IMPACT OF SOCIAL MEDIA ON PERSONAL DEVELOPMENT OF OLDER ADULTS IN AIZAWL.

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

VANLALMUANPUII CHAWNGTHU

MZU REGISTRATION NO.: 4171 of 2014

Ph.D. REGISTRATION NO.: MZU/Ph.D./1398 of 26.07.2019

DEPARTMENT OF MASS COMMUNICATION

SCHOOL OF ECONOMICS, MANAGEMENT AND

INFORMATION SCIENCE

NOVEMBER, 2024

IMPACT OF SOCIAL MEDIA ON PERSONAL DEVELOPMENT OF OLDER ADULTS IN AIZAWL.

BY

VANLALMUANPUII CHAWNGTHU

Department of Mass Communication

Supervisor

Prof. IRENE LALRUATKIMI

Submitted

In partial fulfillment of the requirement of the Degree of Doctor of Philosophy

in Mass Communication of Mizoram University, Aizawl.

CERTIFICATE

This is to certify that the present research work titled, "**Impact of Social Media on Personal Development of Older Adults in Aizawl**" is the original research work carried out by Ms. Vanlalmuanpuii Chawngthu under my supervision. The work done is being submitted for the award of the degree of Doctor of Philosophy in Mass Communication of Mizoram University.

This is to further certify that the research conducted by Vanlalmuanpuii Chawngthu has not been submitted in support of an application to this or any other University or an Institute of Learning.

(Prof. IRENE LALRUATKIMI)
Supervisor

Department of Mass Communication
Mizoram University

<div align="center">

DECLARATION

MIZORAM UNIVERSITY

NOVEMBER, 2024

</div>

I **VANLALMUANPUII CHAWNGTHU ,** hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/Institute.

This is being submitted to the Mizoram University for the **Degree of Doctor of Philosophy in Mass Communication.**

<div align="center">

(VANLALMUANPUII CHAWNGTHU)

</div>

(Prof. IRENE LALRUATKIMI)

       Supervisor

<div align="right">

(Prof. IRENE LALRUATKIMI)

Head

Department of Mass Communication

Mizoram University

</div>

ACKNOWLEDGMENT

It gives me great pleasure to express my gratitude to the faculty and staff of Mizoram University's Department of Mass Communication for their unwavering support and for always being there to lend a helping hand when I needed it throughout my days of research.

First of all, I want to express my gratitude to Prof. Irene Lalruatkimi, my supervisor, for her unwavering support and understanding, additionally, for enlightening me about life's methods that I was previously ignorant about.

To my family, your love and encouragement have been my foundation. Thank you for believing in me, for your patience during the long hours I spent working on my thesis, and for always reminding me to stay true to myself. Your sacrifices have not gone unnoticed, and I am forever grateful for your guidance and support.

To my friends, thank you for being my cheerleaders and my confidants. Your understanding and encouragement during stressful times kept me motivated and grounded. Whether through late-night study sessions or simple moments of laughter, you made this journey not only bearable but also enjoyable.

I am truly lucky to have such a remarkable support system, and this thesis is as much a reflection of your love and encouragement as it is of my efforts. Thank you all for being a part of this significant chapter in my life.

To my beloved father, Lalthanzauva Chawngthu. Your dream of having a daughter with a doctorate inspires me every day. This achievement is for you. Wish you were here.

Date : 20th June, 2025   **(VANLALMUANPUII CHAWNGTHU)**

Place : Aizawl

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

1. INTRODUCTION

The impact that social media have on our 'cultures and society' is significantly high. Most social media sites have completely changed how people interact with each other online. Platforms for "person-to-person" contact allow users to get in touch with past individuals, companions, and partners (S.Shabnoor & S.Tajinder, 2016). When talking about social media, one has to look back to the notion that McLuhan had made regarding his theory of 'global village' in which the 'medium' plays a crucial role in becoming the message (McLuhan, 2005). Thus, social media itself becomes the 'medium' (Barichello, 2013). With the advancement of "broadband internet" during the mid 90s, platforms we called 'social media' began to exist (OECD, 2007). The first ever social networking site that existed was, "Six Degrees", launched in 1997 by Andrew Weinreich. This gave permission to its users to create a "profile, send messages and posts bulletin board items" to the users they are in contact on the same platform (Adeyemo, 2018). Since then, individuals have grown more conscious of the usage of social networking platforms for business or personal purposes.

1.1. Engagement of older adult into social media

Social media has deeply embedded itself into our everyday routine and revolutionized the ways in which "older adult" interact and communicate with one another (Guzman et al., 2023). It has given "older adult" access to a wealth of information and services that helps them keep up with current affairs, engage in community activities, and stay in touch with friends and family. Despite these advantages, the rapid rise in social media use among older adult has sparked worries about its possible influence on this population's mental health (Gabarron, Oyeyemi, & Wynn, 2021). Meanwhile, a study conducted by Kelly Quinn has revealed that adults benefitted a lot by using social media, as engaging in new things like the process of accessing such social media 'helps' them in boosting their cognition level (Quinn, 2018). It has been found that 'loneliness' and 'social isolation' among the older adult are the main cause for the 'cognitive decline', and an active social media

user among the older adult are proved to be freed from such problems associated with the aging process like loneliness and isolation (James et al., 2011).

1.2. Scenario of "older adult" in Mizoram

A study on the effects of technology and digital media on Aizawl residents has been conducted. Aizawl is a city where these fields have emerged at a rapid pace. The study's primary focus is on the effects on "older adult", defined as those over 60 based on the Mizo Upa Pawl (MUP) membership list in Aizawl. The "older adult" - are an interesting area in studying the effects of social media as the level of effects largely differs from those of children, a teenager or the younger adult. Obtaining and placing oneself in a good 'social relationships' has been noted to be the most important notion to be aware of through the aging process. Since, the "older adult" was left to live alone in their own house or at an old-age home; social media helps them in providing a sound relationship with their friends or in finding new friends and activities to engage themselves with. This study will focus on how social media is used by the "older adult", their media using habits and what pressures them to use social media.

1.3. Operational definition

Older Adult:

The term 'older adult' in this study refers to members of the "Mizoram Upa Pawl" (MUP). This is a non-governmental organization in Mizoram that serves the older adult. In this study, the age (older adult) is defined as those Mizo citizens, whether it be male or female, who sustained the age of 50 years and above in the Aizawl city who are currently engaging in the use of social media and thus, referring them as 'older adult' in this study. The MUP has argued that in the Aizawl city, due to the hesitation of being a member of MUP, people who are 50 years and above are regarded as a member of MUP, while in other districts rather than Aizawl, the age of 60 years and above are considered to be the member of MUP.

It must be noted that the 50 years is not what the researchers had taken from their own perspectives to be considred as "old person". In the state government of Mizoram, 60 is the retirement age and there is a non-governmental organisation called "Mizo Upa Pawl" (MUP) which can be said as the organisation for Older Adults. Here, the MUP has put forth that due to better living conditions inside the capital city i.e., Aizawl, people tend to not be a member of the organisation even after attaining their superannuation. So, in order to incorporate the organisation they rolled down the age from 60 to 50 in Aizawl. According to the organisation, this has led to higher number of membership which lead more revenue through membership fees and subscription of their official organ (mini journal).

Social Media:

Even though there are various definitions and platforms associated with the word "social media," in this study, social media is specifically defined as "WhatsApp, Facebook, X (Twitter), Instagram, and Youtube" because the majority of "older adult" in Aizawl utilize these platforms.

1.4. Significance of the study

The study is necessary because "older adult" are unique "social media users", and because it is uncommon for researchers to investigate "older adult". Here, the researcher discovers the value of investigating the media consumption patterns of the same.

The "United Nations General Assembly" approved the "Principles for Older Persons in 1991", based on the 80's "International Plan of Action on Ageing". The principles emphasized the rights of "older adult" in society, including "independence, participation, and access to care, dignity, and self-fulfillment". It urges authorities to 'incorporate' the subsequent ideas into 'national programmes' wherever feasible.

The study is significant because, despite a sharp increase in their use of social media, "older adults" living in Aizawl remained understudied. They require the focus to be

on their advantages and their lack of social media usage. This work will serve as a model for future investigations.

1.5. Statement of the problem

The older adult in Mizoram got exposed to social media over the last 6-7 years, and the number of users among them continues to grow rather than decrease. Since they were introduced to social media after reaching maturity, they required more instruction in its use. The utilization of social media is beneficial for the older adult while also deteriorating them. As a result, it was agreed that a study on the older adults' use of social media should be conducted. Since there are countless prior works of literature available, the current study will add depth to the subject in the case of Mizoram.

1.6. Area of the study

The current study examines attitudes, decisions, behaviors, and acts that "older adult" have as a result of using social media. This is because they only discovered social media as adults, and their adoption process also greatly influences how they use social media.

Therefore, the study adopts the "Diffusion of Innovation Theory" by Everett Rogers for 'theoretical framework'. This idea states that people can be divided into "innovators", "early adopters", "early majority", "late majority, and laggards" based on how ready they are "to accept innovation" (Rogers, 1995).

1.7. Scope of the study

The respondents in this study are Aizawl Municipal Corporation (AMC) residents who are 50 years of age or older and who actively use social media, primarily "Facebook, Instagram, Youtube, X (Twitter), and WhatsApp".

1.8. Objectives of the study

1. To study the older adult usage of social media.
2. To study the older adult purposes of engaging in social media.
3. To find out the level of news trustworthiness on social media among the older adult.
4. To find out how social media bridges the generation gap between the older adult and younger generations.
5. To study the position social media holds in their everyday life.
6. To find out obstacles that faced the older adult with the use of social media.

1.9. Research Questions

- *RQ₁*. Does older adults' usage of social media platforms vary significantly based on factors such as: age, education level, and technological proficiency?
- *RQ₂*. What are the primary purposes for "older adult" to engage in social media?
- *RQ₃*. Does older adults' trust in traditional news sources exceed trust in social media for information or news?
- *RQ₄*. Does social media helps the older adult to be more connected to younger generations/family members and have a better understanding of contemporary cultural trends?
- *RQ₅*. What are the various and significant role played by social media in the everyday lives of the older adult?
- *RQ₆*. What barriers exist for "older adult" who are using social media in their use of the same platform(s)?

1.10. Theoretical Framework

The "Diffusion of Innovation Theory" advocated by Everett Rogers in 1962 is utilized in the study. The theory states that the "adoption" and "usage of new ideas or technologies", for instance - social media, occur through the diffusion process, which involves the spread of innovation across a population during a certain period.

According to this theory, people are arranged into varying "adopter groups" through their readiness to embrace innovation: "innovators, early adopters, early majority, late majority, and laggards" (Rogers, 1995).
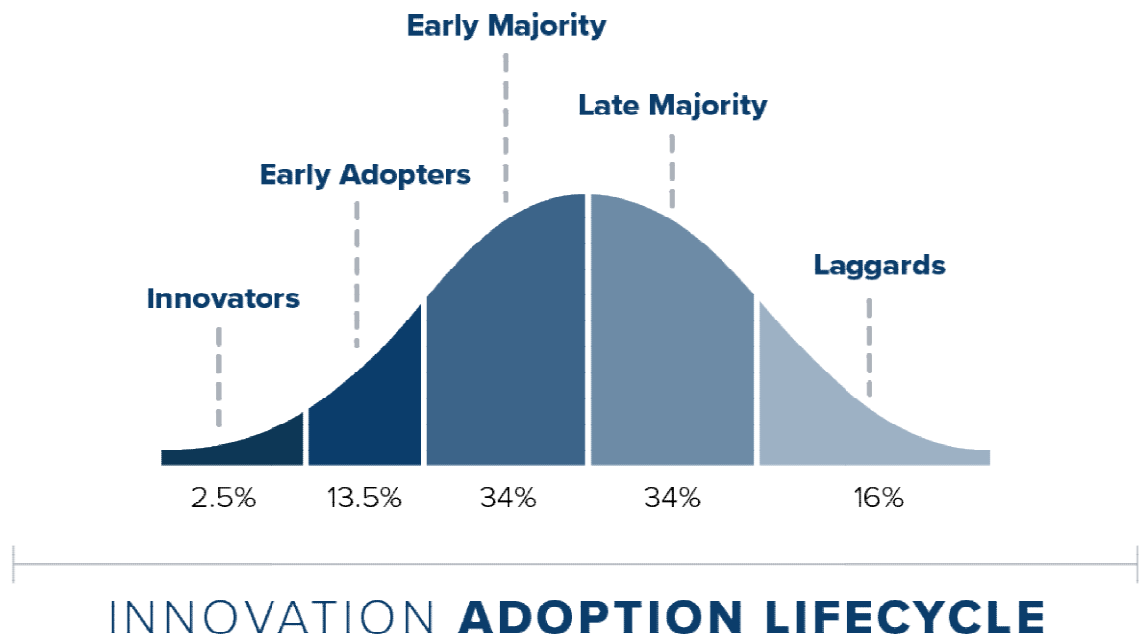
Figure 1: Innovation Adoption Lifecycle

For older adults' usage of social media in the case of Objective 1, the theory suggests that they may belong to various "adopter categories" based on their willingness and competence to "adopt new technologies". "Innovators and early adopters" among the older adult may have been quick to embrace social media, seeing it as an opportunity for connection, learning, and engagement. On the other hand, the early and late majority may have been more cautious in adopting social media, needing more time to observe its benefits and overcome barriers such as technological challenges or privacy concerns. Laggards may resist social media usage altogether due to sceptical or discomfort with technology. By applying the Diffusion of Innovation Theory, researchers can analyze the patterns of older adults' social media usage within each adopter category, identifying factors that influence adoption decisions, such as perceived benefits, social norms, and compatibility with existing values and

lifestyles. Understanding these dynamics can inform strategies to encourage greater adoption and usage of social media among the older adult.

The theory also emphasizes the importance of perceived benefits in driving adoption and usage of new technologies. For older adults' engagement in social media in the case of Objective 2, the theory suggests that they may have diverse purposes and motivations, which can be categorized based on the perceived benefits they seek from social media usage.

Innovators and early adopters among the older adult may have been drawn to social media for its novelty and potential to fulfil various needs, such as staying connected with family and friends, accessing information and news, participating in online communities, or pursuing hobbies and interests. As the adoption of social media spreads to the early and late majority, the older adult may increasingly recognize these benefits and adopt social media for similar purposes. However, laggards may remain sceptical or resistant, perceiving fewer benefits or preferring traditional means of communication and information-seeking.

By applying the "Diffusion of Innovation Theory", researchers can dive in to the different purposes and motivations driving older adults' engagement in social media, identifying patterns across adopter categories and factors that influence individuals' perceptions of social media benefits. Understanding these motivations can inform the design of social-media platforms and content tailored to older adults' needs and preferences, as well as educational initiatives to promote digital literacy and encourage greater adoption and usage.

The theory also considers the role of information sources and communication channels in shaping individuals' perceptions and behaviours. For older adults' trust in news on social media in the case of Objective 3, the theory suggests that they may rely on various cues and heuristics to evaluate the "credibility and reliability of information" shared through various social media.

"Innovators and early adopters" among the older adult may have been more inclined to trust news on social media, viewing it as a convenient and accessible source of

information that complements traditional news sources. Social media usage spreads to the early and late majority, and then the older adult may become more discerning in their evaluation of news content, considering factors such as the source credibility, corroboration from multiple sources, and consistency with their existing knowledge and beliefs. Laggards may remain sceptical of news on social media, perceiving it as less trustworthy than traditional news sources or preferring offline sources of information.

By applying the Diffusion of Innovation Theory, researchers can examine older adults' perceptions of news trustworthiness on social media across different adopter categories, identifying factors that influence their trust judgments and strategies for verifying information. By enabling the older adult to critically assess news and traverse the information landscape in the digital age, initiatives to increase media literacy among this population can be better informed by an understanding of these dynamics.

It acknowledges the role of social networks and interpersonal communication in facilitating the spread of innovation within a population. For older adults' interactions with younger generations in social media in the case of Objective 4, the theory suggests that social media can serves as a bridge connecting individuals across generational divides, enabling them to share experiences, perspectives, and knowledge. Innovators and early adopters among older adults may have been more proactive in using social media to connect with younger generations, recognizing its potential to facilitate intergenerational communication and understanding. The advancement of social media, to the early and late majority, the older adult may increasingly engage with younger generations on social media, participating in shared activities, exchanging information and advice, and bonding over common interests. Laggards may be more hesitant or reluctant to interact with younger generations on social media, perceiving generational differences as barriers to communication or preferring offline interactions.

By applying the theory, researchers can explore the dynamics of intergenerational communication on social media among the older adult across different adopter

categories, identifying barriers and facilitators to interaction and strategies for bridging the generation gap. Understanding these dynamics can inform initiatives to promote intergenerational understanding and collaboration in digital spaces, fostering mutual respect and empathy between older and younger generations.

The theory also considers the integration of innovation into individuals' everyday routines and practices in the case of Objective 5. Innovators and early adopters among the older adult may have been more proactive in incorporating social media into their daily routines, using it for communication, information-seeking, entertainment, and other activities. With the spread of social media to the early and late majority, older adult may increasingly rely on social media as a regular part of their daily lives, accessing it multiple times a day, using it across different devices and platforms, and integrating it into various contexts and activities. Laggards may be more resistant in integrating social media into their daily routines, perceiving it as a distraction or disruption to their established habits or preferring traditional means of communication and information-seeking. Through this theory, researchers can examine older adults' usage patterns and practices related to social media in everyday life across different adopter categories, identifying factors that influence integration and adoption decisions. Understanding these dynamics can inform initiatives to promote positive and meaningful engagement with social media among the older adult, enhancing their digital inclusion and well-being in an increasingly connected world.

The theory also recognizes the presence of barriers and challenges that can impede the adoption and usage of innovation within a population. For older adults' use of social media in the case of Objective 6, the theory suggests that they may encounter various obstacles and barriers, which can be categorized based on their nature and impact on adoption decisions.Innovators and early adopters among the older adult may have been more adept at overcoming obstacles and adapting to new technologies, leveraging their resources, skills, and social networks to navigate challenges such as technological complexity, usability issues, or privacy concerns. With the advancement of social media to the early and late majority, older adult may

encounter similar obstacles but may have more support and resources to address them, such as –training programs, peer support networks, or user-friendly design features. Laggards may face more significant barriers to social media adoption, such as "lack of access" to technology, limited "digital literacy skills", or cultural and social norms that discourage technology use. The theory helps researchers to identify the obstacles and challenges that older adult face in using social media across different adopter categories, exploring their impact on adoption decisions and strategies for overcoming them. Understanding these dynamics can inform initiatives to promote digital inclusion and accessibility among the older adult, addressing barriers and facilitating greater participation and engagement in digital spaces.

The "Diffusion of Innovation Theory" provides an important structure for understanding older adults'embracement and usage of social media, as well as the factors that influence their experiences, behaviours, and outcomes. By applying this theory to the study objectives outlined above, researchers can gain insights into the dynamics of social media usage among the older adult, identify opportunities and challenges for digital inclusion and engagement, and inform strategies to promote positive and meaningful interactions in digital spaces.

1.11. Methodology

Mixed method is applied by using "quantitative and qualitative methods" to deal with the aims of the study. This study itself is exploratory in nature because exploratory research is an approach that studies research problems that have not studied in-depth previously (Stebbins, 2001) and methods triangulation using survey questionnaire and in-depth interview is utilized to satisfy the aims and objectives and to produce objective conclusions. When you gather or generate data without having specific hypotheses or research questions in mind, you are conducting exploratory research and its aim is to try and identify any patterns that may arise. It doesn't need any specific hypotheses; rather it is often called as "hypotheses-generating" research, so that the findings can be use as hypotheses in further studies (Jaeger & Halliday, 1998). Meanwhile, an exploratory research can also contain loosely framed hypotheses too (Rubin & Donkin, 2022).

Below are the methods of the "quantitative study" designated as "Study 1", and the "qualitative study" designated as "Study 2". Additional information on the two studies is provided in different chapters.

1.11.1. Study 1 - Quantitative Approach - Methodology

A survey instrument of four sections was constructed using the data acquired from the literature search. The four sections of the survey questionnaire were: demographics; social media usage; social media and news consumption; and social media and personal life. The respondents' age, gender, and occupation were among their demographic details. Inquiries concerning the primary motivation behind older adults' use of social media, the kind(s) of social media platforms they have utilized, how long they have spent on social media, and which social media platforms they use the most are covered in the second part, "usage of social media." The third part consists of social media and news consumption like trustworthiness, types of news and contents consumed. The final section of the questionnaire is titled "Social media and personal life," and it asks about the significance of social media in their daily lives, whether they have had any problems using it, what kinds of problems they have encountered, whether they have benefitted personally from using it, and how they would rank the benefits and drawbacks of social media.

1.11.2. Sampling

The questionnaire consists of a question which asks the location number of respondents with respect to the division of Wards by Aizawl Municipal Corporation (AMC). Currently, there are 19 wards under the management of AMC with a total population of 4, 00,309. The quantitative sample size is drawn out using "Yamane's formula": This formula is a "statistic sampling technique" which selects the portion of the population to sample with a sufficient margin of error; it helps to increase the validity level. In both qualitative and quantitative research, it helps determine the right number of samples (Adam, 2020).

"n = N/1 + N (e) ²"

Here, *n* is the –size of the sample

N is the - whole population - i.e., 4, 00,309

e = margin of error i.e., 0.5

~

" $n = N/1 + N (e)^{2}$ "

$$n = \frac{400309}{1+400309\,(0.5)^2}$$

$$n = \frac{400309}{1+400309\,(0.25)}$$

$n = 400$

Figure 2 – "Yamane's Formula"

Since, the whole population is 400309, present study deals with older adults only which will constitute to one-fifth of the population. Thus, after reaching 346 responses the online questionnaire was closed-off. The duration of the data collection for survey questionnaire lasted for 4 months from February to May in 2023.

Purposive sampling is used to choose the respondents. First, the Mizoram Upa Pawl (MUP) Headquarter office-bearers were contacted; through the visitation of their office located in MG Road, 'Upper Khatla'. They were asked to share the link of

online questionnaire from "GoogleForms" with another older adult on their contact lists through the use of mobile application called "WhatsApp", or to send the link to the questionnaire to the MUP local office-bearers in Aizawl, so they could forward on with it.

Figure 3: General Headquarters of MUP (Khatla)

1.11.3. Study 2 - Qualitative Approach–Methodology

The qualitative study was taken to put forth the news trustworthiness of the older adult from the social media and social media as a bridge between the generation gap of older adults and their younger counterparts, which is listed in objectives 3 and 4. This is carried out through interviews with 19 older adult, each taken from 19 wards under Aizawl Municipal Corporation (AMC).

The survey asked for a phone or mobile number of respondents and since it is not an asterisk question, out of the total 346 responses, there are 322 phone numbers entered which is used to contact interviewees.

322 samples were contacted by telephone out of 346 respondents. This is due to the fact that all 346 respondents did not fill their phone numbers in the questionnaire which is the main source for contact in this material. Only 322 samples give in their phone numbers and that is the reason why all 346 cannot be contacted. Then moving on to sizing it down by taking a representative inside each AMC wards.

Through the data revealed from the literature search and from the findings of the quantitative data, a semi-structured interview was conducted. To ensure uniformity and validity, the same qualitative semi-structured interview was carried on for each interviews. All interviews were recorded in audio form.

1.11.4. Respondents demographic information

Ward Number	Sex	Age
1	Female	59
2	Male	62
3	Male	55
4	Female	64
5	Male	59
6	Female	60
7	Female	56
8	Female	63
9	Male	68
10	Female	56
11	Male	62
12	Male	57
13	Male	67
14	Female	55
15	Male	70
16	Male	60
17	Female	64
18	Male	59
19	Female	56

Figure 4: Respondents demographic information

The above table has shown 9 females and 10 males whose age range is between 55 and 70. Respondents were contacted through their phone numbers given in the survey and three respondents refuse to give answers which leads to finding substitutes in their place. Demographics of interview respondents is provided in the above table. Here, 55 is the lowest age interviewed in the study. This happened because from the phone numbers of respondents provided in the questionnaire. A random sampling is taken to pinpoint the exact phone numbers inside each AMC wards for interviews.

CHAPTER 2

REVIEW OF LITERATURE

2. REVIEW OF LITERATURE

An extensive literature search was undertaken to discover prior studies that used both quantitative and qualitative research methods, as well as to identify and emphasize concepts and arguments surrounding the current area of the present study. Literature reviews in the study are divided into four sections, namely: Emergence of Social Media, Benefits and Drawbacks of Social Media, Older adult and Digital Marginalisation and Bridging generation gap through social media which is then followed by Research gap.

2.1 Emergence of Social Media

When the pioneer in social interaction site "SixDegrees" was founded, it allowed for the creation of profiles, sending of messages and posting of bulletin board items. Users are connected to a "Professional Network" while also allowing users to create groups of friends based on their different common interests (Adeyemo, 2018). "The Facebook Effect" published by Kirkpatrick described that this site is "the first online business that attempted to identify and map a set of real relationships between real people using their real names" (Kirkpatrick, 2010).

"Friendster" was seen after this service in 2001. Loads of users were attracted by these initial social media platforms, which enabled them to have an email addresses and "simple online networking" (Boyd D. , 2004). Apart from these, there are digitally enabled networking called "blogging or blog". It is a type of online journal that many people may access and use to express their thoughts and experiences on a wide range of topics.The Blogger publishing platform was introduced around this period by "Pyra Labs", which was transferred to the hands of "Google" in 2003 (Elega & Özad, 2018). The blogging movement has spread to many different communities as of the year 2000, and it was clear that blogs were a brand-new social media tool (Thevenot, 2007).

With the differing and conflicting claims of how the term 'social media' is being coined, the term came into prominences which were written in reference to the tools that allows for online interaction which emerged from the web (Berovici, 2010).

Social Media has been interpreted as websites which gives permits for creation of profiles and in which users can build relationships with users on each platform (Boyd & Ellison, 2007). In other words, it can also be in the form of 'web-based applications' which provides the function of 'sharing, relationships, group, conversation and profiles' (Kietzmann et al., 2011). The term "social media" was explained as websites or "social media sites" (Diga & Kelleher, 2009) and a group of another technologies that allowed digital interfaces which promotes networking and communication (Oestreicher-Singer & Zalmanson, 2013; Kapoor et al., 2017). However, it seems that most users agree that "Web2.0" technologies were the important factors for the development of social media (Wolf, Sims, & Yang, 2018). "Web 2.0" is the idea and a notion for leveraging shared consciousness. Internet-based apps built on Web 2.0 are further examples of social media (Huang & Benyoucef, 2013). The set of digital interfaces and proceedings known as "Web 2.0" reinforce and promote the evolution of "media-rich content" on the internet (Kaplan & Haenlein, 2010). The idea of being an "open-source technology", which enable people to freely participate using free tools and share their work from user to user, is the main ideology of Web 2.0. Most explanations of social media concur that using online or internet technology is a must for social media. Different programs "websites, mobile applications, online systems" permit "programmatic interaction" with other Web 2.0 applications, according to transparency, sharing and integration concept of Web 2.0. (Wolf, Sims, & Yang, 2018).

The world has seen a lot technological development especially after the Industrial Revolution. During the early years, the most common form of mass communication was the print media like pamphlets, newspaper and magazines. We eventually entered the era of radio and television, which may amuse our eyes and ears due to technological advancements. Therefore, such forms of media are regarded as the traditional media (Rajendran & Thesinghraja, 2016). With further development, we've seen the days of the internet world, which relies on digital technology with the assistance of the satellite. It allows us to further our abilities through the interlinked words, images, videos, and so forth. Social media which enables global connectivity among users emerged through the internet era. Social media has its various platforms

with Twitter, Facebook, Instagram and Whatsapp as the major platforms in terms of the number of users (Miller, et al., 2016). Social media has changed the way in which society functions and it plays a crucial role in superseding the way in which information and entertainment content are disseminated (Harper, 2010). Various commentaries made by J.C.R. Licklider of MIT were published in a paper which articulates his "Galactic Network" theory. That was the pioneering recorded accounting of the "social interactions" that networking could facilitate. He envisioned a world in which a network of networked computers that enabled everyone to access information fast on any site's data and programme. The idea was akin to the modern internet in concept. In the year 1995, the "Federal Networking Council (FNC)" enacted a "resolution" to register the term "Internet" by a majority vote. People working under the internet "intellectual property rights" groups helped to put forward this concept. "The Federal Networking Council (FNC)" has accepted the term "Internet" as well. The term "Internet" can be simply put out as - (i) "worldwide information system" that is justly connected simultaneously by a "globally unique address space based" on the "Internet Protocol (IP)" or its sub-extensions; (ii) can enable connections using the "Transmission Control Protocol/Internet Protocol (TCP/IP)" suite or other IP-compatible protocols; and (iii) enabling either plainly or confidentially, high-speed data transmission (Leiner, et al., 1997).

During the pre-colonial period, there used to be a village cryer, known as 'Tlangau'. He gives assistance to the village chiefs by crying out orders among the villagers. It is also regarded as a work which is assisted to the lower class of the society (Rokhum, 2013). Apart from "Tlangau", during the early Mizo society when a person dies, they appointed a messenger to spread the news of the death of their friends or loved ones which is known as 'Zualko'. In other context, it might be described as a "messenger of bad news" that no one wanted (Ralte R. L., 2018). Communication and information are shared orally. After that the Christian missionaries established schools and started to teach the Mizo tribes and also spread the gospel in Mizoram. The first hand-written Mizo journal was started in 1898, four years prior to the introduction of the Mizo alphabet. In 1902, the very first official

monthly magazine, "Mizo leh Vai Chanchinbu" was launched (OneIndia, 2017). According to RNI (Registrar of Newspapers in India), Mizoram has "204 registered publications". Television is the most widely used form of mass communication among the Mizo people, and there are currently "29 cable operators". Among such operators, 'Zonet and L.P.S.' are the largest local cable networks. Besides, Doordarshan Kendra and All India Radio functions inside the state (Vanamamalai & Vanlalruata, 2018).

The first form of communication that the Mizo had was words of mouth or oral literature. They started composing songs about nature and wild animals or their daily life involving agriculture and it was developing itself with the influence of clans by other clans and also with Christianity. However, singing and dancing were frowned upon in the initial stages of Christianity in Mizoram, and the church even forbade the "Mizo Khuang" (drum). As a result, the Mizos' verbal practice of handing down knowledge from the ages about the adoption of songs declined. But, after years of Christianity, that improved. The traditional form of singing, dancing and beating drums were degraded by the people themselves (Rohmingmawii, 2021).

The Mizo have their own traditional manner of disseminating information to the public within society; examples include the administration of "Zawlbuk", Tlangau, "Zualko", and the Committee "kohna" (notice for committee)". The "Tlangau" (also known as the "herald or village crier") was changed from shouting information from their mouths to using "long horns" that are placed in strategic locations to disseminate messages. With the development in education, the Mizos started their own form of handing out information through newspaper and television. Every sections or locality and the churches have their own local newspaper or journal which presents the various important notices and news worthy for their own dwellers and members (Rohmingmawii, 2021). "Zualko", or urgent messenger, played an essential role in Mizo society throughout its early years. "Zualko" was sent whenever an urgent message was required, particularly in the case of a person's death. They went to the next village or farther villages to deliver the death of their relatives or friends. There was no appointed "Zualko" rather any person can be a "Zualko".

