

**SATELLITE TELEVISION AND CULTURAL DEPENDENCY :
REVIEW OF COMING OF WESTERN STATELLITE
TELEVISION IN INDIA**

*Dissertation Submitted to Jawaharlal Nehru
University in Partial Fulfilment of the Requirements
for the Award of Degree of the
MASTER OF PHILOSPHY*

MD. FIROZ

**CENTRE FOR THE STUDY OF SOCIAL SYSTEM
SCHOOL OF SOCIAL SCIENCES
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI - 110 067
INDIA
1995**



जवाहरलाल नेहरू विश्वविद्यालय
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI-110067

Centre for the Study of Social System
School of Social Sciences

Date. 21-07-95

CERTIFICATE

It is certified that this dissertation entitled "Satellite Television and Cultural Dependency : Review of Coming of Western Satellite Television in India", submitted by Mr. Md. Firoz in partial fulfilment of the requirements for the award of the degree of Master of Philosophy of this University, has not been previously submitted for any degree of this or any other University. This is his own work.

We recommend that this dissertation may be placed before the examiners for evaluation.


Prof. Yogendra Singh
(SUPERVISOR)


Prof. K.L. Sharma
(CHAIRPERSON)

**FOR MY
Abbu & Ammi**

ACKNOWLEDGEMENTS

I wish to express my deep gratitude to my supervisor **Prof. Yogendra Singh**, Centre for the Study of Social System, School of Social Sciences, Jawaharlal Nehru University, New Delhi, whose constant guidance adorned with well experiences which led to me to have appropriate approach and timely interventions and various stages along with fruitful discussions which enabled me to get the crux of this study to accomplish it in final shape.

I am thankful to Mr. N.Bhaskara Rao, Ph.D, Chairman, Centre for Media studies, New Delhi, for his sincere advices.


I am very much obliged to the library staffs of Indian Institute of Mass communicaion, New Delhi; American centre library, New Delhi; British High Commission, Regional library, New Delhi and The Times of India, documentation Dept., New Delhi for their sympathetical and systematical support during my study.

For providing regular moral support and cooperation, I am eager to say thanks to all staff of my centre.

I am very much grateful to Ms. Seema Sangra (Film Executive, McCann- Erickson India limited, New Delhi)

and Neeti Bharara who helped me a lot and without their whole hearted support and cooperation, this study would not have accomplished.

Finally, I would personally like to thank all the staff of INTELLECTUAL TUTORIALS AND COMPUTER especially Mukesh Ji for giving this dissertation a final shape.


21/07/95
(MD. FIROZ)

CONTENTS

PAGE NO.

ACKNOWLEDGEMENT

CHAPTER I	-	INTRODUCTION, STATEMENT OF THE PROBLEM AND METHODOLOGY	1 - 5
CHAPTER II	-	INDIAN CULTURAL TRADITIONS : SALIENT FEATURES	6 - 30
CHAPTER III	-	INDIAN CULTURE IN TRANSITION INDIANIZATION VERSUS WESTERNIZATION	31 - 51
CHAPTER IV	-	MEDIUM AND THE MESSAGE : CULTURAL DEPENDENCY AND WESTERN SATELLITE TELEVISION IN INDIA.	52 - 106
CHAPTER V	-	CONCLUSION	107 - 11
BIBLIOGRAPHY			111 - 12

CHAPTER-1

INTRODUCTION

Through out the centuries the West has set its mind on imposing its ideology, its political and economic diktat , its cultural domination. American scholar Herbert Schiller has stated that the Western technology of communication, technical equipments and system of programming, at the present stage of development are geared to the needs of corporations and government, bureaucracy and not to those of the backward region where they are installed.¹

Progressive Western scholars too regard the transfer of modern information equipment to developing countries as 'electronic colonialism' since imports of communication to introduction of foreign standards, values and priorities capable to lesser of greater extent of changing the ideological situation and influencing national culture and social process.

Information imperialism in manifested in:

- (a) the concentration of newspapers, periodicals, radio and television, and also means of communication in the hands of a few powerful specialized corporations,
 - (b) Open interference of bodies of state monopoly capitalism in the information sphere,
-

1. Schiller, Herbert, Information and the Crisis Economy, Ablex publishing corporations, New Jersey, 1984.

(c) The domination by information-offering transnational corporations of the world market for news,

(d) Deepening disproportion between the information media and means of communication available to Western (developed) powers, on the hand and developing nations on the other,

(d) increasing use of information by press, radio and television to propagate cultural hegemony of the West.

The world is on the thresh-hold of new revolution in communication technologies. The introduction of Western satellite television is inevitable as both 'push' and pull factors² are operating forcefully. Television, according to Marshal McLuhan, the only genuine revolution in mankind's communication environment.³ It offers possibilities for both enrichment and improvement of life. If intelligently used, the medium can help in lead-frogging decades in the drive to eliminate ignorance and poverty; if not may become an 'idiot box' merely a status symbol and means of promoting absolute consumerism and may pose threat to Indian cultural traditions.

The new element which has recently entered in Indian domain is the culture of consumerism one of the channels of

2. Yadava, J.S, "New Communication Technologies and Developing societies", in communication Research: Needs and Priorities in Asia ed. by Vincent lowe, USM.

3. McLuhan, Marshal, Understanding Media, New York, Mc Graw Hill, 1967.

the exposure to this new culture is through the 'idiot box' which now covers entire range of population. The consumerism is being projected unrealistic to most but what is important is the cultural mix it produces-the traditional and modern, the artificiality of which only helps to further mystify the reality.⁴

Muted response to Indian television for years after the sudden entry of satellite television in the country left many wondering. Debate on impact of foreign satellite television and India's response continues unabated. The mass media should help to build national character but the entry of foreign satellite television are shaking the foundation of Indian culture. For instance, family system is under attack and house-holders are being reduced by television to a "migrant status", children being the most affected. The Doordarshan's application of two hours of prime viewing on one of its channels, to MTV rubbish an example of what can be called, "cultural compradism".⁵

India does run a serious risk of information

4. Panikkar, K.N, culture and conciouness in Modern India, Social scientist, Vol.-18, no.-4, April, 1990.
5. Raghavan, G.N.S, Media Reforms: Freeing the Airwaves, National symposium by CMS, New Delhi, 10th March 1995.

imperialism and economic colonialism. There is a class division in the world of information, as economic life. There should be citizen involvement in the media. To promote responsiveness of media towards public and create aware of issue the idea of "social audit of the media"⁶ Should be or continuing basis with involvement of independent professionals.

Scope: The study of 'Satellite Television and Cultural Dependency.: Review of Coming of Western Satellite Television in India, aims at the comparative analysis of deep-rooted Indian cultural traditions and entry of western satellite television in India. The study is comparative, First, how communication revolution will unfold the shape and quality of life in India is yet largely a matter of speculation and second, the inner-strength of Indian cultural traditions is so accomodative and adjustive that it has survived nearly 800 years of Islamic rule and 150 years of British rule.

Methodology: Since Western satellite television came to India only a year ago, not much secondary literature or research work is available. so, the core chapter, Medium and the Message: Cultural Dependency and Western Satellite Television

6. Rao, N.Bhaskara, Emerging Media Scene: India's i
Response, Symposium by CMS, New Delhi 18 Feb. 1994.

in India is mainly based on the content-analysis of various news items, features and articles which appeared in print media: national dailies, supplements, magazines and journals by media experts. The proceedings of symposiums and seminars were equally surveyed.

The chapters on Indian cultural Traditions: Salient Features, Indian culture in Transition: Indianization versus Westernization and Theory of Cultural Dependency are primarily based on the review of existing secondary literature.

The effort of this dissertation to provide general perspectives on 'coming of Western satellite television in India and subsequently various questions were raised and explored in details during the course of the study, concerned with Western satellite television and mediation of Indian cultural meanings.

CHAPTER II

INDIAN CULTURAL TRADITIONS : SALIENT FEATURES

Man varies in two respects: in physical form and in social heritage, or culture. The word culture is at times used synonymously with civilization, but it is better use be the two terms distinctively, reserving civilization for a special aspects of more advanced cultures. Culture comprises inherited artifacts, goods, technical processes, ideas, habits and values. Social organization cannot be really understood except as a part of culture, and all special lines of enquiry referring to human activities, human groupings and human, ideas and beliefs can meet and become cross fertilized in the comparative study of culture.¹

Sociologists and anthropologists use culture, as a collective noun for the symbolic and learned, non-biological aspects of human society including language, custom and convention, by which human behavior can be distinguished from that of other primates.² Culture in its broadest definition

-
1. Malinowski, Bronislaw: Culture, in Encyclopedia of the Social Science, volume IV, The Mcmillan company, New York.
 2. Elias N., what is Sociology, London, Hutchison University library quoted in Abercrombie, N, Hill, Stephen and Turner. S, Bryan (eds). The Penguin Dictionary of Sociology, Penguin, 1989.

refer to that part of repertoire of human action and its products, which is socially as opposed to genetically transmitted.

Most anthropological definition of culture have been modification of that of E.B.Tylor: Culture or civilization is that complex whole which includes knowledge, belief, art, morals, law, custom and and any other capabilities and habits acquired by human as a member of society.⁴

Yet other emphasises on the ideational side are present in Robert Redfield's conception of culture as body of shared understandings.⁵ For Malinowski, culture was essentially a response to human needs.⁶ Whereas for A.R. Radcliffe-Brown, culture is essentially a set of rules.⁷ Talcott Parsons and his collaboration in the Theory of Action school regard culture as essentially symbolic and evaluative. 'Cultural objects are symbolic elements of the cultural tradition, ideas, beliefs, expressive symbols or value pattern⁸. Pitrim Sorokin shares the same view⁹.

4. Tylor E.B: Primitive culture, Wl. I, 1871.

5. Redfield, Robert: The folk culture of Yucatan, 1941.

6. Malinowski, B; A Scientific theory of culture, 1944.

7. Radcliffe-Brown A.R: A Natural Science of Society, 1957.

8. Parsons, T: The Social System, 1951.

9. Sorokin P: Culture and Personality, 1947.

Despite several interpretation within and outside there is nevertheless a common core of shared significance and meaning attached to the word: culture. That is, Culture suggest something which is developed, refined, domesticated or cultivated:¹⁰ Kluchohn and Kelly defined culture as, "All those historically created design for living, explicit and implicit, rational, irrational and non-rational, which exist at any given time as potential guides for the behavior of man".¹¹ Culture is learned or acquired "ideas" beliefs, knowledge, plan for action, rules and understanding that are available to a people in a given society. Thus culture is a holistic concept encompassing most everything that people think about. It common to speak of culture in the sence as not only learned but shared. Such notions are implicit in terms like customs and traditions. They suggest the important process of ideas being passed on with modification from one generation to the next and from one peer to another.

Anthropologists after prolonged and intensive exposure to a culture observed that there exist pervasive, enduring

10. Barclay B. Harold, Culture, the Human way, Western Publisher, calgory, 1986.
11. Kluckhohn, Clyde and W.H.Kelly, "The concept of culture" in Ralph Linton (ed). The Science of Man in the world of crisis, columbia University press, Newyork, 1945.

widely held principle or "Themes".¹² Such themes are expressed in various areas of the culture and by numerous individuals, they may not be verbalized at all, but the outside observer formulates them and sees them as of no little significance in understanding the pattern of life. Ralph Linton pointed out idiosyncretic behavior always has the potential of becoming widely shared.¹³ It is the pool out of which shared cultural items are drawn.

It has been argued that our uniqueness, our separation from a mundane world, was still salvaged by the intellectual gulf which separated humans from other living creatures. Humans are still both quantitatively and qualitatively different from other animals since they alone were all symbol users and makers, tool makers and users, and moral being. Ostwald defined culture as "that which distinguishes men from animals".¹⁴ Unfortunately even this claim to uniqueness is put into question by contermprorary investigations in animal behaviour

-
12. Opler, Morris K., "Themes as Dynamic forces in culture, "American Journal of Sociology, Vol. 51, 1951.
 13. Linton, Ralph, The study of Man, Appletion-Century-Crofts, New York, 1936.
 14. Ostwald, W, "The Modern Theory of Energetics,' The Movist, Wl 17, 1907, quoted from Barclay, Harold B culture, The Human way, may, calgary, 1986.

which have further blurred the difference between human and animals. They are apparently transmitting learned and shared behaviour-technically that is culture behaviour. In brief it is clear that animal behaviour can not be explained only on purely "instinctive" nor human behaviour on purely cultural. Asides from specialities and alternatives, Ralph linton noted that some traits are presumably observed by all persons associated with a given culture. There are universals for that culture alternatives are elements of culture which are characteristics of some individuals and not others as a matter of choice. Alternatives contribute to sub-cultural variation.¹⁵ Cultural universals not only apply to a specific culture but may be considered in relation to all human culture. There exist nevertheless, more specific universals: prohibition against incest, and against killing or stealing from members of a defined Kin group. There are ritualized rules of politeness, hospitality and reciprocity as well as rituals of passage of individuals from one status to another. The funeral is found in some fashion in every human group. Although we may observe that there are certain universals in human culture, they may actually only exist either, because they are expression of the innate nature of any kind of

15. Linton, Ralph, The Study of Man, Appleton-Century-Crofts, New York, 1936.

social organization. Chomsky argues that a certain deep structure or fundamental logic for language is innate in human species.¹⁶ If so, there is by extension, assuming language as a part of culture, a "culture creating facility" inherent in the species as well. There may be a "deep structure" a universal logic or pattern upon which all cultures are created and especially in line with the presumed basic socio-psychological characteristics of humanity. There are many terms in common usage which are frequently confused with the idea of culture. These include nation or country, society and race. Nation and country are political entities, themselves human inventions and so part of culture, but a given nation, a given country, cannot automatically be equated with a culture. One culture may in fact characterize only part of the population of a nation or country, that culture may indeed also characterize the population of two or more countries or parts of two or more countries or it may be roughly contiguous with the boundaries of single country. Culture does not equal nation or country, but there is strong pressure for those in one nation or country to become homogenized into a single culture which is invariably that of the politically and economically dominant

16. Chomsky, Noam, Language and Mind, Enlarged edition, Harcourt, Brace, Jovanovich, New York 1972.

population within it.

Culture is also confused with society. Culture is a complex of learned ideas characterizing a population, society is a group of individual organism who live in a condition of rather stable interaction and interdependence with one another and are residents of some specific place in space and time. Nation suggests the political order of things, society suggests the broader more inclusive ordering of all social relations political, family, economic and so forth. And such an ordering of social relations would usually be defined by specific culture.

For analytical purpose culture as a whole or any culture of specific people may be seen as divisible into a fixed number of aspects or categories, so that anything "cultural" can be classed in one or the other category. These categories include: the symbolic system, technology, practical knowledge, beliefs, values and social structure or organisation. Such categories are not necessarily discrete category for they overlap with one another. It is not possible to separate technology absolutely from symboling or from knowledge, nor is it possible have knowledge a discrete category separate from belief.

Finally, culture is a conservative force, yet it continually in a process of change. Change occurs as a consequence of influences from outside, such as the

introduction of new ideas, but culture also change as a consequence of internal conflict often operating in a dialectic fashion. Barclay B. Harold argues that single factor deterministic explanations are inadequate in accounting for the dynamics of culture. It is suggested, rather that we should look to the interplay of a multiplicity of causes.¹⁷

On Salient Features of Indian Culture

It is difficult to generalise about Indian culture because of two main reasons:

First, what strikes one is the diversity of traditions, life- styles, religious, symbols, languages and ethnic identities. Second, there is nothing static about Indian culture. It is continually evolving changing and experimenting with itself. As a result, the scope of this chapter is limited. In spite of all limitations notwithstanding, it is not difficult to identify a few salient features of Indian cultural ideals. These ideals which, as may fear, are in the process of disappearing because of cultural invasion.

The system of social structure and tradition cover the entire gamut of Indian social phenomena and its realities traditions, by which he mean value themes encompassing the entire social system of India prior to the beginning

17. Barclay B. Harold, Culture: The human way-category, 1986.

of modernization has organised on the principles of process of disappearing because of cultural invasion.

