MEDIA POLICY AND PROGRAMMES : IN CONTEXT OF LANGUAGE PLANNING AND CULTURAL REPRESENTATIONS

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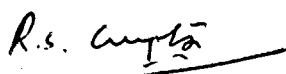JAWAHARLAL NEHRU UNIVERSITY
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CERTIFICATE

This is to certify that the dissertation entitled "MEDIA POLICY AND PROGRAMMES : IN CONTEXT OF LANGUAGE PLANNING AND CULTURAL REPRESENTATIONS" submitted by Ms. Bhawani Roy is in partial fulfillment of the requirements for the award of the degree of **Master of Philosophy**. This work is original and has not been submitted for any other degree of this University or any other University.

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

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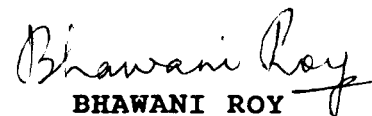
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IN THE LOVING
MEMORY OF

MY `NANAJI'

ACKNOWLEDGEMENT

I am immensely indebted to my revered teachers and supervisors, Dr. R.S. Gupta and Dr. F.D. Manjali for their scholarly guidance and constant encouragement. This work is the fruit of their sustained moral and material support and inspiration. They took special pains to go through my work, despite their busy schedule.

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Last but not the least I remember my parents and my dear friend, Karunakar. Without their love, prayer and good wishes, this work would not have been a success.

BHAWANI ROY

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INTRODUCTION

The linguistic and cultural adaptation of television in the urban milieu is a limitless theme. For, there can be many concepts and theories of language planning and culture, depending upon ones own perception. Sometimes one has a feeling, that language and culture can withstand all external pressures and conflict from other languages and cultures. But this fact, does not stand uncontended today. To say that, these are also de-vitalising forces is not far from truth. Self-centred cultural and linguistic ethos may degenerate its vitals and lead to social sickness and systemic instablity. Therefore there is need to design such institutions so as to build a more viable operating system for the nation.

A design which might prove handy, is, first to strive to achieve sub-nationalism and sub-sub nationalism [as far as practicable]. In this lies embedded the seeds of a true nationalism. Language belongs to a community; while culture to a nation. Culture too, of course, is not a uniform whole; but it has the element of commonality, which distinguishes it from the culture of other nations. But language grows within a community and may or may not bear signs of similarity with other languages. Therefore language at some level needs uniformity of treatment, to facilitate inter-communal comprehension and understanding.

Ten years ago, media planning in India was extremely simple. Programme selection was purely qualitative, based on factors like star cast and the quality of a programme. The government owned television network in India, Doordarshan began with only a single relay centre, located at Delhi. The broadcast was in a single language - Hindi only. Gradually, the media realised its responsibility and notwithstanding its various constraints, it started opening up regional relay kendras which broadcast programmes in regional languages. This gave people a better sense of identification, as also it took greater care for satisfying the information needs of the people.

Today, as a result of the satellite television explosion the nature of media in India has once again undergone a significant change. The homogeneity of television viewing has disappeared. One-third of TV households in the country have at least one option other than national or regional channels. The satellite television broadcast is obviously in the language of wider communication (Hindi/English) for the regional languages do not have a good market. Advertisements do not pay rich dividends in rural areas.

With the rapid expansion of the media network, it is incumbent upon the media to plan its policies in a more responsible manner. In a multilingual country like ours where linguistic sentiments run high, the media should frame

complementary policies both to strengthen national unity and at the same time boost regional pride. The two are not mutually exclusive. Language is a very powerful, binding factor. Are the viewers at ease with the broadcasting language, or do they wish to affect a change ? Does braodcast in a different language create any favourable bearing on the attitude of a non-speaker of that language ? How long does, braodcast in a regional language serve to satisfy the information needs of a speaker of that language ? These are a few questions this dissertation seeks to probe.

Culture being as sensitive an issue as language, is it not the liability of the all pervasive media to preach and propagate it, across the length and breadth of the nation. But some fundamental fears are being voiced in this regard: will this invasion of foreign media sweep Indian culture from our soil ? Are such fears without foundation ? Does this not aid towards spreading wider awareness and education ? Is it not helping our culture to grow ? Will not excessive cultural-orientation draw the attention of iconoclasts from other cultures ?

The present study is conceived to explore the above mentioned societal concerns. It has a great significance for Indian situation today because the society is crawling between the influences of traditional and modern ethos. Also, the country is torn by linguistic and cultural differences, so intense that various linguistic groups have

started demanding constitutional recognition of their own languages. Rightly felt—it is an age of sub-nationalism rather than nationalism which might grow into a wider nationalism accomodating all sub-nationalities. Various aspects of these two dimensions-language and culture have not been strictly defined in order to allow flexibility in dealing with the complexity of the theme. The qualitative data based on indepth and wide study and interviews, however, try to unfold various aspects of language and culture related to the media. The quantitative data reinforces and makes more meaningful the qualitative insights. In this work we are concerned with the Indian broadcasting media with special focus on government-owned television i.e. Doordarshan. The study has been restricted to urban house-holds alone.

I hope this humble work will render a significant contribution towards research on media planning with respect to language and culture.

CHAPTER- I

IMPACT OF THE MEDIA AND METHODOLOGICAL PRELIMINARIES

1.1 ON MEDIA

Media is an integrated network for bringing about national development — be it social change, economic modernization or political stability. It is imperative for projecting social reality, for maintenance of social institutions, for dissemination of knowledge and for transmission of culture. Media draws its imporance not only from its manifest existence, but also, at the level of the immanent it helps to construct 'ideas' and 'beliefs'. News broadcasts are not mere facts about the world, but in a general sense are ideas, beliefs, values, theories, propositions and ideologies. The role of linguistic structures in the construction of ideas by the media is enormous. Language is not neutral but a highly constructive mediator.

Thus media, being inevitable to national progress, it calls for an effective communication planning and media policy.

1.1.1. FACTORS GOVERNING MEDIA POLICY

A media policy requires determining of information needs of the society from a social-functional point of view.

Whether the media has a totalitarian or a democratic voice; whether it has centralized or decentralized leanings; whether it promotes assimilation or pluralism — these are all largely dependent on the polity in which it operates and the nature of social instituions it serves. Media being closely connected with power, it can become the political whip of the government everywhere. Such issues like freedom of press, freedom of information and right to information have become more and more political, social and economic in character.

Media cannot exist in isolation. It is intricately interwoven with the socio-economic and political structure of the set-up in which it operates. Any change in the institutional pattern will definitely lead to a corresponding change in the media policy. This however should not lead one to the conclusion that media is totally determined by external factors. But technology does govern media to a large extent as held by Dua (Dua, H.K. 1992;35). New technologies demand centralized network. That is why, media has become a tool in he hands of the government. However, development of new technology does not necessarily lead to centralization. The foreign satellite invasion has forced decentralization to set in. To keep pace,Doordarshan is renovating its policies, programmes and its very language. Definitely, while framing the media policy, one must keep in mind the existing technological infrastructure and the ethical and social issues involved in its choice. In a

nutshell, the government while framing a media policy should take into account all these factors, for, media not only determines the goals of societal and institutional structures but installs them through a process of communication. It also guides human understanding and response, human metalanguage and metacommunication.

1.1.2. **ROLE OF MEDIA AS A REFLECTOR AND MENTOR OF SOCIETY**

Do we need a national media policy at all ? Will acqusition, production and distribution of information serve a larger societal purpose ? In what sequence should different social purposes be served ? From which source should the information be sought ? etc. The answers to all these queries lies eleswhere, in a different set of more fundamental questions. How does society work ? What are the needs and aspirations of society ? What kind of information does society seek ?

Media is definitely the most powerful medium, which can answer these questions. It is the reflector of public opinion and also its moulder. In a 'democratic liberal' set up, media is supposed to be the real watchdog of our liberty, equality and fraternity; the fruits of our long drawn struggle. But the real nature of media remains shrouded and profoundly ambiguous to both lay and informed public. It is a major component of information and knowledge input of the informed public and also caters to the needs of

the masses. The image that media conveys is created and propogated by itself. Therefore it is more pliable to the desired conscious or sub-conscious distortion, which might range beyond recognition and reality. Therefore there is need to be careful.

To the sociologist of language, media is one of the language-forming institutions in the society, along with education and government. Media-language can tell us both about the media and language. The parameter of language acquires great significance, because of the serious implications it has with regard to communication structures and infrastructural facilities.

Use of a number of languages by the media helps in enriching our culture as well as satisfying the information needs of a large section of society, also infesting them with a sense of belonging to their own country. Although multiplicity of language use might constrain economic resources and infrastructural facilities, it also generates conflicting tendencies in the choice of promotion of different languages. Besides, use of minor or underdeveloped languages pose problems where the question of their adaption to typewriters or teleprinters is concerned. Whatever the language policy — monolingual or multilingual — it determines the development of linguistic resources.

The relationship between media and culture is also one of close affiliation. Culture is represented and propagated

by the multiple media. The relationship of this propagated culture to the real mass culture ought not be based on one-to-one equation. In that case, the role of media itself would be highly questionable and a reminder of a host of fallacies and misconceptions.

1.1.3. Is the Media Independent ?

It is well to think of an enlightened infallible watchdog in the media as the ultimate impartial arbiter. This must indeed bolster our sense of security and faith. The press barons and journalists, the artists and the performers with the eletronic media, as also the public on the periphery forming the consumer, ardently hope for the same . However, the incapcities of the print and electronic media, are inherent in the fact that media being primarily an investment intensive industry it requires a huge capital. The government press, radio and television may indeed be run with the public money, but as things stand now in both developed and developing countries these have come to acquire only a peripheral existence. In the developing countries including India, the government press and recently the government-run Doordarshan and Akashvani have been made to compete with the STAR television deluge. Hence, what till recently applied to only advanced countries so far as the electronic media is concerned, has come to hold true for India too; with the difference that the sell out has been to

international media conglomerates which impose an added incapacity — the divorce of electronic media from the popular culture may then be quickly effected.

