modified over time to incorporate the ability to peruse the content of film, TV, and visual media literacy studies to assess the role and activities of these media forms (Ferrington, 2006).

However, this media literacy definition has evolved over time with the consistent development of communication systems in the last three decades. This is important information because it helps us understand the changing nature and concept of media and the role of MLE in society. This will also help us as a concept while exploring the media competency of TRS.
1.3.1. Use of ‘Media Literacy’ and ‘Media Education’

To understand the meaning of MLE, it is imperative to define “media” in the modern communication environment. "Media" could refer to art, bulletins, computers, films, moving pictures, interactive media, music, oral and written language, and TV (e.g., Christ, 1998; Gardiner, 1997; Metallinos, 1994; Meyrowitz, 1998; Sinatra, 1986; Zettl, 1990).

'Literacy' on the other hand refers to the ownership of information and skills and the capacity to utilize these in the face of society's constantly shifting needs (Martin, 2006). Knowledge and competency about media therefore need to adapt to the media consumers' constantly changing challenges (McMillan & Morrison 2006; Street, 1994).

Thus, scholars of media education have had to expand the meaning of MLE, and incorporate the challenges and developments posed by the fast pace of technological change at the societal level. Further, a broad scope of terms and different types of literacies have been proposed to encapsulate the meaning of MLE. These include technological literacy (International Technology Education Association 1996; International Societies for Technology in Education 1998); computer literacy (American National Research Council Committee on Information Technology Literacy 1999; Brouwer 1997; Williams 2003); information literacy (Association of College and Research Libraries 2000; Doyle 1992; Town 2000); media literacy (Alliance for Media Literate America 2005; Aufderheide 1993; Livingstone 2004); visual literacy (International Visual Literacy Association 2006; Kress 2003); e-literacy (Kope 2006; Martin 2000); digital literacy (Eshet 2002; Martin 2006; Søby 2003); multiliteracies (Cope & Kalantzis, 2000; Kellner 2002; Leu et al. 2004); and new literacies (Kellner 2002; lankshear & Knobel 2003).
Among all these recognized literacies, three have gained more extensive acknowledgment: media, information and computer technology (ICT), and Information literacy (Markauskite, 2006). This study will use the term “MLE,” while talking about education in relation to media literacy which is defined as “the capacity to access, analyze, evaluate, and make messages in various forms” (Aufderheide, 1993). This definition encapsulates the scope of abilities that the media prosumer (who both uses and produces media) needs to use media and produce media messages.

MLE clarifies the meaning of learning in an all-out perspective. Learning about media is not just a skill to get access to media but also one that educates people and draws out their best abilities. The term “education” after all, is derived from the Latin word “educare” which signifies “bringing out” or “drawing out.” “educare” is a blend of the words “e” (out) and “ducare” (lead, drawing), or “drawing out.” Most present-day etymologists maintain that this interpretation is not an error and that drawing out is genuinely what “ducare” is about (Patra, November 11, 2017).

Education thus is not just the act of granting information to students but also “bringing out” or “drawing out” the best from them. This aligns with the more profound motivation for media literacy and media education or MLE, that it should enable an individual to become critical media literate.

1.3.2. Who Are Critical Media Literates?

MLE specialists have highlighted different aspects of critical media literacy to explain who qualifies as critical media literate. Some emphasized, critical thinking, the process of inquiry, reasoning, and open-mindedness (Scheibe & Rogow, 2012) while
others stressed upon the ability to question and make informed decisions (Semali, p.87). European Union documents on media literacy have outlined critical media literate persons “as individuals who use media technologies successfully to access, store, recover, and distribute contents to meet their individual and community needs and interests” (Bachmair, 2017). These individuals can access media content and make informed decisions while accessing a wide range of media forms and content from various cultural and institutional sources. Critical media literates understand the purpose behind media content, analyze the techniques, languages, codes and conventions used critically, and then communicate these messages to others. Also, critical media literates use media creatively to share their ideas, thoughts, information, and opinions. They also challenge media content that may be hostile or unsafe, and express their democratic rights and fulfill their responsibilities as active citizens (Bachmair, 2017).

For TRS, these are significant criteria to aspire for because representations of Tribals in the Indian media have been known to be negative, stereotypical, and unfair. To become critical media literate people, however, having critical thinking skills is a must. And for this to happen, one must first understand the meaning of critical thinking and its hierarchy.

This can be a challenge for members belonging to the TRS community who by nature tend to trust media messages and accept them at face value (without thinking critically about them). Among some of the Tribal communities, questioning and thinking is considered an impolite or bad behavior. Andreoli (1999) writes that “The Tribals learn to be seen and not heard when adults are present” (p.28). Due to the oral tradition in Tribal communities, listening, memorizing, and respecting the words of elders were
valued more than thinking and questioning. Areeparampil (1999) says of the Munda Tribe for example, that they use the word “uru” for thinking, which also means “to worry” or “to be in grief.” He further mentions, “thinking or abstraction is considered as an unpleasant activity by Tribals” (p.80). This act of thinking and questioning also separates them or puts them above or makes them distinct from the rest of the community. This disturbs the harmony of Tribal communities. As Andreoli (1999) points out, Tribals highly value harmony, group solidarity and respect for elders So for them “there is a security in being a member of the group and in not being singled out and placed in a position above or below others” (pp.25-29).

Social media exposure however is changing some of these TRS perceptions gradually, with Tribal communities slowly learning how to survive in a media-saturated atmosphere and being slightly more critical of the media content they encounter. But these are still early days for them since TRS still struggle with questioning messages that have embedded profit or oppressive motives. Helping the TRS hone their understanding of critical thinking and their critical thinking skills would give them more confidence to become critical thinkers. Bloom’s (1956) taxonomy offers more specifics about what constitutes critical thinking and would be a valuable resource to use in preparation of such TRS training efforts.

1.3.3. Bloom’s Taxonomy and MLE

One of the long-term goals emerging from the findings of this study would be to establish MLE guidelines that could help TRS become critical media literates through instruction about the core principles of MLE, leading to the creation of a strong TRS cohort of critical media literates. However, the TRS participants of such MLE curriculum would
start out with varied levels of MLE proficiency because of their diverse cultural and social backgrounds. To enable every participant to suitably develop their critical thinking abilities for information analysis and rational decision making, it would be imperative to gauge their critical thinking using standardized measures and Bloom’s taxonomy (1956) of six levels could serve as a resource for such measurement.

The first level of Bloom’s (1956) taxonomy is remembering. At this level, students are expected to exhibit their ability to remember what was taught to them and are expected to repeat what has been introduced to them. To measure this capability, learners are asked to answer fundamental questions like who, what, when, and where.

The next learning level focuses on the ability to understand. At this level, the students are also expected to recollect the content and demonstrate their comprehension of the content in their own words (Kelly, 2020).

At the third level in the hierarchy of learning, students are expected to apply the learning to new or different contexts.

The next level of the hierarchy is analysis. This level requires students to know how to utilize a higher level of thinking critically in their learning. They are expected to determine the association between the various units of the learnt content and use that information to understand the cause-effect relationship between various ideas or events.

The fifth level of Bloom’s (1956) higher-order thinking is evaluation. Students are expected to apply their knowledge for analysis of the presented information and to take a position on the topic and explain why that is their position. The questions asked to the learners to assess evaluation capabilities are: Do you agree to this? What do you think
about it? How do you assess this? What is most important for you and why?

The highest level in Bloom's (1956) taxonomy is the ability to create. When students reach this highest level of learning, they utilize the most complex degree of reasoning. They use the information, analyze it, apply it in different contexts, and develop a new idea or thought. They become creators, producers, or inventors. – Assessment of learning at this level is gauged by questions like: What ideas can you add to this? How would you create something new? What solutions do you suggest?

In the next section some of the misconceptions regarding critical thinking and the need for a strong MLE education are discussed.

1.4. Some Misconceptions about Critical Thinking

There are a few misconceptions about critical thinking that are outlined in the literature and examined in this section. These misconceptions could apply to religious communities as well and must be accounted for when designing MLE since it would help MLE participants develop better reasoning skills and aptitudes.

Ennis (2011) states that the first misconception about critical thinking is to see this type of thinking as negative because it might be perceived as something that slows down the flow of ideas. However, in reality, it helps broaden the perspective regarding ideas.

Second, critical thinking has been compared to over-thinking or the inability to settle on a choice based on an ongoing inquiry and endless discussion. However, critical
thinking guarantees the commitment to choices made because of deeper reflection and analysis conducted during the process.

Third, some people perceive ‘being critical’ as ‘being unbalanced.’ However, critical thinking enables one to take a position in a more balanced way. Buckingham (2019) contends the critical thinking is the skill and process of analysis, synthesis and logical evaluation of information (p.55).

Fourth, Bailin et.al. (2010) argue that too much emphasis on critical thinking as skills (abilities), process (mental activities), and procedure (sequence of steps) alone is not critical thinking. They argue that mere repetition or practice of skills, mental operations, and following certain steps to find solutions is not critical thinking. They call it wrong-headed, misleading or, at best, unhelpful (p.269) and claim that the disposition of a critical thinker includes, open mindedness, fair mindedness, the desire for truth, an inquiring attitude and a respect for high quality products and performance (p.280).

Finally, sometimes critical thinking is perceived as something that binds the scholar in a vicious circle of questions with no answers, forthcoming. Realistically though, it liberates a thinker from past prejudices and self-doubts. Buckingham (2019) indicates that “critical thinking is a reflexive process, in which we constantly have to question our own preconceptions, interpretations and conclusions,” and “avoid rushing judgements and recognizing the limitations” (p.55).

When thinkers move beyond these misconceptions and understand the meaning of critical thinking, they are able to successfully navigate Bloom’s (1956) pyramid of
critical thinking and become effective critical thinkers and achieve the primary goal of MLE which is discussed further in the next section.

1.5. Goal of MLE

Several researchers see access, comprehension, and critical thinking on contemporary media as an indispensable part of citizenship in an age where mass communications and multimedia are viewed as a critical social institution (Silverblatt, 2004). Guo-Ming (2007) indicates, “teaching students to be good citizens in a democratic society is an important goal most media educators aim to achieve in the United States. Efforts are made not only in the school system, but it also extends to groups in the community, to foster students’ critical thinking ability” (p.91). Thus, Guo-Ming points out two important aspects of MLE: first to train good citizens who are active, analytical, and second to help participants think critically. Other scholars like Lewis and Jhally (1998), Silverstone (2004), Kubey (2004) and Masterman (2001) also address how MLE creates a strong, capable and active citizenry. Vallocheril (1997) clearly states that “the concept of media literacy education in its fuller sense has to be a critical approach to life itself, a philosophy of teaching that encourages questioning challenging and explaining as an integral part of the learning processes of all across the curriculum” (p.171). The aspect of “questioning and challenging” the “naturalness of media” is very important for all especially for the TRS who have a culture where questioning is considered impolite. It can bring a great change in the life of TRS. Vallocheril (1997) asserts MLE has the power not only to change the educational system, but also transform the life itself (p.171).
1.6. Vision of MLE

The goal of MLE also dictates its vision which is to empower people to better comprehend and act on the content, form, purpose, and impact of media messages. Media literate people are able to gather new information and become competent in media use proactively (Thoman and Jolls 2004; Bergsma 2004; Galician 2004a, 2004b; Kubey 2004; Claussen 2004; Jackson and Jamieson 2004; Tyner 2003; Fisherkeller 1999; Buckingham 2007). The vision of MLE ascertains that individuals who become critical media literates will be conscious, competent, creative, compassionate, critical on media and participate in it wisely and make sensible media messages because they understand the language, codes, and media message structures. But what are the key approaches of MLE that guide these goals and vision? This next section explains the popular approaches of MLE.

1.7. Approaches to MLE

Despite the fact, that MLE as an idea started taking shape in the 1960s, with its implementation being debated in the 1980s in the USA, it is still an evolving concept. There is great deal of discussion concerning why and how to teach MLE (Hobbs, 1998). The discussion of media teaching techniques in the context of MLE categorizes it under four general methodologies (Kellner, 1998).

1.7.1. Protectionist Approach

The first MLE category is the protectionist approach. This refers to media receivers as victims of manipulative media messages. It believes that media is compelling and values traditional print culture over the modern culture, especially the culture that television promotes (Postman, 1985). Postman (1985) cautions that TV has the power to
control education since it occupies the young people's attention, time, and mind. This approach asserts that the child needs protection from the effects of media and blames the media openly for disturbing young minds and advocates that youth should be shielded from media's negative effects and accuses the media of the destruction of family values, rampant commercialization and for making kids materialistic.

1.7.2. Media Arts Education

The second approach to MLE perceives media education as an art education where students can respect and value media and human expressions' aesthetic qualities. Students are encouraged to use their innovativeness for self-articulation through making arts and media messages. The advocates of MLE as arts emphasize that these programs can be included regularly inside schools as independent classes or outside the classrooms in community-based or after-school programs. They believe that incorporating skills and media production into the school curriculum will make students’ learning increasingly experiential, hands-on, innovative, expressive, and fun. Muchnic & Poissant (2005) who subscribe to this approach, believe that “the professional field of media arts encompasses all forms of creative practices involving or referring to art that makes use of electronic equipment, computation, and new communication technologies” (p.2119). Kellner & Share (2007) also note that this approach offers opportunities for a transformative critical MLE experience especially when paired with discussions on gender, race, class and power issues.

1.7.3. Media Literacy Movement

The third MLE approach centers on the idea of a media education movement. This defines MLE as “a series of competencies including the ability to access, analyze,
evaluate and communicate.” It endeavors to extend the idea of literacy to incorporate different types of media, namely, music, video, Internet, and advertisement, yet working inside a print literacy tradition (Kellner, 1998). This approach speaks of MLE connected to information literacy, technical literacy, and multimedia literacy, including other means of communication modes

1.7.4. Critical Media Education

Critical media education is the fourth MLE approach. While including the essential aspects of the three previous approaches, this approach incorporates an understanding of belief systems, power, and domination built through media industries and media messages. It guides teachers and students regarding how to receive media messages critically, challenge them, and explore the interconnectedness of power and information. Most importantly, this approach upholds the idea that the audience is active in the process of meaning-making in a cultural struggle by playing the role of a dominant receiver, negotiated receiver, or oppositional receiver (Hall, 1980; Ang, 2002). Tyner's (1991) refers to this as a democracy education approach since it teaches people to become active and critical citizens of the nation and enables students to identify possible distorted portrayals of mass media for-profit motives and encourages them to claim their participation in media and uphold democratic values like freedom of speech, equality of opportunity, and social justice.

One thing all the four MLE approaches have in common is that they offer a roadmap on how to implement MLE. For MLE of TRS, incorporating elements from the various approaches would make sense but eventually the critical media literacy approach would offer maximum value given that TRS tend to take media at face value as discussed
earlier in this thesis. Educational institutions have introduced MLE using various approaches and witnessed encouraging results to a great extent some of which will be discussed in the next section.

1.8. Effectiveness of MLE: different fields

Media education and communication experts advocate that individuals should embrace media and use it consciously. In this context, while positioning MLE in the education system, experts regard it as training and a philosophy, and even as a lifelong learning process. MLE has been studied in contexts involving different groups of people with multiple outcomes.

MLE effects on participants can be realized in the form of awareness building, becoming an informed media user, learning to appreciate information, becoming a critical thinker, making a meaningful choice, and becoming a responsible message creator. The reviewed studies reveal positive results of MLE observed not only in the field of media learning but also in areas of health care behavior, perception and attitude change, critical thinking, awareness of values, media habits, the purpose of media, participation in media, deepening of faith, teaching democratic values and promoting responsible citizenship.

Reviewed literature on MLE in various fields can be categorized into the following nine categories:

1.8.1. Teacher-Student Training and MLE

Hobbs (1994) contends that educators have the fundamental obligation to impart MLE to children. So, they should have proper training for this. The effectiveness of MLE thus depends primarily on the preparedness, and academic development of teachers through training.
Multiple studies emphasize that prospective teachers should attend MLE programs during their training. For example, Considine (2002) advocates for teachers to be exposed to MLE developments in teacher’s training and in-service instruction through various seminars and workshops focusing on organizing MLE programs. Also, and Çengelci (2008) write that all prospective teachers should be media literates and share experiences of prospective media teachers who participated in their research and how they learned activities to promote MLE.

Discussing the successful implementation of MLE in schools, Hobbs (2004) states that through teachers' efforts, MLE has been accepted by the K-12 world through its implementation in English language, arts, social studies, fine arts, library skills, and educational technology, vocational education, and health education courses. Only a few schools emphasize the study of media matters or the critical assessment of media messages primarily in MLE however, and a few other schools mainly provide students with opportunities to engage with media messages through multi-media activities (Hobbs 2004, 44; see also Scheibe, 2004). Apart from teaching MLE in academic settings, studies have documented how people use MLE for health awareness.

1.8.2. Health Awareness and MLE

Randy (2010) examined how smoking media literacy in Hungary could help young people gain skills to understand, analyze, and evaluate advertising and other media messages about smoking. The study showed that the acquisition of these skills facilitated in youth an active processing and critical thinking of the content portrayed in smoking advertisements. Further, Randy (2010) advocated that prevention and health promotion planners in Hungary should consider media literacy training as a possible addition to their
smoking prevention efforts for youth. Through media literacy, it was inferred that the youth would learn to actively negotiate the meaning of messages by questioning and challenging the assumptions and assertions portrayed in media.

Another study by Pinkleton et al. (2008) observed that helping young people build their own protection against messages through MLE could inspire better decision-making about health-related behaviors. Fong Ching Chang (2014) also explored the connection of media exposure and MLE to alcohol and tobacco use among adolescents in Taiwan and showed that students with higher alcohol and tobacco media exposure were more likely to use alcohol and tobacco and had the desire to drink and smoke. On the other hand, students with higher alcohol and tobacco media literacy levels were less likely to use alcohol and have a lower desire to drink and smoke. Media exposure could thus be considered a risk factor for adolescent alcohol and tobacco use while MLE would be considered a positive preventive factor.

1.8.3. Critical Thinking and MLE

Linking MLE and critical thinking, Kincal and Kartal (2007) document that individuals develop awareness about media's dominance and gain essential skills to respond to the messages wisely through MLE and that media literate individuals question media texts, analyze them critically and even come up with media messages of their own.

Adding to the above findings, Kincal (2007) highlights that MLE develops critical thinking in individuals and enhances their skill of active participation in media. Thus, the ability of critically responding to media messages can be regarded as one of the indispensable aspects of MLE. The study however divulged that, prospective teachers
themselves fell short in voicing their reactions and criticism towards positive or negative media messages to relevant parties.

Haider and Dall (2004) expanded the conversation to better define what it means to be media literate and mentioned that media literates should be able to evaluate media messages that they are receiving from different sources in different formats. Also, they called for media literate individuals to keep abreast of the developments in media technologies, have some basic information about the evolution of technologies over time, and to have the skill to critically evaluate and analyze the manipulative messages of the media.

Further, Webb (2010) used MLE curriculum to create awareness and prevent violence in the United States and saw potential in such initiatives emerging as long-term solutions to youth violence through an increase in youth critical thinking skills and improved knowledge about violence in the media and the real world.

1.8.4. Behavior Changes and MLE

Rachel (2004) also documented how awareness among the youth on tobacco-related knowledge, attitudes, and behaviors was influential in the broader education context for change and also found that a substantial number of participants in the MLE intervention group significantly decreased tobacco use at post-test compared to the comparison group, despite the overall small number of smokers in the sample and the higher rates of tobacco use reported at baseline among the intervention group. This finding lends evidence to growing body of research demonstrating that media literacy is a practical approach for behavior change among adolescents.
Austin et al., (2005) indicate however that an increase in relevant knowledge may not always predict changes in attitudes and behavior (Nairn & Fine 2008; Livingstone & Helsper 2006). This possibly explains why many media literacy curricula appear to have more success in changing knowledge awareness rather than changing attitudes or behavior. Their work builds upon the past concerns of other media effects researchers who have stressed upon the importance of remembering that meanings inferred from media messages often depend on context.

Developing strong MLE training for TRS in Jharkhand, the population examined in this study would necessitate a strong understanding of their context as well. Since TRS tend to be generally trusting in nature as discussed earlier, a critical media literacy approach would enable them to learn how to challenge the commonsense assumptions portrayed through media and empower them to produce alternative media messages with counter-hegemonic interpretations guided by their acquired critical MLE skills (Share, 2009).

This seems to be the broader idea of the Catholic Church which has demonstrated its eagerness not only to use mass media to fulfill its mission but also to own any media which are necessary or useful for the formation of Christians and for pastoral activity (Inter Mirifica, para 3). Participation in media today is not an option but a necessity, something which Pope Paul IV also communicated, “The Church would feel guilty before the Lord if she did not utilize these powerful means” (Enavangelii Nuntiandi, 1975, December 8). However, the Church attitude towards media has evolved over the years. The Church slowly but consistently grew in its openness and acceptance
of the media-saturated, technologically dependent, and globally connected world that we live in today.

1.9. Church Documents and MLE


The early church attitude trends towards media highlighted by Gaston (1983) might appear disconnected from the current focus of the Church on media training of its personnel. It is a reflection, however, of how the Church now recognizes the growing importance of media in its missionary activities, accentuating the pastoral concerns about media and why it needs to be understood better. The church’s first attitude towards media was one of suspicion, and it wanted to censor media among its constituents (Gaston, 1983). Because of this mistrust, the church consistently kept itself out of the media sphere and often rejected media altogether. This attitude gradually evolved into one of using media with caution and of limiting itself to an imitation of the local media culture norms, but still being mostly aloof from media use. During this second phase, the church did not use the media as a powerful means of communication or as an essential part of its mission. Eventually, the Church arrived at the current phase of perceiving the media as a positive tool and of looking at it not as an outsider anymore. The Church now aims to better understand media’s power and importance for the Church’s mission, and also as a means of reaching out to the people to communicate its “good news” with the world. The next few sections will explore these transitions in the Church’s stance towards media over time.
1.9.1. Church’s Apprehension

Many media scholars have traced the history of media use in the Church, but Franz-Josef Eilers has studied it more systematically. The research on media use of the Church can be traced back to the eighteenth century. Eilers (1997) recalls the first official encyclical on communication “Christianae Republicae” by Pope Clement XXIII (1766), in which he discusses bad books, impudent and audacious scholars, and immoral pieces of literature (1993, para. 8). This encyclical was a warning for media users, and a message from the Church that expressed its apprehension on the new developments in the field of media. This was not the first and last of the cautionary messages about media from the office of Pope.

1.9.2. Church Guidelines for Media Use

Eilers (1997) enumerates several encyclicals issued by various popes on different media related topics giving people guidelines about media use. The following encyclicals in the last 85 years guided educators to promote media education among parishioners and encouraged them to understand media from a Christian point of view- “Vigilanti Cura” (1936, June 29); “Miranda Prorsus” (1957, September 8); “Inter Mirifica” (1963, December 4); “Humanae Vitae” (1968, July 25); “Communio et Progressio” (1971, May 23); “Evangelii Nuntiandi” (1975, December 8); “Aetatis Novae” (1992, February 22); and “Il rapido sviluppo” (2005, January 24). These letters from the Pope during different points in time addressed Christians regarding the prudent use of media.
1.9.3. Media and Formation of Priests

The Church’s gradual evolution of its attitude towards the media becomes evident in Pope Pius XII’s encyclical “Miranda Prorsus” that is “absolutely marvelous” (1957, September 8), which first underlined the importance of media in the formation of priests. Wrapping up the encyclical, Pope Pius XII stated, “he cannot conclude this letter without recalling minding the importance of the role given to the priests to encourage and master the inventions which affect communication, not only in other spheres of the apostolate but especially in this essential work of the church. He ought to have a sound knowledge of all questions which confront the souls of Christians concerning motion pictures, radio and television” (Eilers, 1997, para. 151).

1.9.4. Media for Service of People

Later, Vatican II affirmed this and extended it to all the Christians in “Inter Mirifica” that is “among the wonderful, technological discoveries” (1963, December 4).

All members of the Church should make a concerted effort to ensure that the means of communication are put at the service of multiple forms of the apostolic works without delay and as energetically as possible, where and when they are needed. Pastors of souls should be particularly zealous in this field since people who work professionally in these media should endeavor to bear witness to Christ: first of all, by doing their work competently and in an apostolic spirit, secondly by collaborating directly, each one according to his/her ability, in the pastoral activity of the Church, making a technical, economic, cultural or artistic contribution (para. 13).

This clear direction from the Supreme Pontiff of the Church to use media
communication, as a part and parcel of life, and engage with it as a means to contribute to the church's mission according to one’s ability, interest, and competence is a sign of the evolution of media related attitudes.

1.9.5. Media – a Birthright of People

The encyclical” Inter Mirifica” that is “among the wonderful, technological discoveries” (1963, December 4) also takes this idea further and claims that the use of media is the legacy of all Christians. The encyclical encourages the Christians to use media for all church activities, especially pastoral activities.

It is the Church’s birthright to use and own any of these media which are necessary or useful for the formation of Christians and pastoral activity. Pastors of souls have the task of instructing and directing the faithful how to use these media in a way that will ensure their own salvation and perfection and that of humankind (para. 3).

The encyclical clearly indicates the positive change in the Church’s attitude but also starts projecting it as the right and duty to use it for the safety and salvation of human beings.

1.9.6. Church and Film

Once the church acknowledged the value and need of media in the life and mission, it never turned back. Another encyclical “Communio et Progression” that is “unity and progress” (1971, May 23) published and circulated among the people who emphasized the importance of film for the church's pastoral is proof of the fact. This encyclical asks people to carefully study films and include cinemas in the activities of various church institutions. It writes, “these developments should be carefully studied in
pastoral planning, for there are many openings for a greater use of this medium in pastoral work” (para. 162). This document emphasizes on people's training and calls for garnering funds to produce experts to utilize media and fulfill the Church's objectives. It clearly states, “Trained and experienced people must be found for this work. The proper pastoral structure, with all the necessary funding, rights, and resources, should also be set up” (para. 162).

1.9.7. Media for Mission

These developments build up to the Church’s current position of using media for mission. Through the encyclical “Aetatis Novae” that is “the new age” (1992), from the papal office of communication the Church offers some concrete direction for pastoral life. This communication expands the scope of church activities among people of other cultures and states.

Those who proclaim God’s Word are obliged to heed and seek to understand the ‘words’ of diverse peoples and cultures, in order not only to learn from them but also help them recognize and accept the Word of God. The Church, therefore, must maintain an active, listening presence and relation to the world - a kind of presence that both nurtures community and supports people in seeking acceptable solutions to personal and social problems. Moreover, as the Church always must communicate its message in a manner suited to each age and the cultures of particular nations and peoples, so today it must communicate in and to the emerging media culture (“Aetatis Novae,” 1992, para. 8).
1.9.8. Media and Training of Media Personnel

“Aetatis Novae” (1992, February 22) is the first encyclical calling for the media training of the priests during their religious formation. It explains the importance of media for the priesthood aspirants and notes that media should be part and parcel of church leaders and priests. It emphatically mentions that education and training in communications should be an integral part of the formation of pastoral workers and priests. There are several distinct elements and aspects to the education and training, which are required. For example, during these contemporary times so strongly influenced by media, Church personnel are required to at least have a working grasp of the impact of new information technologies and mass media on individuals and society. They must be prepared “to minister both to the ‘information-rich’ and the information-poor. They need to know how to invite others into dialogue avoiding a style of communication which suggests domination, manipulation, or personal gain” (para. 18).

This changed perspective of the Church towards media has compelled church officials in the office of social communication “to develop and offer programs for pastoral care which are specifically responsive to the peculiar working conditions and moral challenges facing communication professionals” (para. 19).

1.9.9. Media Guidelines of Training

The plan of issuing the guidelines for those in priestly formation “Aetatis Novae” however, only came about with the publication of the “Guide to the Training of Future Priests” by the congregation for Catholic Education (1996) which offers three aims for the preparation of pastoral communication in the church (para. 20):
1) to train concerned people in their formation to properly use social communication instruments as and when their mission works and activities when the condition permits it.

2) to prepare them to be the teachers, educators, experts, consultants, confessors, and spiritual directors so that they can help others through their guidance, catechesis, lectures in the matters of media.

3) and above all, to get them into a perspective in which they will be ever ready to take necessary steps in their pastoral activity, even to be able to adjust and adapt their life according to the demands of the local media context of the people who are socially and psychologically conditioned by mass media (pp.20-21).

1.9.10. World Communication Day and Pope's Message

In addition to these Vatican guidelines, the whole Catholic world has been receiving the Pope's messages for World Communication Day annually since 1968 after the Vatican Council II.

The Vatican Council II mandated the Pope to deliver this message to the world on the “World day of Communication” on some specific topics addressing the church's needs and to guide and enlighten people with an official stand of the Church. These messages are always related to a particular theme, which has a strong pastoral dimension. For example, during several years the theme was related to family or family concerns (1969, 1979, 1980, 1994, 2004, 2015). There were also Communication days dedicated to the youth (1970, 1985), the elderly (1982), women (1996), children (2007, 2020), the

There were other kinds of themes in these communications as well, like various aspects of the mass media in general (1973, 1977, 1989) or unique means like computers (1990), video and audio cassettes (1993), television (1995), and film (1995), media network (2006) media at the service of people (2005), search for truth, hope, faith, and trust (2008, 2011, 2013, 2017) promotion of dialogue, friendship, and encounter (2009, 2014, 2015), building human community (2019), fake news (2018) and evangelization (2012). The Pope’s message on the priest and pastoral ministry in a digital world, was the theme in the year 2010. These themes reflect how the Vatican City office on media and communication has been very consistent with its emphasis on proper media use, engagement in media activities, and church leaders' training over the years. The next section discusses the Catholic Church’s spread and application of MLE in USA, India, the Local Catholic Church of India and Asia on the whole.

1.10. Practice of MLE

1.10.1. The Catholic Church of USA and MLE

Many initial plans for the media literacy movement in the United States were religious communities' initiatives. As Cheung (2006) observes, churches have been active in media education worldwide. Such promotion of MLE in the United States is often credited to Christian scholars' efforts, explicitly in religious contexts. One of these pioneers was Father John Culkin, a Jesuit priest, whose contribution to film studies and his connection with Marshall McLuhan (1967) helped promote and develop media
literacy initiatives. Fr. Culkin’s contribution to MLE earned him recognition for establishing MLE in the United States (Hailer & Pacatte 2007; Moody n.d.).

Elizabeth Thoman, a Roman Catholic religious sister, also did groundbreaking MLE work in the 1970s while completing her graduate studies. Sr. Thoman started publishing a magazine called “Media & Values” in which she discussed media matters and the implications of new technology in relation to the Church, society, and culture. Though the magazine articles were targeted to educators, they also communicated issues from a Christian faith point of view. Sr. Thoman also founded the Center for Media and Values in 1989. This later became the renowned “Center for Media Literacy” (CML), which is one of three leading national MLE organizations (Martens, 2010). CML continues to be a key source of knowledge for faith-based media literacy.

Over time Catholic schools also became the leading force in MLE. Campbell (2010) notes that since its establishment in 1948, the Pontifical Commission for the Study and Ecclesiastical Evaluation of Films on Religious or Moral Subjects has been active in guiding church strategies on media use and its incorporation in Catholic education to deepen the Catholic faith among the people. In 1993, the “Center for Media and Values,” in collaboration with the National Catholic Education Association (NCEA), started a Catholic Communication Campaign project known as Catholic Connections to Media Literacy. This was the first faith-based media literacy program prepared for Catholic schools and religious centers. The curriculum's potential market was impressive: at the time, the NCEA served 7.6 million students among Catholic education centers.

More recently, Pacatte and Hailer (2007) have developed media literacy curricula for Catholic education. Hoffman (2011) also published a media literacy guide for use in
catechism classes. Hess (2003) a Roman Catholic education scholar, another scholar working on faith based MLE, adopts a critical/cultural approach in her research and perceives MLE as a path to build connections between people through theological discourses.

The test of the religious teachers, Hess contends, is to adjust their roles in a society in which religious meaning-making is taking place without their involvement and often within unpredictable circumstances. Rather than being transmitters of the doctrine, she writes, “we need to become interpreters of culture speaking both to and from the church about how the Holy Spirit is moving in the world” (Hess, 2004b, p.154). She further says this requires an educational renovation from a direct, instrumental model to a collective, dialogic model-a shift to “knowing how” rather than “knowing that” (p.155).

Not only does this dialogic model allow for the analysis of media content and an assessment of power structures, but it also follows Freire’s (1970) concept of literacy as a tool of liberation and gives power to people as they both “read” and “write” media messages.

Emphasizing the vital role of leaders of the Church, Hobbes (2009) asserts that religious teachers must overcome any ambiguity to be a “guide on the side” rather than the “sage on the stage.” These studies highlight the need for MLE education among the Teachers or practitioners in faith communities.

1.10.2. Media and FABC

In line with the Church guidelines on media and the priests' training in formation, the recommendation of the Federation of Asian Bishops’ Conference (FABC), held in Manila, is also very significant. “Media education, understood not simply as skills
training but as awareness and understanding of the representations of reality in a media
shaped society is for all: Bishops, priests, religious, seminarians, lay leaders, parents,
teachers, youth, children, non-governmental organizations and grassroots” (Eilers, 2002,
p.17). It further says, “Media education ought to be essential and integral part of any
Pastoral plan. Training should be provided from a simple to a more comprehensive form
and approach. For this, special teams on the Asian level and training model need to
elaborate on curricula, syllabi, and programs” (p.17).

Commenting on the suggestion of FABC, Eilers (2002) states that the apex body
of the Asian Bishops' meeting proposes that “endeavors ought to be done to make media
instruction and communications awareness training program compulsory at all levels,
particularly in the institutions where future priests are trained” (p.17). This
recommendation also shows up in Pope John Paul II’s address to the Asian Bishops.

Pope John Paul II (1999), in his Apostolic “Exhortation Ecclesia in Asia,”
encouraged the Bishops to advance the media training of church leaders, arguing, “Media
education, including the critical evaluation of media output needs to be an increasing part
of the formation of priests, seminarians, religious, catechists, lay professionals, students
in catholic schools and parish communities” (Eilers, 2002, p.110).

1.10.3. Media and CBCI

Clarifying the communication activities and policies, D'Souza (2002), the then
secretary of Commission for Social Communication of Catholic Bishops' Conference of
India, stated that the significance of media and social communication in the life of the
leaders of the church could not be ignored. Therefore, the call was for media training to
be an integral part of the formation of priests, religious and seminarians.

Though decisions have been taken to include media education for the men and women in religious formation at the policy level, the impact of MLE courses in the institutions of formation have yet to be implemented effectively. The next section talks about MLE in the context of India’s Catholic Church.

1.10.4. The Catholic Church in India and MLE

Support for MLE has grown significantly in recent years but mainly in the developed countries and most of this support has been from educationists, rather than church leaders. Despite the recommendations and concrete directives of the Congregation for Catholic Education in 1986, the Church has not yet integrated MLE in schools' curriculum and religious/seminarians' formation. Guidance however has been offered encouraging integration of communication courses into the formation programs teaching TRS the correct use of media, social communication, and also how to offer input to media producers regarding the accurate picture of the Church and its activities.

(Pontifical Council, 1971, para. 64)

Church production of media messages started to happen around the early 70s, in India, and in other developing countries with diocesan and regional media centers making audio cassettes and other audio-visual aids with support from OCIC/UNDA funding now referred to as SIGNIS (a worldwide media organization of the Catholic Church). Catechesis thus found a close ally in the media. Several media centers offered ample support to evangelical and catechetical attempts in the Church. Now however, the Indian Church is becoming more conscious of her mission and contents published through various media.
Srampickal (2010) observes that Indian church media service has witnessed a gradual rise in interest for MLE. Realizing that media are creating a new world order with a specific embedded value system, Church media personnel have started taking MLE seriously.

Among the many MLE challenges, Srampickal (2010) stresses upon the academic community's lack of interest in accepting and accommodating MLE in teaching practices. He focuses on a lack of awareness building and vision among the church authorities and the absence of media literacy programs for future leaders as key challenges plaguing the Church in India. Although many Catholic schools and some parishes have integrated media technology into the learning experience, media training of the priests, religious, and Church leaders has been a recurring challenge for the Church in India.

Reviewed documents of church institutions and dioceses in the North Indian state of Jharkhand show that though there are numerous studies on media exposure among teachers, students, and parents, not too many studies have examined media habits and participation of TRS.

TRS are the prospective MLE teachers, but they feel inadequate when teaching media literacy. They also lack confidence in using media instruments or handling media issues to protect themselves from the harmful effects of media, or to promote critical thinking, and create media messages as responsible citizens. Exploring their media competencies would be a first step to developing a stronger TRS MLE culture in Jharkhand.

The literature review chapter outlines how MLE can be evaluated from a variety of research perspectives. It also illustrates how these different conceptual and empirical
lenses can be integrated into a single broader approach making it possible to understand the everyday complexity of media literacy practices comprehensively.

Research on MLE is in alignment with the fact that MLE is vital for individuals and, by extension, definitely for the Tribal communities (and their meaningful survival), and the Church, which has changed its stance and is more welcoming towards media communications now.

