

Value Orientations and Modernisation Perceptions of School-Going Adolescents: Evidence from Tribal and Non-Tribal Groups in Purulia

Karunamay Paramanik¹., Samirranjan Adhikari²., Gokul Acharjee³

¹Research Scholar, Department of Education, Swami Vivekananda University, Barrackpore, West Bengal, India

²Professor, Department of Education, Swami Vivekananda University, Barrackpore, West Bengal, India

³Professor Faculty of Management and Research Babu Dinesh Singh University Garhwa, Jharkhand, India

DOI: <https://doi.org/10.51244/IJRSI.2026.1306000503>

Received: 05 July 2026; Accepted: 10 July 2026; Published: 20 July 2026

ABSTRACT

Understanding how adolescents perceive modernisation and develop value orientations is crucial for interpreting socio-cultural transitions in diverse communities. This study examines the value orientations and modernisation perceptions of school-going adolescents from tribal and non-tribal groups in the Purulia district of West Bengal. Drawing on theoretical perspectives on value change (Inglehart, 1997) and adolescent development within socio-cultural contexts (Bronfenbrenner, 2005), the study employs a comparative survey design to analyse differences and similarities across groups. Findings indicate that while adolescents from both communities show increasing acceptance of modern values related to education, technology, and gender equality, tribal adolescents maintain stronger collectivistic tendencies and cultural identity markers (Triandis, 2001). Non-tribal adolescents demonstrate relatively higher alignment with individualistic and achievement-oriented values. Perceptions of modernisation are shaped significantly by school environment, parental education, and media exposure, supporting prior evidence that structural factors strongly influence youth value systems (Kagitcibasi, 2007). The study contributes to a deeper understanding of cultural dynamics in transitional societies and offers insights for policy interventions aimed at inclusive educational and social development.

Key Words: Value Orientations; Modernisation Perceptions; Adolescents; Tribal Communities; Non-Tribal Groups; Purulia; Socio-Cultural Change

INTRODUCTION

Adolescence is a critical developmental stage during which individuals form their value systems, worldviews, and perceptions of social change. Value orientations—defined as enduring beliefs that guide attitudes and behaviours (Schwartz, 1992)—play a central role in shaping adolescents' responses to cultural transitions, particularly in societies undergoing rapid modernisation. Modernisation, characterised by economic development, technological expansion, educational progress, and shifting social norms, significantly influences the aspirations and identity formation of young people (Inglehart & Baker, 2000). In culturally diverse regions, the interaction between traditional value systems and modern influences becomes especially complex.

India's tribal communities, including those in the Purulia district of West Bengal, possess distinct cultural heritage, social structures, and value frameworks that differ from non-tribal populations (Xaxa, 2001). Tribal adolescents often navigate the dual pressures of preserving cultural identity while adapting to modern educational and social environments (Mahapatra, 2018). Non-tribal adolescents, in contrast, typically experience more direct exposure to modern institutions and individualistic value trends due to broader socio-economic integration. This divergence raises important questions about how adolescents from different cultural-linguistic groups interpret modernisation and develop their value orientations.

Schools serve as major socialising environments where adolescents encounter both traditional norms and modern values through curriculum, peer interactions, and institutional practices (**Bronfenbrenner, 2005**). Consequently, school-going adolescents in Purulia represent a key population for examining the processes of value change and modernisation perception across tribal and non-tribal groups. Existing research highlights that factors such as parental education, media exposure, and community practices strongly shape youth values and their openness to change (**Kagiticbasi, 2007; Saraswathi, 2018**). However, limited empirical work has compared how tribal and non-tribal adolescents specifically understand and negotiate modernisation within the same socio-geographical context.

Rationale of the Study

The rapid pace of socio-economic transformation in India has created new contexts in which adolescents form their values, aspirations, and perceptions of modernisation. While much research has explored youth development in urban and mainstream populations, comparatively fewer studies have examined how these processes unfold among tribal communities, particularly in districts like Purulia where tribal and non-tribal groups coexist. Tribal adolescents often experience limited access to educational resources, differential exposure to media, and strong cultural traditions, all of which can shape distinct value orientations compared to their non-tribal peers (**Xaxa, 2001; Mahapatra, 2018**). Understanding these differences is crucial because value systems influence academic motivation, social behaviour, and adaptability to modern societal demands (**Schwartz, 1992; Inglehart & Baker, 2000**).