Capital has its well entrenched logic of survival. It is very difficult, unimaginatively complex for the common mind seeped in the mundane worries of survival to endeavour to realize the makings of this society. Doubts cloud us, only then, when the reality which is glibly comouflaged peeps out now and then. Then the whole edifice of our modernity and progression appears to be hollow. This is however very well taken by the consumers of our media. Media has a infinite role, an indispensable one.

The role of the media, is certainly coloured by the answers to the following questions. Does the media have an independent existence ? Independent of whom, of the polity, the society, the economy and the market compulsions ? Is the media which is supposed to be the watchdog of human race, of its socio-economic political manoeuverings able to stand comfortably, independent, capable of withstanding the multiple pressures originating from vested interests desirous of imposing their own world view such that the status quo is neither preserved nor changed, to their interests ? Is the media capable of standing by its code of conduct ? Along with examining the role of media, one should also examine the nature of such power and role. Is the projected importance of the media real ? What is the level of ignorance of the

general public and the index of persuasion of T.V. and radio? How much can the average mind retain ? How much can it process as fabricated, deliberately censured,trifled and packaged ? How far does the mind take the projected image as real ? All these are complex questions, requiring detailed, multidimensional and above all a novel, unprejudiced approach. In fact what is called for is a new appreciation of the media, a delineation of its character and role, more in conformity with reality and monopoly of capital and various such ideologies. The media must be seen as neither totally subservient to its capitalistic owners nor as a fiercely independent estate with a key to our minds and conscience.

1.1.4. How Impressionistic is the Media.

Having assessed the class and capitalistic influences on the media, the question which comes next is, how impressionistic is the media? Of course, the question is an unfair one which is seldom asked of other comparable institutions like education, religion etc. But so diverse and pervasive are the areas and forms of organisation which the media covers, that its effect on society could be deterministic. Not only, might a small group be affected but large institutions too ,or may be the whole society or an entire culture. Researchers can question the direction of the effect. Are the media changing something, or preventing, facilitating, reinforcing and reaffirming something ? What should be understood is a simple truth—media in some re-

spects inhibit change, and in others, promote change. Here it should be emphasized that the media are themselves separate institutions with their own place in society, their own objectives to pursue, their own power and institutional dynamics. What needs to be establshed is :

1) The effect of media institutions on other institutions.

2) The effect of media institutions on messages they transmit.

3) The effect of these messages on people and on institutions.

These factors do not operate unidirectionally. Media affects institutions and institutions affect media; media affect people and people affect media.

In the following chapters, the dissertation attempts to examine these relationships — the other institutions being limited to language planning and cultural representations in the Indian panaroma. We shall see how mass media can confer status and legitimacy to any language or culture. It can be a channel of persuasion and mobilization of public opinion. Media are also a vehicle for offering psychic rewards and emotional and intellectual gratification. Media can also boost and pamper the audience. In fact, so far as our language planning and cultural policies are concerned, media are a very cost effective means — fast, flexible and relatively easy to control.

Over the years Indian public opinion has changed considerably. Our cumulative attitude is now directed towards the goals of our society, the policies and functioning of our government. It will not be an exaggeration to say that the press and broadcasting media have significantly contributed towards building these tendencies and attitudes. Though the Indian mass media is realtively small in size and impact , its momentum swells several times over each day.

Needless to add that media have brought about an erosion of public confidence in the traditional social, economic, political and educational spheres. It has also effected a change in our value system — whether towards good or bad is again debatable. It has brought about a drift in classes further aggravating the alienation.It has also brought about changing standards of human conduct. Only the all powerful media is capable of such all round upheavel. It enlightens the masses with information, renders useful service to the political system of the country, by serving as a platform for politicians, helps people safeguard their personal rights and liberties, makes them conscious of their societal duties, provides entertainment. In short it pervades the entire gamut of social, economic, educational and cultural streams.

Joseph Pulitzer, once said "Without high ethical ideals, a newspaper not only is stripped of its splendid

possibilities for public service but may become a positive danger to the community." The same applies to any national broadcasting medium. In fact the mass media should be given a free hand to serve the community meaningfully and loyally. Any threat of pressure from above would mar its spirit of public service and steal its image of objectivity. Therefore, it is imperative for the media to have an honest bearing.

With its increasing impact of media on groups and individuals the media has come to be assigned an identity of a social being in close cooperation with its environment. A conception of the media audience as a set of indivils who now encounter the media as social beings connected to their environment is emerging.

Media has become an institution in itself. Media development did not receive due attention prior to 1947, because of the colonial rule. There was no freedom of press. With the advent of Independence, tremendous progress was made both by the print and braodcasting media. The literacy rate grew, interaction between rural and urban population multiplied. All India Radio (AIR) with only six relay stations in 1947, greatly expanded its services and progressively created its impact on the masses. In 1977, 155 relay stations were functioning. Today there are more than 225 relay stations broadcasting in national,regional and foreign languages. A regular feedback is existent in all languages and the listeners can have a say in programming and broadcasting

schedules. Television made a late arrival in India in the year 1959. But it definitely saw a rapid expansion. Now TV programmes can be reached by 65% of the population. Communicaton facilites were available much more in the urban areas than in the rural, but with the expansion of the TV network, villagers are being increasingly conscious of the power of knowledge. There has been quite a spurt in rural TV viewing in recent times.

But communication through these mediated channels — print, radio, television or film — suffer from seperation, lack of personal touch and absence of simultaneous feedback. So, the endeavour in mass communication is to overcome these constraints and establish satisfactory link for achieving effective message delivery and desired response.

In India television has a mandate to serve the social goals and work for the welfare and development of various communities. Therefore it needs to ensure that whatever little communicative support it provides should be purposeful and effective and should not go waste.

The aim of the present research is to examine how best does the television exploit and utilise its potential for developing our indigenous languages and cultures. The communication system and channels are crucial to the process of diffusion of information and adoption of new innovations.

1.1.5. **Main Functions of the Media**

The International Commission for the study of communication problems appointed by UNESCO, under the Chairmanship of Ecan MacBride in the year 1978 laid down the main functions of communication as - "Taking the overall approach, communication may be seen alike as a social need an economic requirement and a political necessity......." (UNESCO;1978)

Elaborating upon this, the main functions of the media are :

1) Transmission of information : This function involves the collection, sifting and processing of data which has to be transmitted. Freedom of expression should be available to ensure dissemination of knowledge, judgment and opinion necessary for understanding society. The mechanism of transmission should be such that the listeners draw maximum possible advantage of all that is being said. Regional language transmission should be given a special place because it is best understood by the average middle class speaker and also the poorer sections of society.

2) Persuasion,motivation and interpretation : This is linked to the mechanism of social control, organization of community activities and is inseparable from economic and social developmental work.

3) Education, and transmission of social and cultural

heritage : This includes creating a consciousness of social problems, suggesting practical remedies and inculcating in the masses a sense of pride in their culture.

4) Socialization : This function facilitates and enables people to be a part of social life/community life and also in the decision-making process. This function is an integral part of the process of democratising public life.

5) Leisure activities and entertainment : This may be exercised in ways varying with the diversity of cultural contexts and development levels, and is bound with the improvement of the quality of life.

Whatever the function of communication, the fact remains that it permeates our life process. It is fundamental to human existence. Communication network is a vital link through which indivils of society are held together, function and survive together. Through the media, by drawing on the experiences of others, we widen our horizon of knowledge — be it in the sphere of economics, politics, religion or culture.

If culture is taken as an integrated whole, media forms a part of that whole. Cultural survival is dependent on the structure and functioning of the media. The social, economic, political and other sub-systems are interwoven with the communication system. Also, the element of culture

whether art or artefacts, beliefs or attitudes are carried as a legacy of the past down the generations by the individuals in society through inbuilt communication mechanisms called acculturation in Anthropology. The extent of adoption, acceptance or rejection of new elements which have sprouted in the stream of culture largely depends on strength, vitality and adaptability of the operating media channels. Cultures survive because of communication, cultures grow becaue of communication and cultures degenerate if there is no proper communication. Development is planned change. It implies exploitation of media networks and their potential in the best interest of the people within the bounds of culturaland linguistic framework. As Wilbur Schramm (Scharamm;1973) has pointed out that, communication has no life of its own (Schramm: 1973). Therefore, the human element in commuication should be used with consciousness and dexterity. It should always be borne in mind that media resources are devised to reach a scattered and heterogenous audience; that is why the messages should be always be structured and formal.

Schramm (Schramm;1964)) who is considered the father of developmental communication, distinguished three kinds of tasks for the media in national development.

1) People must be given information about national development. Their attention must be focused on the need

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for change, the ways and means of change and, if possible their aspirations must be raised.

2) There must be opportunity to participate meaningfully in the decision-making process, the leaders must have an opportunity to participate meaningfully in the decisions taken, to lead the common people and to be heard by them (Information must flow both up and down the hierarchy).

3) The needed skills must be taught via the media, adults must be educated, farmers must learn new methods of farming, medical world should be exposed to the commoners.

The flow of information in the media is not only from top to bottom and bottom to top but also takes place at the horizontal level between various institutions and personnel concerned with media development, such as planners, specialists, field workers, researchers and viewers. The networking presupposes monitoring, constant reconstruction and redrawing to eleminate any laxity in effort.

John L. Woods(1976) in his report on the International Conference on Integrated Communication for Rural Development, Honolulu, East-West Communication Institute, concieved of a triangular nexus: Knowledge generators, political leaders and development knowledge users and placed them at three corners of an inverted triangle.

KNOWLDEGE
GENERATORS

POLITICAL
LEADERS

INTERMEDIATE
GROUPS

KNOWLEDGE
USERS

The role of media, according to Woods, is to link all the three elements in the triangle and also the audience groups. Woods desired that information should not be pushed towards the target audience. Rather the information needs should first be determined. Then, the best mode of communication should transmit the information; these should be integrated into the development planning process and then transmitted to the people.