Research also highlights that despite the continuous MLE efforts by the Church, especially in developing countries, it still needs to engage itself in MLE for critical thinking and responsible audience participation. Multiple studies exist which focus on the level of media exposure among teachers, students, and parents. But missing in all this MLE research are studies examining TRS. Therefore, there is a need to explore the media competencies of the TRS which include media habits, attitude, purpose, and participation in media of TRS who would be teaching, preaching, and guiding people in Jharkhand for media discernment or faith-based discernment and that is one of the primary objectives of this study. This discussion is remiss however without a tribal church specific discussion

1.10.5. Media and Tribal Church

With the emerging new media technologies, traditional literacy and mere classroom education are obviously not enough anymore. Media education is critical for the Tribals, and Tribal communities given that these communities have always been oral culture centric. For centuries, the Tribal community has suffered segregation, oppression, and marginalization due to stereotypical media representations of their traditional cultural lifestyle. The Tribal communities also risk losing their identity and face the constant
threat of extinction to their ways of life because their rich conventional oral culture has no written documents.

In an oral culture, Tribals pass on to their cultural heritage, principles, and values through direct communication to the community members.

People with oral cultural backgrounds are also more attune to visuals, and therefore could be more susceptible to the influence of visual images and stories. Understanding the cultural norms of TRS and their formation from the perspective of orality is significant to successfully imparting media literacy training to TRS who are the focus of this study. ‘Aetatis Novae’ discusses this idea further, “the church must take steps to preserve and promote folk media and other traditional forms of expression, recognizing that in particular societies these can be more effective” (para. 16). A media literacy curriculum that has learning practices and lessons centered on this oral culture perspective has a greater chance of building a TRS cohort of competent, critical, and effective media literates. The next section offers a deeper understanding of the norms and traditions of Tribal oral cultures.

1.11. Orality and Tribal Community

“Orality” is a term authored by Sigmund Freud as a classification in his theories on psychosexual formative practices’ (Freud/Richards 1991). Walter Ong (1982) utilized “orality” to portray the phenomenon of those cultures and communities that depended essentially on oral communication in pre-literate culture and to the adaptation of written text to other secondary forms like film or television in the modern times.

Ong (1982) categorized these primary oral societies, as pre-literate and observed
that oral cultures place a high value on verbally expressed words and appreciate cultural exercises in the form of songs, stories, maxims, and folklore. Ong (1982) however referred to electronic media (telephone, radio, and television) as secondary oral cultures that depend on writings or texts. Secondary oral cultures are immersed in electronic media that incorporates the experience of both the chirographic (writing that one can see) and orality mode (words that one can hear). Thus, the experience of both cannot be the same, yet they share one similarity: both generate an intense feeling of belonging to a community (McAdams, 1994).

Ong (1982) therefore distinguishes orality as a culture depending significantly on the verbally expressed word vis-a-vis a secondary oral culture, which depends on composed language to convey its thoughts, ideas, principles, and values. Secondary oral culture also uses radio, theater, motion pictures, and other electronic media with written scripts to produce audio and visual messages in its form (p.135).

Ong (1982) also draws attention to how technological transformations facilitate the way cultures express their values from oral to printed expression and their impact through cultural conditioning on human consciousness. Built on McLuhan (1967) this groundbreaking work lay the foundation regarding how to build educational constructs for cultures that draw heavily on traditional oral roots, for numerous disciplines, including MLE.

Ong (1982) further recommended a holistic approach to orality for the success of education or MLE. A holistic approach defines orality as a complex concept where the seven facets, namely, culture, language, literacy, social networks, memory, art, and media of human life, should all be considered. Madinger (2010) adds that these seven aspects,
when fully incorporated, can proportionately increase the transformative power of a message or education and also clarifies the meaning and role of these seven aspects of orality. He outlines that culture helps to interpret the message, language is the conduit through which the information is received, literacy helps in understanding the information, social networks help in relating to the information, memory is the means through which one retains the messages, the arts help package the message, and the media delivers the messages to the audience. These seven characteristics of orality could help create more effective and transformative learning experiences for Tribal communities. In the era of a media-saturated world, MLE could help the Tribals become aware of the various forms of media and the importance in sharing ideas, and communicating with others prudently, and with greater confidence. This is further explored in the next section.

1.11.1. Orality and Media Literacy Education

MLE for Tribals of oral communities can become more effective when teaching experiences designed for them are based on an all-encompassing model of orality. Every aspect of such a model adds an extra layer of richness in the learning experience of the Tribals. According to Madinger (2007), the message will be better received, recalled, and passed on to other people in the community to the extent that a communication system effectively uses the various orality components. Also, the oral communities thrive with social sensitivities that are usually ignored when communications happen through the printed word. However, these orality components would always interact with the educational perspectives of the educators themselves.

Piettte and Giroux (1985) discuss how educators focusing on MLE base their
lesson plans on protection, promotion, transformation, and participation in alignment with their own convictions and experiences. Since MLE experts and media practitioners come from different backgrounds, there are a wide range of theoretical foundations for various MLE programs.

Since different methodologies offer different value and are often complementary to one another, the media literacy curriculum could bring in different media literacy education perspectives which mesh with the Tribals' needs and abilities in formation. What remains critical through all of this is that a powerful MLE experience should always consider including all the seven aspects of orality (culture, language, literacy, memory, networks, arts, and media) for TRS in training, to create a strong media literate cohort.

In brief, the first chapter described about the following five points; 1) changed media space, the concept of media competency, 2) the context of the study among Tribals of Jharkhand, and the need of MLE for TRS, 3) the meaning, goal and approaches of MLE for the TRS, 4) the positive transformation in the Church stance towards media over time, media use and importance of MLE for TRS, and 5) some practical examples of MLE in different fields. This helps us to understand the purpose of the current study which examines media competency among TRS to understand the need and relevance of MLE for TRS.

Building up on this, the second chapter will explore the four different perspectives of MLE, four facets of MLE, key concepts of MLE, and theoretical foundations of MLE. While a discussion on the perspectives will help conceptualize MLE from different angles, the four facets; industries, messages, audience and effects draw attention to the
broader scope of MLE, and key MLE concepts will shed light on the way media functions and influences people. All of these will help build a clearer picture of TRS experience with media and how this furthers development of their future MLE training during formation. Social Learning Theory (SLT) of Bandura, and Cultivation Analysis Theory (CAT) of Gerbner will offer the theoretical lens through which this study approaches TRS media engagement and MLE. The next chapter will also elaborate the four aspects of media competency, that is, media habits, attitude, purpose, and participation (HAPP) all of which are deeply connected to the TRS media experience and offer insights useful to their future MLE training.
CHAPTER TWO
REVIEW OF LITERATURE

2.1. Perspectives of MLE

At first glance, the expanded academic foundations for MLE appear to be straightforward. However, deeper examination of the literature shows that MLE is a multidimensional and complex concept. As Christ and Potter (1998) explain, an extraordinary assortment of views about MLE exist. Brown (1998) drew attention to the fact that media literacy implies different things to different people. This study, however, focuses on the four angles to look at MLE: conceptual, aesthetic, psychological, and cultural, which would all help direct understanding of MLE for TRS.

2.1.1. Conceptual Perspective

The National Leadership Conference on Media Literacy conceptually characterized media literacy as “the capacity to get to, break down, assess, and convey messages in an assortment of structures” (Aufderheide, 1993). This umbrella definition is broadly cited in the literature and broadly applied in media literacy training programs, books, and articles.

However, the definition lacks clarity, particularly for those who wish to design an MLE based curriculum. In the context of MLE for TRS, this definition needs to be expanded further by adding specific aspects of knowledge about technology. Since creating messages no longer remains under the purview of professional content creators, media literacy programs for groups like TRS would need to expand the conceptual definition of MLE to develop a cohort of critical media consumers and media creators.
2.1.2. Aesthetic Perspective

The aesthetic perspective of MLE focuses on an appreciation of media arts. This perspective started out with an emphasis on the cinematic arts but grew from there. Kubey (2003) documents film theory's progress in Europe around the mid-1950s and the intensity with which films were treated as the arts flourished. In the Journal *Cahiers du Cinema*, he writes that film being treated as art, has partly led to media studies' beginning and development as a discipline. This is in turn has created the need for an aesthetic perspective of MLE.

The aesthetic perspective of MLE would be relevant for the TRS because Tribal cultures have an innate appreciation for traditional arts, crafts, music, dances, and other forms of communications involving nature. Given that Tribals communities have their roots in oral traditions with the community as the center of their lives, cultural heritage and rituals often get passed on to the next generation through arts, music, and symbolic communication involving nature.

Tribals learn to respect, appreciate and preserve the characteristics of their Tribe through their appreciation of such artistic rituals and endeavors. Presenting MLE through its aesthetic perspective could help TRS better grasp the significance of media messages in their lives. For example, with the advent of music recording facilities in Tribal areas, TRS have started producing music videos in their own vernacular languages, and these videos have gained popularity in the Tribal communities sometimes even superseding those of songs from the dominant Bollywood film industry in India. However, without proper skills training and understanding of technology, the Tribal music videos have often been entertaining but lacking in professional production values.
MLE curriculum for TRS would likely serve as a means of fostering professional productions, created by TRS who have a strong grounding in critical aesthetic appreciation skills. Such Tribal music videos would help preserve better the Tribals' values and cultural heritage and it would also help the Tribals appreciate their own culture in a more critically nuanced way.

2.1.3. Cultural Studies Perspective

The cultural studies perspective of MLE is best captured by Buckingham (2003) who proposes key media ideas like production, language, representation, and audience, and offers a hypothetical system which could be applied to contemporary media communications. Buckingham (2003) defines MLE as a concept that enables “people to reflect systematically on the processes of reading and writing, to understand and to analyze their own experience as readers and writers” (p.41).

The cultural studies perspective would be significant in curriculum design of MLE for TRS because it allows for a reflection of their media experiences and culture and calls for them to critically analyze how the Tribals are portrayed in media messages. TRS are adult learners who would have close interactions with their MLE teachers in an atmosphere of learning by doing. So, the teachers would be working with the TRS in what Vygotsky (1962) calls “zones of proximal development” and “scaffolding.” In this setup, learning happens in collaborative environments, where even the teacher would be a learner (offering them a deeper understanding of the TRS experience, helping them develop even better MLE curriculum over time), and all the participants would be contributors of knowledge.
2.1.4. Psychological Information-Processing Perspective

Media scholar Potter (2004) defines and states the psychological information processing perspective as “the set of perspectives from which we expose ourselves to the media and interpret the meaning of the messages we encounter” (pp.58-59). He says that the way to media literacy is to construct acceptable knowledge structures. This perspective therefore calls for MLE to provide people with knowledge about the media industries, media messages, media impacts, and information about self and the real-world to maintain a strategic distance from the possibilities of media's oppressive power structures.

The emphasis on knowledge about media and its power structures would be important for the TRS given their naiveté in relation to media messages. A primary purpose of MLE would be to teach the TRS and help them understand the scope of media industries and enable them to better interpret the media messages, something that the psychological information processing perspective encourages people to do. MLE workshops would make the TRS critically competent, making them aware of the media industries' strategies, and further helping them become critical media consumers and creators. To reach this goal, MLE educators would benefit from work done by Marten (2010) who identified four key facets of media phenomena: media industries, media messages, media audiences, and media effects, all of which are considered essential aspects of media literacy and are explored in the next section.
2.2. Aspects of Mass Media Phenomena

There are four essential aspects of mass media, that are significant for MLE (Marten, 2010). Lim and Nekmat (2008) explain the importance of having knowledge about these, stating that a media-literate individual is one who has a critical appreciation of the media industries, the political economy of media industries, and the influence of these industries on the minds of people. They also state that people should know why specific media contents are included and excluded from media messages. Additionally, they emphasize the importance of becoming aware of our sensitivity to respond to media messages and a familiarity with the impacts that media normally have on people. To be able to do this, a broader understanding of the media industries themselves are necessary.

2.2.1. Media Industries

To systematically organize the various gatekeeping influences of media industries, Shoemaker and Vos (2009) and Shoemaker and Reese (2014) developed a typology called the Hierarchical Influences Model. As per this model, there are five levels of influence through which information becomes news: individuals, routines, organizations, social institutions, and social systems. Also, the media organizations' commercial purpose significantly influences the tone of the news that the audience receives. Rosenbaum, Beentjes, & Konig (2008) also assert that children, adolescents, and media consumers should be generally aware of the profit motive of commercials and mass media messages. Media industries present those messages that will attract a large audience and help them make large financial profits. Profit motives, ownership patterns, and market forces thus broadly shape the output of media industries. This media industries typology, therefore, is crucial to developing media literacy programs.
concentrating on the producers' selectivity and focusing on the notion of producers’ motivations, purposes, and viewpoints.

Research by Primack, Sidani, Carroll, and Fine (2009) have also highlighted that the media organizations’ financial and political motives and how these target specific audience markets should be a core concept of media literacy. Lewis and Jhally (1998) broaden this further and recommend that “an analysis of political economy should not be restricted to a narrow set of economic relations. The media are determined by a set of social and economic conditions that involve the key dividing lines of our culture, whether they be race, class, gender, sexuality, age, or mobility” (p.112).

Vande, Wenner and Gronbeck (2004) also underscore how MLE changes the viewers’ understanding of the television industry as they learn “to recognize the various ways in which the industry packages, markets, and positions audiences as the commodities being sold (p.222). This makes it imperative for MLE to include media industries, particularly large corporate organizations like Google, Apple, Unilever, Shell, and other influential local organizations since these are important and influential actors in business and mainstream news (Jonkman, 2019, p.1).

2.2.2. Media Messages

One of the core tenets of MLE is that media messages are constructed. The messages may seem to be the ‘truth’; but they only depict a version of reality. Martens (2010) claims that media messages don't present reality like straightforward windows of the world, since these are created, shaped, and positioned through a complex process and by people who work in the media industry. Speaking about this complex process of
making messages, Kellner and Share (2005) discuss how this includes numerous choices about what to incorporate and what to leave out and how to present it to the world. What we see as a message has a purpose and a benefit intention that creates gains for a few people at others’ expense. Media messages are often developed in such a way that the message recipient does not even realize that it can control their life and comes with a cost to them. For example, the messages often urge people to spend their resources and create a sense of inadequacy among the message recipients in the absence of the things recommended by the media proposed way of life. Messages therefore control the values, principles, and impact the freedom to choose and might also impact peoples’ perceptions about what constitutes a dignified human life.

In the context of messages being constructed, Zettl (1998) asserts that the light and shadows, three-dimensional space, time and movement, and color and sound are all purposefully organized in a way that can influence the minds of people and impact the perception and discernment of the receivers of the messages.

Burch (2002) builds up on this idea warning media consumers about the need for audience members to examine the choices of artists portrayed in the messages and that the audience should review the messages in the context of its presentation. Understanding the context of a message is important for understanding the meaning of the messages in their most genuine way (p.571). Here, the observation of Burch is significant. Burch (2002) points out that artists’ aesthetic choices should be examined within a cultural context. She observes that Indian religious soap operas' production elements are aesthetically different from the so-called professional standards most widely followed in the United States (as cited in Martens, 2010, p.4). This suggests that it is vital to consider
the participants' socio-political and religio-cultural contexts while planning MLE programs. During the planning of MLE for TRS, it is therefore essential to explain the core MLE principles, especially that “messages are constructions.” This would help participants analyze the messages with a critical mindset instead of as the “final truth.”

MLE would thus help TRS learn that messages are constructions, each medium has its own language, and that messages may be deceptive and could be associated with a profit motive. As such, they should be examined critically instead of accepting them at face value.

Messaris (1998) argues that the aims of MLE should be “to encourage viewers or receivers to examine the extent to which they have accepted the implication of the syntax” (p.77). Additionally, he recommends that media literate persons should examine the facts of messages presented before they accept it because there are many advertisements, especially health ads in which numerous instances of misleading or deceitful health are shared. The upcoming section discusses the next aspect of media literacy in the context of MLE, the media audiences.

2.2.3. Media Audiences

MLE programs have regularly included an awareness piece examining how the audience access and decipher media content. It is a fact that different individuals receive media messages differently and interpret them differently and sometimes in unpredictable ways. Writing about an active audience, Hall (1997) declares of an active audience that a “distinction must be made between the encoding of media texts by producers and the decoding by consumers” (p.375). Indeed, the audience is not any more a passive audience
receiving the messages as the producers or the creators of the message intended, but
instead are capable of critically evaluating them.

While clarifying the meaning of Hall’s encoding and decoding, Kellner and Share
(2005) mentioned that audiences who receive the message negotiate meaning according
to mediated texts. The recipients construct the meaning and importance of the given
message according to their social and cultural dispositions.

Though the awareness of an active audience was a point of discussion among
media scholars from the Birmingham Center for Contemporary Cultural Studies in the
United Kingdom, the notion of an engaged audience strengthened and became more
popular over time. The Birmingham Center claimed a difference among the dispositions
of media messages depending upon their background, namely the gender, class, age,
sexual orientations, race, and other identity categories. People from various groups were
known to not receive and interpret the media messages in a uniform way. This highlights
the need for MLE programs to engage an audience and empower them while negotiating
meaning (Kellner and Share 2005; see additionally Quin 2003; Sun and Scharrer 2004).
Among other prominent scholars, Potter (2004) advances a proposition for MLE that
deals with categorizing the messages, meaning matching, and meaning constructing.
Additionally, Austin and Johnson (1997a) state, “Kids are not uninvolved receptors of
media messages. They effectively process messages to settle on choices about what is
genuine, what is correct or wrong, what is significant, and what is fulfilling” (p.17).
Brown (1998) further mentions that MLE includes cognitive procedures, such as
observation, reflection, thinking, and assessment. It is a procedure that helps individuals
to become dynamic and critical media literates by analyzing the messages (pp.44 - 48).
Since the TRS are already adults and have media experiences in their own cultural environments, they have developed a specific capacity to interpret meanings of mediated messages and decode them. However, they need to build a skill of analyzing statements of deceptive nature. Thus, it is essential to explain how media messages are constructed and how a receiver of the message can access, assess, analyze, and evaluate the message before accepting it as represented repeatedly. It would be essential to inform the aspects of an active audience in MLE for the TRS.

In short, the proposed MLE should lead TRS to comprehend that they cannot afford to be inactive recipients. Instead, they should actively involve themselves in interpreting the meaning of messages for themselves and for the communities they live in. Also, they should recognize that the proper understanding of mediated messages' can only be achieved through critical questioning, information processing, and interpretations. Along with being an active and critical media consumer, it is significant to be aware of media effects in our lives which comprise the fourth most important aspect of MLE.

2.2.4. Media Effects

Recognizing the impact of media on people, several researchers propose that individuals learn about the effects of mass media on people (e.g., Pinkleton et al. 2008; Duran et al. 2008; Byrne 2009), and society (e.g., Meyrowitz, 1998). Some other scholars like Byrne (2009) and Byrne, Linz, and Potter (2009) contend that MLE should include analyzing adverse impacts due to the media, especially reviewing the media's violent content.
Some debate concerning media impacts also emerges from media education literature with scholars proposing MLE or critical media awareness programs to address this issue. For instance, Buckingham (2007) writes that effective practices in media education are “not a matter of protecting children from the allegedly harmful influences of the media. On the contrary, they seek to bring about more active and critical participation in the media culture that surrounds them” (p. 22). Many scholars have now taken a position of encouraging participation in media rather than protecting kids or youth from media's negative impact and this approach of critical awareness and participation in media culture would be an appropriate one for the TRS as well.

Adding these four vital pillars of media phenomena, namely, industries, messages, audience and media effects will help understand the how the media works and how the impact of media have penetrated lives and help the TRS become critical media literate prosumers.

To become good at critical media literacy however, TRS should also understand the core (key) concepts of MLE which are like the guidelines for individuals that help them understand the hidden implications of media content. These core concepts elucidate the nature of media (Scheibe, 2012, p.16) and clarify its role in peoples’ lives are promoted as a significant part of MLE by media education scholars like Vallocheril (2013) who asserts that based on the theories of media effects, media educators and theorists have accepted the core concepts foundation of MLE (p.34). These core concepts should be incorporated in MLE training for TRS in Jharkhand.
2.3. Key Concepts of MLE

Thoman and Jolls (2003) recognize message construction, media language, audience, values, profit motive, and power as the key elements that MLE concerns itself with. Pungente (1989) however expands this to eight fundamental concepts which help create a deeper MLE experience, and these are discussed in the next few sub-sections.

2.3.1. All Media are Constructions

The first core concept that “all media are constructions” is the foundation of media literacy education. It challenges the power of media to present messages in a transparent way and questions the neutrality of messages. Share (2002) posits that media are not unbiased disseminators of messages because the process of construction of messages is influenced by the creators’ subjectivity (p.18). Media message makers create or construct messages and this is a long process, involving decisions made by the media creator, media institutions, and media industries. Messages are crafted so creatively that everything looks natural. Additionally, Giroux (1997) maintains that messages that appear to be natural should be demystified and unveiled (pp.79-80). The act of unmasking the process of decision making while creating a message is the beginning of critical thinking and media literacy education. This exposure challenges the myth that media is neutral and unbiased (Share, p.19). While discussing the first core concept the key question asked therefore is, “Who created this message?” The deeper exploration into this question would reveal the creators’ intention and what influences their decision making.
2.3.2. Media Construct Reality

The second important principle of MLE is that the reality we see and perceive is created by media messages. It is the messages that are constructing our world. Our view encapsulating what we call reality or truth is manifested by the created media messages. Masterman (1994) therefore says that “media do not present reality but re-present it” (p.33). It re-presents people, events, identities, and places as ‘reality.’ Our perspective on truth depends on media messages that have been reconstructed with a view and certain conclusions in mind which, in turn, help develop our understanding of the world. It reflects the complex nature of media messages. Luke (1990) builds upon this by reminding us that “reality is created by people and technology” (p.93) with its own purpose. For this reason, MLE calls for media messages to be questioned by asking, for example, “who created the message and why?”

2.3.3. Audiences Negotiate Meaning in Media

The third concept of MLE centers on audiences’ negotiation of meaning while navigating media messages. MLE can ensure that the audience members become active and critical and can negotiate the meaning of messages. Message creators may have a purpose in mind while producing the messages, but receivers might not understand the meaning precisely as intended. Hall (1973) writes that audiences generally fall under three categories of response: they oppose the message, compromise with it, and or they receive it strictly as directed. Hall (1973) also mentions that how people respond depends on many factors, like the individuals’ background, mental, social, religious, economical, racial, and cultural dispositions. Media literacy education can elevate critical thinking
among audiences by motivating them to ask, “what is the meaning of this message to me?” (Mihailidis, 2014, p.133).

2.3.4. Media Messages have Commercial Implications

The fourth concept centering MLE is that media messages are controlled for a profit motive and this motive leads media enterprises to control and manipulate messages. MLE draws people's attention to this aspect of the media industries and inspires them to ask questions about media messages before making decisions. Participants also assess who owns the media, who controls it, and the purpose of the media messages (Mihailidis, 2014, p.135).

2.3.5. Media Messages Contain Ideological and Value Messages

The fifth principle of MLE recognizes that all media messages promote certain values and ideologies. An ideology is a system of values, and principles which people or group of individuals keep as true and communicate it spontaneously with others to model how a society should function. Schaff (1962) says that ideology is part and parcel of all human communications, and its basic element is socially produced representations.

Media texts always reflect certain values or ideologies though sometimes we may not be aware of this. For example, in an action movie like “Die Hard” or “Lethal Weapon,” problem solving with violence is seen as acceptable or normal. When media repeatedly present the same content and images, it causes those images and messages to be widely accepted (Folkerts, 2008). Hence, Chu (2016) writes that “the mass media exert profound influences on people’s ideology, values, and political attitudes” (p.75).
Media have been successful conveyors of ideology because of their wide reach. Dominant ideologies include beliefs about gender roles, the economy, and social institutions and we uphold these in our day-to-day lives and seldom question them; they have become 'natural, or common sense' things to do. MLE helps us identify and question these dominant ideologies and look for the alternative ideology and value systems. Additionally, MLE encourages participants to hone their skills, beliefs, and experiences to construct their own meanings and lifestyles. Media consumers are encouraged to ask critical questions about messages like, what larger ideological positions are celebrated in this content? Or how are things, places, and people portrayed in the media? (Bowker, 1991, as cited in Baker, 2002, p.31).

2.3.6. Media Messages Contain Social and Political Implications

The sixth concept of MLE focuses on the connection between media and politics. Several media production houses are owned by politicians or created and safeguarded by political organizations and therefore promote their interests and maintain certain political ideologies. Such media control by politicians or political parties could impact policy formation, public opinions, government policies, and could also engender social change. MLE points out that media messages can influence society and are part of culture, often working as socialization agents (Scheibe, 2012, p.215) and also have the power to create national and international worldviews making people a part of McLuhan’s global village (Pungente, 1989). MLE calls for the recognition of diverse voices, perspectives, and alternative answers to national and international issues by addressing questions like what cultural, political, social, or economic representations are embedded in media information (Mihailidis, 2013, p.133).
2.3.7. Form and Content are Closely Related in Media Messages

The seventh concept of MLE confirms that each media text has distinctive characteristics which uniquely influence the receiver (Semali, 2000, p.97). This is in alignment with McLuhan’s (1960) perspective which highlighted how each media technology has a unique aesthetic style controlling the message. The same message when used by another media technology would have to adapt its form and content, and that in turn would influence the message and audience response to the message itself.

Semali (2000) explains this further with the example of a news story and a play. A news story and a play may cover the same event, but news will approach it directly and concisely while a play would use a setting, dialogue, scene change, and visual movements which would have a different impact on the audience than the news (p.98). MLE enables audiences to develop the competency to “read” the text, context, composition, and the language of the message irrespective of its form and then interpret the meaning before accepting or rejecting it through a question like: what methods/techniques/format has been used to make the message attractive/believable? (Baker, 2012, p.23).

2.3.8. Each Medium has a Unique Aesthetic Form

The eighth concept of MLE acknowledges that each medium is unique in its aesthetic feel and offers varying degrees of satisfaction to audiences. Mihailidis (2014) explains this further through a focus on media creators and how they impact storytelling, “Today, storytelling is happening through the myriad of portable devices that are with us at all times of the day and night. Storytelling today is collaborative.” Today, people
choose media to enrich themselves uniquely with their gratifications and limitations and people are no longer passive receivers of messages. They have become active and creative creators of media instead who enrich themselves through their appreciation of various media forms but also enrich others with their participation in the various interactive media platforms. Because of this collaborative experience, MLE calls for audience members to become informed, reflective, and engaged participants of a democratic society. (Scheibe, 2012, p.214) and recommends that media participants ask questions such as, “how would this message be in a different medium?” (Baker, 2014, p.2).

These eight concepts of MLE offer a strong grounding for the broader scope of this study because they shape how the ideal MLE setup of TRS should look like and help better understand what variables are important to understanding their MLE experience. The next section offers a review of literature of theories used in MLE research, contributions and applications of MLE, related variables and research questions and hypotheses posited in this study.

2.4. Theoretical Foundations: Introduction

Media literacy education resides within numerous disciplines. Fox (1994, 2005) explains that “Gestalt psychology, communication, journalism, linguistics, semantics, rhetoric, anthropology, science, engineering, literacy criticism, art criticism, film studies, sociology, humanities” all have discussed the relevance and need for media literacy education.
Communication scholars, Piette and Giroux (1998) describe seven major mass communication approaches that are at the basis of many media literacy programs. These approaches differ according to the extent of influence that is attributed to the media (powerful or not powerful) and the nature of the audience (active or passive). Social learning theory (SLT) of Bandura and Cultivation Analysis theory (CAT) of George Garbner also explain the concept of media literacy education which Vallocheril (1997) argues are two theories that offer concepts which, when integrated, provide a firm foundation for a theory of media literacy. The concepts provided by these two theories explain the dynamics of social learning, that is, how people learn from mass media, and the overarching role of the symbolic cultural environment, that is, how media reflect and extend cultural values and norms (p.113).

The next section of the study has three parts: explanation of SLT as theoretical foundation, explanation of CAT, and the contributions of SLT and CAT to MLE.

2.4.1. Theoretical Foundation: Learning Theory Point of View

SLT of Albert Bandura (1925) is a theory of learning and social behavior which provides evidence that people learn new actions by watching and following the actions of others. SLT identifies learning as a mental process that happens in a social setting and allows for learning to happen simply through seeing others in action or with guided instructions (without any other explicit support). Additionally, SLT scholars mention that learning often hinges on the expectation of rewards and fear of punishment. This process is known as implicit reinforcement. According to SLT, when an action is appreciated or rewarded consistently, it will continue. However, if the behavior is punished or not appreciated regularly, it will naturally stop. SLT however moves beyond the traditional
behavioralist theories, which claim that our actions are solely directed by reinforcements by acknowledging that there are other inner dynamics that play a significant role in the human learning process. For example, the media content itself could attract and influence audience members, inspiring them to imitate the behaviors of the models in media. Also, Bandura (1962) sheds light on how people learn certain behaviors by specifying three additional learning processes; vicarious learning (learning through exposure and observation); symbolic functioning (learning through conceptualization); and self-regulatory processes (learning through self-direction, for example, rewarding oneself for certain behavior).

Bandura’s original SLT combined behavioral and psychological theories of learning to encapsulate a wide scope of learning encounters happening in the real world. Bandura and Walters (1977) developed the theory further over time. In a later formulation, the key precepts of SLT were identified as follows:

1. Learning is not purely behavioral. It is a psychological or cognitive procedure that happens in a social setting. Learning can happen by watching a conduct and by watching the results of the conduct (vicarious or implicit reinforcement).

2. Learning includes perception, extraction of information from perceptions, and making choices about the conduct being portrayed (through observational learning or modeling). Thus, learning in SLT, can happen without an identifiable change in conduct.

3. Reinforcement or support plays a role in learning but is not completely responsible for learning.
4. The learner is not a passive recipient of information. Perception, atmosphere, and actions, all mutually influence each other (reciprocal determinism).

SLT therefore draws heavily on the concept of modeling, with Bandura listing three types of modeling stimuli: First, one can learn from live models, (people exhibiting the desired behavior). Second, verbal instruction models, in which an individual describes the desired behavior in detail and directs the participant how to engage in the actions, can help people learn, and third, symbolic models, in which learning is through modeling in the form of media messages like movies, television, Internet, literature, and radio messages. Under these modeling scenarios, the stimuli can either be real or fictional characters.

Bandura (1962) also explains that observational learning is influenced by the type of model itself, as well as a series of mental and behavioral processes, including attention, retention, reproduction and motivation. To learn, observers must pay attention to the modeled behavior. Experimental studies have found that awareness of what is being learned and the mechanisms of reinforcement greatly boost learning outcomes. Attention is impacted by characteristics of the observer (e.g., perceptual capacities, intellectual capacities, excitement, past execution) and characteristics of the behavior or event (e.g., relevance, novelty, emotional valence, and functional value). In this way, social factors like the perceived importance of different models can influence the relevance and functional value of observation and modulate audience attention.

Also, to replicate an observed conduct, observers must remember features of the behavior, a process influenced by the observer’s characteristics namely, mental capabilities and rational practices. By imitation or reproduction or replication, Bandura
(1962) refers not just to the transmission of the model but its actualization which requires a level of intellectual ability and may in some cases require sensorimotor capacities. Imitation can be difficult because it necessitates a keen observation of the behavior. For example, to imitate the skills of a particular sport, people need not just to observe the actions carefully and but also to imitate it repeatedly. When people find it difficult to repeat the action, they need help from others through feedback that would help imitate the skills and is known as self-correcting feedback. This is needed for accurate observation, improvement in performance and effective imitations by learners.

Further, Bandura (1962), observes that the choice to replicate or avoid imitating a watched conduct, is subject to the observer’s inspirations and desires, including foreseen results (utilitarian estimation of various behaviors) and internal guidelines based on which observers operate. Bandura's (1962) motivation explanation is thus based on environmental influences and social factors.

Such environment influences and social factors lead to imitation or the reproduction of the observed behavior especially among children and adolescents, who are looking for a model or values and ideals to follow in life. Since media use a special language in the form of codes and symbols, they have the power to shape the perceptions, worldview, and values of the consumers. Vallocheril (2013) argues that in such circumstances the consumers’ choice do exist, but they are limited and conditioned by the prevailing culture defined by media today (p.94).

Cultivation Analysis Theory of Gerbner (1973) focuses on how media construct meaning, shape individuals’ minds, and influence peoples’ life and values within the contours of prevailing media culture. Proper knowledge about media messages, the codes
and symbols and the techniques media use to communicate, would also help TRS become critical media literates and better-informed citizens. The next section will discuss Cultivation Analysis theory which complements the SLT in recognizing the role and importance of media in the life of audiences.

2.4.2. Theoretical Foundation: Effect Point of View

Cultivation theory also known as “cultivation hypothesis” or “cultivation analysis theory,” is an approach developed by Gerbner (1973). This theory contends that television has enduring impact on peoples’ worldviews. Over time, the purview of this theory has been extended from TV to other kinds of media including social media. The world view of heavy users of social media, is indeed influenced by the values and ideals portrayed in that universe.

This theory identifies the long-term effects of television viewing and media messages on audience attitudes rather than their behaviors. According to this theory, heavy watching of television and media ‘cultivate’ attitudes which are more in alignment with the world created by television programs and media messages rather than the actual world itself. Watching television and engaging with social media may cause audiences to be more accepting of media values and ideals. And the worldview of TV viewers and social media users would differ from that of people living in the real world and their behaviors would likely be inspired by the values and principles learnt from Television and social media.

Gerbner (1976) further discusses that mass media cultivate attitudes and values which are already present in a culture. Through its messages however, media (and this
includes digital media) maintain, naturalize, and propagate these values amongst members of a culture. Cultivation research thus looks at mass media as a socializing agent and explores whether audiences believe the television version of reality that they see and acknowledges that messages may have a long-term impact on the minds, values and decisions of viewers. However, CAT’s focus is on ‘heavy viewers’ and could applied also to media consumers engaging with social media regularly and consistently.

Those immersed in social media may experience the world differently than those who are not active on social media and might believe the media reality more than the actual reality. The TRS, who are the focus of this study, also have easy access to social media and could experience the world with a perspective colored by social media principles, ideals and values.

Gerbner (1973, 1976) thus conceives of Television as a force dominating our 'symbolic environment' while McQuail and Windahl identify cultivation theory’s conceptualization of television as 'not a window or reflection of the world, but a world in itself' (1993, p. 100). This perspective could be applied to any form of media which a person habitually consumes and spends a lot of time with. As Nevzat (2018) writes, “Facebook, Instagram, Snapchat, Twitter & YouTube as the leading social media platforms, shape people’s worldviews in a way that whatever is seen online is perceived to be “real.”

Gerbner, Gross, Morgan, and Signorielli (1994) further recognize the significance of media’s role in shaping attitude by highlighting that the lessons we learn about media from our childhood often become the foundation for how we perceive the world as adults and upon which we base our values, attitudes, and beliefs. They speak of a time when
teachers, pastors and parents used to be the guides who explained the world to their students, but now media have replaced them to a large extent or at least has the potential to do that. Young people are more vulnerable to power of media because of their constant engagement with media. And even if the young people are not directly affected by media messages or the values celebrated by media, over time media might still shape their minds and worldviews (Gerbner, Gross, Morgan, and Signorielli, 1994). This is where MLE’s role becomes crucial because it could help students identify and prepare against the power of television and social media in structuring worldviews especially problematic or unrealistic worldviews.

MLE would help media consumers learn how to deconstruct media properly and fortify themselves from the manipulative powers of media and also protect them against producing mere imitations of media, thus enabling people to become critical but creative media users.

Thus, we find that Bandura’s (1925) Social Learning Theory (SLT) and Gerbner’s Cultivation Analysis theory have the capacity to understand the power of media and the need of MLE among consumers and the tenets of both theories complement each other (Vallocheril, 2013, p.94). The next section will discuss the contributions of SLT and CAT for MLE.

2.4.3. Contribution of SLT and CAT to MLE

There is an urgent need for the media scholars to examine the theoretical dimensions of MLE and thereby build a substantial foundation upon which effective critical MLE strategies can be constructed. The principles of SLT and CAT can be used
to develop a foundation for MLE, and contributions of both theories and their integrated approach are discussed in the next section.

2.4.3.1. Contribution of SLT to MLE

SLT is the first key theory that offers a conceptual foundation clarifying the elements and instruments through which symbolic communications influence TRS. It sheds light on how MLE related skills and attitudes are connected to other related variables examined in this study.

First, the theory discusses media modelling, that is the act of learning through imitation of what is seen on media. Such imitation often starts with an imitation of the media characters who may be positive or negative role models. While imitating positive role models might be good, imitating negative role models would be problematic. It might be harder especially for children and adults belonging to vulnerable or trusting populations to differentiate between the positive and the negative role models. TRS could be perceived as somewhat trusting or less skeptical of the media and might benefit from MLE which would make them better aware of how imitation happens from media and how one needs to consciously differentiate between negative and positive media influences in media enabling them to be more critical and prudent while imitating/learning from media.

Second, SLT distinguishes between the roles of essential and auxiliary groups and social institutions in the socialization process. It explains that mass media have an exceptionally powerful socializing impact on audience because of its easy accessibility (Vallocheril, p.114). It acknowledges the other traditional socializing forces in peoples’
lives like, parents, friends, teachers, indigenous traditions, and religion, but makes the point that media have the power to outshine these due to its ubiquity in peoples’ lives. The insights of the theory would help MLE practitioners and teachers train students to be more critical media literate.