Despite the presence of both groups within the same schooling environment, little empirical evidence exists on how school-going tribal and non-tribal adolescents internalise modernisation, negotiate cultural change, and align with traditional or contemporary value frameworks. Existing literature emphasizes that adolescence is a period of heightened sensitivity to socialisation forces such as family, peer groups, and educational settings (**Bronfenbrenner, 2005; Saraswathi, 2018**). However, the interplay between these forces and cultural identity remains understudied in mixed-community contexts like Purulia. This gap limits the ability of educators, policymakers, and social development practitioners to design interventions that are culturally responsive and inclusive.

Therefore, the present study is undertaken to provide empirical insights into the value orientations and modernisation perceptions of school-going adolescents from tribal and non-tribal groups in Purulia. By comparing these groups within the same socio-geographical setting, the study seeks to generate a nuanced understanding of cultural variability in adolescent development and contribute to policies aimed at equitable educational and social advancement.

Objective of the Study

The specific objective of the study was—

O₁: To examine and compare the personal value orientations of tribal and non-tribal school-going adolescents of Purulia district.

O₂: To study and compare the attitudes toward modernisation among tribal and non-tribal school-going adolescents of Purulia district.

Hypothesis of the Study

The **Hypotheses** were—

H₁: Tribal and non-tribal adolescents differ significantly in their personal values.

H₂: Tribal and non-tribal adolescents differ significantly in their attitude toward modernisation.

REVIEW OF THE LITERATURE

Value Orientations in Adolescence

Adolescence is a critical period for the formation of core values, beliefs, and identity. According to **Schwartz (1992)**, value orientations function as guiding principles that influence behaviour, decision-making, and social interaction. Several studies highlight that adolescents' values are shaped by both individual and contextual factors such as family environment, schooling, peer influence, and socio-cultural background (**Hitlin & Piliavin, 2004; Saraswathi, 2018**). Cross-cultural research further demonstrates that collectivistic communities tend to prioritise values such as harmony, tradition, and interdependence, whereas individualistic societies emphasise autonomy, achievement, and self-direction (**Triandis, 2001; Hofstede, 2011**). These distinctions hold relevance for examining differences between tribal and non-tribal adolescents, as their cultural settings vary considerably.

Modernisation and Youth Perceptions

Modernisation refers to socio-economic and cultural transformations driven by technological progress, education, and changing social norms (**Inglehart & Baker, 2000**). Adolescents, being sensitive to social change, develop attitudes toward modernisation based on their exposure to media, schooling, and community dynamics. Research suggests that greater access to education and digital technologies increases openness to modern values and lifestyles (**Kumar, 2016**). However, modernisation may also lead to cultural dissonance when new norms conflict with traditional belief systems (**Giddens, 2009**). Studies conducted in rural and tribal regions indicate that youth often negotiate between adopting modern opportunities and preserving cultural identity (**Mahapatra, 2018; Xaxa, 2001**).

Tribal Communities and Cultural Identity

India's tribal communities represent culturally distinct groups with unique languages, customs, and social structures. Literature shows that tribal adolescents often maintain strong collective identity and traditional value orientations due to close-knit community life, limited exposure to external influences, and intergenerational cultural transmission (**Xaxa, 2001; Kapoor, 2019**). At the same time, increased schooling and development initiatives have begun to expose tribal youth to modern values such as gender equality, technological literacy, and individual aspirations (**Devi, 2017**). Studies also indicate that tribal male and female adolescents may differ in their adoption of modern values due to gender norms and cultural expectations (**Panda, 2015**).

Non-Tribal Adolescents and Socio-Cultural Change

Non-tribal adolescents, typically having greater access to educational resources, media, and economic opportunities, are generally more aligned with modern and individualistic value orientations (**Hofstede, 2011; Kumar & Sharma, 2020**). Their perceptions toward modernisation are influenced by aspirations for social mobility, achievement, and technological competence. Research also highlights gender differences in value orientations among non-tribal adolescents, often driven by changing societal expectations and parental encouragement for both boys and girls to pursue education and careers (**Singh, 2018**).