The Asian Mass Communication Research and Information Centre (AMIC, 1965) seminar on developmental communication held in 1976 at New Delhi, identified two prerequisites for growth of communication.
1) Shift from dissatisfaction to satisfaction and
2) Psychology of completeness.

The first prerequisite stresses that motivation is an important factor. It is the citadel of communication. Without adequately motivating and persuading one's viewers it

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would be impossible to make people move along the desired lines. Therefore, it is incumbent upon mass media to effect information transfer and behavioural change in a way that the people do not get psychologically imbalanced. The media input should be tailored in such a fashion that :

a) expectations of the people are raised with maximum satisfaction.

b) a dynamic equilibrium is maintained between socio-economic and psycho-cultural components. Media raises aspirations which leads to discarding of old modes. Media should keep in mind the socio-economic status of the general masses also. It should strike a balance with the consumer element.

The second presupposition lays emphasis on the results. Media should be result-oriented. Response is the indicator of success of media effort. Since seeing is believing and learning is doing, media communication has to create adequate opportunities for thinking, seeing and learning. It may therefore, be essential to take up only such items which have the backing of infrastructure, and launch a coordinated strategy to achieve results, to the fullest satisfaction of all.

The working group on Autonomy for Broadcasting Institutions in India (headed by B.G. Verghese - I & B; 1978) conducted by the Ministry of Information and Broadcasting in the year 1978, was critical of the disorganised growth of broadcasting media and attributed this failure to the absence

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of a clear-cut communication on policy. The committee noted that :

"In the Indian situation, the objective of the communication policy must be to awaken the people, inform and educate them, ensure equity and equality of opportunity, safeguard national values, preserve both the unity and diversity and promote development of accepted national goals."

The group felt that such a policy may envisage a web of vertical and lateral communication,designed to facilitate the transmission of informal, educational and cultural messages. This should not merely be from government to people, people to people, masses to decision-makers, rural to urban, the young to the rest and so on, at all levels, but also cause a circular flow with switches for cross-cultural exchange.

Therefore, any media programme should align itself as per the following objectives :

1) promotion of change
2) refraining from alienating the masses
3) encouragement of participation and
4) fostering of social justice and equity.

Of course much has been done in this direction since the committee gave its report. Yet, there is scope for more.

1.2. **The Present Study**

We saw how television is a powerful medium of mass

communication with the capacity to create revolutions in
ideas and processes of social transformation in developing
societies. We are in the midst of such changes. It is in
this context that this work tries to fathom the cultural and
linguistic adaptation of television in the urban milieu.
Television has not only affected the attitudes and beliefs
but also the life-styles of the people to an extent. It may
have gone a long way in overcoming language barriers between
regions and thereby showed communication a new life.
This study has been divided in three parts. The first parts
talks about the media in general. The second discusses
culture and media in association and the third probes into
the problems emerging out of multilingual set up and how far
does the media help to absolve these problems. The fourth
chapter is a small survey work and the conclusion arrived at
(the conclusions arrived at from both the theoretical and
pratical study have been enlisted separately).

1.2.1. **Scope of Research**

Television is a recent introduction in India, brought
to us by the technologically advanced western culture. It
therefore carries characteristics particular to its culture
of origin. It might be an innovation for us, but in fact it
is a cultural outgrowth. It has been brought to the
developing world to create awareness of the material and
mental world. There are three ways of approaching this
innovation : acceptnce, trial and adoption. The whole world

today is aware of the power of impact vested in the mass media. Needless to add that it has a definite bearing on one's traditional norms of behaviour, forms of entertainment, information and life-style of the people. India being a multilingual set-up, linguistic-egos of our people are strong. Definitely the broadcasting variety is a prestigious variety but does this have any marked influence on a language repertoire of the people. What is the relationship between this broadcasting variety and the ordinary language? Is there need for the televisioin to go regional ? Or may be sub-regional too ? Will it not lead to further linguistic problems ? Do we then need to adopt a language of wider communication for the country ? By attaching major importance to spoken form, is the media satisfying people's desire to be literate in written forms ? There are so many of these questions on which no research in India has been done. It is a broad comprehension of the broadcast media with reference to language planning and culture. Imagine if we had a single uniform culture throughout the nation. Life would be so devoid of meaning. Cultures may grow independent in different pockets. But it is in the nature of culture to grow in exchange and interaction. There are of course ties which bind the cultures of all independent pockets. This is the tie of commonality which facilitates identification. Is there a potential danger, of our culture being corrupted by the one propagated by the foreign media. Or does media have the capacity to absorb all such shocks of future revolution ?

—— this is the focus of my dissertation.

1.2.2. **Objectives**

1. To assess whether media has put in enough efforts towards cultural diffusion.

2. To determine if the invasion of foreign media is going to have a long term effect on Indian culture so as to replace it or will it simply maintain the dynamicity of our culture.

3. To see if the disseimination of culture by the media is limited to a particular class only, or affects the whole society.

4. To study the impact of media language over society.

5. To examine if the language policy of the government is being implemented by the media by the various programmes enchanneled by it.

6. To determine whether the media can help people acquire pride in their own language and build favourable attitude towards other media languages.

1.2.3. **Methodology**

In this piece of work, attention has been devoted to the presentation and analysis of the factors relating to the people, their information needs and the status and role performance of television in meeting these needs and the

strength and weaknesses of the medium in fulfiling the expectations in respect of linguistic integrity and cultural harmony.

The basic objective of this study is measurement of the impact of programmes,on the audience, in terms of changes positive or negative -in knowledge, attitudes and practices as far as our language planning and cultural policies are concerned. Adequate care has been taken not to overlook the social and economic pressures under which the media functions.

Apart from analysing the impact measurement in terms of linguistic and cultural benefits this study is a step-forward to understand the position of television as a social institution vis-a-vis the linguistic and cultural goals. It is directed towards recognizing the power of the media and its contribution to specifically mentioned areas.

1.2.4. **Working Hypotheses**

Being a status study, aimed at understanding the existing realities,there has been little indulgence in prior conceptualizations. However, in broad terms the working hypothesis is drawn in accordance with the scope of the study outlined. The research hypothesis that television definitely has a bearing on the language and culture of the masses, was considered essential to give a direction to this

dissertation and also the fieldwork (conducted on a representative section of the population). Malinowski has said, that the more a researcher brings with him into the field,the more he is in the habit of moulding his theories according to facts and seeing the facts in the light of the theory. Preconcieved ideas might prove pernicious for any scientific work. But all the foreshadowed problems can first be understood by theoretical studies alone. Fieldwork is to validate the conclusions arrived at by theoretical studies.

The following are the working hypotheses on which this study is based :

1) most of the communication needs of the masses can be extensively met by extension of television coverage.

2) Excessive communication might prove harmful though; it might cut down on one's social life thus hampering inter-personal communication.

3) Illiteracy is not a barrier for television communication as far as a mere 'informing' is concerned.

4) Television has a wide coverage. It relays various programmes to cater to the tastes of different target groups.

5) Television can also cut down the linguistic barriers to

the extent that it can generate inter-language awareness and recognition.

6) Being an audio-visual medium, television does not require another "human animator" to stimulate the process of change; it will be self-generated.

7) In India, television is the most comprehensive and pervasive means of diffusion of cultural and linguistic awareness across the nation.

1.2.5. **Reasons for Undertaking this Project**

The reason for undertaking this research project was absence of any serious study in the field of language and cultural policies as seen by the media. What are the factors which act as a constraint in their propagation ? The importance of language and culture in today's world cannot be overemphasized. They are the two most potent unifying forces. Both are dynamic in nature and therefore often enter the domain of other languages and cultures, leading to linguistic and cultural feuds. Can the media contribute towards harmonising such linguistic and cultural differences? Media is the most extensive and powerful means of dissipation of linguistic and cultural barriers. Has the media been capable of leaving long term legacies in the sphere ? Generally speaking, media as a social institution vis-a-vis language and cultural goals is not a much researched area. Its Potential to disseminate language and culture in a

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society is perhaps the largest. Media are no less a unifying force too. It is important then, to explore whether our media are heading in the right direction. Of course, this is not a moralistic study. It is merely an assessment of how positive is the contribution of the media towards enhancing our language policy and cultural goals.

CHAPTER - II

MEDIA AND CULTURAL REPRESENTATIONS

In this section we will explore the role of media as a cultural agency - which has been neglected in mass-communication research in India. It sheds light on the relation between the media and cultural elites. The role of of media institutions to recognize popular taste, the social and economic relations influencing cultural trends, the ways in which media absorbs elements of popular culture and how far does it shape Indian cultural consumption -- all form a part of this chapter.

Culture constitutes the very matrix in which people formulate their ideas, opinions, values, pride, etc. Culture forms the stronghold for the unity of a nation. It may not be homogenously disseminated due to various climatic, environmental, locational, economic and political factors. Culture is not a whole. When we talk about culture, we refer to it as a whole -- Indian culture, British culture and the like. This does not mean that all parts of India have the same pervasive culture. It is said, merely to make certain traditions more intelligible to others, to those who have not directly experienced the people being discussed. Culture in fact embodies greater diversity than most researchers have recognised.

2.1. **Broad Understanding of Culture**

There are two rather different ways of conceptualizing culture as suggested by Raymond Williams in his book Culture and Society (1968) . The first relates culture to the sum of all available descriptions through which societies make sense of and reflect their common experience. This definition lays stress on ideas; and subject it to thorough reworking. The second relates culture to its anthropological definition - where culture refers to social practices. It is from this that probably the simplified definition of culture as 'a way of life' has been abstracted. The social practices should not be considered separately. Their relationship constitutes an important element of culture. In fact, what constitutes culture is 'the study of relationship between elements in a whole way of life'. Culture is not a practice; nor is it simply the descriptive sum of mores and folkways. It is threaded through them all. It is an organized study which visualizes as to how these practices and patterns are lived and experienced as a whole. In the words of Raymond Williams "This is its 'structure of feeling'".