The system of social structure and tradition cover the entire gamut of Indian social phenomena and its realities traditions, by which he mean value themes encompassing the entire social social system of India prior to the beginning of modernization has organised on the principles of hierarchy, holism, continuity and transcendence.¹⁸ Hierarchy is in the system of caste and sub-caste, in the Hindu concepts of human nature, occupational life cycles (ashramas), and moral duties (dharma). Holism implied a relationship between individual and group. The subsumption of individual by collectivity persisted all along the line of traditional social structure, ie., family, caste, village community. Communalism in traditional social system has reinforced through the value system of continuity which in Hinduism has symbolized by principles of Karma, transmigration of soul and cyclical view of change. The principle of transcendence of soul was the legitimation of traditional values, which could never be challenged on the grounds of rationality. Despite the fact that Islamic doctrine had major elements of departure from these principles, in reality of traditions did imbibe in course of

18. Singh, Y, Modernization of Indian Tradition, Rawat Publications, Jaipur, 1988.

time many element of the above four principles. Modernization for the Hindus and Islamic traditions implies a psychic-normative challenge to break away from hierarchy to 'equality' from holism to 'individualism', 'Hindi-isclnelism' from continuity to 'historicity' and from transcendence to 'this worldly rationalism' and secularism.¹⁹ The contact between Hinduism and Islam led to cultural challenges and responses but the confrontation was between two traditional world views. The value system of hierarchy and holism were predominant in both traditions. During Western contact through colonial rule led to the growth of universaetic legal norms, eductional modernization, expansion of communication networks, technologies, urban centres and above all emergence of modern political institutions helped in the institutionalization of parellel new 'Great-traditions'

Indian cultural traditions is unique. The uniqueness is common and simple fact of life, every concrete event in temporal sense is unique. Uniqueness is only one facet of reality, its other facts comprises function, the way social realities interact and are related to one another.

Sanskritization is the process of cultural mobility in traditional social strcture of India. Sanskritization is a

19. Singh, Y, Modernization of Indian Tradition, Rawat Publications, Jaipur, 1988.

culturally specific cause of the universal motivation anti-cipatory socialization' to the culture of higher group for gaining its status in future. The specific sense of Sanskritization lies in the historicity of its meaning based on Hindu Tradition. In historical specific sense Sanskritization refers to those processes in Indian history which led to changes in the status of various castes, its leadership or its cultural patterns in different periods of history in contextual specific sense. Sanskritization denotes contemporaneous process of cultural imitation of upper castes by lower castes or sub castes. The nature of this type of Sanskritization is by no means uniform as the content of cultural norms or custom being imitated may vary from Sanskritic or Hindu traditional forms to tribal and even the Islamic patterns. In few exceptional cases even the higher castes have been found imitating the tribal ways or understanding process called 'tribalization'.²⁰ In other context, Muslim cultural style is found to act the limit for imitation by upper as well as lower castes.²¹ Islamic tradition being exogenous to Hindu tradition, that from of

20. Kalia, S.L, "Sanskritization and Tribalization", Bulletin of Tribunal Reserch Istitute, Chindwara, April, 1959.

21. Srinivas, M.N, social change in Modern India, University of california Press, Berkely and Los Angeles, 1972, (Indian Edition).

acculturation fall outside the scope of sanskritization. The connotation of the term 'sanskrit' to include both sacred and secular elements of Indian culture. Basically, through sanskritization, often secular values of higher castes are imitated by the lower castes.

Westernization, according to M.N. Srinivas is "The changes brought about in Indian society and culture as a result of over 150 years of British rule. The term subsuming changes occurring at different levels, technology, institutions, ideology and values.

Emphasis on humanitarism and rationalism, establishment of scientific, technological and educational institutions, rise of nationalism, new political culture and leadership in Indian Society are all by-products of Westernization.

Srinivas further points out, "To describe social changes occurring in Modern India in terms of Sanskritization and Westernization is to describe it primarily in cultural and not in structural terms." 22

Indian Society or culture couldn't be described fully either through the dichotomy of the Sanskrit and western traditions or little or Great traditions. Indian traditions

22. Srinivas, M.N, Social change in Modern India, University of California press, Berkeley and Los Angeles, 1972 (Indian Edition).

is far complex and consists of hierarchy of traditions.

"According to S.C.Dubey, Hindu philosophy is not just one school of thought, it is compendium of many system of thought, recognizing and advocating many divergent images of society and different systems of values. The importance of the ritual theme in Hindu life is undeniable, but at the same time the impact of secular trends is not too insignificant to be ignored."²³

Further Dubey offers a six fold classification of traditions: the classical tradition, the emergent national tradition, the regional tradition, the local tradition, the western tradition and the local sub cultural traditions of social group, to be studied in rural and urban context.²⁴

Unity in diversity in India has been symbolized by a cultural continuity, embodied into unified principle of consciousness.²⁵ Which has contributed to the identity of its inner - structure.²⁶ This inner structure lies in the

-
23. Dubey, S.C, "The Study of complex cultures, in (ed.) T.K.N. Unnithan, Indra Deva and Yogendra Singh Towards Sociology of culture in India, Prentice Hall, India, 1965.
 24. Ibid.
 25. Brown, Norman W, "The content of cultural continuity in India", Journal of Asian Studies, Vol XX, No. 4, Aug. 1961.
 26. Bellah, Robert, "Epilogue," in Religion and progress in Modern Asia, Free Press, Glencoe, 1965.

religious

principles and their interpretations.²⁷ The interlinkages of the process in the little traditions of Indian culture with its Great traditions, contributing to the processes of transformation and synthesis is a historical reality. Cultural renaissance of the primordial Hindu system of cultural and religious belief in a major process of change in Great tradition from the orthogenetic sources. Sanskritization is an orthogenetic response to change in the little tradition of the Indian culture.

From historical point of view, primary structure of Indian tradition may itself be a product of synthesis of ~~number~~ of indigenous or ~~even~~ alien cultural patterns.

The cultural traditions of Hinduism, its religio-ethical values and aesthetics patterns and conduct-norms crystallized around about 1000 B.C. in Indian literatures and formalized in Epics which provided working ground for an orthogenetic conceptualization of tradition. The vedic Hinduism laid the foundation of a system of belief, ritual patterns and cultural practices. Thus Hinduism constitutes the basis of an orthogenetic cultural tradition in India.

27. Srinivas, M.N, "The Nature of Problem in Indian Unity", in his caste in Modern India, 1962.

Hinduism is not a religious system alone but it represents 'a way of life'²⁸: a distinctive world view and a cultural complex.

Hierarchy, holism and continuity is described as the basic features of any traditional system. The principle of hierarchy is the ethos of Hindu cultural patterns. It permeates through most of the cultural categories: few areas where principle of hierarchy may be found in a manifest form are : role institutionalization and its legitimation in terms of varna and Jati, the realm of goal- orientation or the theory of purushartha, the classification of the level of charisma or guna as a group and individual, attributes and finally changing cultural cycles. Hierarchy through role - institutionalization and its legitimation provides cultural counterpart of social structure of caste system which still persists in India, confirms formulation about continuity as being major attribute of Indian traditional culture.

Holism emanates from its principle of hierarchy. It amounts to a denial of the principle of the individual in this system. The concept of the individual as a mediating independent variable in culture does not exist in the ideal-

28. Radha Krishan, S. The Hindu way of life, Allen and Unwin, London, 1927.

DISS
384.5520954
F5191 Sa.



TH5365

typical structure of the traditional Hindu culture.

As the changes were taking place in the wake of the break away traditions of Buddhism and Jainism, in subsequent period sign of segmentation and disintegrative pluralism began to appear. Shankracharya by his exegesis of the great tradition, Vedanta school of philosophy, contributed a great deal to the unifying of cultural tradition of Hinduism. In the Hindu cultural tradition neither Dayananda or Vivekananda nor Gandhi rejected the basic ideal-typical themes of Hinduism.

The Indian traditional particularistic values are represented by micro-structures such as caste, family, kinship, village communities and other parochial identities.²⁹ Theoretically, caste system is rooted in the varna division of society into four caste Categories, Brahmin, Kshatriya, Vaisya and Sudra, and a fifth category of the untouchables, though excluded from the caste frame of reference, yet constitute its lowest stratum in social and ritual hierarchy. At the existential level there exist a single Varna (caste) with all-India structural network of kinship, occupational specialization and continuity of social interaction. At existential level castes or Jati are divided into hundred of regional endogamous groups. The cultural

29. Srinivas, M.N, "Caste: Can they exist in the India of Tomorrow ? in his caste in India and other Essays, Media Promoters and Publishing Ltd. Bombay, 1962, Reprinted in 1988.

DISS
Y,744;1:8 (9P,15)
N5

21



TH-5365

features of castes includes hierarchy, pollution and purity and doctrines of Karma and dharma.

Family is the basic and universal social structure of human society. It fulfills needs and performs functions which are indispensable for the continuity, integration and change in the social system. Extended families which are the dominant pattern in India have existed side by side with the nuclear families of the traditional type. Traditionally, these extended families fostered sociological processes which are conducive to the integration of traditional agrarian structure of India society and its personality system. According to I.P.Desai, "the Indian family is that which is the 'joint family' in English. The concept as nuclear family is still not the Indian concept.³⁰ Joint family still continues to be a major sociological phenomenon in the Indian social structure, being unaffected by the difference of religion, caste, urbanization and occupation. K.M.Kapadia concludes that "not only the total complement of the joint family is higher in town but even its size is larger there in the rural areas. The latter fact reinforces the vitality of former, and so predominance of joint families in the town

30. Desai, I.P, Some aspects of Family in Mahuva, Asia Publishing House, New York, 1964.

cannot be regarded as accident."³¹ William J. Goode points out that "Indian values and attitudes are still generally in favour of the joint family and a number of important structural changes in the joint family are occurring, however."³² Aileen Ross observed changes in the structure of families in India. Ross finds that with the increasing strain of new types of activities in urban context many traditional forms of family role expectations are changing but from the point of view of authority, the family still continues to be the most important institution for enforcement of discipline and authority remain strong.³³ In spite of various changes in the Indian society, the traditional world-view of the joint family still prevails another.

The another important micro-structure in Indian society is the village community. Mahatma Gandhi's ideology of self-sufficient, morally and economically integrated village

31. K.M. Kapadia, "Rural Family Pattern: A Study in Urban-Rural Relationship", Sociological Bulletin, Vol. V, No. 2, Sept. 1969.
32. Goode, William J, World Revolution and Family Pattern, Glencoe, Free Press, 1963.
33. Ross, Aileen D, The Hindu Family in Urban setting, University of Toronto press, 1961.

community remains the elemental organic unit of the super-structure of Indian society. The idea of the village in Indian civilization, subsequent interest of the early government officers and anthropological methods have created fundamental supposition that the clue to an understanding of Indian society lies in the village.³⁴ Indian villages demonstrate many elements of structural unity: sentiment of territorial 'political' kinship and economic solidarity. Henery Orenstein pointed out that as territorial cohesive unit the village community still continues to exist. The sense of village-identity on many occasions cut across caste loyalties which usually divide a village.³⁵ Jajmani system is the another important feature of indian villages. This is a kind of solidarity which is characteristics of most of the villages in India. Inter-Caste relations in villages are not only governed by relationship of dominance but also reciprocity. The institution which illustrates this phenomenon in Indian villages is the Jajmani system,³⁶ also

34. Dumount, Louis, "Village studies", Contribution to Indian Sociology, No. 1, April, 1957.

35. Orenstein, Henery, Goan: Conflict and cohesion in an Indian village Princeton University Press, New Jersey, 1965.

36. Pocock, David F, "Notes on Jajmani Relationship," contribution to Indian Sociology, No.VI, December 1962.

known as Baluta, Aya, Miland etc. This institution has been the centre of economic and ritual mutuality and interdependence of caste binding them into relations ranging from dominance to reciprocity.

Another aspect of Indian cultural traditions are little traditions as Redfield and Singer have maintained comprise the cultural beliefs and practices held by folk, through oral tradition and localized adaptations of cultural roles and values of the Great tradition. Both Hinduism and Islam in India have maintained these little traditions. Plurality of little traditions has preserved through caste structure and its local cultural expression.

The resilience of the Great tradition and its continuity lies in the functioning of the modern channels of communication. Traditional channels of communication of Great tradition still continue to function, new channels of communication contribute to its growth. The traditional channels of communication like life-cycle rites, folk song, purana and devotional recitations and fairs, the modern form of communication such as publications, drama, radio, television, cinema, urban hotels and developmental institutions also contribute to the dissemination of the

values of the Great tradition.³⁷ It is evident that not only intensity of communication³⁸ but also in integrative function, the new channels of communication are equally effective in serving traditional ends. Continuity and adaptive changes in great tradition, thus, constitute an important aspect of the process of cultural integration and social change. The continuity of the Great tradition also means the continuity of its ideal-typical value syndromes, of hierarchy, holism continuity and fatalistic belief in cyclical evolutionary world-view. ³⁹

The most striking feature of Indian culture is the way it locates the individual in the network of intensely powerful communitarian relationship-family, kinship, village and caste. A major reason behind the cultivation of this communitarian practice is India's agricultural economy. A major characteristic of the agricultural community is that it tends to follow the communitarian ideal. Culturally Indians are known for their deep loyalty to the village, the family

37. Marriott, McKim, "Changing channels of cultural Transmission in Indian civilization, Journal of Social Research, Vol. IV, No. 1-2, 1961.

38. Ibid.

39. Singh, Y, Modernization of Indian Tradition, Rawat Publication, Jaipur, 1988.

and the Jati. Another major feature of an agricultural community is that its relatively closer relationship with nature, its relatively closer relationship with nature, its easy merger with the rythms of the cyclic season. An attitude of peace and harmony, therefore, becomes a distinctive feature of an agricultural community. What distinguishes Indian cultural ideals is its inward looking, spiritual character: the spiritual dimension of Indian culture. This fundamental spiritual ideal can be seen in all spheres of cultural creation. Infact, the ancient civilization of India founded itself very expressively upon from human interest- Karma, or the, Dharma and Mokhsa. No aspect of life was considered unimportant, nothing was denied or repressed. Instead, all that appears to be lower, it was belived, could be integrated with the higher. In fact, Indian culture emphasises, the love of man for woman or for nature are one with his love for God. It doesnt distinguish the sacred from the profane. All love is a divine mystry, it is recognition for unity.

Ramayana can be indeed be regarded as an agent of the almost incalcuable power in the moulding of the cultural mind of India. The Ramayana embodied for the Indian imagination its highest and tenderest ideals of character, made the qualities like strength, courage, gentlemen, purity, fidelity and self-sacrifice familiar to it. The Ramayana gave a

divine touch to the ordinary things of life-conjugel, marital and fraternal feelings, the duty of the prince and the leader and the loyalty of the follower and the subject. The great strength of Indian culture is its dynamism, its creativity, its ability to accomodate and synthesise multiple currents and traditions. The Vedic Hindu culture emerged out of a meaning ful convergence between the Aryans and the Pre-Aryans. The cummulative growth of indian culture witnessed many voices of dissent, it drew important lesson from Buddhism and Jainism. This ability to cope with new challenges manifested itself rather sharply in dialogue between Hinduism and Islam.

The powerful presence of Islam,needless to add gave birth to unique cultural innovations in Indian society, the emergence of Muslim sufis and Hindu saints of the Bhakti School. They went beyond forms and rituals, they could see essence and therefore preached the fundemental unity of all religions. In other worls, this cultural innovation was filled with the message of egalitarianism. The Ramayana and the Mahabharta were translated into persian during muslim rule shares the accomodative spirit of Indian culture. The great Hindu-Muslim assimilation was also seen in music and architecture.

The encounter with the West gave Indian culture another opportunity to face new challenges. It is true that the ethos

of westernization its secularity, rationality and individualistic concern-came to India with colonialism but colonialism was certainly not happy experience, it was brutal, arrogant and not sensitive to Indian cultural heritage. colonialism was an attempt to establish the superiority of the west over the non-west in term of culture and power. To fight against the evils of colonialism in the domain of cultural ideals and civilizational values was not easy. So there were two possibilities: either self-exclusion and orthodoxy and mindless imitation of the west.