Third, SLT maintains that people are not mere consumers of media. They are active participants in the media experience who have a capacity for self-regulation (Bandura, 1994). This implies that if they are properly trained in MLE principles and recognize the importance of MLE, they could become more critical and self-regulate during their media interaction experiences.

In short, social learning theory asserts that media education can lead individuals to mastery over media coupled with a critical awareness of the socializing influence of media culture. Media education can also reduce unhealthy socialization from media content which celebrates violence, sexism, self-indulgence, unthinking consumption and the like (Winn, 1987). Social learning theory implies that an educational system which requires media literacy prepares students to function intelligently in the omnipresent media environment of the late 20th century (Vallocheril, p.114). The principle of CAT also adds some special insights in understanding the symbolic environment of the media world and emphasizes the need of media literacy education. The next section will enumerate the contributions of CAT to MLE.

2.4.3.2. Contribution of CAT to MLE

CAT offers insights which could prove useful to building an MLE program for TRS in various ways. First, CAT recognizes media as a symbolic space where meaning is
mediated through an assortment of symbols contained in the form of songs, visual images, stories, advertisements, news stories, dramas etc. Through symbols, modern media communicate complex messages to the audience and these messages often impact the worldviews of media audiences. To understand the embedded motives of media symbols, language and forms, audience members need to be able deconstruct them and MLE could offer the skills needed to understand and deconstruct media content and symbols. This also implies that how well TRS could understand the embedded motives and meanings of media symbols to begin with, would determine their extant levels of MLE and direct their need for future MLE education.

Second, CAT asserts that media cultivate a value system and a comprehensive collection of assumptions, beliefs and ideologies including ideals of right and wrong through their symbols, language, and forms. To lead a meaningful life in a media saturated world, one would need to know how to judiciously navigate this media cultivated reality, which MLE could help do.

Third, CAT maintains that the influence of media on the composition and structure of the symbols-rich environment that we live in, is subtle, complex, and intertwined with other influences (Vallocheril, p.124). For example, young people might be more vulnerable to media influences because they have been immersed in these throughout their lives and do not know a different reality. For example, Nevzat (2018) discusses that the leading social media spaces like “Facebook, Instagram, Snapchat, Twitter & YouTube, shape people’s worldviews in such a way that everything seen on online is perceived as ‘real.’”
Therefore, perceptions about images, opinions and beliefs produced by media are embedded in the integral and dynamic process of interaction between the context in our lives and the media messages themselves. MLE can help make sense of this link and enable people to become more aware consumers of media.

Further, CAT, through its focus on the importance of the media environment itself and its role in shaping our attitudes and experiences could better help understand and impact MLE experience and attitudes of the study participants. Thus, the closer analysis of the contributions of SLT and CAT to MLE indicates that integrating the contributions of both the theories can be used as the theoretical foundation to understand media and emphasize the need for media. The next section explains how SLT, and CAT provide complementary perspective on media process, socialization and need for MLE.

2.4.4. Integrated Approach to Theoretical Foundation for MLE

The assumptions of SCT and CAT explain the role and power of media in different terms, but these concepts lead to insights which could help the proposed media literacy education for people making more critical, creative and conscious media users. The ways SLT and CAT explain the powerful influence of media in the society and the implied need of MLE can be summarized in the following terms:

First, both social learning and cultivation theory imply that media representations of social realities reflect ideological perspectives in their portrayal of human nature, social relations, and the norms and structure of society.
Second, both theories agree that heavy exposure to the symbolic world of media may eventually make the media images appear to be the authentic state of human affairs (Gerbner, 1972; Adoni & Mane, 1984).

Third, both the theories believe that the media are homogenizing agents that cultivating a common culture. The theories thus believe that the media has the power to bring to the “mainstream” reality as depicted in through the media (Littlejohn, p.160.)

Fourth, both the theories suggest that the world-out-there is not end point of education, but rather, the starting point of education (Vallocheril, p.116). Fifth, both the theories together indicate that if the participants are given opportunities to develop skills and concepts that help them understand and decode the way media construct their own version of realities, they will be less dependent on and more critical of the cultural environment created by media.

Sixth, both the theories also call for the analytical and critical skills derived from the study of the models as well as from the lessons of social sciences to be put in the study and analysis of the everyday cultural milieu created by modern media.

Seventh, both theories implicitly believe that the media are in the hands of powerful industrialists who use it for their profit. As McQuail (1987) states, media are the cultural arms of the established industrial order and function primarily to maintain, stabilize and reinforce rather than alter, threaten or weaken conventional beliefs and behaviors (p.264).

Eighth, both the theories indicate that media audience comprise of a heterogeneous mass of passive individuals, who come to share an identical vision of the world under the media influence which is audiences need MLE.
Vallocheril (1997) writes that “In sum, the theories of social learning and cultivation together provide a rich basis for analyzing the effects of media and the possibility for increasing media literacy through formal education. Therefore, teaching students to become discerning and critical media consumers can meet an important educational need for youth in the mass media culture” (p.117).

Thus, the insights from CAT and SLT could both help understand and develop stronger MLE practices which would protect the TRS from the negative influences of media, and make them creative, critical, and productive media users.

These questions build upon the idea of MLE which is framed on the assumption that exposure to media produces audience effects and that those effects could be changed, prevented, or channeled towards better and more creative purposes through training and education. Thus, SLT and CAT together provide a comprehensive basis for analyzing the effects of media, role of media in the cultural environment of society and the kind of approach an educator could adopt to respond to it through MLE.

An overview of past literature on MLE indicates that there are differences of opinion about who bears the responsibility of imparting MLE. Parents, educational institutions, religious organizations, governmental organizations, or non-profit organizations are all seen as possible agents responsible for MLE. Despite this debate, formal MLE as part of the academic curricula would be a good way to create a critical media literate citizenry. In the case of TRS, formal and systematic MLE would help them differentiate between good and evil, reality and fiction, and fakeness and truth of media messages.
Further, MLE has been found to have a connection to media competencies in general. Media competencies are represented by a mix of variables namely, media habits, attitude towards MLE, purpose of media use and participation in media activities. These variables offer a barometer of how media active individuals are, the kind of media they engage with, the kind of needs their media interactions serve for them and how they feel about media literacy as a life skill and are thus a reflection of individuals’ overall media competencies.

Several media scholars like Hobbs (2009), Mihailidis (2013), Jenkins (2006), and Baacke (1997) have explored the media competencies of people in terms of media engagement, purpose of media use, attitudes about MLE, and their participation in media. The studies have shown that understanding people’s media competencies can help formulate an effective MLE experience. So, an elaborate exploration on media competencies in this study will help effectively develop MLE for them. In this context, further discussion focuses on the four facets: habits, attitude, purpose, and participation of media competencies. The next section discusses these at greater length.

2.5. Media Competency and MLE

2.5.1. Media Habits and MLE

Habit is a learned sequence of steps with automatic responses to certain cues and is often functional and aimed at obtaining specific objectives or end-states (Verplanken & Aarts, 1999). The first feature of habit thus indicates a repetition of action. The more frequent the behavior of an individual, the more likely it becomes habitual.

Giraud (2005) conducted a media literacy study and showed that media use and media habits are linked to critical thinking, and the ability to deconstruct media messages
more prudently. It further revealed the following: first, those who are exposed to media in their early stages of life develop media habits and spend long hours with different types of media; second, those who are more exposed to different kinds of media, develop media habits and become critical thinkers; third, media literate people whose habits have been shaped for years by mass media are actually more aware of media messages than people whose practices have not been shaped by mass media; fourth, media habits lead them to discuss media messages and in turn make them analyze the media messages.

Additionally, Giraud (2005) wrote that to make MLE effective, one needs to know the background of people's media habits, likes and dislikes, and their levels of media participation. The same study compared those who have had formal exposure to media literacy with those whose exposure had been less organized. The study hypothesized and proved that those who started their media education in elementary school are more critical thinkers than those who began their media education later; the former are also more frequent media users.

Chaffey, (2016), & Perrin (2015) have shown an increase in social media use parallel to the increase in the number of available social media tools. Studies also document a constant increase in social media usage over time (Anderson & Rainie, 2012) and that teenagers have higher levels of social media usage compared to adults (Fernández 2011; Lenhart et al., 2010; Şener, 2009). Whiting’s (2013) observation is that the inexpensive or free nature of social media sites have led to a tremendous increase in overall social media usage (p.363).

Among social media networking sites, Facebook was the first one to surpass 1 billion registered accounts and currently has 2.2 billion active users per month (Statista,
In May 2017, the total number of minutes spent on Facebook every month was 648 million, with an average of 18 minutes per visit and 3 million average Facebook messages were sent every 20 minutes (Statistic Brain, 2017). The constant increase in social media use suggests that people begin using media to fulfil their daily needs and then later it becomes a habit.

Research also shows that for those who frequently use information technology devices, their social media usage behaviors become habitual and spontaneous (Limayem et al., 2007). Such social media users spend more hours with media because it becomes a habitual thing to do (Hsiao et al., 2015). Habit theory also supports this link between habit and the purpose of media usage (Hsiao et al., 2015).

Habits thus can have both a direct and interactive effect on behavior. Hsiao et al. (2015) incorporated habit theory into the mobile social networking service context and found a significant effect of habit on media usage purpose. Furthermore, in the context of mobile social media use, Gan et al. (2017) observed a considerable impact of purpose of media use on the media habit of people. He also mentioned that media habits can be predicted through uses and gratification theory.

On the other hand, Limayem et al. (2007) contend that satisfaction itself leads to habit because satisfactory experiences are the ones that would be repeated. Certain other studies have shown contrasting results in relation to media habits and media attitudes. Selwyn (2009) and Welch and Bonnan-White (2012) reported no increase in student motivation with an improvement in attitudes towards media, while Dyson et al. (2015) and Flanigan and Babchuk (2015) reported a decrease in motivation towards media use in relation to that.
Other media habits studies have examined media use differences based on gender. Choi (2016) studied the media use patterns of Korean adolescents and found that female adolescents in the study spent twice as much time on social networking services (SNS) compared to their male counterparts. This study also documented that while females spent more hours watching television and males spend longer hours on news websites than females drawing our attention to the possibility that men and women might be using media for different reasons.

Other studies have also found gender differences in social media use. According to Lenhart et al. (2010) females use Twitter more than males. Similarly, Li, Bernoff, Pflaum, and Glass (2007) found a difference between male and female students use of social media. In the study, male students reported using social media to make new friends, present themselves to others, get acquainted with new people, become a member of a new group, and read comments way more than female students did.

Social media usage in lessons can also impact learning proficiency among students. Certain researchers have found writing lessons, and language courses to generate better results and increased interest among students when using social media as learning tools (Lee, Koo, & Kim, 2016; Suthiwartnarueput & Wasanasomsithi, 2012; Vikneswaran & Krish, 2015).

Media habits and media usage patterns therefore are an important component of media competency in general and strongly relate to MLE. Regular access to different types of media might even become a media habit because they offer the users a certain level of satisfaction. MLE’s emphasis on media access automatically connects it to media habits which need to be understood better in the context of TRS in this study. To train
critical media literate TRS, one needs understand their media habits and its link with other variables. A few RQs in this study examine this in greater depth. Like media habits, attitude towards media also fits under the media competencies construct and impacts MLE. The next section will discuss research on audience attitudes towards MLE.

2.5.2. Attitude and MLE

Hattani (2019) conducted a study to examine the integration of MLE in secondary schools, focusing on teachers’ attitudes regarding MLE and found that the teacher participants support the indicators focusing on the improvement of MLE. The teachers showed an increased awareness and conviction about teaching media literacy skills to students and supporting the adoption of evidence-based practices (p.5). Hattani (2019) also pointed out that the teachers' motivation in favor of MLE reflects a pressing need to reform the classroom culture into a space where students can learn, share, express themselves, and develop their knowledge (p.24).

Hattani (2019) further reported that the teachers in the sample were firmly convinced about teaching media literacy skills to the students, which would imply greater media access and regular media use. A positive attitude towards media literacy education thus would mean more interest in knowing about media and more engagement with varieties of media (p.19).

Additionally, Hattani (2019) documented that a positive attitude about MLE among secondary school teachers came hand in hand with a positive attitude to adopt media literacy-related practices, aiming to raise their learners' sensibility towards media content. This study also indicated that teaching media literacy in schools ensures learners' ability to understand the messages they receive daily within their appropriate context.
Simultaneously, it helps learners develop a critical perspective in their opinion expression and support of their beliefs (p.19).

Similarly, in Yates' (1997) study, 48% of its participants considered the importance of teaching media literacy and supporting its main goals and values. This is not surprising because teachers these days often realize that they need to teach the students to be media literates, but they often lack the necessary knowledge and skills to teach their students. However, as Hobbs and Cooper-Moore (2013) show in their research, learning the technology and using it in media literacy education, is deeply related to a positive attitude towards media literacy education and personal engagement.

Scull and Kupersmidt (2011) examined the efficacy of a media literacy education in the form of a substance abuse prevention training workshop for late elementary school teachers and found that teachers who participated in the workshop reported stronger beliefs about the importance of and familiarity with media literacy education and scored higher on a direct assessment of media deconstruction skills than teachers in the control group.

Mao (2014) also investigated high school students' affordances for social media, their attitudes and beliefs about new technologies, and related obstacles and issues in using social media and found positive attitudes and beliefs about social media use in education. Students in the study believed that they could improve their learning when using social media and enjoy using social media for an assignment or for their own learning after school. Fine (2008), Livingstone, and Helsper (2006) also show that media literacy education programs have witnessed the successful use of social media in imparting knowledge to students.
Elma et al. (2010) carried out a study to determine principals, teachers, parents, and students' attitudes on the content and quality of broadcasting and publishing in Turkey after attending a media literacy course. The participants heavily criticized the publishers and broadcasters for their media products being low-quality. The participants accepted the media houses' commercial arguments, but they were not ready to compromise on quality.

Elma (2010) found that MLE participants believe they should be more selective, more current issues-oriented, and exercise self-control mechanisms more effectively. These studies highlight how MLE training impacts critical thinking among participants. Critical thinking also depends on what purpose motivates one to use media. The next section builds upon this by focusing on the purpose of media use and its association with MLE.

2.5.3. Purpose and MLE

Several researchers have tried to understand the audiences' purpose of media use and participation in media (including social media). Katz, Gurevitch, & Hass (1973) clarified that their motivations to consume media are derived from five specific needs: 1) Cognitive needs, which are related to “strengthening information, knowledge, and understanding” (p. 167); 2) Affective needs which are related to “strengthening aesthetic, pleasurable and emotional experience” (p. 167); 3) Integrative needs which focus on “strengthening credibility, confidence, stability, and status” (p. 167); 4) Social integrative needs which relate to “strengthening contact with family, friends, and the world” (p. 167); and 5) Escape or tension release needs which help escape stress or release tension from the troubles inflicted by society and self.
Other research indicates a plethora of gratifications sought by participating in social media such as having a place for information distribution, a venue for feedback, a platform to promote organizations or an opportunity to be a part of a community of connected individuals (Stassen, 2010).

Furthermore, studies have shown that media consumers use media in general for multiple reasons. Grosseck and Hotescu (2008) highlighted that social media can be used for administrative processes, to serve social needs, to search for information, for entertainment, or for educational purposes. Fernández (2011) on the other hand, reported media being used mostly to comment on others' profiles, read blog posts, listen to music, make friendship requests.

Whiting (2013) researched the importance of uses and gratifications theory to social media. This study explored the uses and gratifications that consumers receive from using social media and identified ten uses and gratifications for using social media: social interaction, information seeking, passing time, recreation, relaxation, communication service, comfort service, opinion expression, data sharing, and supervision about others. Whiting (2013) claimed that these ten different purposes could work as guidelines for the individuals in business marketing and prove very useful in promoting their goods. Though this study was conducted in the context of marketing, it could apply to MLE as well since it reveals a range of reasons why people use social media.

Top (2012) drew attention to how social technologies are being widely used by students. Although originally perceived as a type of technology used mainly for social and entertainment purposes, social media has also been adapted for educational use. This could be attributed to its user-friendliness, availability, and its cost-free nature.
Tufekci and Spence (2007) found gender differences in social media gratifications patterns with women using it to maintain existing interpersonal relationships and men using it to seek new friends and find people with similar interests and also that men in this study had more friends on social networks than women. Wang, Fink, and Cai (2008) also examined gender differences in media use motivations and reported that women are more likely to use media to satisfy their lack of family relationships while men use it to alleviate their feeling of loneliness.

Among other demographic factors impacting motivations for using media are income, education, age (Cho et al., 2003; Choi, Kim, & McMillan, 2009), and psychological context (Fahr & Boecking, 2005; Hausman & Siekpe, 2009). Cho et al. (2003) also conducted a study on the uses and gratifications of internet by age, and socio-economic variables and found that age differences influence Internet behavior and level of engagement. In their study, individuals who were young and had a high socio-economic status (SES) used the Internet to satisfy their desired gratifications while, those who were young and from lower SES, used it to learn about things.

Discussing the purpose of Facebook usage, Raacke, and Bonds-Raacke (2008) documented that people use Facebook to keep in touch with old friends, stay connected with current friends, post/look at pictures, make new friends, and locate old friends. The purpose of Facebook usage for TRS will be explored further in this study as well. Acquisti and Gross (2006) also found that another motivation for users to spend time on Facebook is to learn about classmates and keep in touch with them, but not for dating activities. Clark, Lee, and Boyer (2007) also reported staying in touch with friends and family as the primary reason for college students to use Facebook along with passing
time and being entertained. Pempek et al. (2009) however reported that students use Facebook to facilitate social relationships with their friends rather than with parents and strangers.

Several other studies (Lampe, Ellison, & Steinfield, 2006; Sheldon, 2008; Joinson, 2008; Subrahmanyam, Reich, Waechter, & Espinoza, 2008; Pempek et al., 2009; Reich, Subrahmanyam, & Espinoza, 2012; Tosun, 2012) found that nurturing or maintaining existing relationships or seeking new ones are primary reasons for using Facebook. Kamiloğlu and Yurttas (2014) conducted a similar study and found Facebook to be the most used social media platform in Turkey and that it was primarily used for acquiring information, entertainment, and as a free-time activity.

Other uses and gratifications sought from social media include learning about events, posting social functions, feeling connected, sharing information about yourself, and academic and dating purposes. Santos, Hammond, Durli, and Chou (2009) found that the primary motivations for using social media among Singaporean students was socialization with 42% students using it to keep in touch with friends and 'have fun.'

Şener (2009) also examined why students use social media and reported it being used first for educational purposes and second for entertainment. They also found that using social media for social interaction was relatively rare. Kennedy (2009) also discussed how social media usage differs according to culture highlighting that Japanese teenagers did not prefer Facebook because it was not a secure platform, while Mexican users preferred it for the purposes of keeping in touch with friends and to make new friendships.

These studies provide a deeper understanding of why consumers use social media and offer a better sense of their levels of media literacy and how their future media
literacy education should be. The purpose of media use additionally helps make sense of the media participation patterns of people which in turn impact extant levels of MLE among audiences and what kind of MLE curriculum they would benefit from. Apart from exploring the media habits of TRS, and the attitude and purpose of media use, the study also intends to explore the participation of media use and its relationship to other variables in the study. Therefore, the next section will deal with users’ media participation and its association with MLE.

2.5.4. Participation and MLE

Multiple studies have examined media participation patterns and MLE. Beemt, Thurlings, and Willems (2020) reviewed 271 articles on social media use in the classroom and found out that many articles indicate that regular media use and participation increase positive attitudes towards media and engagement with media (which other studies have shown to have a link with MLE).

Studies also found that social media, especially Facebook and Twitter, increase students' motivation and engagement (e.g., Cole, Brynn Hibbert, & Kehoe, 2013; Evans, 2013; Rinaldo et al., 2011; Wang, 2013). Thus, there is a positive correlation between social media participation and media engagement (which is important for MLE).

Dougherty and Andercheck (2014) also examined Facebook participation of students in a class and noticed that the higher the level of social network participation, the more they felt a part of their class. Similarly on studies focusing on Twitter, the number of tweets sent had a positive link with student engagement (Evans, 2013; cf. Menkhoff, Chay, Bengtsson, Woodard, & Gan, 2015).

Further, Ahern, Feller, and Nagle (2016), Al-Rahmi, Othman, and Musa (2014)
and Lai (2016) showed that, those who participated in social media improved their learning abilities through interaction with other students. Bicen and Uzunboylu (2013), Kabilan (2016) and Smith (2014) also concluded that people with higher levels of social media participation were also more active in learning content (which would in turn impact their overall MLE levels)). Reported positive effects of Facebook and Twitter participation did not just increase student engagement (Junco et al., 2011) but also led to better grades (Clarke & Nelson, 2012; Wang, 2013).

Cheta (2013) focused on the broader idea that social media participation and information gathered through such participation would serve as positive factors in the process of building a sustainable community learning environment. This is alignment with other studies that have talked about the promise of social media as platforms encouraging learning. Studies on Facebook have indicated for example that students were optimistic about the platform because it provides more options for personal engagement (Arteaga Sánchez, Cortijo, & Javed, 2014), communication (Souleles, 2012), and collaboration (Shraim, 2014). Other advantages of Facebook emerging from past research were flexibility, no travel time needed. and developing appropriate personal learning strategies (Kohtz, Gowda, Stockert, White, & Kennel, 2012).

Martens and Hobbs (2013) specifically examined relationships between media literacy education, frequency of Internet use, information-gathering motivations, media literacy competencies, and civic engagement. Their results showed that participation in a media literacy program was positively related to information-seeking purpose, media knowledge, and news analysis skills and that it independently contributed to students'

intent to engage in civic engagement actions such as volunteering, voting, and expressing political opinions in a public forum.

Some differences however were found across cultural contexts. For instance, studies from East Asia (Al-Rahmi et al., 2014; Huang, 2011; Menkhoff et al., 2015) or Turkey (Baran, 2010; Ekoç, 2014; Uzunboylu, Bicen, & Cavus, 2011) reported more reticence and ignorance among students in relation to using social media platforms in general and especially for learning.

Though Western studies reported higher enthusiasm for social media (Dougherty & Andercheck, 2014; Hill, Thomas, Diaz, & Simm, 2016; Thalluri & Penman, 2015), they also highlighted worries about privacy and security (Wang, 2013). Changes in perspectives were detected over time, however. Earlier studies showed more negative attitudes among students towards social media participation, but these became more positive over time (Pilli, 2015). Positive attitudes towards social media participation offer promise for MLE scholars because participation has connections to overall levels of information literacy and how critical media literate one can become.

Raeis (2013) looked at the relationship between information literacy and creativity among Iranian students making a stronger case for information literacy being important to becoming critical media literate. This study reported significant multiple positive correlations between the five dimensions of information literacy (ability to determine extent and nature of information, effective and efficient access, critical assessment, purposeful application, ability to understand legal and economic issues), and creativity. Raeis (2013) arrived at the conclusion that more creative students are more information literate and can achieve higher goals. Thus, increasing information literacy in
the universities and other educational institutions could play an essential role in building a more creative workforce.

Such studies focusing on information literacy and creativity are useful for the MLE of Tribals in religious life formation. They offer evidence that media literates show more interest in creating and participating in social media and that media literacy education would make media audiences more creative and active social media users.

As mentioned in the previous sections, media competencies manifested by media habits, attitude, purpose, participation are all important in making an individual critical media literate. The current study thus intends to understand in depth the MLE related competencies (habits, attitude, purpose, and participation) of TRS through its research questions and hypotheses. By examining TRS who belong to an oral culture who have never been studied in this context before, this study will break fresh ground. Further, TRS belong to a population that is stereotypically portrayed in the Indian media, they have lower levels of literacy compared to the broader Indian population and they also are more trusting of media in general given their tribal worldviews. So, understanding their competencies could help the Church plan better MLE training for them in the future.

2.6. Research Problem

The research questions and hypotheses in the study will explore four aspects of media competency (media habits, attitude, purpose, and participation) of TRS. Broadly speaking the research questions are divided into three parts: However, there were some sub-questions which are discussed in Appendix -2.

RQ1. What is the level of media competency of TRS?
RQ2. What is the relationship among the various facets of media competency of TRS?

RQ3. Are there differences in the various facets of media competency of TRS by gender, congregation and province/diocese?

Exploring extent of media competencies, exploration of association with variables, and an exploration of the difference among variables, the study seeks to better understand these variables would impact the MLE experience for TRS and the nature of their relationship with MLE using ideas from cultivation, and social learning theories. This knowledge would help create future MLE curriculum for TRS and build a cohort of critical media literate TRS who are well versed in the skills required for critical thinking, and discerning analysis of media messages.

The second chapter explained in depth the perspective, facets, concepts, and the theoretical foundation of MLE. It also explained the threefold purpose of the study, that is to find out the level of media competency, the relationship between facets of media competencies, and differences in media competencies of among TRS in terms of gender, congregation, province/diocese. To meet these objectives, a survey method incorporated to gather information on TRS. Apart from explaining the research design, the next chapter will briefly discuss the congregations and provinces/diocese of TRS offering some much-needed background and context for this study on TRS.
CHAPTER THREE
METHODOLOGY

2.1. Introduction

This study explored media competencies represented by media habits, attitude, purpose, and participation of the TRS of Ranchi, North India. The data analyzed in this study was collected to better understand media competencies of TRS so that an MLE curriculum for the TRS in their early years of religious formation could be proposed as a future implication of this study. This section will further describe the data collection method and provide a brief information about six major groups of TRS congregations, namely, Jesuits, Seminarians, Brothers of Charity, Daughters of St. Anne, Ursulines, and Sisters of Charity of Jesus and Mary and their province/diocese. The province/diocese too fall under four states, namely, Jharkhand, Chhattisgarh, Madhya Pradesh, and Odisha. The chapter defines the population by specifying sampling frames, units, size, types of sampling, and pilot testing. It also explains the survey procedure, the procedure of data analysis, and the statistical tools used for analysis.

3.2. Research Design

The study follows a quantitative study design. Survey data was collected for 265 (98 men and 167 women) TRS of Ranchi. The data examined media habits, attitude, purpose, and participation of TRS. The survey method was most appropriate for the scope of this study because it produced an average characterization of the target population. Mercado (1992) mentions that survey research would be the most appropriate method for data collection when exploring the general picture of a population. Additionally, Keyton (2006) recognizes the survey method as an excellent
methodological tool for measuring knowledge, habits, behavior, and attitude of a population (p.147).

The upcoming section of the study will explain the survey design in terms of the population, sampling frame, sampling unit, sample size, sampling type and pilot testing.

3.3. Survey Design

3.3.1. Population: Congregations

A self-administered survey was conducted among the following four major TRS groups, Jesuits of 5 provinces (SJ), Daughters of St. Anne of four province (DSA), Ursulines of three Provinces (OSU), and Seminarians of St. Albert’s college of Ranchi Archdiocese. There was participations from 18 other congregations as well, namely, Brothers of Charity (BC), Norbertines, Heralds of Good News (HGN), Sisters of Charity of Jesus and Mary (SCJM), Holy Cross HC), Daughters of the Cross (DC), Franciscans of Mary Immaculate (FMI), Queen of the Apostles (SRA), St. Joseph of Lyon (S JL), Charles Borromeo Sisters, Holy Cross of Amravati (HCA), Congregation of Missions (CM), Maids of the Poor (MP), Marianist sisters (FMI), Mother of Carmel (MC), Sisters of Jesus the Eternal Priest (MGES), St. Joseph of Apparition (SJA), and St. Joseph Sevika (JS). Compared to the four major congregations, the remaining congregations had a small presence in the sample but their contributions in the field of education have been significant for the people of Ranchi, Jharkhand which is why they were included in this study. During data collection, all the participants were based in Ranchi at their formation institutions. Below is a brief explanation of the six major congregations of survey participants.
3.3.1.1. Society of Jesus (SJ)

Jesuits are one of the largest religious orders in the Catholic Church dedicated to promoting faith and justice in the world. Ignatius Loyola, a Basque nobleman, and soldier founded the Society of Jesus in 1540. Today over 20,000 Jesuits serve the Church in 112 nations in six continents. In 2000, there were 21354 Jesuits in the world - 15020 priests, 3997 scholastics, and 2311 brothers. 1000 Jesuits work in the Tribal region of North India (Jharkhand, Odisha, Chhattisgarh, Madhya Pradesh, Assam, West Bengal, and Andamans).

3.3.1.2. Seminarians of St Albert’s Major Seminary

St Albert’s Major Seminary is a religious formation house for diocesan clergy at Ranchi, the capital of Jharkhand. St. Albert's caters to students belonging to forty-five dioceses and eighteen religious congregations of North India. The seminary mission is to train priests who would be working among the Tribal regions of India. 500 seminarians currently work in the Tribal areas (North Indian states of Jharkhand, Odisha, Chhattisgarh, and Madhya Pradesh Assam, West Bengal, and Andamans) (St. Albert’s College Ranchi, 2021).

3.3.1.3. Brothers of Charity (BC)

The founder of Brothers of Charity is Fr. Peter Joseph Triest who brought together a few young men to care for a group of elderly people on 28 December 1807 in Ghent. The congregation is also known as the ‘Hospital Brothers of Saint Vincent’. What started very small in 1807, gradually developed into an international congregation with houses in 30 countries.
As a community, Brothers of charity intend to create a welcoming environment for those on the fringes of society. At the heart of our lives, there’s charity as a movement of love, compassion, and concrete works of mercy. Brothers are trained to be nurses, educators, teachers, psychologists, social workers, physicians in different parts of the world namely, Belgium, Philippines, India, and Italy.

In Ranchi, Brothers of Charity arrived in 1997 and opened a house called ‘Param Mitra Sadan’ (‘House of Best Friends’), where they administered care of chronic mental patients. Later, Brothers of Charity also opened a school for the poor in Simalia in 2010 and established an institute for training mental health workers in Ranchi (Brothers of Charity, 2021).

3.3.1.4. Daughters of St. Anne’s of Ranchi (DSA)

The Congregation of the Daughters of St. Anne (DSA), Ranchi, is the local Congregation founded by Mother Mary Bernadette Prasad Kispotta on July 26, 1897, along with three other companions, namely Sr. Cecilia, Sr. Veronica, and Sr. Mary.

In these 123 years, Daughters of St. Anne has spread to 29 dioceses in India, 7 houses in Italy, and one in Germany. At present, it has 149 religious houses. 1083 members of the Congregation work in the Tribal Areas of North India (Jharkhand, Odisha, Chhattisgarh, Madhya, Pradesh, Assam, West Bengal, and Andamans) (Daughters of St. Anne, Catalog, 2020, p.xii).
3.3.1.5. Order of Ursulines of Tildonk (OSU)

The religious Order of Ursulines of Tildonk was founded in 1818 by Father John Lambertz, the parish priest in Tildonk, Belgium. In 1903, four Ursuline Sisters of Tildonk came to Ranchi and started their mission among the Chotanagpur/Jharkhand Tribals. According to the 2020 Ursuline catalog, 844 Ursuline sisters work in the Tribal region of North India (Jharkhand, Odisha, Chhattisgarh, Madhya, Pradesh, Assam, West Bengal, and Andamans) (Order of Ursuline, 2021).

3.3.1.6. Sisters of Charity of Jesus and Mary (SCJM)

Sisters of Charity of Jesus and Mary is a Congregation founded in the little village of Lovendegem, in the diocese of Gent, Belgium on November 4, 1803, by Canon Peter Joseph Triest. It is an International Religious Institute of Pontifical Right with its specific mission to reveal that “God is Love” to all especially to the poor and the abandoned.

From humble beginnings in Lovendegem, Belgium, the Congregation spread and grew. Apart from Belgium, the Congregation now serves in fourteen other countries spread out over three continents- Europe, Africa and Asia. In Ranchi, the Sisters started Nirmala college in 1969 which offers quality education to Tribals and others (Sisters of Charity of Jesus and Mary, 2021). The next section will discuss the province/diocese of TRS.

3.3.2. Population: Province/Diocese

All the TRS belonged to one or the other province/diocese where they were assigned to render service to the people. Since one of the goals of the present study is to find out the media competency differences among the TRS province/diocese, the next
section will briefly discuss the province/diocese of TRS. Most of the province/diocese are spheres of action where there has been an extension of the mission that the Belgian Jesuits originally started in Ranchi. TRS who participated in the survey belonged the following ten dioceses of four states namely, Jharkhand, Chhattisgarh, Odisha, and Madhya Pradesh.

3.3.2.1. Archdiocese of Ranchi (Jharkhand)

The Tribal region of Jharkhand (literally meaning a “forest tract” and also known as Chota Nagpur) came in touch with the Catholic Church when a Jesuit Father Auguste Stockman travelled by a bullock cart from Kolkata on Nov. 25, 1868. Some other Belgian Jesuits came to Ranchi in 1877 to act as military chaplains to the troops. Among them was Father Constant Lievens, who arrived at Doranda, Ranchi on March 18, 1885. He is often called “Apostle of Chota Nagpur” who spread the Christian faith among Tribals.

By 1927 the Ranchi mission had developed to such an extent that by decree of the Holy See, dated May 25, 1927, it was separated from the Calcutta archdiocese to form a new diocese with Ranchi as its episcopal seat and Msgr. Louis Van Hoeck SJ, as the first bishop.

The population in the archdiocese is 3.6 million according to Census 2017. The total number of Catholics in Ranchi Archdiocese is 162 thousand with 72 diocesan priests, 204 religious priests, 148 religious brothers, and 1,017 religious Sisters. There are four seminaries and 42 houses of formation.

Major Tribal groups are Munda, Oraon, Kharia, Gond, Chick-Baraik, Gorait, Karmali, Lohra, Mahli, Asur, Birhor and Birjia. Birhors are the Hunter-gatherer primitive
tribe. Mahli, Lohra, Karmali and Chik Baraik are simple artisans. Munda, Oraon, Kharia, and Gond are settled agriculturists. Languages used in the diocesan territory are Hindi, Sadri, Mundari, Kurukh, Kharia, Kurmali, Khortha and English. Average literacy rate of 74 percent is recorded in Ranchi city (UCAnews, Archdiocese of Ranchi, 2021).

**3.3.2.2. Diocese of Gumla (Jharkhand)**

Two regions of the present Gumla diocese, namely Nagpur and Barway, were among the most promising fields of church activities when, in the last decade of the 19th century, the missionaries of Belgian Jesuit province evangelized it. It was then called “The Mission of Bengal.” Of the priests back then, two Jesuit priests, Fathers Louis Cardon and Constant Lievens were the most noteworthy ones.

The diocese of Gumla was erected as a diocese on May 28, 1993, by Pope John Paul II. Gumla diocese as part of the Ranchi ecclesiastical province. Bishop Michael Minj, S.J., was the first bishop of Gumla. The total number Catholics in the Gumla Diocese is 182 hundred thousand. The total number of diocesan priests is 122, followed by 46 religious priests, 12 religious brothers and 365 religious Sisters. There is one seminary and five houses of formation.

Major Tribal groups are: Oraon, Kharia, Munda, Asur, Chick-Baraik, Lohra, and Birhor. Hindi, Sadri, Kurukh (Oraon), Kharia and Mundari are the languages spoken in the diocesan territory. In the diocese, Oraons form the major Tribal group. Literacy rate in the diocesan territory is 65.75 percent (UCAnews, Diocese of Gumla, 2021).
3.3.2.3. *Diocese of Simdega (Jharkhand)*

Catholic diocese of Simdega diocese is located at the south-western part of the state of Jharkhand. Simdega is surrounded by Gumla district in the North, Khunti and West Singhbhum in the East, Chhattisgarh state in the west and Orissa state in the South. This district was carved out from erstwhile Gumla district on April 30, 2001.

The total population of the diocese is 648,515 people in the diocesan territory in 2017, Munda, Oraons, and Kharias, Badaiks, Muslims and Hindus are the ethnic groups. The number Catholics in the diocese is 197 thousand with 95 diocesan priests, 35 religious priests, 66 religious brothers, and 257 religious sisters. Languages used in the diocesan territory are Hindi, Mundari, Oraon, Kharia, and Sadri. The literacy rate is 34% Female: 23%, Male: 45% (UCAnews, Diocese of Simdega, 2021).

3.3.2.4. *Diocese of Raigarh (Chhattisgarh)*

The diocese of Raigarh was erected on Dec 13, 1951, by separating it from the neighboring Ranchi and Nagpur dioceses. The neighboring dioceses are Raipur, Jashpur, Ambikapur, Raurkela and Sambalpur. The first few prelates of Raigarh diocese were Jesuits like, Oscar Severin S.J. (1951 - resigned in 1957); Stanislaus Tigga, SJ (1957 - 1970).

The Catholic population of Raigarh diocese is 66 thousand with 60 diocesan priests, 13 religious priests, and 124 religious sisters. The languages used in Raigarh diocese are Chhattisgarhi, Oraon, Sadri, Hindi and English (UCAnews, Diocese of Raigarh, 2021)
3.3.2.5. Diocese of Jashpur (Chhattisgarh)

The diocese of Jashpur is in the north-eastern region of Chhattisgarh state with Jharkhand state and Orissa state as its neighbors. In Jashpur diocese, the total population was 885,000 at the end of 2016. Most residents are “Adivasis” such as Oraons and Kharias.

Until 1905, no Catholic priest was allowed entry into this region by the feudal rulers. Since 1905, there has been a strong movement toward Christianity among the tribal Oraons. Many Oraon tribals have become Christians and have progressed in life through missioners' social development programs. Many of them hold key positions in the government and non-government agencies.