Comparative Studies: Tribal vs. Non-Tribal Adolescents

A small but growing body of research has compared tribal and non-tribal adolescents within the same socio-geographical contexts. Studies report that tribal adolescents tend to value tradition, community ties, and conformity more strongly, while non-tribal adolescents prioritise self-direction, academic achievement, and modern lifestyle aspirations (**Mahapatra, 2018; Devi, 2017**). Differences also emerge in their perceptions of modernisation, with non-tribal youth typically exhibiting higher openness to technological and social change (**Kumar, 2016**). However, few empirical studies have examined these differences specifically in the Purulia district, leaving a gap in understanding how local socio-cultural factors shape adolescent development in this region.

Gaps in Existing Research

Although previous research has examined adolescent value orientations and responses to modernisation, much of the existing literature focuses on general or urban youth populations, with limited attention to culturally diverse rural settings. Studies on tribal communities highlight their distinct cultural traditions and evolving interactions with modern influences (Xaxa, 2001; Mahapatra, 2018), yet few investigations have compared these patterns directly with neighbouring non-tribal groups within the same educational and socio-geographical environment. Moreover, while gender differences in value orientations and modern attitudes have been explored separately among various populations, there is a noticeable lack of empirical evidence assessing such differences specifically among tribal and non-tribal adolescents in districts like Purulia, where both groups coexist but experience different levels of socio-economic development and cultural exposure.

Existing studies seldom address how school-going adolescents from tribal and non-tribal backgrounds negotiate cultural identity, social transitions, and modern expectations while sharing the same educational institutions. Additionally, limited research links personal value orientations with perceptions of modernisation in this mixed-community context. This gap limits understanding of how cultural and gender-based differences shape adolescents' readiness to adapt to modern societal demands. The present study therefore aims to fill this gap by providing a comparative analysis of value orientations and modernisation perceptions among tribal and non-tribal school-going adolescents in Purulia.

RESEARCH METHODOLOGY

The present study will be carried out through descriptive survey method. The details regarding the method of research design, sample, research instruments, procedure of data collection and statistical technique are reported herewith.

Research Design

The research design that will be adopted in the present study is presented hereunder.

Variables

In the present study following variables will be considered.

Independent Variable

Ethnicity will be the only independent variable in the present study and its two levels –

- (a) Tribal and (b) non-tribal will be considered.

Dependent Variable

The followings will be the dependent variables in the present study –

- (i) Personal Values
- (ii) Attitude towards Modernization.

Sample

The source of sample, sampling procedure and sample size are reported hereunder.

Source of Sample

Government aided secondary school of Purulia, (West Bengal) will constitute the source of the sample.

Sampling Procedure

In the present study “Stratified Random Sampling Technique” will be adopted.

Sample Size

About 500 school-going adolescents from tribal and non-tribal castes of Purulia district will be taken as subjects of the present study.

Tool of Research

The following research tool will used in the present study for data collection. The tools of research will be selected by applying yardsticks of relevance, appropriateness, reliability, validity and suitability.

Personal Value Questionnaire (Sherry & Verma,2012)

This test is based on Indian culture and tradition. It measures values in 10 areas, such as

- | | |
|-----------------|----------------|
| I Religion, | VI Hedonistic, |
| II Social, | VII Power, |
| III Democratic, | VIII Family, |
| IV Aesthetics, | IX Health, and |
| V Knowledge, | X Economical. |

Comprehensive Modernization Inventory (Ahluwallia & Kalia,2010):

It measures the change in attitudes of the subjects in seven areas of modernization, viz. –Education ii. Parent-Child Relations iii. Politics iv. Status of Women v. Marriage vi. Religion vii. Socio-cultural.

RESULTS

Table 4.2.1: Group Statistics for Personal Value Questionnaire Scores Among Tribal and Non-Tribal School-Going Adolescents

Personal Values	Community	N	Mean	Std. Deviation	Remark
Religious Value	Tribal	109	0.87	0.12	Low
	Non-tribal	398	0.93	0.14	Low
Social Value	Tribal	109	1.15	0.21	High
	Non-tribal	398	1.17	0.22	High
Democratic Value	Tribal	109	1.14	0.22	High
	Non-tribal	398	1.13	0.24	High
Aesthetic Value	Tribal	109	0.97	0.27	Low
	Non-tribal	398	0.89	0.23	Low
Economic Value	Tribal	109	0.80	0.25	Low
	Non-tribal	398	0.81	0.24	Low