Beyond these possibilities and a new cultural innovation began to emerge. It was seen in the Brahmo Samaj movement led by Raja Ram Mohan Roy. It has also seen in the Neo-Hindu Movement led by Swami Vivekanda. In fact, criticality of western rationality was also accommodated and it helped to evolve a critique of many ugly practices prevalent in Indian culture, be it women's oppression or untouchability. This awareness reflected itself in all sphere of culture-literature, philosophy and social movements. Jawaharlal Nehru's modernity and scientific temper, as his discovery of India reveal, could not fail to see the strength of ancient Indian civilization. Nehru found inspiration in Upanishads, in Bhagwatgita and in the sermons of Gautam Buddha. Gandhi's Hinduism was open enough to accommodate the spirit of Christianity and the ideals of Tolstoy and Ruskin.

All these ideals of Indian culture ought to be seen primarily as ideals, as abstractions. It cannot be argued that Indians were always community oriented, peaceful, spiritual and tolerant. Indian society witnessed war, violence. Since culture is also an ideal, despite differences in practices, it was always seen the primacy of these ideals in the Indian cultural map and consistent effort to keep these ideals alive, especially during the time of crisis.

CHAPTER-III

INDIAN CULTURE IN TRANSITION : INDIANIZATION VERSUS WESTERNIZATION

There is nothing in Indian tradition opposed to religious, social, cultural, educational and economic reforms. During the long period of foreign subjugation, many changes were forced upon India, and some of these have now been accepted as a part of national life. Muslim and British rule, consciously and unconsciously, helped India to prepare for the necessary transition from a medieval to a modern state without losing the basic essence of Indian Cultural traditions.

The subject of social change in modern India is most and complex, and the adequate understanding of it will require the collaboration, for many years, of a number of scholars in such diverse fields as economic, social and cultural history, law, politics, education, religion and sociology.¹ On the other hand, the study of social change, in view of the nebulous nature of its theory is a difficult task, and it is more difficult in the case of society like India, which has not only a historical depth and plurality of traditions but is also engulfed in a movement of nationalistic

1. Srinivas, M.N, Social change in Modern India, University of California press, Berkely and Los Angeles, 1972, (Indian Edition).

aspirations, under which concepts of change and modernization loaded with ideological meanings. In this form, change ceases to be viewed as a normal social process, it is transformed into an ideology, that change is in itself desirable and must be sought for.²

There are various approaches of social change in India: Sanskritization, Westernization and lesser known and discussed concepts such as traditionalization and Indianization. There are aspects of Indianization which do not conform to Sanskritization-Westernization approach. The increasing tendency among the new elite and some castes and religious group to emphasize their own group identity through isolationism and 'nativistic revivalism' is another case point. But Indianization refers to all-India pattern in terms of the structural and institutional patterns that have existed till today.³

The concepts of change in Indian cultural traditions primarily, Indianization and Westernization, will be discussed in this chapter. Westernization is a simpler concepts and normal social process, a process of 'cultural

2. Dumont, Louis, " Change Interaction and Comparision", contribution to Indian sociology, No. VIII, March 1964.
3. Malik, S.C, Indian civilization : The formative period, Institute of Advanced study, Shimla, Motilal Banarri Dass, Delhi. 1968.

modernization.⁴ Westernization as a process was the influence of Western, liberal and progressive values on Indian society whereas Indianization refers to the re-assertion of Indian cultural traditions, i.e. Indianess.

INDIANIZATION

The Indianization problem have been looked at as elements of socio-cultural organization rather than concrete data in the traditional sense. " Language and material goods provide the apparatus where by social relations are carried on in the community..... material objects affects community life in a number of ways they are objects of property relations, of holding transfers, they are objects of emotional attitudes. By their durability, they give manifold links with the past, and so are perpetual continuity factors to activity.....⁵

The basic premise that both metaphysical and the material world are interrelated and neither co-exist without each other nor endure and be transmitted without socio-

4. Singh, Y, Modernization of Indian Tradition, Rawat Publication, Jaipur, 1988.
5. Firth, Rymond, Elements of Social organization, Bostorn 1964,

cultural and socio-economic system of a a given society.⁶

It is functional aspect of institutionalized forms which has integrated the whole Indian civilization, and has maintained the organizational activity and network of economic, social, cultural pattern in India. This, in order to facilitate the spread of " Universalize the cultural conciousness of persons within, as they become aware of a greater sphere of common culture." ⁷

In considering the genesis of Indian civilization it is generally accepted by a majority of scholars that formation of Indian style as Indianization took place, by and large with the advent of Aryans arround the most accepted date of 1500 BC.⁸ What probably has happened that the Aryan super-structure of ideolgy was imposed upon the old socio-economic organization, and this was then gradually formalised and incorporated into the sacred text of the Aryan. Hence, it was, contrary to the general opinion, not the Aryanization of India but rather than Indianization of the Aryans nomadic

6. Malik, S.C, Indian civilization : The formative period, Institue of Advanced study, Shimla, Motilal Banarrsidass, New Delhi.

7. Marriott, Mckim " Little communties in an Indigeneous civilization" village India chicago, 1995.

8. Malik ,S.C, op, cit.

pastoralist hordes.

Chanana also does not find Westernization a simple process. According to him, " as regards the present situation (in Punjab), it would be better to say that Indianization at work, by this we mean Westernization to a large extent in external and re-assertion of largely Indian values mingled with humanitarian values of the West in matters of spirit."⁹ In turn, Indianization as a process can be described as re-emergence of social order by re-adjustment and re-formulation and stabilization of Indian ideas, beliefs etc. Indianization is a process in the realization of India's early cultural-history and an awareness of the almost unique situation of its many millenia long continuity.

The all-India process of Indianization is only one set of the two processes which have gone into the having of Indian civilization. This all ideas process of formation of system and institutions are intimately interwoven, to complicate matters, with inevitable second Indian theme of regional process as 'diversity'. Hence, it is quite normal to hear the often repeated slogan of 'unity in diversity.'

9. Chanana, Dev Raj, " Sanskritization and Westernization and India's North-West, " Economic weekly, Vol 8, no. 7, March 4, 1961.

It is well known that India has been often called the 'melting pot of cultures' and that all kinds of 'cultures' and 'societies' continue to exist side by side. But this is not a case of co-existence because whenever new 'cultures' have entered India, they have been adopted by the indigenous institutions and system of society even though their super-structure of ideology has been retained. British did not attempt to impose a new structure of society as the Indians but on the other hand, they (Indian) had deliberately adopted the local institutions to suit their needs in order to further their interests. As ideology and archaeology were mixed up with a desire to glorify India's past.¹⁰

Indianization as a process during British rule in India can be seen in A.R Desai's(,) Social Background of Indian Nationalism. According to Desai, British rule simultaneously led to economic reforms which released new logical consciousness and class structure from which nationalism followed. Desai further states that the "industrialists desired freedom for obstructed industrialization for the native industries; the educated class demanded Indianization of services, since higher posts

10. Srinivas, M.N, Caste in Modern India and other Essays, Media Promoters and Publishing Pvt. ltd. Bombay 1962.

were mainly the preserve of the British. The agriculturists demanded the retention of land tax. The workers demanded the freedom of association and press, assembly, elected legislatures and finally complete independence.¹¹

India's independence can be regarded as one of the outcome of Indianization as a process. Indianization of civil services in India during British rule started in subsequent years. Some progress in recruitment of Indians to civil services were made following Lee Commission report and finally by 1939 there were 759 British and 625 Indian I.C.S. officers. The process continued , although the final goal of Lee commission has not achieved during British rule.¹² According to Milton Singer, cultural continuity in India was a prudent and cause of a common cultural consciousness shared by most Indians and expressed in essential similarities of mental outlook and ethos. That, in a primary civilization like India's cultural continuity with the past so great that even acceptance of 'modernizing and progressive' ideologies do not result in linear form in the

11. Desai, A.R. Social Background of Indian Nationalism, Bombay Popular Book Depot, 1956.

12. Quoted from, Singh, Y, Modernization of Indian Tradition, Rawat Pub. Jaipur, 1988

'traditionalizing' of apparently 'modern innovation'.¹³

The modernizing influences are undoubtedly changing many aspects of Indian society and culture, they have not destroyed its basic structure and pattern. They have given Indians new alternatives and some new choices of life-style but structure is so flexible and rich that many Indian have accepted many modern innovations without loss of their Indianness.

The various socio-religious movements during the British rule clearly manifested re-assertion of Indian cultural traditions, its ethos and values. A.R. Desai considers religious reforms movements as expression of national awakening due to contradiction between the old values system and new socio-economic realities. The aim of these movements was to revive the old religion in the context of nationalism and democracy as the cardinal principles for the emergence of modern India. According to Desai, " These religious-reforms movements were national in content but religious in form."¹⁴

13. Singer Milton, " The cultural Pattern of Indian civilization : A preliminary Report of methodological field study, Far Eastern Quarterly, vol-15, 1955-56.

14. Desai, A.R., Social Background of Indian Nationalism, Bombay popular Book Depot, 1956.

Raja Ram Mohan Roy carried a continuous campaign to end rampant social abuses and bring about general re-awakening in India. The temple, which has to be a place of public meeting and worship, " strengthening the bonds of union between men of all religious persuasions and creeds, " was the start of religious reforms movement, Brahma Samaj.¹⁵ Dayanand Saraswati founder of Arya Samaj gave the call -" Go back to Vedas". Later, Swami launched suddhi movement. This was begin to realize the ideal of unifying India nationally, socially and religiously. Swami Vivekanda devoted his short life, not to political agitation, but helping India regain her lost faith in herself, and insisting that she put her own house in order.

Thus, the tradition of toleranee, syncretism and self-criticism manifested themselves in British rule. On the other hand, the work of Western and western-inspired scholars resulted in providing new and objective perspectives for Indians civilization : it was a civilization that went back in time to the third millemium BC, and it was astonishingly versatile. Thus new elite were given a sense of astonishingly

15. Sen, Emergon Gertrude, cultural unity of India, The Publication Division, Ministry of I and B, Govt. of India, 1956.

pride in their country and its rich and ancient culture.¹⁶ Srinivas further points out that it was largely work of British and European scholars that had brought to light the greatness, versatility and antiquity of Indian civilization.¹⁷

Finally, accordingly to Yogendra Singh,all other movements (except Bhakti movements) were either breakaway process to establish parallel great tradition or reiterate the established tradition of Hinduism.¹⁸

WESTERNIZATION

British rule produced radical and lasting changes in Indian society and culture. It was unlike any previous period in Indian history as the British brought with them new technology, institutions, knowledge, belief and values. The new technology, and the revolutions in communications which this brought about, enabled the British to integrate the

16. Srinivas, M.N. Social change in Modern in India, University of California press, Berkely and Los Angeles, 1972 (Indian Edition)
17. Ibid.
18. Singh, Y : Modernization of Indian Tradition, Rawat-Publication, Japipur, 1988.

country as never before in its history.¹⁹ Srinivas defined Westernization as the changes brought about in Indian society and cultural as a result of over 150 years of British rule, the term subsuming changing occurring at different levels technology, institutions, ideology and values.²⁰

Establishment of scientific, technological and educational institutions, rise of nationalism, new political cultural and leadership in the country are all by-products of Westernization. According to Srinivas, the increase in Westernization does not record the process of Sanskritization, both so simultaneously, and to some extent in Westernization accelerates the process of Sanskritization. In fact, Indianization, too was accelerated during British rule and Westernization played vital role in this regard.

Srinivas prefers the term Westernization to modernization. By Westernization he also means primarily the British impact which he admits in "historically untenable

19. Srinivas, M.N., Social change in Modern India, University of California press, Berkely and Los Angeles, 1972 (Indian Edition).

20. Srinivas, M.N, " A note on Sanskritization and Westernization in his Caste in Modern India, Bombay 1962.

and heuristically unavoidable".²¹ But Daniel Lerner, after considering the suitability of "Westernization" as well as "modernization", has opted for modernization. According to him, "modernization" includes a "disquieting positivist spirit" touching public institution as well as private aspirations." But the positivist spirit is not enough a revolution in communication is essential.²² According to Chanana, "as regards the present situation (Punjab), it would be better to say Indianization is at work, by this we mean Westernization to a large extent in externals and re-assertion of largely Indian values mingled with the humanitarian values of the West in matters of spirit."²³ This cultural synthesis or Indianization has been studied by many other historians. Yogendra Singh preferred to call this transition in Indian Society as "Cultural modernization" ²⁴

21. Srinivas, M.N., Social change in Modern India, University of California press, Berkely and Los Angeles, 1972 (Indian Edition).
22. Lerner, Daniel, The passing of Traditional Society, Glencoe, 1958.
23. Chanana, Dev Raj, "Sanskritization and Westernization and India's North-West," Economic Weekly, Vol. 8, No.9, March 4, 1961.
24. Singh, Y, Modernization of Indian Tradition, Rawat Publications, Jaipur, 1988.

which assumed syncretic form and persisted along with traditional values. According to Yogendra Singh, modernization will never supplant tradition in India. The expansion in the technological means of travel and transport and increase in the number and circulation of the newspaper as forms media exposure are, according to Daniel Lerner, directly associated with cultural modernization. The modernization of the channels of communication and mode of transport results into a kind of cultural syncretism between value system of tradition and modernity.

The processes of 'Westernization and modernization, in turn, led to syncretism, cultural revivalism and cultural synthesis of Indian cultural tradition.

Apart from the above discussion, there are various aspects of 'Westernization' which are equally important and relevant to understand the process and cultural transition in India.

Westernization resulted not only in the introduction of new institutions but also in fundamental changes in the old institutions. Other institutions such as the army, civil service and law courts were also similarly affected. Implicit in Westernization are certain value preferences which may be broadly characterised as humanitarianism by which is meant an active concern for the welfare of all human beings

irrespective of castes, economic position, religion, age and sex. Equalitarianism and secularization are both included in humanitarianism. As British rule progressed, rationality and humanitarianism became broader, deeper and more, and the year since the achievement of Independence have been remarkable increase leap forward- in the extension of both.²⁵

In the political and cultural field, Westernization has given birth not only to nationalism but also revivalism, communalism, casteism, heightened the linguistic consciousness and regionalism. To make matters even more belividing revivalist movements have used Western-type schools and colleges and books, pamphlets and journals to propagate their ideas. That's why Westernization as a process has been considered as a process of cultural and cognitive colonialism and as a model of an " impersonal non-cultural and non-sovereign state." Indians do not merely absorb everything they came into contact with-though this happened in the case of few individuals. Some elements were borrowed from the West while others were rejected, and the borrowed elements in turn underwent transformation in India. In the

25. Srinivas, M.N, Social change in Modern India, University of California, Berkely and Los Angeles, 1972, (Indian Edition).

first phase, professional life of few was lived in the Western world while domestic and social life continued to be largely traditional. Only a tiny fraction of the Indian population came into direct, face to face contact with the British or other Europeans and those who came into such contact did not always become a force for change. So far as the bulk of the people were concerned, Westernization began to occur indirectly and gradually, the process has become greatly intensified since 1947 when India became independent. The first and most critical step in Westernization was the establishment of Pax Britannica, and the revolution in communication that followed.²⁶ The another significant aspect of Westernization that the people living in town are more exposed to Western influences than are rural folk.

The Westernization of India produced in Indians an urge to change their traditional society, but in the course of time it came to occupy a secondary place beside even more powerful, in fact almost elemental, urge to freedom. In a country segmented along the lines of religion, caste, language, and region, heightened self-awareness at

26. Srinivas, M.N, Social Change in Modern India, University of California, Berkely and Los Angeles, 1972 (Indian Edition).

every level of social structure from the highest to the lowest.

It is necessary to reiterate that one of the results of a century of Westernization-secularization is subsumed under. Westernization-is a reinterpreted Hindusim in which Sanskritic elements are predominant. The term "secularization" implies that what was previously regarded as religious now ceasing to be such, and it also implies a process of differentiation which results in the various aspects of society, economic, political, legal and moral, becoming increasingly discrete in relation to each other.²⁷

Hindus were more affected by the secularization process than any other religious groups in India. Firstly, principals of pollution and purity which are core as well as pervasive in Hinduism were greatly weakened. Indian social institutions which are unique in its own way became vulnerable to the force of secularization, in turn the various spheres of life which formerly were guided by religiously ordained norm are exempted from it hold and are increasingly governed

27. Srinivas, M.N, Social change in Modern India, University of California, Berkely and Los Angeles, 1972 (Indian Edition).

by norms which tend to the national or hedonistic or both.²⁸

Another area which has been affected by the secularization is life-cycle ritual. There has been an abbreviation of the ritual performed at various life-cycle crises, while at the same time their purely social aspects have assumed greater importance than before. Ceremonies such as name giving (namakarna), the first tonsure (chaula), and annual ritual of changing the sacred thread (Upakarna) are beginning to be dropped.