Social institutions and customs in Mizo society have changed and continue to alter dramatically as a result of social media. The Mizo people are social learners and are easily adapted to change. They find ease in the existence of social media and utilize the same for their own social and traditional purposes. As previously stated, YMA continues to promote "Zawlbuk" through other altruistic acts. YMA acts as a social agent and its objectives are: 1) to employ free time for constructive endeavors; 2) to contribute to the well-being of the populace; and 3) to advance a Christian lifestyle. Social media allows YMA to pass along information with greater ease and effectiveness. Even though "Tlangau" (village criers) still exist today, YMA took the lead in having the "Tlangau" with long horns fixed on various locations inside each local in Aizawl and villages that announce important events like a person's death, a notice on "government ration supply", a vaccination drive, and many other important events. The idea that "the medium is the message," as proposed by Marshall McLuhan, has been validated by this. In the early days of Mizo history, the oral shout of "Tlangau" was replaced by the "medium" of long horns.

The term 'Zualko' is still relevant today, but its use is different now because urgent messages were easily send through social media platforms like "WhatsApp or Facebook" and physical appearances were no more needed. There is no need for walking up to the next village, social media has made it easier and it is more efficient. Urgent information was easily passed on through social media and this has improved the previous traditions in a lot of ways. Social media has supplanted printed notices for committees of churches, YMA, subcommittees, and other groups.

It cannot be said that all printed form were eradicated due to social media, but most of it were passed on through different platforms of social media. It is far more efficient and their reaches were not limited.

Furthermore, during the pandemic lockdown different churches and YMA send out their own local newsletter or organ through social media among their members. This is because the distributors' door-to-door interactions with households caused problems. In this stance, social media platforms like "WhatsApp and Facebook" played the most crucial role for disseminating of the newsletter by PDF file.

One most important note made by the Mizos in their use of social media is the utilization of short-hand spellings of words. For instance, the word 'kan' meaning 'we' in English is simply written as 'kn' in short-hand, there are loads of other instances and this is what worries the Mizos. They are afraid of degrading their own language and culture, but this is the consequences of development and cultural change that is prevalent in the whole world.

Social media has altered the way people perceive the world. These platforms have been swiftly and broadly embraced, which is changing how we find partners, organize to demand political change, and access news (Ospina, 2019). As written by the most updated data, there are 4.8 billion social media users (mailchimp.com, 2023) and also announced a number of 3.08% increase in users in the year 2020 (Clement, 2020). The amount of US citizens who use social media increased from "5% in 2005 to 79% in 2019". Of those who are online, 91% of them regularly access social media (Fan & Gordon, 2014). The rate of increase of users, both globally and locally, is astounding: Facebook's market share grew from 1.5% of the world's population in 2008 to nearly 30% in 2018 (Auxier & Anderson, 2021).

Thus, it is possible to argue that the 20th century saw a revolution in technology (OECD, 2007). The internet eventually followed the appearance of supercomputers in the 1940s, when networks between them started to expand (Hendricks, 2018).

Below are the types of social media platforms which are related to this study:

Facebook: In terms of both overall user count and brand awareness, Facebook is the biggest social media platform on the web. Having launched on February 4, 2004, Facebook has amassed over 1.59 billion monthly active users in just 12 years, making it a top platform for facilitating business connections between individuals worldwide. Millions of "small and medium-sized enterprises" utilize the site to advertise their businesses, which is not surprising. Facebook began as a "Harvard only site" when it initially launched in 2004. Eventually, high school students and others over the age of 13 were allowed to use it (Sheldon, 2008).

WhatsApp: WhatsApp Messenger is accessible on PCs, smartphones, and tablets and serves as a "cross-platform" for users to send instant messages to one another. Rather than being in the form of a webpage, it is an application that can be downloaded. In order to communicate documents, audio files, movies, photographs, and texts to other users who have installed the app on their smartphones, you must have an internet connection. Whatsapp was launched in January 2010 and was acquired by Facebook on February 19, 2014 for an estimated cost of $19.3 billion. Whatsapp is currently being actively utilized by over 1 billion people to connect with one another.

Youtube: Three former PayPal employees created YouTube, the biggest and most well-known video-based networking site, on February 14, 2005. In November 2006, Google paid $1.65 billion to purchase it. With over a billion monthly visitors, YouTube is the second most popular internet search engine after Google (Akram, 2018).

Instagram: Instagram, launched in 2010, is a visually-driven social media platform that has become a cornerstone of digital interaction and marketing. With over a billion active users, Instagram thrives on sharing photos and videos, allowing users to create a visually cohesive aesthetic. The app features several content formats, including Stories, Reels, and IGTV, catering to diverse user preferences. The platform's core appeal lies in its visual nature. Users can apply filters and editing tools to enhance their images, encouraging creativity and artistic expression. The grid layout of profiles promotes a curated visual experience, making each user's profile a portfolio of sorts. Hashtags play a crucial role in discoverability, allowing content to reach broader audiences beyond a user's immediate followers (Holak & Emily, 2017).

X (Twitter): X, formerly known as Twitter, is a micro blogging platform that allows users to share short messages, known as tweets, limited to 280 characters. Launched in 2006, X has become a critical space for real-time news, social commentary, and public engagement, boasting hundreds of millions of active users worldwide.The simplicity of X's format encourages quick sharing of thoughts, updates, and links, making it a go-to source for breaking news. The platform's chronological timeline

and trending topics help users stay informed about current events and popular discussions. Tweets can include multimedia elements such as images, videos, and GIFs, enhancing engagement and interaction. Hashtags are integral to X's culture, allowing users to join conversations on specific topics and increasing the visibility of tweets. Trends can shift rapidly, often influenced by global events, making X a platform where conversations can escalate quickly. This immediacy has made it a favorite among journalists, politicians, and influencers who use the platform to communicate directly with their audience. X also offers features such as retweets, likes, and replies, fostering interaction between users. The quote tweet function allows users to share tweets while adding their commentary, creating layered discussions. Furthermore, X Spaces, introduced in 2020, provides a venue for live audio conversations, akin to podcasting and enabling users to engage in real-time discussions. The platform has become a vital tool for brands and marketers, who utilize it for customer service, brand awareness, and direct engagement with their audiences. Sponsored tweets and advertising options allow companies to reach targeted demographics effectively (Paul, 2023).

2.2 Benefits and Drawbacks of Social Media

Social media uses have recently become widespread. Looking through the worldwide perspective, the internet users accounted for 4.13 billion in which the continent of Asia took 50.7% of the users and is thus the highest percent of all (Internet World Stats, 2019). In India, approximately there are '251 million' internet users according to the year 2019 (PTI, 2019).According to Ortiz-Ospina (2019), Facebook has the largest number of users, which is 2.4 billion followed by Whatsapp and Youtube which ranked up to more than 'one billion users.' Thus, with the world's population of 7.7 billion it is such a huge number resulting into social media being a game changer in the world from how we meet people, access information and in the political realm too (Ortiz-Ospina, 2019). The generic term used to describe changes in social processes is "social change." A social form, practice, or pattern can be changed in any way (Farooq et al., 2021). The World Health Organization (2024), reports that 80% of young individuals and over 23% of adults don't get enough

physical activity when they use social media constantly. From one state or region to another, social media's impact on social transformation varies (World Health Organisation (WHO), 2024).

The pandemic leads to deprivation in every corner of economy, health care and society. It creates an emergency for the need to 'prevent and respond' for the pandemic. Digital media facilitates most of the information disseminated due to its advancement in technology (Huanyu et al., 2020). Government notifications, general public guidance and health related information are also disseminated through the digital media as well as the traditional media too (Dhanashree et al., 2021). WHO regarded Covid-19 as a pandemic on the 11th of March, 2020 and since then, it has announced information on health issues concerning Covid-19, vaccines and other important notes (World Health Organisation, 2020). Thus, media jumps in and took the responsibility of disseminating such information to the masses. Digital media can also help in reducing the level of stress and loneliness experienced by the senior citizens (Ellison & Hancock, 2020). Due to time constraints, geographical distance, and the necessity to spread information widely, a study conducted during the pandemic demonstrated the distinct benefits of using social media for health communication. This has led us to develop new approaches to working and learning (Wong et.al, 2021).

An "infodemic", according to the WHO, is when there is an abundance of information during a disease outbreak, both online and offline, including information that is inaccurate or misleading (World Health Organisation). When senior citizens go online, they have little information on how the digital market works and followed blindly to differing kinds of news and information available from it (Moore & Hancock, 2020). Therefore, different kinds of frauds, such as "romance scams", "phishing attacks" are to be seen with scams about COVID-19. This leads to a huge infodemic in the use of digital media among the senior citizens (Alhariri, 2020). The most common type of scams seen by senior citizens are mainly – "robocalls', "social media scams", "COVID-19 themed email phishing attacks," and sites that seem to be prominent in disseminating information on COVID-19 (Institute on Aging, 2020).

Senior citizens are more susceptible to such scams and are likely to, for instance, donate money out of pure heart through such misleading sites. They are also likely to believe in hoaxes and follow unconfirmed medical practices for prevention and cure of the virus (Mukhtar, 2020). Despite the benefits of instantaneous information sharing, social media leads to melancholy, facilitates the creation of false identities and relationships, and is a major recruiting tool for terrorists and criminals claims Amedie's article titled "The Impact of Social Media on Society" (Amedie, 2015).

Social media benefits also include greater communication and resource sharing between students, teachers, and parents as well as increased student collaboration, participation, and engagement with course material (Abdul et al., 2020). Additionally, in research done among Chinese medical students,social media can help students develop vital skills like networking, design and layout, and ICT proficiency, all of which are necessary in the job market of today (Ashraf, et al., 2021). A study conducted to understand how "digital technologies" help in learning process has pointed out that teachers can make the most of these tools by integrating social media into their lesson plans, such as by creating online discussion boards, sharing multimedia resources, and providing students with rapid feedback (Haleem et al., 2022). By doing this, they might meet the needs of today's tech-savvy students and foster a more engaging and fascinating learning environment. A study published on Frontier in Psychology journal, 583 students were subjected to investigation, and thus, "interaction with students, active learning, and perceived benefits" are all strongly correlated with social media cooperation (Liu et al., 2022). However, this takes a serious turn based upon research done by Azizi et al., (2019), which puts out results of negative correlation in students' use of social media and lack in their studies and educational performances.

Simply speaking, fact-checking can be said as "to verify the accuracy of a statement" (Silverman). The New York Times had written that senior citizens are 'vulnerable to misinformation on social media." But, in many cases there are times when they learn about truth and false with the help of digital media (Span, 2020). The COVID-19 pandemic has been followed by conspiracy theories relating to the virus itself, its

origin, and medical care and vice versa (Seaton et al., 2020). Senior citizens with an upright educational background are less likely to share information without fact-checking it (Garneau & Zossou, 2021). In other stances, it can be regarded that senior citizens have more leisure time to engage with digital media which can go a long way in developing their knowledge. Thus, this further leads to the ability to fact-check information through digital media and it can be regarded as "untapped strengths" (Moore & Hancock, 2020).

2.3 Older adult and Digital Marginalisation

In this ever-changing world, senior citizens are no longer a mere member of the society who received Old Age Pension from the Government. Rather they played an important part in communication world, in building the nation, and students and researchers are focusing on studying them and the important roles they played. According to a data published by the United Nations, older adult's population by the year 2013 which is 841 million will rise up to more than 2000 million in 2050, in which it will exceed the population percentage of children (United Nations, 2013). In the meantime, ageing costs a person to lose interest in varying activities and is often related with isolation or loneliness. This problem can be solved a little through the internet network, for instance, the social media. Increase improvement in technology can be a massive change for the senior citizens too as it helps them to connect with their friends and families from their homes. Recently, the number of older adult using social media increased rapidly, but however, this number is yet still very low compared to the younger generations.

WHO defined 'older people'/older adults based on 'chronological age', 'change in social role' and 'changes in functional abilities.' Meanwhile, it furthered the term based on the country's appointed age for retirement, but then the age of '50' is accepted widely as the most proper definition for 'older adult' in the African project for 'WHO Older Adult Health and Ageing' (World Health Organization, 2012). In India, according to the 'Maintenance and Welfare of Parents and Senior Citizens Act 2007' the age of 60 is considered to be known as 'older adult' in which the age of 60 years and above is regarded as seniors and are likely facing retirement from

'government or other institutions' (Press Trust of India, 2017). Likewise, in Mizoram, according to the MizoUpa Pawl (MUP), due to better quality of life, 50 years and above are considered as its members in Aizawl city alone, while in other rural areas and districts, the age of 50 and above are regarded to be the members of MUP (Unionthanga P. , 2020). When mentioning 'older adult', there is no clear-cut definition and also differs from region to region, between nation to nation and likewise. The term 'older adult' can also be referred to as 'elderly persons' or 'elderly' in short. Basically, a person who attained the age of 65 years and above is called "early elderly" and the term "late elderly" is given to the people who attained the age of 75 years and above. But, however, this term has no clear references as to how it originated (Ito et al., 2006). The Population Census 2011 showed that there are nearly 104 million elderly citizens (60 years of age and above) residing in India (Ministry of Statistics and Programme Implementation, Government of India, 2016). But this number is likely to go up to "173 million" by 2026 according to the "United Nations Population Fund" (United Nations Population Fund, 2017). Out of the 104 million elderly citizens declared under the Population Census 2011, there are 49,000 older adult residing in Mizoram (Ministry of Statistics and Programme Implementation, 2011).

A research trend on social media use among the older adult has captured the interest of researchers and thus, Anja K. Leist (2014) in her study of older adult and media, has suggested that the main idea that motivates older adults to use social media is for 'enjoyment', to engage in 'social contact' and to gain 'social support' and the main 'word' used to describe their engagement on social media is for 'fun'. Meanwhile, she had pointed out the negative outcomes which involves issues in the 'health and well-being' of older adult because they did not receive proper media literacy, they are likely to expose themselves extensively while adopting harmful behaviours and receiving harmful information and the extent to which such information are unfiltered or filtered (Leist, 2014). In America according to Zickuhr and Madden, half of its adult citizens i.e., 53% of them are online and engage themselves in using email and other platforms, in which 70% of them considered the internet to be a part of their daily life and they use it in regular intervals (Zickuhr & Madden, 2012) and

while even the younger generations who are considered to be more promising in updating themselves in using social media, finds difficulties in updating with the ever-growing digital technologies, so as the older generations though they have a high rate of usage and thus faced with differing and vast challenges, but then, the advantages of it outweighs the challenges among the older adult (Onibalusi, 2019). According to Statistics Netherland (2018), 75 percent of an age group of 65-74 years agreed that they went to the internet for information and also agreed that they read online newspaper (Statistics Netherland (CBS), 2018).

According to a study conducted in Bangalore, older adult mainly use social media to keep in contact with their friends and relatives who are located to further places, secondly, for sharing photos and videos which increase their level of social contact through digital forms. Furthermore, a high percentage of older adult engaged with social media to seek health related information (Jaiswal et al., 2015). According to an ethnographic study in Hyderabad, older adult with higher literacy and an abundant financial status who are opted as 'primary users', shows greater interest in using social media and are likely to adapt to the fast-growing forms of usage and updating themselves with the advancement on technology and thus, accelerates their knowledge with it. On the other hand, primary users who are not privileged to the ever-growing technology and are in lower status financially and educationally are likely to have difficulties in accessing such social media or new media, and thus need the help of their children or neighbours, suggesting that financial status and educational background of older adult plays a crucial role in the daily usage of such social media (Srinivasan, 2015).

Technology literacy of older adult is lower than that of the general population. As technology advances and becomes more mainstreamed, older adults may find themselves lacking in knowledge and so unable to use and appreciate new and evolving technologies (Tsai et al., 2015). For technology literate older adult, technology is not a burden or a source of feelings of marginalisation. Gish's (2017) research demonstrates how technology may be easily accepted by older adult and can be beneficial to them. Stinchombe (2017), on the other hand, demonstrates how

modern technologies may be annoying and difficult to utilise. In the case of Mizoram, majority of the "older adult" are technologically illiterate, and they confront several hurdles and marginalisation when it comes to using social media. The "older adult" were being forced to adapt to things that they previously did not have to or did not want to do because of the modern digital and virtual environment. This is a problem for 21st century education, which should occur at all stages of life (Kukier, 2019). Research trends on representation of "older adult" inside digital media has shown that "older adult" are depicted in a negative light, portraying them as ill-health, victims, or a drain on society. Several previous studies have frequently referenced negative attitudes, usually to help frame a positive topic, but still reinforcing negative stereotypes. The way older adults are depicted in the media can have an impact on people's attitudes regarding aging, how older adults are seen by society, and how older adults view themselves. Negative depictions of "older adult" that do not reflect the full range of people's experiences as they grow older can help to foster or maintain negative attitudes toward the ageing process. Negative portrayals of older adult can harm them, according to research by the Royal Society for Public Health, because they lead to direct age-based discrimination, which can promote social exclusion, have an impact on mental health, and affect wider determinants of health and wellbeing, such as employment (Herklots, 2021). It has been discovered that older adult are frequently stereotyped and adversely represented in the media, implying that older adult in society are given dominant connotations by the restricted media representations (Carrigan & Szmigin, 2002). Similarly, other studies have discovered that older adult, especially older women are underrepresented in commercial media, with unfavourable stereotypes and minor positions being the norm. However, few empirical researches have looked into the impact of media depictions on the health and well-being of older adult (Wangler, 2014). Meanwhile, a recent study found that, thanks to evolving technologies and digital platforms, older adults' digital literacy has increased during the epidemic (Faraj et al., 2021). As a result, the number of digital media users in this age range has increased. They are active players in the online environment, performing citizen journalism while also being active information consumers. The older adult have a tough time self-learning and interpreting knowledge through digital media because of

their low level of education and lack of technological skills. They are unable to obtain clarification against the use of digital media as a consequence of their lack of knowledge and fear of using the internet, which is also a result of their digital divide (Chawngthu & Lalruatkimi, 2022). Today, with the power of media, especially the social media affecting everyone does not leave the Mizo. The society and culture of the Mizo has been transformed both in a positive and negative way. The easy technology specially the mobile phone made many changes. There are many cultural practices which were not seen any more after the arrival of social media. This paper will explore and discuss why the Mizo uses social media which becomes an important tool for their society and cultural transformation.

2.4.Bridging generation gap through social media

Since the 1960s, connections between generations have received attention. The "generation gap," or discord between the generations, is seen as an unavoidable impediment to communication across younger and older adult. Most people assume that these conflicts are the result of family movement, industrialization, and urbanization (Bengtson & Achenbaum, 1993). In the 1960s and 70s, there was a clear evidence of family disintegration and geographical division. The younger generation and older generations are physically separated from one another, which have led to a lack of regular intergenerational encounter as well as an increase in misconceptions and misunderstandings (Newman, 1997). In his summary of the studies on generational differences, Becker (2000) states that, "distinct generations emerge as a result of the effects of discontinuous macro-social change on individual behavior during the formative period of the life course. As soon as a new generation has emerged, the development of its members before and after the formative period can be studied, together research on institutions related to the new generation" (Guner, 2015). The earliest scholarly investigation into the concept of "generation gap" in relation to the emergence of a new generation is found in Margaret Mead's fascinating article, "Culture and Commitment: A study of generation gap". In understanding the intergenerational relationship, Mead (1970) proposed that "we are now entering a period, new in history, in which the young are taking on new

authority in their pre-figurative apprehension of the still unknown future". In asserting the "loneliness of the two radically different and closely related groups", Mead pointed out that, "Adults today know more about change than any previous generations. So we are set apart both from earlier generations and from the young who have rejected the past and all that their elders are making of the present" (Mead, 1970). Mead's research has shed light on how a generational divide will inevitably develop. This apparent divide between "Generation X" and "Generation Y" in US culture in terms of resource disparity still exists in contemporary intergenerational studies (Appelbaum et al., 2004).

Ward (1997) made the observation that the social, cultural, and political forces that have shaped US society since World War II have had a considerable impact on how both young and old lived their lives, and that these changes can be linked to generation gaps. According to Ward, there is a pressing need to bring the generations together because they have "little experience" engaging in more interactive activities with one another. This "segregation of age groups" is a result of the US's growing segregation of public recreational and social life over the past ten years (Ward & Smith, 1997). Misconceptions among the generations and the emergence of myths about aging have also contributed to the hesitation in intergenerational interactions. These myths center on the growing hostility toward the older generations that is prevalent in the public and media (Gibb & Holroyd, 1996)(Ginn & Arber, 1999).

Based on Gutman, the younger generation in today's culture has been indoctrinated to believe that "young is beautiful, old is ugly" in both factual and conceptual senses. It was clear from media portrayals that the "myth of ageing" had developed, placing a heavy focus on the frailty of older persons and the predicted deterioration. By promoting the idea of "successful ageing," Rowe and Kahn (1997) hoped to dispel the illusions that have long been pervasive in US society regarding the weakness and infirmity of aging (Rowe & Kahn, 1997). In ordinary family politics, misconceptions can also arise between grandparents and their grandkids or between older parents and their adult offspring. Gerontologist Margot Jeffreys, who is in her eighties, examined how her life experiences and the popular media's interest in "problematic" aspects of

intergenerational relationships have shaped her work. She reviewed these influences from an autobiographical standpoint, as well as the dominant themes in the emerging social gerontological literature.

"Older adult" are getting physically and mentally vulnerable compared to those under their age group. They tend to fall into the norms of loneliness and isolation from their families and friends. They gratify themselves when using social media and enjoyed the time spent (Leist, 2013). With the advancement in technology, older adult can have access to social media more easily through their mobile phones which puts them in connection with their relatives and friends (Cornejo & Favela, 2013). Thus, there is a growth in the data among senior citizens in the use of social media in the recent years. Among all the internet users aged 65-74, half of them have a social media profile, but some have claimed that they "lack confidence" when they went online (Ofcom, 2017).

C.E. Teng and T.M. Joo (2017) in their research in Malaysia notes that the older adult agreed strongly on the notion of how social media helps them in understanding the 'younger generations'. Looking through a wider perspective, older adult do not have sufficient digital knowledge compared to the younger generations and as soon as they got themselves engaged with social media, their social sphere has been widened and they tend to see the world of those younger generations and thus, developed a better understanding of the same (Teng & Joo, 2017). During the course of the year 2000, it has been argued that an 'internet boom' occurred which led to the increase in social media use among the older adults (Zickuhr & Madden, 2012), but it is then pointed out by Coaxum&Coaxum (2013) that it is the older adult whether it be our parents, grandparents or the adults around us were the ones who introduced us to the digital world by teaching us from the very beginning of how to use a computer mouse but as time goes on, it is the younger generations who taught the older adults on how to change 'profile picture' on Facebook. Further, they suggested that both the generations have a step to take in bridging the generational gaps between them (Coaxum & Coaxum, 2013). Verbal communication and social media plays a vital section in the lives of the "older adult" because they are the main source of

information. Digital media and its attributions offer various platforms for the older adults who help them in ways of self-development and to be able to stay connected with their friends and family. Thus, it prevents them from loneliness and social isolation. According to Ceron and Ciceri et.al (2015) there are two types of "online news media" namely a) article based news websites and b) social media news. Thus, compared to news websites, social media varies in the process of information being produced and noted. Readers or consumers became both the "publisher" and "consumer of content".

When it comes to the production of "opinions and views", a more reliable news media played an important role (Lewis, 2006). According to Statista (2017) radio news became the "most trusted media", television stood next, and lastly the printed media and internet and social media, respectively. Sociologists claimed that trust is based upon what is to come next. "A decision to trust involves assessing to what extent a party can be expected to fulfil a certain expectation in the future," (Vanacker & Belmas, 2009). According to a study during the US election, it has been found that older adult has the most frequent distributor of fake news (Brashier & Schacter, 2020). An emphasis on the previous mentioned study is of the fact that "older adult" shared fake news because they trust on them. However, this isn't always the case, as some research indicates that older adult spread false information because they were unaware that it wasn't authentic, rather than because they trusted the source.

2.5 Research Gap

The sample for this research which is, 'older adult' and their social media routines were not quite explored enough, though few literature were available. The researcher finds the need to fill the gaps in between while maintaining a sound and clear pioneer in the study of 'older adult' and social media in Mizoram.

CHAPTER 3

PERSONAL INFORMATION AND CHOICES OF OLDER ADULT IN USING SOCIAL MEDIA

3. PERSONAL INFORMATION AND CHOICES OF OLDER ADULT IN USING SOCIAL MEDIA

Quantitative study is defined by using data tools which enables for quantifiable sets of numbers like survey questionnaire in which all respondents are given the same questions with "no-opportunity for follow-up questions" in some cases and may include open-ended questions as well. In other words, it can also be directed as the measurement of variables which is under study. It has its own varying advantages and the most important of all is the ability for higher precision in result reporting (Wimmer & Dominick, 2015).

In the study, the quantitative data is collected to answer certain aims and objectives while using the data acquired to develop semi-structured interview questions for the qualitative study. Although, exploratory study was thought of to be qualitative by some researchers; the use of exploratory and quantitative research has grown during the past couple of decades. They have been used for the creation of organizations to investigate multiple aspects of experiences, human behavior and motivations (Mbaka & Isiramen, 2021). The present study is therefore designed so as to bring quantitative data to help develop questions for interview.

The quantitative data in the study has 346 responses with two open-ended questions and sixteen (16) close-ended questions. The survey questions were divided into four parts, such as - demographics; social media usage; social media and news consumption; and social media and personal life. The questions were developed in English and then translated to Mizo for easier understanding among the respondents, which is then distributed using links through GoogleForms.

Presented below are the quantitative data along with the open-ended data.

3.1. Demographics

The respondents' age, gender, the number of their AMC wards and occupation were among the demographic details.

3.1.1. Gender:

There are 346 respondents among which 178 respondents are female and 168 respondents are male, while there are no respondents who belong to the "Others" category.
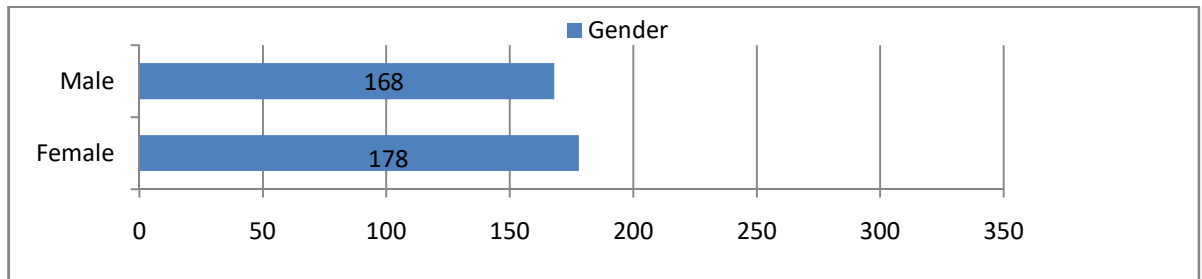
Figure 5: Gender

3.1.2. Occupation:

An option of six types of occupation was given to the respondents, which are: Government servant, local jhumming, not having an occupation, working under private company or corporate company, pensioner and owning business. There are 94 respondents who are working as a government servant, 58 respondents are engaging on local jhumming and 60 respondents do not have any occupation at all. Meanwhile, there are 35 respondents who are working under a private company or corporate company and 70 respondents owned a business and pensioner constitutes 47. The data were presented below in figure 2:
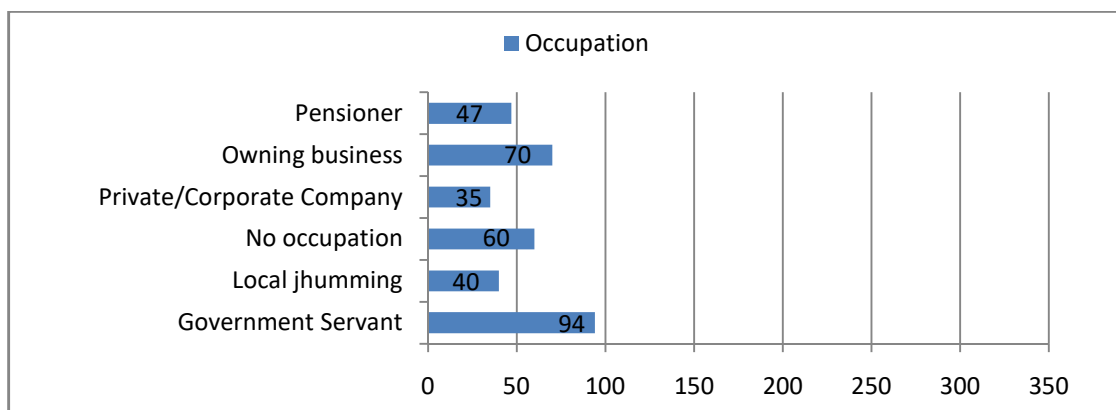
Figure 6: Occupation

3.1.3.Number of responses from 19 wards under AMC:

Out of a total of three hundred forty-six (346) responses, the number of respondents from the 19 wards of AMC is presented in table and a Map below:

Ward I	8
Ward II	32
Ward III	31
Ward IV	22
Ward V	24
Ward VI	12
Ward VII	13
Ward VIII	15
Ward IX	16
Ward X	14
Ward XI	10
Ward XII	17
Ward XIII	11
Ward XIV	24
Ward XV	15
Ward XVI	18
Ward XVII	24
Ward XVIII	25
Ward XIX	15

Figure 7: Number of responses

Figure 8:Map of AMC with Ward numbers and number of respondents

3.1.4. Age: A range of three options were given to the respondents which were: 50-55 years, 56-60 years and 61 and above. Out of the 346 responses, 184 belonged to the age group of 50-55, 99 belonged to the age group of 56-60 and 63 belonged to the group of 61 and above. The data were represented below in chart.
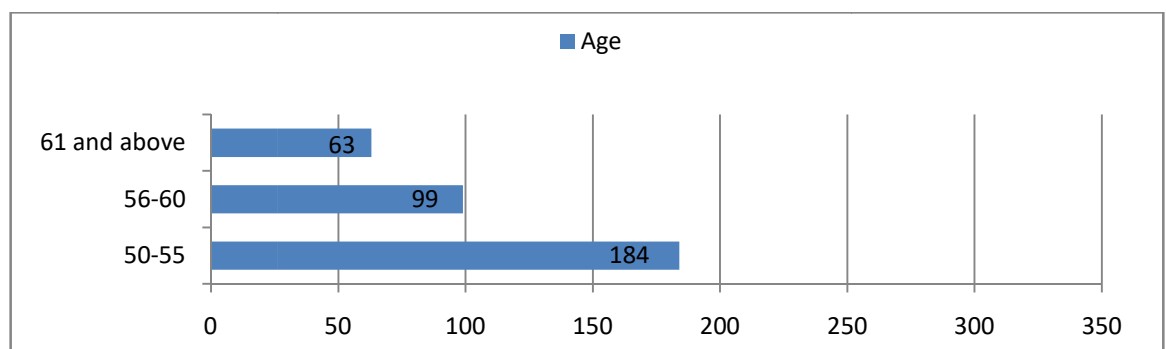
Figure 9: Age

3.2. Usage of Social Media

Inquiries concerning the primary motivation behind older adults' use of "social media", the kind(s) of social media platforms they have utilized, how long they have spent on social media, and which social media platforms they use the most are covered in the second part, "usage of social media".