Knowledge Value	Tribal	109	1.13	0.19	High
	Non-tribal	398	1.14	0.18	High
Hedonistic Value	Tribal	109	0.96	0.22	Low
	Non-tribal	398	0.99	0.22	Low
Power Value	Tribal	109	1.05	0.18	High
	Non-tribal	398	1.05	0.20	High
Family Prestige Value	Tribal	109	1.03	0.17	High
	Non-tribal	398	1.02	0.18	High
Health Value	Tribal	109	0.90	0.17	Low
	Non-tribal	398	0.85	0.20	Low

From **Table 4.2.1**, it is revealed that both tribal and non-tribal adolescents rated social, democratic, knowledge, power, and family prestige values as high, while religious, aesthetic, economic, hedonistic, and health values remained low. Means were very close between the groups, suggesting broad similarities, though non-tribal adolescents consistently scored slightly higher in social, hedonistic, and religious values.

Figure 4.2.1 shows the bar diagram of the Personal Value Questionnaire scores of tribal and non-tribal school-going adolescents.

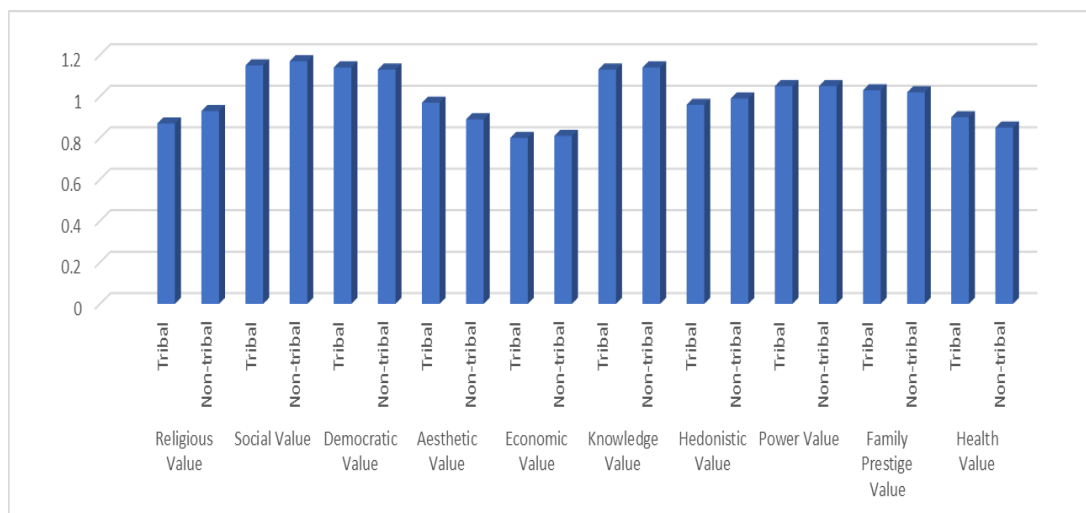


Figure 4.2.1: Bar Diagram of Means of Different Facets of Personal Value Questionnaire Scores of Tribal and Non-Tribal School-Going Adolescents

Table 4.2.1 (a): Independent Samples t-Test Results for Personal Value Questionnaire Scores among Tribal and Non-Tribal School-Going Adolescents

Personal Values		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	T	df	Sig. (2-tailed)
Religious Value	Equal variances assumed	0.17	0.68	-1.24	505	0.22
	Equal variances not assumed.			-1.24	172.209	0.22

Social Value	Equal variances assumed	0.16	0.69	-0.29	505	0.77
	Equal variances not assumed.			-0.29	176.370	0.77
Democratic Value	Equal variances assumed	0.60	0.44	-2.35	505	0.02
	Equal variances not assumed.			-2.47	185.438	0.01
Aesthetic Value	Equal variances assumed	0.02	0.89	-3.78	505	0.00
	Equal variances not assumed.			-4.10	194.132	0.00
Economic Value	Equal variances assumed	1.00	0.32	-0.93	505	0.35
	Equal variances not assumed.			-0.95	176.520	0.34
Knowledge Value	Equal variances assumed	1.35	0.25	0.39	505	0.69
	Equal variances not assumed.			0.42	187.327	0.68
Hedonistic Value	Equal variances assumed	4.70	0.03	2.79	505	0.01
	Equal variances not assumed.			2.51	151.227	0.01
Power Value	Equal variances assumed	0.66	0.42	-0.60	505	0.55
	Equal variances not assumed.			-0.58	166.524	0.56
Family Prestige Value	Equal variances assumed	2.48	0.12	-0.77	505	0.44
	Equal variances not assumed.			-0.73	161.837	0.47
Health Value	Equal variances assumed	0.01	0.94	-1.09	505	0.28
	Equal variances not assumed.			-1.09	172.377	0.28

From **Table 4.2.1(a)**, it is evident that significant group differences were observed in democratic, aesthetic, and hedonistic values, where non-tribal adolescents scored higher. No significant differences emerged in religious, social, economic, knowledge, power, family prestige, or health values, indicating largely parallel orientations across communities.