Apart from the intrinsic importance of the subject, no subject, no study of the process of Westernization can afford to neglect changes in religion. In fact every major religion of world is represented in India. The readiness to affirm the truth of all religion is one of the distinguishing aspect of tolerance of Hinduism. According to Radhakrishnan, " No country and and no religion has opted this attitude of understanding and appreciation of other faiths so persistently and constantly as India and Hinduism and its offshoot of Buddhism." ²⁹ In fact Hinduism is essentially

28. Singh, 'Y' Modernization of Indian Tradition, Rawat publication, Jaipur, 1988.
29. Radha, Krishanan, S, Eastern Religion and Western, Thought, New York, 1959 a quoted from Srinivas, M.N. Social change in Modern India, 1972.

tolerant, and would rather assimilate than rigidly exchange."³⁰

Secularization is an important tendency in urban religion. There is no doubt that the religion and religious festival has undergone secularization but according to Milton Singer, " There is no sharp dividing line between religion and culture and the traditional cultural media not only continue to survive in the city but have also been incorporated in novel ways to an emerging popular and classical cultural."³¹ On the other hand, orthodox elements among the Hindus, the foremost among them priestly Brahmins, steadily lost prestige in the face of growing secularization and Westernization of Indian life and culture. Sanskrit learning continued to command the respect of the people but with the institution of Sanskrit teaching in modern schools and colleges they began to lose their values' monopoly over the language. Sanskrit learning became open to everyone irrespective of caste and religion.

Singer further points out that, " The effects of mass media....have not so much secularized the sacred traditional

30. Basham, A.L. The wonder that was India, New York 1959.

31. Singer, Milton, " The Great Tradition in a Metropolitan centre : Madras, " in Milton Singer (ed.) Traditional India: Structure and change.

culture as it has democratized it.³² In turn, democratization whether through films or the All India Radio in popular books and journals, brings about radical change in the content of traditional culture.³³

The changes that have occurred in Indian village communities have resulted in its more effective integration with the wider, economic, political, educational and religious system. The introduction of universal adult franchise and selfgovernment at various levels from the national to the village, the abolition of untouchability, the increased popularity of education among rural folk and the community development program—all these changing the aspirations and attitudes of villagers.

The processes which have affected caste and the village community have also affected the family system. This happened at all levels and in every section of the society, but more particularly among Westernized elites, the upper castes living in larger towns and cities. But the traditional system of joint families assumed the existence of a sufficient quantity of arable land and lack of spatial mobility and

32. Ibid

33. Marriott, McKim, "Changing Channels and Cultural Transmission," in V.F. Ray (ed.), *Intermediate Societies, Social mobility and communication*, 1956.

diversity of occupation.³⁴

The development of communication, the growth of urbanization and industrialization, and the prestige of a regular cash income for employment in office, factory or the administration, dispersed kin groups from their natal villages and towns. According to Srinivas, it would be gross over implication to suggest that the Indian family system has changed or is changing from joint to nuclear type.³⁵ The Indian family system, like caste is resilient, and has shown great adaptability in modern forces. It is still true that significant changes have taken place in the family system of Hindus, and these processes are mostly desirable among the new elite groups.

Finally, the implications of Westernization, according to L.S.S. O' Mally is significant because of the pervasive assumptions of Westernism in lucid and straight forward :
During the present century thought has moved in so many direction, these have been changes to kaleidoscopic in variety and rapidity, that it is difficult to keep pace with them, but in the main, there are two predominant schools of

34. Bailey, F.G. Caste and economic Frontier, Bombay 1958.
35. Srinivas, M.N, Social change in Modern India, University of California, Berkely and Los Angeles, 1972 (Indian Edition).

thought one regressive and hostile to Western civilization, the other progressive and sensitive to winds blowing from the West. The former is loath to admit that Indian culture falls short of the ideal and looks on modern Western civilization as a baneful influence, which causes deterioration of spiritual values. The West is like pitch, the touch of which defiles. Through it, it is said, India is in danger of sacrificing her traditional idealism and sense of spiritual values, of losing her soul and becoming an intellectual parasite of the West. She should strive to reproduce the legendary golden age, an age of rural simplicity..... The chief exponent of this scheme of life is Mahatma Gandhi.....³⁶

36. O, Malley, L.S.S, " The Impact of European civilization" ' Modern India and the West : A study of the Interaction of their civilization, ed. L.S.S. O, Malley, Oxford University Press, 1941.

CHAPTER-IV

MEDIUM AND THE MESSAGE : CULTURAL DEPENDENCY AND SATELLITE TELEVISION IN INDIA.

The academics analysis of international media activities has revealed two outstanding features of the influence process. The first of these is the uni-directional nature of international media flow. While there is a heavy flow of exported media products from the U.S. to Asian countries, there is only a very slight trickle of Asian media products to the US. The second outstanding feature, therefore, of the influence process is the very small number of source countries accounting for a very substantial share of all international media influences around the world.

Media imperialism, the term refers to the process where by the ownership structure, distribution or content of the media in any one country are slightly or together subject to substantial external pressures from the media interest of any other country or countries without proportionate reciprocation of influence by the country as affected. The absence of reciprocation of media influences by the affected country combines both the element of cultural invasions by another power and the element of imbalance of power resources between the countries concerned. These two elements of invasion and imbalance of power resources Justify the use of

the term 'imperialism'. 1

Media imperialism raises and generates hypothesis in a number of important areas, including the role of international media influences in terms of socialization and ideological control, the scope for media contribution to modes of national development and the intervention of foreign media influences and local cultures. The issue of media imperialism ultimately belongs to a broader sphere of investigation altogether, namely that of imperialism itself as a process of dominance and dependency between nations.

Indigenous media systems of new countries cannot compete with the media fare of more affluent powers, and come to rely on as much and often on their own raw material to fill in the programme slots. These and similar consequences are sometimes thought to represent a state of overall cultural dependency on many nations on few.

Culture is an elusive concept. It is not possible to trace precise causal links between mass media exposure and cultural change. In the case of the developing countries, the most important cultural changes occurred before the coming of

-
1. Boyd-Barrett, : Media imperialism: Towards an international framework for the analysis of media systems in, current J. Gurevitch, M, Woollacott, J. (eds). Mass communication and society, 1977.

the mass media, in the days of colonialism, or as a result of neocolonialism influences of trade and investment.²

It has been argued that export of media influences from the industrialized countries actually helps to promote economic development of 'modernization', and acceptance of this point of view by many developing countries has accelerated the process of adoption. The term modernization, however, has been criticized for ideological content and for implying the differences between developed and developing countries which do not necessarily exist.³

In Latin America, a school of thought defined the failure of Third world development in terms of dependency. Dependency theory viewed the world as a single system and found "imperial centres" notably the United States, which controlled the flow of goods, services and capital between themselves and nations on the periphery of the system. Economic development at the periphery which included most of the Third world, was used to strengthen the dominance of the center nations to maintain the peripheral nation's position of dependence. It was MNCs and TNCs that came, and conquered

2. Ibid.

3. Golding, P.: Media Role in National Development, Journal of communication, 24 (3), 1974.

through manipulation of wants, needs and desires and made the Third world believe that development could come only through the continuation of the existing global system.

Dependency theory argued that domination was maintained through persuasion rather than armies, mass media-or communication. West, especially the United States, has all-powerful in information, the coin of the new information age, and that information was increasingly becoming business of the MNCs and TNCs.⁴

Schiller linked major segments of the American economy to conscious effort to use mass media and other forms of communication to stride across the world in a way reminiscent of the imperial armies of earlier centuries. Over the years Schiller moved away from the simple view that U.S. government was guiding force behind this new colonialism and toward the transnational corporations (TNC) or multi national corporation (MNC) as the chief villain. By the mid-1970's, a new element was added to this argument- the conceptualization of the United States as an "information society" or "information economy" In this view, the decline of western or American political and economic power was offset by information, the

4. Schiller. H.I., Communication and Cultural Domination, White plain, NY, International service and Art Press, 1976.

new medium of wealth and influence. 5

Although the original formulations of dependency arguments were mostly by economists and political scientists who examined the traditional Components of international trade and politics, the framework fit neatly around the argument generated by the advocates of information imperialism. In fact the two schools were almost symbiotic because the communication approach emphasized information as the new medium of power, thus accounting for the relative decline of Western economic and military power but continued dominance in world affairs. For those more attuned to the cultural dominance issue, the failure of advocates of a new order to generate any plausible alternative to West could also be explained by assertion that development required subjugation and even extermination of indigenous cultures that could threaten the dominant powers or offer an alternative model.

Dependency theory postulates that the mass media are so crucial in society that we are dependent upon them for certain social functions. It derives from a functionalist

5. Stevenson, Robert L: Communication, Development and the Third World, The Global Politics of Information Longman, New York, 1988.

view of society and proposed that we depend on the media for information about our environment, for the transmission of cultural values, for entertainment and for the identification and interpretation of key social issues.⁶ The term 'imperialism' is more familiar than the concept of 'dependency'. The term 'imperialism' is strongly associated with the act of territorial annexation for the purpose of formal political control. 'Dependency' theory asserts that national sovereignty is not a sufficient safeguard against the possibility of de facto control of nation's economy by alien interests. In Marxist theory, imperialism, is regarded as an inevitable outcome of capitalism. In turn, imperialism, is Marxist theory, can be superseded only by international socialism. In contemporary dependency theory there is a greater element of doubt as to whether the circle of dependency process, whereby the structural imperatives of developed economies enslave the weaker, or is absolutely vicious and as to whether significant change impossible within the existing international order.

6. Sullivan, T, Sunder Danny, Fiske John, Hartley John and Montcomery, M: Key Concepts in Communication and Cultural Studies (ed). Routledge London 1994.

Nordenstreng and Schiller (1979) ⁷ identified three successive paradigm in the study of the relationship between communication and development. Firstly, the promotion of Western-style (capitalist) development. This approach may termed as 'missionary' approach.⁸ A second paradigm tend to expose the more evident elements of ethnocentricity of the first, and to relate mass media to different models of development, the 'pluralist' approach. But a third and more recent school of thought took the view that there could be no real undrstanding of the fundamental relationship between 'developed' and developing economies, 'the international socio-politico-economic system and decisively determines the course of development within the sphere of each nation. This paradigm is 'totalistic' in apporach.⁹

Each approach or paradigm corresponds with one of three major

7. Nordenstreng, K. and Schiller, H.I. (eds) National sovereignty and International Communication, Norwood, (N.J.), Albex Pub. 1979.
8. Boyd-Barrett, J.O: Cultural Dependency and Mass Media in, Culture, Society and the Media (ed), in Culture, Society and the Media (ed), Gurevitch, Benntt, Tony, Curran, James, Woolcolt, Meuthen and co. ltd. New York, 1982.
9. Ibid.

sociological models of society. The 'missionary' approach develops from structural functionalism. Functionalism tended to reify contain postulated features of complex industrial societies as essential for their reproduction and survival. This in term encouraged the assumption that industrialization would be faciliated in other societies if these essential features were in some way engendered. The media 'missionaries' sought to transplant Western media technologies to the poorer economies so that one day these economies would be facsimiles to the Western economies. In Sociological theory, functionalism has superseded by Neo-Weberianism which reacted against the functionalist reification of society and against the inability of functionalism to explain social change. Neo-Weberianism gave primacy to conflict as a driving force of change, and in particular, the conflict between groups for income, power and status. In doing so, it 'redelivered' society to human beings. But it could also seen to legitimate a pluralistic view of society as made up of equally competing and bargaining groups, a society in which belief system could operate independently as sources of change.

The 'pluralist' approach pays equal regard to different mode of development. Thus it precludes the kind of anaylsis advocated by the media 'totalists' whose view of society derives from neo-Marxism, in which all social relations are

seen in term of their derivations from the mode of production.

The major strategic consequence of the 'totalistic' approach in the study of mass media and 'development' is that it greatly widens the range phenomenon that must be considered essentially relevant. The theoretical core of analysis is located at higher level of global social structure. The theoretical core is located in the relationship between the multinational corporations and global market economy.¹⁰ In this scenario, transnational media are seen as constiuting the 'ideologically supportive Informational infrastructure for the MNCs. ¹¹ In addition to the the generalised informational activities in which all enterprise engage, there are various catogories of trans media support activities, most important of which are advertising agencies, market survey and opinion polling services, public relation firms, government information and propaganda services and traditonal media. It is perhaps signifcent that traditional mass media are relegated to such

10. Schiller, H.I, Transnational Media and National Development, in Nordenstreng and Schiller(eds), National Sovereignty and International communication, Norwood, Ablex, NewYokr, 1979.
11. Schiller H.I. Transnational Media and National development, in Nordenstreng and Schiller (eds). National Sovereignty and International communication, Norwood, NY, Ablex pub. 1979.

a low position in this hierarchy and that some other form of socio-cultural imperialism are barely considered.¹²

A second major expansionary pressure Upon the framework of analysis is represented by the pace of technological change.¹³ Satellite communication introduces the growing potential for direct broadcast television and greatly complicates the task of global allocation of communication space.

Again, the survival of the starkest, the most intensely stimulating, the most extreme, the most revolting and so on is referred as "media Darwinism".¹⁴

This material has dehumanizing effect on the Public, while at the same time it is used to manipulate the same public into assentuating to social and political persuasion of the media. Development of computer technology and digital of international bodies to regulate. The electronic revolution in the dissemination of information, whereby the

12. Boyd-Barret J.O. : Cultural Dependency and Mass Media in Gurevitch, M, Bannet T, Curran J, Woolacott. J.(eds), culture,society and Media, Meuthen, New-york 1982.
13. Mattelart, A (Multinational corporations and Control of culture, Brighton, Sussex, Harvester Press, 1979.
14. Gollin E.Albert : The Mass media and their Audiences Inter connection and Influences in law's H. Lapham)eds) High Technology and Human Freedom, Smith somian press, 1985.

same digital signal can be transformed into a number of different final formats required that equivalent attention be given to both 'traditional' media.

The most overt form of inter cultural media penetration is the ownership of national media by multinational interests. Linked to, but no means coincidental with this, is the question of the locus of formal managerial control. But there are certain positive issue related to technology which cannot be ignored. Most technologies, the mass media included, rarely, fulfill either set of extravagant hopes or fears. As they spread and become integrated into society, they change things as they extend human capacities. But so too, do new forms of art, laws, scientific knowledge, wars and new mode of social organization. Only with hindsight, and often with great difficulty, does it become possible to assess while of these has affected society, and human freedom, most broadly and decisively. Given the existence of diversity among media and continuing feedback from the public, the risk of media-fostered political and cultural hegemony remain small such are indispensable from those intrinsic to the functioning of free societies in which mass media are now indispensable in variety of ways. ¹⁵ But regardless of

15. Restak, M Richard : Media Darwinism in Lewis. H. Lephram (ed). High Technology and Human Freedom, 1985.

ownership a formal control, inter-cultural penetration may also be exercised by external customers for media services- in particular the multinational companies which buy advertising space, who channel their custom through multinational advertising agencies, or both. Next there is the question of programme contents that are imported or simply received from extra-national sources. It is not only specific programme contents that are exported. Directly or indirectly there is also 'export' from the stronger economies of particular conceptual models that affect, for instance, prevailing views as to how programme contents should be arranged as presented, or the components which are deemed to constitute an appropriate schedule or format. These models incorporate certain profound assumptions: that certain complexes of media technology should be applied in particular ways.

But the technology itself, not just its application, is cultural, and occurs in the form that it does for complex social and economic reasons which has to do with the histories of social relations in the metropolitan centres and which embody certain consequences of class relations, as in elite-mass one way communication. The adaptation of particular kinds of media receiver given international communication facilities, differential rates of access to them, and procedures for international allocations. These

considerations overlap with the process of the transmission of situationally-specific professional ideological from metropolitan to peripheral centres of the world economy, through such means as formal education and training of schemes as simply through constant exposure to imported media products.