Levi-strauss, an anthropologist, worked consistently with the term 'culture'. He did not assign 'ideologies' much importance. Like Williams, he worked not towards visualizing the relationship between content of practices, but studied

relationship at the level of the form and structure of practices. He conceptualized culture as a category in thought and language through which different societies classified their conditions of existence, above all, the relationship between human and natural worlds.

2.2. **High Culture and Mass Culture**

Dwight Macdonald, the American editor, publisher and critic distinguished 3 types of culture, in his 1953 essay entitled "A Theory of Mass Culture" - "High Culture", "Folk Art" and "Mass Culture" or "Popular Culture". High culture includes those artistic achievements traditionally recorded by historians - the temples, castles and cathedrals, the musical, literary and artistic masterpieces. High culture is designed for the upper-class, the elite, the urban and the urbane. It is quality art.

"Folk Art" is a different genre. It is spontaneous expression of the people sharing common interests, work, traditions, values and sentiments. It is shaped by the people themselves, satisfying their own needs. It is authentic and first hand.

Mass culture or popular culture largely borrows from high culture. It is very democratic. It absolutely refuses to discriminate against, or between anything or anybody. It destroys values, since value judgments require

discrimination. Mass culture is produced collectively by production line specialists, coordinating, fitting into tested formulas, packaging and marketing. No single person is in command. No one artist sees the work as his own. The team of specialists is hired by businessmen to exploit consumers. Drawing on his definitions of "High Culture", "Folk Art" and "Mass Culture" Macdonald (Mahadev L. Apte, 1973; 51) sets forth a number of propositions on what "Mass Culture" has done in US and what it may do elsewhere too :

1) "Mass Culture" destroys "High Culture". With the disappearance of cultural elites, "High Culture" must compete for survival in the public market. In the public market, "Mass Culture" has an edge because it is more easily understood and enjoyed by the consumers; its products highly outnumber those of "High Culture".

2) Where "Mass Culture" does not destroy "High Culture" it corrupts it. "Mass Culture" quickly seizes any thing new, standardizes it and mass produces it. The end product is a homogenization of "High Culture" and "Mass Culture". Macdonald (Mahadev L. Apte; 1978; 13) notes : "There is slowly emerging a tepid, flaccid Middlebrow Culture that threatens to engulf everything in its spreading ooze.... There is nothing more vulgar than sophisticated Kitsch." (a German term for "Mass Culture")

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3)   "Mass Culture" also destroys "Folk Art". Aiming at

majority tastes, "Mass Culture" either bypasses unique

traditions and cultural idioms or it blends them into a

homogenized totality. According to Macdonald (Mahadev

L. Apte; 1978; 15) "......the folk artist today lacks

the cultural roots and intellectual toughness... to

resist for long the pressures of Mass Culture. His

taste can easily be corrupted, his sense of his own

special talent and limitations can easily be

obscured...." The lure for a folk artist to modify his

product and attain "Mass Culture" stardom will be diffi-

cult to resist. Its glaring example is the decline of

Walt Disney from the creator of the lively and original

Mickey Mouse to the manager of the extended plastic and

papier mache" amusement park called Disneyland.

Macdonald (Mahadev L. Apte; 1978; 26), further talks

about- "To whom does the artist direct his art ?" or who

constitutes the audience ?   1) The elite or the "High

Culture" or 2) the patrons who support the artist financing

or

3) the folk for "Folk Art", or

4) the masses for "Mass Culture".

In these four types of target audience the first three

except the masses are restricted. In each of these cases

the artist directs his art towards a defined segment of the population- not the whole. The fourth audience, of the masses towards which "Mass Culture" is directed is unlimited. This can help us account for important differences between the "Mass Culture" and other forms of culture. Gnerally speaking this is the culture which the mass media propagates. The public, the consumer of Mass Culture, call on performers of all kinds, trained as well as self-taught by other folk/community performers. Such institutions turn out artists trained to produce "Mass Culture". They have learnt the tacts that proved successful in the past. They have learnt to analyze public response and also how to shape public taste. Bernard Rosenburgh (Rosenburg and M. White; 1960 12) states. : "If one can hazard a single positive formulation (in the form of a hypothesis) it would be that modern technology is the necessary and sufficient cause of mass culture". Admittedly however, Mass Culture has bloomed a hundredfold through the advent of mass media. Illiteracy has hampered the growth of printed mass media in India. Nevertheless, it has a sizeable world of publications. Journals often bring out special Diwali issues, running into hundred pages with special artwork and feature-length stories. Such magazines have helped to contribute to the literary renaissance under way in many Indian languages.

Radio and television sets have become household equipments. Television has made a major breakthrough in

Indian life and culture. Requiring no knowledge of reading or writing, television attendance has become ubiquitous. Our impressions about the mass culture which the media propagates should not be biased. Playing with mass culture is perhaps the commonest and the cheapest mode of entertainment. The audience learns to abstract what is best from it. Folk Art cannot generate a deep interest in everybody. Therefore, propagating mass culture is a means of stimulating the audience's interest. There are certain elements in the traditional notion of mass culture which the Indian media cannot adhere to. For example, the value system — the Indian media tries to retain its high values and ideals without which the entire edifice of our rich cultural heritage will stand collapsed.

With the television has come new concepts of speech, conversation, dress, lifestyle, values, family relationships, dance and music. What appears on the screen is an amalgam of plot seqences, dance, drama costumed and choreographed, the songs galore accompanied by orchestras of Indian classical and Western Jazz. Of course, occasionally one can view some eminent political and social thinkers on the national network airing their views. But only the literate few can participate in such glorious enlightenment.

"Mass Culture" in India borrows from international Mass Culture. Many "Mass Culture" products are readily imitated and have cross-cultural apppeal. People in India exposed to

the mass media participate more in international Mass Culture than those not exposed to the media especially Television.

Mass Culture contributes to the sharing of common legends, common deities, common popular songs, common mass media heroes, common styles of dressing, common speech patterns. People exposed to the media share more of common culture. Common culture promotes national integrity.

Most people experience in India, two types of Mass Culture - an all India culture and a Language - specific culture. Sometimes, the language-specific culture is at variance with the all India culture and asserts its regional superiority.

2.3. **Television and Mass Culture**

The above discussion has given rise, to a seperate category of culture called the poular culture which the media propagates. Culture, it should be mentioned is not time-bound or space bound. It flows like a river. It is endless. It is dynamic. It carries with itself the good and the evil. It itself acts as a counter-balance; the good upon the evil,and evil upon the good-to keep its pace moderately deeply entrenched. Its deep rooted feet cannot be swept away easily. Like any great revolution, when it takes place, cultural revolution also generates from within forces of counter-revolution in order to maintain a poise.

Media helps in a large way to transmit the culture of our new society to new members. Indians have always had teaching at their mother's knee and imitation of the father and we still have that. For thousands of years we had Gurukul Shiksha, and the like. At every stage we had schools of some kind for this. But now, television and radio have entered into this arena, by supplying text-book information, teaching-films and programmes, and a constant picturization of the role and accepted mores of our society.

Does it make a difference, that we see so much of the world through the mass media ? It certainly does.

Oral culture which was transmitted by word of mouth was time-bound, largely dependent on memory. With the invention of printing, transmission of culture became space-bound. The advent of the media however, has eroded, all such boundaries. Before the age of printing man saw the world through his senses, three dimensionally, realistically. Through printing he saw it only with his eyes — linear, abstract and sequential. Printed language acts as a filter for reality. It gives some of its own form to life. Television, on the other hand, reintroduces oral culture. It merely extends man's eyes and ears, and lets him see reality. That is why McLuhan says, that Television is "retribalizing" us with machines which bring us incomparably greater information through its powerful satellites and transmitters. We are

being accustomed to looking at distant things without the interpretative filters of print. The media themselves have an effect, and the way we use them, the messages we put through them, also have an effect.

Before proceeding further it will be helpful to distinguish between medium effect and message effect. When Television had just made a dent in India, people had significantly cut down on reading and sleeping. This is the medium effect. But when we see how the impressionalbe youth watch with keeness popular music and dance round the clock whenever they switch on the machine, gradually their mode of behaviour also aligns towards this — this is called the message effect.

Our historic insensitivity to message effect is unfortunate. It may be the single most important factor in determining the future value structure of our society. There are several reasons for this almost universal apathy. Cause and its delayed effects are not unambiguously related; the effects are non-linear. And we tend to hold almost unquestioning belief that contol of our media is synonymous with the loss of constitutionally guaranteed freedom. Moreover a common trend visible in India is that people are too strongly bound with their imbibed traditional notions of culture. Any significant alteration in their cultural values via the media requires concerted efforts. However, the outward symbolic behaviour readily sees approbation,

specially at the hands of youngsters. The impact of communication technologies on recipient cultures requires closer scrutiny, especially when technologies have not evolved from within but are inducted from without. The question that India should or all developing countries to themselves is : Will the new communication technologies result in cultural democratisation at all levels. In this connection Marshall Macluhan warns seriously : "Don't make the mistake as we have done; our media have all but destroyed us. You should plan so that media resurrect and support and not destroy your culture and values under changed modern conditions." (P.N. MALHAN; 1985; pp. 86).

Television is one of the most powerful media to fill the society's input communication capacity to its full even before we realize what has happened. However, restructuring an adult members views is much more difficult a task as compared to initiating them into a line of thinking. Whatever it may be, the fact remains, that television is the most effective means of changing people's minds voluntarily.

In this age of communication, capture of a broadcast channel is equivalent to seizure of political power. The temptation for national government to exercise power by controlling communication media is old. TV's insatiable appetite for visible dramatic news can convert political zeal and energy into political support by galvanizing sympathies or inspiring fears and guilt.

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With the satellite invasion, the new communication media have become like fire. While its role will depend on how it is used, not understanding how it works is indeed equivalent to playing with fire, for its potential for both good and evil is awesome. Excessive communication could mean a world of too many acquaintances, too few friends, an absence of tranquility and a life of motion, a frantic running around. Just as the nation is becoming intolerant of air, water and noise pollution, the next generation will regard information overload as the price of civilization.