Table 4.2.2: Group Statistics for Comprehensive Modernisation Inventory Scores Among Tribal and Non-Tribal School-Going Adolescents

Comprehensive Modernization	Community	N	Mean	Std. Deviation	Remark
Education	Tribal	109	3.27	0.46	Positive
	Non-tribal	398	3.42	0.49	Positive
Parent-Child Relationship	Tribal	109	3.14	0.44	Positive
	Non-tribal	398	3.25	0.45	Positive
Politics	Tribal	109	3.34	0.55	Positive
	Non-tribal	398	3.45	0.59	Positive
Status of Women	Tribal	109	3.11	0.50	Positive

	Non-tribal	398	2.98	0.43	Negative
Marriage	Tribal	109	3.06	0.43	Positive
	Non-tribal	398	3.15	0.52	Positive
Religion	Tribal	109	3.30	0.52	Positive
	Non-tribal	398	3.37	0.52	Positive
Socio-Cultural Factors	Tribal	109	3.17	0.48	Positive
	Non-tribal	398	3.18	0.50	Positive
Modernization	Tribal	109	3.20	0.22	Positive
	Non-tribal	398	3.26	0.24	Positive

From **Table 4.2.2**, it is clear that both tribal and non-tribal adolescents reflected positive attitudes across all facets of modernisation. Non-tribal adolescents consistently had higher means in education, parent-child relationship, politics, religion, socio-cultural factors, and overall modernisation, while tribal adolescents rated the status of women more positively.

Figure 4.2.2 shows the bar diagram of the Comprehensive Modernisation Inventory scores of tribal and non-tribal school-going adolescents.

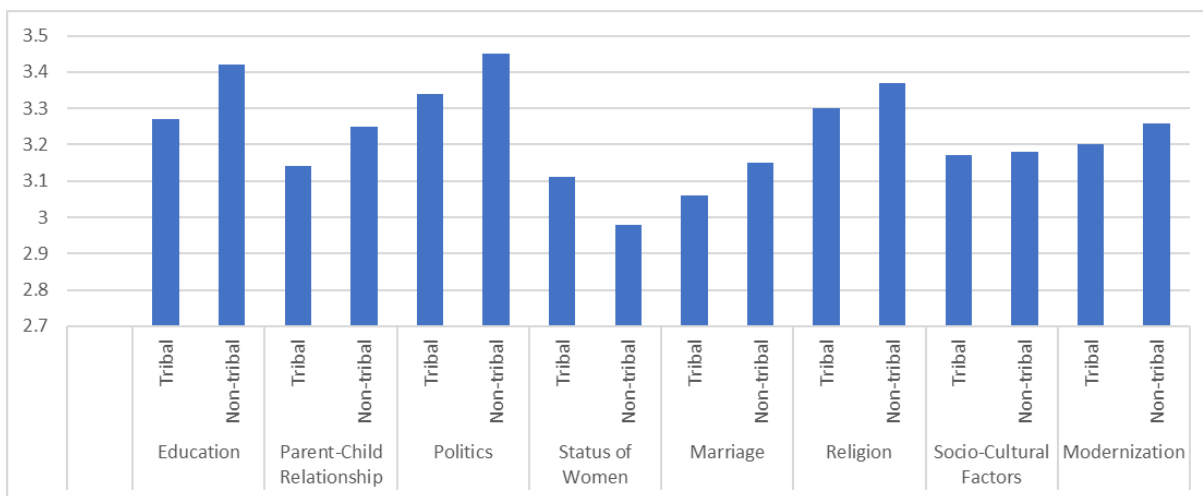


Figure 4.2.2: Bar Diagram of Means of Different Facets of Comprehensive Modernisation Inventory Scores of Tribal and Non-Tribal School-Going Adolescents