Jashpur diocese was erected on, on March 24, 2006, by bifurcating Raigarh. It has the highest number of Catholics in the Chhattisgarh state. The number of Catholics is 202 thousand with 130 diocesan priests, 50 religious priests, 5 religious brothers, and 377 religious sisters. The diocese has one seminary and 2 houses of formation. The Catholic cathedral at Kunkuri is the biggest church in the state. Languages used in the diocese are, Hindi, Oraon Sadri, Kharia, Chhattisgarhi, and English. The literacy rate in the diocese is 38% (male: 51%; female: 25.6%) (UCAnews, Diocese of Jashpur, 2021).

3.3.2.6. Diocese of Ambikapur (Chhattisgarh)

Ambikapur was created as a separate diocese on Dec. 14, 1977, through the separation of the Raigarh-Ambikapur diocese into Ambikapur and Raigarh dioceses. Bishop Philip Ekka, SJ, became the first bishop of Ambikapur. After his transfer to Raipur diocese in 1985, Bishop Pascal Topno, SJ, took charge of Ambikapur in 1986. He
was appointed archbishop of Bhopal in 1994, and two years later, Bishop Patras Minj, SJ became the third bishop of Ambikapur.

The diocese includes the districts of Surguja and Koriya in the northern region of Chhattisgarh, bordering the neighboring states of Uttar Pradesh, Jharkhand and Madhya Pradesh. Ambikapur, Baikunthpur and Sirmiri are the main towns.

About 65 percent of the people belong to the Gond, Koraku, Kawar and Oraon tribal communities. The sex ratio is 946 females per 1,000 males. The number of Catholics in Ambikapur is 97 thousand with 114 diocesan priests, 44 religious priests, 83 religious brothers, and 402 religious sisters. Hindi, Sarguja, Chhattisgarhi, Sadri, Oraon, Koraku and English are used in the diocesan territory (UCAnews, Diocese of Ambikapur, 2021).

3.3.2.7. Diocese of Rourkela (Odisha)

The diocese of Rourkela is in the northwestern part of Orissa state in the eastern India. In a land area of 9,675 square kilometers lives a population of 1,829,412. The diocese has only one civil district: Sundergarh. Important cities are: Sundergarh and Rourkela.

Rourkela diocese was created on July 4, 1979, by taking the civil district of Sundargarh from the diocese of Sambalpur in the state of Orissa. Bishop Alphonse Bilung, SDV, was appointed its first bishop. The seeds of faith had been sown in the region by the Belgian Jesuit missioners from the neighboring Ranchi diocese. People credit their faith to the famous Belgian Jesuit Missionary of Chotanagpur Father Constant Lievens, SJ.

The diocese of Rourkela has a Catholic population of about 262 thousand, with 86 diocesan priests 100 religious priests, 156 religious brothers, and 435 religious sisters. The
diocese has one seminary and 8 houses of formation. Though the Belgian Jesuit missioners sowed the seeds of faith here, in 1948 the region was entrusted to the Divine Word (SVD) missionaries.

The Catholics are Tribals belonging to the Oraon, Munda, Kharia and Kissan communities. The Kissans are the latest converts. Besides evangelization, the church focuses on the faith-formation, education and social development of the Catholics and others. The languages spoken in the diocese are Oriya, Sadri, Khadia, Munda, Kisan, Hindi and English (UCAnews, Diocese of Rourkela, 2021).

3.3.2.8. Diocese of Sambalpur (Odisha)

The diocese of Sambalpur is situated in the central western part of Orissa state in eastern India. It has an area of 9,675 square kilometers. Sambalpur diocese was erected on June 14, 1951, by taking over parts of the archdioceses of Calcutta, Nagpur and Ranchi. It had an area of 46,964 square kilometers.

The area of Sambalpur diocese was formerly called Gangpur mission. It was started by the Belgian Jesuit missioners in 1908 from the neighboring Ranchi diocese. The Divine Word Missionaries took it over in 1948. The languages spoken are Oriya, Sadri, Kharia, Mundari, Oraon, Hindi and English. The Catholics then consisted mainly of four tribal groups of Chhotanagpur - Khadias, Kisans, Mundas, and Oraons.

Divine Word Bishop Herman Westermann was ordained its first bishop on July 29, 1951. Bishop Westermann started his task of building up the diocese with five parishes, 65,000 Catholics, 64 diocesan priests, 75 religious priests, 34 religious brothers,
and 305 religious sisters. The diocese has one seminary and 14 houses of formations. (UCAnews, Diocese of Sambalpur, 2021).

### 3.3.2.9. Archdiocese of Bhopal (Madhya Pradesh)

In 1958, the capital of the state of Madhya Pradesh was shifted from Nagpur to Bhopal and this necessitated the creation of the new archdiocese of Bhopal. Bishop Eugene D'Souza was transferred from Nagpur to Bhopal to be its first archbishop.

Most of the people speak Hindi, Urdu and Malwi but there are many people who speak English. The total number of Catholics in the diocese of Bhopal is 15 thousand with 74 diocesan priests, 74 religious priests, 29 religious brothers, and 545 religious sisters. There are 6 seminaries and one house of formation (UCAnews, Diocese of Bhopal, 2021).

### 3.3.2.10. Diocese of Jabalpur (Madhya Pradesh)

Jabalpur became a prefecture apostolic on July 18, 1932, and a diocese on July 5, 1954. From this time on, the number of diocesan priests began to increase steadily. Tribals in the area are mostly Gonds. Hindi is the language spoken in the diocesan territory. The total number of Catholic population is 26 thousand with 85 diocesan priests, 60 religious priests, 46 religious brothers, 352 religious sisters (UCAnews, Diocese of Jabalpur, 2021).

### 3.3.3. Sample Frames

In 2018, the total number of men and women TRS in training at the Tribal region, namely, Jharkhand, Odisha, Chhattisgarh, and Madhya Pradesh, Assam, West Bengal, and Andamans, was about 2000. The samples of men including Jesuits, Seminarians of St. Albert’s College, and Brothers of Charity was around 500, and the samples of women
including St Anne’s and Ursulines, was around 400. These numbers were obtained from the congregations' official annual catalogs with permission from the congregations.

### 3.3.4. Sampling Units

Among the TRS in formation, only those who had spent more than two years in the Congregation or seminary, qualified for the survey. Members who already spent more than nine years in the Congregation were kept out of the survey. This was done because the survey's objective was to determine the media habits, attitude, purpose, and participation of those in their early stage of formation. Generally, after nine years of training, the TRS get into their final profession and complete their obligatory training periods. Organizing training programs for the younger members of the Congregation would allow them to become media literacy teachers and media creators in the future.

### 3.3.5. Sample Size

The data was collected from 265 (98 men and 167 women TRS) participants at Ranchi. Most of the participants, 149 (56%), were between the age group of 23-30, and 150 (57%) participants had spent more than five years in their congregations. It was also noticed that 174 (65%) had attended MLE programs organized by their own Congregation or institution.

### 3.3.6. Types of Sampling

The study used stratified random convenience sampling for the survey. The population was divided into subgroups according to the numbers of the congregations, and the participants were limited according to the total strength of the Congregation. This accounts for why the majority of participants are from the four groups. Jesuits 31(12%),
Seminarians 54 (20%), St. Anne’s 67 (25%), and Ursulines 47(18%) which also represent a majority of the TRS in Ranchi. Among the other 18 congregations, the SCJM women congregation also had 20 participants, a sizeable number in the survey. The study also selected the participants because of their availability during data collection (May to July 2018, summer holidays in India).

3.3.7. Pilot Testing

The study conducted pilot testing of the questionnaire by sending the survey questionnaire to 23 TRS of four different religious congregations, namely Jesuits, Daughters of St. Anne’s, the order of Ursuline, Sisters of Charity of Eternal Priesthood at Ranchi, India. Survey items were created following the standards outlined by Johnson and Morgan (2016), Fink (1995), and Peterson (2000).

Items and scales of questions were formulated keeping in mind the main variables- media habits, attitude, purpose, and participation and by avoiding leading language. The ability and capacity of respondents (TRS in training) was also considered while writing the questions. Additionally, the pilot testing also ensured that the survey language was comprehensible to the respondents. Also, the items were limited to 20 words or less than that (Peterson, 2000).

Following Johnson and Morgan's (2016) recommendations, the survey scale was reviewed to ensure the items followed standard language conventions, including spelling, punctuation, and grammar. Additionally, as advised by Fink (1995), the survey items limited demographic questions to age, educational qualification, Congregation, and Tribe which were relevant to the study and did not solicit any other personally sensitive demographic questions.
The pilot testing helped improve clarity of the questions with words and phrases edited based on feedback to make them easier to understand. For example, the terms like “stereotyping,” “language of persuasion,” “media conveys ideology,” were changed, simplified, or explained to the participants during the survey.

There was also confusion about a question in the demographics section which asked about, “years spent in the congregation.” This question was reformulated by adding a phrase “after the Novitiate,” which clarified the matter. Through this correction, the participants were asked to count their years in training after the completion of Novitiate, not from the time they were recruited as candidates.

3.4. Survey Procedure

For survey design, the study followed the following seven steps: Identifying the purpose of the survey, defining the constructs and their relationships, reviewing potential scales for adoption or adaptation, writing items and response scale, formatting the study, submitting the instrument to Institutional Review Board (IRB), field testing the research questions and analysis for final change, and documenting the development of the survey scale.

At the first stage, various MLE research studies were examined, and it was determined that no study has examined media competencies (the media habits, attitude, purpose, and media participation) and/or MLE in the context of TRS.

At the second stage, constructs and their relationships with each other were identified based on past research. The main constructs were media habits, attitude, purpose, and participation. TRS was the target audience of the study. The media habits
measures examine the frequency of media use and time spent on media. Attitude taps into the perceptions of TRS about MLE, purpose refers to the uses and gratifications (needs) satisfied through media use, and participation refers to engagement with social media. Further, relationships and difference between the constructs were established from past research and research questions and hypothesis were drafted for the study and are discussed in Appendix-A.

In the third stage, survey questions and scales were finalized. For this, the study drew insights from Johnson and Morgan (2016), Mercado (1992), Arboleda (1991), Keyton (2006), and Fink (2017).

The final survey questionnaire had five sections which were 1) Demographics of TRS, 2) Media habits of TRS, 3) The attitude of TRS towards MLE, 4) TRS’ purpose of media use, 5) and TRS participation (behavior) in social media. (Appendix - A).

Survey questions (Q.1.1 to 1.8) on demographics were self-formulated questions, adapted from Mihailidis (2014, p.75), while the survey questions (2.1 to 2.3) on media habits were adapted from Gonsalves (1995). Survey Questions (2.4) on the purpose of media use were drawn from Richard & Turner (2010) and Cheng and Lo (2012). For survey question (Q.2.5) on attitude, the study used sources of the website of medialiteracyproject.org. For questions (3.1) on the importance of MLE, the study used resources from National Association for MLE (NAMLE). For Question (3.2) on the endorsement of media literacy education, the study drew from Scheibe & Rogow (2012). And finally, the questions (4.1) on participation were adapted from a cyber psyche website that describes seven types of social media users.
The fourth stage was finalizing the survey items. The study divided the survey scale into five parts, namely, demographics, media habits, attitude, purpose, and participation. There were eight categories in the demographics section, namely, gender, age, Tribe, Congregation, Province/Diocese, years spent, MLE program attended, and educational qualification. The second variable focused on media habits. Media habits included three questions, namely, access to media, frequency of media use, and hours of media use. The third part discussed attitudes of TRS towards MLE and was divided into three sets of questions: agreement, endorsement, and opinion on MLE. The fourth part focused on the purpose of media use. The purpose of media use had ten questions, divided into three types (Info-seeking, entertainment, and social interaction). The fifth part of the survey measured participation of TRS in Social media. Further, the participation section included nine media platforms determining the level of TRS participation in social media. In this section, the question examined the degree of participation with six sub-questions: read/listen/watch the message, upload the message, comment on the message, greet/chat, and collect the message, and opened the account but not active.

Finally, after securing IRB (Institutional Review Board) approval, the study was sent for pretesting to TRS in Ranchi via email. Pretesting helped modify and change specific questions for better comprehension by the respondents. Then, the edited survey instrument was submitted to the dissertation committee chair for approval. After being approved, it was sent to the TRS at Ranchi, India for final data collection.
3.5. Data Analysis

Fink (2017) emphasizes that analyzing data requires using statistical and qualitative methods to describe and interpret participants’ answers to the survey questions. The study used the Statistical Package for Social Sciences (SPSS) version 26 for Windows. Four statistical methods were used to analyze the data, namely, 1) Descriptive statistics 2) Cross tabulation 3) Linear regression models and 4) One-way ANOVA models.

Descriptive statistics were examined for summaries of the sample and the responses to survey questions. For example, frequency information on the TRS demographics, such as age, Tribe, Congregation, province/diocese, educational qualification, and year spent in the congregation were added. Frequency of MLE program participation was also assessed. Cross tabulations were used to describe the relationship between different variables.

After that, a linear regression model predicted the relationship between the variables, for example, attitude and media habits, purpose and media habits, participation and media habits, purpose, and attitude, etc. Seven sets of linear regression analyses predicted the association between variables.

The study also tested one-way ANOVA models to determine statistically significant differences between variables like media habits of men and women TRS and within variables (e.g., within men congregations and women congregations).

For regression analysis, six assumptions were tested first to make sure the regression models were yielding valid results. While five of the assumptions tested
showed no issues, the analysis revealed heteroskedasticity problems in a few models in the study. Heteroskedasticity is detected when the residuals drawn from a population have an unequal variance. Heteroscedasticity is a problem because ordinary least squares (OLS) regression assumes that all residuals are drawn from a population that has a constant variance (homoscedasticity).

In regression analysis, heteroscedasticity (sometimes spelled heteroskedasticity) thus refers to the unequal scatter of residuals or error terms (Zack, 2019). Specifically, it relates to the case where there is a systematic change in the spread of the residuals over the range of measured values. And thus, results may be inaccurate, and they cannot be generalized (Hayes, 2020).

To solve the heteroskedasticity problem, dependent variable needs to undergo a transformation and results are run again after that. The most common transformation is a log transformation of the dependent variable. If a log transformation does not solve the heteroscedasticity problem, a square transformation is used. Transformations solved the heteroscedasticity problems for attitude and media habits (RQ3) purpose and media habits (RQ4), participation and media habits (RQ5), MLE and media habits, and (RQ6), purpose and attitudes (RQ8). However, the problem of heteroskedasticity for RQ9 looking at the relationship between purpose and participation could not be solved using a log or square transformation. The next chapter discusses the results emerging from the analysis conducted for this study.
CHAPTER FOUR
RESULTS

4.1. Introduction

This study explores the media habits, attitude towards media and MLE, the purpose of media use, and the participation in social media of men and women Tribal Religious/Seminarians (TRS) under formation in Ranchi, North India. The analysis for the study is divided into three parts, namely, 1) Descriptive analysis (demographics of TRS and purpose of media use), 2) Association between variables (media habits, attitude, purpose, participation & MLE program), and 3) Difference among TRS variables (gender, congregation, province/diocese, men’s congregation, women’s congregation).

The findings of the study will be presented in the sequence of the thirteen research questions. They are divided into the following three parts.

1. Descriptive analysis -2 (RQ1&2)

2. Regression analysis -7 (RQ3-9)

3. ANOVA analysis - 4 (RQ10-13)

4.2. Part 1: Descriptive Analysis

This section explains the findings of two research questions: the demographics (RQ1) of the participants, namely, TRS of Ranchi, North India, and the purpose of media use (RQ2). This section will include information on demographic variables like gender, age, Tribe, congregation, province/diocese, year spent, educational qualification, purpose
of media use and also the descriptive statistics of one non-demographic variable namely, MLE programs attended.

**Gender:** The study surveyed 265 TRS of Ranchi, North India. In the sample, the number of women TRS comprised was 167 (63%) and the number of men TRS was 98 (37%), making women the majority in the sample, (See Table 1).

<table>
<thead>
<tr>
<th>Gender Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Men TRS</strong></td>
</tr>
<tr>
<td><strong>Women TRS</strong></td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

**Table 1: Gender Distribution**

**Age:** 147 (55%) of the participants were of the ages between 18-26, accounting for a little more than half of the sample. 70 (26%) TRS were between 27-30 years and 49 (18%) of them belonged to ages 31 and above.

**Tribe:** Among the TRS, 145 (54%) of the participants were from the Oraon Tribe, followed by Kharia 51 (19.2%), Munda 49 (19%), and Santhal 9 (3.4%) Tribe.

**Congregation:** The distribution of the congregation of TRS was divided into 18 groups. The Daughter of St. Anne (DSA) women congregation with 67 (25.3%) people had the highest number of participants, followed by 54 Seminarians (20.4%), 47
Ursulines (OSU) (18%), and 31 Jesuits (SJ) (11%). The other significant participants were 20 members from the Sisters of Charity of Jesus and Mary (SCJM) (8%), 11 Brothers of Charity (BC) (4%), 6 Daughters of the Cross (DC) (2.3%), and 6 Marianist sisters (FMI) (2.3%).

**MLE Program:** 174 (65%) of the participants in the sample reported attending MLE programs organized by their own congregation or Seminary. 79 (30%) of TRS participants mentioned that they had participated in MLE program organized by the institutions where they studied. On the other hand, 48 (18%) claimed to have attended a program arranged by their diocese, 41 (16%) had attended a media literacy talk by media personnel, and 11 (4%) reported participating in an MLE course organized by the Catholic Bishop's Conference of India (CBCI).

**Province/Diocese:** Among the men and women TRS, one third 88 (33%) of the TRS participants were from Ranchi province/diocese, followed by Gumla 71 (27%), and Madhya Pradesh 19 (7%). There were 14 (6%) participants each from Chhattisgarh and Odisha province/diocese.

**Years Spent in Congregation:** 150 (57%) of the participants had more than three years of experience in the congregation, 37 (14%) had less than five years, and 37 (14%) of them had less than four years of experience in the congregations. 38 (14%) of the participants had less than three years of religious life experience in total.

**Educational Qualification:** Among the TRS, 131 (49%) were high school graduates while 87 (33%) had a bachelor's degree. Only 23 (9%) of TRS had a master's degree in Arts, Science or Commerce courses. 24 (9%) TRS participants reported that
they were experienced in teaching, nursing or social service.

Types of Media Use: Among ten different traditional and digital media outlets available in their communities, 263 (99%) of the TRS reported that they read newspapers, 247 (93%) also read books, 241 (90%) watched TV, 229 (86%) read magazines, 215 (81%) were users of music audio/video, 201 (76%) used the internet, 189 (71%) used mobile phone and 161 (61%) watched movies. Only 39% (104), TRS reported that they listened to the radio.

Frequency: In response to the question about how often TRS use media, 220 (93%) reported reading newspapers daily, 90 (91%) of them mentioned reading magazines weekly, 156 (59%) of them claimed to listen to the radio on alternative days. 241 (91%) of them reported watching TV daily. 189 (71%) of them also used mobile phones daily, 201 (76%) of them used computers daily, 161 (61%) of them watched cinema daily, 247 (93%) of them read books daily and 215 (81%) of them listened to the audio/video music daily.

Among the TRS 69 (26%) reported using Facebook, 115 (43%) used WhatsApp, 109 (41%) used YouTube, and 12 (5%) TRS used Twitter. The study found that among the Facebook users, 69 (26 %) of TRS read messages, 45 (17%) uploaded messages, 31 (12%) commented on Facebook, 45 (17%) used it to wish friends and 35 (13%) of the TRS collected important information from Facebook.

Among WhatsApp users, 115 (43%) read the messages, 64 (24%) uploaded messages, 37 (14%) commented on the messages, 74(28%) used the platform to greet their friends, and 60 (23%) TRS used it to collect information.
Among YouTube users, 109 (41%) of them read the messages on YouTube, 37 (14%) uploaded messages, 6 (2%) commented on the messages, and 59 (22%) of TRS collected information on important topics from it. For Twitter, only 12 (5%) of the TRS used it and only 2% of them were active in reading, uploading, commenting, and wishing people through this social media platform.

**Hours Spent with Media:** Results revealed that 228 (86%) TRS spend less than one-hour daily reading newspapers, 165 (62%) TRS spend less than one hour daily listening to audio/video music, 159 (60%) of TRS spend less than one-hour daily reading magazines, and 159 (60%) of them also watch TV less than an hour every day.

Additionally, 105 (40%) of TRS reported using mobile phone less than one hour daily, 111 (42%) used computer less than one hour daily, 77 (29%) used internet less than one hour daily, 63 (24%) watched films less than one hour daily, 65 (25%) of them read books less than one hour daily, and 165 (62%) of them watched audio/video music less than one hour daily, and 76 (29%) TRS tuned in to the radio, less than one hour daily.

Further, 109 (39%) TRS claimed to use internet more than one hour daily, 92 (35%) TRS said they use mobile phones more than one hour every day, and 73 (28%) claimed to watch TV more than one hour daily.

RQ2 results indicated that among the three primary purposes of media use, most of the TRS participants, 233 (88%) to be precise, used media for entertainment purposes, followed by 202 (66%) using it for social interactions, and 177 (57%) using it for Info-seeking and sharing. Among the men TRS, 92 (94%) of the participants used media for entertainment purposes, and among women TRS, 137 (83%) of the participants used
media for entertainment purposes. While 209 (79 %) of the TRS used media to be in touch with families, and 208 (78 %) used media for community building, 97 (37%) of the TRS used media as a status symbol.

4.3. Part 2: Association with Variables (Regression analysis)

This section discusses the findings of seven (RQ3-9) research questions examining the relationships between the following sets of variables: RQ3 attitude (average - info-seeking, entertainment, & social interaction) and media habits, RQ4 purpose (average agreement, endorsement & opinion) and media habits, RQ5 participation (average - Facebook, WhatsApp, YouTube, & Twitter) and media habits, RQ6 MLE and media habits (average-frequency & hours), RQ7 purpose (average agreement, endorsement & opinion) and attitude (average - info-seeking, entertainment, & social interaction), RQ8 participation (average - Facebook, WhatsApp, YouTube, & Twitter) and attitude (average - info-seeking, entertainment, & social interaction), and RQ9 purpose (average agreement, endorsement & opinion) and participation (average - Facebook, WhatsApp, YouTube, & Twitter) (See Table 2).

Table 2: Regression Models

<table>
<thead>
<tr>
<th>Research Questions</th>
<th>Independent Variable</th>
<th>Dependent Variable</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ3: Model 1</td>
<td><strong>Attitude</strong></td>
<td>Media Habits</td>
</tr>
<tr>
<td></td>
<td>(average-agreement, endorsement &amp; opinion)</td>
<td>(average-frequency &amp; hours)</td>
</tr>
<tr>
<td>RQ4: Model 2</td>
<td><strong>Purpose</strong></td>
<td>Media Habits</td>
</tr>
<tr>
<td></td>
<td>(average agreement, endorsement &amp; opinion)</td>
<td>(average-frequency &amp; hours)</td>
</tr>
</tbody>
</table>
Each research question (RQ) in the study had multiple sub-questions testing association between variables (See Appendix No. 1). The analysis was divided into three parts: first, media habits as the dependent variable (RQ3 with 10 questions, RQ4 with 9 questions, RQ5 with 13 questions, RQ6 with 3 questions- all examined through regression analysis); second, attitude (average-opinion, endorsement, & agreement) as the dependent variable (RQ7 with 11 questions, RQ8 with 16 questions- all examined through regression analysis) and third, participation (average-Facebook, WhatsApp,
YouTube, & Twitter) as a dependent variable (RQ9 with 15 questions tested through regression analysis). However, this chapter will only discuss the associations of the average of these independent and dependent variables in-depth, for example, the association between attitude (average agreement, endorsement & opinion) regarding MLE of TRS and media habits (average - frequency & hours) since that is common practice and were the results primarily discussed further in this study.

The findings revealed that there was a positive association between attitude and media habits (average - frequency & hours) (RQ3), purpose (average agreement, endorsement & opinion) and media habits (average - frequency & hours) (RQ4), participation (average- Facebook, WhatsApp, YouTube, & Twitter) and media habits (average - frequency & hours) (RQ5), and MLE program and media habits (average - frequency & hours) (RQ6).

There was also a positive relationship between the purpose (average agreement, endorsement & opinion) of media use and attitude (average - info-seeking, entertainment, & social interaction) towards the MLE program (RQ7), participation (average- Facebook, WhatsApp, YouTube, & Twitter) in social media, and attitude (average - info-seeking, entertainment, & social interaction) toward MLE programs (RQ8). Additionally, there was a positive association between the purpose (average agreement, endorsement & opinion) of media use and participation (average- Facebook, WhatsApp, YouTube, & Twitter) in social media (RQ9).
4.3.1. RQ3: Relationship between Attitude (average - info-seeking, entertainment, & social interaction), and Media Habits (average - frequency & hours).

RQ3 analyzed the relationships between the attitude (average agreement, endorsement & opinion) of men and women TRS and their media habits (average - frequency & hours).

A simple linear regression was conducted to test the attitude (average agreement, endorsement & opinion) towards MLE as a predictor of media habits (average - frequency & hours) of men and women TRS of Ranchi, North India. The result of the regression showed in Table 3, that the attitude (average agreement, endorsement & opinion) of the TRS explained 32% of the variance, $R^2 = .30$, and the model was significant ($F (8, 256) = 15.2 \ p<.001$). Thus, attitude (average agreement, endorsement & opinion) towards MLE directly predicted media habits (average - frequency & hours) ($B = .124, \ p<.05$).

Table 3: Regression Model 1

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Std. Error</th>
<th>Standardized Coefficients Beta</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>.256</td>
<td>12.103</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>.087**</td>
<td>-.407</td>
<td>-3.474</td>
<td>.001</td>
</tr>
<tr>
<td>Age</td>
<td>.021</td>
<td>.088</td>
<td>1.423</td>
<td>.156</td>
</tr>
<tr>
<td>Tribe</td>
<td>.012</td>
<td>.033</td>
<td>.620</td>
<td>.536</td>
</tr>
<tr>
<td>Congregation</td>
<td>.007</td>
<td>-.070</td>
<td>-.608</td>
<td>.543</td>
</tr>
<tr>
<td>Province/ Diocese</td>
<td>.004**</td>
<td>.197</td>
<td>3.635</td>
<td>.000</td>
</tr>
<tr>
<td>Years spent</td>
<td>.019</td>
<td>-.005</td>
<td>-.075</td>
<td>.940</td>
</tr>
<tr>
<td>Educational Qualification</td>
<td>.021</td>
<td>-.013</td>
<td>-.244</td>
<td>.808</td>
</tr>
<tr>
<td>MLE</td>
<td>.078</td>
<td>-.027</td>
<td>-.506</td>
<td>.613</td>
</tr>
</tbody>
</table>
Attended

<table>
<thead>
<tr>
<th>Attitude (average info-seeking, entertainment, &amp; social interaction)</th>
<th>.031</th>
<th>.211</th>
<th>4.010</th>
<th>.000</th>
</tr>
</thead>
</table>

Average

<table>
<thead>
<tr>
<th>F (degree of freedom)</th>
<th>13.609 (14.279) **</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjusted R²</td>
<td>.30</td>
</tr>
<tr>
<td>N</td>
<td>265</td>
</tr>
</tbody>
</table>

Note - Entries are standardized regression coefficients and standard errors, *p<.05, **p<.01, ***p<.001

There were seven other predictors, namely, gender, age, congregation, province/diocese, years spent, educational qualification, and MLE program attended. Among the other predictors, province/diocese of the TRS and media habits (average frequency & hours) had a significant positive relationship (B=.016, p<.01) while gender shared a negative association with the dependent variable, media habits (average frequency & hours) (B = -.307, p<.01).

However, age (B = -.029, p=.169), congregation (B = -.004, p=.586), year spent (B = -.001, p=.939), educational qualification (B = -.004, p=.850), and MLE program attended (B = -.041, p=.595), shared no significant relationship with media habits (average - frequency & hours).

### 4.3.2. RQ4: Relationship between Purpose (average agreement, endorsement & opinion) and Media Habits (average - frequency & hours)

RQ4 analyzed the relationships between purpose (average-info-seeking, entertainment & social interaction) of men and women TRS and their media habits (average - frequency & hours).
A simple linear regression was conducted to test purpose (average-info-seeking, entertainment & social interaction) as a predictor of their media habits (average-frequency & hours) of men and women TRS of Ranchi, North India. As reported in Table 4, the purpose (average-info-seeking, entertainment & social interaction) of the TRS explained 37% of the variance, $R^2 = .35$, and the model was significant ($F (8, 256) = 18.8, p<.01$). So, the purpose (average-info-seeking, entertainment & social interaction) of media use significantly predicted media habits (average-frequency & hours) $B = .412$, $p< .01$). There were seven other predictors namely, gender, age, congregation, province/diocese, years spent, educational qualification, and MLE program attended.

Among the other predictors, province/diocese of the TRS and media habits (average-frequency & hours) had a direct relationship ($B=.015$, $p< .01$), while gender ($B= -.236$, $p<.01$) had a negative association with media habits (average-frequency & hours).

**Table 4: Regression Model 2**

*OLS Regression Results with Purpose (info-seeking, entertainment, & social interaction) as IV and Media Habits (average frequency and hours) as DV*

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Std. Error</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>.225</td>
<td></td>
<td></td>
<td>.0002</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td>3.40</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.084</td>
<td>.312</td>
<td>2.752</td>
<td>.006</td>
</tr>
<tr>
<td>Tribe **</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>.021</td>
<td>.018</td>
<td></td>
<td>.773</td>
</tr>
<tr>
<td>Province/Diocese Years spent</td>
<td>.011</td>
<td>.023</td>
<td>288</td>
<td>.643</td>
</tr>
<tr>
<td>Educational Qualification</td>
<td>.007</td>
<td></td>
<td>464</td>
<td>.555</td>
</tr>
<tr>
<td>MLE attended</td>
<td>.065</td>
<td></td>
<td>.591</td>
<td></td>
</tr>
</tbody>
</table>
Purpose

(average agreement, endorsement & opinion)

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Std. Error</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>(average agreement, endorsement &amp; opinion)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year spent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational qualification</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MLE program attended</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F (degree of freedom)</td>
<td>16.660 (14.279) **</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjusted R²</td>
<td>.35</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>265</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note. Entries are standardized regression coefficients and standard errors, *p<.05, **p<.01, ***p<.001

Age (B=.005, p=.947), congregation (B= -0.004, p=.995), year spent (B= -.001, p=.789), educational qualification (B= - .002, p= .584), and MLE program attended (B= - .024, p=.944), however shared no significant relationship with media habits (average frequency & hours) in this model.

4.3.3. RQ5: Relationship between Participation (average - Facebook, WhatsApp, YouTube, & Twitter) and Media Habits (average - frequency & hours)

RQ5 analyzed the relationships between the participation (average - Facebook, WhatsApp, YouTube, & Twitter) of men and women TRS and their media habits (average frequency & hours).

Table 5: Regression Model 3

OLS Regression Results with Participation (average- Facebook, WhatsApp, YouTube, & Twitter) as IV and media habits (frequency & hours) as DV
A simple linear regression was conducted to test participation (average-Facebook, WhatsApp, YouTube, & Twitter) and media habits (average-frequency & hours) of men and women TRS of Ranchi, North India. As shown in Table 5, participation (average-Facebook, WhatsApp, YouTube, & Twitter) of the TRS explained 31% of the variance, $R^2=.29$, and the model was significant ($F(8, 256) = 14.5, p<.01$). It showed that participation (average-Facebook, WhatsApp, YouTube, & Twitter)
significantly predicted media habits (*average -frequency & hours*) (B = .417, p<=.01) of men and women TRS.

There were seven other predictors, namely, gender, age, congregation, province/diocese, years spent, educational qualification, and MLE program attended.

Province/diocese (B=.013, p<.05) of men and women TRS and media habits (*average -frequency & hours*) had a positive relationship, while gender (B= -.229, p=.010) shared negative association with media habits (*average -frequency & hours*).

Age (B=.025, p=.240), congregation (B= -.004, p=.606), year spent (B= -.003, p=.882), educational qualification (B= -.002, p=.983), and MLE program attended (B= -.029, p=.709) however, shared no significant relationship with media habits (*average-frequency & hours*).

**4.3.4. RQ 6: Relationship between MLE Program and Media Habits (average -frequency & hours)**

RQ6 analyzed the relationships between attending MLE program of men and women TRS and their media habits (*average frequency & hours*).

A simple linear regression was conducted to test the relationships between attending MLE program of men and women TRS and their media habits (*average-frequency & hours*). Table 6 shows that attending MLE program of the TRS explained 28% of the variance, $R^2=.26$, and the model was significant ($F (7, 257) = 14.41, p<.01$). However, MLE attended did not predict media habits (*average frequency & hours*), (B = -.066, p>.01).

There were six other predictors, namely, gender, age, congregation, province/diocese, years spent, and educational qualification.
Of these, province/diocese (B=.016, p<.01), of men and women TRS had a significant positive relationship and while gender (B= -.285, p<.01), had a negative relationship with media habits (*average*-*frequency* & *hours*).

However, age (B=.037, p=.081), congregation (B= -.005, p.503), year spent (B=.002, p=916), and educational qualification (B= -.008, p=.695), shared no significant relationship with media habits (*average*-*frequency* & *hours*).

**Table 6: Regression Model 4**

*OLS Regression Results with MLE Attended as IV and Media Habits (frequency & hours) as DV*

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Std. Error</th>
<th>Standardized Coefficients Beta</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>.201</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>.090**</td>
<td>-.380</td>
<td>8.758</td>
<td>.000</td>
</tr>
<tr>
<td>Age</td>
<td>.022</td>
<td>.111</td>
<td>3.163</td>
<td>.002</td>
</tr>
<tr>
<td>Tribe</td>
<td>.012</td>
<td>.011</td>
<td>.759</td>
<td>.080</td>
</tr>
<tr>
<td>Congregation</td>
<td>.007</td>
<td>-.081</td>
<td>.689</td>
<td>.492</td>
</tr>
<tr>
<td>Province/Diocese</td>
<td>.004**</td>
<td>.198</td>
<td>.546</td>
<td>.000</td>
</tr>
<tr>
<td>Years spent</td>
<td>.020</td>
<td>.007</td>
<td>107</td>
<td>.915</td>
</tr>
<tr>
<td>Educational Qualification</td>
<td>.021</td>
<td>-.023</td>
<td>.409</td>
<td>.683</td>
</tr>
<tr>
<td>MLE attended</td>
<td>.080</td>
<td>-.045</td>
<td>.814</td>
<td>.416</td>
</tr>
<tr>
<td>F (degree of freedom).</td>
<td>12.561 (14.279) **</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjusted R²</td>
<td>.26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>265</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Note. Entries are standardized regression coefficients and standard errors, *p<.05, **p<.01, ***p<.001

4.3.5. RQ7: Relationship between Purpose \((\text{average agreement, endorsement \& opinion})\) and Attitude \((\text{average - info-seeking, entertainment, \& social interaction})\)

RQ7 analyzed the relationships between the purpose \((\text{average - info-seeking, entertainment, \& social interaction})\) of media use of the TRS towards attitude \((\text{average-agreement, endorsement, \& opinion})\) towards MLE.

Table 7: Regression Model 5

*OLS Regression Results with Purpose \((\text{average info-seeking, entertainment, \& social interaction})\) as IV and Attitude \((\text{average opinion, endorsement, \& agreement})\) as DV*

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Std. Error</th>
<th>Standardized Coefficients Beta</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td></td>
<td></td>
<td>9.489</td>
<td>000</td>
</tr>
<tr>
<td>Gender</td>
<td>452</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td>.179</td>
<td>1.322</td>
<td></td>
</tr>
<tr>
<td>Tribe</td>
<td>170</td>
<td></td>
<td>187</td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
<td>.036</td>
<td>.488</td>
<td></td>
</tr>
<tr>
<td>Province/Diocese</td>
<td>042</td>
<td></td>
<td>626</td>
<td></td>
</tr>
<tr>
<td>Years spent</td>
<td></td>
<td>-.093</td>
<td>-1.535</td>
<td></td>
</tr>
<tr>
<td>Educational Qualification</td>
<td>023</td>
<td></td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>MLE attended</td>
<td></td>
<td>-.042</td>
<td>-.315</td>
<td>753</td>
</tr>
<tr>
<td>Purpose ((\text{average agreement, endorsement &amp; opinion}))</td>
<td>013</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>008</td>
<td>-.009</td>
<td>-.152</td>
<td>880</td>
</tr>
<tr>
<td></td>
<td>037</td>
<td>.046</td>
<td>.659</td>
<td>511</td>
</tr>
<tr>
<td></td>
<td>041</td>
<td>-.033</td>
<td>-.517</td>
<td>606</td>
</tr>
<tr>
<td></td>
<td>151</td>
<td>-.060</td>
<td>-.968</td>
<td>334</td>
</tr>
<tr>
<td></td>
<td>139</td>
<td>.262</td>
<td>4.016</td>
<td>000</td>
</tr>
</tbody>
</table>
A simple linear regression was conducted to test the purpose (average -info-seeking, entertainment, & social interaction) as a predictor of attitude (average-agreement, endorsement, & opinion) towards MLE of men and women Tribal religious/seminarians of Ranchi, North India. Table 7 lists the coefficients capturing the individual results of the regression-purpose (average -info-seeking, entertainment, & social interaction) of media use of the men and women TRS explained .9% of the variance, $R^2=.07$, and the model was significant (F (8, 256) =3.20, p<.05). The purpose (average -info-seeking, entertainment, & social interaction) of media uses significantly predicted the attitude (average-agreement, endorsement, & opinion) ($B = .565$, p<.05) towards MLE.