Already we can see signs of increasing concern for privacy and freedom from intrusion by undesired communication. There is an all pervading desire to filter and adopt protective device to cope with the deluge of information. For example, selectable bells or signals could allow the viewer to know before hand whether the information to be broadcast is important or not, for an average educated general class. Without such efforts towards adjustment we find a revulsion developing towards an excess of communication. Before this happens, at least those who supply communication channels should appreciate the all-pervasive nature of their service and develop new filtering techniques.

2.4. **On Culture**

We can say that there are two broad notions of culture. According to one, culture includes all that occurs in society, from social habits to religious rites, from techniques of preparing food, to making love, to customs of marriage, family and work; from common place conversation to that of society's conception of time, birth, place, death, immediate and ultimate values. This is the all encompassing anthropological orientation. According to the other view, the more limited interpretation of culture — includes, the basic attitudes and guidelines which a society agrees to live by; the aesthetic, sensory, philosophical, theological and intellectual patterns developed by it.

The definition of culture as assumed by most portions of this work is somewhere between the two extremes, but apparently closer to the aesthetic-intellectual view. A research work like this should not only provide a list of programmes (cultural) telecast by the Doordarshan. A task as this would title the work as non-utilitarian. It is more fundamentally a probing into the nature of the programmes and their impact on our socio-cultural-linguistic ethos. In it, however, the traditional view of the fine arts and the higher reaches of learning as the repository of culture has been altered to take into account the influential role and contribution of media. The response to the changes in culture is the burden of this section.

One can broadly classify cultures into two types :

1) The literary-artistic culture and

2) The scientific culture.

The type of effort to win mastery over these two cultures differs widely. The literary-artistic culture is understood as the general culture. By general culture Ortegay Gasset means, that which a man retains or has in possession when he has forgotten everything he has read. Whereas scientific culture refers to the knowledge of a specialist, achieved through dedication of the effort to comprehend. In other words, literary-artistic culture refers to internalized knowledge/values, whereas scientific culture refers to externalized knowledge which assists in problem solving through special techniques. While analysing the problem of treatment of culture by the media we come across references of both these types of culture. The department of culture has recently come up with a compendium of statements to serve as guidelines for expansion and development of our culture. About hundred eminent men from the field of media, visual art, photography, architecture archeology, anthropology, literature, library, education, music, dance and theatre gave their recommendations. These have been enlisted in the annual report (1992-93) of the Department of Culture. These are as follows :

1) Bringing the culture dimension into sharper focus.

2) Defining clearly the importance of culture, identifying areas of public intervention and assessing the state's role in culture as also recognizing the role of voluntary effort.

3) Devising strategies to promote development of various forms of creative expression and documenting those forms which may be changing or giving way to others.

4) Defining the role of state as catalytic agent in the development and progress of culture.

5) Resisting the wide-spread coarsening of sensibility, loss of sense of values and reduction of masses into passive recipients rather than active participants in cultural processes.

6) Caring for the values of complexity, subtlety, elegance and beauty for cultural enrichment.

7) Laying emphasis on the fact that the Indian culture cannot be identified with any single tradition but consist of an ever enriching multiplicty of many traditions.

8) Allowing free play to diversity of India's culture in an overall context of harmony and consonance.

9) Promoting and projecting the cultural contributions of the weaker sections and the minorities.

10) Bringing about effective coordination between the activities of various agencies in the states and the centre with a clear recognition that decentralization is a key facor in cultural promotion.

11) Emphasizing the cultural consequences of education and media and to deepen and strengthen their cultural components.

12) Inculcating a sense of respect for creativity among students from early level of education.

13) Ensuring community participation of Panchayats, local bodies etc. in cultural development.

14) Recognizing the need for preserving and documenting those aspects of classical, rural, tribal and community cultural traditions which are in danger of extinction.

15) Using existing infrastructural facilities in a more coordinated manner for the promotion, exploration and conservation of various forms of creative expression.

16) Setting up a statutory body called "Bharatiya Sanskriti Parishad" for promotional activities.

17) Strengthening the Centre for Cultural Resources and Training to play an active role in the activities of the Parishad.

18) Providing more generous financial support to organizations like Spic Macay.

19) Introducing cultural education in schools as an integrated component in curriculum teaching.

20) Exposing students to the natural and man-made environment and encouraging them in the creative activities and conservation of both.

21) Setting up of artists hostels in states on the lines of sports hostels where young talents from school may be picked up and trained in various art forms.

22) Developing linguistic skills and a sense of pride in mother-tongues at all levels.

23) Evolving a programme of training in cultural administration through agencies like CCRT and IIPA etc.

24) Critically reviewing and recognizing education in various forms of culture like fine arts, music, dance, theatre, literature etc.

25) Strengthening and strongly supporting the system of Guru-Shishya Parampara.

26) Encouraging activities in the field of arts & education which will stimulate public awareness of the social importance of art and creative expression.

27) Preserving and conserving cultural property.

28) Involving voluntary organizations, panchayats and other institutions in guarding the culturl heritage in the form of monuments etcetra.

29) Encouraging museums to have programmes to increase awareness among the people regarding our heritage by suitable campaigns through media.

30) Strengthening the laws relating to the protection of our antiquities and art treasures.

31) Encouraging municipal bodies, panchayat samitis etc. to take up local level museums of arts, artifacts and archeological remains.

32) Devising suitable technical courses on conservation for those areas having large bodies of significant historical and cultural property and making them available in selected technical institutions.

33) Encouraging corporate and voluntary sector to participate in the field of preservation and conservation.

34) Encouraging inter-state museum exibitions to promote cultural integration. Setting up central cnsultancy services to advise in planning, building, reorganization of gallaries, preservation of objects etc.

35) Persuading States to enact public library laws to ensure the reach of litrary services up to village level.

36) Setting up network of rural libraries linked with distinct library system.

37) Mordernizing of national information and documentation centres covering science and technology and social science based on international standards to ensure more effective information services.

38) Delegating more power to National Library, Calcutta and redefining goals and objectives.

39) Establishing National Commission for Information Systems as a statutory body for coordinating various sectoral library development programmes etc.

40) Creating a systematic and comprehensive documentation of folk and tribal arts including oral literature, visual art traditions, performing art traditions and artifacts in their natural context. Voluntary organizations working in the field would be encourged for documentation and preservation of tribal culture.

41) Establishing a culture for documentation of vanishing art forms.

42) Setting up a national documentation centre for tribal and folk traditions with branches at suitable places in tribal areas.

43) Developing ways to encourage interaction and communication between diverse art forms which together constitute a vibrant and pulsating scenario of growth.

44) Developing greater interaction between artists of different regions and different schools through strenthening institutions like "Lalit Kala Akademi".

45) Encouraging developing of community art traditions for the rural areas, hitherto described as handicraft traditions of folk and tribal communities.

46) Disseminating and appreciating a pan-Indian perspective and ethos on the current literary scene in India.

47) Recognizing translation as an important creative activity and substantially enhancing the existing programme of translation from one Indian language to another.

48) Launching a scheme to train and support competent translators.

49) Developing infrastructure like halls, auditoria for performing arts.

50) Evolving strategies to eliminate or lessen the element of State patronage and ensuring access of artists to financial support and opportunities of participation in cultural events of different kinds.

51) Strengthening the system of Guru-Shishya parampara in the field of performing arts.

52) Drafting a scheme on encouraging young trainees and apprentices for making instruments to recieve training in various aspects of instrument making.

53) Setting up a National Cultural Complex in New Delhi for providing facilities of all art forms together.

54) Persuading State governments to create similar multi-art complexes in suitable cities within the State.

55) Suitably strengthening and extending training facilities in theatre and performing infrastructure.

56) Persuading State Governments to set-up and fund regional repertories,museums of regional theatre etc.

57) Drafting/assigning important role for women in all programmes of creativity and preservation.

58) Devising ways to attract private and corporate sector for funding and investing in culture.

59) Assigning a major role to voluntary agencies for generating their own resources through private donations etc.

60) Reviewing the policy at frequent intervals and making changes, considered desirable.

(Source : Deptt. of Culture, Annual Report. 1992-93)

Thus we see that this approch to cultural policy has been framed by serious minded peole who feel that knowledge

of our culture and its internalization can inspire people to develop national spirit, responsibility and character. Developing good citizenship and civic sense among the people and creating an alert citizen can best be done through imaginative use of TV as a powerful media of mass communication.

Laying down a cultural policy is indeed an encouraging sign that the Department of Culture has shown. But are not these steps biased towards evolving material culture alone ? Can material and moral culture be segregated ? From the material culture one can abstract moral values and from the latter it is possible to suck out the former. Enlisting a policy on culture is tying down the subject to narrow definitions. Culture is all pervasive - in our thoughts, actions, deeds, visibility and all. It may be said that the media is not doing enough to propagate our material culture but the thoughts behind these material object also carry cultural values. Anything being telecast - be it a film, or a serial or the prime-minister's visit abroad; everything can speak volumes about our culture. Culture is a way of thinking. By opening up our tradition bound nation to alien images, we are not allowing wrong influences to set in, rather we are expanding our horizon of knowledge through interaction. There is nothing like a 'good culture' or a 'bad one'. They are all different ways of life. Knowledge of all, helps one to choose what is best for him at the cost of exclusion of others.

The feature films, serials, documentaries, talks and advertisements of daily and luxury items, fanciful dressing etc, when shown to the people, will definitely have a bearing on their own life-style, interactions etc. The actor, hero, heroines and the performers in general stir the audience emotionally or intellectually. A variety of events displaying love relationship, hatred, violence, theft, pilferage and the like have an impact on the value system of the viewers. In the same way classical music or other art forms, talks and discussions on technical matters create a direct or indirect impact on the values, attitudes and behaviour of the people.