Table 4.2.2 (a): Independent Samples t-Test Results for Comprehensive Modernisation Inventory Scores among Tribal and Non-Tribal School-Going Adolescents

Comprehensive Modernization		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Education	Equal variances assumed	0.81	0.37	-2.84	505	0.00
	Equal variances not assumed.			-2.96	182.942	0.00
	Equal variances assumed	0.29	0.59	-2.16	505	0.03

Parent-Child Relationship	Equal variances not assumed.			-2.20	176.147	0.03
Politics	Equal variances assumed	2.45	0.12	-1.80	505	0.07
	Equal variances not assumed.			-1.87	181.314	0.06
Status of Women	Equal variances assumed	2.55	0.11	2.52	505	0.01
	Equal variances not assumed.			2.32	154.948	0.02
Marriage	Equal variances assumed	3.21	0.07	-1.67	505	0.10
	Equal variances not assumed.			-1.85	202.258	0.07
Religion	Equal variances assumed	0.81	0.37	-2.84	505	0.00
	Equal variances not assumed.			-2.96	182.942	0.00
Socio-Cultural Factors	Equal variances assumed	0.29	0.59	-2.16	505	0.03
	Equal variances not assumed.			-2.20	176.147	0.03
Modernization	Equal variances assumed	2.45	0.12	-1.80	505	0.07
	Equal variances not assumed.			-1.87	181.314	0.06

From **Table 4.2.2(a)**, it is revealed that statistically significant differences were found in education, parent–child relationship, status of women, religion, and socio-cultural factors. Non-tribal adolescents were more modernist in most areas, except for the status of women, where tribal adolescents scored higher.

HYPOTHESIS-WISE DISCUSSION

H₁: Tribal and non-tribal adolescents differ significantly in their personal values.

The findings partially support this hypothesis. Although the overall pattern of personal values among tribal and non-tribal adolescents appears broadly similar, significant differences emerged in specific value dimensions—namely democratic, aesthetic, and hedonistic values—where non-tribal adolescents scored higher. This suggests that exposure to wider socio-cultural networks, media, and educational opportunities may encourage non-tribal adolescents to adopt more individualistic and expressive value orientations. These results align with **Triandis’ (2001)** framework distinguishing collectivistic and individualistic value tendencies, as well as **Hofstede’s (2011)** cultural dimensions theory, which associates modern social environments with greater emphasis on self-expression and personal gratification.

Conversely, the absence of significant differences in religious, social, economic, knowledge, power, family prestige, and health values indicates a strong convergence of value orientations across groups. This convergence may be attributed to shared schooling environments and common socio-regional influences, supporting **Bronfenbrenner’s (2005)** ecological systems theory, which emphasizes the role of institutional settings in shaping adolescent development. The findings also resonate with **Schwartz’s (1992)** proposition that core value structures remain stable across cultural groups, even as certain dimensions vary due to contextual exposure.

Thus, while tribal adolescents maintain slightly stronger collectivistic orientations, modernization and education appear to reduce large cultural gaps in core personal values.

H₂: Tribal and non-tribal adolescents differ significantly in their attitude toward modernisation.

This hypothesis is supported, as statistically significant differences were observed in several dimensions of modernisation attitudes, including education, parent–child relationships, status of women, religion, and socio-

cultural factors. Non-tribal adolescents demonstrated higher acceptance of modernisation in education, family dynamics, religion, and socio-cultural change, which may reflect greater integration into mainstream socio-economic systems. These findings support **Inglehart and Baker's (2000)** theory of cultural change, which links modernization with shifts toward rational-secular and self-expression values.

However, tribal adolescents scored higher on the status of women dimension, suggesting progressive gender attitudes within tribal communities. This finding challenges the assumption that tribal societies are uniformly traditional and aligns with research indicating that certain indigenous communities maintain relatively egalitarian gender norms (**Kagiticbasi, 2007; Devi, 2017**). The result highlights how modernization does not produce uniform value change but interacts with existing cultural frameworks.

At the same time, both groups exhibited overall positive attitudes toward modernization, indicating that adolescents across communities recognize the benefits of education, technology, and social reform. This general acceptance supports Giddens' (2009) view of late modernity, where individuals continuously negotiate between tradition and emerging social realities.