There were seven predictors, namely, gender, age, congregation, province/diocese, years spent, educational qualification, and MLE program attended. None of the predictors shared a significant relationship with attitude (agreement, endorsement & opinion) towards MLE.

4.3.6. RQ8: Relationship between Participation (average- Facebook, WhatsApp, YouTube, & Twitter), and Attitude (average - info-seeking, entertainment, & social interaction).

RQ8 analyzed the relationships between the participation (average- Facebook, WhatsApp, YouTube, & Twitter) as a predictor of attitude (average - agreement, endorsement, & opinion) towards MLE of men and women TRS.
A simple linear regression was conducted to test the participation \((average- Facebook, WhatsApp, YouTube, & Twitter)\) as a predictor of attitude \((average – agreement, endorsement, & opinion)\) towards MLE of men and women Tribal religious/seminarians of Ranchi, North India. The result of the regression indicated that the participation \((average- Facebook, WhatsApp, YouTube, & Twitter)\) of media use of the men and women TRS explained 08% of the variance, \(R^2=.05\), and the model was significant \((F (8, 256) =2.84, p<.05)\). The participation \((average- Facebook, WhatsApp, YouTube, & Twitter)\) of media use significantly predicted attitude \((average – agreement, endorsement, & opinion)\) \((B =.889, p<.05)\) towards MLE. The coefficients from this regression have been shared in Table 8.

**Table 8: Regression Model 6**

*OLS Regression Results with Participation \((average- Facebook, WhatsApp, YouTube, & Twitter)\) as IV and Attitude \((average- opinion, endorsement, & agreement)\) as DV*

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Std. Error</th>
<th>Standardized Coefficients Beta</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td></td>
<td></td>
<td>8.111</td>
<td>000</td>
</tr>
<tr>
<td>Gender</td>
<td>501</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td>.219</td>
<td>1.592</td>
<td>113</td>
</tr>
<tr>
<td>Tribe</td>
<td>172</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
<td>.064</td>
<td>.888</td>
<td>375</td>
</tr>
<tr>
<td>Province/Diocese</td>
<td>041</td>
<td>-.105</td>
<td>-1.742</td>
<td>827</td>
</tr>
<tr>
<td>Years spent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational Qualification</td>
<td>023</td>
<td></td>
<td></td>
<td>083</td>
</tr>
<tr>
<td>MLE attended</td>
<td></td>
<td>-.029</td>
<td>-.219</td>
<td>493</td>
</tr>
<tr>
<td>Participation</td>
<td>014</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>((average- Facebook, WhatsApp, YouTube, &amp; Twitter))</td>
<td>009</td>
<td>-.044</td>
<td>-.686</td>
<td>493</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>037</td>
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</tr>
<tr>
<td></td>
<td>041</td>
<td>-.023</td>
<td>-.362</td>
<td>717</td>
</tr>
</tbody>
</table>
Note. Entries are standardized regression coefficients and standard errors, *p<.05, **p<.01, ***p<.001

There were seven other predictors, namely, gender, age, congregation, province/diocese, years spent, educational qualification, and MLE program attended. None of these shared a significant association with attitude (average-opinion, endorsement, & agreement) towards MLE.

4.3.7. RQ 9: Relationship between Purpose (average agreement, endorsement & opinion) and Participation (average Facebook, WhatsApp, YouTube, & Twitter).

RQ9 analyzed the relationships between the purpose (average - info-seeking, entertainment, & social interaction) of men and women TRS and their participation (average- Facebook, WhatsApp, YouTube, & Twitter) A simple linear regression was conducted to test the purpose (average - info-seeking, entertainment, & social interaction) of media use of and the participation (average- Facebook, WhatsApp, YouTube, & Twitter) in social media of men and women Tribal religious/ seminarians of Ranchi, North India.

The result of the regression showed that the purpose (average - info-seeking, entertainment, & social interaction) of the TRS explained 35% of the variance, R²=.32, and the model was significant (F (8, 256) B=16.91, p<.05. The purpose (average - info-
seeking, entertainment, & social interaction) significantly predicted participation (average Facebook, WhatsApp, YouTube, & Twitter) of men and women TRS (B = .107, p<.05). Table 9 lists the coefficients from this regression.

**Table 9: Regression Model 7**

*OLS Regression Results with Purpose (average information-seeking, entertainment, & social interaction) as IV and participation (average Facebook, WhatsApp, YouTube, & Twitter) as DV*

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Std. Error</th>
<th>Standardized Coefficients Beta</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td></td>
<td></td>
<td></td>
<td>.000</td>
</tr>
<tr>
<td>Gender</td>
<td>117</td>
<td>0.089</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td>-.315</td>
<td>-2.723</td>
<td>.007</td>
</tr>
<tr>
<td>Tribe</td>
<td>044*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
<td>.124</td>
<td>.994</td>
<td>.047</td>
</tr>
<tr>
<td>Province/Diocese</td>
<td>011*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Years spent</td>
<td></td>
<td>.016</td>
<td>1.994</td>
<td>.047</td>
</tr>
<tr>
<td>Educational Qualification</td>
<td>006</td>
<td>319</td>
<td></td>
<td>.750</td>
</tr>
<tr>
<td>MLE attended</td>
<td></td>
<td>-.085</td>
<td></td>
<td>.453</td>
</tr>
<tr>
<td>Purpose (average agreement, endorsement &amp; opinion)</td>
<td>003</td>
<td>.167</td>
<td>.751</td>
<td>.002</td>
</tr>
<tr>
<td></td>
<td>002*</td>
<td></td>
<td>.117</td>
<td></td>
</tr>
<tr>
<td></td>
<td>010</td>
<td></td>
<td>.156</td>
<td>.249</td>
</tr>
<tr>
<td></td>
<td>011</td>
<td></td>
<td>1.398</td>
<td>.163</td>
</tr>
<tr>
<td></td>
<td>039</td>
<td></td>
<td>1.919</td>
<td>.056</td>
</tr>
<tr>
<td></td>
<td>036</td>
<td></td>
<td>.948</td>
<td>.003</td>
</tr>
<tr>
<td>F (degree of freedom)</td>
<td></td>
<td>14.888 (16.463) *</td>
<td></td>
<td>.32</td>
</tr>
<tr>
<td>Adjusted R²</td>
<td></td>
<td>.32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
<td>265</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.* Entries are standardized regression coefficients and standard errors, *p<.05, **p<.01, ***p<.001
There were seven other predictors, namely, gender, age, congregation, province/diocese, years spent, educational qualification, and MLE program attended. Among these, province/diocese (B= .007, p<.05) had a positive association, while gender (B= -.121, p<.05) had a negative association with participation (average-Facebook, WhatsApp, YouTube, & Twitter). Age (B= .021, p=.053) and MLE program attended (B= -.075, p=.055) both approached significance in their relationship with participation (average-Facebook, WhatsApp, YouTube, & Twitter) of men and women TRS though the relationships were opposite in sign.

The remaining two predictors, congregation (B= -.003, p=.467), year spent (B= .011, p=.247), and educational qualification (B= -.014, p=.175) shared no significant association with participation (average-info-seeking, entertainment, & social interaction) of men and women TRS.

4.4. Part 3 - Differences among Variables (ANOVA)

This section of the study has four research questions explaining the difference of TRS in terms of media habits (average-frequency & hours) (RQ10), attitude (average-info-seeking, entertainment, & social interaction) (RQ11), purpose (average agreement, endorsement & opinion) (RQ11), and participation (average-Facebook, WhatsApp, YouTube, & Twitter) (RQ13). Each research question had five subsections exploring differences across the following groups, namely, gender, congregation and province/diocese of TRS and differences within men congregations, and within women congregations. (See Table 10)

The media habits (average-frequency & hours) variable measures the frequency or regularity of media use and the hours spent accessing and using various social media.
The attitude variable is an average of agreement, endorsement, and opinion on MLE.

Purpose is an average of info-seeking, entertainment, and social interaction and participation is the average of social media participation (average- Facebook, WhatsApp, YouTube, & Twitter).

Table 10: ANOVA Models

ANOVA Models: Differences

<table>
<thead>
<tr>
<th>Research Questions</th>
<th>Variables</th>
<th>Groups</th>
<th>Models</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ10</td>
<td>Media Habits (average - frequency &amp; hours)</td>
<td>1.Gender</td>
<td>Model 11</td>
</tr>
<tr>
<td></td>
<td>Difference among groups</td>
<td>2.Congregation</td>
<td>Model 12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.Province/ Diocese</td>
<td>Model 13</td>
</tr>
<tr>
<td>RQ11</td>
<td>Attitude (average-info-seeking, entertainment, &amp; social interaction)</td>
<td>1.Gender</td>
<td>Model 14</td>
</tr>
<tr>
<td></td>
<td>Difference among groups</td>
<td>2.Congregation</td>
<td>Model 15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.Province/ Diocese</td>
<td>Model 16</td>
</tr>
<tr>
<td>RQ12</td>
<td>Participation (average- Facebook, WhatsApp, YouTube, &amp; Twitter)</td>
<td>1.Gender</td>
<td>Model 17</td>
</tr>
<tr>
<td></td>
<td>Difference among groups</td>
<td>2.Congregation</td>
<td>Model 18</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.Province/ Diocese</td>
<td>Model 19</td>
</tr>
<tr>
<td>RQ13</td>
<td>Purpose (average agreement, endorsement &amp; opinion)</td>
<td>1.Gender</td>
<td>Model 20</td>
</tr>
<tr>
<td></td>
<td>Difference among groups</td>
<td>2.Congregation</td>
<td>Model 21</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.Province/ Diocese</td>
<td>Model 22</td>
</tr>
</tbody>
</table>

For media habits (average - frequency & hours) (RQ10), there was a difference among men and women, among men and women TRS congregations, and among TRS province/diocese, but there was no difference within men TRS and within women TRS.
For attitude (average - info-seeking, entertainment, & social interaction) (RQ11), results showed a difference among TRS province/diocese and among TRS men and women congregations. However, there was no difference among the TRS men and women, within the TRS men congregations, and within the TRS women congregations.

Results for participation (average- Facebook, WhatsApp, YouTube, & Twitter) (RQ12), revealed a difference among TRS men and women, among TRS men and women congregations, and among TRS men and women province/diocese. However, there was no difference within men TRS congregations and within women TRS congregations.

The analysis for purpose (average agreement, endorsement & opinion) (RQ13), showed a difference among TRS men and women among men and women TRS congregations, and within women TRS congregations but no difference was observed within the TRS men congregations.

4.4.1. RQ10. Difference in Media Habits (frequency and hours)

In relation to RQ10, the analysis revealed key differences in media habits (average - frequency & hours) of TRS men and women: among gender (RQ10.1), congregation (RQ10.2), province/diocese (RQ10.3), and within the men congregations (RQ10.4 and within women congregations (RQ10.5).

Results for RQ10.1 showed a significant difference in media habits (average - frequency and hours) between men and women TRS [F (1, 263) =81.06, p<.05; partial η 2 = .23], for congregation [F (1,263) =917.97, p=.000; partial η 2 = .78], year spent [F (1, 263) =12.54, p. =.000; partial η 2 = .04], MLE attended, [F (1, 263) =10.90, p=.001;
partial $\eta^2 = .03$], and Province/Diocese [F (1,263) = 5.66, $p=.001$; partial $\eta^2 = .03$], (See Table 11).

**Table 11**

*ANOVA Result of Media Habits (average - frequency & hours) Difference Between Men and Women TRS*

<table>
<thead>
<tr>
<th>Variables</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Between Groups</td>
<td>1.129</td>
<td>1</td>
<td>1.129</td>
<td>1.012</td>
</tr>
<tr>
<td></td>
<td>Within Groups</td>
<td>293.376</td>
<td>263</td>
<td>1.115</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>294.506</td>
<td>264</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tribe</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Between Groups</td>
<td>5.359</td>
<td>1</td>
<td>5.359</td>
<td>.642</td>
</tr>
<tr>
<td></td>
<td>Within Groups</td>
<td>2197.003</td>
<td>263</td>
<td>8.354</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>2202.362</td>
<td>264</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Between Groups</td>
<td>7241.315</td>
<td>1</td>
<td>7241.3</td>
<td>917.96</td>
</tr>
<tr>
<td></td>
<td>Within Groups</td>
<td>2074.670</td>
<td>263</td>
<td>7.888</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>9315.985</td>
<td>264</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Province/Diocese</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Between Groups</td>
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<td>1</td>
<td>109.63</td>
<td>5.568</td>
</tr>
<tr>
<td></td>
<td>Within Groups</td>
<td>5178.271</td>
<td>263</td>
<td>19.689</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
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<td></td>
</tr>
<tr>
<td>Years spent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Between Groups</td>
<td>15.659</td>
<td>1</td>
<td>15.659</td>
<td>12.542</td>
</tr>
<tr>
<td></td>
<td>Within Groups</td>
<td>328.363</td>
<td>263</td>
<td>1.249</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>344.023</td>
<td>264</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational Qualification</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Between Groups</td>
<td>1.559</td>
<td>1</td>
<td>1.559</td>
<td>1.745</td>
</tr>
<tr>
<td></td>
<td>Within Groups</td>
<td>234.856</td>
<td>263</td>
<td>.893</td>
<td></td>
</tr>
</tbody>
</table>
The mean scores of men (M=3.64) and women (M=3.2) as reflected in means plots clearly indicate that the men religious/seminarians use media more regularly in terms of frequency and hours than women. However, there was no significant difference for age [F (1, 263) = 1.01, p=.315; partial η 2 = .003], Tribes [F (1, 263), = .642, p =.42; partial η 2 = .002] and educational qualification [F (1, 263) =1.74, p =.188; partial η 2 = .006].

The analysis for RQ10.2 also showed that there was a significant difference in media habits (average frequency and hours) between congregations of men and women TRS [F (11, 253) =8.33, p<.05; partial η 2 = .26]. The difference was also significant in relation to gender [F(11, 253) = 829.27, p <.05; partial η 2 = .97], age [F (11 ,253) = 3.02, p<.05; partial η 2 = .12], province/diocese [F(11, 253)=7.85, p.<.05; partial η 2 = .25], year spent [F(11, 253) =10.2, p.<.05; partial η 2 = .30], and educational qualification [F (11, 253) =3.3, p=< .05; partial η 2 = .13], (See Table 12).
Moreover, the result was approaching significance in case of MLE attended [F (11, 253) = 1.80, p=.054; partial η² = .07]. The result for Tribe [F (11, 253) = .982, p=.463; partial η² = .04] was not significant, however.

Post hoc comparisons using the Tukey HSD test indicated that the mean score of media habits (average - frequency & hours) for the Society of Jesus (M = 3.73, SD = .26) was significantly different than the media habits (average - frequency & hours) of the Seminarians (M=3.59, SD=.26), Brothers of Charity (M=3.60, SD=.37), Daughters of St Anne (M=3.24, SD =.31), Ursulines (M =3.28, SD=.32), Holy Cross (M=3.3, SD=.10), Daughter of the Cross (M=3.48, SD =.12), Sisters of Jesus and Mary (M=3.21, SD =.24), FMI (M=3.23, SD =.48), Sisters of Joseph of Lyon (M=3.37, SD =.11), SRA (M=3.55, SD =.39), and Others (M=3.35 SD =.27).

Table 12

ANOVA Result of Difference Between Men and Women TRS Congregations’ Media Habits (average - frequency & hours).

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<th>F</th>
<th>Sig.</th>
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<td></td>
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<td>264</td>
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<td></td>
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<td></td>
</tr>
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<td>Between Groups</td>
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<td>11</td>
<td>8.198</td>
<td>.982</td>
</tr>
<tr>
<td></td>
<td>Within Groups</td>
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<td>253</td>
<td>8.349</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>2202.362</td>
<td>264</td>
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<td></td>
</tr>
<tr>
<td>Years spent</td>
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<td>Within Groups</td>
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<td>253</td>
<td>.942</td>
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<td></td>
<td>Total</td>
<td>344.023</td>
<td>264</td>
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<td>Province/</td>
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<td>Within Groups</td>
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</tr>
<tr>
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<td>----------------</td>
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</tr>
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<td>25.174</td>
<td>253</td>
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Similarly, the mean score for Seminarians (M=3.59, SD=.26) was different than Daughters of St Anne (M=3.24, SD=.31), Ursulines (M =3.28, SD=.32), and Sisters of Jesus and Mary (M=3.21, SD=.24). The mean score for Daughters of St Anne (DSA) (M=3.24, SD =.31) was different than Society of Jesus (SJ) (M = 3.73, SD = .26), Seminarians (M=3.59, SD=.26), and Brothers of Charity (M=3.60, SD =.37). The mean score for Ursulines (OSU) (M =3.28, SD=.32) was significantly different than Society of Jesus (SJ) (M = 3.73, SD = .26), and Daughter of the Cross (M=3.48, SD =.12), and for Sisters of Charity of Jesus and Mary (SCJM) (M=3.21, SD =.24). For Seminarians (M=3.59, SD=.26), and FMI (M=3.23, SD =.48) the mean scores were different from Society of Jesus (M = 3.73, SD = .26).

The difference of media habits (average – frequency & hours) between Brothers of Charity (M=3.60, SD =.37) and the Sisters of Jesus and Mary (M=3.21, SD =.24) however was approaching significance.
The research for RQ10.3 further indicates that there was a significant difference in media habits (average - frequency and hours) among the province/diocese of men and women TRS [F (14, 250) = 2.84, p < .05; partial η2 = .14]. The media habits difference was also significant in terms of gender [F(14, 250) = 5.66, p < .05; partial η2 = .24], age [F (14, 250) = 4.67, p < .05; partial η2 = .21], Tribe [F(14, 250) = 7.20, p = < .05; partial η2 = .28], congregation [F (14, 250) = 4.50, p < .05; partial η2 = .21], and year spent [F(14, 250) = 2.16, p < .05; partial η2 = .11].

However, there was no difference in media habits relative to educational qualification [F (14, 250) = 1.40, p = 1.57; partial η2 = .07], and MLE attended [F (14, 250) = 1.29, p = .22; partial η2 = .21], (See Table 13).

**Table 13**

*ANOVA Result Of Difference Between Men And Women TRS’ Province/Diocese Media Habits (average - frequency & hours)*

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<tr>
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<th>F</th>
<th>Sig.</th>
</tr>
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<td>.188</td>
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</tr>
<tr>
<td><strong>Age</strong></td>
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<td></td>
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<td></td>
<td></td>
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<tr>
<td>Between Groups</td>
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<td>14</td>
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<td></td>
</tr>
<tr>
<td><strong>Tribe</strong></td>
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<tr>
<td>Between Groups</td>
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<td>Total</td>
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<td></td>
</tr>
<tr>
<td><strong>Educational</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>17.103</td>
<td>14</td>
<td>1.222</td>
<td>1.393</td>
<td>.157</td>
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</table>
Post hoc comparisons using the Tukey HSD test indicated that the mean score of media habits (average - frequency & hours) for the Dumka province/diocese (M = 1.50, SD = .58), was significantly different than the media habits (average - frequency & hours) of the Tribal men and women religious/seminarians of Gumla. (M = 9.50, SD = 4.11), and Ranchi (M=10.84, SD = 9.88). The mean scores for Gumla (M =9.50, SD =4.11) were also significantly different than Khunti (M=3.50, SD = 3.68), Simdega (M =3.80, SD =3.97) and Bihar (M =2.00, SD =.000), in terms of media habits (average - frequency & hours) of TRS.

Similarly, the mean score of the media habits (average – frequency & hours) of Jalpaiguri province/diocese (M = 9.71, SD =3.40) was different than Simdega (M = 3.80, SD =3.97) and Bihar (M=2.00, SD .000). For Ranchi province/diocese (M=10.84, SD = 9.88) it was also different than Jalpaiguri (M = 9.71, SD =3.40) and Dumka (M = 1.50, SD = .58) and for Bihar province/diocese (M =2.00, SD =.000) it was different than Jalpaiguri (M = 9.71, SD =3.40) and Ranchi province/diocese (M=10.84, SD = 9.88).
This indicates that TRS from Ranchi province (M=10.84, SD = 9.88), closely followed by Jalpaiguri (M = 9.71, SD =3.40) and Gumla (M=9.50, SD =4.11) are more active and regular compared to the other province/diocese in terms of frequency of media use and spending more hours in comparison with the other province/diocese.

Further, the study revealed for (RQ10.4) that there was no significant difference in media habits (average - frequency and hours) among congregations of men TRS [F (8, 158) =1.29, p=.284; partial η 2 = .04] and also the difference was not significant in terms of Tribes [F (8,158) = 1.89, p =.066; partial η 2 = .02] and province/diocese [F (8, 158) = .25, p.864; partial η 2 = .007]. However, there was significant difference in media habits (average - frequency & hours) for year spent [F,8, 158) =7.67, p. =.000; partial η 2 = .26], and educational qualification [F (8, 158) =5.19, p= .002; partial η 2 = .21]. It was also observed that there was no significant difference in terms of and age [F (8 ,158) = 2.36, p=.077; partial η 2 = .07], and MLE attended [F (8, 158) = 2.29, p.=.083; partial η 2 = .07].

Results of the analysis for (RQ10.5) indicated that there was no significant difference in media habits (average - frequency and hours) of congregations of women TRS [F (8, 158) =1.026, p=.42; partial η 2 = .05] and also no significant difference for MLE attended, [F (8, 158) = .67, p=.72; partial η 2 = .03].

However, there was a significant difference in media habits (average - frequency & hours) for age [F (8 ,158) = 3.30, p=.002; partial η 2 = .30], for year spent [F,8, 158) =7.67, p. =.000; partial η 2 = .28], and educational qualification [F (8, 158) =2.51, p= .014; partial η 2 = .11], and province/diocese [F (8, 158) =14.84, p=.001; partial η 2 = .43].
The difference in media habits (average - frequency & hours) for of age [F (8, 158) =3.32, p=.002; partial η 2 = .30], and Tribes [F (8,158), = 1.89, p =.066; partial η 2 = .09] was approaching significance.

4.4.2. RQ11. Difference in Attitude (average - agreement, endorsement & opinion)

For RQ11, the study examined the following: differences in attitude (average - info-seeking, entertainment, & social interaction) in terms of gender (RQ11.1), congregation (RQ11.2), province/diocease (RQ11.3), and within the men congregations (RQ11.4) and within the women congregations (RQ11.5).

To find out the result for RQ11.1, a one-way between-subjects ANOVA was conducted to compare the difference in attitude (average - agreement, endorsement & opinion) towards MLE of men and women TRS in Ranchi, North India.

The analysis for RQ11.1 showed that there was no significant difference in attitude (average - agreement, endorsement & opinion) [F (1, 263) =.596, p=.44; partial η 2 = .002], towards MLE of men and women TRS. The attitude (average - agreement, endorsement & opinion) towards MLE of men and women TRS was also not significantly different in terms of age [F (1, 263) = 1.01, p=.315, partial η 2 = .003], Tribes [F (1,263), = .642, p =.42; partial η 2 = .002], and educational qualification [F (1, 263) =1.74, p= .188; partial η 2 = .007], (See Table 14).

Table 14

ANOVA Result of Difference between Men and Women TRS’ Attitude (average- opinion, endorsement, & agreement)

<table>
<thead>
<tr>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Between Groups</td>
<td></td>
<td></td>
<td>Within Groups</td>
</tr>
<tr>
<td>--------------------------</td>
<td>----------------</td>
<td>-----</td>
<td>-----</td>
<td>---------------</td>
</tr>
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<td>(average frequency &amp;</td>
<td></td>
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<td></td>
</tr>
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<td>hours)</td>
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<td>5178.271</td>
<td>263</td>
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<td>19.689</td>
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</table>
However, there was a significant difference in the attitude (average agreement, endorsement & opinion) towards MLE of men and women TRS in terms of congregation [F (1, 263) = 3917.97 p=.000; partial η 2 = .78], year spent [F1, 263) =12.54, p =.000; partial η 2 = .05], MLE attended [F (1, 263) =10.90, p=.001; partial η 2 = .04], province/diocese [F (1, 1263) =5.57, p=.019; partial η 2 = .21].

For RQ11.2, a one-way between-subjects ANOVA was conducted to compute the difference in attitude (average agreement, endorsement & opinion) towards MLE of men and women TRS in Ranchi, North India in terms of some groups.

The analysis for RQ11.2 showed that there was no significant difference in attitude (average agreement, endorsement & opinion) towards MLE, between congregations of men and women TRS in Ranchi, North India [F (11, 253) = .933, p=.509; partial η 2 =.03]. The difference was also not significant for Tribe [F (11, 253) = .982, p= .46; partial η 2 = .04], (See Table 15).

### Table 15

*ANOVA Result of Difference between Men and Women TRS Congregations’ Attitude (average- opinion, endorsement, & agreement).*

<table>
<thead>
<tr>
<th>Attitude (average agree endorse &amp; opinion)</th>
<th>Between Groups</th>
<th>Within Groups</th>
<th>Total</th>
</tr>
</thead>
<tbody>
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<td>Mean Square</td>
<td>F</td>
</tr>
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<td>Between</td>
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<td>11</td>
</tr>
<tr>
<td></td>
<td>Between Groups</td>
<td>Within Groups</td>
<td>Total</td>
</tr>
<tr>
<td>--------------------------</td>
<td>----------------</td>
<td>---------------</td>
<td>-------------</td>
</tr>
<tr>
<td><strong>Groups</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Tribe</strong></td>
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<td>8.198</td>
<td>8.349</td>
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<td></td>
<td>982</td>
<td>.942</td>
<td>.463</td>
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<td><strong>Total</strong></td>
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<td>294.506</td>
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<td>238.350</td>
<td>344.023</td>
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<td>.054</td>
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<td>34.287</td>
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<td>.828</td>
<td>.100</td>
<td>.000</td>
</tr>
<tr>
<td><strong>Province/Diocease</strong></td>
<td>1346.111</td>
<td>3941.799</td>
<td>5287.909</td>
</tr>
<tr>
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<td>122.3</td>
<td>15.58</td>
<td>7.854</td>
</tr>
<tr>
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<td>74</td>
<td></td>
<td>.000</td>
</tr>
<tr>
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<td>96.634</td>
</tr>
<tr>
<td></td>
<td>.343</td>
<td>.367</td>
<td>.509</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
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<td>1.667</td>
<td>61.758</td>
</tr>
<tr>
<td></td>
<td>5.463</td>
<td>.007</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>829.2</td>
<td></td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td></td>
<td>.000</td>
</tr>
</tbody>
</table>
However, the difference in the attitude (average - agreement, endorsement & opinion) towards MLE of men and women TRS was significant for gender [F (11, 253) =829.27, p<.05; partial η 2 = .97], age [F(11, 253) = 3.01, p<.05; partial η 2 = .12], year spent [F(11, 253) = 10.19, p<.05; partial η 2 = .45], educational qualification [F (11, 253) =3.29, p<.05; partial η 2 = .13], and for MLE attended the difference with was approaching significance [F (11, 253) =1.80, p=.054; partial η 2 = .07].

For RQ11.3, a one-way between-subjects ANOVA conducted, compared the difference in attitude (average - agreement, endorsement & opinion) towards MLE in terms of province/diocese of men and women TRS in Ranchi, North India.

The analysis for RQ11.3 found that there was a significant difference in attitude (average - agreement, endorsement & opinion) towards MLE by province/diocese of men and women TRS in Ranchi, North India [F (14, 250) =2.25, p<.05; partial η 2 = .32]. The difference was also significant for gender [F(14, 250) = 5.66, p <.05; partial η 2 = .24], age [F (14 ,250) = 4.67, p<.05; partial η 2 = .21], Tribe [F(14, 250) = 7.20, p.=<.05; partial η 2 = .84], congregation [F (14, 250) = 4.50, p<.05; partial η 2 = .20], and year spent [F(14, 250) = 2.16, p.<.05; partial η 2 = .11]. (See Table -16). However, there was no significant difference in attitude (average - agreement, endorsement & opinion) towards MLE for educational qualification [F (14, 250) =1.40, p= 1.57; partial η 2 = .07], and MLE attended [F (14, 250) = 1.29, p=.22; partial η 2 = .06].

Table 16

ANOVA Result Of Difference between Men and Women TRS’ Attitude (average-opinion, endorsement, & agreement)
<p>| Category                     | Between Groups | Within Groups | Total |  |  |
|------------------------------|----------------|---------------|-------|  |  |
| Age                          | 61.002         | 233.503       | 294.506 | 4.357 | 4.665 | .000 |
| Tribe                        | 632.987        | 1569.375      | 2202.362 | 45.213 | 7.202 | .000 |
| Years spent                  | 37.159         | 306.863       | 344.023 | 2.654 | 2.162 | .010 |
| Educational Qualification    | 17.103         | 219.313       | 236.415 | 1.222 | 1.393 | .157 |
| MLE attended                 | 1.096          | 15.197        | 16.293 | .078  | 1.288 | .215 |
| Media Habits (\text{average frequency &amp; hours}) | 4.704         | 29.583        | 34.287 | .336  | 2.840 | .001 |
| Attitude (\text{average agree endorse &amp; opinion}) | 10.804        | 85.830        | 96.634 | .772  | 2.248 | .007 |
| Gender                       | 14.857         | 46.902        | 61.759 | 1.061 | 5.657 | .000 |</p>
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<th>Congregation</th>
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<th>Within Groups</th>
<th>Total</th>
</tr>
</thead>
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<td>7440.178</td>
<td>9315.985</td>
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<tr>
<td></td>
<td>264</td>
<td>14</td>
<td>250</td>
<td>264</td>
</tr>
<tr>
<td></td>
<td>133.986</td>
<td>4.502</td>
<td>29.761</td>
<td>4.000</td>
</tr>
</tbody>
</table>

Post hoc comparisons using the Tukey HSD test indicated that the mean score of attitude \((average\ -\ agreement,\ endorsement\ &\ opinion)\) toward MLE, for the Gumla province/diocese \((M = 5.31,\ SD = .65)\), was significantly different than the attitude \((average\ -\ opinion,\ endorsement,\ &\ agreement)\) of men and women TRS of Bihar province/diocese \((M = 4.30,\ SD = 1.26)\). Also, the mean score for Ranchi \((M=5.40,\ SD = .54)\) was significantly different than that of Bihar \((M=4.20,\ SD =1.26)\).

Also, the attitude \((average\ -\ opinion,\ endorsement,\ &\ agreement)\) towards MLE in the case of Bihar province/diocese \((M =4.30,\ SD = 1.26)\) was different than Gumla \((M = 5.31,\ SD = .65)\), Jalpaiguri Province/Diocese \((M = 5.68,\ SD = .82)\), Ranchi \((M=5.40,\ SD = .54)\), Madhya Pradesh \((M=5.45,\ SD =.41)\), Chhattisgarh \((M = 5.30,\ SD =.39)\), Odisha \((M = 5.32,\ SD = .50)\).

The mean score of attitude \((average\ -\ agreement,\ endorsement\ &\ opinion)\) of Chhattisgarh \((M = 5.30,\ SD =.39)\), was also different than Odisha \((M = 5.32,\ SD = .50)\), and Bihar \((M =4.20,\ SD =1.26)\). Odisha \((M = 5.32,\ SD = .50)\) was different than Bihar \((M =4.20,\ SD =1.26)\), and finally, Jalpaiguri province/diocese \((M = 5.68,\ SD = .82)\) was different than Bihar \((M =4.20,\ SD =1.26)\) as well.
It was noted that though a difference of attitude (average-opinion, endorsement, & agreement) of the Jalpaiguri province/diocese of men and women TRS attitude (average-opinion, endorsement, & agreement) was statistically significant than that of Bihar the actual mean score difference was small [(Jalpaiguri (M = 5.68, SD = .82), and Bihar (M =4.20, SD =1.26)].

For RQ11.4, a one-way between-subjects ANOVA was conducted to compare the difference in attitude (average-agreement, endorsement & opinion) towards MLE of congregations of men TRS in Ranchi, North India.

The study for RQ11.4 indicated that there was a significant difference in attitude (average-agreement, endorsement & opinion) towards MLE for congregation of men TRS in Ranchi, North India [F (3, 94) = .94, p<.050; partial η 2 = .79], educational qualification [F (3, 94) = 5.19, p=.002; partial η 2 = .14], and year spent [F (3, 94) = 11.09, p.<.05; partial η 2 = .26].

On the other hand, there was no significant difference in terms of Tribe [F (3, 94) = .71, p.=.54; partial η 2 = .02], age [F3, 94) = 3.35, p= .077; partial η 2 = .07], province/diocese [F (3, 94) = .246, p=.864; partial η 2 = .007], and MLE attended [F (3, 94) = 1.29, p=.084; partial η 2 = .07].

Post hoc comparisons using the Tukey HSD test indicated that the mean score of attitude (average-agreement, endorsement & opinion) toward MLE of the congregations of men TRS for the Gumla province/diocese (M = 5.31, SD = .65), was significantly different than the mean score of the congregations of men TRS of Bihar province/diocese (M = 4.30, SD = 1.26). The mean score difference was also significant between Ranchi (M=5.40, SD = .54) and Bihar (M =4.20, SD =1.26).
Also, Bihar province/diocese (M = 4.30, SD = 1.26) was different than Gumla (M = 5.31, SD = .65), Jalpaiguri province/diocese (M = 5.68, SD = .82), Ranchi (M = 5.40, SD = .54), Madhya Pradesh (M = 5.45, SD = .41), Chhattisgarh (M = 5.30, SD = .39), and Odisha (M = 5.32, SD = .50).

Similarly, Chhattisgarh (M = 5.30, SD = .39), was different than Odisha (M = 5.32, SD = .50), and Bihar (M = 4.20, SD = 1.26). Jalpaiguri province/diocese (M = 5.68, SD = .82) was different than Bihar (M = 4.20, SD = 1.26) too.

It was noted that though significant differences were detected, the actual mean score of the attitude (average-opinion, endorsement, & agreement) of the congregations of men TRS was not very high. It was between [Jalpaiguri (M = 5.68, SD = .82) of and Bihar (M = 4.20, SD = 1.26)].

To explore the result of RQ11.5, a one-way between-subjects ANOVA was conducted to compare the difference in attitude (average-agreement, endorsement & opinion) towards MLE within congregations of women TRS in Ranchi, North India.

The analysis for RQ11.5 revealed that there was no significant difference in attitude (average-agreement, endorsement & opinion) towards MLE within congregations of women TRS in Ranchi, North India [F (8, 158) = .246, p = .981; partial η² = .01]. The difference was also not significant for Tribe [F (8, 158) = .982, p = .46; partial η² = .09], and for MLE attended [F (8, 158) = .668, p = .719; partial η² = .03].

However, it was significant for age [F (8, 158) = 3.30, p < .05; partial η² = .14], year spent [F (11, 253) = 7.67, p < .05; partial η² = .28], province/diocese [F (8, 158) = 14.84, p < .05; partial η² = .43], educational qualification [F (8, 158) = 2.51, p < .05; partial
and Tribe approached significance [F (8, 158) = .1.89, p=.066; partial η 2 = .09].

4.4.3. RQ12. Difference in Participation (average- Facebook, WhatsApp, YouTube, & Twitter) (Gender as DV)

To answer RQ12, the study analyzed the following differences of participation (average- Facebook, WhatsApp, YouTube, & Twitter) among TRS men and women:

differences in participation (average- Facebook, WhatsApp, YouTube, & Twitter) among gender (RQ12.1), among the congregations (RQ12.2), province/diocese (RQ12.3), and within the men congregation (RQ12.4) and within women congregations (RQ12.5).

For RQ12.1, a one-way between-subjects ANOVA was conducted to compare the difference in participation (average- Facebook, WhatsApp, YouTube, & Twitter) of men and women TRS in Ranchi, North India.

The results for RQ12.1 showed that there was a significant difference in participation (average- Facebook, WhatsApp, YouTube, & Twitter) of men and women TRS in Ranchi, North India [F (1, 263) =83.54, p<.05; partial η 2 = .24] in terms of year spent [F,1, 263) =12.54, p <.05; partial η 2 = .04], MLE attended, [F (1, 263) =10.90 p<.05; partial η 2 = .04], congregation [F (1,263) =917.97, p <.05; partial η 2 = .93], province/diocese [F (1,263) =5.57, p<.05; partial η 2 = .02], (See Table 17).

**Table 17**

ANOVA Result of Difference between Men and Women TRS’ Participation (average-Facebook, WhatsApp, YouTube, & Twitter)

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
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<td>1.129</td>
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<td>Category</td>
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<td>---------------</td>
<td>-----</td>
<td>---------------</td>
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</tr>
<tr>
<td>Tribe</td>
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<tr>
<td></td>
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<td></td>
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<td>264</td>
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<td></td>
<td></td>
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<tr>
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<td></td>
<td>16.293</td>
<td>264</td>
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<td></td>
<td>9315.985</td>
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<td></td>
<td></td>
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<td>.000</td>
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</tr>
</tbody>
</table>
However, there was no significant difference for age \([F(1, 263) = 1.01, p = .315;\]
partial \(\eta^2 = .003\]), Tribe \([F(1, 263) = .642, p = .42;\] partial \(\eta^2 = .002\]) and educational
qualification \([F(1, 263) = 1.75, p = .188;\] partial \(\eta^2 = .006\]).