TV's cultural make-up cannot make an inroad into everybody's life and personality. The older generation and the not very impressionable minds have their own judgement about what values are sacred to them and which one's they should discard. They have their own normative pattern of behaviour. But such cultural representations are not unwelcome even for this section because it promotes cultural harmony. Most of the consumer advertisements, despite their western style and bias have a positive contribution in the sense that they raise the aspirations of the people who strive to achieve a higher standard of life-style.

2.4.1. **Effort Towards Development of Culture**

The Institute of Cultural and Urban Anthropology

(ICUA), Ahmedabad carried out a research to assess the impact of TV on Indian culture in general in the year 1991. The Institute came up with the following conclusions:

Opinion of respondents on the Impact of TV on Indian Culture

Types of social area sub-culture	No. of House Holds	No Impact	Average Impact	Mixed Impact good & adverse
Slum	35	10	6	19
Labour Class	35	28	2	5
Middle Class	35	26	5	4
Upper Class	35	11	13	11
Walled City Class	35	21	5	9
City Fringe Class	35	21	6	8
Posh Colony Class	35	22	5	8
	245	139	42	64
	(100.00%)	(56.73%)	(17.14%)	(26.13%)

Out of 245 households, 139 indicated that TV did not have any impact on Indian culture. There were 42 households, which said there was somewhat adverse impact on Indian culture on account of TV programmes. On the other hand, there were 64 households which indicated that there was a mixed impact of TV on Indian culture which meant that in some areas it was helpful, while in other cases it created damaging influence on our cultural heritage.

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This data however goes back to 1991 the days of Buniyaad and Mahabharat. Since then much has changed. The Satellite Television Asian Region (STAR), Cable News Network (CNN), BBC and Asian Television Network (ATN) all vie to enamour the hitherto neglected viewers, thereby bringing a whiff of quality and variety. The satellite TV network has suddenly turned into an incredible technicolour vista. There are other serious or romantic things to discuss - Mark Tully's message from Ayodhya or Santa Barbara's serial perfidy. An extra-terrestrial revolution is taking place transcending the bounds of space and time. The popularity of such a vast network is soaring with nearly ten million viewers today, as compared to a negligible percentage in Sept. 1991. This "aerial unity" has catapulted Asia's share of world TV sets from a mere 12% in 1965 to 32% today.

The appeal of these new networks lies primarily in their speciality and versatality. While the BBC specializes in prompt news capsules, the Prime Sports gets into action in the world of sports. Zee TV appeals to middle-class viewers with its Hindi connections. The Star TV attracts the savvy and elite. The popularity has made the Doordarshan, the sleeping Dinosaur network, start up with its new channels.

But not everything is cheerful with the new satellite boom. There are fears of cultural usurpation of the tradition-bound nation. A daily avalanche of images showers the globe, bypassing national borders and cross cultural

barriers of literacy and restricted personal mobility. TV has become a key player in the global spread of mass societies. It promotes consumerism, fashions and fads, ideas and trends. This in turn also triggers social unrest.

The Indian steel worker going to work on a bicycle feels diminished when he sees pictures of South Korean workers moving around in cars. A sense of personal identity that is fairly secure becomes uncertain and confused when assailed by visual images from TV commercials and the lifestyle of the affluent. The escalation of desire and the inflation of hope combine to form a particularly combustible admixture.

Already considerable stress is being generated by the velocity of social change. TV stimulates it further. In countries like India and China where an industrial shift from an agrarian economy could have taken centuries to come has been achieved within decades. Such sudden exposure to an alien culture may carry grave implications. But then going too far is blowing the problem out of proportion.

A nation should open its doors to liberal flow of information, technology and capital to promote economic development. Its political leaders, in order to hold on to their chairs, should satisfy the peoples desire for a better life. The eyes of countless millions are opened via the TV to an outside world which they have never before seen. The great masses have for the first time been brought into

contact with a world beyond their lives of work, family and household necessities. And they therefore, react when their interests and emotions are touched. Expanding knowledge and shared responses soon merge to form public opinion. After all, public opinion is nothing, but the "living impressions" of a large number of people.

This "foreign invasion "by the media should only be taken as a healthy challenge to Doordarshan's hitherto monopolistic lethargy. India is fully capable of taking on the challenge, especially if it sticks to its terrestrial roots for reaching the poorer section.

Now, gradually the Metro Channel has started beaming better programmes for youth and even the older generation. Manch Masala has discovered ample theatre challenge, Style Today is a modern, an elegant counter to STAR's various programmes. 'Dekh Bhai Dekh', 'Zaban Sambhal Ki', 'Ajnabi', 'Junoon', ' Shri Krishna' etc. have become house-hold names today. These cater to both urban and rural viewership.

Appended here are photocopies of the data derived from a compilation of facts and figures called 'Doordarshan 1994' researched and published by the Audience Research Unit of Doordarshan. But before laying down the statistics I would like to emphasize that statistics cannot speak everything. A programme of popular songs could have an audience of hundred millions but a powerful drama watched by only a fraction of this number could be far more important for the community

DD Transmitters and Coverage

.	States	No. of Transmitters	Coverage Area	Percent Pop
1.	Andhra Pradesh	35	69.8	79.4
2.	Arunachal Pradesh	19	11.0	44.4
3.	Assam	14	74.0	82.0
4.	Bihar	32	92.3	91.0
5.	Goa	1	100.0	100.0
6.	Gujarat	32	63.0	76.8
7.	Haryana	5	96.6	98.5
8.	Himachal Pradesh	14	37.2	58.7
9.	Jammu & Kashmir	21	26.7	90.4
10.	Karnataka	29	59.6	68.8
11.	Kerala	15	84.0	86.3
12.	Madhya Pradesh	54	52.2	60.1
13.	Maharashtra	44	69.5	81.7
14.	Manipur	5	31.3	66.4
15.	Meghalaya	4	94.6	97.2
16.	Mizoram	3	42.1	53.1
17.	Nagaland	7	43.4	47.2
18.	Orissa	26	71.0	77.0
19.	Punjab	8	100.0	100.0
20.	Rajasthan	41	38.8	61.6
21.	Sikkim	4	36.6	63.1
22.	Tamil Nadu	28	91.2	91.3
23.	Tripura	2	93.3	93.3
24.	Uttar Pradesh	65	79.0	92.4
25.	West Bengal	19	95.4	96.0

Union Territories

.		No. of Transmitters	Coverage Area	Percent Pop
1.	A. & N. Islands	8	23.0	99.0
2.	Chandigarh	1	100.0	100.0
3.	Dadra & Nagar Haveli	1	40.0	43.6
4.	Daman & Diu	2	100.0	100.0
5.	Delhi (NCT)	1	100.0	100.0
6.	L'dweep Islands	9	99.0	99.0
7.	Pondicherry	4	100.0	100.0
		553	64.5	83.6

Coverage figures are inclusive of fringe areas. Antennas and boosters are required for satisfactory reception.

To begin with we must not forget that Doordarshan in India is only limited to 553 transmitters, covering an area of 64.5% only. It can be accessed by only 83.6% of the population. However, radio is accessible even in remote corners of the country. Major parts of rural India are still glued to their transistors be they in their homes or working in the fields or factories. As the data on programme pattern tells us that our National network together with Regional and Local transmitters cover extensive areas of cultural programmes for people of all age groups, linguistic groups and ethno-cultural groups.

By cultural programmes one must not construe only the music/dance programmes telecast. Culture of a nation is depicted in its serials, plays, features, magazines, sports, films, advertisements and all. Culture is a way of life. It can be equated with our breathing.

The six proposed pay television channels of STAR TV, is likely to be augmented by several more channels from the Bombay-based Asia Television Network. This will be in addition to the existing six Doordarshan channels. Tie-ups with the American Broadcasting Corporation (News), the Thames Television International and the Reuters Television will help ATN to launch a multichannel service in English and in several regional languages.

Asian viewers will have greater choice of programmes with CNN having signed agreements with Hong Kong's TVB, ESPN-Asia(sports),the U.S. movie channel, Home Box, and Australian entertainment channel, ATV-1.

As and when these plans take shape, viewers in India will have access to at least four NEWS channels, three sports channels and 15 entertainment and music channels.

At present six Doordarshan channels are functioning. The following figure describes them in detail :

DD1	DD2 (Metro)	DD3	DD4	DD5	DD6
Mode	**Mode**	**Mode**	**Mode**	**Mode**	**Mode**
Terrestrial	Terrestrial in 6 cities:Delhi, Bombay, Madras, Calcutta, Hyderabad & Lucknow. Available via satellite in rest of the country	Via Satellite (terrestrial) in Delhi)	Via satellite (terrestrial in Delhi)	Via satellite (terrestrial in Delhi)	Via Satelli (terrestria in Delhi)
Viewership	**Viewership**	**Viewership**	**Viewership**	**Viewership**	**Viewership**
40m TV homes	Currently 7.2m homes terrestrially	Yet to pick up	Yet to pick up	Yet to pick up	Yet to pick up
Programming	**Programming**	**Programming**	**Programming**	**Programming**	**Programming**
Information Education & Entertain-ment 15hrs. a day	Entertainment 15 hours a day	'Serious' entertainment 15hrs. a day	Tamil,Kannada, Teugu (15hrs. a day	Bengal,Oriya, & Assamese. 15hrs. a day	Marathi,Gujr Punjabi & Kashmiri (15hrs. a da

From the above chart we see that despite the fact that all six channels are functioning, only DD1 and Metro channels have achieved popularity among the viewers. In the year 1993, Trikaya Grey (a private, Advertisement and Research Organization) had conducted a research to assess the percentage viewership of DD1 and DD2, Zee TV and Star TV. It was conducted on 169 million of the population.

AUDIENCE PER WEEK

Total : 169 million

%age figures for 1993

Such popularity figures reveal what the Indian audience desire. It has become easy for the DD officials too, who have freer hand in selection and organization of programmes. It is trying to compete in terms of viewership and also become responsive to the needs of the market. The following chart, brought out by the Department of Organization and Management, Doordarshan; displays Doordarshan's viewership in relation to Zee TV over a week, in the month of April, 1994.