The shift in ownership and control highlights two factors: the importance of state regulation of media control and the declining diversity of media outlets in many ex-colonial territories. Even where foreign interests did retain an ownership presence, their freedom with regard to political and social comment is greatly constrained by a gamut of device, examples of most of which are to be found in description of Asia's completed revolution,' namely, the achievement of state control over the mass media.¹⁶

Lerner and Schramm seemed to assume naively, as it turned out- that rigid and often oppressive Third World governments would change to accommodate the "modern" ideas and aspirations of their newly modern population.¹⁷

16. Lent, J.A. Press Freedom in Asia: The quite but completed revolution, Gazette, XXIV (1), 1978.

17. Schramm, Wilbur, and Lerner, Daniel, Communication and Change; the Last Ten Years, University press of Hawaii, 1976.

Even with respect to many of the less direct forms of trans-cultural media influence, the possibility and state regulation is clearly available. Countries that are actively and successfully engaged in reducing the proportion of imported television-fare or foreign on local media networks.

Television cannot easily accommodate the cultural diversity common to many such societies. 'Authentic' local culture expression requires the full social membership and engagement of those who participate in it, while television permits only passive viewing of selected elements.¹⁸

At least four benefits could be claimed on the behalf of the role of the mass media in relation to development. These were that mass media could, first, break down traditional values through to inimical to the process of industrialization and modernization; Second, help promote the attainment of an autonomous and integrated national identity; third assist in the dissemination of specific technical skills, fourth, they could be harnessed to the taste of rapid expansion of formal education and improvement of educational attainment in school. The claim that the media could play an

18. Boyd-Barret J.O: Cultural Dependency and the Mass media in Gurevitch M, Bennet T, J.Curran Woolacot J (eds) culture, society and media, Meuthen, NewYork, (1982).

important role in breaking down traditional values considered inimical to development implicitly justified cultural penetration by more 'developed' societies and had a substantial intellectual heritage. There is a relationship between mass media availability or exposure and other indices of industrialization or 'modernity'.¹⁹ It was hypothesized that the link was casual, that the mass media contributed to the process of becoming modern. To make countries modern, people had to made modern. ²⁰ Lerner (1958)²¹ in his study of development in the Middle East identified 'empathy' as the crucial modernizing component of human psyche and defined the concept in terms of a high capacity for rearranging the self-system at short notice. The mass media were important facilitators of this process of interior manipulation. But certain features that had been considered typical of 'traditional ' societies and inimical to 'development' societies. It was not obvious that all or

19. Schramm, W: Mass Media and National Development, Stanford Univ. Press, 1964.

20. Lerner, Dahiel: The Passing of Traditional society, New York Free Press, 1950.

21. Ibid.

even most 'traditional' values were inimical to development :
in Japan they were very likely facilitators.

One important way the media were seen as being able to promote economic growth through attitude change was in their role as vehicles for the advertising and the display of consumer goods. This would promote consumption, which would promote local industrialization, higher incomes and yet further consumption. This view is attacked by the critics of 'cultural imperialism' on the grounds that it greatly underestimated the extent to which, first, production of consumer goods continue to be controlled by or in the interest of the major Western-based corporations and second, the consumer goods in question continue to be largely irrelevant to basic housings, clothing and food requirements of the masses of the people, only serving to draw away existing funds from socially productive investments. A. Wells claimed to find empirical evidence to demonstrate the view that the impact of North American television programme in South America was 'Consumerist' : the rewards for sectoral inequality were culture were not. ²² However, an attitude study of adult residents of Barquisime to, Venezuela was unable to find any significant evidence of a high correlation between exposure to

22. Wells, A: Picture-Tube Imperialism ? New York, Orbis Books, 1972.

mass media entertainment and consumerist attitude orientation, except possibly among the already well off.²³

The second major claim for a positive media role in relation to development concerns its potential for the establishment of a popular sense of national identity. This potential has been more widely recognized by new Third world elites than the media's potential for more specific economic or educational objectives. It would be difficult to argue that nationalized media system, disseminating views and information of government activities, very often in the absence of any competition, have not achieved some degree of national consolidation.

Even where the mass media have been nationalized there remains an important conflict between the exploitation of mass media in order to achieve national integration and the exploitation of mass media in order to bring about changes in attitudes that would hasten the process of modernization.²⁴ The importance of the mass media in relation to national

23. Martin R. 'Media and consumerism in Venezuela' Journalism, Quarterly, summer, 1979.

24. Katz. E. and Wedell, Broadcasting in the Third world: promise and performance, London, Mcmillan, 1978.

unity is evident at each three stages in the development process: the stage of political integration in the early phase of independence, the onset of 'modernization' and then reaction against it. The initial concern for political integration is seen to require a stress on common traditional symbols, or the creation of symbols that are then made to seem commonly traditional. But this use of media process insufficiently competitive with Western style programming, which is seen either as economically inevitable or as positively related to modernization or both.

Attempts to preserve the 'traditional' may not survive the transfer of traditional arts to new technology of mass media for mass audiences, while resources for local production may be too tight to allow real competition with dubbed imports. The use of media for modernization, unlike its use for national integration is fundamentally desisive and may cancel out any impact attributable to integrative goals. Modernization sets generation against generation, old-elites against new, it may itself be associated with the newly achieved dominance of a particular tribe or social grouping and in this way can become an anti-integrative symbol against which the disadvantaged, the minority tribes and the dispossessed may be mobilized. There then re-emerges a concern for national integration to over come such conflicts, and this may involve a deliberate identification

of the agents of 'Neo-imperialism' as the common enemy. This in itself may expose the illusory character of the original claim for a positive relationship between mass media and national integration, in as much as the mass media may have been sponsored by Western corporations, based on Western technology, carried Western programming and in other ways illustrated the general socio-economic process of dependency. If integration has been achieved, it may now seem that it has been achieved at least as much in respect to a particular world order as to a particular national system of government.

The claim that the media could assist in the dissemination of specific technical skills was a more limited and verifiable claim. While it is probable that over time the growing sophistication of dissemination strategies is likely to have greater pay offs, the specific role of mass media has been rather more limited than many first anticipated.

Whereas diffusion programmes have generally been concerned with particular kinds of skill or information for adults, it is also claimed that the mass media, especially broadcasting, could achieve rapid improvements in a country's formal educational system and in the numbers it could educate. Schramm claimed that the mass media could overcome problems of teacher shortage, and could provide a mean of education even in areas where there were not yet any

schools.²⁵ Re-interpreting the evidence from a number of early experiments in educational television, Carnoy argued that educational television did not provide instruction that was cheaper than alternative methods of improving education, methods that involved the addition of more trained teachers to school system, and that the introduction of educational television did not obviate the need to retain teachers. ²⁶ Nor educational television contributed significantly to equalization of opportunity and income in society: in home of the the projects he examined did he find any features of design or execution that would have redistributed education itself or the income associated with more schooling. Moreover, technology derived from Western-based multinational companies, its design and its software carrying in-built and politically consequential assumptions as to what educational goals should be. In obliging teachers in the Thirld world to adjust their teaching curricula to the demand for such technology this process might simply accentuate the phenomenon of dependency.²⁷

25. Schramm, W. Mass Media and National Development
stanford University press, 1964.

26. Carnoy, M: Education as cultural Imperialism, New-York Mckay, 1975.

27. Mettelart, A: Multi-National Corporations and the Control of culture, Brighton, Sussex Harvester press 1979.

A study of cultural invasion invariably leads to examine the 'global culture' - the way its universalistic mission seeks to deny all cultural difference and specificities. The 'global culture' is becoming a reality because modernity as a grand system is bringing all cultures together and leading to set of uniform responses and expectations. Moreover, with the new technologies of communication, cultural message of modernity are spreading everywhere. In India we have seen the gigantic expansion of the new technologies of communication. In turn all the words, images and symbols the metropolitan west emits are entering Indian society. This leads many to argue that Indian society cannot afford cultural exclusion rather to integrate with the 'global village'.²⁸

Particularly, the rationale of the satellite television goes without saying that it is primarily through the satellite television that the 'global culture' is democratizing itself. ²⁹ In turn three simple and meaningful observations can be made. First, In the context of a society like India where level of literacy is not very high, books have their limits. But watching television does not require

28. Pathak, Avijit: Thought on cultural Invasion, Mainstream Feb. 11, 1995.

29. Ibid.

literacy skill. That's why it would be wrong to say that, unlike printed words, visual images are much more successful in spreading the cultural message of the 'global village'. Second, watching television is a relatively more relaxed, passive and non-critical exercise. there is no need of critical faculty and activitic or thoughtful process. Third, images with color and glamour, images talking and smiling and persuading are intensely seductive. To sum up, these observation suggest that with the gigantic spread of the satellite television, the possibility of cultural invasion has indeed become acute and wide spread.

The danger is not coming only from the foreign satellite television. What is important is that even Indian television because of its eagerness to cope with foreign satellite television and survives in this competitive environment-the fast emulating the same rationale. The Doordarshan's application of two hours of Prime viewing time on one of its channels to MTV rubbish as an example of "cultural compradorism."³⁰ Content-analysis of various progrmmes on Indian national media network reflects the same. With the emrgence of , be it Doordarshan, Star TV or

30. Raghavan, G.N.S, Media Reforms: Freeing the Airwaves, National Symposium by centre for Media Studies, New Delhi, 10th March 1995.

Zee TV, there is emergence of new cultural package: consumerism. Consumerism is not just the consumption of things and commodities but proliferation of images and things which is the salient feature of culture of late capitalism. The insecurity increases because consumerism separates man from history, from all cultural linkages, nothing to rely on except immediate achievement. This is depthlessness, to use Jean Baudrillard's word, takes us to a 'hyper-real world in which there is no distinction between real and the unreal.³¹ As consumerism, the culture of late capitalism, denies the great cultural strength of people—the ability to find joy and meaning not in things and commodities, but in harmonic relationships with communities, with nature, with its rhythm and beauty. In other words the narcissistic ethos of consumerist culture is against the communitarian ethos of Indian culture.

The another dimension of culture is 'Mass Culture'. It differs from the rich folk tradition of Indian culture. The folk tradition is participatory. But in mass culture there is no participation, people are reduced to consumers or passive receivers. In Ram Lila, as it is performed in innumerable villages and localities, the entire community

31. Quoted from Pathak, Avijit, Thoughts on Cultural Invasion, Mainstream, Feb 11, 1995.

participates. But Ramanand Sagar's Ramayana on television is an example of metamorphosis-from an active participant to a passive consumer.³²

Not surprisingly, with mass culture begins what is called culture-industry. It manufactures culture like consumable commodities. Technology enters almost every aspect of culture. Culture becomes an item of mass consumption which leads to the emergence of homogenised mass of people and the beginning of authoritarianism.

An understanding of culture will remain incomplete without religion-one of the salient feature of Indian cultural traditions. Cultural decay in India is the decay in the Indian religion domain. Religion is the deeper experience of spirituality, fusion and reduction of purely egotistical drives and impulses is conducive to a healthy, peaceful, communitarian cultural practice. For Vivekananda, the agenda of new India depended heavily on organized Hinduism. Vivekananda's religiousity has not just confined to purely transcendental realm, it sought to reform the larger society, fight untouchability and excessive ritualism. In religious and spiritual ideal Gandhi found the strength to evolve the tools of political protest ahimsa and Satyagraha. But the

32. Pathak, Avijit, Thoughts on Cultural Invasion, Mainstream, Feb 11, 1995.

popularization and communalization of religion has done severe damage to Indian cultural life. It is fast losing the great heritage of tolerance, spirituality and accommodative space and both national print media and Doordarshan and international media like BBC and others played very dubious role in this direction. The damage to culture can also be seen in the way religion has been colonized by the logic of money. This unbounded faith in the power of money can be seen in the religious festivals in recent times like television serials religions festivals too are sponsored-sponsored by big multi-national, by big commercial houses. This is to quantify religion and the growing despiritualization of religion Indian culture is fast losing its noblest ideals and strength.

COMING OF WESTERN SATELLITE TELEVISION IN INDIA

As the sky and the ground get crowded with more players (cable industry), some of them internationally established, one of the biggest market in Asia, India is opening up to vision which was unthinkable a decade back. And all this happening despite protests from within the country and left oriented politicians who think the Govt. is all set not just to sell India, but to sell out completely. Experts here feel that the growth of Satellite Television in the country has far outstripped the growth of press and Television. While in 1992 the satellite channels managed a mere one per cent of the total advertising revenue in the country amounting to 15 crore, in 1993 touched a whopping 115 crore. Mushrooming channels being beamed from the sky through a host satellites the scene is getting not only slightly confusing but also providing food for thought.

A recent survey by an Indian research body indicated that as many as 40 channels will be operating out of India by the mid/end 1995. The cable scenario is one of the high growth rate activities going on in the country. The cable industry India till 1993 has been growing at the rate of about 145 per cent now we are on the threshold of a revolution that will take to information Super-highway.

Today the cable industry is not just restricted to just Television. It is but a part of it as what is known as

Value- added services are being introduced partly and mooted to be finally implemented once the technology upgradation reaches a certain level.

In 1991 an inter departmental committee on cable Television networks and dish antennae, set up by information and Broadcasting Ministry had in its reports stated that policy reaction to cable networks in the countries with public service system have differed, but overriding concern everywhere has been to protect indigeneous cultural system.

The degree of government intervention in the development of cable Television differs greatly form country to country. "France has evolved a long-term strategy for cabling the entire country. A major role is played by State in funding and direct development of services though some autonomy has been allowed to local authorities in the construction and marketing of the system", the report had stated. "At the other end of the spectrum, the conservative Govt. in Britain under Mrs. Margret Thatcher, (had) decided that all development of cable systems would be privately funded and future developments based on an entertainment led policy---- Japan has favoured development of cable within the famework of its national telecom policy." 33

33. Mitra Anjan, Towards Information: Super Highway, HT, Jan. 8, 1995.

An accelerated growth of electronic media-from one part time State-run channel to around- clock multi-channel viewing-within two years had divided India as indeed many other Third world societies into two antagonist camps-those who are optimistically fascinated by it and want even more and those who view it as a "sky invasion" a root of all our ills. It is at this point that a good, hard look at the promises and perils of media is essential when the I and B ministry is in process of working out an all encompassing media policy these questions are especially important to ask:

- (I) What can we learn from other developed and developing societies where the uses and abuses of media have been long tried and elaborately tested as a basis of policy making?
- (II) In a rapidly shrinking world a constantly interplaying cultures can we still think in terms of "their" evil technology versus our "good" culture? when we attack media, are we acting out of political vigilance and self-respect or out of cultural Paranoia and Social isolation?
- (III) Specifically, is satellite a Cultural Invasion ? or is it a bridge to the world?

It seems that the media designed in the "first" world of North America and Western Europe has over-promised and under-delivered in its diffusion in the Ex-second world of

post-communist Eastern Europe and the Post-Apartheid South Africa. While the spread of free market-oriented "open" media has probably brought more selfishness greed and anti-social behaviour than spirit of democratization in Eastern Europe during Last few years, the blame may be shared by oppressive political systems which had simply covered up cltish and dicsive tendencies.

In a rapidly, but cautiously growing society like India, mass media, specifically satellite Television, offers immense possiblity of being used as an effective tool for spreading literacy and rapid economic growth. It can also extinguish social communal tensions that might have been partly fuelled by epically chauvinistic elements of our own media-both the imported and our own possessers some culturally disruptive and socially dicisiv qualities, we simply can't wish it away. 34

No nation can be seated off from the world. But its own people not outsiders, should dertermine what should be admittted in its culture. Today, we are still suffering form the cultural gulf created during British rule between the dominant English-knowing crust and the rest of our society.

But that was gradual process and not without its advantages. Upper class India benefited from exposure to

34. Nimbark, Ashakant, Cable TV can be an effective tool for bettling communalism. tol/oct 17 1994.

Western Philosophy, literature, science, democratic values and other areas of learning and civic behaviours, though it last touch with its own achievements. But the instant impact of today's mass media is qualitatively different, and can be damaging. The effect of exposure to the daily satellite Television programmes featuring sex and violence on children and teenagers is already evident. To further expand foreign control over area of culture and information may be destructive on far wider scale. By surrendering supinely to foreign-monopolised satellite Television, the Govt. of India has already shown an unforgivable lack of concern for the preservation of cultural values.³⁵

The economy is in peril with foreign fever. So too our cultural heritage with a corrosive consumerist value wave. And now, the fourth Estate is in peril with a "Murdochoid wave".