For RQ12.2, a one-way between-subjects ANOVA was conducted to compare the
difference in participation (average- Facebook, WhatsApp, YouTube, & Twitter) for
congregations of men and women TRS in Ranchi, North India.

The study for RQ12.2 indicated a significant difference in participation (average-
Facebook, WhatsApp, YouTube, & Twitter) of congregations of men and women TRS in
Ranchi, North India \([F(11, 253) = 829.26, p < .05;\] partial \(\eta^2 = .32\]), in terms of gender
\([F(11, 253) = 829.27, p < .05;\] partial \(\eta^2 = .97\]), age \([F(11, 253) = 3.01, p < .05;\] partial \(\eta^2 = .12\])
year spent \([F(11, 253) = 10.19, p < .05;\] partial \(\eta^2 = .31\]), province/diocese \([F(11, 253) = 7.85, p < .05;\] partial \(\eta^2 = .25\]), educational qualification \([F(11, 253) = 3.29, p < .05;\] partial \(\eta^2 = .13\]), and MLE attended approached significance \([F(11, 253) = 18.80, p = .054;\] partial \(\eta^2 = .07\]), (See Table - 18). However, there was no significant difference
in participation (average- Facebook, WhatsApp, YouTube, & Twitter) of congregations of
men and women TRS for Tribe \([F(11, 253) = .982, p = .46;\] partial \(\eta^2 = .04\]).

For RQ12.3, a one-way between-subjects ANOVA was compared the difference
in participation (average- Facebook, WhatsApp, YouTube, & Twitter) for
province/diocese of men and women TRS in Ranchi, North India.
### Table 18

**ANOVA Result of Difference between Men and Women TRS’ Congregation Participation**
*(average- Facebook, WhatsApp, YouTube, & Twitter)*

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<th>Sum of Squares</th>
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<th>F</th>
<th>Sig.</th>
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<tr>
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<td></td>
<td></td>
</tr>
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<td><strong>Participation</strong> (average-Facebook, WhatsApp, YouTube, &amp;)</td>
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<td></td>
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</tr>
<tr>
<td>Between Groups</td>
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<td>8.938</td>
<td>264</td>
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</table>
The analysis for RQ12.3 revealed no significant difference in participation (average- *Facebook, WhatsApp, YouTube, & Twitter*) of province/diocese of men and women TRS in Ranchi, North India \( F (8, 158) = 1.22, p = .289; \) partial \( \eta^2 = .25 \), and for MLE program attended \( F (8, 158) = .668, p = .719; \) partial \( \eta^2 = .07 \), (See Table -19).

However, there was a significant difference for age \( F(8, 158) = 3.29, p < .05; \) partial \( \eta^2 = .12 \), year spent \( F(8, 158) = 7.67, p < .05; \) partial \( \eta^2 = .31 \), province/diocese \( F(8, 158) = 12.8, p < .05; \) partial \( \eta^2 = .25 \), educational qualification \( F(8, 158) = 2.51, p < .05; \) partial \( \eta^2 = .13 \), and Tribe approached difference \( F(8, 158) = 1.89, p = .066; \) partial \( \eta^2 = .04 \).

For RQ12.4, a one-way between-subjects ANOVA was conducted for the difference in participation (average- *Facebook, WhatsApp, YouTube, & Twitter*) within congregations of men TRS in Ranchi, North India.

### Table 19

*ANOVA Result of Difference between Men and Women TRS’ Congregations’ Participation (average- *Facebook, WhatsApp, YouTube, & Twitter*)*

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</tr>
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<td>Within Groups</td>
<td>Total</td>
</tr>
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<tr>
<td><strong>Media Habits (average frequency &amp; hours)</strong></td>
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<td>25.174</td>
<td>253</td>
<td>34.287</td>
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<tr>
<td><strong>Participation (average - Facebook, WhatsApp, YouTube, &amp; Twitter)</strong></td>
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<td>253</td>
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</table>
The analysis for RQ12.4 indicated that there was a no significant difference in participation (average- Facebook, WhatsApp, YouTube, & Twitter) of congregations of men TRS in Ranchi, North India [F (3, 94) = 2.312, p=.081; partial η 2 = .07], age [F(3, 94) = 2.36, p=.077; partial η 2 = .07] and educational qualification [F (3, 93) = 5.19, p <.05; partial η 2 = .12], Tribe [F (3, 93) = .713, p =.546; partial η 2 = .02] and province/diocese [F (3, 93) = .246, p=.864; partial η 2 = .007], and MLE attended [F(3, 94) =2.29 p=.083; partial η 2 = .07].

On the other hand, there was a significant difference for the year spent [F (3, 93) =11.09, p <.05; partial η 2 = .26], and for congregations of men TRS.

For RQ12.5, a one-way between-subjects ANOVA was conducted to compare the difference in participation (average- Facebook, WhatsApp, YouTube, & Twitter) within congregations of women TRS in Ranchi, North India.

Analysis for RQ12.5 revealed that there was a significant difference in participation (average- Facebook, WhatsApp, YouTube, & Twitter) within congregations of women TRS in Ranchi, North India. The difference of participation (average- Facebook, WhatsApp, YouTube, & Twitter) was noted [F (8, 158) = .4.12, p<.05; partial η 2 = .17], for age [F (8, 158) = 3.30, p<.05; partial η 2 = .12], year spent [F (11, 253) = 7.67, p<.05; partial η 2 = .28], province/diocese [F (8, 158) = 12.84, p<.05; partial η 2 = .43], and educational qualification [F (8, 158) =2.51, p<.05; partial η 2 = .11].

However, there was no difference in participation (average- Facebook, WhatsApp, YouTube, & Twitter) within congregations of women TRS for Tribe [F (8,158) = .1.89, p= .07; partial η 2 = .09], and for MLE attended [F (8, 158) =.668, p=.719; partial η 2 = .03].
4.4.4. RQ13. Difference in Purpose *(average agreement, endorsement & opinion)*

For RQ13, the study examined the differences in the purpose *(average - info-seeking, entertainment, & social interaction)* of TRS men and women: differences in participation *(average- Facebook, WhatsApp, YouTube, & Twitter)* by gender (RQ13.1), congregations (RQ13.2), Province/Diocese (RQ13.3), and also within the men congregations (RQ13.4) and within the women congregations (RQ13.5).

For RQ13.1, a one-way between-subjects ANOVA was conducted to compare the difference of purpose *(average - info-seeking, entertainment, & social interaction)* of media use of men and women TRS in Ranchi, North India.

Analysis for RQ13.1 highlighted that there was a significant difference of purpose *(average - info-seeking, entertainment, & social interaction)* of media use of men and women TRS in Ranchi, North India \( [F (1, 263) = 20.72, p<.05; \text{partial } \eta^2 = .07] \) in terms of year spent \( [F, 1, 263) =12.54, p <.05; \text{partial } \eta^2 = .05] \), MLE attended, \( [F (1, 263) =10.90 p<.05; \text{partial } \eta^2 = .07] \), congregation \( [F (1,263) =917.97, p <.05; \text{partial } \eta^2 = .78] \), province/diocese \( [F (1,263) =5.57, p<.05; \text{partial } \eta^2 = .02] \), (See Table 20).

**Table 20**

ANOVA Result of Difference between Men and Women TRS’ Purpose *(average - info-seeking, entertainment, & social interaction)*

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
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</tr>
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<td>1.129</td>
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</tr>
<tr>
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<td>Category</td>
<td>Total</td>
<td>Between Groups</td>
<td>Within Groups</td>
<td>Total</td>
<td>Between Groups</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------</td>
<td>----------------</td>
<td>---------------</td>
<td>-----------</td>
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</tr>
<tr>
<td>Tribe</td>
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<td>0.642</td>
<td>294.506</td>
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<td>1.559</td>
<td>1.745</td>
<td>236.415</td>
<td>1.559</td>
</tr>
<tr>
<td>Media Habits (average frequency &amp; hours)</td>
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<td>8.078</td>
<td>81.068</td>
<td>34.287</td>
<td>8.078</td>
</tr>
<tr>
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<td>109.639</td>
<td>5.568</td>
<td>9315.985</td>
<td>109.639</td>
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<td>Province/Diocease</td>
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<td>1.567</td>
<td>20.721</td>
<td>5287.909</td>
<td>1.567</td>
</tr>
<tr>
<td>Purpose (average Info-seeking, entertainment)</td>
<td>19.887</td>
<td>263</td>
<td>.076</td>
<td>19.887</td>
<td>263</td>
</tr>
</tbody>
</table>
However, there was no significant difference in this variable for age \[ F(1, 263) = 1.01, \, p=.315; \, \text{partial } \eta^2 = .003 \], Tribe \[ F(1, 263), = .642, \, p =.42; \, \text{partial } \eta^2 = .003 \] and educational qualification \[ F(1, 263) = 1.75, \, p =.188; \, \text{partial } \eta^2 = .006 \], the purpose \( (\text{average - info-seeking, entertainment, } \& \, \text{social interaction}) \) of media use of men and women TRS.

For RQ13.2, a one-way between-subjects ANOVA was conducted to compare the difference of purpose \( (\text{average - info-seeking, entertainment, } \& \, \text{social interaction}) \) of media use of congregations of men and women TRS in Ranchi, North India.

There was a significant difference in purpose \( (\text{average - info-seeking, entertainment, } \& \, \text{social interaction}) \) of media use of congregations of men and women TRS in Ranchi, North India \[ F(11, 253) = 829.26, \, p<.05; \, \text{partial } \eta^2 = .12 \] for gender \[ F(11, 253) = 829.27, p<.05; \, \text{partial } \eta^2 = .97 \], age \[ F(11, 253) = 3.01, \, p<.05; \, \text{partial } \eta^2 = .12 \] year spent \[ F(11, 253) = 10.19, \, p <.05; \, \text{partial } \eta^2 = .31 \], province/diocese \[ F(11, 253) = 7.85, \, p<.05; \, \text{partial } \eta^2 = .25 \], educational qualification \[ F(11, 253) = 3.29, \, p <.05; \, \text{partial } \eta^2 = .13 \], and for MLE attended this difference approached significance \[ F(11, 253) = 18.80 \, p=.054; \, \text{partial } \eta^2 = .07 \]. However, there was no significant difference in the variable for Tribe \[ F(11, 253) = .982, \, p =.46; \, \text{partial } \eta^2 = .04 \], (See Table 21).
Table 21

ANOVA Result of Difference between Men and Women TRS’ Congregation Purpose (average - info-seeking, entertainment, & social interaction)

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<tr>
<th></th>
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<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
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<td>11</td>
<td>3.107</td>
<td>3.019</td>
<td>.001</td>
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<td>Within Groups</td>
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<td>1.029</td>
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<td>Within Groups</td>
<td>Within Groups</td>
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</tbody>
</table>

Post hoc comparisons using the Tukey HSD test indicated that the mean score of purpose (average info-seeking, entertainment, & social interaction) for media use in the case of congregations of men and women TRS was significantly different for Society of Jesus (M = 1.80, SD = .167) compared to Ursulines (M =1.54, SD=.333), and FMI (M=1.37, SD =.407).

Similarly, the mean score of Seminarians (M=1.78, SD=.199) was different from than that of Daughters of St Anne (M=1.63, SD =.333), Ursulines (M =1.54, SD=.333), and FMI (M=1.37, SD =.407),

Likewise, Daughters of St. Anne (M=1.63, SD =.333), was different from the Ursulines (M =1.54, SD=.333), and Society of Jesus (M = 1.80, SD = .167),
For RQ13.3, a one-way between-subjects ANOVA conducted to compare the difference of purpose (average - info-seeking, entertainment, & social interaction) of media use of province/diocese of men and women TRS in Ranchi, North India.

There was a significant difference in purpose (average - info-seeking, entertainment, & social interaction) of media use for province/diocese of men and women TRS in Ranchi, North India \[F(12, 250) =1.83, p=<.05; \text{partial } \eta^2 = .09 \], and for gender \[F(12, 250) 5.66, p<.05; \text{partial } \eta^2 = .97 \], age \[F(12, 250) = 4.67, p<05; \text{partial } \eta^2 = .29 \], Tribe \[F(12, 250) =7.20, p=<.05; \text{partial } \eta^2 = .29 \], year spent \[F (12, 250) =7.67, p <.05; \text{partial } \eta^2 = .11 \], and congregation \[F (12, 250) = 4.50, p <.05; \text{partial } \eta^2 = .20 \].

However, there was no significant difference of purpose (average - info-seeking, entertainment, & social interaction) in relation to educational qualification \[F (12, 250) = 1.39, p =.157; \text{partial } \eta^2 = .07 \] and MLE program attended \[F (12, 250) = 1.29, p =.215; \text{partial } \eta^2 = .07 \].

Post hoc comparisons using the Tukey HSD test indicated that the mean score of purpose (average - info-seeking, entertainment, & social interaction) of media use province/diocese of men and women TRS for the Gumla province/diocese (M = 1.62, SD = .32), was significantly different than the purpose (average - info-seeking, entertainment, & social interaction) of Madhya Pradesh (M = 1.87, SD = 1.33), and Ranchi (M=1.61, SD = .30). The purpose (average - info-seeking, entertainment, & social interaction) mean score for Ranchi was different than that of Madhya Pradesh.

Also, the mean score of purpose (average - info-seeking, entertainment, & social interaction) of media use province/diocese for men and women TRS of other
provinces/dioceses were different but statistically not significant compared to Andamans (M=1.55, SD =.032), Bihar (M =4.20, SD =1.26), Dal tongunj (M=1.69, SD=.22), Dumka (M=1.69. SD =.11), Jal paiguri province/diocese (M = 1.60, SD = .40), Khunti (M=1.75, SD =.263), Simdega (M=1.68, SD =.221), Bihar province/diocese (M =1.86, SD = .190), Chhattisgarh (M = 5.30, SD =.39), and West Bengal (M= 1.84, SD = .134), (See Table 22).

Table 22

ANOVA Result of Difference between Men and Women TRS Province/Diocese’s Participation (average- Facebook, WhatsApp, YouTube, & Twitter)

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>61.002</td>
<td>14</td>
<td>4.357</td>
<td>4.665</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>233.503</td>
<td>250</td>
<td>.934</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>294.506</td>
<td>264</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tribe</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>632.987</td>
<td>14</td>
<td>45.213</td>
<td>7.202</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>1569.375</td>
<td>250</td>
<td>6.277</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2202.362</td>
<td>264</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Years spent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>37.159</td>
<td>14</td>
<td>2.654</td>
<td>2.162</td>
<td>.010</td>
</tr>
<tr>
<td>Within Groups</td>
<td>306.863</td>
<td>250</td>
<td>1.227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>344.023</td>
<td>264</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational Qualification</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>17.103</td>
<td>14</td>
<td>1.222</td>
<td>1.393</td>
<td>.157</td>
</tr>
<tr>
<td>Within Groups</td>
<td>219.313</td>
<td>250</td>
<td>.877</td>
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<td></td>
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<tr>
<td>Total</td>
<td>236.415</td>
<td>264</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>MLE attended</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>1.096</td>
<td>14</td>
<td>.078</td>
<td>1.288</td>
<td>.215</td>
</tr>
<tr>
<td>Within Groups</td>
<td>15.197</td>
<td>250</td>
<td>.061</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>16.293</td>
<td>264</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Media Habits</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(average frequency &amp;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hours)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>4.704</td>
<td>14</td>
<td>.336</td>
<td>2.840</td>
<td>.001</td>
</tr>
<tr>
<td>Within Groups</td>
<td>29.583</td>
<td>250</td>
<td>.118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>34.287</td>
<td>264</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purpose</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(average info-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>seeking, entertainment,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>1.995</td>
<td>14</td>
<td>.142</td>
<td>1.830</td>
<td>.035</td>
</tr>
<tr>
<td>Within Groups</td>
<td>19.460</td>
<td>250</td>
<td>.078</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>21.454</td>
<td>264</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
For RQ13.4, a one-way between-subjects ANOVA was conducted to compare the difference of purpose (average - info-seeking, entertainment, & social interaction) of media use of Congregation of men TRS in Ranchi, North India.

There was no significant difference in purpose (average - info-seeking, entertainment, & social interaction) of media use within congregations of men TRS in Ranchi, North India [F (3, 94) = .198, p=.05; partial η 2 = .16]. The difference was significant, however in terms of year spent [F (3, 94) =11.09, p.<.05; partial η 2 = .26], and educational qualification [F (3, 94) =5.19, p<.05; partial η 2 = .12).

On the other hand, there was no significance in terms of age [F (3, 94) = 2.35, p=.077; partial η 2 =.07 ], Tribe [F (3,94) = .71, p= .55; partial η 2 = .02], province/diocese [F (3, 94) = .246, p=.86; partial η 2 = .007], and MLE attended [F (3, 94) =.2.29, p=.083; partial η 2 = .09] in the levels of purpose (average - info-seeking, entertainment, & social interaction) of media use within congregations of men TRS.

Post hoc comparisons using the Tukey HSD test indicated that the mean score of purpose (average - info-seeking, entertainment, & social interaction) of media use of men TRS of Society of Jesus (M = 9.94, SD = 3.08) was significantly different than the
purpose (*average - info-seeking, entertainment, & social interaction*) of Brothers of Charity (M=9.36, SD =4.96). The Seminarians (M=9.67, SD=5.80), were different from Brothers of Charity (M=9.36, SD =4.96), and Others (M=12.50, SD =2.12).

For RQ13.5, a one-way between-subjects ANOVA computed the difference in purpose (*average - info-seeking, entertainment, & social interaction*) of media use within the congregation of women TRS in Ranchi, North India.

There was no significant difference of purpose (*average - info-seeking, entertainment, & social interaction*) of media use within congregations of women TRS in Ranchi, North India.

The difference was not significant [F (8, 158) = 1.22, p=.289; partial η 2 = .06]. It was also not significant in terms of MLE attended [F (8, 158) =.668, p=.719; partial η 2 = .03].

However, the difference was significant for age [F (8, 158) = 3.30, p<.05; partial η 2 = .12], year spent [F(8, 158) = 7.67, p.<.05; partial η 2 = .28], province/diocese [F (8, 158) = 12.84, p<.05; partial η 2 = .43], educational qualification [F (8, 158) =2.51, p<.05; partial η 2 = .11 ] and for Tribe it was approaching significance [F (8, 158) = .1.89, p=.066; partial η 2 = .09 ].

The upcoming and final chapter of the dissertation will discuss the implications of these results, study limitations, directions for future research and other contributions of this study in the form of proposed MLE curriculum design for TRS in Ranchi, Jharkhand and elsewhere.
5.1. Goal of Research

The goal of this research was threefold: to explore the media competencies, that is media habits, attitude, purpose, and participation (HAPP) of TRS, to examine the relationship among these various facets of media competencies of TRS, and the difference of media competencies among groups of TRS. Implicitly, the research also addressed the need for and the importance of MLE in the training of TRS in Ranchi, the place where the data for this study was collected. Several media scholars have emphasized the need for MLE in their work. Among them are Share (2004) who stated that MLE is no more an option but a necessity and Anderson (2011) who asserted that media literacy education is not just media literacy, it is life literacy. These statements highlight how important media competency is to 21st century life.

Media habits constitute the first facet of media competency. The current research has examined media habits of TRS with a specific focus on; hours spent with media, and the frequency of media access. Attitude of TRS towards MLE is the second facet of media competency and research examining this here has looked at TRS’ importance, endorsement, and opinion of MLE. The third facet of media competency is purpose of media use. This project studied three main purposes of media use of TRS, namely, info-seeking, entertainment, and social interaction. The fourth facet of media competency is participation, and this study specifically defines it as participation of TRS on Facebook, WhatsApp, YouTube, and Twitter. As discussed earlier, the specific focus here is on TRS engagement in terms of their reading, sending greetings to people, saving
information, commenting on posts, and uploading messages on the four social media platforms.

5.2. Summary of Research

The results focusing on demographics and media habits (RQ1 & RQ2) divulge that TRS belong to 18 different religious congregations working in the Archdiocese of Ranchi, North India. Among the participants, about 67 (25%) are from Daughters of St. Anne. The sample also includes 54 (20%) Seminarians, 47 (18%) Ursulines and 31 (12%) Jesuits. It is important to note that 88 (33%) TRS, that is one third of them, belong to the Ranchi diocese and 145 (55%) belong to the Oraon Tribe. 147 (55%) of the participants are also between ages 18-26, and 150 (57%) have spent at least three years in their congregations. Almost half of the TRS (131; 49%) are high school graduates and six out of ten (173, 65%) of them have attended MLE programs organized by their congregation/seminary. On the other hand, 9 (30%) of them have been a part of the MLE program in their own schools or colleges. This indicates that the congregations and the schools have at least displayed some awareness regarding the importance of MLE for the training of their formees.

The study also revealed that 90 percent or more of TRS have access to media like newspapers (263, 99%), books 247 (93%) and television 241 (91%). Also, a significant number of TRS, have access to magazines (215; 81%), and audio or video music (229; 84%). 201 (76%) have internet access, while 189 (71%) of the TRS have access to mobile phones. Also, 201 (76 %) TRS have access to a computer. Radio, however, which was once the most common means of receiving messages in the villages has now become less popular among the TRS with only 104 (40%) TRS listening to it.
In a nutshell, the current quantitative study explored the media habits, attitude, purpose, and participation among TRS, with a view to better understand how to enable a stronger integration of MLE in the early stages of formation.

The survey data used inferential statistics like regression analyses to study the relationship between variables and one-way ANOVA analyses to examine the difference in the variables. Regression analyses divulged a positive association between attitude, purpose, participation and media habits confirming the hypothesis posited for the study. The ANOVA analysis also found differences in media habits among the men and women TRS in relation to their congregation and province/diocese.

The next section will focus on the interpretation, implication, and application of the results. First the interpretations regarding relationships between the various media competencies will be discussed (RQ3-9) and then those for the differences among TRS for media habits (RQ10), attitude (RQ11), participation (RQ12), and purpose (RQ13) will be examined.

5.3. Part 1: Interpretation of the Results Involving Media Competency

5.3.1. Media Habits: Relationship with Attitude

The findings of RQ3 indicated an association between attitude (agreement on MLE, endorsement for MLE, and opinion in favor of MLE) and media habits. The hypothesis following up on research question RQ3, which posited a positive relationship between TRS’ media habits and attitude, was true. Among the TRS, 106 (40%) agreed that MLE is essential, 159 (60%) of them endorsed the fact that MLE should be part of the religious formation, and 159 (60%) of them voiced their opinion in favor of MLE.
These sets of results showed that 241 (90%) TRS agree to the idea that MLE helps in understanding media, 234 (88%) agree that media helps the recognize the misinformation or fake news, media convey ideology and value 221 (83%), media are controlled by commercials companies 221 (84%), and media are powerful when they operate at emotional level 222 (84%). So, TRS seem to be aware of the importance of the MLE in their life not only as the formees but also as a conscious citizens, and as the prospective media teachers. This also reveals their eagerness to learn and enrich themselves. Most of the TRS 241 (88%) of them agree that MLE will help them in understand about the way media messages create meaning.

Further, when asked about endorsing the idea of MLE for TRS, both men and women TRS seemed supportive of the idea with 241 (91%) endorsing it. Also, 245 (93%) of TRS selected the ‘very positive’ response to the statement focusing on MLE be taught across the religious formation institutions while 254 (96%) had a ‘positive’ response to the question regarding whether MLE would enable students to express their own ideas through multiple forms of media. These TRS attitudes as well as the fact that 247 (93%) TRS believe that MLE will give them necessary skills to become persons who can communicate effectively, are a reflection of TRS support for the necessity of MLE in the early years of religious training and their belief that MLE would not only help TRS become critical media literates but also be useful for them in their future work with youth. 239 (90%) TRS who support MLE also strongly agree that MLE would help them prudently respond to any media message and 245 (93%) TRS have unambiguously expressed their opinion to include MLE in the curriculum of religious training across the formation centers.
These attitudes are similar to overall teacher’s attitudes emerging from past research which showed that most teachers' attitudes favored media literacy education (Yates, 1997; Hattani, 2019) and that a positive attitude towards media literacy education was a reflection of a higher interest in understanding media and an overall higher level of media engagement (Hattani, 2019). Yates (1997) also highlighted that teachers acknowledged the need to teach the students to be media literates, but felt they lacked the necessary knowledge and skills to teach the students and needed more training. This also ties in with Hobbs and Cooper-Moore (2013) research asserting that media literacy education focusing on learning technology and using it, hinges upon a positive attitude towards media literacy education and personal engagement with media. TRS support and endorsement of MLE in their religious life formation therefore could be seen as catalysts that inspire them to participate in media literacy education courses during training or formation equipping them with the confidence and ability to help their future students engage meaningfully in a media-saturated world. The next section focuses on understanding the implications of results starting with the association of purpose with media habits.

5.3.2. Media Habits: Relationship with Purpose

The results for the second research question on purpose (RQ2) of media use by TRS offered some key insights which could be applied to MLE. TRS participants were asked to select the reasons for their purpose of media use from a list of the ten reasons namely, knowledge seeking, relaxation, social interaction, entertainment, information sharing, communicating one’s social standing (using social media presence as a status symbol), passing time, being in touch with family, community building and interactions
with friends. They were divided into three broader categories: information seeking and sharing, entertainment, and social interaction. 77% (205) of the TRS participants used media for entertainment purposes, while 65% (173) used it for social interaction, and 57% (151) for info-seeking and sharing. That majority of the TRS use social media for entertainment is not surprising given that entertainment is one of the most cherished values of Tribal communities since it provides relaxation but also helps tribals solidify their communities and face life challenges positively (Areemparpil, 1999, p.8).

A positive association between overall media use purpose (average-info-seeking, entertainment & social interaction) of men and women TRS and their media habits (average – frequency & hours) was also documented, supporting hypothesis (H4) which posits a positive relationship between the purpose of TRS and media habit. The findings indicated that 88% (207) TRS utilize media for entertainment, 65% (173) for social interaction, and 57% (157) TRS for info-seeking and sharing. And the positive association between purpose of media use and media habits (average- frequency and hours) likely reflects that media add value to the lives of TRS leading them to use it more frequently and for longer hours- also reflected in the 71% (187) TRS using it daily.

The media habit numbers seem to be supported by Anderson, & Rainie’s (2012) study which documented an increase in social media usage with the rise in the variety of social media tools available to people and the relationship between purpose of media use and media habit is in alignment with research by Chaffey (2016) and Perrin (2015) documenting that people derive meaning and gratification from their social media use.

A discussion about the link between purpose of media use and media habit is incomplete without a look at social media platforms like Facebook, WhatsApp, YouTube
and Twitter. Of these, Facebook is the most popular since it was the first social networking site to surpass 1 billion registered accounts and one that currently has 2.2 billion active users per month (Statista, 2017). In May 2017, the total number of minutes spent on Facebook every month was 648 million, with an average of 18 minutes per visit and 3 million average messages sent every 20 minutes (Statistic Brain, 2017). Spending more time on Facebook could be perceived as a sign of the fact that people gain value out of that experience and purpose of media use helps identify what kind of value people derive from the media experience. Limayem et al. (2007) explain this link in their study which discusses the link between satisfaction derived from an activity leading it to become a habit since it is assumed that satisfactory experiences will lead to repetition of the same activity.

However, social media users may be using the platforms without being active users, and their use could become repetitive after a while. 69 (26%) of the TRS access Facebook, 114 (43%) WhatsApp, 109 (41%) YouTube and 13 (5%) Twitter. But when it comes to more active participation and creation of messages, only to the numbers are lower with 45 (17%) TRS actively using Facebook, 64 (24%) WhatsApp, 37 (14%) YouTube, and 5 (2%) Twitter.

The discrepancy in access vis-à-vis active participation and message creation is particularly noticeable for WhatsApp (43% vs. 24%) and YouTube (41% vs. 14%) and could be a manifestation of the fact that the TRS are in their early stages of their social media experience, lack personal mobile phones, or are not competent or confident in creating social media content. Accessing the social media platforms instead of creating content however is a reflection of the fact that TRS are using it for a certain reason,
maybe it is something they need for their studies or training as future educators and purpose of media use helps find out more about that.

The purpose of media use often is rooted in gratifications derived from media by the users which leads to repetitive interactions with the media but later this becomes a habit and a regular part of life. Thus, participation too is crucial in understanding media habits which is what the next section discusses in further detail.

5.3.3. Media Habits: Relationship with Participation

The study revealed a relationship between participation (average - Facebook, WhatsApp, YouTube, & Twitter) of TRS and their media habits (average - frequency & hours). 69 (26%) TRS reported that they read / listen/ watch programs on Facebook, 115 (43%) on WhatsApp, 109 (41%) on YouTube and 12 (5%) on Twitter. That WhatsApp emerged as a clear winner in terms of social media participation of TRS is not surprising since WhatsApp is one of the most popular social media platforms in India and Statista (2019) reports that India has the largest number of WhatsApp users in the world. India ranks at the top as WhatsApp’s biggest market, with the most extensive user base of 340 million. 94.8% of Android devices in India have WhatsApp installed.49% of active WhatsApp users in India belong to the 18 to 25 age group. The Indian WhatsApp users statistics showed a 100 percent increase in rural areas, showing that this messaging service’s reach has widened beyond the urban areas (Vardhaman 2021, February 5).

This is also reflected in the breakdown of participation with 64 (24%) TRS uploading messages through WhatsApp, 74 (28%) commenting on WhatsApp messages, 37 (14%) exchanging greetings regularly on the platform and 60 (23%) TRS receiving important messages through WhatsApp.
As reported in the last Chapter, RQ5 examined the relationship between social media participation of TRS and media habits and found it to be positive. Raeis (2013) in their media literacy study found a similar relationship and highlighted that students who participate in social media also become more media literate and use media more frequently, regularly and devote more time to media. Drawing from their work, it would be reasonable to assume that greater participation in social media over time programs would make participants creative and active social media users.

Other research has also shown that using Facebook more frequently has led to better participation in class (Dougherty & Andercheck, 2014). This finding is relevant to educational programs in general and to the formation experience of TRS because it suggests that making social media platforms like Facebook a part of the learning experience can enhance the quality of the educational program. For TRS in India this was not the case when the survey was conducted but Facebook and other social media platform have become part of the learning experience during the COVID-19 pandemic when lessons transitioned to an online format (“The COVID-19 pandemic has changed education forever,” 2020, April 19).

However, as reported earlier in this chapter, even at the time that this study was conducted, a sizeable number of TRS did use social media platforms for receiving messages even though they might not have been active creators of content, indicating that the platforms are of some value to them. This was particularly true of WhatsApp discussed above but also in relation to YouTube. Early numbers from 2021 (Singh, 2021) reveal that both WhatsApp and YouTube are inching towards reaching half a billion of users in India.
The Twitter participation numbers in this study are somewhat harder to make sense of in terms of previous research which has documented a positive link between Twitter and participation (Evans, 2013; cf. Menkhoff, Chay, Bengtsson, Woodard, & Gan, 2015). In the current study only 12 (5%) TRS used Twitter and less than 2% reported creating Twitter messages and uploading them. This can somewhat be accounted for however by delving deeper into Twitter trends from India, where Twitter use has been decreasing by 2.2% per quarter (Pragati, 2019). Also, Twitter has in general had a hard time attracting users, especially younger users in India (Mihindukulasuriya, 2018) because the youth do not seem to find it interesting or useful enough.

5.3.4. Media Habits: Relationship with Attendance in MLE Program

The study documented an association between attendance in MLE programs and media habits (average-frequency & hours) of men and women TRS.

The hypotheses associated with RQ6 was supported, since the relationship between attendance in MLE programs and media habits, was positive. This result is in line with past research by Giraud (2005) who studied media literacy and media habits among students and revealed that those who develop a regular habit of being connected to media become more critically aware of media messages. These results also build on Vallocheril’s (1997) work which shows that formal MLE can make a difference for students because “it enables them to distinguish between what is good and bad, fact and fiction, reality and fantasy in media. It also helps them to voice critical and autonomous opinions about them” (p.164). Thus, those who have MLE experience the benefit of learning, have positive attitude towards MLE and become the regular users of different forms of media. The current study shows that not only MLE and attitudes are positively
related but also related with media habits since most of TRS have positive opinion about the need for MLE and habitually access traditional and digital media.

Further, the findings are similar to what Scull and Kupersmidt (2011) have reported in their work about the teachers who participated in a literacy workshop reporting stronger beliefs regarding the importance of and familiarity with media literacy education and scored higher on a direct assessment of media deconstruction skills than teachers in the control group.

Experiencing positive outcomes from MLE programs would undoubtedly lead to a perception that media messages and media literacy education are meaningful and of use to people as evidenced by these past studies.

Attending an MLE program can also impact the nature of creative and critical thinking which Slater et al. (1996) found to be the case for students (aged 12-18) who participated in an MLE program and were better able to produce counterarguments to beer advertisements as did Kupersmidt, Scull, and Benson (2010) who evaluated an alcohol and tobacco prevention media literacy education program for middle school students and exhibited that after completing the program, all students had strengthened their critical thinking skills.

So, the present study’s findings in response to this RQ6 builds upon past research by showing this to be the case even for the TRS in this study.

The findings discussed in the first part of the study established that the various facets of media competencies have a positive relationship with media habit. The next section will discuss the relationship between one of the facets i.e., purpose and attitude
(regarding MLE) of TRS. At first, the association of purpose with attitude will be discussed followed by a discussion of the association of social media participation with attitude (regarding MLE).

5.4. Part 2: Attitude of TRS

5.4.1. Attitude: Relationship with Purpose

The study indicated a positive association between purpose (*average* - *info-seeking, entertainment, & social interaction*) and attitude (*average* - *agreement, endorsement, & opinion*) towards media literacy education of men and women TRS of Ranchi, North India.

Confirming the hypothesis linked to RQ7, the findings of the current study support the relationship between purpose of media use and attitude towards social media and media literacy education.

This is along the lines of Mao’s (2014) work looking at high school students' affordances for social media, their attitudes, and beliefs about these new technologies which documented that students with positive attitudes on social media use in education enjoy using it for their assignments and also for their after-school learning. So, having a clear purpose of media use, such as learning, entertainment or social interaction would likely also involve a positive attitude towards MLE and social media.

In yet another study, Top (2012) explored social technologies widely used by students daily in recent years. Although they studied technology used mainly for social and entertainment purposes, they found that it was gradually adapted for educational purpose by students. Studies like these add proof to the premise that participants will
become more positive about media when they draw fulfillment and find the media experiences of use in their daily life.

For TRS in this study, media especially social media use was indeed an experience of entertainment and relaxation as reflected in their positive attitude towards media and MLE. TRS also expressed that media and MLE are enriching for their education and social life but most of the TRS were still inclined to use media mainly for entertainment. Why is that? This could likely be explained by the background of TRS and their being in the early stages of social media usage. Viewing life as a celebration and being connected to their communities are integral to Tribal values, and therefore it is not a surprise that TRS see the media as a means to celebrate life and also as platforms to keep in touch with friends and family members. Secondly, TRS did use media for information seeking but not to the extent that they used it for entertainment and for interaction with others. As social media starts getting used more often for academic purposes, their purpose of media use will likely also change with more TRS using it for info-seeking, sharing, exploring knowledge and for academic purposes- something that has been evidenced during the pandemic when all teaching had to happen online, and teachers and students were forced to use social media in the learning environments.

However, it should be noted that an increase in use of social media does not necessarily mean that there is a change in the attitudes and behaviors of media users. Previous studies on media literacy education and attitude like Austin et al. (2005) have revealed that the purpose of media use and knowledge about media alone does not necessarily change behavior and attitude. Fine (2008); and Livingstone and Helsper (2006) acknowledge this as well and assert that this as the reason why many media
literacy education programs successfully impart knowledge rather than changing the attitude and behavior of students.

However, the link between purpose of media use and attitude (towards MLE) cannot be denied. Also, it would be wise to remember that attitude and behavior change is part of a more extensive process in which knowledge and purpose both play an important role. The next section will outline the relationship between participation and attitude.

5.4.2. Attitude: Relationship with Participation

The results from this study showed a positive association between participation (average - Facebook, WhatsApp, YouTube, & Twitter) and attitude (average - agreement, endorsement, & opinion) towards media literacy education of TRS in India.

Testing the hypothesis associated with RQ8, the findings supported the relationship between participation in social media and attitude towards media literacy education. Previous studies on participation in social media like Cheta (2013) have indicated that there could be an association between participation and attitude because social media participation and its informative capacity could be excellent for building a sustainable and community learning environment. So, this result is in line with past research and extends it to the context of TRS in India.

Generally, studies have reported that positive attitudes towards social media can lead to better learning because it increases enthusiasm levels among students (Arteaga Sánchez, Cortijo, & Javed, 2014). Also, positive social media attitudes have been known to improve communication (Souleles, 2012), and collaboration (Shraim, 2014) lending
support to the idea that those who use social media, e.g., Facebook have experienced benefits from it and have a favorable attitude towards media in general. Also, people associate social media with flexibility, no travel time, and appropriate personal learning strategies (Kohtz, Gowda, Stockert, White, & Kennel, 2012) affirming that the advantages of media use and social media participation engender positive attitudes towards social media and MLE.