	DD1	DD2	
	Network	Metro	Zee TV
Monday	Budget 16.7	Junoon 16.2	Campus 28
Tuesday	Arth Sankalp 11.1	Imtihan 10.8	Tara 29.5
Wednesday	Chitrahaar 24.2	Ajnabi 17	Banegi Apni Baat 27.2
Thursday	Marathi News 12.8	Dekh Bhai Dekh 35.1	Suspense 9.5
Friday	Ajachi Naika 13.1	Junoon 11.2	Horror Show 29.2
Saturday	Hindi Film 29.1	Zuban 27.6	Tara 17.5
Sunday	Rangoli 17.5	Sree Krishna 30.3	Adalat 11.6

The best rated programmes in terms of viewership percentage for January 1994 have again been researched by O.&.M department, Doordarshan :

Hindi Film (Sat) -----> 49%

Chitrahaar (Wed) -----> 45%

Rangoli   -----> 35%

DD1

Sree Krishna   ------> 50%

Superhit Muqabla------> 41%

Dekh Bhai Dekh   ------> 40%

DD2

	DD1	DD2	
	Network	Metro	Zee TV
Monday	Budget 16.7	Junoon 16.2	Campus 28
Tuesday	Arth Sankalp 11.1	Imtihan 10.8	Tara 29.5
Wednesday	Chitrahaar 24.2	Ajnabi 17	Banegi Apni Baat 27.2
Thursday	Marathi News 12.8	Dekh Bhai Dekh 35.1	Suspense 9.5
Friday	Ajachi Naika 13.1	Junoon 11.2	Horror Show 29.2
Saturday	Hindi Film 29.1	Zuban 27.6	Tara 17.5
Sunday	Rangoli 17.5	Sree Krishna 30.3	Adalat 11.6

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Rangoli   -----> 35%

DD1

Sree Krishna   ------> 50%

Superhit Muqabla------> 41%

Dekh Bhai Dekh   ------> 40%

DD2

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Santa Barbara   ------> 2%

The bold and the   ------> 1.6%
beautiful

The Wonder Year   ------> 1.3%

STAR TV

Antarkshari   ------> 39%

Campus   ------> 35%

Tara   ------> 31%

Zee TV

With the analysis of the above data, one arrives at the conclusion that despite the expanding viewership encouraged by the diversified channels of learning and entertainment, the general mass of society prefers to entertain themselves rather than be a paticipant in any serious news programme viewership.

The list of tables appended will show the programme pattern of Doordarshan. The various areas in which emphasis is being laid in the recent years, the several production agencies involved and the diverse programmes being relayed to propagate and profess Indian culture across the nation and

also abroad. There are programmes on news, current affairs, sports, women, children and films. Doordarshan also imports foreign programmes in order to present a comprehensive culture. This not merely affords the audience a better chance of knowing other culture and life-styles but also affords an opportunity for comparison. There are number of programmes on agriculture, health, family planning and adult education all within the perview of Indian cultural norms. Yet we observe that though the programmes are both in the nature of entertainment and information; statistics show that the entertainment programmes have a comparatively larger viewership.

Is this then a trend towards decline ? Is the responsibility of the media fulfilled by subjecting itself to satisfying the tastes of the general masses ? Our media does have viewership for its intellectual programmes also, but a very thin one. Actually, it all once again, bounces back to the question of poor literacy level in our country. The serious programmes can be understood only by an educated few. Here it is worthwhile to quote Brian Groombridge who headed the 1960, Conference on Popular Culture and Personal Responsibility (VIth session) in New York. In conclusion, he said, "From the paper read out, these overlapping lines of defence emerged. "The media do not really have much effect; the media only reflect society's effect; the media only reflect society's interest and values; they do not create them; the media must give the public what he wants, and if

that public has low taste, educationists must take much of the blame; and finally the media were better than they were said to be; and actually improve the public's taste".

PROGRAMME PATTERN

National

Originated from Delhi, relayed by all transmitters in the country.

News and Current Affairs, Parliament Coverage, Documentaries, features on Development activities, Magazine on Science, Culture, tourism. Sports. Music and Dance, Programmes for Women, Children and Youth, Interviews, debates, Drama, Serials, Plays. Feature films and film songs.

Regional

Originated from the State Capital. Relayed by all or some transmitted in the State.

Similar programmes as in National but in Regional languages. Programmes on Agriculture, Health, Family Planning, Adult Education Programmes using the formats peculiar to the region.

Local

Telecast for the people of an ethno-linguistic region.

Area specific programmes, Programmes on local issues featuring local people.

National – Network
Programme Composition

FIXED POINT CHART*

News	Current Affairs	Interview/ Discussion	Music/ Dance	Serial/ Play
16.5	6.5	4.9	5.8	19.6

Features/ Magazines	Women Children Youth	Sports	Film based
14:0	4.5	5.5	22.7

Actual Telecast in Jan – Oct 1993

DD Programmes have often to be changed to accomodate topical events, Sports etc. The composition of the programmes achally telecast during Jan – Oct 1993 :

News	Current Affais	Interview/ Discussion	Music/ Dance	Serial/ Play
13.4	8.7	4.7	4.9	16.2

Feature/ Magazine	Women/ Children Youth	Sports	Film based	Others
9.8	4.3	17.4	18.3	2.3

All figures as percentages

(For News the total telecast time has remained as scheduled but because of the large base which included extended transmission hours the percentage has come down).

* Weekly Programme Schedule

NATIONAL/NETWORK
Production Agencies

In-house (555)

DDK Delhi

    News, Morning progs, Sat - An, Sports   36.4
    Music, Dance, Plays, Features

DDK Bombay

    Afternoon, Sports Music, Dance, FEatures   6.5

CPC and other DDKs

    Music, Dance, Plays, Features, Sports   12.6

Outside Agencies Indian (40.9)

Sponsored/Commisioned

    Serials, Magazines, Current Affairs   22.1

Film/Film based   18.0

Others

    Features, Short Films   0.8

Foreign Programmes (3.6)

    Serials, Films, Sports   3.6

(All figures are percentages)

For Regional Programme Comp./Source see illustration

Those days are gone when the media did not have a large role to play. It will be a folly on our part to say that today the media is not doing enough. The list of Special Audience Programmes — speaks volumes of the effort the media are putting in to be reached by all sections of the population. The Regional Kendras are doing their best to win maximum viewership. The quality of the programmes relayed and their information content are being given special attention. If a programme is made with a target group in mind, its impact can be rightly judged and its message conveyed.

The Higher Education Progrmmes launched by UGC on August 15, 1984 by now has gained immense popularity. Though the viewership is not large, because of it being exclusively in the English language. However, Primary Education Programmes for schools, in the mornings, is a novel step towards promoting literacy and thereby aiding our cultural horizon to witness its expansion. These programmes are relayed in Hindi, Gujarati, Marathi, Oriya and Telugu.

There are also separate audience programmes with a special target group in mind. The attached table reveals the details.

SPECIAL AUDIENCE PROGRAMMES

REGIONAL KNEDRAS

Ahmedabad	R, IW, Ch, W, Y, SC, ML, T
Bangalore	R, IW, Ch, W, Y, ML
Bhopal	R, IW, Ch, W, Y, T
Bhubaneshwar	R, IW, Ch, W, Y, SC, T
Bombay	R, IW, Ch, W, Y, ML
Calcutta	R, IW, Ch, W, Y, SC, ML
Delhi	R, IW, Ch, W, Y, H, SC, ML
Guwahati	R, IW, W, Y, H, T, Ch
Hyderabad	R, IE, W, Y, ML, SC
Jaipur	R, Ch, W, SC, ML, Y
Jalandhar	R, IW, Ch, F, Y, ML
Lucknow	R, IW, Ch, W, Y, ML
Madras	R, IW, Ch, W, Y
Patna	R, Ch, W, Y, ML
Srinagar	R, Ch, W, Y, ML
Tiruvananthapuram	R, IW, Ch, W, Y, H

R : Rural/Agriculture   IW : Industrial Workers   Ch : Children

W : Women   Y : Youth   H : Handicapped

SC : Senior Citizens   ML : Minority Language   T : Tribals
                              Group

F : Families

To cater to the increasing demand for Indian programmes on the foreign networks and to ensure greater exposure to Indian creative talents world-wide Doordarshan has a marketing unit. This unit also earns foreign exchange through sale of programmes, besides spreading cultural integration. Culture does not exist in isolation. Its dynamic nature borrows and lends. It is in a phase of constant interaction to enrich itself further.

Study of mass media is nothing but a study of contemporary cultures. It is then, incumbent upon the media to transform the products of science of culture into the characteristic products of contemporary life: news stories, love songs, political rhetoric, day time serials, television drama, talk shows and the wider world of contemporary leisure, ritual and information. These should relate to an entire way of life. Media cannot claim that it is not its responsibility to educate. Media can render education in the most easy and comfortable manner without its viewers feeling over-burdened. By spreading cultural-consciousness, it can promote national integration, fellow-feeling and greater awareness.

CHAPTER - III

LANGUAGE POLICY, PLANNING AND IMPLEMENTATION

Introduction

We have seen in the preceeding chapter, the influential role of the media in shaping, maintaining and also promoting culture. In this chapter we will sudy how the media broadcast is affected by the linguistic policies of the country and also, the linguistic policies in turn are determined by the nature of the media.

3.1. Linguistic Diversity and Language Planning in the Media

As per common understanding, multilingual countries by and large face graver linguistic problems than monolingual countries. But the latter, also are not completely free of their set of language problems. All monolingual countries have adopted the language of wider communication, for example, English or French for higher education, technical advancement, cultural diversity and also for administrative purposes.

As per 1961 census, India has 1652 mother-tongues. Is it possible for the Indian broadcast media to help cross this 'language barrier' in communication by telecasting programmes in each of these languages ? Not at least, at this nascent stage of its poor technological infrastructure.