Overall Discussion

The present study explored value orientations and attitudes toward modernisation among tribal and non-tribal school-going adolescents of Purulia within the broader framework of socio-cultural transition. The findings reveal a pattern of **simultaneous cultural continuity and gradual transformation**, where adolescents are not simply moving from tradition to modernity, but are actively negotiating between the two.

Across both groups, adolescents showed strong endorsement of social, democratic, knowledge, power, and family prestige values, while religious, economic, aesthetic, hedonistic, and health values received comparatively lower emphasis. The close similarity in overall value patterns suggests that schooling, peer interaction, and regional socio-cultural exposure are creating shared developmental contexts. This supports **Bronfenbrenner's ecological perspective**, which views educational institutions as powerful microsystems shaping adolescents' beliefs and behaviours. It also reflects **Schwartz's theory of universal value structures**, indicating that core value domains remain comparable across cultural groups despite contextual differences.

However, significant differences in democratic, aesthetic, and hedonistic values point to the influence of cultural exposure and socio-economic integration. Non-tribal adolescents' relatively higher orientation toward expressive and self-enhancing values aligns with **Triandis' distinction between individualistic and collectivistic tendencies**, suggesting that modernization encourages autonomy and self-expression particularly among socially integrated populations. Tribal adolescents, while adapting to modern influences, appear to retain stronger collectivistic and culturally grounded orientations.

Attitudes toward modernisation further illustrate this dual process. Both groups expressed overall positive attitudes toward modern social change, indicating recognition of the benefits of education, evolving family roles, and socio-cultural development. This supports **Inglehart and Baker's theory of cultural change**, which links modernization with shifts toward rationality and openness. Yet, modernization did not produce uniform patterns. Non-tribal adolescents were more modernist in domains such as education, parent-child relationships, religion, and socio-cultural change, reflecting broader exposure to institutional and media influences. Conversely, tribal adolescents displayed more progressive attitudes regarding the status of women, suggesting that certain traditional tribal social structures may foster relatively egalitarian gender norms. This finding underscores **Kagiticbasi's view** that modernization interacts with indigenous family systems rather than replacing them.

Religion emerged as a culturally sensitive domain where differences persisted, demonstrating that modernization coexists with strong cultural identity. This aligns with **Giddens' concept of reflexive modernity**, where individuals reinterpret traditions rather than abandoning them. Adolescents thus appear to be constructing hybrid value systems that integrate modern aspirations with inherited cultural meanings.

Overall, the study indicates that adolescents in Purulia are experiencing modernization as a **contextual and negotiated process**. Education, family interaction, and social exposure function as bridging mechanisms

between traditional frameworks and modern expectations. Rather than a sharp cultural divide, there is evidence of **convergence with differentiation** — similarities in general outlook combined with selective differences rooted in cultural identity.

The findings contribute to understanding adolescent development in transitional societies and highlight the need for **culturally responsive educational policies**, gender-sensitive programming, and family-based interventions that respect cultural diversity while supporting adaptive change.

HYPOTHESIS-WISE CONCLUSION

H₁: Tribal and non-tribal adolescents differ significantly in their personal values.

Conclusion: *Partially Accepted.*

The study found that tribal and non-tribal adolescents share largely similar personal value patterns, particularly in religious, social, economic, knowledge, power, family prestige, and health values, where no significant differences emerged. However, significant differences were observed in **democratic, aesthetic, and hedonistic values**, with non-tribal adolescents scoring higher. This indicates that while core value orientations are converging due to shared educational and social contexts, certain expressive and self-oriented values show variation influenced by socio-cultural exposure. Thus, the hypothesis is supported only in specific value domains rather than at the overall level.

H₂: Tribal and non-tribal adolescents differ significantly in their attitude toward modernisation.

Conclusion: *Accepted.*

Significant differences were found in several dimensions of modernisation attitudes, including **education, parent-child relationships, status of women, religion, and socio-cultural factors**. Non-tribal adolescents demonstrated stronger modern orientation in most domains, reflecting greater integration with mainstream socio-economic systems. However, tribal adolescents expressed more progressive attitudes regarding the **status of women**, highlighting culturally specific strengths. Although both groups showed an overall positive attitude toward modernisation, the presence of dimension-wise differences confirms that perceptions of modernisation vary meaningfully between the two communities.

Overall Conclusion

The present study provides a comprehensive understanding of how school-going tribal and non-tribal adolescents of Purulia negotiate between traditional cultural frameworks and emerging modern influences. The findings clearly indicate that adolescence in this region is characterized by a process of **cultural transition rather than cultural replacement**, where traditional value orientations coexist with growing acceptance of modern ideas.