3.2.1. Reasons for using social media:

An open-ended question of older adults' reason for using social media was given out. The responses were presented under in tables.

1. I mainly use it (social media) for news consumption.
2. For news.
3. I use it for news, personal needs and to update myself from what is going around.
4. News
5. i) To make myself go along with happenings of the world, ii) For my own knowledge iii) For leisure.
6. Because it is needed in today's world.
7. Because my children insisted and to learn new things.
8. I think social media is an important thing to know news of anything that is happening in this world. Besides, without talking or texting friends and families I can know what is going on in their lives through their status updates on Facebook or WhatsApp. Those are my main reasons of using social media.
9. News and Sermons.
10. It is important to update ourselves with the world. We have passed the era of TVs and radios and now we have smartphones which means that we have the world in our palm. Wherever there is a signal, we can always connect to other person which is a really distinctive nature of social media.
11. WhatsApp
12. I use Youtube to listen sermons and I also use WhatsApp to connect with others.
13. To consume news.
14. For news and to connect with my families.
15. Because it is easy to connect with others and also due to the need of using social media for specific reasons.
16. To fill in sentimental feelings and for my own knowledge.
17. I use to listen news and music.
18. To listen news about politics.
19. I use it mainly for my works.
20. It is important for connection with others and I also use it for news about Manipur violence, for listening sermons and music too.
21. It's important
22. For building up of knowledge

23. To build my knowledge
24. I am using it for association with the society like the churches and the village councils.
25. To watch news.
26. It helps me a lot in my works because it allows me to learn things easily.
27. To update myself.
28. It is important to send out important letters instantly.
29. It is easy to stay connected with others and to easy to sell things online.
30. I am using it the most to stay connected with families who are far away from me.
31. Used it to learn new things and to keep up with my friends.
32. I use it for work, reading world news, making friends and family gatherings.
33. News
34. It is easy to pass on words to others.
35. To watch news.
36. I don't know how to use it so I am learning.
37. We are able to know news from other countries and we are also able to know the lives of families and friends from other places.
38. My younger family members told me to use it and then I mainly use it for listening Christian music and sermons.
39. The reason why I used social media is for business purposes and it is also useful for many other reasons too.
40. To listen news.
41. To check-out news.
42. To keep up with my friends and to listen news.
43. To listen news and to entertain myself.
44. For news and to know the lives of my families and friends.
45. To talk with families who are located far away from me.
46. Because social media important for news consumption, news distribution and to keep up with new things that are happening or that are developed around the world.
47. I am using social media because it helps me to stay in touch with friends and allows me to know news instantly.
48. I used it to stay in touch with friends, to listen news and music.
49. I can text or call my families whenever I want and it also helps me to know news very fast and to listen gospel music as well.
50. Because it is our main source of information.
51. I mainly use it to keep up with my friends.
52. My main reason for using social media is because it is easy to listen to news, and besides it is useful to talk with friends and families who are not staying near me.
53. Because every important things are accessible through it.
54. Because I want a better platform for news, sermons and music.
55. It allows me to be an up-to date person.
56. Nowadays, we cannot have friends without social media and we cannot normally consume news due to our tight schedule because television news have their own timings while social media allows us to get whatever we want whenever we want.
57. My main reason for engaging into social media is to talk to my friends and for news consumption.

58. To keep up with my friends and for news consumption.
59. For news.
60. To listen to news.
61. To listen the daily news from Zonet on Youtube.
62. It allows me to know news around me.
63. Because social media gave me news to listen and to read.
64. I am gaining much news from different platforms.
65. I am a pensioner living in a village far away from my children and grandchildren, social media allows me to see them virtually which is my main reason of using it.
66. We have stopped our connection with local services like Zonet and then my families taught me how to use social media specially Youtube and WhatsApp so that I can listen to news, sermons and music.
67. My main reason is to build my knowledge further.
68. For news only.
69. I do not know how to use it normally, but I can access video calls and know how to listen to Youtube videos which are really a new thing for me.
70. To listen to news.
71. News.
72. To talk to my friends and to listen to news.
73. For news consumption.
74. News, music and sermons.
75. To listen to news.
76. I am using it to listen news from Zonet, LPS and Doordarshan.
77. For news.
78. I can listen to news easily.
79. To keep up with friends.
80. I can keep up with my work colleagues from WhatsApp group, and I can easily join in on the topics they were discussing. Other than that, every happenings inside my local area and other local area are easily transferred on which prompted me to use it and to continue using it.
81. I can listen to news or music while working my daily jobs which is an interesting thing for me.
82. To keep in touch with friends.
83. Due to its usefulness in news consumption.
84. It gave me an easy access for music, readings and news.
85. To keep up with news around the world.
86. I use it so that I can keep up with the talk of the town.
87. To keep up with friends and families.
88. It is useful for listening Christian music, sermons and to read useful and important writings on different topics.
89. To keep up with friends and families.
90. It is important for work because I have to talk to lots of people through texts and calls. Other than that, my main reason for using social media is to keep up with news.
91. In order to keep up with my friends and to take a step with the world, social media is one of the most important platforms.
92. My main reason for using social media is to listen sermons and music.

93. To listen news.
94. I am a stay at home mom, so I keep myself busy with music and stories from Youtube in my leisure time.
95. I read literatures, articles or listen to music through social media.
96. For news.
97. To update myself.
98. I believe to update and further my knowledge in any possible ways from the use of social media.
99. So that I can keep up with others.
100. I am looking for a better knowledge in everything other than what I have learnt in those 58 years I have spent.
101. To know what the world have been up to.
102. To keep myself up to date with the world.
103. It carries me away from my sentimental feelings.
104. To listen and read news.
105. I am using social media only for news consumption particularly from Youtube.
106. To keep myself entertain while taking in knowledge.
107. We can have access to news instantly along with the whole world, and it has many important aspects.
108. I am using it to stay connected with my friends.
109. To listen to news whenever I have time.
110. I use it to keep up with the world.
111. To browse any topics I needed or anything in general.
112. It is important for news consumption, listening to music and stories or sermons.
113. My main use for social media is to listen to interesting topics, to stay in touch my friends and families.
114. I am using it for my small trading business and to listen to news.
115. To listen to news and to keep myself busy with posting items of what I sell through WhatsApp group.
116. Because it has allows me to have great connection with my families because I am not able to travel long distances and I can just video call or text them which is really important for me.
117. I use it because I can have access to news easier than ever compared to television which casts news on their own timing which is quite hard to keep up for me.
118. It allows me to listen to news, to stay connected with my families and to have a peaceful chat time with my friends.
119. Whether it be good or bad news, I can stay updated which helps me to participate in most topics under discussion.
120. I saw contents which I have never heard of, or read about which is interesting. This is the reason why I use social media.
121. First thing is for the news, and apart from that there are other videos or articles which are really interesting and those are really important for self-learning too.
122. It is easy to hear news about your local areas or the whole world because these days people are busy and you cannot go around your neighbourhood whenever you want and social media is my new neighbourhood.

123. I am using it to talk to my friends and to listen to news.
124. It is useful for keeping up with friends and to hear new happenings around the world.
125. There are news whether you went online or logged in to Youtube. It is also really important to take yourself away from over thinking by helping you engaging into talking with your friends.
126. Because I want to read and listen to news on better platforms.
127. My main reason for using social media is to listen to music and sermons, stories of pasaltha and others.
128. Because it is important nowadays to keep up with news.
129. It helps me a lot for my business and to talk to my customers.
130. To listen to news and talk to my families and friends.
131. We were able to update ourselves and take small steps with the world in this ever changing time of technologies.
132. I use it to listen to music and interesting videos from Youtube.
133. My main use of it is to listen to music, sermons, and podcasts or to read news from WhatsApp group.
134. I owned a small business and social media is my main shop.
135. I use it to forward important or funny messages to my friends and then we discuss it together which makes my leisure time packed with funny or productive moments.
136. I use it to listen to music, sermons or knowledgeable videos.
137. My main use of it is for news consumption.
138. I listen to music, and interesting videos about hot topics with today's world.
139. I am using it to listen to news before bed.
140. To listen to important topics that is happening around the world.
141. I use it mainly for news or other important contents which are important for my personal learning.
142. To keep up with the things people are engaging on and to listen to news.
143. For news and music.
145. To listen to news.
146. Talking to families, news, and music.
147. Listening to artist's songs, listening to sermons, listening to stories or movie recaps, and listening to news.
148. Lo listen to sermons.
149. To follow new things that was posted on Youtube, Facebook and WhatsApp.
150. To listen to music while working my daily jobs.
151. To listen to news and to talk to friends.
152. To watch movie recaps, listening to sermons, stories and for chatting with friends.
153. For my business, for news and to keep up with my friends.
154. I listen to interesting contents and music while I am working.
155. Sometimes I use it to listen to stories and sometimes for my business.
156. To listen to music.
157. For my business.
158. To listen to music.

159. I am using it to listen to music and sermons.
160. For news and chats.
161. Mostly for my work.
162. To take my mind away from loneliness.
163. Solely for my work related things.
164. For work and for news.
165. To listen to news.
166. I watched lots of Christian sermons on Youtube.
167. For sermons.
168. To keep up with my friends because I cannot walk around no more due to injuries I had, so social media is one of friends as well.
169. To chat with friends and to watch several interesting contents.
170. Music and great literatures.
171. I am using it to chat with my friends.
172. Mostly for listening to whatever happens around the world.
173. To update myself.
174. To keep up with friends and families.
175. For news and for friends and families.
176. To fill in my leisure time and to go along with new things that is happening.
177. To listen to sermons.
178. For news.
179. Chatting with friends and listening to music.
180. Because my families insisted on me using it to keep updating myself, and I find really nice.
181. I use it to listen to news and other various contents that I have come across.
182. For friends and to able to understand and know what is happening out there.
183. For my business.
184. Whether it be news or whatever content I have viewed, I am learning new things which is really interesting for me.
185. To update myself along with others.
186. For music.
187. Because it is an important part of this modern world.
188. To chat with friends and to know the talk of the town.
189. I am using it to update the way my business is working.
190. I listen to news and any form of contents with recent happenings.
191. To listen to news and stories about Mizo history and stories of Mizo heroes.
192. To make myself knowledgeable.
193. I searched for vacant job advertisements and then forward it to others which is my main purpose of using social media. Other than that, it is mainly for news consumption and to chat with families and friends.
194. To fill in leisure time.
195. For work related.
196. I use it to take my mind away from feelings of loneliness.
197. To search for daily labour works.
198. To take in or search new things that are related to my works.
199. To listen to news and stories.

200. I use it to listen to stories of Mizo heroes which was referred to me by one of my friends.
201. I am using social media so that I won't be a deaf against this information age.
202. News and to run away from loneliness feelings.
203. For story time.
204. To listen music.
205. Because I want to listen to music or stories or other interesting content while I am working on my daily job.
206. To listen to news.
207. To chat with friends and to update myself.
208. For work related matters.
209. To make my knowledge wider.
210. Chatting with friends.
211. For work related things.
212. To listen to news.
213. To browse through Youtube and to update myself with news.
214. To keep up with others.
215. To listen and watch good and bad news.
216. For work and knowledge building.
217. Because we were living in the internet world.
218. For understanding what people were up to.
219. To update myself.
220. For business matters.
221. For updating myself and to know what's up.
222. To watch news and to pull myself away from loneliness.
223. To know the talk of the town.
224. For filling in leisure time.
225. News.
226. Work related matters.
227. Chatting with friends and to know what people were up to.
228. For listening to news and to fill in my loneliness feelings.
229. For business related matters.
230. I always felt lonely because I am staying at home alone, so I am using social media to keep myself entertained.
231. For works and to understand what is going in today's world.
232. To elevate myself from feelings of loneliness.
233. To make my business flourish.
234. Work and friends.
235. To make my leisure time more entertaining.
236. For news related matters.
237. For work.
238. News.
239. For business and to know everything that is happening around the world.
240. For filling in my leisure time.
241. To understand what is going on around me.
242. To update myself.

243. For listening news and stories.
244. To listen sermons.
245. To listen news.
246. I am using it very useful for selling products from my small business.
247. To listen news from different platforms.
248. I use it to listen sermons and to compare news from various platforms to make myself more productive.
249. I am working as a government servant and WhatsApp is really important for me to learn and to ask others about work related matters and also find it really important to keep documents safe and secure.
250. To know news apart from what is being broadcasted in the TV.
251. To know what is happening.
252. News only.
253. Because my kids insisted that I use social media.
254. To listen to news and stories of Mizo heroes.
255. I find it very useful for keeping up with my friends because I can easily know what they are up to.
256. Because it is really an important tool to know the lives of others.
257. To know every important news instantly.
258. Listening to news.
259. To know everything that is happening in today's world.
260. To listen news and to talk to others.
261. For music and sermons.
262. Because it is useful for listening to sermons and Christian music.
263. Listening to news.
264. To gain more knowledge from social media.
265. To keep up with friends and relatives or acquaintances.
266. I am using it mainly for my business.
267. Work related and to update myself.
268. To know what is happening in the outer world.
269. It keeps me busy and takes me away from loneliness.
270. Because of my job.
271. To understand others and their lives.
272. For business purpose.
273. To know about work matters and to know what is happening around the world.
274. I am using it to listen to news and music.
275. To talk to others and to watch news.
276. Apart from chatting with others I am using it for my business purposes.
277. I read news and talk with my families which is quite interesting for an older aged people like me.
278. Because we are living in the internet world.
279. Because it is what the modern world demanded from us.
280. Because it goes hand in hand with our works.
281. News.
282. Chatting with friends and updating myself.
283. News and music.

284. For work related matters.
285. I listen to sermons and music and also stories of Mizo heroes.
286. I use it to forward or send messages to my friends and to know news about others.
287. To know news.
288. Listening to Christian music, sermons and stories or other interesting videos.
289. Because of work.
290. I use it to know what others were up to.
291. To listen to interesting topics and music while working.
292. To sell things online.
293. For work.
294. To search for vacant jobs for my children and to listen news.
295. News and many other things.
296. To read important and useful articles.
297. To listen news and music.
298. To chat with friends and many other important things.
299. To make friends, to learn new things and to watch news from various channels in Youtube.
300. We are able to learn and know recent things that are happening.
301. I use it mainly to talk to my friends privately or through discussion on WhatsApp groups.
302. It builds my knowledge about new technologies and also helps me understand a little bit of younger people's lives.
303. It gives me an understanding of what a meme is, the meaning of the word 'viral' which makes me want to use social media more than ever because I have learnt many new things.
304. Because it is an important source of keeping in touch with your friends or families whom you cannot see every day.
305. To keep up with hot topics that people are going after.
306. It gave me lots of awareness about scamming, wars, climates and many more. Besides, I never missed any type of news or special reports posted by Zonet, LPS or other channels on Youtube.
307. Because it is an important part of my work, and without it my office works cannot be done.
308. I use it to stay in touch with my friends and I was introduced to social media by my daughter.
309. To keep up with my friends and to understand the modern world because I get to learn new words or any words in general which helps me in developing my English speaking skills.
310. I was introduced to social media particularly WhatsApp by one of my friends and since then we have been in touch more often. I also got to chat with my other friends and families which is why I am still using it and will always as long as I can.
311. To listen and read news.
312. To entertain myself.
313. I worked in an insurance company and social media makes it easier to find customers because I can always chat with them or can always posts advertisements

of what I sell through WhatsApp status which is really productive for me.
314. News.
315. During the Covid pandemic lockdown, my son has this Smartphone which he did not use anymore. So, he introduced Youtube to me and taught me how to use that phone which is an exciting thing for me. Now, I am using WhatsApp too but still learning.
316. I mainly use it to keep up with my friends and families.
317. My main reason of using social media is to boost my business.
318. For chatting with friends and to watch news.
319. To build my knowledge through the use of internet because it is the world we are living in nowadays.
320. I can understand more English words through the use of social media which makes me want to use it more.
321. To update myself along with my friends because before the use of social media, I was always the one who did not understand certain topics which are discussed by my friends and families.
322. It makes easier to do business and everything in general.
323. News.
324. To build my knowledge and to update myself because social media is fast and instant.
325. I use it because my families insisted.
326. Firstly, the reason why I use social media is because my colleagues are using it and I always felt left out when we are together in real life. So, I asked my families to teach on how to use it.
327. To keep up with friends.
328. For news and work related matters.
329. For news and many useful things that are related to the use of social media.
330. For business purposes.
331. When I went to my local jhumming place, I turn on Youtube and listen to various contents throughout the day which makes work a happy place more than ever.
332. Because of contents on Youtube that are related to my daily job which is agriculture.
333. To fill in my leisure time.
334. It makes work easier.
335. To know news.
336. Information.
337. To inform my colleagues on work related matters.
338. To listen news and useful contents.
339. Because of office works because we always have to send most documents in PDF form.
340. For work.
341. To listen to many contents that is available while working on my daily jobs.
342. To listen news and sermons.
343. To keep updating myself along with my friends and families.
344. For business related matters.

| 345. Because my families introduced it to me. |
| 346. Because I want to listen to news in my own free time. The reason is that it is quite hard for me to keep up with the news broadcast timings of local service providers. |

Figure 10: Reasons for using social media

3.2.2. Types of social media used:

Multi-check boxes of the types of social media used by the respondents were put forth. The five main platforms largely used in Mizoram were being selected which were WhatsApp, Facebook, Youtube, Instagram and X (Twitter). WhatsApp stood out from other platforms because out of the 346 responses there are 313 respondents who are using WhatsApp. Apart from that X (mainly known as Twitter) has the least users with only 3 respondents from 346 responses received. The detailed users of each platform are represented in graphs below.
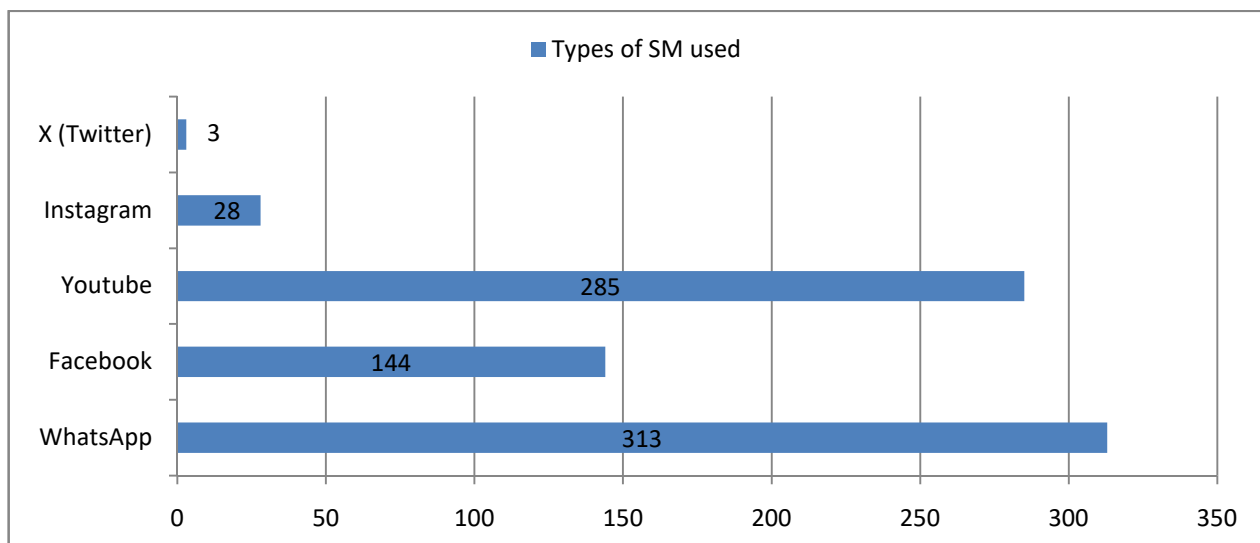
Figure 11: Types of SM used

3.2.3. Hours spent on social media in a day:
A close-ended question on an approximate hours respondents use on social media in a day was asked. The data were represented below in charts.
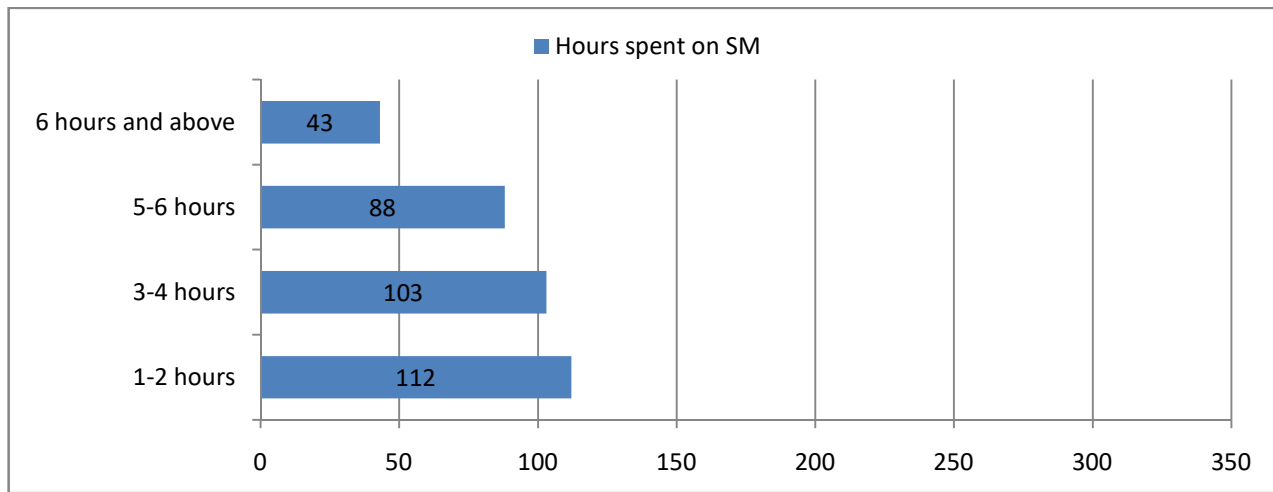
Figure 12: Hours spent on SM

3.2.4. Most used social media platforms:

The respondents were given five options to choose their most used social media platforms. WhatsApp was most used by the respondents as 49.4% claimed it. The second most used social media platform is the online streaming platform called Youtube which is claimed by 41% of the respondents. There are 9.2% or respondents who use Facebook extensively while only 1 respondent claimed that they used Instagram the most. There is an option for X (formerly known as Twitter) but there are no respondents who put a check mark on the same which resulted into the importance of such platforms in its uses.
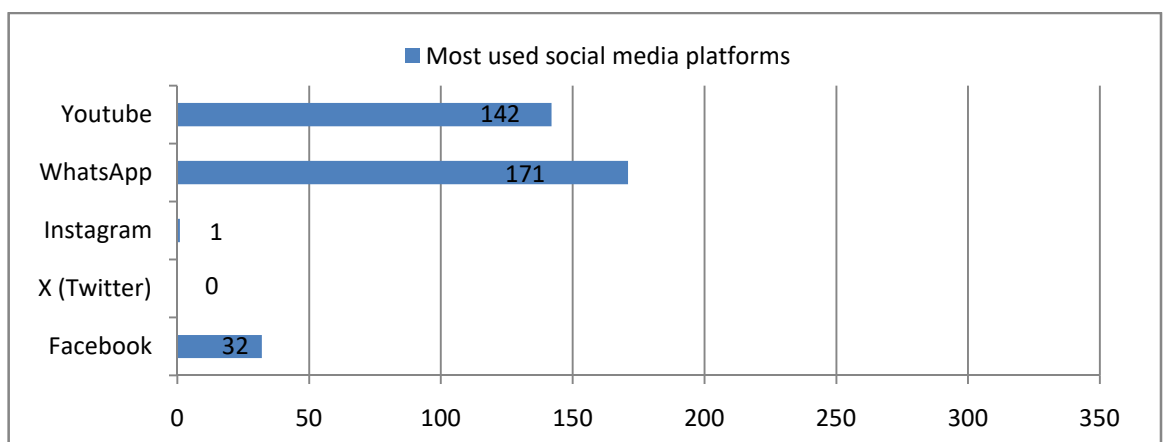
Figure 13: Most used social media platforms

3.3. Social media and news consumption

This section deals with news and its consumption across social media by older adult.

3.3.1. News from social media:

Respondents were given a close-ended questionnaire on whether they used to receive/listen/watch news from social media daily with an answer option of 'Yes' and 'No'. There are 98.3% of respondents who put a check on 'Yes' and 1.7% claimed 'No'.
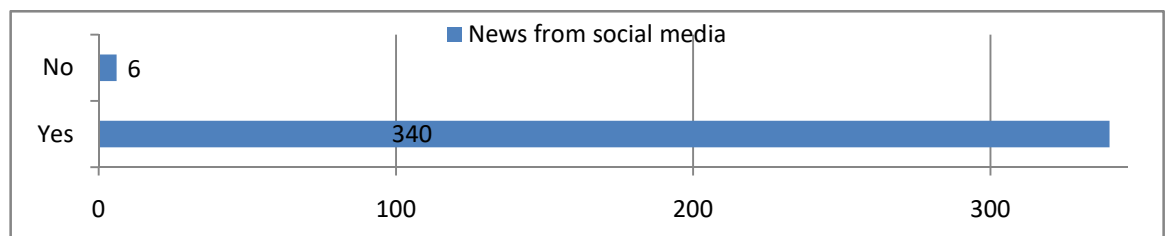
Figure 14: News from social media

3.3.2. If whether information received from social media is being forwarded to others:

A close-ended question of answer options with 'Yes' and 'No' are given to the respondents to check whether they forwarded information they have received from social media to others. There are 58.1% respondents who forwarded and 41.9% who claimed 'No' in their responses.
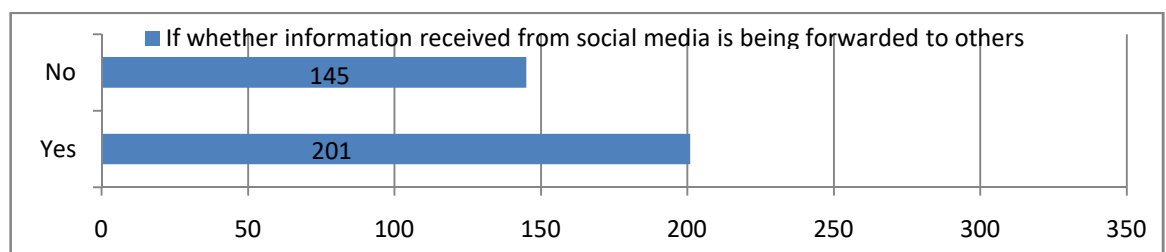
Figure 15: If whether information received from social media is being forwarded to others

3.3.3. Fact-check of information:

Respondents were given a 'Yes' or 'No' option if whether they have in one way or another tried to fact-check information they have received from social media. There are 66.2% who claimed they did try to fact-check information they received while 33.8% claimed they did not by choosing the option 'No'.
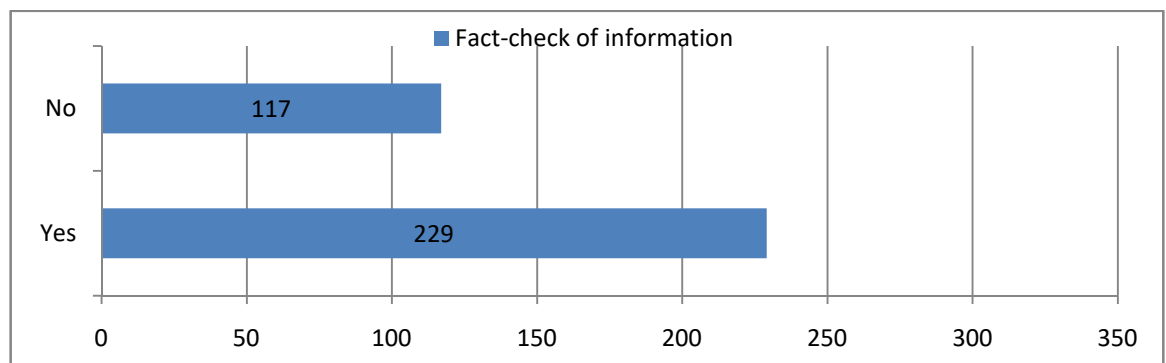
Figure 16: Fact-check of information

3.3.4. The hows of fact-checking:

A close ended-question on how they have tried to fact check information they received from social media was asked. There are three options: i) From the internet and search engines like Google, etc. ii) Asking people in real life and iii) Both of the above. There are 66% respondents who chose option number two of asking people in real life, 18.9% claimed they have did it through both of the options given and 15.2% claimed they have used the internet and search engines like Google, etc. This question is asked particularly to those who chose 'Yes' in the previous question which asked if whether respondents have tried to fact-check information they received from social media. There are 229 responses because 229 respondents have claimed that they have tried to fact-check information, so the graph scale is adjusted to 250 for better presentation.
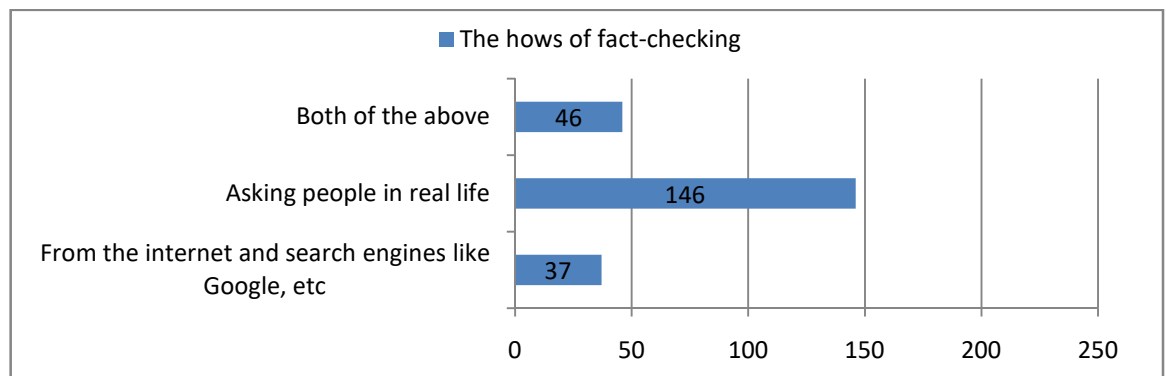
Figure 17: The hows of fact-checking

3.4. Social media and personal life

This section deals with the importance social media holds in the daily life of older adults, problem faced and solving the same and data which deals with their personal life.