Also, more support from literature on this emerges from research looking at how increasing interaction between students through media led to improved learning (e.g., Ahern, Feller, & Nagle, 2016; Al-Rahmi, Othman, & Musa, 2014; Lai, 2016) and that learning content through social media led to students being more active learners (Bicen & Uzunboylu, 2013; Kabilan, 2016; Smith, 2014). Moreover, past research offers support for collaborative learning environments being pivotal in generating better results than regular online learning (Bicen, Ozdamli, and Uzunboylu, 2012). Social media participation has an embedded collaborative element (Al-Rahmi et al., 2014) which could be linked to a positive attitude towards social media use.

This idea of collaborative learning for better results is also supported by the constructivist theory of Vygotsky (1978), who conceptualizes learning as an experience where all the students are knowledge builders. Such participatory learning helps all the students who participate in the learning process. Since the TRS are a group of people with a strong community centered life who enjoy working in groups, collaborative learning through social media experiences could suit them well and could explain why TRS have a high level of media engagement and positive attitudes towards media. When asked about their opinion on MLE, 241 (91%) TRS were in favor of using MLE- for
‘meaningful participation’, to become ‘effective communicators’, and to ‘guide the youth’ in the matters of media when they would be working with youth in the future as educators.

However, there are also studies that counter these viewpoints because this show that social media participation can lead to negative experiences and negative attitudes about social media (O'Bannon et al., 2013). Sometimes social media can be seen as a distraction due to the constant and frequent appearance of social media messages causing people to feel overwhelmed and resulting in decreased participation (O'Bannon et al., 2013). Furthermore, social media platforms like Twitter might only be perceived as sources of information rather than being seen as interesting platforms which users are motivated to be active on (Buzzelli, Holdan, Rota, & McCarthy, 2016).

Despite these mixed effects of social media there is no denying that it is a force for social change. While some use it predominantly for entertainment or to stay connected with people, others engage with it more and get more value out of it. Most often, the purpose of media use determines what function media serves in peoples’ lives. For TRS in India, participation in social media has overarchingly been a positive experience as evidenced from the data in this study. The next section will explain the relationship between purpose (of media use) and participation of TRS.

5.5. Part 3: Participation of TRS

5.5.1. Participation: Relationship with Purpose

This study revealed a positive association between purpose (average - info-seeking, entertainment, & social interaction) of media use and participation (Facebook,
WhatsApp, YouTube, & Twitter) of men and women TRS of Ranchi, North India.

In line with the hypothesis associated with RQ9, the findings support the positive relationship between the purpose of media use and participation in social media. Previous studies on purpose and involvement in social media also report a positive relationship between purpose and participation. Martens and Hobbs (2013) highlighted through their work that participation in a media literacy program was positively related to the purpose of information-seeking and to media knowledge, and news analysis skills. Particularly, purpose was found to independently contribute to students' intent to engage in civic engagement activities like volunteering, voting, and expressing political opinions in a public forum.

Katz, Gurevitch, & Hass (1973) tried to understand the audiences' purpose of media use and participation in media and social media and reported that motivations to consume media are derived from five specific needs: 1) Cognitive needs, which is related to “strengthening information, knowledge, and understanding” (p. 167); 2) Affective needs that are related to “strengthening aesthetic, pleasurable and emotional experience” (p. 167); 3) Integrative needs which is to “strengthening credibility, confidence, stability, and status” (p. 167); 4) Social integrative requirements which relate to “strengthening contact with family, friends, and the world” (p. 167); and 5) Escape or tension release needs which help to escape or release tension from society and self.

Stassen (2010) also documented that gratifications sought by participating in social media could be anything from seeking a place for information distribution or a venue for feedback to looking for a platform to promote organizations or even an opportunity to participate in a community of connected individuals. This study
extrapolates this work to discuss the three main purposes of media use for TRS, namely, entertainment, social interaction, and info-seeking and sharing. TRS in this study have expressed their desire to know, learn and participate in media when accepting MLE as necessary to enable them to express their ideas successfully in multiple ways with 254 (96%) TRS favoring the idea that MLE be a part of their formation experience and 45 (93%) TRS wanted MLE to be taught across the religious formation centers.

Past research examining the relationship between purpose of media use and participation in specific platforms like Facebook offer interesting parallels with the current study as well. For example, Raacke, and Bonds-Raacke (2008) stated that the use of Facebook was for keeping in touch with old friends and current friends, for posting/looking at pictures, to make new friends, and to locate old friends while Santos, Hammond, Durli, and Chou (2009) observed that students used social media platforms primarily to socialize as did Pempek et al. (2009) who documented facilitating social relationships with their friends rather than parents and strangers as the motivation for using Facebook. These findings are very similar to the results in the current study which highlight how participants use Facebook to be in touch with people or to socialize. One difference for TRS however was that the instead of using social media to stay in touch with friends, the focus was staying in touch with family. 209 (78%) of TRS reported using social media to stay in touch with family members, and 207 (78%) for community building.

This could be explained by the fact that India is a collectivist society and family is one of the most important institutions in Indian society (Chadda & Deb, 2013). But staying connected with family has also been documented by another research outside
India as well. For example, Clark, Lee, and Boyer (2007) found a similar finding in their research focusing on college students who used Facebook to stay in touch with their friends and family, but their use of Facebook was identified as centered upon the need to pass the time and be entertained.

The motivation to use social media for community building emerging from the current study also aligns with past research that identified nurturing or maintaining existing relationships as the most mentioned motivation for using Facebook and seeking new relationships as another frequently mentioned objective (Lampe, Ellison, and Steinfield, 2006; Sheldon, 2008; Joinson, 2008; Subrahmanyam, Reich, Waechter, & Espinoza, 2008; Pempek et al., 2009; Reich, Subrahmanyam, & Espinoza, 2012; Tosun, 2012).

Interestingly though the finding from the current study that reports that 97 (37%) TRS used media to communicate social standing (using social media usage as a status symbol) is somewhat unique to the current study. To make sense of this, one needs to understand how obsessed Indian society is with the status symbols. Alwadhi (2016) wrote about this in a news report while discussing the obsession Indians have with taking perfect selfies for social media. But using social media to communicate social status is not a completely Indian phenomenon. Nguyen (2014) writes of social media users in general, “The social media with which they actively engage themselves is a media constructed society, a virtual world different from the real world. Here, one’s popularity is decided by the number of likes in Facebook, the frequency of retweets in Twitter and the number of heart emoticons received in Instagram following a post or status update” (p. 9).
This obsession could be problematic and needs to be explored further and would be relevant to making a stronger argument about the need for MLE and critical thinking in relation to media since this could have an impact of peoples’ mental being in relation to media use.

As this section shows, there are many reasons why TRS participated in the media and often their extent and nature of participation was connected to the purpose for which they were using social media. The positive relationship between purpose and participation in media is precisely a reflection of that.

Thus far, this chapter has discussed the results in relation to media competencies, namely, media habits, attitude, purpose, and participation of TRS, and the relationships they have among themselves. On the whole, TRS seemed to be reasonably media competent in terms of using media, their purpose of media use, attitude towards MLE and participation in media. The media competencies also seemed to be intertwined in some ways given their central focus on media. But certain differences among TRS in relation to their media competencies exist. The next section therefore will discuss the differences of media habits, attitude, purpose, and participation among TRS in terms of gender, province/diocese, and congregations.

**5.6. Part 4: Media Competency (HAPP): Differences among TRS**

As discussed in chapter 4 and in the last section, some interesting differences among TRS were detected in terms of gender, congregation and province/diocese.

For media habits (average - frequency & hours) (RQ10), there was a difference among men and women, among men and women TRS congregations, and among TRS
men and women province/diocese, but there was no difference within men TRS and within women TRS.

For attitude (average - info-seeking, entertainment, & social interaction) (RQ11), results showed a difference among TRS province/diocese and among TRS men and women congregations. However, there was no difference among the TRS men and women, within the TRS men congregations, and within the TRS women congregations.

Results for participation (average - Facebook, WhatsApp, YouTube, & Twitter) (RQ12), revealed a difference among TRS men and women, among TRS men and women congregations, and among TRS men and women province/diocese. However, there was no difference within men TRS congregations and within women TRS congregations.

The analysis for purpose (average agreement, endorsement & opinion) (RQ13), showed a difference among TRS men and women, among men and women TRS congregations, and within women TRS congregations but no difference was observed within the TRS men congregations. The next section will focus on the interpretation of these results.

5.6.1. Media Competency Differences among TRS in Terms of Gender

There were differences in terms of gender for TRS media habits. These gender differences are not wholly surprising and have been documented by past research. In Choi’s (2016) work, differences between men's and women's use of media were detected, with female adolescents spending twice as much time on social networking services (SNS) compared to their male counterparts. The study also found
that females spent more hours watching Television while males spent longer hours on news websites compared to the females in the sample. This television related finding is similar to results from this study which show that though women TRS do not use radio as much as men do (51% men TRS listen to at least an hour of radio daily while only 16% women TRS do that), their interest in TV watching far exceeds that of their male counterparts with 52% men TRS, and 65% women watching TV at least one hour daily.

This finding becomes particularly interesting from the perspective of MLE because TV has had a positive impact societally in India. Jensen and Oster (2009) studied the impact of cable television on women’s status in the Indian state of Tamil Nadu and found that the introduction of cable television, with television programs that presented urban attitudes and values, was associated with a 16% decline in the reported acceptability of domestic violence and a 8.8% decrease in son preference, as well as increases in women’s autonomy and participation in household decision-making. Their results also suggest that exposure to cable television leads to higher school enrollment for younger children, perhaps because of greater autonomy for women. But Indian television has also been criticized in past research for being problematic in terms of representation. Patil (2017) draws attention to the fact that women panelists in TV are fewer in number compared to men and when they are invited, they are asked to discuss gender and sexual violence instead of science and technology. Also, Ahmad (2014) writes that even though visibility of women and women’s issues has gone up in Indian TV, especially in TV shows and films, the portrayals are still very stereotypical and do not necessarily reflect the change in gender norms in society. How do women TRS respond to such
misrepresentation and how important do MLE related critical thinking skills become in this context?

In terms of other media habits, there was no noticeable gender difference in book and newspaper reading habits among TRS however, with 92 (94%) men TRS and 155 (93%) women TRS reporting their book reading habits and 97 (99%) men TRS and 166 (99%) women TRS reading newspapers. These numbers communicate that both men and women TRS are likely interested in reading and current affairs and that TRS still have a strong affinity for traditional media. This is important because this communicates that TRS might still value traditional media and that could also have an impact on their overall critical literacy skills going forward. Recent PEW data from U.S. has also shown that people who predominantly rely on social media for their news are more likely to fall for misinformation and that they are also likely to be less knowledgeable and less engaged (Infield, 2020). So, the fact that TRS still rely quite a bit of traditional media to get information might be a positive variable impacting their critical thinking and media literacy skills.

One gender difference emerging from the traditional media habits data however was that 147 (88%) women TRS reported reading magazines compared to 62 (63%) men TRS. This discrepancy could be accounted for by past magazine readership trends. Ipsos (2013) talked about this gender discrepancy in magazine readership. and reported that women tend to prefer magazines more than men. Now this could likely be due to the nature of the content in magazines which can skew towards issues women are passionate about or they might prefer the layout or narrative style of the magazines.
With regard to digital media habits, the study found a significant difference among men TRS and women TRS. 91 (93%) men TRS had access to the Internet, while only 110 (66%) women TRS had Internet access. The study data also found a similar difference in terms of computer access too. 91 (93%) men TRS used the computer compared to 110 (66%) women TRS. But the most noticeable difference was found in relation to mobile usage patterns. Almost all men TRS i.e., 95 (97%) had their own mobile phone while only 95 (65 %) women TRS used mobile phones. These numbers might come as a surprise given that TRS belong to an egalitarian tribal community where men and women are regarded equal, as mentioned in chapter one (p.10). Though the ethos of the Tribal communities is about equal respect for men and women, the Tribal community does not exist in a vacuum. The Jharkhand TRS live in a country that is traditionally patriarchal and confers greater advantages to men, and it confronts the challenges of male domination and gender gap even in terms of media access especially access to digital media.

These numbers could also be resulting from the fact that male TRS organizations are more liberal in allowing access to means of communication, vis-à-vis female TRS institutions (which are more restrictive in their rules) and this is probably because there are fewer women in Church leadership positions around the world owing to institutionalized patriarchal models of leadership in religious organizations (Koehler and Calais-Haase, 2018). But these numbers are also a reflection of the mobile gender gap that persists around the world and particularly in low and middle-income countries where women tend to be 20% less likely than men to use the mobile internet (GSMA, 2020).
The mobile gender gap also helps make sense of some of the results for participation (average- Facebook, WhatsApp, YouTube, & Twitter) (RQ12) which revealed a difference among TRS men and women, among TRS men and women congregations, and among TRS men and women province/diocese. 38 (39%) men TRS and 7 (4%) women TRS are Facebook users. In terms of Facebook activities, 58(59%) men TRS read/listen to/watch the messages on Facebook while only 11 (7%) women TRS do the same. 40 (40%) men TRS create messages while only 5(3%) women TRS create and upload messages. These numbers indicate a stark difference with men being far more engaged and active on Facebook and being more creative users of social media as well.

Further, even though WhatsApp is the most popular social media platform among TRS in this study, with 115 (43%) TRS using it, there is still a discernible difference in WhatsApp usage among men and women TRS, and in the type of WhatsApp activities they participate in. While 57 (58%) men TRS are active on WhatsApp and read/listen to/watch messages, only 58 (35%) women TRS are active on it. In other activities like creating messages [M=44 (45%), F= 20(12%)], commenting on messages [M=47 (48%), F=27 (16%)], sending greetings [M=22 (24%), F=15(9%)], and saving messages [M= 38(39%), F= 22 (13%)], men TRS are more active than the women TRS. Among the YouTube users, there is a similar gender usage gap. 56 (57%) men TRS, and 53 (31%) women TRS were active participants who read/listen to/watch messages. In other activities like creating messages [M=15 (15%), F=6 (13%)], sending greetings [M=8 (8%), F= 6(4%)], commenting on messages [M= 4 (4%), F= 2 (1%)], and saving messages [M=38 (39%), F=21 (13%)] men TRS were more active than the women.
TRS. The fact that overall YouTube participation skewed towards male TRS is in line with global demographic user data from YouTube (Newberry 2021), which lists that 56% of YouTube users are male and 44% are female. This discrepancy could reflect some deeper usage patterns as well indicating that men might be using YouTube for more functionalities than women are, thus accounting for their higher levels of activity in a broad range of categories. The fact that YouTube is even less popular among women TRS than women overall (31% for this study in comparison to 44% globally) is also worth exploring.

For attitude (average - info-seeking, entertainment, & social interaction) (RQ11), results showed a difference among TRS province/diocese and among TRS men and women congregations. However, there was no difference among the TRS men and women, within the TRS men congregations, and within the TRS women congregations.

The study shows that both men and women TRS score high on TRS agreement for MLE. 204 (77%) of both men and women TRS agree that MLE helps them understand media. 89 (89%) men TRS and 152 (92%) women TRS feel that MLE helps them understand how media messages create meaning. Both men and women have positive attitudes towards the role of MLE. Breaking down the results in terms of individual items within the agreement scale, it was interesting to note that item focusing on the issue of misinformation and lies showed a gender difference with 143 (85%) women TRS and 72(71%) men TRS believing that MLE would help participants recognize fake information. This suggests that the women TRS are more conscious about the role of MLE in combating misinformation.
Looking at the results for TRS endorsement of MLE in terms of gender, 240 (90%) of TRS endorse MLE as being necessary for TRS training. Looking at the individual items in the scale, 246 (93%) of both men and women TRS believe that MLE is necessary because it will help them understand the signs, symbols, rites and rituals of the community. Also, 233 (88%) men TRS and women TRS, both support the idea that MLE will help them become media literates in understanding the languages of press, film, radio, television, and internet.

Further, men and women TRS both had strong opinions supporting the role of MLE in the training of TRS. 239 (90%) men and women TRS strongly feel that MLE will play a significant role in the formation of TRS. However, more women TRS 157 (94%) compared to men TRS 87 (89%) believed that MLE would help the participants understand and appreciate different perspectives on media. It is not surprising here that women score slightly higher in their belief that MLE can establish diverse perspectives on media because past research on gender gap shows that women are more liberal in their views on issues than men, so respecting different ideas might be of greater importance to them as well (Studlar, McAllister, & Hayes (1998); Inglehart & Norris, 2000).

The analysis for purpose (average agreement, endorsement & opinion) (RQ13), showed a difference among TRS men and women among men and women TRS congregations, and within women TRS congregations but no difference was observed within the TRS men congregations.

These findings are interesting. Looking at the difference in the purpose of media use among men and women TRS, the results showed that 233 (88%) used media for entertainment with 92 (94%) men TRS, and 138 (83%) women TRS using media for
entertainment purposes. Similarly, 78% (207) of the total men and women TRS used it for community building of which 91 (93%) were men and 114 (68%) were women. Further, 202 (76%) men and women TRS used media for passing time of which 83 (85%) were men and 117 (70%) were women.

Also, TRS appear to be reasonably more inclined to use media to be in touch with family members. 209 (79%) of men and women TRS use media to fulfill the purpose of being in touch with family- 32 (79%) women TRS and 76 (78%) men TRS fall under this category. This is in keeping with past research on social media trends. Heimlich (2011) reported PEW data that divulged that as the primary reason why people join and stay on social media platforms. That study also mentioned that female social media users often cite this as a significant reason for using social media platforms.

Heimlich’s (2011) also aligns with the study results which show that in all other purpose categories there are way more men TRS than women- with 74% men and women 62% women using it for knowledge-seeking, 83% men and 59% women using it for relaxation, 74% men and 62% women being on the social media platforms for staying in touch with friends, 56% men and 41% women using it for sharing info and 50% men and 47% women TRS relying on media for maintaining social status.

Other past research on social media has also explored gender differences in purpose. Li, Bernoff, Pflaum, and Glass (2007) conducted a study on social media use and found a difference between male and female students, with male students using the platforms more than female students to make friends, introduce themselves to others, make connections with new people, join groups, and read others’ comments. Wang, Fink, and Cai (2008) also examined the differences and observed that women are more likely to
use media to satisfy their lack of family relationships, while men chose it to use media to feel less lonely. This finding too could explain why women TRS preferred to use it to stay connected to family while men TRS used it to for a wider range of reasons.

5.6.2. Media Competency Differences among TRS in Terms of Congregation

In line with the hypothesis 10.2 the findings clearly showed a difference in media use among men and women congregations of TRS. The difference was observed among the six major congregations, namely, Jesuits (SJ), Seminarians (SEM), Brothers of Charity (BC), Daughters of St. Anne (DSA) Ursulines, (OSU), and Sisters of Charity of Jesus and Mary (SCJM). The first three congregations are men TRS, and the latter three are women TRS congregations. Data revealed that nine out of ten TRS men and women access print media (newspapers, books, magazines) daily. However, there are differences between the men and women congregations in terms of access of broadcast media (radio, TV, cinema, audio/video music). Women TRS congregations listen to the radio (Daughters of St. Anne 17%; Ursulines 29%; and Sisters of Charity of Jesus and Mary, 27%) way lesser than the men TRS congregations (Jesuits 67%; Seminarians 65%; and Brothers of Charity 73%). One of the possible reasons for this difference could be different formation norms across congregations with men congregation norms preferring listening to the radio while women congregation norms prefer TV.

In terms of digital media (mobile, computer, and Internet), men TRS spend more time on these platforms compared to members of the women TRS congregations. This could be explained by the broader phenomenon of the mobile gender gap discussed earlier in this chapter (GSMA, 2020) because this gap is very much in evidence even
among the congregations. While Jesuits have their own mobile phones and nine out of ten Seminarians and Brothers of Charity have phones and men TRS congregations also often have an accessible computer and internet, less than 60% of women TRS have their own mobile phone, and less than 70% of them have internet access.

In most cases, women TRS access the internet only when needed for educational purposes and sometimes they even need permission to access it. This also draws attention to the earlier discussion in this chapter about gender disparities in leadership positions in faith organizations (Koehler and Calais-Haase, 2018). Often people in leadership make the rules for the formees. Also, this draws attention to the broader call made for gender equality in the Catholic Church (Sherwood, 2018) It was observed however that the Brothers of Charity have considerably lower internet access (only 36%) compared to other men congregations. This could be owing to the unique nature of their mission which focuses on serving mentally challenged people and might have different norms of functioning compared to the other men TRS congregations. More exploration is needed about this.

In line with hypothesis 12.2, there were differences in terms of social media participation of men and women TRS congregations. Seminarians for example, are much ahead in reading messages in Facebook (25, 46%) than Jesuits (12, 13%), Brothers of Charity (11, 18%), Daughters of St. Anne (1, 2%), Ursulines (1, 2%), and Sisters of Charity of Jesus and Mary (0. 0%). Seminarians are also more advanced in uploading messages on Facebook (36, 70%). On the other hand, the Jesuit congregation is active and advanced in saving messages (13, 42%) and commenting (11, 36%) and sending greetings (13, 43%) on Facebook.
compared to the other congregations. The study also revealed that men TRS congregations are more active overall on Facebook compared to women TRS congregations. In fact, women congregation TRS Facebook participation is only 2% compared to the 26% TRS men congregation participation.

There is a similar pattern of difference for WhatsApp participation among men and women TRS congregations. The men TRS congregations like Jesuits (20, 65%), and Seminarians (34, 63%) are more active on WhatsApp than women TRS congregations like the Ursulines (19, 40%) Daughters of St. Anne (18, 27%), and Sisters of Charity of Jesus and Mary (5, 25%). Also, the Jesuits are more active in saving WhatsApp messages (24, 76%) and in commenting on messages (11, 36%) compared to other TRS congregations.

However, on WhatsApp, the participation of women TRS congregations is much better than Facebook. 19 Ursulines (40%), 18 Daughters of St. Ann (27%), and 5 Sisters of Charity of Jesus and Mary (25%) read WhatsApp messages. 22% of women TRS congregations also save important messages from WhatsApp. This implies that women TRS congregations are more active in WhatsApp than on Facebook. This is in alignment with broader WhatsApp trends reported in a survey (HT Tech, 2020) which revealed that Indian women are much more active on WhatsApp compared to Facebook. However, the same survey also reported that a higher percentage of Indian women than Indian men use WhatsApp while a higher percentage of Indian men are on Facebook compared to women which is unlike the finding in this study with men TRS congregations leading overall social media participation for all four platforms. This could be owing to the technology access issue encountered by women TRS congregations discussed earlier.
The findings for YouTube and Twitter also followed similar trends with men TRS congregations like Jesuits (23, 74%), and Seminarians (17, 56%), being more active on YouTube compared to the women TRS congregations like the Ursulines (17, 36%), Daughters of St. Anne (11, 16%), and Sisters of Charity of Jesus and Mary (3, 15%). For Twitter, even though participation among men TRS congregations were higher than of women TRS congregations, overall, as a platform, it was much less popular with only 5 (2%) men TRS and women TRS congregations active on Twitter.

The fact that men TRS congregations are far more active in social media than women TRS congregations however could be explained by the formation patterns among men TRS and women TRS congregations where men are allowed personal mobile phones as formees and, also because of the overall mobile gender gap. This scenario might change as mobile phone access among women formees improves or Catholic gender equality issues get alleviated.

In terms of the purpose of men and women TRS congregations (Jesuits, Seminarians, Brothers of Charity, Daughters of St. Anne, Ursulines, & Sisters of Charity of Jesus and Mary) use of social media, hypothesis 13.2 was satisfied and there was a difference between them. For Seminarians, the most important purpose of social media use was knowledge seeking 100 (100%), and sharing 53 (98%), while for Brothers of Charity, the primary purpose of using social media was to stay connected to friends (10, 91%), and pass time (10, 91%). For the Jesuits, the purpose for using social media comprised of knowledge seeking (31, 100%), sharing (29, 94%), social interaction (30, 99%), entertainment (29, 94%), and interacting with their friends (30, 97%).

For the women TRS congregations however, other than knowledge seeking (67,
99%) and sharing (57, 85%) both of which were also important reasons to use social media for the men TRS congregations, the other purposes of social media use where somewhat different. For example, 47 (70%) Daughters of St. Anne members used social media for being in touch with family members and 54 (81%) of them used it for community building activities. Community building activities featured as an important purpose of media use for Jesuits, Seminarians, Daughters of St. Anne, Ursulines, and Sisters of Charity of Jesus and Mary, but not for Brothers of Charity which could again be connected to the unique mission of Brothers of Charity to specifically focus on mentally challenged people. Interestingly, even though the study seemed to focus on people of religion, social media use was still identified, as a means to maintain societal status (as a status symbol) for some of the congregations, namely, the Seminarians, Jesuits, Daughters of St. Anne, and Ursulines but not for Brothers of Charity, and Sisters of Charity of Jesus and Mary.

Thus, the findings on the purpose of social media use among men and women TRS congregations showed that social media seemed to serve a broad range of purposes in the life of TRS congregations during their formation years and that gender divides seem to exist.

The findings of the study did not reveal a difference however in the attitude about the role of MLE among men and women TRS in terms of congregation with both men and women TRS congregations exhibiting a positive attitude towards MLE. The next section will discuss the differences of men and women TRS in terms of province/diocese.
5.6.3. Media Competency Differences among TRS in Terms of Province/Diocese

Consistent with hypothesis 10.3, the result revealed the differences in the type of media use, frequency of media use, and hours of media use in terms of six province/diocese, namely, Gumla, Madhya Pradesh, Simdega, Ranchi, Chhattisgarh, Odisha. For print media, most of the province/diocese reported reading newspapers (262, 99%), magazines (239, 90%), and books (239, 90%) regularly except Madhya Pradesh where only 68% reported reading magazine (68%) and 74% said they read books. For broadcast media, the result revealed that most of the province/diocese watch TV regularly and they also watch audio/video music programs. While nine out of ten men and women TRS of Gumla, Simdega, Ranchi, Chhattisgarh, and Odisha province/diocese watch TV and audio/video music, only seven out of ten men and women of Madhya Pradesh province/diocese watch TV and audio/video music.

For digital media, especially mobile phones, surprisingly, all province/diocese have more than 80% of users while the Ranchi province/diocese only has 55% of mobile users. Simdega and Gumla are not as developed or urban as Ranchi. However, the mobile users among men and women TRS are higher in number there than in Ranchi. This could be because mobile phones have become a stronger lifeline for people in more remote areas which are further away from many facilities, or it could be due to the make-up of the congregation’s membership (a factor discussed later in this chapter).

The findings also demonstrated differences among men and women TRS province/diocese in terms of social media participation. Results showed that the top readers of Facebook are Odisha (7, 50%), Simdega (3, 30%), and Chhattisgarh (3, 21%). This leaves Gumla (5, 7%), Ranchi (10, 11%) and Madhya Pradesh (2, 10%) way behind.
In relation to uploading information on Facebook (8, 57%), sending greetings (7, 50%), and commenting on messages (5, 36%), Odisha province/diocese has been more active than the other TRS province/diocese. Chhattisgarh (6, 43%) however has been most active in saving information from Facebook indicating again that the city location of men and women TRS in itself does not predict how active and involved TRS congregations are on social media. It can be conjectured that the openness of the congregations and the year spent by the men and women TRS in the congregation could be deciding factors with younger TRS, having lesser chances of participation in social media since seniority in the congregation could improve social media access.

Similar to Facebook, the WhatsApp findings also exhibited differences among men and women TRS by province/diocese. In general, WhatsApp use among men TRS and women TRS by province/diocese is higher than other social media, with 150 (56%) of TRS involved with the platform. Like in the case of Facebook, Madhya Pradesh (16, 84%), Chhattisgarh (11, 79%), and Odisha (7, 50%) have shown a higher engagement in social media. For example, Chhattisgarh (6, 43%) and Odisha (6, 43%) are both more active in uploading messages in WhatsApp compared to other provinces/dioceses. It is interesting to observe however that all the province/diocese are active in saving information from WhatsApp, a likely reflection of the interest that men and women TRS in the various province/diocese have for learning and media literacy.

For YouTube too once again, men and women TRS of Chhattisgarh (7, 50%) province/diocese are more active, this time followed by Simdega (3, 30%), and Odisha (4, 29%), and Ranchi (16,18%). Chhattisgarh (7, 50%) is also active in uploading the messages in the YouTube social platform.
For Twitter, though the trend of social media involvement is similar, overall, it is less than 2% among men and women TRS province/diocese indicating that Twitter is certainly not a platform of choice in any way.

Thus, we find that men and women TRS of the various province/diocese are engaged in the different social media platforms namely, Facebook, WhatsApp, and YouTube and very rarely Twitter. Unlike the city-based Providence/Diocese, like Ranchi and Gumla, the less urban province/diocese like Chhattisgarh, Odisha, and Madhya Pradesh, ended up emerging as more active in social media. It was also noticed that overall, reading and saving information have become more popular activities of men and women TRS in the different province/diocese.

In terms of purpose of social media use as well, hypothesis 13.3 was supported, with the findings of the study revealing that there are differences among the men and women TRS by province/diocese (Gumla, Madhya Pradesh, Simdega, Ranchi, Chhattisgarh, Odisha). The purpose of social media use priorities of Gumla are mainly knowledge seeking, sharing information, knowing friends and community building while the preferences for social media use for Madhya Pradesh, include being in touch with the family members and social status. On the other hand, media use for social status is pretty low for Ranchi, Simdega, and Odisha. Similarly, while Madhya Pradesh province/diocese uses social media for relaxation, Ranchi, Gumla, Chhattisgarh, and Odisha have other priorities. For Chhattisgarh and Odisha, being in touch with the family members and community building are important.

The findings thus revealed that men and women TRS of the various province/diocese showed greater interest on all three major purposes of social media use,
namely, information seeking -sharing, entertainment, and social interaction. The results on the purpose of social media use suggest that men and women TRS province/diocese have several purposes and priorities of media use. However, most of them province/diocese prefer knowledge seeking and sharing as their primary purposes of media use. Several province/diocese also showed greater interest in staying in touch with the family members and building communities which confirms that men and women TRS give importance to community life even when the community is mediated.

In terms of attitude towards MLE, there was no significant difference among men and women TRS of the province/diocese (Gumla, Madhya Pradesh, Simdega, Ranchi, Chhattisgarh, and Odisha) since all province/diocese seemed to have a positive attitude towards MLE.

The past few sections focused on a deeper interpretation of some of the key study results. The findings of the study however also have some clear implications on the life and training of TRS which the next section will discuss in greater depth.

5.7. Implications

This study added to the body of knowledge on media competency among TRS by exploring the media competencies (media habits, attitude, purpose, and participation) of TRS and the relationships between the various facets of media competencies. It also explored the difference of media competencies by gender, congregation and province/diocese to create a better picture of TRS media environment, their daily relationship to media, and how much they value MLE, which is all information that would prove invaluable to the development of future MLE training of TRS in Ranchi, the
place where this study was conducted. This study’s insights have important implications for TRS media engagement, TRS training, and TRS institutions and for the broader community of Tribals.

This study fills a research gap because it examines media competencies for a novel community of Tribal religious seminarians. Tribal communities come from an oral cultural tradition which has relied on bequeathing their values, principles, rites, and rituals through stories, myths, hymns, codes, and customs which have often been transmitted orally from generation to generation. Given the unique nature of their traditions, Tribals have experienced an added layer of challenges in the new media environment. Further questioning authority is something Tribals perceive as against their regular way of life. So critical media literacy is a concept that might be new to this community. Also, religious seminarians come from the Catholic faith tradition which has for the longest time maintained a distant relationship with the media. This has changed in recent years and the Church, and its practitioners have gradually started recognizing the need for engaging with the media and developing media literacy skills. In this context, a deeper understanding of the media competencies of TRS and how gender, congregations and province/diocese impact the various media competencies is worthy information that can help add to the extant field of media competencies and media literacy research.

As discussed earlier in this chapter, TRS engage quite a bit with print and broadcast media and, they also interact with digital media regularly. This shows that Indian formation houses have become more connected to media in recent years. Not too long ago, media engagement, especially interactions with digital media were considered forbidden for religious seminarians. TRS having access to all types of media is a sign of
openness on the part of the Church. Even though not all the TRS have equal facilities of modern means of communication, and there are still big gender divides in media access, TRS in general have the capacity to access some kind of media. This could be considered a positive initial step in the way of becoming critical media literates. This positive connection to media is also reflected in the strong positive attitudes that both men and women TRS have exhibited in this study in relation to the importance of MLE in general and in how MLE could help TRS in the process of formation.

The research on media habits, participation and purpose also confirmed that the evolving media landscape is forcing the lives of TRS to adjust to the changing technical norms, and these could also reflect the broader changes experienced by Tribal communities in the Jharkhand area and around the world. The TRS are not staying confined to the ways of life and even though they might be somewhat slow in adapting to social media platforms, they are putting themselves outside their comfort zones to usher in new media practices into their lives- this is a reflection of the flexibility and innovative attitude that Tribals have exhibited over time in the face of challenges and changes that society brought into to their way of life over centuries. Though competing for success is not a Tribal value, living a harmonious community life is very much valued by Tribal communities. TRS might be adjusting to the new social media normal because it helps them build a more harmonious community life in the 21st century. Communication through stories, poems, sketches, and traditional myths and hymns has its own importance for the Tribals. But the ability to access modern means of communication shows that they are open to other forms of modern-day media platforms as well.
The positive attitude of TRS towards MLE also reflects a strong TRS understanding of the omnipresence and reach of media in 21st century life and how an education is incomplete without a good understanding of how media works and how media should be understood critically. Though the study showed a gender divide in the usage of different media platforms with men TRS having more access to and being more active in most digital platforms and also engaging in more kinds of activities online, there were no significant differences among men and women TRS, on the matters of attitudes towards MLE and its importance in formation training. Such a positive attitude towards technology and learning is encouraging and augurs well for the future journey regarding socio-cultural and media awareness among TRS and Tribal communities.

The findings also highlighted how TRS like to use media for entertainment. This is in alignment with the Tribal world view. Among the Tribals, relaxation and entertainment are of great value in life because they help in maintaining one’s health and also enhances overall community well-being. Over the years, Tribals have grappled with fresh challenges to their way of life, but they have never lost their joie de vivre and their cultural norms celebrating work life balance through relaxation and entertainment. This work-life balance norm is not imposed but flows natural in the fabric of Tribal community life and using the media for entertainment or even to pass time communicates this Tribal need. This is a life skill that could come in handy for TRS as media teachers because they can help their students realize that what is valued as success in life and is celebrated in the media is not an overarching definition of success, that success can be defined in a more nuanced way by defining it as leading a more fulfilled life without always adhering to the commercial media-imposed definition of success.
A key point that stood out from the data on purpose of media use indicated that
TRS in general were less confident about creating media content. This could be a sign of
the fact that they are still in the relatively early stages of using media. However, a number
of TRS in the sample, especially men TRS have shown some interest in creating media
content. So that is an encouraging sign.

The mobile and technological gender gap however is a major emerging issue
highlighted by data in this study. Women TRS have much lesser access to the internet,
mobile phones and a computer and only women TRS who have spent some years in the
congregation have the privilege of accessing these technologies. This discrepancy in
access needs to be addressed by future research on MLE, future research on the Catholic
Church as well as TRS research. As discussed earlier in this study, Srampickal (2010)
identified the lack of vision among the church authorities and the absence of media
literacy programs for future leaders as key challenges plaguing the Church in India. Since
the Church is now opening up to the importance of media in pastoral life, it needs to
expedite the process of Church personnel having access to media platforms and to relax
restrictions to access for all members and congregations irrespective of gender. If the
Church hopes for its personnel to become impactful teachers in the communities they
serve, this is a problem they need to address head on. Further, future research on MLE
needs to address this gender gap not just in regular educational settings where there has
been ample research on gender divides but in less studied populations where the gender
gap is wider like in this TRS population.

Further, past research on MLE has shown that younger people tend to be more
media savvy given that they have grown up with technology. Research has indicated that
though older people indulge in a variety of digital media activities, on a typical day they use digital technologies and media less and also in a different way than younger age groups (e.g., Anderson & Perrin, 2017; Ofcom, 2019a, 2019b). For example, there are more Internet nonusers among older people than among younger people (see Rasi, 2018). Also, some extant research documents older people’s lack of skills to understand, analyze, and evaluate media content (e.g., Ofcom, 2015), and their capacity to ascertain trustworthiness of online news (Guess et al., 2019), and health information presented in the media (Eronen et al., 2019). But in the TRS population, the situation is different because given the norms of the congregations particularly the women TRS congregations, younger TRS don’t even have access to the media in some congregations and only after having spent a few years in formation do they earn the privilege of access. Which is why a younger age does not translate to more media savvy in the TRS population. This makes TRS and other religious seminarian groups interesting populations of future study as well.

In brief, the results shed light on all four facets of media competency and drew attention to how TRS engage with media thus offering insights into how these might play a role in the process of TRS becoming critical media literates. It is also true that media competency development is a lifelong process, and the media context of individuals influences the trajectory of this since these competencies are acquired through the interaction with media. What emerged from data however was that TRS have shown a willingness to embrace MLE and have been open to learning, adaptation and transformation to becoming more capable, socially conscious and savvy 21st century citizens. While some of the implications of the current research were direct and obvious,
there were others which were a little more nuanced. These alternative implications will be described briefly in the following section.