With regard to **personal values**, both tribal and non-tribal adolescents demonstrated broadly similar value structures, especially in social, knowledge, power, family prestige, and democratic values. This similarity reflects the influence of shared schooling environments and regional socio-cultural exposure, suggesting that institutional settings play a crucial role in shaping adolescents' core belief systems. However, significant differences in democratic, aesthetic, and hedonistic values show that non-tribal adolescents are relatively more oriented toward expressive and self-enhancing values, while tribal adolescents retain comparatively stronger collectivistic tendencies and cultural rootedness.

In terms of **attitudes toward modernisation**, adolescents from both communities showed an overall positive orientation toward modern social change, indicating recognition of the importance of education, evolving family roles, and socio-cultural development. Nevertheless, modernization is not experienced uniformly. Non-tribal adolescents exhibited higher modernist attitudes in domains such as education, parent-child relationships, religion, and socio-cultural change, whereas tribal adolescents demonstrated more progressive views regarding

the status of women. This highlights that modernization interacts with cultural background in complex ways, strengthening certain progressive orientations while preserving elements of traditional identity.

The study thus reveals a pattern of **convergence with differentiation**. Adolescents across communities share many common value orientations due to common educational and social contexts, yet selective differences persist in culturally sensitive domains. Religion and gender roles emerge as key areas where cultural identity continues to influence perceptions, showing that modernization does not erase tradition but reshapes it.

Overall, the adolescents of Purulia stand at a dynamic intersection of **tradition and transition**. Their value systems and modernization perceptions reflect adaptation, negotiation, and synthesis rather than simple cultural shift. The findings emphasize the importance of culturally responsive education, promotion of gender equity, supportive family environments, and inclusive development policies that respect cultural diversity while fostering adaptive capacities among youth. This study contributes to a deeper understanding of adolescent development in transitional societies and provides empirical support for designing socially and culturally sensitive educational and policy interventions.

REFERENCES

1. Bronfenbrenner, U. (2005). *Making human beings human: Bioecological perspectives on human development*. SAGE.
2. Devi, R. (2017). Cultural transition and education among tribal adolescents. *Journal of Tribal Studies*, 12(2), 45–58.
3. Giddens, A. (2009). *Sociology* (6th ed.). Polity Press.
4. Hitlin, S., & Piliavin, J. A. (2004). Values: Reviving a dormant concept. *Annual Review of Sociology*, 30, 359–393.
5. Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Online Readings in Psychology and Culture*, 2(1), 1–26.
6. Inglehart, R. (1997). *Modernization and postmodernization: Cultural, economic, and political change in 43 societies*. Princeton University Press.
7. Inglehart, R., & Baker, W. (2000). Modernization, cultural change, and the persistence of traditional values. *American Sociological Review*, 65(1), 19–51.
8. Kagitcibasi, Ç. (2007). *Family, self, and human development across cultures: Theory and applications*. Lawrence Erlbaum.
9. Kapoor, R. (2019). Tribal identity and youth values in India: A socio-cultural analysis. *Indian Journal of Social Development*, 19(1), 55–70.
10. Kumar, R. (2016). Media exposure and modern attitudes among rural youth. *Journal of Rural Psychology*, 5(3), 22–30.
11. Kumar, S., & Sharma, P. (2020). Gender differences in value orientation among adolescents. *Journal of Psychological Studies*, 15(2), 77–89.
12. Mahapatra, B. (2018). Value changes among tribal adolescents in India: A comparative analysis. *Tribal Research Bulletin*, 42(1), 18–30.
13. Panda, S. (2015). Gender and modernization among tribal youth: An empirical study. *Eastern Anthropologist*, 68(3–4), 257–274.
14. Saraswathi, T. S. (2018). *Adolescence in India: A cultural perspective*. Springer.
15. Schwartz, S. H. (1992). Universals in the content and structure of values: Theory and empirical tests. *Advances in Experimental Social Psychology*, 25, 1–65.
16. Triandis, H. C. (2001). Individualism–collectivism and personality. *Journal of Personality*, 69(6), 907–924.
17. Xaxa, V. (2001). Transformation of tribes in India: Identity and development. *Economic and Political Weekly*, 36(31), 2957–2962.