3.4.1 Importance of social media in day to day life:

Respondents were asked to rate the importance of social media in their day to day life through five points scale with 5 being the highest and 1 as the lowest rate. There are 16.2% responses who puts social media at the highest, 34.7% responses puts SM at 4, 31.5% puts SM at 3, 15.6% responses puts SM at 2 and 2% responses puts SM at 1.
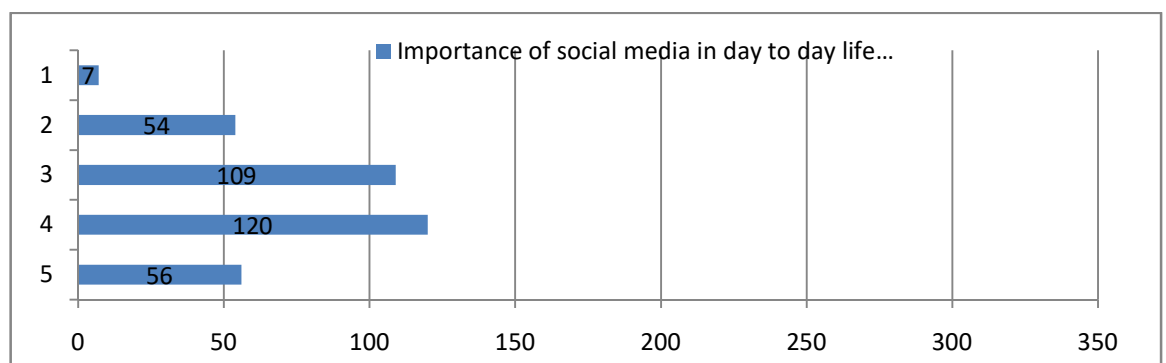
Figure 18: Importance of social media in day to day life

3.4.2.Whether facing problems in using social media:

A close ended question with an option of 'Yes' or 'No' was given to respondents to decide whether they have face problems in using social. There are 15% respondents who claimed they have faced problems and 85% claimed they have not.
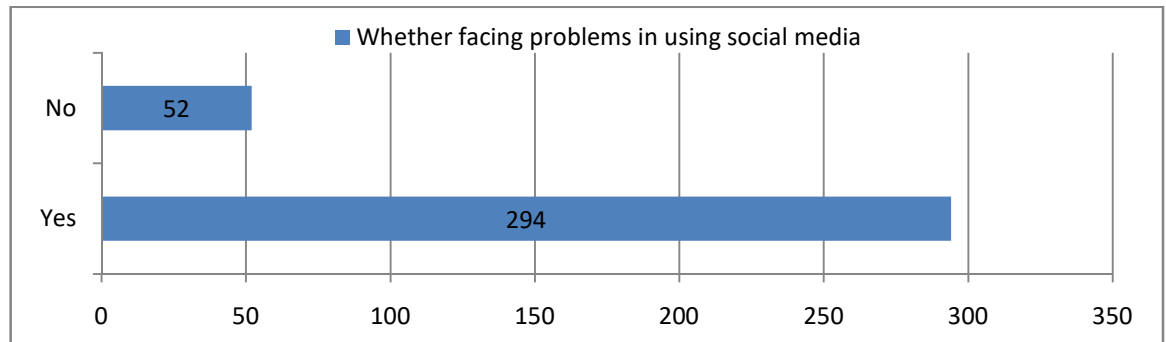
Figure 19: Whether facing problems in using social media

3.4.3. If whether respondents try to fix problems they faced on social media:

A close-ended question on whether older adults have tried to fix problems they have faced on social media on their own is presented to the respondents. A total of 64.5% respondents claimed 'Yes' and 35.5% respondents claimed 'No' out of the total 346 responses.
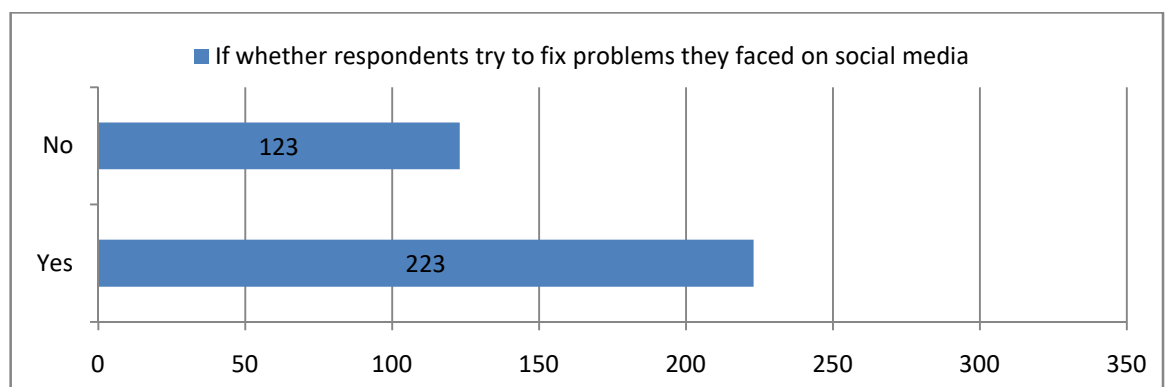
Figure 20: If whether respondents try to fix problems they faced on social

3.4.4.Main problems faced in using social media

1. I don't have.
2. I never encounter any problem.
3. Fake News
4. It takes moments away from our children, it drives our mindset to bad circumstances.
5. Don't face any problems.
6. I used to contradict others.
7. Don't face any problem.
8. No problem.
9. It is too addictive and it take away my leisure time.
10. No.
11. I have things that I understand, and things that I don't know how to go forward and go with it.
12. I don't really excel in social media.
13. Never.
14. Problem with internet connection.
15. I don't know how to work with settings.
16. I don't have problem.
17. Slow internet connection.
18. I tend to forget how to work with it.
19. I am face with problems of viewing certain things or the way things work.
20. It takes away lots of times.
21. I cannot understand some words and I have problems with reading small fonts.
22. Because I have to buy the net service.
23. I have a problem with netpack due to financial issue.
24. Because I have to buy netpack.
25. Because of netpack.
26. Because of insufficient network service.
27. Slow network connection.
28. Because I have to keep recharge my network service every month.
29. Because it makes my eyes sore.
30. There is some incompetence in the use of it.
31. Because things that are jokes to me are offending to others.
32. There are mistake in hate speech.
33. It is easy to say what you don't like.
34. We make offending others without intending to.
35. Because I have to buy netpack.
36. Facing difficulty to understand the English words and having a problem to handle it.
37. I have troubles installing net pack.
38. I have minor problem in using it.
39. When I need to install net pack.

40. When I need to install internet pack.
41. Because it requires internet pack installation.
42. Because it requires internet pack and the signal is not as good as desire.
43. Because I don't know the English words for searching the contents that I want to watch.
44. I used to post messages in WhatApps group by mistake.
45. I don't understand most specs of social media.
46. Sometimes I mistakenly forward some controversial messages.
47. Sometimes I mistakenly forward some controversial messages.
48. Sometime my jokes are taken offensively by my friends in WhatApps group.
49. Sometime I unexpectedly send photo to others.
50. I mistakenly forward messages.
51. Because I need to install internet pack.
52. Sometime I mistakenly wrong other.
53. Sometime I forward unnecessary messages in WhatApps Group.
54. I sometime post unrelated topic in WhatApps group.
55. I have net pack issue.
56. I have mistakenly post unnecessary and inappropriate things.
57. Problems dealing with internet pack.
58. Dealing with problem in finding what I need on Google.

Figure 21: Main problems faced in using social media

3.4.5. Having at least one personal gain from the use of social media:

A close-ended question of whether respondents have faced at least one personal gain from the use of social media was presented to the respondents with an option of 'Yes' or 'No'. There are 97.4% respondents that claimed 'Yes' and 2.6% respondents that claimed 'No'.
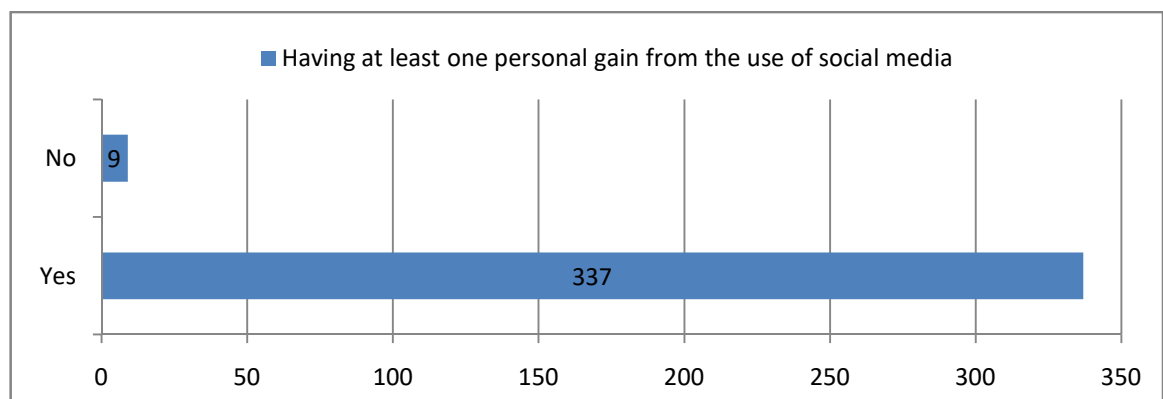
Figure 22: Having at least one personal gain from the use of social media

3.4.6. Pros and Cons of social media:

A close-ended question of rating social media with 5 being the highest and 1 being the lowest was given to the respondents. There are 19.1% respondents which gave 5, 41.6% gave 4, 26.6% gave 3, 10.7% gave 2 and 2% gave a rating of 1 from the total 346 responses received.
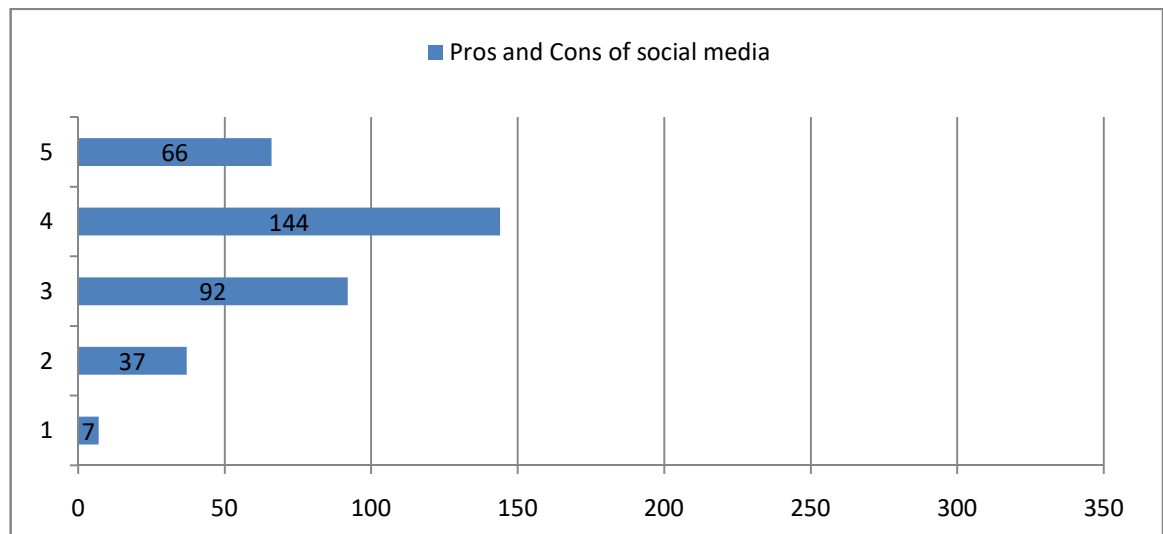
Figure 23: Pros and Cons of social media

CHAPTER 4

GENERATING TRUST ON SOCIAL MEDIA AND USING IT AS A BRIDGE BETWEEN OLDER ADULT AND YOUNGER GENERATIONS

4. GENERATING TRUST ON SOCIAL MEDIA AND USING IT AS A BRIDGE BETWEEN OLDER ADULT AND YOUNGER GENERATIONS

4.1. Qualitative Approach Methodology

The qualitative study was taken to put forth the news trustworthiness of older adult from social media and social media as a bridge between generation gap of older adults and their younger counterparts which is listed in objectives 3 and 4. This is carried out through interviews with 19 older adults each taken from the 19 wards under AMC.

Qualitative research uses the majority of data collection methods, such as focus groups, in-depth interviews, field observations, and case studies. By using these techniques, a researcher can observe behaviour in its natural environment, free from the fabrication that occasionally accompanies "survey or experimental" study. Qualitative methods can also help a researcher gain a more thorough understanding of the topic they are studying. In qualitative research, the variables may or may not be quantified or assessed (Wimmer & Dominick, 2015).

In the study, qualitative data aims to bring forth social media news-trust, social media as a bridge between generations and further benefits social media has among the older adult.

The survey asked for phone or mobile number of the respondents and since it is not an asterisk question, out of the total 346 responses, there are 322 phone numbers entered which is used to contact interviewees an due to personal matters the phone numbers were not highlighted in the study, in concern of privacy matters.

Through the data revealed from the literature search and from findings of the quantitative data, a structured interview was conducted. To ensure uniformity and validity, the same structured interview was carried on for each interview. All interviews were recorded in audio form.

4.2. Respondents demographic information

AMC Ward Number	Sex	Age
1	Female	59
2	Male	62
3	Male	51
4	Female	64
5	Male	59
6	Female	60
7	Female	56
8	Female	63
9	Male	68
10	Female	53
11	Male	62
12	Male	57
13	Male	67
14	Female	55
15	Male	70
16	Male	60
17	Female	64
18	Male	59
19	Female	56

Figure 24: Respondents demographic information

The above table has shown 9 females and 10 males whose age range is between 51 and 72. Respondents were contacted through their phone numbers given in the survey and three respondents refuse to give answers which leads to finding substitutes in their place.

Older adult reported utilizing technology to communicate with friends and family members, as well as to share information, most often with family and friends. Participants utilised social media frequently for news consumption (75.3%) and social networking (24.7%). Social networking services were used to remain in touch with children, grandchildren, and friends, to share images and information, and to keep up with current events or news.

Respondents accounted that social media offer a platform for sharing common interests and hobbies, transcending generational divides. Whether it's discussing current events or viral content, sharing ideas and beliefs, or exchanging work related

problems and solutions, these digital spaces enable individuals of all ages to connect over shared passions and experiences.

4.3. Findings of Objective 3 and 4

The findings were presented below in an appropriate theme (thematic analysis) taken from the qualitative data. Thematic analysis is a technique for "methodically finding, classifying, and providing context for themes—patterns of meaning—across a set of data". It helps the researcher see and understand shared or collective meanings and experiences by concentrating on content across a dataset (Braun & Clarke, 2012).

Objective 3 - To find out the level of news trustworthiness on social media among the older adult.

4.3.1. Traditional Media versus Social Media for News

The older adult mainly consumes their news from traditional media as well as social media too. Thus, according to the interviews, it has been noted that, traditional media stood first than social media for news. But, in the mean time, there are five interviewees who claimed that they never watch mainstream television nor listen to the radio. This is due to the fact that they have Smart TV in their homes which allows for internet connection and does not have subscription to the local cable network. They mainly got their news from social media like Whatsapp, Facebook and Youtube. They also watch news programmes from Zonet, Doordarshan Kendra and LPS (the local cable network) through Youtube which is uploaded about an hour late from the time it is streamed on the cabled television. Moreover, none of the interviewees listen to radio programmes anymore in the recent years, but newspaper is still a must for most of them. Some claimed that they have subscription to the daily newspaper but they never read it. There are no decent behaviour on the news consumption because even though some of them watch the daily news programmes, they still rely on social media too.

4.3.2. Trust in social media news platforms

The trust in social media news platforms for senior citizens is based on the platform and the journalist who is associated with the news content. One respondent said, *"I trust the news on Youtube rather than Facebook or Whatsapp, whenever there is an issue or happenings in the society, I immediately turn to Youtube for Special Report by Pu Vana LPS channel."* Most of them respond with the notion that they do not simply trust the news they received from Whatsapp in the most part, as it is the widely used platform among them, Facebook comes next to it. In the mean time, others also claimed that they immediately trust the news they get from Whatsapp or Facebook because in comparision to the traditional media, not much difference is seen in it. A widely agreed platform for trust is Youtube, because this platform has a lot of channels and source for news. Besides, as mentioned above, the local cable network Zonet and LPS have their very own channels in which they uploaded their news programmes, which is one of the trusted news source when it comes to social media.

4.3.3. Trust in source

The trust in the source of the news senior citizens get from social media is negligible as they do not extensively care about who wrote the news. The only exception is that of Pu Vana who has a channel on Youtube, other than that, if it is written by a highly respected person in the society they immediately trust it. News from social media with no written name for the author is never thought of as to whether it is trustable or not. One respondent replied, *"I have never thought of the source, whatever pops up, I simply read them and lay my trust on it."* However, there are interviewees who generally do not trust news from social media no matter how many times it is forwarded between groups and differing platforms.

4.3.4. Trust in content

Content evaluation of news from social media is widely done by senior citizens too. They often get the feeling that some news sources are biased upon their reports on a particular issue. Even though some of them do not care about the source or who

wrote the news, they still get the feeling of being subjective on their report. The most widely mentioned issue is on politics. The ruling party in Mizoram, the Mizo National Front (MNF) is claimed by most of the interviewee to being a victim of the public shame in which some content might be true and some not. One respondent said, *"I have no political affiliation but the news about MNF party and ZPM party is often too biased just by reading it. They threw too much of hatred to each other."* Besides political realm, the most widely mentioned topic is on the pandemic and the Covid-19 vaccine. Older adult are more vulnerable physically and they generally trust news about the Covid-19 vaccine to be a danger for them and some of them stood strongly in their belief that they said they will never be vaccinated. This is due to the news about vaccines to be the main cause of death for their age group and some even claimed it as a lethal poison.

4.3.5. Social Media as Platform for Self-Education

Social media contains vast amount of information or contents which gives light for older adult to educate themselves in various topics. They came to understand world politics, geography, history, or any other topics better. With the emergence of Mizo Youtube channels which deals with contents that were never before available in Mizo language, they educate themselves which leads to inclusion in discussing relevant happenings or topics. *"After my retirement, as a person who gives 40+ years of life for the government, I was really sentimental. But now, with the help of social media, I can keep up with initiatives taken by the government or the society in general. For me, the progress of Mizoram is my progress too, so I always wanted to know new things that happen around me,"* these are the words of one interviewee in which we can see how social media acts as a platform for self-education.

Furthermore, social media breaks down language barrier for older adult. Though the breaks are partial and not wholesome, it still makes it easier for them in utilising social media or in reading or listening to contents which are put up in the English language.

Respondent No. 4 - *"Since our childhood, 'What is your name?' 'What is your father's name?' are the basic English language we have learnt, but apart from that I cannot speak in English though I understand some of it. After using Facebook, the words 'Like &Comment' are used extensively. After knowing its meaning and its intention against social media, it has become a daily word for me in real situation too."*

Respondent No. 17 – *"After scrolling through my Youtube feed, I came across a channel owned by Mizo that provides contents for English learning. I have watched all videos of it more than twice which really boosts my English language. Then, I started searching videos for Hindi learning presented by a Mizo. I found it again and keep on watching their videos too......Social media has many drawbacks but for me I think it depends on the user for social media to be beneficial or to be an implication."*

The above responses clearly highlight how social media helps in self-education whether it be small progress or up to an extensive one. It leads to the availability of good amount of contents and the same amount of disadvantages, depending on its users.

Objective 4 - To find out how social media bridges the generation gap between older adult and younger generations.

4.3.6. Facilitating Familial Bonding

The study has found that social media platforms are a comfortable and accessible medium for intergenerational relationships. Older adult, who may feel alone or detached from their younger counterparts or their family and friends, primarily use social media platforms such as Facebook, YouTube, WhatsApp, and Instagram to engage in conversations, exchange updates, and participate in digital activities. Facilitating familial bonding is critical for preserving familial bonds and creating social cohesiveness. Social media platforms function as archives for family customs and memories, maintaining ties between relatives throughout the generations. Regardless of physical distance, older adult and younger generations can celebrate

milestones, revisit prior experiences, and deepen their emotional bonds through shared images, videos, and status updates.

For older adult who may feel isolated or disconnected from family and friends owing to geographical distance or technological difficulties, social media platforms such as Facebook, WhatsApp, YouTube, and Instagram can help bridge these gaps. Using these platforms, older adult can stay in touch with their grandchildren, nieces, nephews, and other younger family members or friends, regardless of geographical distance. They can share images, videos and life updates, making them feel more connected to their loved ones. Furthermore, social media enables real-time contact through messaging and video calls, allowing for meaningful connections similar to face-to-face chats.

> *"Back when landline telephones were the sole instant communication channel, I used to contact my grandchildren every day around 5 p.m., and when they are not available, I feel abandoned, even though I know that is not their desire. We do not reside in the same city, but I have always longed to see them or at least hear their voice. But now, I can call them whenever I want and see them in real time via WhatsApp video call, let alone seeing their images instantly [...]."*

The above phrases were mentioned by one respondent, and they demonstrate how social media serves as a means for older adults to facilitate familial connectedness, particularly when there are geographical differences between them and their relatives. Overall, social media plays a pivotal role in facilitating intergenerational interactions, fostering familial cohesion, and combating feelings of isolation among older adult. By leveraging the accessibility and convenience of these platforms, families can strengthen their bonds across generations and create lasting connections that transcend physical distance and technological barriers. Social media platforms provide a means for families to communicate emotional support and encouragement, especially during difficult times. Family members can communicate across distances

by providing comfort, empathy, and support to one another through likes, comments, and virtual hugs. The study has found that having familial support via social media improves resilience and subjective well-being, mitigating the damaging impacts of stress and misfortune. Additionally, by encouraging a sense of reciprocity and shared responsibility among family members, the availability of emotional support networks on social media builds ties within the family. Social media sites offer means of publicly declaring love and gratitude for family members as well as sending them virtual presents and private notes. Thanks to features like WhatsApp emoticons, Instagram comments, and Facebook reactions, people can express love, gratitude, and admiration in unique ways. Social media displays of affection are symbolic actions that strengthen familial bonds and intimate relationships. Social media platforms function as archives for family customs and memories, maintaining ties between relatives throughout the generations. Regardless of physical distance, older adult and younger generations can celebrate milestones, revisit prior experiences, and deepen their emotional bonds through shared images, videos, and status updates. Furthermore, the study indicate that public shows of affection on social media, which communicate mutual support and caring to outside viewers, may help foster a sense of pride and belongingness among family members.

4.3.7. Implications of social media in familial bonding

Technology-related stress and digital overload are additional issues associated with social media use in family settings. Overuse of social media can exacerbate feelings of overwhelm, distraction, and worry, which can impede family connection and communication. Furthermore, social media's constant connectedness may make it difficult to distinguish between work and playtime and family time, which could lead to arguments and tensions in families.

On the one side, social media platforms allow family members to express compassion, support, and empathy via likes, comments, and shared content. These digital gestures of love and encouragement can help foster a sense of belonging and connection within the family unit. In contrast, the study discovered that excessive usage of social media can impede from real emotional connection in familial ties.

The issue of "phubbing/phone snubbing" has been highlighted as a source of conflict, in which people prioritize online contacts above in-person interactions, causing feelings of neglect and isolation among family members.

> *"My wife got introduced to social media later than I did. So, I was a bit familiar with it than her and I guided her in using WhatsApp and Youtube because not much is needed for her. But later on, she got so induced in it that she failed to complete her household chores or stayed up late at night which results in her inability to rise up early in the morning, [...] it (social media) leads to great topics of discussion or small fights between us which we had never faced."*

The above sentences are given by one male respondent and it literally shows that with all its benefits it has not cease to come with its own implications. Individual preferences, usage patterns, and family dynamics all have an impact on social media's role in familial bonding. While social media provides chances for connectivity and communication, its widespread use poses difficulties to conventional forms of familial interaction. Despite the positives, individuals acknowledged the limitations of social media use among families. Some people voiced concern about the impact of technology on quality time spent together, with devices frequently competing for attention at family gatherings.

The constant presence of electronic devices competing for attention might cause disconnection within the family unit, dividing attention and reducing the quality of interpersonal interactions. Rather than encouraging real discourse and bonding, the prevalence of technology may result in shallow encounters and feelings of separation among family members. Furthermore, the tendency of checking electronics during family gatherings may indicate a lack of attentiveness and respect for others, potentially leading to sentiments of anger, resentment, or alienation.

4.3.8. Benefits of Social Media Use as a Facilitator of Intergenerational Connection

Social media allows for the interchange of opinions and life experiences across generations. Older adult frequently contribute anecdotes, wisdom, and historical insights, providing younger people with a unique perspective on the past. In contrast, younger users share current trends, technology breakthroughs, and cultural phenomena, boosting mutual learning and understanding. The Internet is utilized to send and receive messages, access social media, make phone calls using WhatsApp, and use instant messaging. Older adult generated, sent, and received content (such as images and videos).

Social media acts as a bridge across generational divides, allowing people of all ages to interact and communicate with one another regardless of geographical distance or closeness. Grandparents can keep connected with grandkids that live far away using platforms such as Facebook, allowing for regular conversation, sharing of updates, and engagement in each other's life. This bridging of gaps promotes family relationships and minimizes loneliness, particularly among older persons who may feel detached from younger generations. Each family member or friend and the elderly person took turns reaching out first. A small number of participants reported utilizing technology to participate in and share the hobbies of younger family members. The majority of participants stated that they utilized technology to write or communicate with other family members. With their grandchildren, older adults were eager to explore new things, including interactive video games, and they involved themselves in the action. A respondent used her daughter and granddaughter's smart phone to take pictures of her garden because her phone camera is not "that good" to put in her words. She then let them sent it to her number in WhatsApp which she share it to her friends group called "Pangpar Huan" which simply means "Flower Garden". Participants proposed using technology to acquire knowledge and actively engaging in activities with younger individuals and their friends and acquaintances, in addition to connecting and communicating with younger family members.

The study indicate that social media facilitates the formation of support networks spanning different age groups. Older adult may seek advice on various topics ranging from health issues to technological assistance, while younger individuals benefit from the guidance and mentorship of older, more experienced adult in life. This reciprocal exchange fosters a sense of community and mutual dependence. One respondent noted, *"I struggled a lot when my kids introduced me into using smartphone along with WhatsApp and Youtube. I constantly need assistance and always ask for help even in the smallest specification. But nowadays, I have been familiar with it and it creates vast topics to discuss from the contents or news we received from social media and we share our ideas and experiences with each other [...] in return I gave rich stories of my experiences orally or in text through WhatApp, specially on Mizo history, which creates a sense of bonding and learning things we don't know at the same time."* Social media platforms have emerged as powerful tools in this regard, offering a comfortable and accessible medium for intergenerational communication. Social media platforms provide continuous and immediate communication between generations, promoting continuing dialogue and involvement. Unlike traditional forms of communication, such as phone calls or letters, social media allows people to answer when it is convenient for them. This adaptability accommodates varied schedules and time zones, making it easier for family members to keep in touch despite hectic schedules or conflicting obligations.

Social media enables the transmission of cultural traditions, values, and information between generations. Digital storytelling platforms such as YouTube and family blogs allow older folks to share experiences from their past, teach knowledge, and preserve family history. As a result, younger generations get insights into their past, learn from older family members' experiences, and develop a greater understanding for their cultural roots. This knowledge exchange encourages intergenerational learning and enhances familial relationships by instilling a shared feeling of identity and belonging.

4.3.9. Breaking Stereotypes and Bridging Misunderstandings

Interactions on social media challenge stereotypes and misconceptions associated with different age groups. By engaging in meaningful conversations and collaborative activities, older adult and younger generations dismantle age-related biases and foster empathy and respect for each other's perspectives. Breaking stereotypes and bridging misunderstandings on social media is an effective way to promote intergenerational understanding and respect. Mentioned below are the explanations of how this process unfolds:

i. Meaningful interactions:

Social media platforms give opportunities for people of all ages to have meaningful interactions and dialogue. Older adult and younger generations can exchange ideas, share experiences, and express their opinions on a variety of issues using comments, messages, and group discussions. These conversations foster mutual learning and understanding as people acquire insight into one other's perspectives and life experiences. This is seen through the eyes and experiences of older adult in this study. They came across with the lives of younger generations through the use of social media and thus have a better understanding of how younger generations are using social media and in turn, create a sense of belonging which resulted in bridging the generational gap between them.

ii. Collaborative Activities:

Social media makes it easier for older adult to collaborate and participate in common activities. Whether it's working on a family project, sharing hobbies and interests, or supporting one another's endeavours, social media platforms allow older adult and younger generations to connect in virtual settings. Working together to achieve common goals and interests challenges and transcends age-related preconceptions and misconceptions, promoting a sense of bonding and mutual respect.

iii. Dismantling Age-Related Biases:

Interactions on social media challenge age-related biases and stereotypes by showcasing the diversity and complexity of individuals across different age groups. Through personal stories, anecdotes, and shared experiences, older adults and younger generations debunk stereotypes and misconceptions associated with aging or youthfulness. By presenting them authentically and engaging with others in a meaningful way, individuals defy narrow-minded perceptions and promote a more nuanced understanding of age and identity.

iv. Fostering Empathy and Respect:

Social media interactions foster empathy and respect by humanizing individuals beyond their age labels. Through empathetic listening, validation of experiences, and recognition of each other's perspectives, older adult develop a deeper appreciation for the unique challenges, aspirations, and contributions of individuals across the lifespan. This empathy and respect serve as the foundation for building meaningful relationships based on mutual understanding and acceptance.

v. Cultivating Intergenerational Connections:

By challenging stereotypes and fostering empathy, social media interactions pave the way for the cultivation of intergenerational connections grounded in authenticity and mutual respect. Older adult discover common ground with younger generations, shared interests, and shared values that transcend age differences. These connections foster a sense of belonging and inclusivity within virtual communities, enriching the social fabric and promoting intergenerational solidarity.

CHAPTER 5

SOCIAL MEDIA AND ITS IMPACTS FOR THE PERSONAL
DEVELOPMENT OF OLDER ADULT

5. SOCIAL MEDIA AND ITS IMPACTS FOR THE PERSONAL DEVELOPMENT OF OLDER ADULT

Following are the unification of quantitative and qualitative approach by presenting findings that arise through the use of "Diffusion of Innovation Theory" and major findings from both quantitative and qualitative study. It also deals with the similarities and contradictions that arise from both the data.

5.1. "Diffusion of Innovation Theory" and Older Adults' Use of Social Media

5.1.1. Innovation Characteristics:

Social media platforms like Facebook, WhatsApp, YouTube, and Instagram serve as innovations in this context. They are perceived as advantageous by older adult for maintaining familial connections despite physical distances and technological barriers. These platforms offer relative advantage (ease of use, immediacy), compatibility (fit with existing values and needs of older adult), complexity (some challenges in initial use for older adult unfamiliar with technology), easy to try out, and visible benefits in terms of maintaining familial relationships and emotional bonds.

5.1.2. Communication Channels:

Social media acts as a communication channel that bridges generations. Older adult, initially unfamiliar with these technologies, gradually adopt them to connect with younger family members. The theory suggests that early adopters (often younger family members) influence the adoption process among older adult by demonstrating the benefits and assisting with learning and use.