When as powerful nation like the US is invading the profit-making potential from Indian consumer class, these foreign media will cleverly promote the financial being of the owners in their home country.

Developing countries may easily be over-powered by the developed communication muscles of the entrants from outside.

35. Bhattacharjea, Ajit, Risk out weighs benefits in the foreign media, The Pioneer, Sept. 22, 1994.

The international news services being West-biased will project image of India which are unjust and untrue and favourable to the new economic north. In a world of dependence, media dominance by the North has disastrous implications. The autonomy of the Cultural industry is a key to cultural independence and "modern communication system and the way they are used and can be a threat to Cultural identity." there is nothing in national life which cannot be shaken or shaped by alien agencies once they set a foothold. Moreover, a tremendous expansion of information and communication, with its manipulable effects, makes the culture and conscience of our people a victim of foreign media.³⁶

But there are different views too. Television is poised for a boom in India and other adjoining Asian Countries which will radically alter consumption pattern in the region, according to Merrill Lynch. It has also been predicted that the media could usher in fundamental social-economic and political changes in the region. The advent of satellite TV is likely to bring the region closer together in the direction of single market. "Economic forces like rising intra-regional trade, travel labour mobility, and investment flows are rapidly pulling the region together,". Under these

36. Krishna, V.R, : Foreign media Inside the Indian fourth estate, The Times of India, Oct. 29, 1994.

circumstances it is probably inevitable that the flows of information through a cost effective and efficient medium like trans-border, satellite Television services will also grow and itself act to spur the further integration of the region. Since India has a large rural population with low levels of literacy satellite Television could impact this segment, given the limitation of state-controlled media. Merrill Lynch predicted an "exceptionally strong growth of the media industry in India. "There is a major shortage of programmes, especially in local languages and firms producing the softwares that is needed to fill the air-time and the sudden upsurge in the number of Television channels, could find significant opportunities". The impact of satellite Television is likely to be beyond media and related industries. Overtime, sustained exposure to different Culturs, goods, services and values could potentially have a major impact on the political, social and economic system in Asia.³⁷

According Baskara Rao, mass media scenario changing rapidly over the past few years in the wake of the Television boom, there has been an adverse effect, as evident from the recent trends in crime and violence . "And by heading towards

37. Mukherji, Biman, Merrill Lynch sees TV boom in India Tol/Oct. 19, 1994.

rounds the clock and round-the year Television channels, we are, perhaps heading towards becoming nation of zombies."³⁸

Foreign ownership of the media is neither price to be paid for economic growth nor a prevailing trend to be followed in the name of globalism. In fact, the world press Encyclopaedia sum up: "Almost all countries in the world have ownership and operation of the media by foreign interest. The media are among the most jealously guarded national resources"

Satellite Television makes its way into India with unregulated fare and without national or any world sanction, a passage made easy by Doordashan's monopolistic smugness about quality to do anything about it. The concentration of indigeneous media ownership has led some countries such as Australia to permit limited foreign investment in the national interest. Mc Bride commission has argued that a nation whose mass media under foreign domination cannot claim to be nation. ³⁹

According to Rupert Murdoch, vast information and entertainment networks now taking shape accross the globe may influence age-old political problem. India has

38. The Times of India news service : Drive to combat
Vulgarity in Media, To1. Oct 22, 1994.

39. Sarkar, Bidyut, Foreign ownership and Indian Media
Times, of India, Oct. 24, 1994.

experienced difficulties in promoting Hindi as a unifying national language among its teeming regiously divided populace . With the coming of the electronic medium Hindi is finally spreading because everyone wants to watch the best television programming. Contrary to George Orwell's predictions in the book, 1984, "technology would spread freedom, rather than lead to tyranny". 40

In many home television has already become central to parent child conflict. No impact study many has yet been done in India, but Biswajit Sen , in recent paper, Invasion of the Indian Psyche, has explained how a child's psychological development is being affected by the satellite television blitz. He believes it is making the male child more aggressive and disrespectful towards, women and is thrusting a negative self-image on girls. He also says "the Western deluge" is diluting Indian values and poses a threat to children's sense of national identity. The families and societies that process has been speeded by the electronic media.

According to MN Panini the electronic media is not only an urban phenomenon, it is being viewed by the rural rich as well. Its reach is bound to be greater if you have community

40. Associated Press, Melbourne: Murdoch see more promise for TV, Oct. 21, 1994.

televission sets. According to Srinivas "Youngers are now being socialized by television and not parents. So, a large part of the message is being given by the media and not by parents."

The answer does not lie in killing the medium for its message. Therefore, Srinivas's arguement in favour of censorship and suggestions that government should Jam Star Tv signals are unlikely to find wide support. But many would endorse his belief that all media persons should be given an orientation in ethics, philosophy and Indian culture and values.

Globalization and the media invasion are part of our lives. Many accept the inevitability of the existence and for pervasiveness of the media and suggest ways of correcting the imbalance cause by it. 41

The entry of foreign media may lead to cultural invasion. The very basis of Indian culture is its deep rooted elements of compassion. And compassion and competition can not go side by side. Our country has, for centuries led the path of spirtualism which as only brought progress. We cannot afford to get swayed by competition tipped to come as

41. Prakash, Amit, Channel-Suffering kids, The Pioneer on Sunday, Feb. 12, 1995.

a result of foreign media coming to India. 42

In the face of electronic colonisation independent producers must establish an alternative media network to preserve national identity. This was the conclusion at the seminar organised by Cendit and Videozimut, an International seminar on new technologies and the democratization of audio visual communication. Television is no longer a dispensable 'idiot box' that must be treated with customary scorn. David Nostbaken sees it as a harbinger of "electronic colonialism", where television is coming to be recognised as the greatest legitimiser of the day". Whether we like it or not, this is the medium that increasingly engages the mass of people and - forms, beliefs, attitudes and social learning pattern." So much so that perspectives and ideas that are deleted become delegitimised.

Behind this this changing lexicon is the single phenomena : the uncontrolled proliferation of trans national television networks which has transformed the world into one big battle field for air control. Earlier colonisation occurred due to

42. Proceedings of symposium on " Threats from foreign media to Indian democracy", organised by Media watch Group and Centre for mass Media YWCA, New Delhi, Feb 11, 1995.

the availability of cheap raw material in developing countries. Today, it is happening due to the availability of cheap software in countries like India which is being appropriated by media tycoons of the information industry.

The emergence of the satellite television has given birth to a Satellite Culture where national identities, cultural specificities and indigenous tradition are being replaced by the homogenised super-power like ethos. A snapshot of this emerging pop culture can be found by flipping through any of the major network television channels.

The values and Life-styles portrayed are materialistic and there is often a liberal sprinkling of sex and violence. The style and language of programming is very much of that of the multi-national cultural industries which control both the production of television programming, and increasingly, the means of their distribution and exposure.

In the face of such concerted homogenisation, the threat to national identity naturally, surpasses all other concern. The paramount questions are:

- + Is new technology the latest form of '90 s hi-tech assimilation or is it truly allowing indigenous people equitable participation in today's society ?
- + Can new technology be utilized by indigenous cultures to further promote cultural regeneration, cultural

maintenance and cultural survival ?

With the Western Media Juggernaut proceeding of an accelerated pace into the hearts and minds of the young Indians, the question of national culture and identity seems to be immediate attention. The communication process seen today is largely the suppression of the many diverse cultures by a few dominated ones. This is by and large a clone of the consumerist 'Western' Culture.

More interesting is the recent international alliance between a number of independent producers who have joined together to create WETY, a Worldwide Satellite-delivered Television Network next year. The objective would be to support " cultural and social self-expression for human centred development and to create a global platform for the exchange of information and knowledge in a South-North and South-South fashion, particularly on issues of the environment and sustainable development". This perhaps will go a long way in promoting a more equitable and balanced flow of global communication in an age when information is gradually becoming a synonym for power.⁴³

The developing countries became concerned about the Western concept of "Free flow of information" because they

43. Kazmi, Nikhat, when sky begins to fall, Times of India, New Delhi; Feb. 9, 1994.

realised that they had very little control over those powerful instruments, Also, the relationship between information and economics was becoming apparent. The transnational corporations were able to make profit mainly because of their access to information provided by interactive communication system. The UNESCO chronicle of the 1970's pointed out that the developing countries and the rest of the International community" have become Conscious of the one sidedness of the flow of information", and have begun to articulate their own demands , " for a more equal access and participation in the world flow of news and media programmes as a part of a search for new International Economic order based upon a better distribution of resources and Justice." It is also said that the least developed countries may become " alarmed" at the growing information gap between North and South and " their image in the world at large informed by India originating from and influenced by other cultural values and sometimes ideologies."

Murdoch's intention of entering Asian countries were not without reason, More countries in the world the USA and those in Europe - are in deep recession and the economies of Latin America and Africa have all but collapsed.

Secondly Asian countries are showing an amazing rising on GNP and what brings Mr. Murdoch to India is its uniquely large consumer market of 200 million affluent-persons with

high purchasing power, which is going to touch 400 million within five years.

And finally, all over Asia new plants are being installed, new companies floated and capital investment per year in is running into astronomical figures. The capitalisation, business turnover and advertising revenue of this region is estimated at 1,000 billion per year.

Mr. Murdoch's strategy is simple: he is going to tell Indian Industrialists that they are wasting time on Doordarshan for half the cost he will show their advertisements to all around the globe. The deteriorious effects of foreign sky way television are already apparent as it is affecting our consumer goods industry, the film industry and advertising revenues. It is hampering our student's studies, promoting licentious and rowdisim in Youth, corrupting our ancient values, and creating general laxity of sexual mores. Incidentally it is worth remembering that both Singapore and Malaysia have decreed by law that no antennae put up to receive the STAR TV signal and yet this has not affected their economies adversely in any way.

If there is one country in the developing world which can conflict this "war"-it is India because it has the following strength : it is a major space power, it has the largest and most consumer market of 200 million going on to 400 million and therefore, can have access to maximum

advertising revenues. The skill of our leadership would consist in putting these elements together in what may be called the Indian sky-way television. In the first phase, our brand new, idigeneous high powered INSAT-IIA must be immediately used, in part, in the Indian skyway mode.⁴⁴ There are two media traditions in India . The older tradition of a pluralistic and relatively independent press, and the younger tradition of the manipulated and misused 'electronic media , radio and television. The first is a worth while tradition while the second is a stultifying and unedifying one.

The " Propaganda model" developed by, Noam Chomsky, and his associate, Edward Herman, represents a theoretical framework to study " The political economy of the economy of the mass media" in the United states.⁴⁵ This theoretical framework can be applied, with suitable modification, to the analysis of the way influential sections fo the Indian media are manipulated in the "namifature of consent" for official policies.

44. Sondhi, Krishna, Countering the threat from satellite television, Times of India, New Delhi, 12 Feb. 1994.

45. Chomsky, Noam and Herman, Edward, Manufacturing Consent, Pantheon Books, NewYork, 1988.

Those who cite the advent of satellite television, and its quite impressive penetration of the urban middle class market, as additional justification for lobbying for a policy reversal in the press sector deliberately ignore the fact that between the two media traditions in India there stands a great Chinese wall. Nothing necessarily follows for the Indian press from what is democratically legitimate, realm of Dorrdarshan and All India Radio. What happens to the democratic media' when Western media tycoon move in under the signboard of the new "global village" is the subject of a growing field of study. Ben H. Bagdikian, who has been hailed as "conscience of American Journalism" called attention to the homogenising, stultifying and manipulative implications of some 50 corporations owning "most of the output of daily newspapers and most of the sales and audience in magazines, broadcasting, books and movies" in the United States and constituting "a new Private Ministry of Information and Culture. In his preface to the fourth edition published in 1992, Bagdikian observes, concentration of control over mass media has intensified. Ownership of most of the major media has been consolidated in fewer and fewer corporate hands, from fifty national and multinational corporations at the time of the first editions, published in 1983 to twenty with this fourth edition" The implications, he points out go far beyond the economic. Concentration brings greater uniformity in content which means manipulation, it

brings greater pressure to " emphasize events policies, and politicians favoured by media owners" it also increases" the existing power of media owners to bend government policy to their collective will".⁴⁶

In an important supplementary analysis, Bagdikian focussed on the appalling global implication " a handful of mammoth private organisation" dominating the world's mass media. " As the world heads into the last decade of the 20th century, five media corporation dominate the fight for the hundreds of million of minds in the global village. The ranking of the giants change, sometimes week by week, as they compete to take over more smaller companies." Among other things, Bagdikian commented on the well-substantiated fact that " the lords of global village have their own political agenda. All resist economic change that donot support their own financial interests." He concludes, " Together, they exert homogenising power over ideas, culture and commerce that affects population larger than any history." ⁴⁷ India will have to enact a suigenesis

46. Bagdikian, Ben. H, The Media Monopoly, Beacon Press, Boston, Original Edition, 1983, fourth Edition 1992.

47. Bagdikian, Ben H, " The Lords of Global village", The Nation June 12, 1989.

legislation governing the distribution of the frequency range for prospective broadcasters. There is much to draw from the experience of other countries.

The concentration of media power and the contending pulls of localism versus globalism these are among the many issues that have been resolved in the west, though not necessarily in the manner optimal for Indian conditions. The proposed new broadcasting law represents both the opportunity for a re-examination of these matters from an entirely new perspective, and the threat that for want of sufficient will, the country may just lapse into the borrowed paradigm of the West. 48

Globalisation would be meaningless if the fast-paced developments in communication excluded a large portion of the global society. Every ethnic or social group, race or community should have the power to participate in and have access to the world of communication. And that could be achieved only through alternative uses of new technology. "Globalisation doesnot mean the imposition of one view on every one. The concert is to see how we can give a voice to as many people as possible to make the world

48. Muralidharan, S, Raising the stakes, Frontline, in New Delhi, Sept. 23, 1994.

pluralistic.⁴⁹

The Nehruvian vision of a modern Indian culture is long dead which is why satellite television is no threat to our civilization. Infact, Rupert Murdoch's products are actually more appropriate to a generation shaped by a decade of market-oriented social and economic policies. The television not only provides viewing options, but dictates the behavioural pattern of the age across generation, the disillusioned and the unillusioned size upon the false sense of choice that the small screen manufactures.

The coming of the satellite channel is second only to the demolition of the Babri mosque in this chronology of the Republic's ruin. Shadowy though it was, there has always hope implicit in Nehruvian project of establishing a modern civilization identity, of evolving a contemporary pluralist concept of self. This transition of the national temperament from optimism through cynicism to hedonism underpins the success of satellite broadcasting.

The civilizational vacuum has created, as the idea of modern India has lapsed into inertia and failure, and since culture, like nature, abhors a vacuum, it fills this one with manifestations of havoc, people now get their

49. Festa, Regina, International symposium of alternative media organised by Cendit and Videazimut, Feb, 1994.

history from news capsules, where once they used to converse with a world speaking out of palm-leaf manuscripts, stone edicts and later, Gutenberg's machine. The Bold and the Beautiful, Santa Barbara, and Dynasty are new Mahakavyas. Fullfilling the fantasies of the repressed, MTV's gives present a seeming power to the imagination while in fact stunting it within the limits of the market place.⁵⁰

The siege of our living rooms has begun in earnest. And at the end of it, all but the toughest viewer will have joined the community of Channel-surfers, jabbing the remote button to get entertained or informed or infotained.

In the End of World News, Anthony Burges had predicted that multiple channels will reduce the attention span of viewers to such an extent that the average home would have at least three television sets and viewers would be zapping channels and watching several programmes simultaneously. By the end of the year, it is predicted that we will have choice of 25 channels and by the next year, when APSTAR-2 Panam sat, Asia sat-2, Insat-2 and other satellites will be launched, the number may smell to 50. Every foreign network is eyeing the billion strong Indian population as potential consumers of information, kitsch and multi-national

50. Hoskote, Ranjit, Requiem for a culture, The Sunday Times of India, Review, Feb 27, 1994.

products.⁵¹

While media commentators are alarmed over what they see as a cultural invasion of Indian homes by alien values and lifestyles, few sees this as an opportunity for India to participate as an equal partner in the global game.