5.7.1. Alternative Implications

Along with some direct implications of the current research on media competency and MLE of TRS, it is important to mention some alternative implications emerging from the findings which direct attention to future avenues of research. First, the study assumes that all the TRS come from a background immersed in oral culture. This might not necessarily be the case because they have grown up in a modern and evolving society. While the ancestors of the TRS in most cases belong to one of the Tribes in the Jharkhand region which sustained orality as their primary means of communication, the men and women TRS examined in this study might not fall completely in that oral culture tradition. The background of TRS thus may be complex and different the those of the ancestors. Research on hybrid identity conducted in the context of children of immigrant parents could be applied to the context of TRS as well. Boland (2020) writes of hybrid identity that it impacts the feelings of inclusion and belonging that people with hybrid identities experience since these people also have plural identities and tend to indulge in diverse cultural practices. Therefore, the assumption that the TRS in the study possess all the traits of their ancestors emerging from the oral culture tradition would be problematic. This argument is addressed again later in this chapter when discussing the tendency to homogenize groups of people in research projects.

Secondly, media competency is not sufficient to become critical media literates, and it should not be equated with media literacy. Becoming critical media literate is a
goal that necessitates a process of accessing media skillfully, consuming media prudently and consciously, and making decisions which would help one become a responsible 21st century citizen. Future research should study the link between media competency and media literacy more directly especially in the context of understudied populations like Tribals, TRS and religious seminarians.

Third, having a positive attitude on MLE does not automatically translate into media literate behavior on the part of TRS. It takes a while for maturity and technical skills of a person to hit critical mass and only then can a person feel confident as a critical media literate prosumer. Till a person reaches that point, there is always a risk of falling for media manipulations and deception. And even after becoming critical media literate, people need to practice vigilance in their media encounters. So future research should examine how critical media literate people respond to media manipulation attempts. Conducting experimental MLE studies as suggested by Vallocheril (1997) would offer more insights into how well people during the different stages of media literacy education or after media literacy training respond to manipulation and misinformation. This is all the more a necessity, given the rampant misinformation that exists in the current social media universe.

Fourthly, homogenization can destroy creativity and diversity. So, homogenizing TRS or tribals or religious seminarians as one big whole would lead to problematic consequences. As the study data revealed, there were big differences in media habits, participation and purpose of media use among men and women TRS and between the various congregations and province/diocese. Further, as mentioned earlier in this section, even the TRS cannot be lumped under one broad category of people who belong to the
oral traditions. Identities are often hybrid in nature, plus there is a lot of heterogeneity within groups. Past research on migrant populations (e.g., Malkki, 1996) cautions against the media tendency to homogenize groups and paint them as a homogeneous entity by either dehumanizing them or historicizing their stories in the process. The same can be done during the process of research itself by ignoring the heterogeneity of groups or the importance of context. The methods used to generate knowledge about people or groups of people like TRS may not yield genuine data if the approach ignores the context of the population. In the case of TRS, along with the survey, the qualitative methodologies could produce richer and nuanced results about the media competency of TRS.

Also, using SLT and CAT as the theoretical foundation to make a case for the MLE for TRS though grounded in past MLE research is still a somewhat restrictive way of examining MLE. These theories have their own merits, but they are housed in the early media effects tradition where media were perceived as powerful but often negative social forces. Using other theoretical approaches like Reception Theory, Cognitive Development Theory, or Media Representation Theory could add a layer of understanding to MLE research. These theories acknowledge the power and importance of media, but they focus on the complexities of the individuals who are a key part of the media engagement.

As with any study, this study too had some limitations that will be addressed in the next section. Acknowledging limitations helps identify what researchers could address in future studies focusing on this line of work.
5.8. Limitations

The study on the media competency and MLE of TRS in India revealed important information about TRS's media engagements, attitude towards media and MLE, motives of media use, and their interest in social media use. This exploratory project on a unique group like TRS of Jharkhand, India generated some much-needed knowledge about their media life, which could be put to use in the process of making them critical media literates. While the study reveals their levels of media competency, it also identifies weaknesses in the media competencies and a strong gender divide in terms of media access, challenging the TRS training institutions to reflect on their understanding of the role and importance of MLE during the TRS formation process. To pave the path for stronger research on this topic it is essential to list the limitations of this study.

One of the limitations of the study is the scope of the project. This research focuses on understanding the media competency and MLE focus among TRS in the North Indian area of Jharkhand. It does not cover the TRS in other parts of India. Some neighboring states like Madhya Pradesh, Chhattisgarh, and Odisha do show up in this study because some TRS belong to these states but that is still a limitation. The findings from this study might be somewhat transferable to TRS in other regions but future research needs to be conducted on other Indian TRS populations to generate generalizable results.

Second, this study is an initial exploratory endeavor that offers an initial glimpse into the media competencies of TRS of Jharkhand and a few neighboring states. But it does not examine the link between media competencies of TRS and their extent media
literacy levels. That is a lack of this research. To make better sense of how media competencies impact media literacy of unique populations like TRS, future research needs to examine this link for these types of population to add to the past body of research focusing on media competencies and MLE.

Third, the research uses the quantitative survey method to generate data, but survey data can only offer certain kinds of findings. Survey research often cannot capture a full range of expression from study respondents, and it misses out on contextual differences between the participants. Also, the validity of survey responses is impacted by the honesty with which participants reported their answers. Data generation on the attitudes of TRS was a challenging task in this project. Not all the TRS were able to respond to the questionnaire on attitude, especially those who had spent few years in the congregations and were less exposed to media.

Fourth, adding another layer to the limitation addressed above, despite the best intentions of the researcher in this study, the language of the research questionnaire was perceived as complex and technical by some of the TRS congregations who lacked English proficiency. For many TRS, English is the fourth language of communication. Their first language would be their mother tongue which in this case could be Oraon, Kharia, Munda, or Santali. Their second language would likely be another common regional language like Sadri or Nagpuri, and Hindi the national language of India would be their third language. As the language of business, English would likely be their fourth language.
Fifth, the study also acknowledges its inability to gather data from important TRS congregations like the Loreto sisters, Queen of the apostles, Salesian fathers, and Franciscan fathers. The consistent and quality contribution in the field of education of these congregations has been tremendous in the Tribal region. But the TRS of these congregations were not available for participation in this study during the time of data collection.

Sixth, the current study on media competency and MLE among TRS is critical because it is the first scientific effort to explore TRS engagement in media. However, the already fast-changing media platforms have changed even more due to COVID-19. Pre-COVID, TRS had less exposure and access to social media platforms. But during the pandemic period, institutions were forced to transition their business online and for teachers, online instruction became the norm. The important questions would be, “How did COVID-19 impact the media life of TRS?” “Did the pandemic force congregations to increase access to technology for all TRS including the women TRS?” “Did the needs created by new work and teaching during the pandemic force the TRS to participate in social media in ways they never had before and to use it for the purposes they had never used in the yesteryears?” These are all questions which could change the media competency landscape for TRS going forward and possibly even impact their MLE skills. It could also impact the congregations’ norms in relation to media usage. Future research should replicate this study for TRS in a post COVID-19 world.

Seventh, the current research lacked the opinion of the congregation leaders who implement policy in the congregations where the TRS are housed. Examining their opinions about media competency and MLE among TRS would help understand some of
the results emerging from this study better. It would also address the media access issues emerging from this data in relation to gender and number of years in the congregation.

Identifying these limitations will help improve the future research on media competency of TRS. Also, certain concrete recommendations will be offered in the next section to further future research inquiry on media competency and MLE of TRS.

5.9. Recommendations

The current study on the media competency of TRS in India was a novel study that explored the four facets of media competency, namely media habits, attitude, purpose, and participation of TRS. This project breaks some fresh ground because it focuses on a unique group that has never been studied before in the field of media research. This group of TRS are Tribals hailing from oral culture backgrounds which have some distinctive characteristics in their ways of learning, communicating, and adapting to technological progress in this fast-changing world. The TRS are vital for the Tribal communities of Jharkhand because they are training to become future teachers of media literacy education in their institutions also. TRS have in the past been instrumental in initiating changes in Tribal people's lives by setting up primary schools in the remote Jharkhand village. Working under the church-imposed guidelines about various socio-cultural and educational issues, TRS has the power to significantly impact Jharkhand life and transformation, particularly among its Tribal and marginalized communities.

The results of the present study on media competencies of TRS reveal that TRS are becoming more active media users. They are starting to engage in seeking and sharing knowledge, have positive attitudes toward MLE, and are open to more media
experiences. On the one hand, the findings show encouraging trends of TRS media competency; but on the other, they identify some major gender gaps in terms of media access that need to be addressed by congregation leaders and also be addressed by future research on TRS.

Four primary recommendations have been identified from the findings of this project: Developing a culture of regular media competency exploration, policies of media competency, theories on media competency, and pedagogy of media competency.

5.9.1. Exploration: On the Study of Media Competency

The current research on the media competency of TRS revealed the present media engagement, consumption, attitude, and media participation of TRS. This project will guide the future course of MLE among various TRS formation institutions in the Jharkhand area. However, the mediascape and platforms change fast, and it is imperative to develop a culture of regular media competency exploration which will regularly keep track of the evolving media habits and media competencies of TRS. Exploring the evolving media competency status of TRS helps keep the TRS in the know about their media habits and their extant media savvy skills. More importantly, it will help congregation leaders develop media friendly norms and policies which will prove useful to the formation of the TRS and their instructional practices in the classroom.

Secondly, future research should expand understanding of the various facets of media competency and also extend the current research to other tribal or religious communities in a post COVID-19 era. This research could also identify other variables at
play which impact media competencies and richen the understanding of media competencies and MLE in the context of thus far understudied and unique populations.

5.9.2. Adaptation: Policy on Media Competency

The present study on the media competency on TRS demonstrated that TRS are well connected with traditional and digital media. They have also shown much interest in MLE programs since most of the TRS irrespective of gender, feel that MLE should be included in the curriculum of their formation and have taken part in some kind of past MLE training. This is also in line with the church guidelines for the formation of church personnel for their own self-confidence and their larger mission of preaching good news to the communities they serve. However, this could remain an objective mere if the congregation leaders do not become more flexible with the changing times as well. Therefore, it would be essential to gather the opinion of formators (congregation leaders) in the houses of formations. And such research should involve data from the church leaders and formation directors as well who are responsible for policymaking or for implementing the policies suggested by the church officials through various encyclicals and media documents.

Research on the leaders and formators of TRS will complement the research on MLE and offer impetus to the inclusion of MLE for TRS. It is particularly important to include all the stakeholders involved in the process of making people critical media literates i.e., both the formees, and formators. And to address the gender gap, there should be a broader push among researchers to interview women formators and women formees and understand their challenges in relation to media access. Since Tribal society has an
egalitarian bent and the Church guidelines have evolved over time to become more open and positive to the use of media and communications, such a study could help identify ways to offer better solutions to bridging the gender gap on media access.

It is also vital to better understand the broader Church policies that offer guidance to congregations, future studies should examine the church documents on the guidelines of priestly formation and these documents should be thematically analyzed and evaluated to offer further recommendations for future Church policy.

5.9.3. Inclusion: Alternative Theories

The theories like social learning theory of Bandura (1962) and the Cultivation analysis theory of Gerbner (1973) have been in everyday use as theoretical foundations applied to MLE. These studies have yielded valuable results in making a case for MLE. However, these theories emerged from the older paradigm which perceived media as somewhat of a negative force and offered lesser agency to the media audiences themselves. This approach has proved useful in MLE because it makes people aware of the possible dangers of a new technology and prepares media users to become more conscious in their media engagement process and that is why the current study also used SLT and CAT as the overarching theoretical lenses guiding the study. However, in the past few decades, the media scenario has changed considerably. People are no longer only the receivers of the messages, but they are also media content creators. Theoretical foundations that acknowledge people as more complex and critical media consumers and prosumers would help expand the richness of MLE research.
Theories like Media Representation Theory of Stuart Hall (1987), Cognitive Development Theory of Kegan (1994), and Reception Theory of Stuart Hall (1973) could add a different kind of understanding of media competencies and MLE. Hall (2013) defines representation as “using language to say something meaningful about, or to represent, the world meaningfully, to other people.” He also writes, “Representation is an essential part of the process by which meaning is produced and exchanged between members of a culture. (Hall, p.1) Hall (1973) had also stated in relation to Reception theory, that it is never certain that the audience will interpret the message encoded by the creators the same way as they intended it to be decoded. This indicates that the audience members negotiate meaning. In other words, the audience never gets or comprehends the meaning of the message in the way exactly intended by the message creator. Instead as Reception theory clearly notes, the audience or receivers understand the message according to their background and social context. These perspectives are both much needed in better understanding media competencies and creating more critical media literate citizens. Kegan’s (1994) Cognitive Development Theory could also prove helpful to future MLE research because it focuses on the nuanced idea that better learning happens when people encounter challenges in life and their accommodations to new ways of knowing are incorporated into learning (Kegan, 1984). Both Hall’s (1973) and Kegan’s (1994) would prove useful in future pedagogy related endeavors that are discussed in the next section.

5.9.4. Application: Pedagogy & MLE Curriculum

Another big recommendation emerging from this study is in relation to pedagogy and curriculum design. Previous research on the effects of MLE document that MLE can
bring effective changes in the life of people. Since the TRS formation is a part of a long-term objective transform society, it would be essential for TRS to take some concrete steps in Jharkhand.

First, the houses of formation could conduct in-house research examining the church documents to decipher their positions about MLE and their MLE related directives for the TRS and TRS formators.

Second, such in-house research could explore and evaluate media effects on TRS. This pilot research would help TRS institutions understand the status of MLE among TRS. Second, the research could also include the evaluation of the extant content and curriculum of MLE among TRS.

Third, adapting Vallocheril’s (1997) recommendation of using the experimental method to ascertain the impact of a media literacy lesson on TRS and/or the communities they serve, would be a useful strategy to examine what kinds of MLE lessons might work best for them.

Fourth, research should be conducted on the benchmarks used to test MLE skills. This is important because when there are clear benchmarks, the effectiveness of MLE can be evaluated successfully.

Fifth, research on the media competency of TRS in a post COVID -19 world should be conducted. The pandemic has considerably changed the way everyone including TRS use media and peoples’ media skills in general.
Sixth, further research can be conducted on the Church MLE programs in India, especially in the institutions of formation among Tribal regions to better understand their attitudes regarding media engagement and MLE.

Seventh, future research should be conducted on the content and pedagogy of MLE for TRS. This is important because TRS is a unique group that needs special attention for learning. Due to their oral culture background, TRS might benefit from a unique curriculum (aided by an understanding of Bloom’s taxonomy and the unique characteristics of oral culture) with specific topics and learning activities that will help them become creative and critical media literates.

Such future research endeavors can build upon the foundation of media competency research for TRS explored in this study and add to past research on media engagement and MLE. The next section offers a summary and conclusion for this study.

5.10. Conclusion

The current quantitative study explored the four facets of media competency, namely, media habits, attitude, purpose, and participation in their relationship, and the difference of these facets among TRS in India in terms of gender, congregation and Provence/diocese. The study found TRS to be somewhat skilled in both conventional and digital media and that they have a highly positive attitude towards media literacy education. Consistent with the principles of Tribal culture, most TRS use media for entertainment, which highlights the tribal ethos of enjoying life and maintaining work life balance and a well-balanced existence that is not focused on material success but on leading a fulfilled life connected to the community.
The study also showed that men TRS are more regular in accessing digital media and using social media platforms due to a gender gap in media access perpetuated by differential congregation norms in relation to media. The study further observed that younger formees are not necessarily more media savvy than older formees (unlike past research which shows the opposite trend) and this is again because of media access norms in TRS congregations (even more so in women congregations) where media access becomes easier when you have been in formation for a longer time. In terms of media engagements, there are specific differences among TRS congregations and TRS province/diocese as well. For example, an interesting province/diocese related finding indicates that a more urban province/diocese like Ranchi is actually less media active than more rural province/diocese indicating that urban locale might not decide media activity levels. In terms of similarities, both men and women TRS are highly positive regarding their mindset towards learning about media, role, and importance of MLE, and about inclusion of MLE in their lives. Further both men and women TRS still access a lot of traditional media platforms which might be construed as a positive factor in determining how critical media literate they are because recent PEW data (Infield, 2020) shows that people who predominantly rely on social media for news are more likely to fall for misinformation and they would also be less knowledgeable and less engaged.

In line with the guidelines of the documents of the Catholic Church and the traditional ethos of the Tribal life, the present generation of TRS appear to be ready for change in their media life. It is imperative for TRS institutions to create space for MLE in TRS training programs, integrate MLE in TRS formation subjects, and incorporate MLE curricula partially or fully in the training institutions with a pedagogy designed for TRS.
Scheibe (2012) has observed that world institutions like The United Nations, the American Academy of Pediatrics, and even the Catholic church have acknowledged media competency as the vital skills of the 21st Century. This perspective now needs to be implemented concretely through direct action at the institutional level for TRS.

Post pandemic online class situations have already impelled and invited to TRS to access and use media more skillfully, prudently, and judiciously. Incorporation of MLE in the life training of the TRS would further improve their skills as competent and collaborative media users, creative and critical media literates, conscious citizens, caring teachers, committed religious/seminarians, and compassionate media guides to their students.
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Appendix -A

SURVEY QUESTIONNAIRE

The following questionnaire concerns your opinion to find out media competency and the level of media literacy education among the prospective tribal religious/seminarian teachers in formation. Please respond to all questions accurately and honestly. All the information you will provide will be held in confidence and will only be used for the purpose of this study. The topic of my research is: media literacy education level among the prospective Tribal religious/seminarian teachers in the formation of Archdiocese of Ranchi, India.

Read each question carefully and tick in a box next to the answer you consider most appropriate. e.g. (√) or by providing direct answers to the items where it is required.

PART - 1

(DEMOGRAPHY)

1.1. What is your gender? Tick Right (√).
   1. Male
   2. Female

1.2. What is your age? Tick Right (√).
   1. Under 18
   2. Between 18-22
   3. Between 23-26
   4. Between 27-30
   5. 31 or above

1.3. Name of the Tribe? Tick Right (√)
   1. Oraon
   2. Munda
   3. Kharia
   4. Santhal
   5. Others - Write the name of your Tribe _________________
1.4. Name of your Congregation? Tick Right (√)

<table>
<thead>
<tr>
<th>Name of Men Congregation/Order</th>
<th>Tick Right (√)</th>
<th>Name of Women Congregation/Order</th>
<th>Tick Right (√)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Society of Jesus (SJ)</td>
<td></td>
<td>11 St. Anne (DSA)</td>
<td></td>
</tr>
<tr>
<td>2 Seminarian</td>
<td></td>
<td>12 Ursuline (OSU)</td>
<td></td>
</tr>
<tr>
<td>3 Claretians (CMF)</td>
<td></td>
<td>13 Holy Cross (HC)</td>
<td></td>
</tr>
<tr>
<td>4 Montfort Brothers (SG)</td>
<td></td>
<td>14 Loreto Sisters (IBVM)</td>
<td></td>
</tr>
<tr>
<td>5 Franciscans (TOR)</td>
<td></td>
<td>15 Sisters of Charity of Jesus &amp; Mary (SCJM)</td>
<td></td>
</tr>
<tr>
<td>6 Salesians (SDB)</td>
<td></td>
<td>16 Apostolic Carmel (AC)</td>
<td></td>
</tr>
<tr>
<td>7 Capuchins (OFM)</td>
<td></td>
<td>17 Sisters of Jesus the Eternal Priesthood (MGES)</td>
<td></td>
</tr>
<tr>
<td>8 Indian M. Society (IMS)</td>
<td></td>
<td>18 St Vincent de Paul (SCV)</td>
<td></td>
</tr>
<tr>
<td>9 Carmelite Fathers (OCD)</td>
<td></td>
<td>19 Queen of Apostles (SRA)</td>
<td></td>
</tr>
<tr>
<td>10 Pillar Fathers (SFX)</td>
<td></td>
<td>20 Sisters of Nazareth (SCN)</td>
<td></td>
</tr>
</tbody>
</table>

21. Others: Write the name of your Congregation: __________________

1.5. Diocese/Province? Tick Right (√)

<table>
<thead>
<tr>
<th>Name of the Diocese/Province</th>
<th>Tick Province if you belong to a Province, even if you are from another Diocese</th>
<th>Tick Right (√)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Andamans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Dalongunuj</td>
<td></td>
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</tr>
<tr>
<td>3 Dumka</td>
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<td>---</td>
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<tr>
<td>4</td>
<td>Gumla</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Hazaribagh</td>
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<tr>
<td>6</td>
<td>Jalpaiguri</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Jamshedpur</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Khunti</td>
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</tr>
<tr>
<td>9</td>
<td>Madhya Pradesh</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Simdega</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Ranchi</td>
<td></td>
</tr>
</tbody>
</table>

12. Other ________________

1.6. How many years have you spent in the formation? Tick Right (√)

1. Less than 3 years  [ ]
2. Less than 4 years  [ ]
3. Less than 5 years  [ ]
4. More than 6 years  [ ]

1.7. Tick right (√) on all the media literacy programs that you attended

1. program organized by congregation/seminary [ ]
2. program organized by diocese media commission [ ]
3. program organized by CBCI media commission [ ]
4. a talk on media-by-media personnel [ ]
5. a media seminar in the school/college [ ]
6. Others__________________
1.8. Your last Educational Qualification? Tick Right (√).

1. I. A/I. Com/I. Sc

2. B. A/B. Com/B.sc


4. Other _____________

**PART- II (MEDIA HABITS)**

<table>
<thead>
<tr>
<th>SN</th>
<th>Media type</th>
<th>Tick Right (√)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Newspapers</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Magazines</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Radio</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Television</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Mobile phone</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Computers</td>
<td></td>
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<tr>
<td>7</td>
<td>Internet</td>
<td></td>
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<tr>
<td>8</td>
<td>Cinema</td>
<td></td>
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<tr>
<td>9</td>
<td>Books</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Music Audio/Video</td>
<td></td>
</tr>
</tbody>
</table>
2.1. Tick Right (√) to all the media you use

2.2. Frequency of using media How frequently do you access the following media?

Tick Right (√).

<table>
<thead>
<tr>
<th>SN</th>
<th>Media type</th>
<th>Daily</th>
<th>Alternative days</th>
<th>Weekly</th>
<th>Fortnightly</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Newspapers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Magazines</td>
<td></td>
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<tr>
<td>3</td>
<td>Radio</td>
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</tr>
<tr>
<td>4</td>
<td>Television</td>
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<tr>
<td>5</td>
<td>Mobile phones</td>
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<tr>
<td>6</td>
<td>Computers</td>
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<td>7</td>
<td>Internet</td>
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<td>8</td>
<td>Cinema</td>
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<tr>
<td>9</td>
<td>Books</td>
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<tr>
<td>10</td>
<td>Music Audio/Video</td>
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</tr>
</tbody>
</table>
2.3. Media use - Hours in a day

For how many **hours in a day** do you use the following types of media? **Tick right** (√) as appropriate to indicate the frequency of your choice.

<table>
<thead>
<tr>
<th>SN</th>
<th>Type of Media</th>
<th>Less than 1 hour</th>
<th>Less than 2 hours</th>
<th>Less than 3 hours</th>
<th>More than 4 hours</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Newspapers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>2</td>
<td>Magazines</td>
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<tr>
<td>3</td>
<td>Radio</td>
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<td>4</td>
<td>Television</td>
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<td>5</td>
<td>Mobile phones</td>
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<td>Internet</td>
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<td>8</td>
<td>Cinema</td>
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<tr>
<td>9</td>
<td>Books</td>
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<tr>
<td>10</td>
<td>Music Audio/Video</td>
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<td></td>
</tr>
</tbody>
</table>
PART - III
(ATTITUDE)

3.1. To what degree you agree /disagree with the following statements? Tick Right (✓).

<table>
<thead>
<tr>
<th>SN</th>
<th>Statements</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Strongly disagree</td>
<td>Disagree</td>
<td>Neutral</td>
<td>Agree</td>
<td>Strongly agree</td>
</tr>
<tr>
<td>1</td>
<td>Media literacy education helps in understanding how the media messages create meaning.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2</td>
<td>Media literacy education can help recognize misinformation and lies.</td>
<td></td>
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</tr>
<tr>
<td>3</td>
<td>Media literacy education can help create and distribute our own messages.</td>
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<tr>
<td>4</td>
<td>Media messages affect our thoughts, attitudes and actions.</td>
<td></td>
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</tr>
<tr>
<td>5</td>
<td>Media use the language of persuasion.</td>
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</tr>
</tbody>
</table>
6. Media creates the fantasy world.  
7. Media literate youth is active consumers of media.  
8. Media convey ideology and value messages.  
9. Most media are controlled by commercial interest.  
10. Media are powerful when they operate on an emotional level.

3.2. Media Literacy Education in Formation

Tick Right (✓) to the number that expresses what you feel about the statement

<table>
<thead>
<tr>
<th>SN</th>
<th>Statement: Media Literacy Education for prospective Tribal religious/seminarian teachers is necessary because ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>It will make them understand the nature of mass communication</td>
</tr>
<tr>
<td>2</td>
<td>It will help them analyze different forms of communication.</td>
</tr>
</tbody>
</table>
3. It will make them effective communicative person.

4. It will help them understand the sign, symbols and rites and rituals of the community.

5. It will help them become media literate in the languages of press, film, radio, television and internet.

6. It will make them technically skilled in the use of media.

7. It will help them participate meaningfully in social media.

8. It will help them decide prudently with regard to media messages.

9. It will help them to guide the youth in the matters of media.

10. It will help them appreciate the role and contribution of media in a better way.
### 3.3. Your Opinion on Media Literacy Education in Formation

Tick right (√) to the number that expresses what you feel about the statement

<table>
<thead>
<tr>
<th>SN</th>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Media literacy education should be taught across the religious formation centers.</td>
<td></td>
<td></td>
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<tr>
<td>2</td>
<td>Media literacy education should expand the concept of literacy from reading and writing to analysis and expression.</td>
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<tr>
<td>3</td>
<td>Media literacy education should enable the students to express their own ideas through multiple forms of media.</td>
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<tr>
<td>4</td>
<td>Media literacy education should promote student interest in news and current events as a dimension of responsible citizens.</td>
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<tr>
<td>5</td>
<td>Media literacy education should give students the skills they need, to take responsibility for their own media use.</td>
<td></td>
<td></td>
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<tr>
<td>6</td>
<td>Media literacy education should help the students understand and appreciate different perspectives and points of view.</td>
<td></td>
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<tr>
<td>7</td>
<td>Media literacy education should address the topics like violence, gender, sexuality, racism, stereotyping and other issues of representation.</td>
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<tr>
<td>8</td>
<td>Media literacy education should build skills that encourages healthy lifestyles and informed decision making.</td>
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<tr>
<td>9</td>
<td>Media literacy education should teach about representation, misrepresentation and lack of representation.</td>
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</tr>
</tbody>
</table>

(SO - strongly oppose, OP=oppose, SWO = somewhat oppose, N=Neutral, SWF=somewhat favor, F=favor, SF=Strongly favor)
### PART- IV

4. Purpose of media use? Tick (√) all that applies to you

<table>
<thead>
<tr>
<th>SN</th>
<th>Purpose of using media</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I use media to seek knowledge</td>
</tr>
<tr>
<td>2</td>
<td>I use media for relaxation</td>
</tr>
<tr>
<td>3</td>
<td>I use media for social interaction</td>
</tr>
<tr>
<td>4</td>
<td>I use media for entertainment</td>
</tr>
<tr>
<td>5</td>
<td>I use media for sharing information</td>
</tr>
<tr>
<td>6</td>
<td>I use media for social status</td>
</tr>
<tr>
<td>7</td>
<td>I use media for passing time</td>
</tr>
<tr>
<td>8</td>
<td>I use media to be in touch with family members</td>
</tr>
<tr>
<td>9</td>
<td>I use media to build up the community</td>
</tr>
<tr>
<td>10</td>
<td>I use media to know about my friends</td>
</tr>
</tbody>
</table>
PART - V

(Participation)

Click right (✓) to all that applies to you (how do you use social media?)

<table>
<thead>
<tr>
<th>SN</th>
<th>Types of Social Media</th>
<th>1. Read/Listen/Watch/Forward message</th>
<th>2. Upload message/photo to audio/video/stories/poems/s/edit or correct articles</th>
<th>3. Comment on messages negatively or positively</th>
<th>4. Wish/Chat/Greet/</th>
<th>5. Collect or copy information/photos/quotes/stories/audios/videos</th>
<th>6. Opened the account but not active</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Facebook</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>WhatsApp</td>
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<td></td>
</tr>
<tr>
<td>3</td>
<td>Messenger</td>
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<tr>
<td>4</td>
<td>YouTube</td>
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<td></td>
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<td>Instagram</td>
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<td>Twitter</td>
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<tr>
<td>7</td>
<td>Imo</td>
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Thanks profusely for your participation
Appendix – B

Research Questions and Hypotheses

Research questions and hypothesis are explained in short and in detail

Research Questions: In Short

PART -1
RQ.1. Media Habits (DESCRIPTIVE)
RQ.2. Purpose (DESCRIPTIVE)

PART -2
RQ.3. Attitude and Media Habits (Relationship -REGRESSION -10)
RQ.4. Purpose and Media Habits (Relationship – REGRESSION -9)
RQ.5. Participation and Media Habits (Relationship -REGRESSION- 13)
RQ.6. MLE and Media Habits (Relationship -REGRESSION- 3)
RQ.7. Purpose and Attitude (Relationship -REGRESSION -11)
RQ.8. Participation and Attitude (Relationship -REGRESSION -16)
RQ.9. Purpose and Participation (Relationship -REGRESSION- 15)

PART - 3

RQ.10. Media Habits (3 ANOVA)
RQ10.1. Media Habits Difference -Men & Women - Gender
RQ10.2. Media Habits Difference -Men & Women - Congregations
RQ10.3. Media Habits Difference -Men & Women - Province/Diocese

RQ.11. Attitude – (3 ANOVA)
RQ.11. 1. Attitude Difference -Men & Women - Gender
RQ.11. 2. Attitude Difference -Men & Women - Congregations
RQ.11. 3. Attitude Difference -Men & Women -Province/Diocese

RQ.12. Participation (3 ANOVA)
RQ.12.1. Participation Difference -Men & Women -Gender
RQ.12.2. Participation Difference -Men & Women - Congregations
RQ.12.3. Participation Difference -Men & Women - Province/Diocese

RQ.13. Purpose – (3 ANOVA)
RQ.13. 1. Purpose Difference -Men & Women - Gender
RQ.13. 2. Purpose Difference -Men & Women - Congregations
RQ.13. 3. Purpose Difference -Men & Women - Province/Diocese
Research questions and Hypothesis - In detail

PART ONE: FREQUENCIES (DESCRIPTIVE ANALYSIS)

RQ1. What are the media habits (average - frequency & hours) of men and women TRS in their early years of religious life training?
H1. There are differences in the media habits (average - frequency & hours) of men and women TRS in their early years of religious life training?

RQ2. What is the purpose (average - info-seeking, entertainment, & social interaction) of media use among men and women TRS?
H2. There are differences in purpose (average - info-seeking, entertainment, & social interaction) of media use among men and women TRS?

PART TWO: RELATIONSHIP (REGRESSION ANALYSIS)

RQ3. What is the relationship between attitude (average - agreement, endorsement, & opinion) and media habits (average - frequency & hours) among men and women TRS?
H3. There is positive relationship between attitude (average - agreement, endorsement, & opinion) and media habits (average - frequency & hours) among men and women TRS?

RQ4. What is the relationship between purpose (average - info-seeking, entertainment, & social interaction) of media use and media habits (average - frequency & hours) among men and women TRS?
H4. There is the positive relationship between purpose (average - info-seeking, entertainment, & social interaction) of media use and media habits (average - frequency & hours) among men and women TRS?

RQ5. What is the relationship between participation (average - Facebook, WhatsApp, YouTube, & Twitter) and media habits (average - frequency & hours) among men and women TRS?
H5. There is positive relationship between participation (average - Facebook, WhatsApp, YouTube, & Twitter) and media habits (average - frequency & hours) among men and women TRS?

RQ6. What is the relationship between MLE attended and media habits (average - frequency & hours) among men and women TRS?
H6. There is positive relationship between MLE attended and media habits (average - frequency & hours) among men and women TRS?

RQ7. What is the relationship between purpose (average - info-seeking, entertainment, & social interaction) of media use and attitude (average - agreement, endorsement, & opinion) towards media literacy education among men and women TRS?

H7. There is positive relationship between purpose (average - info-seeking, entertainment, & social interaction) of media use and attitude (average - agreement, endorsement, & opinion) towards media literacy education among men and women TRS?

RQ8. What is the relationship between participation (average - Facebook, WhatsApp, YouTube, & Twitter) and attitude (average - agreement, endorsement, & opinion) towards media literacy education among men and women TRS?

H8. There is positive relationship between participation (average - Facebook, WhatsApp, YouTube, & Twitter) and attitude (average - agreement, endorsement, & opinion) towards media literacy education among men and women TRS?

RQ9. What is the relationship between purpose (average - info-seeking, entertainment, & social interaction) of media use and social media participation (average - Facebook, WhatsApp, YouTube, & Twitter) among men and women TRS?

H9. There is positive relationship between purpose (average - info-seeking, entertainment, & social interaction) of media use and social media participation (average - Facebook, WhatsApp, YouTube, & Twitter) among men and women TRS?

PART THREE: ANOVA ANALYSIS

RQ10 & H10 Media habits difference

RQ10.1. Is there any difference between the men and women TRS with regard to media habits (average - frequency & hours)? (Gender as IV)

H10.1 There are differences between the men and women TRS with regard to media habits (average - frequency & hours)? (Gender as IV)

RQ10.2. Is there any difference among congregations of men and women TRS with regard to media habits? (average - frequency & hours) (Congregation as IV)

H10.2. There are differences among congregations of men and women TRS with regard to media habits? (average - frequency & hours) (Congregation as IV)

RQ10.3. Is there any difference among the province/diocese of men and women TRS with regard to media habits (average - frequency & hours)? (province/diocese as IV)
H10.3. There are differences among the province/diocese of men and women TRS regard to media habits (average - frequency & hours)? (Diocese as IV)

RQ10.5. Is there any difference among congregations of women TRS with regard to media habits (average - frequency & hours)? (Congregation as IV)

H10.5. There are differences among congregations of women TRS with regard to media habits (average - frequency & hours)? (Congregation as IV)

RQ11. & H11. Attitude difference

RQ11.1. Is there any difference between the men and women TRS with regard to the attitude (average - agreement, endorsement, & opinion) towards MLE? (Gender as IV)

H11.1. There are differences between the men and women religious/seminarians with regard to the attitude (average - agreement, endorsement, & opinion) towards MLE? (Gender as IV)

RQ11.2. Is there any difference among congregations of men and women TRS with regard to the attitude (average - agreement, endorsement, & opinion) towards MLE? (Congregation as IV)

H11.2. There are differences among congregations of men and women TRS with regard to the attitude (average - agreement, endorsement, & opinion) towards MLE? (Congregation as IV)

RQ11.3. Is there any difference among the province/diocese of men and women TRS with regard to the attitude (average - agreement, endorsement, & opinion) towards MLE? (Province/diocese as IV)

H11.3. There are differences among the province/diocese of men and women TRS with regard to the attitude (average - agreement, endorsement, & opinion) towards MLE? (Province/diocese as IV)

RQ12 & H12. Participation Difference

RQ12.1. Is there any difference between the men and women TRS with regard to participation (average - Facebook, WhatsApp, YouTube, & Twitter)? (Gender as IV)

H12.1. There are differences between the men and women TRS with regard to participation (average - Facebook, WhatsApp, YouTube, & Twitter)? (Gender as IV)

RQ12.2. Is there any difference among the congregations of men and women TRS with regard to the participation (average - Facebook, WhatsApp, YouTube, & Twitter) in social media? (Congregation as IV)
H12.2. There are differences among the congregations of men and women TRS with regard to the participation (average - Facebook, WhatsApp, YouTube, & Twitter) in social media? (Congregation as IV)

RQ12.3. Is there any difference among the province/diocese of men and women TRS with regard to the participation (average - Facebook, WhatsApp, YouTube, & Twitter) in social media? (province/diocese as IV)

H12.3. There are differences among the province/diocese of men and women TRS with regard to the participation (average - Facebook, WhatsApp, YouTube, & Twitter) in social media? (province/diocese as IV) in

RQ13. & H13. Purpose Difference

RQ13.1. Is there any difference among men and women TRS with regard to purpose (average - info-seeking, entertainment, & social interaction) of media use? (Gender as IV)

H13.1. There are differences among men and women TRS with regard to purpose (info-seeking, entertainment, & social interaction) of media use? (Gender as IV)

RQ13.2. Is there any difference among the congregations of men and women TRS with regard to the purpose (average - info-seeking, entertainment, & social interaction) of media use? (Congregation as IV)

H13.2. There are differences among the congregations of men and women TRS with regard to the purpose (average - info-seeking, entertainment, & social interaction) of media use? (Congregation as IV)

RQ13.3. Is there any difference among the province/diocese of men and women TRS with regard to the purpose (average - info-seeking, entertainment, & social interaction) of media use? (province/diocese as IV)

H13.3. There are differences among the province/diocese of men and women TRS with regard to the purpose (average - info-seeking, entertainment, & social interaction) of media use? (province/diocese as IV)