5.1.3. Social System Factors:

The study highlights how social media impacts family dynamics and relationships. It facilitates emotional support, celebrations, and sharing of familial histories and memories across generations. This strengthens familial bonds by enabling continuous interaction and reducing feelings of isolation among older adult.

5.1.4. Adoption Process:

According to the theory, adoption occurs through various stages including awareness, interest, trial, evaluation, and adoption. Older adult in the study initially faced challenges such as technological difficulties and fear of being left behind. However, through guidance from younger family members and experiencing the benefits firsthand (e.g., real-time communication, sharing of life updates), they adopt social media as a means of staying connected.

5.1.5. Consequences of Adoption:

The adoption of social media by older adult has both positive and negative consequences. Positive outcomes include enhanced intergenerational communication, emotional support, and a sense of belonging. Negative consequences may involve technology-related stress, digital overload, and disruptions in traditional family interactions due to over-reliance on virtual communication.

5.1.6. Innovation-Decision Process:

The decision to adopt social media is influenced by individual perceptions, experiences, and social influences within the family context. Older adult may resist or delay adoption due to perceived risks or challenges, but positive experiences and support from family members facilitate the decision-making process.

5.1.7. Reinvention:

 Older adult in the study demonstrate reinvention by integrating social media into their daily lives for purposes beyond mere communication. They use platforms for self-education, cultural preservation, and community participation, thus extending the utility of social media beyond initial expectations.

5.2. Dividing Findings Based on Objectives 1 and 2 of the Study with Critical Analysis

The following data has divided the main findings of the study by following the objectives listed in the introductory part accordingly.

Objective 1 – To study older adult usage of social media.

Objective 2 – To study the older adult purposes of engaging in social media.

The quantitative statistics reported in Chapter 3 show that there is little gender discrepancy between male and female social media users among older adult. According to the study, business owners and government employees use social media the most, while those who work for corporations use it the least. According to the study, people who work for the government or own a business have more spare time to spend on social media.

Meanwhile, there are 19 wards in the 'Aizawl Municipal Corporation', with Ward II having the greatest number of respondents at roughly 32. In contrast, Ward I has the lowest number, which is only 8. Taking this data geographically, Ward I has one of the greatest regions, while Ward II only makes up a small percentage of the prior Ward. Taking this data economically, it can be stated that Ward II is the place where successful business owners and high-profile residents reside, therefore regardless of size; it has a higher social media user rate.

The 50-55 age group shows the highest number of users (184), suggesting that this group may include more innovators or early adopters compared to the other groups. They might be more tech-savvy, comfortable with new technology, and actively seeking social media for connection or information.

5.2.1. Early Majority and Late Majority: The 56-60 age group (99 users) can be seen as part of the early majority (34% of the population). This group tends to adopt innovations after seeing them being utilized by early adopters. Their lower user count compared to the 50-55 group suggests they may be more cautious or influenced by the experiences of others before fully embracing social media.The 61 and above

group (63 users) might be categorized as the late majority (34%), showing the lowest engagement. This could reflect resistance to change or a preference for traditional forms of communication, indicating they require substantial social proof or a strong demonstration of benefits before adopting new technologies.

5.2.2. Laggers: While there isn't a distinct category here for laggards, it's important to note that this age group often has a more traditional mindset and may prefer face-to-face interactions over digital ones. The relatively low number of users in the 61 and above category may reflect this tendency.

5.2.3. Platform Popularity: Here an overview of social media platforms presented from the data:

- WhatsApp: 313 users

- YouTube: 285 users

-Facebook: 144 users

- Instagram: 28 users

- X (Twitter): 3 users

5.2.3. (a) Insights:

i. Dominance of WhatsApp and YouTube: These platforms are clearly favored among older adults, likely due to their functionalities — WhatsApp for communication and YouTube for video content consumption.

ii. Limited Use of Other Platforms: The low engagement on Instagram (28 users) and X (3 users) suggests that these platforms may not align with the interests or needs of older adults. Instagram's visual focus may be less appealing, while X (Twitter) appears almost irrelevant in this demographic.

5.2.4. Self-Reported Most Used Platforms:

- WhatsApp: 171 users

- YouTube: 142 users

- Facebook: 32 users

- Instagram: 1 user

5.2.4. (a) Insights:

The data corroborates the quantitative user statistics, with WhatsApp and YouTube being the clear leaders. - The small number of respondents claiming Instagram as their primary platform reinforces the earlier observation about its limited appeal.

5.2.5. Time Spent on social media:

- 1 to 2 hours: 112 respondents

- 3 to 4 hours: 103 respondents

- 5 to 6 hours: 88 respondents

- 6 hours and above: 43 respondents

5.2.5. (a) Insights:

i.Moderate Engagement: A significant number (215 out of 346) of older adults spend 1 to 4 hours daily on social media, suggesting that while they are active users, their engagement tends to be moderate.

ii.High Engagement Group: The 131 respondents who spend more than 4 hours could represent a group that is particularly engaged or reliant on social media for social interaction, information, or entertainment.

5.2.6. Correlation Between Platform Usage and Time Spent:

Given that WhatsApp and YouTube are the most popular platforms, it's essential to consider how time spent correlates with these preferences. Older adults may use WhatsApp for communication, which could lead to shorter, more frequent engagement, while YouTube might involve longer viewing sessions.

The data illustrates a clear preference for WhatsApp and YouTube among older adults, with moderate daily engagement levels. The findings suggest that while social media plays a role in their lives, there is room for targeted interventions that could enhance their experience and engagement with these platforms. Additionally, understanding the needs and barriers faced by this demographic can help improve digital literacy and overall satisfaction with social media usage.

The question of older adult reasons for using social media was presented in an open-ended. The following analysis shows the responses from the data.

5.2.6. (a) Primary Purpose:

(i) News Consumption: More than half of respondents said they use social media primarily for news consumption. This includes staying up to speed on local and worldwide happenings, demonstrating the importance of social media as a source of knowledge, particularly in an age when traditional media (TV and radio) are less accessible.

(ii) Connection with Family and Friends: Several respondents mentioned utilizing social media platforms to stay in touch with family and friends, particularly those who live far away. This demonstrates a great desire for social engagement and assistance, particularly among elderly persons who may feel isolated.

(iii) Education and Knowledge Building: One recurring subject is the use of social media for self-education. Older adult showed a desire to expand their knowledge and stay current on a variety of topics, including politics, local news, and cultural material. This is obvious in comments that include learning new language, understanding modern technologies, and looking for educational content.

(iv) Ease of obtain and Convenience: Respondents praised social media's ability to obtain information at any time and from any location. Unlike traditional news broadcasts, which have fixed timetables, social media provides a more flexible choice for staying informed and entertained.

(v) Social Engagement and Community Involvement: Several comments indicate that social media facilitates older adults' engagement with their communities, including churches and local authorities. This implies that social media acts as a forum for community interaction and participation, generating a sense of belonging.

(vi)Variety of material Consumption: Users reported engaging with a variety of material categories, including sermons, music, and cultural stories. This diversity demonstrates that social media is used for more than simply news, but also for amusement and spiritual nourishment.

(vii) Learning Technology: Some respondents showed a process of learning for utilizing social media, with older adult relying on family members for assistance. This underlines a potential barrier to use for some, while also emphasizing the significance of intergenerational assistance in technology adoption.

(viii) Business Purposes: A subset of respondents said they use social media for business-related activities including selling products and connecting with clients. This demonstrates an awareness of social media as a tool for entrepreneurship and commerce, which is consistent with current trends in digital marketing.

(ix) Addressing Loneliness: Several respondents stated that social media can assist to lessen feelings of loneliness. The capacity to communicate with others digitally provides emotional support and involvement, which is especially important for older adult who may be isolated.

5.2.7. Implications that arise from the data are presented below:

(i) Targeted Education and Training: There is an obvious demand for training programs that help older adult efficiently navigate social media, such as workshops or one-on-one sessions.

(ii) Content Relevance: When developing and disseminating material, content creators and news sources should keep older adults' interests in mind, focusing on issues that appeal to this population.

(iii) Community Support: Initiatives that encourage social media use at community centers or through local organizations can increase engagement and utilization among older adult.

5.2.8. Findings from Objective 5

Objective 5 - To study the position social media holds in their (older adult) everyday life.

To analyze the provided data regarding the role of social media in the everyday lives of older adults, the study assessed the distribution of responses on a scale of 1 to 5, where 1 indicates minimal significance and 5 indicates maximum significance.

(i) Data Overview:

- 1 : 7 respondents
- 2 : 54 respondents
- 3: 109 respondents
- 4: 120 respondents
- 5: 56 respondents

(ii) Response Distribution: The distribution of responses reveals the following:

(a) Low Significance (1-2 points): A total of 61 respondents (7 with 1 point + 54 with 2 points) indicate that social media holds low significance in their lives. This represents about 17.6% of the total responses, suggesting a minority of older adult who feel that social media is not an integral part of their daily routine.

(b) Moderate Significance (3 points): With 109 respondents scoring 3 points, this indicates a moderate perception of social media's importance. This group makes up

approximately 31.5% of the respondents, reflecting a notable portion of older adult who may engage with social media but do not consider it essential.

(c) High Significance (4-5 points): A combined total of 176 respondents (120 with 4 points + 56 with 5 points) perceive social media as holding high significance in their everyday lives, accounting for around 50.9% of respondents. This indicates that a majority of older adult recognize the value of social media in their daily interactions and activities.

5.2.9. Interpretation of the Findings

(i) Prevalence of Moderate to High Significance: The data suggests that social media plays a considerable role in the everyday lives of older adult, with over half rating it as moderately to highly significant. This indicates that many older adult utilize social media not only for communication but possibly for accessing information, entertainment, and maintaining social connections.

(ii) Minority with Low Engagement: The relatively small percentage of respondents rating social media with 1 or 2 points highlights that while there are some who do not engage with social media, they are in the minority. This could suggest a growing acceptance and integration of social media among older adult, contrasting previous perceptions of older adult as resistant to technology.

5.2.10. Findings from Objective 6

Objective 6 - To find out obstacles that faced older adult with the use of social media.

(i) Connectivity Issues:

(a) Internet Connection Problems: There are responses which highlight issues such as slow internet speeds and insufficient network service.

(b) Financial Barriers: There are responses which indicate difficulties related to purchasing data plans (netpacks), which limit access to social media.

Insights: Connectivity is a prominent barrier for many older adults, impacting their ability to engage consistently with social media platforms. Financial constraints exacerbate this issue, making it challenging for some to maintain reliable internet access.

(ii) Technical Challenges

(a) Usability and Technical Skills: There are responses whichreflect feelings of incompetence or difficulty with the technical aspects of social media.

(b) Settings and Functionality: There are responses whichillustrate struggles with navigating settings and understanding how to utilize the platforms effectively.

Insights: Many older adults report feeling overwhelmed or confused by the technical aspects of social media, which can lead to decreased engagement and frustration. This highlights a need for educational support focused on improving digital literacy.

(iii) Miscommunication and Social Dynamics

(a) Understanding Content and Language: There are responses which indicate challenges in understanding English terms and reading small fonts.

(b) Misinterpretation of Communication: There are responses which demonstrate how humor and intent can lead to misunderstandings, resulting in unintended offense.

Insights: The complexity of online communication can create barriers for older adult. Misunderstandings and language difficulties can negatively impact their social interactions, contributing to a reluctance to engage with social media.

(iv)Time Management and Addiction

(a) Time Consumption: There are responses which highlight concerns about social media being addictive and consuming leisure time.

Insights: The perception that social media can be overly consuming suggests a need for balance in usage. This concern can deter older adult from engaging more deeply with social media.

(v) Positive Experiences and Lack of Problems

(a) No Issues Encountered: There are responses which indicate a segment of older adults who do not face significant obstacles.

Insights: While challenges are prominent, it is noteworthy that some older adults report no problems, suggesting that experiences vary widely within this demographic.

5.3. Major Findings

1) Social networking sites have a critical role in fostering intergenerational ties, particularly when it comes to older adult who may feel cut off from their younger relatives.
2) Older adult use social media sites such as Facebook, YouTube, WhatsApp, and Instagram to interact with others online, share updates, and take part in online activities.
3) These platforms serve as repositories for family traditions and memories, fostering stronger emotional ties and enabling generations to commemorate life events.
4) Through photos, videos, and real-time contact, social media enables older individuals stay in touch with distant family members despite living far away.
5) Social media emotional support strengthens family members' resilience and well-being by encouraging a sense of shared duty and belonging.
6) Overuse of social media, however, can prevent genuine emotional connection and result in arguments, diversion, and superficial family relationships.
7) Social media, for all its drawbacks, helps with intergenerational communication, teamwork, and cultural heritage transmission.
8) Interactions on social media helps increase empathy, and strengthen ties between generations based on respect and understanding.

9) Older adult continue to primarily consume news from traditional media, but social media sites like YouTube are becoming more reliable sources.

10) Older adult have differing levels of trust in the sources and quality of news on social media. Subjective reporting and biases are prevalent worries, particularly with relation to political and health-related matters like the Covid-19 vaccination.

11) Social media offers a wealth of information across various topics, enabling older adults to educate themselves on subjects like world politics, geography, and history, among others.

12) The emergence of Mizo YouTube channels with previously unavailable content in the Mizo language facilitates self-education among older adult, fostering inclusion in discussions on relevant topics and current events.

13) Many retired respondents express sentiments of gratitude towards social media for keeping them informed about government initiatives and societal progress, thus enhancing their sense of connection and engagement with their community.

14) Social media helps overcome language barriers to some extent for older adult, making it easier for them to access and understand content in English, even if only partially.

15) Respondents mention how basic English phrases learned in childhood have expanded through social media use, which is integrated into their everyday vocabulary.

16) Despite acknowledging the drawbacks of social media, respondents emphasize its potential for self-education and personal growth, suggesting that its benefits or drawbacks depend largely on how users engage with the platform.

5.4. Conclusion

Several views appear from the investigation of social media's role in promoting intergenerational relationships and helping older adult participate in a range of online activities. Several major themes come to light throughout the data, showing the

advantages and disadvantages that social media presents for older adult in its use. Social media play a crucial role in bridging the generational divide by providing older adult with a way to stay in touch with younger relatives and take part in family customs even when they live apart.

Social media sites such as Facebook, YouTube, Instagram, WhatsApp, and others are active online communities where older adult may interact, exchange updates, and make memories. These connections help to build emotional links between people who are geographically far apart. Social media helps older adult stay in meaningful contact with distant family members by facilitating the exchange of images, videos, and real-time communication. This strengthens family bonds and fosters emotional support.

But in addition to highlighting the advantages of social media engagement, the study also draws attention to the possible drawbacks of overusing it. Although social media may enable communication between generations and preserve cultures, overuse of it may harm true emotional connection and result in weaker connections. Problems like conflicts, diversions, and doubts about the reliability of news sources highlight how crucial it is to establish a balance between virtual and in-person contacts.

5.5. Recommendations from the study

(i) Promote Digital Literacy:

To improve older adult awareness of social media platforms and their functions, online etiquette, and an evaluation of online content, develop and implement focused digital literacy programs. The goal of these initiatives needs to be to provide older adult the tools they need to use social media in an appropriate manner and separate false information from reliable sources.

(ii) Promote Intergenerational Engagement:

Through programs like family groups or communities with common interests, promote intergenerational cooperation and communication on social media platforms. Provide older adult with opportunity to learn from younger generations

and impart their expertise and experiences on them. This will help to bridge the age gap and promote mutual understanding.

(iii) Encourage Well-Being and Digital Balance:

Take steps to encourage responsible online conduct and digital balance among older adult. These may include educating the public about the possible dangers of excessive use and developing plans for striking a good balance between online and offline activities. Give support and assistance systems to older adult who are socially isolated or who are suffering from the negative effects of excessive social media use. These resources and networks should include mental health services and local support groups.

(iv) Improve Transparency and Accountability:

Encourage the creation of precise policies and rules to protect older adult from damage when using the internet. These should include steps to counteract false information, preserve user privacy, and stop exploitation or abuse. Work together with civil society organizations, stakeholders and politicians to develop best practices and standards that put older adult's rights and well-being first in the digital sphere.

References

Abdul, J., Ansari, N., & Khan, N. A. (2020). Exploring the role of social media in collaborative learning the new domain of learning. *Smart Learning Environments* , 1-16.

Achenbaum, W. A. (2015). A History Of Ageism Since 1969. *Generations* , 10-16.

Adam, A. M. (2020). Sample Size Determination in Survey Research. *Journal of Scientific Research and Reports, 26* (5), 90-97.

Adeyemo, A. (2018). *adeolawrites.com*. (A. Adeyemo, Producer, & Adeolawrites) Retrieved 4 23, 2022, from Adeolawrites Web site: https://adeolawrites.com/history-importance-of-the-first-social-media-site-six-degrees/

Akram, W. (2018, March 21). *ResearchGate.* Retrieved March 12, 2020, from ResearchGate:https://www.researchgate.net/publication/323903323_A_Study _on_Positive_and_Negative_Effects_of_Social_Media_on_Society?enrichId =rgreqcf94a23a8a8bc3e9f120812c0021ef3eXXX&enrichSource=Y292ZXJQ YWdlOzMyMzkwMzMyMztBUzo2MDY0NDI0ODY3Nzk5MDRAMTUM TU5ODU2NDA3MQ%

Alhariri, S. (2020, April 11). *Fox News*. Retrieved October 9, 2021, from foxnews.com: https://www.foxnews.com/us/coronavirus-scams-targeting-senior-citizens

Amedie, J. (2015). The Impact of Social Media on Society. *Pop Culture Intersections, 2*, 1-19.

Appelbaum, S., Serena, M., & Shapiro, B. (2004). Generation X and the Boomers:

    Organizational Myths and Literary Realities. *Management Research News ,*
    27 (11/12), 1-28.

Ashraf, M. A., Khan, M. N., Chohan, S. R., Khan, M., Rafique, W., Farid, M. F., et

    al. (2021). Social Media Improves Students' Academic Performance:
    Exploring the Role of Social Media Adoption in the Open Learning
    Environment among International Medical Students in China. *Healthcare*
    (Basel), 9 (10), https://doi.org/10.3390%2Fhealthcare9101272.

Auxier, B., & Anderson, M. (2021, April 7). *Pew Research Center*. Retrieved March

    25, 2022, from Pew Research Center Web site:
    https://www.pewresearch.org/internet/2021/04/07/social-media-use-in-2021/

Azizi, S. M., Soroush, A., & Khatony, A. (2019). The relationship between social

    networking addiction and academic performance in Iranian students of
    medical sciences: a cross-sectional study. *BMC Psychology, 7* (28),
    https://doi.org/10.1186/s40359-019-0305-0.

Barichello, E. M. (2013, June). *ResearchGate.* Retrieved March 12, 2020, from

    ResearchGate:https://www.researchgate.net/publication/270643477_Understa
    nding_the_digital_social_media_from_mcLuhan's_idea_of_medium-
    ambience/link/554568c50cf234bdb21d59fc/download

Bengtson, V. L., & Achenbaum, W. A. (1993). *The Changing Contract across*

    Generations (1st Edition ed.). December: Routledge.

Berovici, J. (2010, December 09). *Forbes.* Retrieved May 19, 2021, from Forbes:

    http://blogs.forbes.com/jeffberovici/2010/12/09who-coined-social-media-
    web-pioneers-compete-for-credit/

Boyd, D. (2004). Friendster and Publicly Articulated Social Networks. *BT Technology Journal, 22* (4), 71-82.

Boyd, D., & Ellison, N. (2007). Social Network Sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication, 13* (1), 210-230.

Brashier, N. M., & Schacter, D. L. (2020, May 21). *Aging in an Era of Fake News.* Retrieved March 28, 2021, from ResearchGate: https://www.researchgate.net/publication/341496718

Braun, V., & Clarke, V. (2012). Thematic Analysis. *APA handbook of research methods in psychology, Vol. 2: Research designs: Quantitative, qualitative, neuropsychological, and biological* , 57-71.

Carrigan, M., & Szmigin, I. (2002, December 16). Advertising and older consumers: Image and ageism. *Business Ethics: A European Review 9(1)* , 42-50.

Census 2011. (2011). *Census2011.co.in*. Retrieved September 17, 2019, from Census 2011 Website: https://www.census2011.co.in

Ceron, A. (2015). Internet, news, and political trust: The difference between social media and online media outlets. *Journal of Computer-Mediated Communication* , 487-503.

Chawngthu, V., & Lalruatkimi, I. (2022). Marginalisation of Older Adults on Digital Media. *International Journal of Current Research Trends, 10* (7), a945-a947.

Ciceri, E., Fedorov, R., Umuhoza, E., & Brambilla, M. (2015). Assessing online media content trustworthiness , relevance and influence : an introductory survey. *1st International Workshop on Knowledge Discovery on the WEB.*

Clement, J. (2020, April 1). *statista.* Retrieved April 15, 2020, from statista Web site: https://www.statista.com/statistics/278414/umber-of-worldwide-social-network-users/

Coaxum, L., & Coaxum, V. (2013, November 5). *Family Online Safety Institute.* Retrieved April 10, 2020, from Family Online Safety Institute Web site: https://www.fosi.org/good-digital-parenting/parents-teens-tecgnology-bridging-generation-gap/

Cornejo, T. R., & Favela, J. (2013). Enriching in-person encounters through social media: a study on family connectedness for the elderly. *Int. J. Hum Comput Stud, 71* (9), 889-899.

Dhanashree, Garg, H., Chauhan, A., Bhatia, M., Sethi, G., & Chauhan, G. (January-April, 2021). Role of mass media and it's impact on general public during coronavirus disease 2019 pandemic in North India: An online assessment. *Indian Journal of Medical Sciences, Vol. 73, Issue I* , 21-25.

Diga, M., & Kelleher, T. (2009). Social media use, perceptions of decision-making power, and public relations roles. *Public Relations Review, 35* (4), 440-442.

Directorate of Economics and Statistics. (2021). *Statistical Handbook Mizoram 2020.* Aizawl: Directorate of Economics and Statistics.

Elega, A. A., & Özad, B. E. (2018). Blogs: A 21st Century Digital Publishing

    Phenomenon. *Official Proceedings of ICMC 2018 -1st International Conference on Media and Communication.1*, pp. 19-21. Abu Dhabi, UAE: ICMC.

Ellison, N. B., & Hancock, J. T. (2020, April 8). *Medium.* Retrieved October 9, 2021,

    frommedium.com:https://journals.sagepub.com/doi/pdf/10.1177/2056305120 948162

Fan, W., & Gordon, M. D. (2014). The Power of Social Media Analytics.

    Communications of the ACM, 57 (6), 74-81.

Faraj, S., Renno, W., & Bhardwaj, A. (2021). Unto the Breach: What the COVID-19

    pandemic exposes about digitalization. *Information and Organization Volume 31, Issue I* , 1-7.

Farooq, K., Bashir, D. S., Zafar, H., & Zarar, R. (2021). The Study on the Role of

    Social Media in Social Change in Society. *International Journal of Innovation, Creativity and Change, V15, Issue 2* , 1298-1313.

Gabarron, E., Oyeyemi, O., & Wynn, R. (2021). COVID-19-related misinformation

    on social media: A systematic review. *Bulletin of the World Health Organization, 99* (6), 455–463A.

Garneau, K., & Zossou, C. (2021). *Misinformation During the COVID-19 Pandemic.*

    Canada: Minister, Statistics Canada.

Gibb, H., & Holroyd, E. (1996). Images of old age in the Hong Kong print media.

    Ageing and Society (16), 151-175.

Ginn, J., & Arber, S. (1999). Gender, The Generational Contract and Pension

Privatisation. In J. Ginn, & S. Arber, *The Myth of Generational Conflict* (1st
Edition ed., p. 21). Routledge.

Gish, J., Vrkljan, B., Grenier, A., & Miltenburg, B. V. (2017). Driving with

advanced vehicle technology: A qualitative investigation of older drivers'
perceptions and motivations for use. *Accident Analysis & Prevention, 106* ,
498-504.

Government of Mizoram. (n.d.). *Government of Mizoram*. Retrieved July 21, 2023,

from Government of Mizoram:
https://mamit.nic.in/mup/#:~:text=Mizoram%20Upa%20Pawl%20(MUP)%2
0District%20Headquarters%20hruaitute.

GreenAsh. (2009, December 30). *GreenAsh*. Retrieved September 16, 2019, from

GreenAsh Website: https://greenash.net.au

Guner, N. (2015). Gary Becker's Legacy on Intergenerational Mobility. *Journal of

Demographic Economics, 81* (1), 33-43.

Guzman, A. A., Brecht, M.-L., Doering, L. V., Macey, P. M., & Mentes, J. C.

(2023). Social Media Use and Depression in Older Adults: A Systematic
Review. *Research in Gerontological Nursing, 16* (2), 97-104.

Haleem, A., Javaid, M., Qadri, M. A., & Suman, R. (2022). Understanding the role

of digital technologies in education: A review. *Sustainable Operations and
Computers Volume 3* , 275-285.

Harper, R. A. (2010). *Inquiries Journal*. Retrieved March 27, 2022, from Inquiries

Journal Website: http://www.inquiriesjournal.com/articles/202/the-social-media-revolution-exploring-the-impact-on-journalism-and-news-media-organizations

Hendricks, D. (2018, January 20). *smallbiztrends.* Retrieved April 1, 2022, from

smallbiztrends Web site: https://smallbiztrends.com/2013/05/the-complete-history-of-social-media-infographic.html

Herklots, H. (2021, July 29). *Centre for Ageing Better*. Retrieved April 6, 2022, from

Centre for Ageing Better Website: https://ageing-better.org.uk/blogs/how-can-we-change-news-media-portrayals-of-older-people

Holak, B., & Emily, M. (2017, May). *TechTarget*. Retrieved January 18, 2022, from

TechTarget Website:
https://www.techtarget.com/searchcio/definition/Instagram

Huang, Z., & Benyoucef, M. (2013). User-centered investigation of social commerce

design. *8029*, pp. 287-295. Berlin, Heidelberg: Springer.

Institute on Aging. (2020, May). *Institute on Aging Organisation.*

Retrieved October 9, 2021, from ioaging.org: https://www.ioaging.org/wp-content/uploads/2020/05/COVID-19-Elder-Abuse-Resources.pdf

Internet World Stats. (2019, June 30). *Internet World Stats*.

Retrieved February 13, 2020, from Internet World Stats Website: www.internetworldstats.com/stats.htm

Ito, H., Araki, A., Hosoi, T., & Sawabe, M. (2006). Reviewing the definition of

"elderly". *Geriatr Gerontol Int 2006* , 149-158.

Jaeger, R., & Halliday, T. (1998). On confirmatory versus exploratory research. *Herpetologica, 54*, S64-S66.

Jaiswal, V., Pradeep, C., & Subramanyam, G. (2015). A Study on Knowledge and Utilization of Social Media in Elderly People in Whitefield, Bangalore. *Journal of The Indian Academy of Geriatrics* , 70-77.

James, B. D., Wilson, R. S., Barnes, L. L., & Bennett, D. A. (2011). Late-Life Social Activity and Cognitive Decline in Old Age. *Journal of the International Neuropsychological Society, 17* (6), 998-1005.

Kaplan, A. M., & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of Social Media. *Business Horizons, 53* (1), 59-68.

Kapoor, K. K., Tamilmani, K., Rana, N. P., Patil, P., Dwivedi, Y. K., & Nerur, S. (2017). Advances in Social Media Research: Past, Present and Future. *Information Systems Frontiers, 20*, 531-558.

Kietzmann, J., Hermkens, K., McCarthy, I. P., & Silvestre, B. S. (2011). Social media? Get serious! Understanding the functional building blocks of social media. *Business Horizons, 54* (3), 241-251.

Kirkpatrick, D. (2010). *The Facebook Effect.* New York, United States of America: Simon & Schuster.

Kukier, J. (2019). Media Education of Seniors as a form of Action Against the Digital Marginalization of People over 65 Years of Age. *21st Century Pedagogy, 3* (1), 56-61.

Leiner, B. M., Cerf, V. G., Clark, D. D., Kahn, R. E., Kleinrock, L., Lynch, D. C.,

et al. (1997). *internetsociety.org.* Retrieved April 1, 2022, from Internet
Society Website: https://www.internetsociety.org/wp-
content/uploads/2017/09/ISOC-History-of-the-Internet_1997.pdf

Leist, A. K. (2014). Social Media Use of Older Adults: A Mini-Review.

Gerontology, 59 (4), DOI: 10.1159/000346818.

Lewis, J. (2006). News and the empowerment of citizens. *European Journal of*

Cultural Studies, 9 (3), 303-319.

Liu, S., Zaigham, G. H., Rashid, R. M., & Bilal, A. (2022). Social Media-Based

Collaborative Learning Effects on Student Performance/Learner Performance
With Moderating Role of Academic Self-Efficacy. *Frontiers in Psychology* ,
10.3389/fpsyg.2022.903919.

mailchimp.com. (2023, July 15). *mailchimp.com*. Retrieved from mailchimp.com:

https://mailchimp.com/features/reports-and-
analytics/?ds_c=DEPT_AOC_Google_Search_ROA_EN_NB_Acquire_Broa
d_MKAG_T4&gclid=Cj0KCQjwk96lBhDHARIsAEKO4xZOcD6r4KkcYJg
BNONoT8BxqvVXjBK60fl2ZrIsyPYUw_PCxwIBTUIaAviNEALw_wcB&
gclsrc=aw.ds

Mbaka, N., & Isiramen, D. O. (2021). The Changing Role of an Exploratory

Research in Modern Organisation. *GPH-INTERNATIONAL JOURNAL OF*
BUSINESS MANAGEMENT, Vol 4 No. 12 , DOI:
https://doi.org/10.5281/zenodo.6992256.

Mead, M. (1970). *Culture and Commitment: The New Relationships Between the Generations in the 1970s* (1st Edition ed.). Columbia Univ Pr.

Miller, D., Costa, E., Haynes, N., McDonald, T., Nicolescu, R., Sinanan, J., et al. (2016). *How the World Changed Social Media.* London: UCL Press.

Ministry of Statistics and Programme Implementation. (2011). *Situation Ananlysis of the Elderly in India.* New Delhi: Ministry of Statistics and Programme Implementation.

Ministry of Statistics and Programme Implementation, Government of India. (2016). *Elderly in India-Profile and Programmes 2016.* Ministry of Statistics and Programme Implementation. New Delhi: Government of India.

Mitchell, O. (2016). *Wiley Online Library.* Retrieved October 23, 2019, from onlinelibrary.wiley Web site: https://onlinelibrary.wiley.com/doi/pdf/10.1002/9781118519639.wbecpx113

Moore, R. C., & Hancock, J. T. (2020). Older Adults, Social Technologies, and the Coronavirus Pandemic: Challenges, Strengths, and Strategies for Support. *Social Media + Society, 6* (3), 1-5.

Mukhtar, S. (2020, April 16). Mental Health and Psychosocial Aspects of Coronavirus Outbreak in Pakistan: Psychological Intervention for Public Mental Health Crisis. *Asian Journal of Psychiatry* , 1-2.