According to Rupert Murdoch, "I am not intersted in nearly tranmitting signals from abroad. I want to take part in the expansion of the indigeneous television industry. India's economic progress is faster than that in parts of the dveloped world...India is destined to take its rightful place as one of the greatest economic powers of the next century.⁵

On the other hand there are media commentators who believe why western media (STAR TV) will not succeed in India:- .

- (i) Not until STAR (Western media) is able to produce television programmes that suit Indian requirement.
- (ii) Television is an ethnocentric medium. You cannot apply Western sensibilities to the majority in India: STAR has remained an elitist phenomenon.

But there is enough airspace for a numbers of channels

51. Gahlot, Deepa, Channel surfing, The Sunday Times of India, Review, Feb 27, 1994.

52. The Times of India News service, Enigma of Rupert Murdoch endures, Times of India, Feb 15, 1994.

to survive. Murdoch takeover of STAR is taken as challenge to Indian software Industry, because Indian can make programmes with an Indian flavour and that opens out opportunities.⁵³

With the media hype that preceded and followed STAR TV, the Indian middle class has suddenly been bombarded with a litany of technical jargon which it neither understands and appreciates. And ironically, it is this growing social class which will have to both bear and enjoy the end result of the vast interest being taken by all and a sundry over what programmes he will see on our television sets.

It was the Gulf war in 1991 that gave Indian homes the first taste of satellite broadcasting, and television companies the first glimpse of the potential market in the subcontinent. After that there has been no looking back. Even Doordashan joined the battle for the skies last year when with the launch of the INSAT 2B, five transponders on the satellite widened the network's horizons and it announced five new channels. From a handful of cable operators supplying about as many household to begin with, by cable. At present there are around 35,000 cable operators in India linking 7.3 million homes, with subscribers increasing at the rate of 5,000 households a day.

53. Gahlot, Deepa, Murdoch spells software, Times of India, New Delhi, Feb. 12, 1994.

However, it is not the growing viewership which is drawing television companies to India like bees to hive. More importantly, it is the purchasing power of the middle class Indian, rated by the IMF to be higher than countries like Italy and Britain which has created the current buzz. With the economy liberalised, and consumer products, of all and size pouring in the country wily media barons are taking up ategic strategic position all over the Indian skies- getting ready to swoop down for the kill. 54

By the next year, when Asia sat 2 becomes available to star, 32 channels will be possible. Star will have eight transonders on that satellite, with an option to split each into four. The 12 Star services currently on Asia sat I will eventually be replicated on Asia sat 2 over a period of time, and that willl still leave the network 20 channels to play around with. How much of the designation actually takes place depends on how many channels star can sustain and market can absorb. Fortunately for Star, it can go sheed with its plan for India, reasonably certain that India will not turn out to be another China which has banned the reception of foreign broadcasts and imposed restrictions on the ownership of private dishes. Despite its many problems

54. Adhikari, sara, Dish and that, the sunday Times of India, May I, 1994.

there is no doubt that star has an edge over emerging competition:

Firstly it is the first Pan-Asian programming. Secondly, it is the first foreign network with region-specific programming. Thirdly its got a chance to get first in pay televisio as well as digital broadcasting and finally most of Star's advertising comes from multinationals. 55

While some of us have already over dosed on television entertainment, there are still millions of viewers waiting breathlessly for more. And more they shall have, with several channels getting under way and software producers planning virtunal reality parlours in the metros. Television, particularly satellite televsion, is the most powerful and the least understood of the mass media at whose disposal we find ourselves today. By definition, satellite television is broad-based phenomenon whih over rides political and cultural boundaries with consumerate case. At the same time the images it projects are intensely and immediately accessible, designed to be assimilated without the intermediate activity involved. In Pharmacological terms, satellite television is like a wide-spectrum prescription drug being sold across the

55. Agarwal, Amit, The Indian Blitz, India Today, June 30, 1994.

counter. Adverse side-effects are inevitable. Malcolm Muggeridge described the television camera as a "spiritual vacuum-cleaner" which sucked the grittiness of reality out of a situation and left behind a shell of Verisimilitude. Television transforms and absolute television transforms absolutely, supplanting essence with image. Those who would accuse television of 'trivilisation' or 'cultural imperialism' might, however, be guilty of the same tendentious over-simplification of which they accuse the medium. For the 'imperialism' that television propogats is the extension of its own domain, untrammelled by any extraneous ideology. The US lost the war in Vietnam not in the embattled jungles and paddy fields but in American living rooms where the war was televised as a particularly horrific game show.

Clearly, it is not only in countries like India with 'unsophiscated' audiences where television can inadvertently or deliberately misused. As has been shown in technologically advanced, television literate societies, the medium is a head of its own message which it shapes and defines as it goes along. Perhaps in the end it is only television which will teach us how we cope with television . Till then it will remain a technology without a teleology, a definable purpose it serves. Perhaps much problems are

inherent in all our attempts at industrialising communication.⁵⁶

According to N.Bhaskara Rao, "there is madness in the market place. With over three dozen new channels scheduled to be available in India this year, this profligate expansion is faintly surreal. The new entrants will offer a bewildering array of software ranging from commercial films, soap operas, regional language programmes and hard news. Of the sustainability of the channels, or their content and impact on the development of Indian television, few appear to be concerned.⁵⁷

Most critically, the real issues confronting Indian broadcasting remain ignored. Doordashan, built up since 1970's with over Rs. 25,000 crore of public money, has abandoned its social agenda almost entirely. If pioneers like space scientist Vikram Sarabhai saw in the medium dramatic possibilities for improving rural education, health and technology, public television today appears to exist only as a mirror of ephemeral urban middle class tastes, values and aspirations. The content, purpose and legitimacy of private

56. Suraiya, Jug, Nikki, Vietnam and O.J. Simpson, Times of India, May 15, 1995.
57. Rao, Bhaskara, N, in Praveen Swami's channel Galore, Is the television scene headed for shake out, Frontline, May 5, 1995.

television too, has passed unexamined and unquestioned.⁵⁸

National concern on violence and vulgarity in electronic media; a report on centre for Media studies in collaboration with National commission for women reflected various view points, of academicians and senior citizen on the cultural invasion of Indian society.

According to Justice Rangnath Mishra, " There seems to some kind of an undeclared war by the television and cinema against the citizen who is unprepared to protest. With recent announcement of "round the clock, round the year" television channels dedicated to "hit" and "hottest" feature film in English and Indian languages, we are heading towards turning India into a nation of "Zombies".

George verghere very aply remarks that though television is a "family medium" and has its many advantages, the vicious influence of television by stealth is being overlooked. With the onslaught of so many channels today a sort of "commodification" is taking place instead of "communication"

Indian Society together from Rig Vedic times, with an ethical descipline governing men and women and different

58. Swami, Praveen, Channel Galore, Is the television scene headed for Shakeout, Frontline, May, 5, 1995.

segment of society, are being eroded. Dr. P.R.Brahananda put it, "destroying the social sensitivity of the viewers", and that educational institutions, on the one hand, and parents in the home, on the other should step into fill the moral breach made by the Mass media. According to Prof. M.N.Srinivas, "Television talking over parents the socialization of children".

According to Kapila Vatsayan, "India has through the ages, a coherent society which is held together by an application of norms of conduct from within. The body, mind and soul of a man or woman were seen as one organic whole. But the mass media in India are now imitating the popular culture of the West which glorifies the body, dissociated from the human personality. An integral culture or Yoga of body, mind and soul which had endured for three thousand years was now being disrupted and they too in the name of 'development' and 'progress'.

The electronic media can be effective instrument of socio-economic transformation. Media should be used to portray national issues like population control, literacy, environment protection and waste land development". The negative programmes beamed through certain channels can be neutralized by having a powerful and attractive channel to project issues concerning the common man. Democracy and discipline

must go together, and the media should carry this message. According to Bhaskara Rao, there is need for a citizen's charter or the mass media which will make radio and television more responsive to people's need and careful about the impact and consequences of media contents on society.

Finally, The biggest commercial hit of the century," the Rs. 100 crore grosser" Hum Apke Hai Kaun (HAHK) is said to a mark shift in the taste of the middle class audience in India. To attribute the popularity of HAHK to the absence of sex and violence, as is generally being done, is merely to beg the question. ⁵⁹ The appeal of the film must be its total familiarity. No ingredient is new, nothing disturbs. Its reassuring ethos is seductive and soothing reversing the effects of the global invasion of Indian culture though not of Indian economy, implicitly asserting the permanence and stability of all the institutions that are at this moment under pressure: joint family, patriarchy, religion and the nation.

59. Mukherjee, Meenakshi, the HAHK phenomenon : Appeal of Permanence and stability, The Times of India, May 27, 1995.

CHAPTER-V

CONCLUSION

The coming of Western satellite television in India created an atmosphere of unabated debate which still continues amongst the academicians, media experts, policy makers and senior citizens of the country. That's why this study is a comparative analysis of coming of Western satellite television in India and its impact on Indian cultural traditions. In turn, there is only one concern: satellite television is a threat to Indian cultural traditions and ultimately to the national identity which many claim that Indian cultural traditions are in the threshold of 'cultural imperialism'.

There is a fear and optimism at the same time. The autonomy of cultural industry is a key to cultural independence and modern communication system and the way they are used can be threat to cultural identity. On the other hand, satellite television could usher in fundamental social, economic and political change in the region, it will bring the region closer and ultimately lead to integration of region. Thus world will no longer remain a geographical entity but become a 'global village'.

The coming of Western satellite television has led to heavy flow of exported media products and programmes. The

programme contents are arranged and presented in a particular schedule or format clearly manifesting the Western outlook. This media influences combines both elements of cultural invasion and imbalances of power resources justifying the term 'cultural imperialism'. The most overt form of inter-cultural penetration is the ownership of national media by multi-national. The recent example of Doordarshan & CNN partnership reflects similar observation. There is major speculation on how far these linkages will suit to Indian needs. The cable and satellite television as it exist in India today does not serve the real aspirations of the majority of Indians.

Those who criticize the entry of Western satellite television in India claim that earlier colonisation occurred due to the availability of cheap raw material and today its happening due to the availability of cheap software in countries like India. Besides, the Western sensibilities can not be applicable to Indian context and overall Western media has remained elitist in nature. At the same time, there are severe limitations that Western television can not easily accommodate the 'cultural diversity' common to society like India. Mc Bride Commission has argued that the nation whose mass media is under foreign domination can not claim to be nation.

But "information imperialism" has failed in its attempt to manipulate the thinking and behaviour of the people. In earlier chapter while concepts of Westernization and Indianization were discussed, it was realised, that, during the moment of crisis, Indian cultural ideals were re-asserted, and remained intact. Infact, Indianization or cultural synthesis started around 1500 B.C. when it was asserted that Indianization of Aryans and not Aryanization of Indians. Hence, it can be argued that to certain extent fear is genuine but inner-strength of Indian cultural ideals are so deep-rooted that it is premature to conclude the same.

It is important to mention that Westernization as a process led to media imports in various forms and contents and advocated the ideology of freedom of press. In turn cultural imperialism led to media dependency, even if Westernization was not imperialist in nature in absolute sense, the cultural imperialism and media dependency started with British rule in India in a very subtle manner. In spite of all observations the entire issue of coming of Western satellite television can be looked altogether from different perspective. Instead of looking 'entry of Western satellite television' as a cultural threat, it can be argued that cultural modernization is still in the process and as Indianization. This argument is perhaps justified because

Indian cultural traditions are highly adaptive and accomodative in spirit as reflected in the historical realities.

But on the other hand, to the developing countries information is an essential instrument of development. National media system can successfully promote the spread of knowledge and opinion, encourage the creative activities of the masses, increase the efficiency of social projects and facilitate the home and foreign policies without an efficient communication system - planned, organised and adopted to prevailing local needs - there can be no tangible results in economic and cultural development.

The awareness of cultural invasion or increasing sensitivity to the threat to Indian culture - does not mean that one advocating for the 'purity' of Indian culture. But, the accommodative spirit of Indian cultural ideal can democratise the world which fast becoming homogenised and one dimensional the 'global village'. In other words, the agenda we are talking about seek to tap the cultural resources in order to create new society : emancipatory, communitarian, ecologically sensitive and spiritually cultivated. Finally the social role of the mass media depends on whom it belongs to.

BIBLIOGRAPHY

- Abercrombie; Nicholas.
Hills, S.; and Turner
S. Bryan (eds) The Penguin Dictionary of
Sociology. Harmondsworth,
Middlesex (England), 2nd Ed,
Penguin Books, 1988.
- Acharya, A.N. Television in India, New Delhi
Manas Publication, 1987.
- Adhikari, Sara "Dish and that", The Times of
India May 1, 1994.
- Aggarwal B.C.;
Thakur B.S. (eds) Media Utilillzation for the
development of women and
children, New Delhi, Concept
Publication, 1989.
- Aggarwal, Amit "The India Blitz", India Today,
June 30, 1994.
- Ananthachari, T. "Films, TV and Violence", The
Hindustan Times, Aug 9, 1994.
- Anderson, Perry Component of National Culture
in Cockburn and Black burn's
student Power : Problems,
Diagnosis, Action
New left Press, 1969.
- Bagadikian, H. Ben, "The Lords of Global Village",
The Nation, June 12, 1989.
- Bagadikian, H. Ben, The Media Monopoly, Beacon Pren,
Boston, Original Edition, 1983,
Fourth Edition, 1992.
- Banerjee, Subrata (ed) Culture and Communication,
New Delhi, Patriot Publishers
1985.
- Barat, David Media Sociology, London,
Tavistock Publication, 1986.
- Barclay, Harold B. Culture: The Human way, Calagary
Western Publishers, Canada, 1986.

- Bhattacharjee, Ajit "Risk overweigh benefits in the foreign Media,"The Oneer, Sept. 22, 1994.
- Bhatt,S.C Satellite Invasion, Gyan Publication. New Delhi, 1994.
- Bhattacharya,Vivek Communication in Global Village. Chetna Publication, 1976.
- Boyd-Barret. Oliver Media Imnerialism: Towards an International Framework for the Analysis of Media system in Mass Communication and Society (eds), J.Curran Et.al,1977.
- Boyd-Barret, J.O "Cultural Dependency and the Mass Media in Culture, Society and the Media Ed. by James Curran et. al, Meuthen & Co. Ltd. London & New York, 1982.
- Brown, Norman W. "The Content of Cultural Continuity in India" Journal of Asian Studies, Vol. XX, No. 4, Aug. 1961.
- Burges, Anthony "The End of World News" quoted in Deepa Gahlot's Channel Surfing, The Times of India, Sunday Review, Oct. 9, 1994.
- Carey, J.W. Communicationas Culture,Boston, MA,Unwin, Hayman, 1989.
- Chakravarti, K.C. Ancient Indian Culture and Civilisation, Bombay,Chronicle Press 1961.
- Chanana, Dev Raj "Sanskritisation and Westernisation and India's North-West", Economic Weekly, Vol.VIII, no. 9 March 4, 1961.

- Chitnis, E.V. 'Satellite Communication: An Indian View, Communicator, New Delhi, 19(3-4), 1984.
- Chomsky, Noam; Herman, E. Manufacturing Consent, New York, Pantheon Books, 1988.
- Curran J, Gurevitch, Michael; Woollacot, Janet (eds) Mass Communication and Society, Edward and Arnold, in Open association With University Press, London, 1977.
- Desai, A.R., Social Background of Indian Nationalism, Bombay Popular Book Depot, 1956.
- Desai, I.P. Some Aspects of Family in Mahuva, New York Asia Publishing House, 1964.
- Desai, M.V. Communication Policies in India, Paris UNESCO, 1977.
- Dizard, Wilson P. The coming of Information Age, New York, Longman, 1982.
- Domount, Louis "Change', Interaction and Comparison" Contribution to Indian Sociology, No. VII, March 1964.
- Dubey, S.C "The Study of Complex cultures in (ed) T.K.N. Unithan, Indra Rana and Yogendra Singh, Towards a Sociology of culture in India, Prentice Hall, 1965.
- Fejes, F 'Media Imperialism: an assesment, Media Culture and Society: 3(3) London, Academic Press, 1981.
- Firth, Raymond Elements of Social organization Boston, 1964
- Fise, J Television Culture, London, Methew, 1987.