Newman, S. (1997). *Intergenerational Programs: Past,Present And Future.* Taylor & Francis.

Oestreicher-Singer, G., & Zalmanson, L. (2013). Content or community? A digital

    business strategy for content providers in the social age. *MIS Quarterly, 37(2)*
    , 591-616.

Ofcom. (2017, June 14). *Ofcom*. Retrieved May 17, 2021, from Ofcom: making

    connections work for everyone: https://www.ofcom.org.uk/about-
    ofcom/latest/media/media-releases/2017/rise-social-seniors

OneIndia. (2017, November 18). *OneIndia*. Retrieved March 29, 2022, from

    OneIndia Website: https://www.oneindia.com/2007/11/18/media-growing-
    strong-in-mizoram-1195363974.html

Onibalusi, L. (2019, September 23). *Thrive Global*. Retrieved February 13, 2020,

    from Thrive Global: https://thriveglobal.com/stories/how-social-media-
    impacts-the-lives-of-seniors/

Organisation for Economic Co-Operation and Development (OECD). (2007).

    Participative Web and User Created-Content: Web 2.0, Wikis and Social
    Networking. Paris, France: OECD Publishing.

Ortiz-Ospina, E. (2019, September 18). *Our World in Data*. Retrieved February 5,

    2020, from ourworldindata.org web site: https://ourworldindata.org/rise-of-
    social-media

Paul, G. (2023, July 26). *TechTarget*. Retrieved December 28, 2023, from

    TechTarget Website: https://www.lifewire.com/what-exactly-is-twitter-
    2483331

Press Trust of India. (2017, April 23). *The Hindu*. Retrieved February 14, 2020, from

    The Hindu Website: https://www.thehindu.com/news/national/60-to-be-senior-citizen-age-limit/article18195678.ece

PTI. (2019, March 6). Internet users in India to reach 627 million in 2019:

    Report. *Economic Times* .

Quinn, K. (2018). Cognitive Effects of Social Media Use: A Case of Older Adults.

    Social Media + Society, 4 (3), 1-9.

Rajendran, L., & Thesinghraja, P. (2016, October 12). *ResearchGate.*

    Retrieved March 27, 2022, from ResearchGate Website: https://www.researchgate.net/profile/Preethi-Thesinghraja/publication/309014723_The_Impact_of_New_Media_on_Traditional_Media/links/57fe403108ae6b2da3c88978/The-Impact-of-New-Media-on-Traditional-Media.pdf

Ralte, R. L. (2018). *mzuir.inflibnet.in.* Retrieved March 29, 2022, from MZU

    Website:http://mzuir.inflibnet.ac.in/jspui/bitstream/123456789/759/1/Ruth%20Laldintluangi%20Ralte%2CMizo.pdf

Rogers, E. (1995). *Diffusion of Innovations* (3rd Edition ed.). New York, United

    States of America: The Free Press.

Rohmingmawii. (2021). Christianity and Society in Mizoram.

    In Malsawmdawngliana, & Rohmingmawii, *Mizo Narratives: accounts from Mizoram* (pp. 193-240). Guwahati: South Eastern Book Agencies.

Rokhum, N. L. (2013). Social Stratification of the Mizos. In Malsawmdawngliana, & Rohmingmawii, *Mizo Narratives: accounts from Mizoram* (pp. 27-44). Guwahati: South Eastern Book Agencies.

Rowe, W. J., & Kahn, L. R. (1997). Successful aging. *The Gerontologist, 37*, 433-411.

Rubin, M., & Donkin, C. (2022, August 26). Exploratory hypothesis tests can be more compelling than confirmatory hypothesis tests. *Philosophical Pyschology* , 1-29.

S.Shabnoor, & S.Tajinder. (2016). Social Media its Impact with Positive and Negative Aspects. *IJCATR, 5* (2), 71-75.

Seaton, J., Sippitt, A., & Worthy, B. (2020 July-September). Fact Checking and Information in the Age of Covid. *The Political Quarterly, Vol. 91, No. 3* , 578-584.

Sheldon, P. (2008). Student favorite: Facebook and motives for its use. *Southwestern Mass Communication Journal, 12* (2), 39-53.

Silverman, C. (n.d.). *Data Journalism*. Retrieved October 9, 2021, from datajournalism.com: https://datajournalism.com/read/handbook/verification-1/additional-materials/verification-and-fact-checking

Span, P. (2020, September 11). Getting Wise to Fake News. *New York Times* , pp. https://www.nytimes.com/2020/09/11/health/misinformation-social-media-elderly.html.

Srinivasan, M. I. (2015). Playing second innings online: an ethnographic study on the

    Internet Usage among the urban Indian middle class senior citizens of

    Hyderabad, India. *Global Media Journal, 13* (25).

Statista. (2017a). *Statista*. Retrieved May 17, 2021, from Statista:

    https://www.statista.com/statistics/454409/europe-media-trust-index/

Statistics Netherland (CBS). (2018, January 5). *cbs.nl*. Retrieved February 3, 2020,

    from CBS Web site: https://www.cbs.nl/en-gb/news/2017/52/social-media-
on-the-rise-among-seniors

Stebbins, R. A. (2001). *Exploratory Research in the Social Sciences.* California,

    United States of America: SAGE Publications, Inc.

Stinchcombe, A., Gagnon, S., Kateb, M., Curtis, M., Porter, M. M., Polgar, J., et al.

    (2017). Letting in-vehicle navigation lead the way: Older drivers' perceptions
of and ability to follow a GPS navigation system. *Accident Analysis &
Prevention, 106* , 515-520.

Stokes, D. (2000). Putting entrepreneurship into marketing. *Journal of Research in

    Marketing and Entrepreneurship, Vol. 2 No. 1* , 1-16.

Teng, C. E., & Joo, T. M. (2017). Analyzing the usage of social media: A study on

    elderly in Malaysia. *World Academy of Science, Engineering and Technology
International Journal of Humanities and Social Sciences, 11* (3), 737-743.

Thevenot, G. (2007). Blogging as a social media. *Tourism and Hospitality Research,

    7* (3-4), 287-289.

Tsai, H. S., Shillair, R., Cotten, S. R., Winstead, V., & Yost, E. (2015). Getting

   Grandma Online: Are Tablets the Answer for Increasing Digital Inclusion for

   Older Adults in the U.S.? *Educational Gerontology 41(10)* , 695-709.

Unionthanga. (2020, November 18). Ex MUP Office Bearer (Maubawk Unit).

   (V. Chawngthu, Interviewer)

United Nations Population Fund. (2017). *Caring for our Elders: Early Responses*

   (India Ageing Report - 2017). New Delhi: United Nations Population Fund.

United Nations. (2013). *World Population Ageing.* Department of Economic and

   Social Affairs, Population Division. New York: United Nations.

Vanacker, B., & Belmas, G. (2009). Trust and the Economics of News. *Journal of*

   Mass Media Ethics, 24 (2-3), 110-126.

Vanamamalai, R., & Vanlalruata. (2018). Culture of Daily Newspapers in Mizoram.

   Journal of Advanced Research in Journalism & Mass Communication, 5 (4),
   88-91.

Wangler, J. (2014). Internalization or social comparison? An empirical investigation

   of the influence of media (re)presentations of age on the subjective health
   perception and age experience of older people. In K. U, M. R, & R. B, *Alive*
   and Kicking At All Ages: Cultural Constructions of Health and Life Course
   Identity (pp. 117-130). Bielefeld, Germany: Transcript Verlag.

Ward, C. R., & Smith, T. (1997). Forging Intergenerational Communities Through

   Information Technology. *Journal of the American Society on Aging,*

   21 (3), 38-41.

Wimmer, R. D., & Dominick, J. R. (2017). *Mass Media Research: An introduction.*

Delhi: Cengage Learning India Private Limited.

Wolf, M., Sims, J., & Yang, H. (2018). Social Media? What Social Media?

UK Academy for Information Systems Conference Proceedings 2018.3, p. https://aisel.aisnet.org/ukais2018/3. UK Academy for Information Systems at AIS Electronic Library (AISeL).

Wong, A., Ho, S., Olusanya, O., Antonini, M. V., & Lyness, D. (2021). The use of

social media and online communications in times of pandemic COVID-19. *Journal of Intensive Care Society Vol. 22(3)* , 255-260.

World Health Organisation (WHO). (2024, June 26). Retrieved July 18, 2024,

from https://www.who.int/news-room/fact-sheets/detail/physical-activity

World Health Organisation. (2020, April 3). *WHO International*.

Retrieved September 24, 2021, from WHO International News-Room: https://who.int/news-room/feature-stories/detail/who-delivers-advice-and-support-for-older-people-during-covid-19

World Health Organisation. (n.d.). *World Health Organisation*. Retrieved October 9,

2021, from who.int: https://www.who.int/health-topics/infodemic#tab=tab_1

World Health Organisation. (2020, March 12). *World Health Organisation Regional*

Office for Europe. Retrieved October 9, 2021, from euro.who.int: https://www.euro.who.int/en/health-topics/health-emergencies/coronavirus-covid-19/news/news/2020/3/who-announces-covid-19-outbreak-a-pandemic

World Health Organization. (2012, March 15). *who.int*. Retrieved April 5, 2020,

from World Health Organization Web site: http://www.who.int/healthinfo/survey/ageingdefnolder/en/index.html

Zickuhr, K., & Madden, M. (2012, June 6). *Google Scholar.* Retrieved February 13,

2020, from Pew Internet & American Life Project: http://pewinternet.org/Reports/2012/Older-adults-and-internet-use.aspx

ANNEXURES

Annexure A

Quantitative Approach – Survey Questionnaire

1. Demographics

1.1 Gender

   - Male   - Female   - Others

1.2 Occupation

   - Pensioner

   - Business Owner

   - Employee of Private/Corporate Company

   - No occupation

   - Local jhumming

   - Government servant

1.3 Ward number of respondents' residence under Aizawl Municipal Council (AMC)

   - Ward I   - Ward II   - Ward III

   - Ward IV   - Ward V   - Ward VI

   - Ward VII   - Ward VIII   - Ward IX

   - Ward X   - Ward XI   - Ward XII

   - Ward XIII   - Ward XIV   - Ward XV

   - Ward XVI   - Ward XVII   - Ward XVIII

- Ward XIX

1.4 Age

 - 50 to 55

 - 56 to 60

 - 61 and above

2. Usage of Social Media

2.1 Reasons for using social media (Open-ended question)

(*Please state your main reason for using social media in your own words from your own experiences)*

2.2 Type(s) of social media currently in use (Multiple check-boxes)

 - X (Twitter)

 - WhatsApp

 - Youtube

 - Instagram

 - Facebook

2.3 How many hours do you spent on social in a day

 - 1 to 2 hour(s)

 - 3 to 4 hours

 - 5 to 6 hours

 - 6 and above hours

2.4 Which social media platform do you use the most?

- X (Twitter)

- WhatsApp

- Youtube

- Instagram

- Facebook

3. Social media and news consumption

3.1 Do you receive news from social media at least once or twice?

- Yes

- No

3.2 Have you ever forwarded or re-share the news/information you received from social media to other users?

- Yes

- No

3.3 Have you ever tried fact-checking news/information you received from social media?

- Yes

- No

3.4 If yes, how do you go forward with fact checking?

- Searching on Google, or through the internet.

- Asking people in real life

- Both of the above

4. Social media and personal life

4.1 Please rate the importance of social media in your day to day life? *(5 being the highest and 1 as the lowest)*

- 1

- 2

- 3

- 4

- 5

4.2 Have you ever faced any problems in the use of social media?

- Yes

- No

4.3 Do you ever try fixing problems you are faced with from social media?

- Yes

- No

4.4 Please write in your own words about the main problem you have faced? (Open-ended question)

4.5 Do you think you have at least one personal gain from the use of social media?

- Yes

- No

4.6 Rate the pros and cons of social media by addressing 5 as the highest (pro) and 1 as the lowest (con).

- 1

- 2

- 3

- 4

- 5

Annexure B

Qualitative Approach – Interview

A semi-structured interview question was developed with a light and formal introduction of the researcher:

- Who I am and where I am from.
- What this interview is about.
- What we are doing in this interview.
- Privacy concerns of the respondent.

Then it moves on to asking about:

- How is your day so far?
- Did you sleep well?

Main Semi-structured Questions:

- Can you please introduce yourself?
- Can you tell me what type of social media you are using currently?
- How do you decide to adopt social media?
- Which platform do you use the most?
- Do you trust news from social media?
- For news consumption, which source do you trust more: traditional media or social media?
- Do you think social media helps you in understanding the contemporary world of today's generation?
- What type of shortcomings do you face in using social media?
- Do you have any problems in recharging your internet pack?
- According to you, do you think social media has more pros or more cons?
- How important is social media for you in your life?
- What type of content do you usually listen or access in social media?

Any type of follow-up questions regarding topics mentioned out by the respondents are dealt further on to get deeper insights into their experience in using social media.

BRIEF BIO-DATA OF THE CANDIDATE

Name   : **VANLALMUANPUII CHAWNGTHU**

Father's Name   : Lalthanzauva Chawngthu (L)

Date of Birth   : 23rd March, 1996

Marital Status   : Single

Nationality   : Indian

Religion   : Christian

Contact   : +91 9862952691

Email ID   : mzu113756@mzu.edu.in (Academic)

                                       : amuani96@gmail.com (Private)

Permanent Address   : T-60, Maubawk Venglai, Aizawl, Mizoram

                                        Pin: 796005

Address for Correspondence : T-60, Maubawk Venglai, Aizawl, Mizoram

                                        Pin: 796005

Educational Qualification of the Candidate

Name of Examination	Year	Board	Subject	Division
HSLC	2012	Mizoram Board of School Education	-	I
HSSLC	2014	Mizoram Board of School Education	Arts	I
Bachelor of Arts	2017	Mizoram University	English	II
Master of Arts	2019	Mizoram University	Journalism & Mass Communication	I
Coursework	2019	Mizoram University	Journalism & Mass Communication (Ph.D Coursework)	Dist.

Lists of Publications

- Vanlalmuanpuii Chawngthu & Dr. Irene Lalruatkimi. (2022). Marginalisation of Older Adults on Digital Media. International Journal of Creative Research Thoughts (IJCRT) ISSN: 2320-2882, Peer Reviewed, Refereed Journal, 10(7), a945-a947.

- Vanlalmuanpuii Chawngthu & Dr. Irene Lalruatkimi. (2022). Digital Media and Infodemic: In the context of Mizo elders. International Journal of Current Humanities and Social Science Researches (IJCHSSR) ISSN 2456-7205, Peer Reviewed, 6(3), 6-13.

- Vanlalmuanpuii Chawngthu & Dr. Irene Lalruatkimi. (2023). Transformation of Information Communication in Mizos Society and Culture by Social Media. Shodhak : A Journal of Historical Research, ISSN : 0302-9832, Volume: 53, Issue: 02, No.: 02, May – August: 2023

Certificate of Publication

The Board of

International Journal of Creative Research Thoughts

Is hereby awarding this certificate to

Vanlalmuanpuii Chawngthu

In recognition of the publication of the paper entitled

MARGINALISATION OF OLDER ADULTS ON DIGITAL MEDIA

Published In IJCRT (www.ijert.org) & 7.97 Impact Factor by Google Scholar

Volume 10 Issue 7 July 2022 , Date of Publication: 05-July-2022

UGC Approved Journal No: 49023 (18)

PAPER ID : IJCRT2207122

Registration ID : 222962

EDITOR IN CHIEF

IJCRT | ISSN: 2320-2882 | IJCRT.ORG

Marginalisation of Older Adults on Digital Media

[1]Vanlalmuanpuii Chawngthu,[2]Irene Lalruatkimi

[1]Research Scholar,[2]Associate Professor
[1]Department of Mass Communication,
[1]Mizoram University, Aizawl, Mizoram, India

Abstract: This paper study and explore the viewpoint under which older adults (aged 60 and above) can be considered as a minority in the prevailing digital world. Older adults came across information and digital content through the digital media even though they are not fully capable of understanding such information and contents. Though the number of digital media or the internet users among senior citizens rise exclusively in the recent years, they still account to be the lesser number in comparison with age group younger than them. A sequential explanatory mixed-method with structured survey questionnaire was employed, which was analysed and followed by in-depth interview which questions were structured and semi-structured based on the results seen from the survey. Samples are collected among older adults who have access to the internet living inside the state of Mizoram under which every districts of Mizoram are present. The questions include the process in which older adults are represented in the digital media, limitations of content available for older adults and their views on the digital media. The findings showed that older adults are underrepresented in the internet; digital divide occurred which was influence by the socioeconomic background and content limitations lead to deprivation in knowledge and self-learning.

Index Terms - Older adults, marginalisation, Mizoram, social media, representation

I. INTRODUCTION

In their daily lives, as well as from cultural expectations and assumptions, adults confront substantial marginalisation (Carmen & Adrian, 2012). Typical stereotypes of elderly people include a loss of ability to learn new things and a lack of physical ability, among other things (Resnick & Avers, 2012). Technology is increasingly considered as a way for older adults to feel more included and connected; nevertheless, society and the media increasingly see older adults as unable to adapt to and understand new technologies that are embedded in everyday chores like phones, banking, driving, and shopping. There is a lot of research on how technology can make older adults feel more included after they use it, but there isn't much on how technology's increasing prevalence leads to their marginalisation in the first place. Individuals - frequently older ones – with less digital literacy are becoming increasingly marginalised as technology's significance in daily life rises (Martinez-Alcala, et al., 2018). This is due to the fact that they were not born into the world of technology and digital media; rather they had to accept change in their lives associated with technology after their thirties or forties. This is the age group where learning new possibilities showed recession compared to age group younger than them (Smith, 2014).

This paper study and explore the viewpoint under which older adults (aged 60 and above) can be considered as a minority in the prevailing digital world. Older adults came across information and digital content through the digital media even though they are not fully capable of understanding such information and contents. Though the number of digital media or the internet users among senior citizens rise exclusively in the recent years, they still account to be the lesser number in comparison with age group younger than them (Smith, 2014).

In this study a sequential explanatory mixed-method with structured survey questionnaire was employed, which was analysed and followed by in-depth interview which questions were structured and semi-structured based on the results seen from the survey.

II. Ageism and marginalization

The phrase "elderly" has ageist implications because it indicates less competence; in 1995, the United Nations replaced the term with "older persons" in policymaking (Palmore, 2001). Robert N. Butler invented the term "ageism" in 1969, relating it to racism and sexism. In his book "A History Of Ageism Since 1969," Achenbaum traces the history of ageism back to centuries, beginning with the general practise of dismissing older persons as less valuable contributions to society due to their physical ability to contribute through physical labour. Throughout history, civilizations have alternated between providing for and cherishing senior citizens and allowing them to walk off to die (Achenbaum, 2015). At its root, ageism affects everyone since everyone will, at some point, be an older adult (Palmore, 2001). Micro aggressions are a crucial point of awareness before and as one grows older; they include assumptions of fewer abilities such as hearing or learning, as well as being talked down to or spoken to slowly. These micro-aggressions can also be found in language. Senile, demented, and elderly are terms that have been mostly relegated to the back burner because of their bad connotations (Resnick & Avers, 2012).

III. Marginalization on Digital Media

The technology literacy of older adults is lower than that of the general population. As technology advances and becomes more mainstream, older adults may find themselves lacking in knowledge and so unable to use and appreciate new and evolving technologies (Tsai, Shillair, Cotten, Winstead, & Yost, 2015). For technologically literate older adults, technology is not a burden or a source of feelings of marginalisation. Gish's (2017) research demonstrates how technology may be easily accepted by older persons and can be beneficial to them. Stinchombe (2017), on the other hand, demonstrates how modern technologies may be annoying and difficult to utilise. In the case of Mizoram majority of the older adults are technologically illiterate, and they confront several hurdles and marginalisation when it comes to using social media. The older adults are being forced to adapt to things that they previously did not have to or did not want to do because of the modern digital and virtual environment. This is a problem for 21st century education, which should occur at all stages of life (Kukier, 2019).

IV. Representation of older adults on digital media

Research trends on representation of older adults inside digital media has shown that older adults are depicted in a negative light, portraying them as ill-healthed, victims, or a drain on society. Several previous studies have frequently referenced negative attitudes, usually to help frame a positive topic but still reinforcing negative stereotypes. People's attitudes toward ageing, how older individuals are seen by society, and how older people view themselves can all be influenced by how older people are portrayed in the media. Negative depictions of older people that do not reflect the full range of people's experiences as they grow older can help to foster or maintain negative attitudes toward the ageing process. Negative portrayals of older people can harm them, according to research by the Royal Society for Public Health, because they lead to direct age-based discrimination, which can promote social exclusion, have an impact on mental health, and affect wider determinants of health and wellbeing, such as employment (Herklots). It has been discovered that older people are frequently stereotyped and adversely represented in the media, implying that older individuals in society are given dominant connotations by the restricted media representations (Carrigan & Szmigin, 2000). Similarly, other studies have discovered that older individuals, especially older women, are underrepresented in commercial media, with unfavourable stereotypes and minor positions being the norm. However, few empirical researches have looked into the impact of media depictions on the health and well-being of older individuals (J, 2014).

V. Methods and Data

The study had combined survey questionnaire with in-depth interview for data collection to help triangulate the data. There are 112 respondents to the survey questionnaire and 6 interviewees which were done during the month of March and April 2022. The respondents were older adults aged 60 and above with an access to the internet and digital media. The questionnaires were distributed firstly through the help of GoogleForms App and the interviewees were selected randomly among the survey respondents.

VI. Analysis and Findings

Following the transcription of the responses, reoccurring themes were identified and shown here. The responders' personal statements were provided in italic font. There are 11 districts inside the state of Mizoram and inside each districts one respondent were selected each. Their phone numbers were obtained with the help of Mizo Upa Pawl (MUP) Headquarter Office.

VII. Under-represented and Stereotyped

According to the findings, older persons are underrepresented in digital media. When it comes to news or information on older people, the respondents claim that they are under-represented and stereotyped. Their personal experiences show that younger age groups are positively depicted on digital media, with an emphasis on their accomplishments and social outcomes. Older adults have conducted social works for their society through the establishment of Mizo Upa Pawl (MUP), and they can do a plethora of other things that are beneficial to society, but they are stereotyped as an age group that is vulnerable and susceptible to minor events that they themselves consider unworthy of mention. They do not consider themselves to be particularly susceptible to diseases or physically handicapped as a result of their age. This can be seen in the comments of two interviewees who indicated that they are physically and psychologically capable of doing better than how they were portrayed in the media.

"In one instance, a friend of mine received our local MUP Award, and we were ecstatic for him. We submitted his accomplishments to our local region newsletter, but they were never published; instead, they focused on the line-up of our local junior football team, and vice versa. They didn't pay attention to our age groups and instead focused on other issues, even if they were minor."

VIII. Emergence of digital divide

The study discovered a digital divide among Mizo older adults, which is nearly identical to earlier studies. However, Mizo older individuals have primary or middle-class education levels, which have led to a fear in their use of digital media. They are unable to completely comprehend English terms and use their iPhones with caution, fearing that they would endanger their devices. They are unable to search for what they are looking for when using communication apps such as WhatsApp, Facebook, or Youtube. They are constantly in need of assistance when it comes to utilizing their smartphones and accessing the internet.

"Whenever I need to retrieve earlier WhatsApp discussions, I can never discover what I'm looking for and have to ask my eight-year-old granddaughter." I have a primary level of education, and while using a smartphone is not my preference, my son insisted on it, and it has been a bit of a hardship for me because I had to learn how to pick up a phone call for months."

IX. Limitations of available content

With the growth of technology, a slew of Mizo Youtubers have developed, each with a large number of subscribers and views. As a result, Mizo senior citizens can watch YouTube videos in their mother tongues. However, they were limited in terms of content that matched their tastes. There are specific issues that they need or want to research, and they enlisted the support of their relatives to do so. However, most of what they find is written in an English language that they do not understand.

"I wanted to illustrate that the elderly were more susceptible to the epidemic during the initial time of the pandemic lockdown." So my kid and I went on YouTube to look for it, but all we could find were videos in English. My son interprets it for

me, but I would prefer to hear it in my own language. Then, with my son's assistance, I left a comment on one Mizo Youtuber's (whose channel name is an alias) material demanding that he translate the information and post it on his channel. I discovered his article on the same information after a week or so, and it delighted me."

X. Conclusion

Older adults have a tough time self-learning and interpreting knowledge through digital media because of their low level of education and lack of technological skills. They are unable to obtain clarification against the use of digital media as a consequence of their lack of knowledge and fear of using the internet, which is also a result of their digital divide. The study looked at how older adults feel about using digital media, and it was shown that they find it bothersome. They are aware that they are not as physically and psychologically fit as their younger counterparts, but they believe they are stronger than how they are portrayed in the media.

Recommendations

Although there is a lot of previous literature on the topic, the study only addressed a tiny fraction of older adults, and there is still a gap in the opinions and self-portraits of older adults in relation to digital media. A study on older adults in the communication and media domain was practically left out in the context of Mizoram. There is a need to continue this research in order to fully comprehend older folks' attitudes about digital media and to provide digital education.

References

Achenbaum, W. A. (2015). A History Of Ageism Since 1969. *Generations* , 10-16.

Carmen, S., & Adrian, K. (2012). The Social Marginalization of the Elderly - Probabilistic Analysis Through Markov Models. *Procedia - Social and Behavioral Science* , 504-508.

Carrigan, M., & Szmigin, I. (2000). Advertising and older consumers: Image and ageism. *Business Ethics: A European Review 9(1)* , 42-50.

Gish, J., Vrkljan, B., Grenier, A., & Miltenburg, B. V. (2017). Driving with advanced vehicle technology: A qualitative investigation of older drivers' perceptions and motivations for use. *Accident Analysis & Prevention, 106* , 498-504.

Herklots, H. (n.d.). *Centre for Ageing Better*. Retrieved April 6, 2022, from Centre for Ageing Better Website: https://ageing-better.org.uk/blogs/how-can-we-change-news-media-portrayals-of-older-people

J, W. (2014). Internalization or social comparison? An empirical investigation of the influence of media (re)presentations of age on the subjective health perception and age experience of older people. In K. U, M. R, & R. B, *Alive and Kicking At All Ages: Cultural Constructions of Health and Life Course Identity* (pp. 117-130). Bielefeld, Germany: Transcript Verlag.

Kukier, J. (2019). MEDIA EDUCATION OF SENIORS AS A FORM OF ACTION AGAINST THE DIGITAL MARGINALIZATION OF PEOPLE OVER 65 YEARS OF AGE. *21ST CENTURY PEDAGOGY* , 56-61.

Martínez-Alcala, C. I., Rosales-Lagarde, A., Alonso-Lavernia, M. d., Ramírez-Salvador, J. Á., Jiménez-Rodríguez, B., Cepeda-Rebollar, R. M., et al. (2018, August 28). *Frontiers*. Retrieved April 12, 2022, from Frontiers.org: https://www.frontiersin.org/articles/10.3389/fict.2018.00021/full

Palmore, E. (2001). The Ageism Survey. *The Gerontologist* , 572-575.

Resnick, B., & Avers, D. (2012). Motivation and patient education. *Geriatic Physical Therapy* , 183-206.

Smith, A. (2014, April 3). *Pew Research Center*. Retrieved April 10, 2022, from Pew Research Center Website: https://www.pewresearch.org/internet/2014/04/03/older-adults-and-technology-use/

Stinchcombe, A., Gagnon, S., Kateb, M., Curtis, M., Porter, M. M., Polgar, J., et al. (2017). Letting in-vehicle navigation lead the way: Older drivers' perceptions of and ability to follow a GPS navigation system. *Accident Analysis & Prevention, 106* , 515-520.

Tsai, H. S., Shillair, R., Cotten, S. R., Winstead, V., & Yost, E. (2015). Getting Grandma Online: Are Tablets the Answer for Increasing Digital Inclusion for Older Adults in the U.S.? *Educational Gerontology 41(10)* , 695-709.

Digital Media and Infodemic: In the context of Mizo elders

Vanlalmuanpuii Chawngthu[i] & Dr. Irene Lalruatkimi[ii]

Abstract

The pandemic caused by the 'coronavirus' Covid-19 is disrupting our daily lives, affecting people of all ages, from all walks of life, and from all corners of the globe. Due to the pandemic, a large portion of the world's population is incorporating digital media as a platform for engaging in their daily activities. Previous research has focused on this aspect of digital media and its consumers, but the number of studies that employ elderly citizens as a target group is quite few. The goal of this research is to find out how digital media affected elderly citizens' lives throughout the pandemic. It focuses on their 'infodemic' and whether there are any measures in place to fact-check material during the pandemic. It is conducted through an online poll of older persons (over the age of 60) living in Aizawl city. Elderly people are exploiting digital media for personal advantage, according to the report, and they have been affected by the infodemic. The study focuses mostly on the elders in Aizawl, but it should be expanded to include people living outside of the city. There are also limits in the literature accessible for review.

Keywords: digital media, senior citizens, infodemic, fact-checking, COVID-19

*****

Introduction

The novel 'Coronavirus,' specifically 'Covid-19,' is causing instability and uncertainty all across the planet. Due to the virus, our society and cultural traditions had to be significantly altered, and we were forced to spend much of our time in seclusion for our own safety. Our psychological and physical health are both suffering as a result of our changing lifestyles. Every age group experienced its fair share of hardship and adversity. Elderly people (over 60 years of age) are the most susceptible of these groups (World Health Organisation, 2020). Furthermore, they were exposed to digital media in their thirties and forties. They have a feeling of newness and unfamiliarity with digital media. This creates uncertainty in the life of the elderly. To add to the confusion, the media is sensationalising facts about the pandemic. A good plan for sharing knowledge through online platforms did not work out. Elderly people, above all, are the ones who suffer the most from the "infodemic."

Meanwhile, a recent study found that thanks to evolving technologies and digital platforms, senior folks' digital literacy has increased during the epidemic (Faraj, Renno, & Bhardwaj, 2021). As a result, the number of digital media users in this age range has increased. They are active players in the online environment, performing citizen journalism while also being active information consumers.

This paper analyses the effects of infodemic on the elders. It is carried out in a quantitative and qualitative method of open-ended and close-ended survey questionnaires. The paper explores the frequency of information received or shared, testing the existence of infodemic and the process of fact-checking the information. It is conducted in the capital city of Mizoram, Aizawl. Mizoram has been hit hard by the pandemic with a positive case of 9800+ as of September 2021 (Government of Mizoram, 2021) within a population of 10+ lakhs as per the 2011 Census (Directorate of Economics and Statistics, 2021). The study found that senior citizens turn to the internet itself or the people around them to check the information they received from digital media. They have suffered the infodemic as well and digital media played a crucial role for their personal development.

i Research Scholar, Dept. of Mass Communication, Mizoram University, Aizawl, Mizoram.
ii Associate Professor, Dept. of Mass Communication, Mizoram University, Aizawl, Mizoram.

Objectives of the Study

1) Examine how senior citizens put their trust in the information received through digital media.
2) Examine how senior citizens deal with fact-checking information.
3) Explore the frequency of news received by senior citizens.
4) Identify if an infodemic is experienced by senior citizens.

Background

When we look through the history of the world, it is noted that the influenza pandemic occurred in the years - 1918, 1957, 1977 and 2009 (Brauer, 2009). At present, the world is seeing another pandemic through the novel 'coronavirus' SARS-CoV-2 commonly known as COVID-19 (Hu, Guo, & Zhou, 2020). The world is in constant mayhem with the Covid-19 pandemic for two years, leading to an increase in mortality rate and excessive lapse in the world economy (McKibbin & Fernando, 2020). Every government suffers along with their citizens and meanwhile, media came in and took most of the attention of people due to its ability to impart information among the masses concerning the pandemic (Depoux, Martin, Karafillakis, Preet, Smith, & Larson, 2020). It is indeed important and resourceful but along with it came the conscious intention of deceiving consumers whether it be information regarding Covid-19 or others (Seo, Blomberg, Altschwager, & Vu, 2020). Thus, senior citizens being the most vulnerable age group tend to follow such information with no specific filter for fact checking (Seaton, Sippitt, & Worthy, Fact Checking and Information in the Age of Covid, 2020 July-September). They are not aware of the shortcomings of digital media. But, we cannot simply standardize information to not be fact-checked by them. There are several digital media which portray senior citizens as "helpless and expendable individuals" during the pandemic when it comes to the world of internet. It is high time to search deeper within the lives of senior citizens and how they deal with the digital media. Their voices are needed to be heard along with their hardships (Soto-Perez-de-Celis, 2020).

The area on where the study focuses is the capital of Mizoram, Aizawl. According to the 2011 census there are 293,416 people living in it (Census India, 2011). It is located in the North-East part of India bordering Tripura and Bangladesh in the west, Myanmar (Burma) on the south and east and Bangladesh and Tripura on the west (indiawris.gov.in, 2021). Advancement in technology plays a crucial role in the state. Citizens are following social trends and news from the digital media due to the availability of easy internet access which leads to infodemic – "an infodemic is too much information including false or misleading information in digital and physical environments during a disease outbreak..." (World Health Organisation, 2020). During the pandemic, Mizoram has a positive case of 1.92 lakhs with 631 deaths (Government of Mizoram, 2022). This is less as compared to other states but it still creates chaos and unrest among citizens.

Emergence of digital media during the pandemic

The pandemic leads to deprivation in every corner of the economy, health care and society. It creates an emergency for the need to 'prevent and respond' for the pandemic. Digital media facilitates most of the information disseminated due to its advancement in technology (Bao, Cao, Xiong, & Tang, 2020). Government notifications, general public guidance and health related information are also disseminated through the digital media as well as the traditional media too (Dhanashree, Garg, Chauhan, Bhatia, Sethi, & Chauhan, January-April, 2021). WHO regarded Covid-19 as a pandemic on the 11th of March, 2020 and since then, it has announced information on health issues concerning Covid-19, vaccines and other important notes (World Health Organisation, 2020). Thus, media jumps in and took the responsibility of disseminating such information to the masses. Digital media can also help in reducing the level of stress and loneliness experienced by the senior citizens (Ellison & Hancock, 2020).

Senior Citizens and Infodemic

WHO defines an infodemic as, "too much information including false or misleading information in digital and physical environments during a disease outbreak" (World Health Organisation). When senior citizens go online, they have little information on how the digital market works and followed blindly to differing kinds of news and information available from it (Moore & Hancock, 2020). Therefore, different kinds of frauds, such as "romance scams", "phishing attacks" are to be seen with scams about COVID-19. This leads

to a huge infodemic in the use of digital media among the senior citizens (Alhariri, 2020). The most common type of scams seen by senior citizens are mainly – "robocalls", "social media scams", "COVID-19 themed email phishing attacks," and sites that seem to be prominent in disseminating information on COVID-19 (Institute on Aging, 2020). Senior citizens are more susceptible to such scams and are likely to, for instance, donate money out of pure heart through such misleading sites. They are also likely to believe in hoaxes and follow unconfirmed medical practices for prevention and cure of the virus (Mukhtar, 2020).

Fact-checking

Simply speaking, fact-checking can be said as "to verify the accuracy of a statement" (Silverman). The New York Times had written that senior citizens are 'vulnerable to misinformation on social media." But, in many cases there are times when they learn about truth and false with the help of digital media (Span, 2020). The COVID-19 pandemic has been followed by conspiracy theories relating to the virus itself, its origin, medical care and vice versa (Seaton, Sippitt, & Worthy, Fact Checking and Information in the Age of Covid, 2020). Senior citizens with an upright educational background are less likely to share information without fact-checking it (Garneau & Zossou, 2021). In other stances, it can be regarded that senior citizens have more leisure time to engage with digital media which can go a long way in resourcing their knowledge. Thus, this can further leads to the ability to fact-check information through digital media and it can be regarded as their "untapped strengths" (Moore & Hancock, Older dults, Social Technologies, and the Coronavirus Pandemic: Challenges, Strengths, and Strategies for Support, 2020).

Methodology

To assess infodemic experienced through digital media by the senior citizens, a structured questionnaire which consists of close-ended and open-ended questions were developed through Google Forms for online survey. Data were collected during the month of September to November, 2021. Questions are distributed with the help of web link through WhatsApp and e-mail among the senior citizens. Respondents are selected through purposive sampling among the senior citizens who have attained the age of 60 years and above living in Aizawl city. The questionnaire link was then closed after attaining the desired number of 220 respondents.

Findings

The findings are presented below with tables and figures for better understanding of the data.

Table 1. Demographics findings

Gender	No. of respondents	In %
Male	123	55.90%
Female	97	44.09%
Others	0	0%
Total	220	100%

The above table shows that male respondents took majority of 123 out of 220 respondents which was followed by female respondents of 97 with no third gender in position.

Table 2. Distribution of respondents according to frequency of news received from digital media in a day

Frequency (no. of news received in a day)	No. of respondents	Percentage (%) of respondents
1-5	138	62.73%
6-10	38	17.27%
11-15	26	11.82%
16-20	10	4.55%
More than 20	8	3.64%

The above Table 2 shows that 62.73 percent of the respondents received one to five news or information through digital media within a day. Then a rough number of 17.27 percent claims that they received 6-10 news within a day. Then next are 11-15 news in a day which stood at 11.82 percent of the respondents, 16-20 news by 4.55 percent and more than 20 news stood at 3.64 percent.

Table 3. Distribution of respondents according to their trust on the news received through digital media

Frequency (trust on news)	No. of respondents	Percentage (%) of respondents
Trusting all of it	4	1.82%
Trusting only in some specific topics	202	91.82%
Not trusting in them at all	14	6.36%

The above Table 3 shows that majority of the respondents trust on some news while not trusting on some of it as well. Only a small number of four respondents claim that they believe all the news and information they received from digital media.

Table 4. Distribution of respondents according to an attempt made by them to fact-check the information they got through Google or the World Wide Web

Responses	No. of respondents	Percentage (%) of respondents
Yes, I always check it	118	53.64%
I have never checked	38	17.27%
Sometimes	64	29.09%

The above Table 4 shows that most of the respondents always fact-check the news they received from digital media through Google or the World Wide Web. There are 38 respondents who claim that they have never check the news they received from digital media. Meanwhile, 64 respondents claim that they 'sometimes' fact-check the news they received from digital media.

Table 5. Distribution of respondents according to frequency of fact-checking news through social media or asking people around them, in times of not being digitally educated enough to search on Google or World Wide Web

Responses	No. of respondents	Percentage (%) of respondents
I was always able to check it	38	17.27%
I checked it through social media	18	8.18%
I asked people around me	64	29.09%
I checked with social media and people around me	100	45.45%

The above Table 5 shows that majority of the respondents rely on social media and people around them in times of not being able to fact-check news due to reason of not being digitally educated enough. Meanwhile, 64 respondents rely on asking people around only and 18 respondents rely on social media independently as well. However, 38 respondents claim that they have never find times of not being able to fact-check news by their own.

Table 6. Distribution of respondents according to sharing of news through digital media

Reponses	No. of respondents	Percentage (%) of respondents
Yes, I always share it	18	8.18%
No, I never share it	96	43.64%
Sometimes	106	48.18%

The above Table 6 shows that senior citizens do not necessarily share news through digital media because only 18 respondents claim that they always share the news they received from digital media. Besides, 106 respondents 'sometimes' share the news they received from digital media and 96 respondents claim that they have never shared the news they received through digital media.

Table 7. Distribution of respondents according to their main source of news and information

Responses	No. of respondents	Percentage (%) of respondents
Social media	54	24.55%
Traditional media	40	18.18%
Both	126	57.27%

The above Table 7 and graphical representation shows that majority of the respondents (126 respondents) rely on social media and traditional media both for their main source of news and information. Out of the remaining respondents 54 claim that they rely on social media solely for news source and 40 respondents rely on traditional media.

Table 8. Distribution of respondents according to self-development achieved from digital media

Responses	No. of respondents	Percentage (%) of respondents
Yes, I have achieved self-development	146	66.36%
No, I do not achieve self-development	8	3.64%
I achieve self-development in some ways	66	30.00%

The above Table 8 shows that majority of the senior citizens gain self-development through the use of digital media. Meanwhile 66 respondents gain self-development through the use of digital media in some ways and only 8 respondents claim that they do not gain any kind of self-development from the use of digital media.

There are two open ended questions in which the major findings are presented below with appropriate themes. The first question asks if whether the respondents have ever come across any form is misinformation through digital media regarding the pandemic and its attributions. The second question asks the respondents to fill in their own experience regarding their self-development gained through the use of digital media during the pandemic. Out of the 220 respondents there are only 74 respondents who fill in their experiences under the open-ended questions.

Misinformation: The Infodemic

Majority of the respondents claim that they have come across information about COVID-19 vaccines which later or immediately prove to be hoaxes. Out of the various claims regarding vaccine misinformation the notion of being stated as 'deadly' or 'fatal' is most common. There are several claims of vaccinated people to fell ill or die eventually at the summer of 2022. The respondents claim that they did not actually believe in such information. Some simply put a note of how they received false news about vaccines from YouTube without specifying that news they have come across. Vaccine misinformation being the most common is followed by claims of the virus as 'airborne'. There are numerous claims that said they did not believe the information of 'Ivermectin' drug as the best medicine for COVID-19. Besides, there are responses which said that they did not believe the news of Rapid-Antigen Test (RagT) to be able to see every influenza viruses and not COVID-19 only. Almost the same as this is the news of COVID-19 viruses to be similar as the common-cold virus. There are certain claims of COVID-19 viruses to be utilised as a bio-weapon by scientists in laboratory. There are responses of calling out against the news of herd-immunity as the best way to solve the spread of COVID-19 which they claimed to be totally false news. There are approximately five responses which talks about how they did not read news from social media and how they rely solely on the traditional media.

Digital Media and Personal Gain

The most common response is how digital media and its attributions, such as social media helps in overcoming the loneliness and social isolation felt by the senior citizens. They overcome it through social connections over the digital media. They are able to stay connected with their friends and relatives living in far flung areas at the tip of their hands. There are responses which claim that they are still learning different subjects from digital media in spite of their age. Such subject mainly includes the English language, world

politics and the Christian Bible. Some use it as their main guide for fitness and diet because they are suffering from blood-sugar and that it is a useful part in their day-to-day life. There are several claims which states that digital media as the most outstanding source of information due to its speed of circulation.

Major Findings of the Study

The following are the major findings of the study "Digital Media and Infodemic: A study on Senior Citizens". For the study online survey is carried out and the survey is closed after receiving 220 responses. The data were collected during the month of September-October. Senior citizens with an age of 60 and above living in Aizawl city are selected using random-sampling for the study.

The study shows that 84.5 percent of the respondents received news and information from digital media during the pandemic.

A majority of the respondents (62.7 percent) are receiving 1 to 5 item(s) of news on a daily basis and 17.3 percent of respondents received 6 to 10 items of news every day. There are 11.8 percent who received 11 to 15 items of news in a day and there are 4.5 percent receiving 16 to 20 news and 3.6 percent with more than 20 news received within a day.

The study has found that senior citizens do not simply believe in every news and information they received from digital media. The majority of the respondents i.e., 91.8 percent claim that they have partial believe towards the news and information they get. This means that they believe in some and have doubts against some items as well. Meanwhile there are 1.8 percent of respondents who believes in everything they received from the digital media.

The study shows that 53.6 percent of the respondents resort to Google or the World Wide Web for fact-checking the information they received from digital media itself while 29.09 percent resort to such sites occasionally. There are 17.3 percent of the respondents who claims that they never resort to anything for fact-checking information.

It has been found that word of mouth is still very useful for senior citizens because majority of the respondents 45.4 percent claims that they rely on both social media and oral communication for fact-checking the information they received in times of not being digitally educated enough to search in the internet. Surprisingly, there are 17.3 percent who were always able to check every information they received from the internet.

The study also shows that 48.2 percent of the respondents share news and information on digital media at certain times only. There are 8.2 percent of respondents who share all the information they received from digital media through platforms like WhatsApp and Facebook.

It was found that 57.3 percent of the respondents rely on digital media and traditional media for their main source of information. There are 24.5 percent of respondents who rely on social media alone and 18.2 percent who rely on traditional media independently.

Conclusion

From the above discussion it is clear that senior citizens indulge with infodemic from digital media and in turn, some are also digitally educated as well. Some respondents know when to turn to the internet for fact-checking while a small portion of the respondents believe information from the digital media. Verbal communication and social media plays a crucial role in the lives of the senior citizens because they are the main source of information. Digital media and its attributions offer various platforms for the senior citizens which help them in ways of self development and to be able to stay connected with their friends and family. Thus, it prevents them from loneliness and social isolation.

References

Alhariri, S. (2020, April 11). Fox News. Retrieved October 9, 2021, from foxnews.com: https://www.foxnews.com/us/coronavirus-scams-targeting-senior-citizens

Bao, H., Cao, B., Xiong, Y., & Tang, W. (2020, September 8). NCBI (National Centre for Biotechnology Information). Retrieved October 9, 2021, from ncbi.nlm.nih.gov: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7532458/

Brauer, F. (2009). Mathematical epidemiology is not an oxymoron. BMC Pub Health , 9(Suppl1):S2.

Census India. (2011). Census 2011. Retrieved January 10, 2022, from census2011.co.in: https://www.cnesus2011.co.in?census/city/185-aizawl.html#:~:text=As%20per%20provisional%20reports%20of,are%20144%20reports%20of,are%20144%2C913%20and%20148%2C503%20respectively

Depoux, A., Martin, S., Karafillakis, E., Preet, R., Smith, A. W., & Larson, H. (2020, March 3). NCBI. Retrieved October 7, 2021, from ncbi.nlm.nih.gov: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7107516

Dhanashree, Garg, H., Chauhan, A., Bhatia, M., Sethi, G., & Chauhan, G. (January-April, 2021). Role of mass media and it's impact on general public during coronavirus disease 2019 pandemic in North India: An online assessment. Indian Journal of Medical Sciences, Vol. 73, Issue I , 21-25.

Directorate of Economics and Statistics. (2021). Statistical Handbook Mizoram 2020. Aizawl: Directorate of Economics and Statistics.

Ellison, N. B., & Hancock, J. T. (2020, April 8). Medium. Retrieved October 9, 2021, from medium.com: https://journals.sagepub.com/doi/pdf/10.1177/2056305120948162

Faraj, S., Renno, W., & Bhardwaj, A. (2021). Unto the Breach: What the COVID-19 pandemic exposes about digitalization. Information and Organization Volume 31, Issue I , 1-7.

Garneau, K., & Zossou, C. (2021). Misinformation During the COVID-19 Pandemic. Canada: Minister, Statistics Canada.

Government of Mizoram. (2021, September 30). mCOVID-19. Retrieved September 30, 2021, from mCOVID-19: https://mcovid19.mizoram.gov.in

Government of Mizoram. (2022, February 10). MCovid-19. Retrieved February 10, 2022, from MCovid-19 Web site: https://mcovid19.mizoram.gov.in/

Hu, B., Guo, H., & Zhou, P. (2020, September 15). nature.com. Retrieved January 12, 2022, from nature.com: https://doi.org/10.1038/s41579-020-00459-7

indiawris.gov.in. (2021, August 24). indiawris.gov.in. Retrieved February 10, 2022, from indiawris.gov.in: https://www.indiawris.gov.in/wiki/doku.php?id=mizoram#:~:text=20th%20February%201986.-,Geography,tapeirng%20in%20north%20and%20south

Institute on Aging. (2020, May). Institute on Aging Organisation. Retrieved October 9, 2021, from ioaging.org: https://www.ioaging.org/wp-content/uploads/2020/05/COVID-19-Elder-Abuse-Resources.pdf

McKibbin, W., & Fernando, R. (2020, March 2). Brookings.edu. Retrieved October 5, 2021, from

Brookings.edu: https://www.brookings.edu/wp-content/uploads/2020/03/20200302_COVID19.pdf

Moore, R. C., & Hancock, J. T. (2020). Older Adults, Social Technologies, and the Coronavirus Pandemic: Challenges, Strengths, and Strategies for Support. Social Media + Society , 1-5.

Mukhtar, S. (2020). Mental Health and Psychosocial Aspects of Coronavirus Outbreak in Pakistan: Psychological Intervention for Public Mental Health Crisis. Asian Journal of Psychiatry , 1-2.

Seaton, J., Sippitt, A., & Worthy, B. (2020). Fact Checking and Information in the Age of Covid. The Political Quarterly , 578-584.

Seaton, J., Sippitt, A., & Worthy, B. (2020 July-September). Fact Checking and Information in the Age of Covid. The Political Quarterly, Vol. 91, No. 3 , 578-584.

Seo, H., Blomberg, M., Altschwager, D., & Vu, H. T. (2020). Vulnerable populations and misinformation: A mixed-methods approach to underserved older adults' online information assessment. New Media & Society , https://doi.org/10.1177/1461444820925041 .

Silverman, C. (n.d.). Data Journalism. Retrieved October 9, 2021, from datajournalism.com: https://datajournalism.com/read/handbook/verification-1/additional-materials/ verification-and-fact-checking

Soto-Perez-de-Celis, E. (2020, November 20). thelancet.com. Retrieved January 15, 2022, from The Lancet: https://doi.org/10.1016/j.eclinm.2020.100634

Span, P. (2020, September 11). Getting Wise to Fake News. New York Times , pp. https://www.nytimes.com/2020/09/11/health/misinformation-social-media-elderly.html.

World Health Organisation. (2020, April 3). WHO International. Retrieved September 24, 2021, from WHO International News-Room: https://who.int/news-room/feature-stories/detail/who-delivers-advice-and-support-for-older-people-during-covid-19

World Health Organisation. (n.d.). World Health Organisation. Retrieved October 9, 2021, from who.int: https://www.who.int/health-topics/infodemic#tab=tab_1

World Health Organisation. (2020, March 12). World Health Organisation Regional Office for Europe. Retrieved October 9, 2021, from euro.who.int: https://www.euro.who.int/en/health-topics/ health-emergencies/coronavirus-covid-19/news/news/2020/3/who-announces-covid-19-outbreak-a-pandemic

*****

SHODHAK
A Journal of Historical Research

Certificate of Publication

This is to certify that the article entitled

TRANSFORMATION OF INFORMATION COMMUNICATION IN MIZO SOCIETY AND CULTURE BY SOCIAL MEDIA

Authored By

Vanlalmuanpuii Chawngthu,
Research Scholar, Dept. of Mass Communication, Mizoram University

UGC
University Grants Commission

Editor
SHODHAK
Dr. Ram Dande

TRANSFORMATION OF INFORMATION COMMUNICATION IN MIZO SOCIETY AND
CULTURE BY SOCIAL MEDIA

Dr. Irene Lalruatkimi, Associate Professor, Dept. of Mass Communication, Mizoram University :
irenevarte@gmail.com
Vanlalmuanpuii Chawngthu, Research Scholar, Dept. of Mass Communication, Mizoram University :
amuani96@gmail.com

Abstract
This paper is a qualitative form of historical research which deals with the transformation of information communication among the Mizos society and culture led by social media. Mizo people are tribal living in the North-Eastern part of India. They got introduced to the internet world or the world of social media in the recent years and this led to a drastic change in the cultural norms of societal communications. This paper deals with such transformations by highlighting the history of information communication in Mizoram. Most data are secondary data taken from journals, books and other publications which are used to explain the transformation of information communication among the Mizos.
keywords - *transformation, information communication, Mizos, history.*

I. INTRODUCTION
The Mizos, a small tribe living in the northeast part of India, a state called Mizoram, comprises of around 12 lakhs only, remains as one of the most strong, vibrant and peaceful state. The Mizos are a close-knit society. The culture and society of the Mizos is very young. They started to have their own language Mizo alphabet only after the arrival of British Christian missionary in the year 1980. They are known and loved by their way of living in the society and their various cultural practices.
Today, with the power of media especially the social media affecting everyone does not leave the Mizo. The society and culture of the Mizos has been transformed both in a positive and negative way. The easy technology specially the mobile phone made many changes. There are many cultural practices which were not seen any more after the arrival of social media. This paper will explore and discuss why the Mizos uses social media which becomes an important tool for their society and cultural transformation. This paper seeks to provide a better and more comprehensive understanding of the use social media in Mizoram which led to its transformation.

II. Development of Social Media and Internet
The world has seen a lot technological development especially after the Industrial Revolution. In early years, the most common form of mass communication was the print media like pamphlets, newspaper and magazines. With the advancement in technology, we later came to the age of radio and television which has the ability to entertain our ears and eyes. Therefore, such forms of media are regarded as the traditional media (Rajendran & Thesinghraja, 2016) . With further development, we've seen the days of the internet world, which relies on digital technology with the assistance of the satellite. It allows us to further our abilities through the interlinked words, images, videos and so forth. With the internet age came the social media which allows users from each end of the world to be connected. Social media has its various platforms with Twitter, Facebook, Instagram and Whatsapp as the major platforms in terms of the number of users (Miller, et al., 2016) . Social media has changed the way in which society functions and it plays a crucial role in superseding the way in which information and entertainment content are disseminated (Harper, 2010) . A series of memos made by J.C.R. Licklider of

MIT in August 1962 detailing his "Galactic Network" concept was the very first recorded explanation of the "social interactions" that could be allowed through networking.

He envisioned a world in which a network of networked computers that enabled everyone to access information fast on any site's data and programme. In spirit, the notion was similar to that of today's internet. The Federal Networking Council (FNC) overwhelmingly passed a resolution defining the word Internet on October 24, 1995. Members of the internet and intellectual property rights groups helped to draught this concept. The Federal Networking Council (FNC) agrees that the following definition of the term 'Internet' is accurate. The term 'Internet' refers to a global information system that: I is logically linked together by a globally unique address space based on the Internet Protocol (IP) or its subsequent extensions/follow-ons; (ii) can support communications using the Transmission Control Protocol/Internet Protocol (TCP/IP) suite or other IP-compatible protocols; and (iii) provides, uses, or makes accessible, either publicly or privately, high-speed data transmission (Leiner, et al., 1997).

III. Mizoram at a glance

Mizoram is located on the north-east region of India bordering Assam, Tripura and Manipur. It situated on the south tip among the eight north-eastern states, mainly known as North-East 8 Sisters (Rajbhavan). The origin of the Mizo tribes is still up for debate but the cultural and traditional norms of the various tribes never stood far from each other (Chhuanawma, 2020). The Mizo people lived with their chiefs on hills and each village happened to have their own 'Zawlbuk', the bachelor's dormitory. In Zawlbuk all boys who attained the age of 10 and above slept at night and is also regarded as a place where boys learned their way into the society (Lawmsanga, 2010) . On March 15, 1891 Christian missionaries reached Mizoram and in the year 1893, the Mizos got their first alphabet 'A, Aw, B' with the help of the missionaries (Ralte, 2020) . Christianity had a major impact on the lives of the Mizos because they started to develop the Western lifestyle and started seeing their previous lifestyle as outdated (Rohmingmawii, 2013). Zawlbuk was slowly put to end along with several other traditions previously adopted by the Mizos. The pre-colonial Mizoram was adopted by blind faith and practices of omen and believing in superstition. But most these were changed due to colonialism and its attributions like Christianity and education that come with it (Lalremruata, 2019).

In modern days, Mizoram has its own assembly and a working government. The state has declared itself as a Christian state though other religions also existed. As a replacement of Zawlbuk, the Young Mizo Association (YMA) existed, which was established in 1935. YMA took actions inside their each and own locality or village with Central YMA as the head of its joint association. It is a "non-political organization" working for the likes of the community (Zorema, 2007). Mizoram had also stood third in terms of literacy rate among the 28 states of India as per 2011 Census report (Nag, 2001).

III. Information & Communication in Mizoram

During the pre-colonial period, there used to be a village cryer, known as 'Tlangau'. He gives assistance to the village chiefs by crying out orders among the villagers. It is also regarded as a work which is assisted to the lower class of the society (Rokhum, 2013). Apart from Tlangau, during the early Mizo society when a person dies, they send a messenger to spread the news of the death of their friends or loved ones which is known as 'Zualko'. In other words, it can be said as a messenger of bad news whom no one desired (Ralte R. L., 2018) . Communication and information is done through word of mouth. After that the Christian missionaries established schools and started to teach the Mizo tribes and also spread the gospel in Mizoram. The first hand-written Mizo journal was started in 1898, four years prior to the introduction of Mizo alphabet. In 1902 the first regular monthly magazine 'Mizo leh Vai Chanchinbu' was started (OneIndia, 2017) . Looking through the data of RNI (Registrar of Newspaper

in India), there are 204 publications registered in Mizoram. Among the Mizo people, the most common form of mass communication is television and at present there are 29 cable operators. Among such operators, Zonet and LPS are the local cable network. Besides, Doordarshan Kendra and All India Radio functions inside the state (Vanamamalai, 2018).

IV. Mizo technique of Information

The first form of communication that the Mizo had was word of mouth or oral literature. They started composing songs about nature and wild animals or their daily life involving agriculture and it was developing itself with the influence of clans by other clans and also with Christianity. But, during the early years of Christianity in Mizoram, singing and dancing were seen as a taboo against Christianity and even the Mizo Khuang (drum) was removed from the church which led to a downslide in Mizos oral style of passing information down to generations through the use of songs. But, that was altered after years Christianity. The traditional form of singing, dancing and beating drums were degraded by the people themselves (Rohmingmawii, Christianity and Society in Mizoram, 2021) .

The Mizos have their own traditional way of giving information out to the masses inside the society such instances can be seen in the administration of Zawlbuk, Tlangau, Zualko and Committee 'kohna' (notice for committee). The Tlangau or herald/village crier was changed, because during the early days Tlangau shouted information from their own mouth while in modern days, Tlangau use long horns which were installed in different locations to hand out information. With the development in education, the Mizos started their own form of handing out information through newspaper and television. Every sections or locality and the churches have their own local newspaper or journal which presents the various important notices and news worthy for their own dwellers and members (Rohmingmawii, Christianity and Society in Mizoram, 2021) . Zualko or urgent messenger was an important role in the Mizo society during the early years. Whenever there is the need to hand out an urgent message especially the death of a person Zualko was sent. They went to the next villages or farther villages to deliver the death of their relatives or friends. There was no appointed Zualko rather any person can be a Zualko.

With Christianity and education a more developed association and different branches or different departments inside the church came into existence. Young Mizo Association (YMA) functions on the local level which replaced the early traditions of Zawlbuk, Zualko and smaller attributions. Under each local YMA there are different sub-committees like refreshment, decoration, education, environment protection and others. Likewise, different churches have different department under them, for instance, the youth department, ladies department, men's department, children, church board and others. Each departments and sub-committees handed out notice for their own committee in printed form.

V. Changes in social institutions and traditions through social media

The social institutions and traditions in Mizo society have changed; and are changing drastically due to the social media. The Mizo people are social learners and are easily adapted to change. They find ease in the existence of social media and utilize the same for their own social and traditional purposes. As mentioned above, the idea of Zawlbuk is carried on by YMA with other altruistic activities. YMA acts as a social agent and its objectives are: 1) to use leisure for beneficial activities; 2) to serve for the welfare of the people and 3) to promote Christian way of living. Social media helps YMA in disseminating information easier and more efficient. In today's world, Tlangau (village crier) still exists but YMA took the initiative and announcements like the death of a person, notice on Government ration, vaccination drive and many other important things were carried on by the Tlangau with long horns fixed on different locations inside each local in Aizawl and villages. This has proved the theory 'the medium

is the message' which was put forth by Marshall McLuhan because the 'medium' – long horns replaced the oral shout of Tlangau during the early years of Mizo society.

The term 'Zualko' is still relevant today but its use is different now because urgent messages were easily send through social media platforms like Whatsapp or Facebook and physical appearances were no more needed. There is no need for walking up to the next village, social media has made it easier and it is more efficient. Urgent information were easily pass on through social media and this has improved the previous traditions in a lot of ways. Notice for committee of churches, YMA, sub-committees and other organizations which were hand out in printed form were replaced by social media. It cannot be said that all printed form were eradicated due to social media but most of it were passed on through different platforms of social media. It is far more efficient and their reaches were not limited. Furthermore, during the pandemic lockdown different churches and YMA send out their own local newsletter or organ through social media among their members. This is due to the fact that households were troubled by door to door contact of the

distributors. In this stance, social media platforms like Whatsapp and Facebook played the most crucial role for disseminating of the newsletter by PDF file.

One most important note made by the Mizos in their use of social media is the utilization of short-hand spellings of words. For instance, the word 'kan' meaning 'we' in English is simply written as 'kn' in short-hand, there are loads of other instances and this is what worries the Mizos. They are afraid of degrading their own language and culture but this is the consequences of development and cultural change that is prevalent in the whole world.

VI. Conclusion

This study explored the area where social media led to a transformation among the Mizo culture of handing out information. The study had covered the history of Mizo alphabets and the development in education, communication and media. It has put forth the ways of the traditional media which was changed by social media. Social media has overcome the traditional style of disseminating information and it has proved to be far more time-saver and efficient. The easy availability of resources and the vast reach of social media proved to be the reason of transformation. The researcher has also found that topics on 'Zualko' or 'urgent messenger' is still under-studied which needed more stress upon it because it is an important milestone among the Mizos history of communication.

REFERENCES

Chhuanawma, L. (2020). Revisiting Chhinlung: A search for the original home of the Kuki-Chin-Mizo. *International Journal of Creative Research Thoughts (IJCRT)* , 3395-3430.

Harper, R. A. (2010). *Inquiries Journal*. Retrieved March 27, 2022, from Inquiries Journal Website: http://www.inquiriesjournal.com/articles/202/the-social-media-revolution-exploring-the-impact-on-journalism-and-news-media-organizations

Lalmuansangkimi, D. C. (2015). A Reflection on the Emergence of Print and Electronic Media in Mizoram. *Global Media Journal - Indian Edition* , 1-16.

Lalremruata, T. (2019). Impact of Colonialism on the Traditional Beliefs and Practices of the Mizo. *Mizoram University Journal of Humanities & Social Sciences* , 142-149.