- Fiske J., Hartley J., O'Sullivan D; Saunder, D. Key Concepts in Communication, London, Methen, 1983.
- Gahlot, Deepa "Channel Surfing" The Times of India, Sunday Review, Oct. 9, 1994.
- Gahlot, Deepa "Murdoch Spells Soft-ware Success", The Times of India, Feb 12, 1994.
- Goldie, Terry "Cola, Curries and Apache India", The Times of India, Sunday Review, March 19, 1995.
- Golding, P. 'Media's Role in National Development', Journal of Communication, 24(3), 1974.
- Goode, William J World Revolution and Family Patterns, Glencoe Free Press, 1963.
- Gumpert G. Cathacart, R. (ed) Intemedia: Interpersonal Communication in Media Wold, New York, Onford, 1982.
- Gupta, Rita "A Note on the Definition of Culture", Indian Philosphical Quarterly, Vol.X, No. 1, Oct. 1982.
- Gurevitch, M. Bennet T Curran, J. & Wollacott, J. Culture, Society and the Media, London & New York, Meuthen and Co. Ltd.. 1982.
- Hall, S. Culture, Media and the Ideological Effect'. In Mass Communication and Society, Ed. by James Curran et al, London, Sage Publication, 1799.
- Hall, S. Cultural Studies, Two Paradim Media, Culture and Society 2(1) London, Panther, 1970.

- Halloran, J.D. (ed). The Effects of Television
London, Pantheon, 1970.
- Hoskote, Ranjit "Requim for a Culture", The
Times of India, Sunday Review,
Feb, 27, 1994.
- Iyer, V.R. Krishna "Foreign Media inside Indian
Fourth Estate", The Times of
India, Oct, 29, 1994.
- Joshi, P.C : Television, Culture and
communication, Mainstream, New
Delhi, 21 (40), 1983.
- Joshi, P.C. "Role of Culture in Social
Transformation and National
Integration", Economic and
Political Weekly, Vol. XXI, No.
28,
- Jotwani Motilal (ed) Mass Media and National
Development, Proceedings of a
conference of the Professors
World Peace Academy, November
20, 1986.
- Kabir, Humayun Our Heritage, National
Information and Publication, 1946
- Kant, Krishna Religion, Culture and Nation:
Search for a New Equilibrium in
Indian Society", Mainstream,
Annual, 1990.
- Kapadia, K.M. " Rural Family Pattern", A
study in Urban-Rural
Relationship", Sociological
Bulletin, Vol.V. No. 2, Sept.
1962.
- Kaplan, E. Kann Rocking Around the Clock :
Music Television, Post-Modernism
and consumer culture London,
Routledge, 1989.

- Karnik, K. "Satellite and Cable TV invasion : Its Socio-economic impact" in Mass Media 1993, Publication Division (I & B) Govt. of India, 1993.
- Kazmi, Nikhat "When Sky Begins to Fall" The Times of India, Feb 9, 1994.
- Klapper, J. The Effects of Mass Communication, New York, Free Press, 1960.
- Korzenny, Felike; Ting-Toomey, Stella, Elizabeth (eds.) Mass Media Effects Across Cultures, International and Intercultural communication, Annual, Vol. XVI, 1992
- Kumar, Kevel.J. Mass communication in India : comprehensive and critical look at the Mass Media in India, Bombay, Jaico, PP. 232
- Lee, Chin-Chuan, Media Impresialism Reconsidered, Beverly Hills Sage Publication, 1980.
- Lerner, D. The Passing of Traditional Society, New York, Free Press, 1958.
- Lewis, Oscar "Urbanisation without Breakdown : A case study" Scientific Monthly, Vol. LXXV, No 1, July 1952.
- Marriott, Mckim Little Communities is an Indiqeneous Civilization" village India, ed. chicego, 1955
- Marriott, Mckim Changing Channels of Cultural Transmission in Indian Civilsation, " Journal of Social Research, Vol. IV, Nos. 1&2, 1961.
- Malik, S.C, Indian civilization : The Formative Period, Institute of Advanced study. Shimla, Motilal Banarisidass Delhi, 1966.

- Masmoudi, Mustafa The New Information Order,
Journal of Communication 29(2)
1979, PP. 172-185.
- Mattelart, A Multinational Corporations and
the control of Culture, Brighton
Sussex Harvester Press, 1979.
- McLunan, M. Understanding Media-The
Extension of Man, New York,
McGraw Hill, 1964.
- Mcquail, D Sociology of Mass communication
: Selected Readings, England,
Penguin Book, 1972.
- Malinowski, Bronislaw "Culture" Encyclopaedia of the
Social Sciences, Vol. IV, the
Mr. Millan Company, New York.
- Menon, Narayan The communication Revolution,
National Book Trust, New Delhi,
India, 1976.
- Mitchell, Duncan G. A New Dictionary of Sociology
London, Routledge and Kegan
Paul, 1979
- Mitra, Anjan "Hello World ! Are we heading
for a Global village through
Satellite communication", The
Hindustan Times, Feb. 12, 1995.
- Mitra, Anjan " Toward Information : Super
Highway", The Hindustan Times,
Jan. 8, 1995.
- Moore, Shanu Satellite TV as cultural sign :
Consumption, embedding and
articulation, Media Culture and
Society, Sage, Vol. 15, 1993.
- Morely, David Family Television , Cultural
Power and Domestic Leisure
London, Routledge, 1991.

- Mrych, Willam H. Transnational Media and Third world Development : The structure and impact of imperialism, London, Greenwood Press, 1988.
- Mukherjee, M. "The Hum Apke Hain Kaun (HAHK) phenomenon : Appeal of permanence and stability " The Times of India, May 27, 1995.
- Mukherji, Biman "Merril Lynch Sees TV boom in Inida" The Times of India, Oct. 19, 1994.
- Mullick, Ashish " No one ever died of Watching too much TV", The Times of India, Sunday Review, May 7, 1995.
- Mullick, Ashish " Is new law necessary to prosecute STAR TV ? ", The Times of India, New Delhi May 11, 1995.
- Muralidharan, Sukumar " Raising the stakes" Frontline, Sept. 23, 1994.
- Narayan, A. Impact of Television on Indian Families, New Delhi, Somaiya Publications, 1986.
- Nehru, Jawaharlal " What is Culture", Mainstream, November 12, 1988.
- Nikam, N.A. Some Components of Indian Culture, Indian Institute of Advanced Studies, Shimla, 1967.
- Nimbark, Ashakant " Cable TV can be effective tool for battling communalism," The Times of India, Oct. 17, 1994.
- Mishra, Neeraj " No kidding, Television changes your brain", Indian Express, New Delhi.

- Nordenstreng, K. & Schiller, H.I. (eds) National Sovereignty and International Communication, Norwood, (N.J.), Ablex Publishing, 1979
- O.Malley, L.S.S. " The Impact fo European civilization", Modern India and the West : A study of the interaction of their civilization ed., L.S.S. O' Malley, London, Oxford University Press, 1941.
- Panikkar, K.N. "Culture and Conciousness in Modern India : A Historical Perspective", Social Scientist Vol. 18, No. 4, April 1990.
- Pathak, Avijit " Thoughts on Cultural Invasion", Mainstream, Febnruary 11, 1995
- Pocock, David. F " Note on Jajmani Relationship" contribution to Indian Sociology, No. VI, Dec. 1962.
- Prakash, Amit "Channel Suffering kids" ,The Pionner on Sunday Feb. 12, 1995.
- Radhakrishan S., The Hindu way of life, London, Allen and Iinwin, 1927.
- Ram. N "The Press should stay Indian" Editorial, Frontline, Sept. 23, 1994.
- Ranganath, H.K. " Not a thing of the Past : Functionial and Cultural status of Traditiand Media in India " Paris, UNESCO Document No 92. Mac Bride Coomission, 1978
- Read, William H. 'Global TV Flow : Another Look, Journal of Communication. 26(3), 1976. pp. 69-73.

- Schramm, W. & Roberts, D.F. (ed) Communication and Change. The Last Ten Years, University press of Hawaii, 1976.
- Schramm, W & Roberts, D.F. The process and effects of Mass Communication, University of Illinois Press.
- Sen, Emergon Gertrude, Culture unity of India, The Publication Division, I&B Govt. of India, 1956.
- Singer, Milton Traditional India : Structure and change, Philadelphia, American Folkore Society 1959.
- Singer, Milton "The cultural Pattern of Indian civilization, A Preliminary Report of Methodological field study, For Eastern quarterly Vol-15 1975-96.
- Singh, J.P. 'Satelittle Communication, Communicator Vol, 18(2), April 1983.
- Singh, yogendra Modernization of Indian Tradition, Jaipur, Rawat Publications, 1988.
- Smith D. Anthony The Geopolitics of Information, London, Boston Faber and Faber, 1980.
- Smith, Alfred. G. Communication and Culture : Reading, in the codes of Human Interaction New York, 1966.
- Sondhi, Krishnan " Countering the Threat from Satellite TV", The Times of India, Feb. 12, 1994.
- Sondhi, Krishnan Problems of Communication in Developing Countries, New Delhi vision Book, 1980.
- Sondhi, Krishan Communication and Values, Bombay, Somaiya Publications, 1985.

- Sondhi, Krishan 'Television , Culture and Communication ' Mainstream, New Delhi, 21 (40),1983. pp. 20-21
- Srinivas, M.N. India Social Structure Delhi, Hindustan Publishing Corporation (India) 1991
- Srinivas, M.N. Social Change in Modern India, University of California Press, Indian Edition,1972.
- Srinivas M.N Caste in Modern India, and other Eassys, Bombay Media promoters and publishers Pvt. Ltd., 1962.
- Stevenson, Robert, L. Communication, Development and the Third World : The Global Politics of Information, New York, 1988.
- Subramaniam, R. "Last Words", The Pioneer on Sunday, Pulse, Feb. 5, 1995.
- Sullivan,Tim O,
Saunder, Danny,
Fiske, J,
Hartley, J,
Montocmery, Martin
(eds), Key concepts in communication and cultural studies, 2nd Edition, Routledge, 1979.
- Suraiya, Jug " Nikki, Vietnam and O.J. Simpson", The Times of India May 15, 1995.
- Swami, Praveen "Channel Galore, Is the TV scence headed for shake out ? " Frontline, May 5, 1995.
- Swingewood, A. The Myth of Mass Culture, London, Mcmillan, 1977.
- The Times of India News Service " Drive to combat Vulgarity in Media", The Times of India, Oct. 22, 1994.

- The Times of India News Service Alternative Media role discussed, The Times of India Feb. 9, 1994.
- The Times of India News Service " INS opposes Foreign Print Media, ", The Times of India Sept. 28, 1994
- The Times Of India News Service " Media urged to fight foreign threat", The Times of India Feb 11, 1995.
- The Times of India, News Services " The Enigma of Rupert Murdoch" The Times of India, Feb 15, 1994.
- Tunstall, J Media Sociology : A Reader London constable, 1970.
- UNESCO Report World Communciation : A 200 country survey of Press Radio, Television and Film, UNESCO Press, 1975.
- Vidyarthi, G. Cultural Neocolonialism, New Delhi, Allied Publishers Pvt. Ltd., 1988.
- Wheelon, Albert D., 'The Future of Communication Satalite', International, Vol, 12, No.2, March 1984, PP. 40-49
- William, R TV Technology and Cultural Form, London, Fontana, 1974.
- William, R. Problem in Materialism and Culture, London, Verso, 1980.
- William, R. Communications, Harmondworth Penguin, 1962.
- William, R. The Growth and Role of Mass Media. In Media, Politics and Culture Ed. by C. Gardener, London, Mcmillan.
- William, Fredrick The Communication Revolution Beverly Hills, CA. Sage Publication, 1982,pp. 291

- Winston, B. Misunderstanding Media, Harvard University Press, Cambridge, Massachusists, 1986.
- Wright, C.R. Mass Communication : A Sociological Perspective, 2nd ed, New York, Random, House,
- Yadav,J. Politics of news : Third World Perspectives, New Delhi Concept Publications, 1984.
- Proceedings : International Symposium of Alternative media organised by Centre of Development of Instructional Technology (CENDIT) and Videazimutt. An International Coalition for audio-visual for Development and Domcracy., 1994.
- Report : National Concerns on Violence and Vulgariry in Electornic Media : A Report by centre for Media Studies in Collabratiion with National commission for Women, Sept. 1994.
- Proceedings : Media Reform : Freeing the Airwaves, Proceedings of National Symposium by centre for Media Studies, New Delhi, 10th March, 1975.
- Proceedings : Voilence and Vulgariry in Mass Media, Proceeding of National Symposium by Centre for Media Studies, New Delhi 22nd Sept., 1995.

INTELSAT 508	PALAPA B2	PASIASAT-1	RIMSAT-1	THAICOM-1	PAS-2	APSTAR-1	APSTAR-2	ASIASAT-2
Launching date March 1984	Launching date March 1987	Launching date April 1990	Launching date November 1993	Launching date December 1993	Launching date July 1994	Launching date July 1994	Launching date March 1995	Launching date IInd quarter 1995
CNN International Global news	CNN International Global news	STAR Plus Entertainment	Tainwan TV Taiwan commercial	IBC News CNN/ATV	ABS-CBN Philippine Commercial	CNN International Global News	CNN International Global News	STAR Plus Entertainment
ESPN Asia International sports	ESPN Asia International sport	STAR Movies Entertainment	Sun TV Indian entertainment	IBC Entertainment International	Country Music TV Entertainment	Time Warner Channel Entertainment	Time Warner Channel Entertainment	Star Movies Entertainment
Network Ten Australian commercial	HBO Asia Movies & entertainment	Prime Sports (STAR) International sports	Udaya TV Indian regional	IBC SPORTS Mainly ESPN	Chinese TV Network Hong Kong entertainment	HBO Asia Movies & entertainment	HBO Asia Movies & entertainment	Prime Sports (STAR) International sports
ABC Australian government	ABN Asia Business News	Channel (v) STAR Music videos	Asianet Indian entertainment	IBC Thai Variety Intertainment	Discovery channel Documentaries	ESPN Asia International sports	ESPN Asia International sports	Chinese Channel (STAR) Mandarin programmes
Channel 9 Australian Commercial	RCTI Indonesian commercial	Chinese Channel (STAR) Mandarian programmes	The big commercial services are normally "encrypted", meaning a special decoder and permission is needed to receive them	IBC HBO Movies HBO Asia	SPAN Asia International sports	TVBI Hong Kong international	TVBI Hong Kong international	Channel (V) STAR Music videos
World Net/C-SPAN U S government	TV3 Malaysian commercial	BBC World Service News		Thai Ch 3 Thai Ch 5 Thai Ch 7 Thai Ch 9	Liberty/prime Sports Sports ANBC	Discovery Channel Documentaries TNT &	Discovery Channel Documentaries TNT &	BBC Worlds Serv. News STAR Pay-TV
Deutsche Wells TV German government	ATVI Austrian international	Zee TV Hindi programmes	Notable exceptions, CNN, STAR and most local stations C-band transponders need a bigger dish	Thai Ch 11 Thai government channels	Business news TNT & Cartoon Network	Cartoon Network Movies & animation Disney Entertainment MTV Asia Music videos	Cartoon network Movies & animation Disney Entertainment ABN Business news	Cchannel Zee TV Hindi & Urdu Entertainment
NHK Japanese government	CFI French overseas	Yannan TV Chinese provincial		Cambodian TV Cambodian commercial	Movies & animation	MTV Asia Music videos	NBC International Entertainment	Deutsche Wells TV German government
RFO TAHITI French overseas	SITV Singapore international	Guizhou TV Chinese provincial	than Ku-band ones, but deliver a larger "footprint"-receiving area.	Laos TV Laotian government		MTV Asia Music videos		
Nine Net Australian commercial	TVBI Hong Kong international	Pakistan TV Pakistan regional						
TBS Japanese government	People's Network French overseas	CCTV-4 Chinese government			KDD Japanese news			
Fuji TV Japanese government	Nine Net Australian commercial							

SOURCE ASIaweek*

* Quoted from Mitra, Anjan, Towards Information Super Highway, The Hindustan Times, Jan 8, 1995.