Lawmsanga. (2010). A Critical Study on Christian Mission with special reference to Presbyterian Church of Mizoram. *Edgbaston: Univeristy of Birmingham* .

Leiner, B. M., Cerf, V. G., Clark, D. D., Kahn, R. E., Kleinrock, L., Lynch, D. C., et al. (1997). *internetsociety.org*. Retrieved April 1, 2022, from Internet Society Website:

https://www.internetsociety.org/wp-content/uploads/2017/09/ISOC-History-of-the-Internet_1997.pdf

Miller, D., Costa, E., Haynes, N., McDonald, T., Nicolescu, R., Sinanan, J., et al. (2016). *How the World Changed Social Media*. London: UCL Press.

Nag, S. (2001). Tribals, Rats, Famine, State and the Nation. *Economic and Political Weekly* , pp. 1029-1033.

OneIndia. (2017, November 18). *OneIndia*. Retrieved March 29, 2022, from OneIndia Website: https://www.oneindia.com/2007/11/18/media-growing-strong-in-mizoram-1195363974.html

Rajbhavan. (n.d.). *Rajbhavan Mizoram Government*. Retrieved March 28, 2022, from Rajbhavan Mizoram Government Website:Rajbhavan Mizoram Government

Rajendran, L., Thesinghraja, P. (2016, October 12). ResearchGate. Retrieved March 27, 2022, from *ResearchGate*   Website:https://www.researchgate.net/profile/Preethi-Thesinghraja/publication/309014723_The_Impact_of_New_Media_on_Traditional_Media/links/57f e403108ae6b2da3c88978/The-Impact-of-New-Media-on-Traditional-Media.pdf

Ralte, L. (2020, February 11). *The Mizo*. Retrieved March 29, 2022, from The Mizo Website: https://www.themizo.us/l/zo-tawng-hawrawp-a-aw-b-tobul-leh-a-chhehvel/

Ralte, R. L. (2018). *mzuir.inflibnet.in*. Retrieved March 29, 2022, from MZU Website:http://mzuir.inflibnet.ac.in/jspui/bitstream/123456789/759/1/Ruth%20Laldintluangi%20Ral te%2CMizo.pdf

Rohmingmawii. (2013). Christianity and Society in Mizoram. In Malsawmdawngliana & Rohmingmawii, *Mizo Narratives:accounts from Mizoram* (pp. 193-240). Guwahati: Scientific Book Centre.

Rokhum, N. L. (2013). Social Stratification of the Mizos. In Malsawmdawngliana, & Rohmingmawii, *Mizo Narratives: accounts from Mizoram* (pp. 27-44). Guwahati: South Eastern Book Agencies.

Vanamamalai, R. (2018). Culture of Daily Newspapers in Mizoram. *Journal of Advanced Research in Journalism & Mass Communication* , 88-91.

Zorema, J. (2007). *Indirect rule in Mizoram 1890-1954*. Kolkatta: Mittal Publications.

Lists of Seminar Papers Presented

- Presented paper titled, "Usage of Social Media by Older Adults in Mizoram," at the International Web-Convention, Hundred Years of Media Education: Decoding the South Asian Mystique on December 19-20, 2020.

- Presented paper titled, "Social Media as a Gratification Agent for Older Adults," at the Two Days International Conference on Borderless Communication: Reimagining global Mediascapes organized by Department of Mass Communication, Mizoram University on November 17-18, 2022.

Celebrating
100
Years of Journalism &
Media Education in South Asia
1920 - 2020

International Web-Convention
Hundred Years of **Media Education**
Decoding the South Asian Mystique

December 19 and 20, 2020

Certificate of Participation

We have the pleasure in presenting this certificate to

Vanlalmuanpuii Chawngthu & Dr. Irene Lalruatkimi

Mizoram Univeritiy

who have participated/presented a paper titled
Usage of Social Media by Older Adults in Mizoram

Prof. K V Nagaraj
Conference Chair,
Former Pro-Vice Chancellor, Assam University;
Retired Professor, Universities of Mangalore, Mizoram,
Mysore, India

Dr. Jatin Srivastava,
Executive Chair,
Director, Institute of International Journalism,
E W Scripps School of Journalism,
Ohio University, USA

Dr. Ankuran Dutta
Organising Secretary,
Head, Dept of Communication &
Journalism, Gauhati University & Managing Trustee,
Dr Anamika Ray Memorial Trust, India

Lead Organiser

Institute for International Journalism

IMSR

armt
Dr Anamika Ray
Memorial Trust

Academic Collaboration

Association Collaboration

Industry Collaboration

Public Relations Council of India
Communication for a better world

www.mediasouthasia.com

Certificate
of Presentation

Proudly Presented to

Ms. Vanlalmuanpuii Chawngthu

Research Scholar

Department of Mass Communication & Journalism

Mizoram University

For her paper titled

Borderless Media:

Social media as a gratification agent for older adults

Presented at the Two day International Conference on Borderless Communication:
Reimagining global Mediascapes organised by Department of Mass Communication,
Mizoram University on November 17-18, 2022.

Dr. Lalremruati Khiangte
Organising Secretary

Dr. Sayan Dey
Organizing Secretary

Dr. Irene Lalruatkimi
Seminar Co- Convener

Dr. V.Ratnamala
Seminar Convener

ESTD MIZORAM UNIVERSITY 2000

GREATER DEEDS REMAIN

PARTICULARS OF THE CANDIDATE

NAME OF THE CANDIDATE   : **VANLALMUANPUII CHAWNGTHU**

DEGREE   : DOCTOR OF PHILOSOPHY

DEPARTMENT   : MASS COMMUNICATION

TITLE OF THE THESIS   : Impact of Social Media on Personal Development of Older Adults In Aizawl.

DATE OF ADMISSION   : 26TH JULY, 2019

APPROVAL OF THE RESEARCH PROPOSAL

DRC   : 13.03.2020

BOS   : 12.05.2020

SCHOOL BOARD   : 29.05.2020

MZU REGISTRATION NO.   : 4171 OF 2014

REGISTRATION NO. & DATE   : MZU/Ph.D./1398 of 26.07.2019

EXTENSION   : Nil

(Prof. IRENE LALRUATKIMI)

Head

Department of Mass Communication

Mizoram University

ABSTRACT

IMPACT OF SOCIAL MEDIA ON PERSONAL DEVELOPMENT OF OLDER ADULTS IN AIZAWL.

AN ABSTRACT SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

VANLALMUANPUII CHAWNGTHU

MZU REGISTRATION NO.: 4171 OF 2014

Ph.D. REGISTRATION NO.: MZU/Ph.D./1398 of 26.07.2019

DEPARTMENT OF MASS COMMUNICATION

SCHOOL OF ECONOMICS, MANAGEMENT AND

INFORMATION SCIENCE

NOVEMBER, 2024

IMPACT OF SOCIAL MEDIA ON PERSONAL DEVELOPMENT OF OLDER ADULTS IN AIZAWL.

BY

VANLALMUANPUII CHAWNGTHU

Department of Mass Communication

Supervisor

Prof. IRENE LALRUATKIMI

Submitted

In partial fulfillment of the requirement of the Degree of Doctor of Philosophy

in Mass Communication of Mizoram University, Aizawl.

Abstract

Social media has deeply embedded itself into our everyday routine and revolutionized the ways in which "older adult" interact and communicate with one another (Guzman et al., 2023). It has given "older adult" access to a wealth of information and services that help them keep up with current affairs, engage in community activities, and stay in touch with friends and family. Despite these advantages, the rapid rise in social media use among older adult has sparked worries about its possible influence on this population's mental health.

The study has been divided into 5 chapters with chapter 1 dealing with the introduction, scope, significance, research questions, simple presentation of the methodology and objectives.

Overview of Social Media's Impact

Social media has profoundly transformed interpersonal interactions and communication since its inception, aligning with McLuhan's concept of a "global village." The emergence of platforms like "Six Degrees" in 1997 marked the beginning of social networking, allowing users to connect, share, and interact in new ways.

Older Adults and Social Media

The engagement of older adults with social media has significantly changed how they communicate and access information. While social media offers many benefits, including combating loneliness and enhancing cognitive function, concerns about its impact on mental health persist. Studies indicate that active social media use can help mitigate feelings of isolation among older adults.

Context in Mizoram

In Aizawl, Mizoram, a study focused on older adults (aged 50 and above) explores their interactions with social media, highlighting its role in fostering social connections and community engagement. The study aims to understand their usage patterns, motivations, and the barriers they face.

Definitions and Scope

Older Adult: Defined as individuals aged 50 and above in Aizawl, according to the Mizoram Upa Pawl (MUP).

Social Media: Focused on platforms like WhatsApp, Facebook, Twitter, Instagram, and YouTube, which are widely used by older adults in the region.

Significance of the Study

The research is essential to understand the unique social media behaviors of older adults in Aizawl, an area that remains understudied despite increasing usage. It aims to contribute insights that can guide future studies and inform policies promoting the well-being of older adults.

Objectives of the study

1. To study the older adult usage of social media.
2. To study the older adult purposes of engaging in social media.
3. To find out the level of news trustworthiness on social media among the older adult.
4. To find out how social media bridges the generation gap between the older adult and younger generations.
5. To study the position social media holds in their everyday life.
6. To find out obstacles that faced the older adult with the use of social media.

Research Questions

RQ$_1$. Does older adults' usage of social media platforms vary significantly based on factors such as: age, education level, and technological proficiency?

RQ$_2$. What are the primary purposes for "older adult" to engage in social media?

RQ$_3$. Does older adults' trust in traditional news sources exceed trust in social media for information or news?

RQ₄. Does social media helps the older adult to be more connected to younger generations/family members and have a better understanding of contemporary cultural trends?

RQ₅. What are the various and significant role played by social media in the everyday lives of the older adult?

RQ₆. What barriers exist for "older adult" who are using social media in their use of the same platform(s)?

Theoretical Framework

The study utilizes the Diffusion of Innovation Theory, which categorizes users into innovators, early adopters, early majority, late majority, and laggards based on their readiness to embrace new technologies. This framework helps analyze how older adults engage with social media and the factors influencing their adoption (Rogers, 1995).

Methodology

Mixed-methods approach is adopted, combining quantitative surveys and qualitative interviews to explore older adults' social media experiences. The quantitative phase includes a structured survey administered to a sample drawn from the Aizawl Municipal Corporation, while the qualitative phase involves semi-structured interviews to gather deeper insights.

This study aims to provide a comprehensive understanding of the role social media plays in the lives of older adults in Mizoram, highlighting both its benefits and challenges.

Chapter 2 deals with the review of literature. Here the chapter is divided into five parts, to give an understanding and insight of the literature reviews, they are: Emergence of Social Media, Benefits and Drawbacks of Social Media, Older adult and Digital Marginalisation, Bridging generation gap through social media, and Research Gap.

The evolution of social media began with platforms like "SixDegrees," which allowed users to create profiles, connect professionally, and form interest-based groups (Adeyemo, 2018). Kirkpatrick noted that it was the first site to map real relationships among users using their real names (Kirkpatrick, 2010). Following this, "Friendster" emerged in 2001, attracting users with simple online networking capabilities (Boyd D., 2004). The introduction of blogging, facilitated by platforms like Blogger, marked a new phase in digital interaction, allowing individuals to express their thoughts publicly (Elega & Özad, 2018).

The term "social media" gained prominence as it encompassed various online tools that facilitated interaction and relationship-building (Berovici, 2010; Boyd & Ellison, 2007). These platforms, often defined by their user-generated content and networking functions, became vital with the rise of Web 2.0 technologies, which emphasized shared experiences and media-rich content (Wolf et al., 2018; Kaplan & Haenlein, 2010).

The transition from traditional mass communication forms, such as print media and television, to digital communication through the internet has dramatically reshaped how information is shared and accessed. Social media platforms like Facebook, Twitter, Instagram, and WhatsApp have transformed societal interactions and the dissemination of information (Miller et al., 2016; Harper, 2010).

In Mizo society, traditional methods of communication, such as village criers (Tlangau) and urgent messengers (Zualko), have evolved with the advent of social media. While these traditional roles persist, social media has enhanced communication efficiency, allowing for rapid dissemination of information and updates among communities, particularly during the pandemic (Rokhum, 2013; Ralte R. L., 2018).

Despite the advantages of social media, concerns about the potential degradation of the Mizo language and culture have arisen due to the prevalence of shorthand and simplified communication styles. Nevertheless, social media has significantly altered perceptions and interactions, proving indispensable in contemporary society. As of 2023, social media usage continues to rise, with billions of users globally, further

cementing its role in modern communication and cultural exchange (mailchimp.com, 2023).

The pandemic highlighted the importance of digital media for disseminating critical health information, yet it also led to an "infodemic," characterized by overwhelming amounts of both accurate and misleading information. Seniors are especially vulnerable to scams and misinformation, often following misleading health advice or becoming victims of fraud (Mukhtar, 2020).

On the educational front, social media enhances collaboration between students, teachers, and parents, fostering engagement and skill development. However, it can also detract from academic performance if not managed properly (Azizi et al., 2019). While seniors can benefit from engaging with digital media and improving their fact-checking skills, they remain susceptible to misinformation (Garneau & Zossou, 2021). Overall, social media serves as both a powerful tool for connection and learning, while also presenting significant risks related to misinformation and exploitation.

In an increasingly digital world, older adults are evolving from passive recipients of government pensions to active participants in societal communication and research. The United Nations predicts that the global population of older adults, currently at 841 million, will exceed 2 billion by 2050, surpassing the number of children (United Nations, 2013). Despite the growing engagement of older adults with technology, their social media usage remains significantly lower than that of younger generations.

Research into social media use among older adults shows that motivations for engagement include enjoyment, social contact, and support. However, older adults often lack media literacy, exposing them to harmful content and misinformation. While 53% of American adults use the internet regularly, older adults face unique challenges adapting to evolving technologies, despite a notable willingness to learn. In India, social media serves as a tool for maintaining relationships and seeking health information, yet access is often influenced by socioeconomic status and literacy levels (Jaiswal et al., 2015).

Digital literacy among older adults is generally lower than in younger populations, leading to feelings of marginalization as technology becomes more integral to daily life (Tsai et al., 2015). While some seniors adapt well, others struggle, especially in regions like Mizoram, where technological illiteracy is prevalent. This adaptation issue highlights the need for education that supports lifelong learning. Negative portrayals of older adults in media further exacerbate their marginalization, often depicting them as frail or burdensome, which can lead to discrimination and social exclusion (Herklots, 2021). Such representations reinforce stereotypes that impact societal attitudes toward aging and influence older adults' self-perception.

Despite these challenges, the COVID-19 pandemic has increased digital literacy among older adults, with many engaging in online activities, including citizen journalism. The transformative power of social media is evident in communities like the Mizo, where traditional practices are being reshaped by technology. This paper explores the role of social media as a critical tool for societal and cultural transformation among the Mizo people, highlighting both positive and negative impacts on their cultural practices.

The concept of the "generation gap," referring to the disconnection between younger and older generations, has garnered attention since the 1960s. Historically, factors such as family disintegration, urbanization, and industrialization have contributed to a physical and emotional separation between these age groups, leading to increased misunderstandings and stereotypes. This gap has prompted researchers like Margaret Mead to examine intergenerational relationships, highlighting the loneliness experienced by both groups due to their differing experiences and perspectives (Mead, 1970).

Ward (1997) emphasizes that societal changes since World War II have further segregated age groups, with both young and old lacking meaningful interactions. Myths surrounding aging, often perpetuated by media portrayals that emphasize frailty and decline, contribute to negative perceptions and reluctance to engage across generations (Gibb & Holroyd, 1996). Such cultural narratives foster the belief

that "young is beautiful, old is ugly," which can alienate older individuals from younger ones.

Despite these challenges, social media has emerged as a powerful tool for bridging the generation gap. Older adults are increasingly using platforms like Facebook to maintain connections with family and friends, combat loneliness, and gain insights into the younger generation's perspectives. Research shows that half of internet users aged 65-74 have social media profiles, although many still report feeling hesitant online. Studies, such as those by Teng and Joo (2017), indicate that social media can help older adults better understand younger generations, fostering intergenerational dialogue.

Interestingly, while the internet boom in the early 2000s expanded social media access for older adults, it was often the younger generation that took the lead in teaching them how to navigate these platforms (Coaxum & Coaxum, 2013). This reciprocal learning can enhance communication between the generations, reducing the emotional distance that has historically characterized their interactions.

Moreover, social media serves as a vital source of information, allowing older adults to engage with current events and express their opinions, albeit with some risk of spreading misinformation (Brashier & Schacter, 2020). As both generations learn from each other, the potential for bridging the generation gap grows, allowing for richer connections and shared experiences in an increasingly digital world.

Research Gap

The sample for this research which is, 'older adult' and their social media routines were not quite explored enough, though few literature were available. The researcher finds the need to fill the gaps in between while maintaining a sound and clear pioneer in the study of 'older adult' and social media in Mizoram.

Chapter 3 is the presentation of the quantitative data with tables and figures. It also includes methodology for the quantitative data collection. A quantitative study utilizes data tools to gather quantifiable numbers, typically through surveys that present the same questions to all respondents without follow-ups. This method

allows for precise measurement of variables, enhancing result accuracy (Wimmer & Dominick, 2015). The current study aims to collect quantitative data to inform the development of semi-structured interview questions for a qualitative phase.

Over the past few decades, the integration of exploratory and quantitative research has increased, helping organizations explore various aspects of human behavior and motivations. The study collected data from 346 respondents through a survey consisting of 16 close-ended questions and two open-ended questions, divided into four sections: demographics, social media usage, news consumption, and personal life. The questions were initially formulated in English and translated into Mizo to ensure clarity for participants, with responses collected via Google Forms.

It also includes responses from the open-ended questionnaire. It is named as "PERSONAL INFORMATION AND CHOICES OF OLDER ADULT IN USING SOCIAL MEDIA."

The main points of data presentation are:

Demographics; Usage of Social Media; Social media and news consumption; Social media and personal life.

Chapter 4 is named as "GENERATING TRUST ON SOCIAL MEDIA AND USING IT AS A BRIDGE BETWEEN OLDER ADULT AND YOUNGER GENERATIONS" which deals with the qualitative methodology and data analysis of the same. This chapter tried to give insights to the findings for objectives 3 and 4.

The key findings are:

News Consumption Patterns:

Older adults primarily rely on traditional media for news, though many also use social media platforms.

Some interviewees have stopped using mainstream television and radio, favoring news from platforms like WhatsApp, Facebook, and YouTube due to the accessibility of Smart TVs.

Newspapers remain important, but many have subscriptions they do not utilize.

Trust in Social Media:

Trust in news from social media varies by platform; YouTube is generally more trusted than Facebook or WhatsApp.

Many older adults do not critically evaluate news sources, with trust often placed in well-known journalists or channels, particularly Pu Vana's YouTube content.

Political news is viewed as biased, with older adults expressing skepticism about the credibility of such reports.

Content Evaluation:

Older adults critically assess news content, often perceiving bias, especially in political reporting.

Trust issues arise concerning the reliability of news about health topics, particularly regarding COVID-19 vaccines.

Self-Education through Social Media:

Social media serves as an educational tool, helping older adults learn about various topics, including world events and languages.

Mizo-language YouTube channels have become popular for learning, bridging gaps in knowledge and language skills.

Familial Bonding:

Social media facilitates intergenerational connections, allowing older adults to maintain relationships with younger family members despite physical distance. Platforms like WhatsApp and Facebook help mitigate feelings of isolation by enabling real-time communication and sharing family milestones.

Implications of Social Media Use:

While social media enhances familial connections, it can also lead to technology-related stress and distractions that impact face-to-face interactions.

Issues like "phubbing" can create tension within families as individuals prioritize online interactions over in-person engagement.

Intergenerational Exchange:

Social media fosters the exchange of experiences and knowledge between older and younger generations, promoting mutual understanding and respect.

Collaborative activities on social media challenge stereotypes and biases, enhancing intergenerational relationships.

Breaking Stereotypes:

Meaningful interactions on social media help dismantle age-related biases, fostering empathy and respect between different age groups.

These connections create a sense of belonging and solidarity, enriching familial and community ties.

Overall, social media plays a crucial role in bridging gaps between traditional and modern news consumption, enhancing learning, and fostering intergenerational relationships, despite some associated challenges.

Chapter 5 is named "SOCIAL MEDIA AND ITS IMPACTS FOR THE PERSONAL DEVELOPMENT OF OLDER ADULT" and deals with findings based on the theoretical framework of "Diffusion of Innovation" Theory by Everett Rogers. It also deals with findings for objectives 1, 2, 5 and 6.

Findings dealing with the theoretical framework:

Social media platforms like Facebook, WhatsApp, YouTube, and Instagram are viewed as beneficial innovations by older adults, primarily for maintaining familial connections across distances. These platforms offer advantages such as ease of use and immediacy, aligning well with older adults' values and needs. Despite some

initial challenges with technology, they present visible benefits for emotional bonding.

Social media serves as a communication bridge between generations, with younger family members often guiding older adults in adopting these technologies. This process enhances family dynamics by enabling emotional support and the sharing of family histories, thereby reducing isolation.

The adoption process unfolds in stages: awareness, interest, trial, evaluation, and full adoption. While older adults may face technological barriers and fears, positive experiences and family support promote successful integration.

Consequences of adoption are mixed; while older adults gain improved communication and emotional support, they may also experience technology-related stress and disruptions in traditional family interactions. Ultimately, the decision to adopt is shaped by individual perceptions and family influences, with many older adults expanding their use of social media for self-education and cultural engagement, thereby enhancing its role in their lives.

Major Findings

Social networking sites have a critical role in fostering intergenerational ties, particularly when it comes to older adult who may feel cut off from their younger relatives.

Older adult use social media sites such as Facebook, YouTube, WhatsApp, and Instagram to interact with others online, share updates, and take part in online activities.

These platforms serve as repositories for family traditions and memories, fostering stronger emotional ties and enabling generations to commemorate life events.

Through photos, videos, and real-time contact, social media enables older individuals stay in touch with distant family members despite living far away.

Social media emotional support strengthens family members' resilience and well-being by encouraging a sense of shared duty and belonging.

Overuse of social media, however, can prevent genuine emotional connection and result in arguments, diversion, and superficial family relationships.

Social media, for all its drawbacks, helps with intergenerational communication, teamwork, and cultural heritage transmission.

Interactions on social media helps increase empathy, and strengthen ties between generations based on respect and understanding.

Older adult continue to primarily consume news from traditional media, but social media sites like YouTube are becoming more reliable sources.

Older adult have differing levels of trust in the sources and quality of news on social media. Subjective reporting and biases are prevalent worries, particularly with relation to political and health-related matters like the Covid-19 vaccination.

Social media offers a wealth of information across various topics, enabling older adults to educate themselves on subjects like world politics, geography, and history, among others.

The emergence of Mizo YouTube channels with previously unavailable content in the Mizo language facilitates self-education among older adult, fostering inclusion in discussions on relevant topics and current events.

Many retired respondents express sentiments of gratitude towards social media for keeping them informed about government initiatives and societal progress, thus enhancing their sense of connection and engagement with their community.

Social media helps overcome language barriers to some extent for older adult, making it easier for them to access and understand content in English, even if only partially.

Respondents mention how basic English phrases learned in childhood have expanded through social media use, which is integrated into their everyday vocabulary.

Despite acknowledging the drawbacks of social media, respondents emphasize its potential for self-education and personal growth, suggesting that its benefits or drawbacks depend largely on how users engage with the platform.

Conclusion

Several views appear from the investigation of social media's role in promoting intergenerational relationships and helping older adult participate in a range of online activities. Several major themes come to light throughout the data, showing the advantages and disadvantages that social media presents for older adult in its use. Social media play a crucial role in bridging the generational divide by providing older folks with a way to stay in touch with younger relatives and take part in family customs even when they live apart.

Social media sites such as Facebook, YouTube, Instagram, WhatsApp, and others are active online communities where older adult may interact, exchange updates, and make memories. These connections help to build emotional links between people who are geographically far apart. Social media helps older adult stay in meaningful contact with distant family members by facilitating the exchange of images, videos, and real-time communication. This strengthens family bonds and fosters emotional support.

But in addition to highlighting the advantages of social media engagement, the study also draws attention to the possible drawbacks of overusing it. Although social media may enable communication between generations and preserve cultures, overuse of it may harm true emotional connection and result in weaker connections. Problems like conflicts, diversions, and doubts about the reliability of news sources highlight how crucial it is to establish a balance between virtual and in-person contacts.

Recommendations from the study

Promote Digital Literacy:

To improve older adult awareness of social media platforms and their functions, online etiquette, and an evaluation of online content, develop and implement focused

digital literacy programs. The goal of these initiatives needs to be to provide older adult the tools they need to use social media in an appropriate manner and separate false information from reliable sources.

Promote Intergenerational Engagement:

Through programs like family groups or communities with common interests, promote intergenerational cooperation and communication on social media platforms. Provide older adult with opportunity to learn from younger generations and impart their expertise and experiences on them. This will help to bridge the age gap and promote mutual understanding.

Encourage Well-Being and Digital Balance:

Take steps to encourage responsible online conduct and digital balance among older adult. These may include educating the public about the possible dangers of excessive use and developing plans for striking a good balance between online and offline activities. Give support and assistance systems to older adult who are socially isolated or who are suffering from the negative effects of excessive social media use. These resources and networks should include mental health services and local support groups.

Improve Transparency and Accountability:

Encourage the creation of precise policies and rules to protect older adult from damage when using the internet. These should include steps to counteract false information, preserve user privacy, and stop exploitation or abuse. Work together with civil society organizations, stakeholders and politicians to develop best practices and standards that put older adult's rights and well-being first in the digital sphere.

References

Adeyemo, A. (2018). *adeolawrites.com*. (A. Adeyemo, Producer, & Adeolawrites)

Retrieved 4 23, 2022, from Adeolawrites Web site: https://adeolawrites.com/history-importance-of-the-first-social-media-site-six-degrees/

Azizi, S. M., Soroush, A., & Khatony, A. (2019). The relationship between social

networking addiction and academic performance in Iranian students of medical sciences: a cross-sectional study. *BMC Psychology , 7* (28), https://doi.org/10.1186/s40359-019-0305-0.

Berovici, J. (2010, December 09). *Forbes.* Retrieved May 19, 2021, from Forbes:

http://blogs.forbes.com/jeffberovici/2010/12/09who-coined-social-media-web-pioneers-compete-for-credit/

Boyd, D. (2004). Friendster and Publicly Articulated Social Networks. *BT*

Technology Journal , 22 (4), 71-82.

Boyd, D., & Ellison, N. (2007). Social Network Sites: Definition, History, and

Scholarship. *Journal of Computer-Mediated Communication , 13* (1), 210-230.

Brashier, N. M., & Schacter, D. L. (2020, May 21). *Aging in an Era of Fake News.*

Retrieved March 28, 2021, from ResearchGate: https://www.researchgate.net/publication/341496718

Coaxum, L., & Coaxum, V. (2013, November 5). *Family Online Safety Institute*.

Retrieved April 10, 2020, from Family Online Safety Institute Web site: https://www.fosi.org/good-digital-parenting/parents-teens-tecgnology-bridging-generation-gap/

Elega, A. A., & Özad, B. E. (2018). Blogs: A 21st Century Digital Publishing

Phenomenon. *Official Proceedings of ICMC 2018 -1st International Conference on Media and Communication. 1*, pp. 19-21. Abu Dhabi, UAE: ICMC.

Garneau, K., & Zossou, C. (2021). *Misinformation During the COVID-19 Pandemic.*

Canada: Minister, Statistics Canada.

Gibb, H., & Holroyd, E. (1996). Images of old age in the Hong Kong print media.

Ageing and Society (16), 151-175.

Guzman, A. A., Brecht, M.-L., Doering, L. V., Macey, P. M., & Mentes, J. C.

(2023). Social Media Use and Depression in Older Adults: A Systematic Review. *Research in Gerontological Nursing , 16* (2), 97-104.

Harper, R. A. (2010). *Inquiries Journal*. Retrieved March 27, 2022, from Inquiries

Journal Website: http://www.inquiriesjournal.com/articles/202/the-social-media-revolution-exploring-the-impact-on-journalism-and-news-media-organizations

Herklots, H. (2021, July 29). *Centre for Ageing Better*. Retrieved April 6, 2022, from

Centre for Ageing Better Website: https://ageing-better.org.uk/blogs/how-can-we-change-news-media-portrayals-of-older-people

Kaplan, A. M., & Haenlein, M. (2010). Users of the world, unite! The challenges and

opportunities of Social Media. *Business Horizons , 53* (1), 59-68.

Kirkpatrick, D. (2010). *The Facebook Effect.* New York, United States of America:

Simon & Schuster.

mailchimp.com. (2023, July 15). *mailchimp.com*. Retrieved from mailchimp.com:

https://mailchimp.com/features/reports-and-analytics/?ds_c=DEPT_AOC_Google_Search_ROA_EN_NB_Acquire_Broad_MKAG_T4&gclid=Cj0KCQjwk96lBhDHARIsAEKO4xZOcD6r4KkcY

JgBNONoT8BxqvVXjBK60fl2ZrIsyPYUw_PCxwIBTUIaAviNEALw_wc
B&gclsrc=aw.ds

Mead, M. (1970). *Culture and Commitment: The New Relationships Between the*

Generations in the 1970s (1st Edition ed.). Columbia Univ Pr.

Miller, D., Costa, E., Haynes, N., McDonald, T., Nicolescu, R., Sinanan, J., et al.

(2016). *How the World Changed Social Media.* London: UCL Press.

Mukhtar, S. (2020, April 16). Mental Health and Psychosocial Aspects of

Coronavirus Outbreak in Pakistan: Psychological Intervention for Public Mental
        Health Crisis. *Asian Journal of Psychiatry* , 1-2.

Ralte, R. L. (2018). *mzuir.inflibnet.in.* Retrieved March 29, 2022, from MZU
        Website:

http://mzuir.inflibnet.ac.in/jspui/bitstream/123456789/759/1/Ruth%20Laldintluangi
        %20Ralte%

Rogers, E. (1995). *Diffusion of Innovations* (3rd Edition ed.). New York, United

States of America: The Free Press.

Rokhum, N. L. (2013). Social Stratification of the Mizos. In Malsawmdawngliana, &

Rohmingmawii, *Mizo Narratives: accounts from Mizoram* (pp. 27-44). Guwahati:
        South Eastern Book Agencies.

Teng, C. E., & Joo, T. M. (2017). Analyzing the usage of social media: A study on

elderly in Malaysia. *World Academy of Science, Engineering and Technology
        International Journal of Humanities and Social Sciences , 11* (3), 737-743.

United Nations. (2013). *World Population Ageing.* Department of Economic and

Social Affairs, Population Division. New York: United Nations.

Jaiswal, V., Pradeep, C., & Subramanyam, G. (2015). A Study on Knowledge and

Utilization of Social Media in Elderly People in Whitefield, Bangalore. *Journal of The Indian Academy of Geriatrics* , 70-77.

Wimmer, R. D., & Dominick, J. R. (2017). *Mass Media Research: An introduction.*

Delhi: Cengage Learning India Private Limited.