The question that is often raised in this context is, why not have a single national language which will also serve as the only language of broadcast thereby cementing its usage, popularity and also general acceptance by the nation at large. This will leave no scope for linguistic rivalry and no gap in communication. Also, it will strengthen national cohesion. Use of other tongues or other regional languages called 'nationality' languages by H.K.Dua (1992) even otherwise stand in the way of scientific and technological advancement. The literature of each regional language, its writing system and generally speaking, its competence with the language of wider communication may not be comparable enough. Neverthe-less promotion in telecast of these languages through the media, proves inevitable for political penetration and also winning over small language groups.

However, there is no simple solution to such language problems. The independent variables are too many - the political set-up, the economic infrastructure and also the available media technology. Even if braodcasts in other regional languages (nationality languages) is carried out what should be the upper limit of the number of languages ? Broadcasting in a few regional languages - will it not be at the expense of disgruntlement of other linguistic communities.

The solution to such problems demands a rational consideration. These rational considerations however, cannot be seen minus the political factors involved. Political factors have a large hand in shaping media policies. Even the economic factor cannot be ruled out in building media policies. An undeveloped or underdeveloped language thrusts heavy expense on the exchequer - in hiring professionals, developing a spoken standard variety, putting it to teleprint etc. Language situation is another factor determining programme broadcasting in a particular language. The relevant considerations could be the number of speakers of a language, their geographic concentration, their socio-economic status, their attitude towards their own language and contribution of that particular language to the national mainstream. The use of a language which is in a stage of infancy in terms of development, in broadcasting will not only prove economically expensive but only marginally beneficial in terms of small viewership. A developing economy like India cannot take such a risk, in order to afford appeasement of all sections of the community. Instead a more positive and cost-effective measure would be to expand its viewership amongst all sections of the population by making more enriching programmes, that would interest all, despite narrow linguistic loyalties. This will help to build a favourable attitude towards other media languages. Definitely, it will not detract from one's pride and loyalty for one's own language, which even though undeveloped, will

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continue to be used at the home front. For the undeveloped language, which does not have any status recruitment of personnel becomes difficult and the task of training specialist staff proves to be very expensive. With only marginal benefit the media does not think it conducive for its own healthy development.

3.1.1. **Factors Affecting Transmission**

The transmission capacity and infrastructural facilities also put constraints on the number of languages which could be used for broadcasting. When the transmission network is obliged to broadcast in several languages the building of an integrated comprehensive boradcasting service is restricted. Besides multilingual countries constantly face the problem of frequencies and time scheduling. In the last chpater we have seen how the Indian Government media has introduced three channels for exclusive telecast in regional languages. These channels have failed to gain large viewership simply because the programmes telecast are not good enough. To cover the schedule time they show regional language films or classical dance, drama or music. There is nothing innovative or new. The government is faced with an eternal dilemma - whether to allow regional languages to proliferate ? This will provide support to small groups towards encriching their culture on the one hand, and encouraging seperatist tendencies on the other; or to allow a

single broadcast language to promote integrity at the risk of disappearance of local cultures. The latter measure cannot be taken for they are the very people on whom the government relies to fill its vote bank and remain in power.

These are the rational factors on which use of different languages by the media depends. Apart from these there are many political considerations compelling the use of few languages in broadcasting.

3.1.2. **The Language of Wider Communication**

There is the language of wider communication, there is the national language and severl regional languages. In India, the language of wider communication is English and the official language is Hindi. Indian constitution does not mention anything termed as a 'national language'. On paper, we only have an official language. The role of politics can be seen in the controversy between the language of wider communication versus national language on the one hand, and national language, versus regional languages on the other. The language of wider communication lends access to scientific and technical knowledge. Because of it having reached a fairly high level of development, it is widely used in education by most countries. The more advanced text-books are available in this language. Apart from its technical and educational benifits, the language of wider communication

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cuts across all ethno-linguistic barriers and regional loyalties. If, on the other hand, one chooses the national language as the single language of broadcast it might prove to be politically divisive in the prevailing situation in India. The language of wider communication being supra-national, there is no common campaigning against it. Therefore, it is sometimes also used to overcome political rivalry and instability. It does not allow any single language group to have a dominant status, thereby proving to be a perceptibly unifying force. However, will this not then lead to a loss of our indigenous language and culture ? Whatever it may be, the language of wider communication cuts across linguistic barrier and also mellows down narrow indigenous linguistic rivalry.

On the social front, the language of wider communication can knit a solid stronghold because of it being the language of the elite, and also that of higher education. Because of the prestigeous status assigned to it, the elite adopt it in their place of work and extend its usage to their homes as well. This elite section, has a big hand in its being the language of the media and education as well. Competence in the language of wider communication is an inevitable factor towards acquiring all jobs with status and power. This helps the elite to legitimize their hold over the masses.

The developed countries further strengthen the position of the language of wider communication. Their advanced technology enables them to indulge in infinite production, distribution and consumption. The developing countries ill-equipped with sophisticated technology, also having lesser capability for needed output, are inclined towards importing large quantity of such communication material, which they cannot produce themselves. Such imported prorammes help to feed their gigantic network, regularly. The developing countries are unable to produce such high quality programmes in the language of wider communication. This proves helpful in building a trans-national culture. Also it helps to fill the gap between production and consumption. Also being the language of the elite and catering to their tastes, it helps them maintain their stronghold over the nation.

However, socio-cultural integration cannot be brought about as long as the masses continue to speak or use their native tongue, and the elite use the language of wider communication. This not only will encourage divisive forces but also lead to a class-divided society. There will be a general resentment between the two groups. It will restrict popular participation. It will create a conflicting demand for use in broadcasting between the national language and the language of wider communication (language of the elite). The ultimate goal and therefore the role of the two languages being different, harmony seems a far cry.

3.1.3. **Goals of Language Policy and Broadcast Planning**

It might be politically dangerous to assign national language the status of broadcast language; especially in a multilingual country where only a few languages can claim development at par and may be serving restricted functions at central or regional levels. In such a situation national language may not be readily acceptable to those having an equally competent regional language. Promoting national language at the expense of regional language(s) makes it a politically and socially sensitive issue. Besides, it may also hinder the growth of regional language and culture. Thus, the nation might lose its dynamic existence. Therefore, the Government of India, has adopted a solution which is mid way between these two extremes. It has struck a balance between the promotion of national and regional languages by introducing six channels in the media - 3 of which broadcast in national language together with the language of wider communication, and 3 regional language channels which broadcast exclusively in the various regional languages.

But broadcast of national and regional languages cannot be extended beyond a point, when they begin to hurt the sentiment of local groups. Dissemination of knowledge or information should not be partial. Growth of vernaculars is essential for sustained cultural enrichment. The medium of

national or regional languages cannot be a suitable channel of communication for the socially, economically and educationally backward local groups. At least social and political policies relevant to their interest should be communicated to them in a language which they follow and take pride in. Otherwise they will look for seperate social identity, autonomy and may be even political segregation. Thus the government should resort to a policy on vernacular broadcast. But before this, the scope of such usage in broadcasting, education and administration should be assessed. Their relationship with Hindi and English should be determined. This does not simply mean an increase in the number of broadcast languages, but also thrusts upon the media the responsibility to develop a spoken and written literature of these languages. This indirectly also refers to creating a favourable attitude of local communities towards the vernacular languages being telecast in order to achieve its goal; or else, programmes for local groups can also be designed in a more interesting way, by formulating it in a mixed code consisting of the national language and a vernacular. This will not only provide them the necessary information but also inculcate in them a pride for their own language (since it is being kept at par with national language in a mixed code) and also a favourable attitude towards the national language. However, it has often been observed that programmes in mixed code are taken very

casually by the viewers. They attach no serious consideration to such programmes. This will definitely help increase their level of literacy. From this, we conclude that the use of national language, language of wider communication, regional languages and vernaculars are all indispensible for the development of a rich cultural heritage and appropriate communicational network. What should be borne in mind is that, their goals should not stand at cross-purposes with each other; they all serve different functions leading to the same ultimate goal. Therefore, their role should be complementary and not contradictory.

What is the goal of language policy ? How should the communication network be planned to achieve this goal ? As such language policy does not have a uniformly defined set of goals. The goal is subject to the existing language situation and may differ accordingly. It also might depend on the soico-political, cultural and economic set-up in which it has been framed. However, there are certain general guidelines towards which all linguistic policies head. The ultimate exercise is all about, whether to achieve monolingualism or maintain multilingualism ? The garb might be of multilingualism, but the undercurrent level might be borne by monolingual tendencies. In India, broadcasting is done in the language of wider communication, national and regional languages as well. But what is the relative time slot devoted to each, is what an intelligent viewer must look

at. Does not the language of wider communication reserve for itself the largest time slot ? Are not all the serious and enlightening programmes telecast in English ? Is not English gaining wider popularity despite a small viewership in comparison to Hindi. Is it then that the elite have captured the media, or is the government trying to appease the elite section? There is definitely a trend of increasing use of English. The more this trend builds up, the more will it marginalize the regional languages. However, Hindi may not be marginalized so easily because of a fear of revolution by common men. Hindi is widely read and understood in most parts of the country. Even, south India has compulsory Hindi education upto High school under the three language formula. The Bombay-based Hindi channel, Zee TV has started gaining in popularity. It has specially devised strategies to strengthen its popularity in south-Indian states (non-Hindi speaking areas). English cannot gain a total sway over Hindi, chiefly because of the problem of illiteracy in India. Therefore, what is needed is the introduction of multicultural television on the lines of Australia. In the first instance these programmes should be directed towards the ethnic group for which it is meant, but attractive and accessible enough to other ethno - linguistic communities as well. This will bring about ethno-linguistic democratization and will ensure a generalised appeal and maximum audience.

3.2. Impact of Broadcasting

In a multilingual set-up no single language can perform all the different functions. The recognition of different languages for different functions is fundamental to promoting linguistic equality and development of linguistic resources on a sound basis. The prerequisite is to recognize their appropriate role and use them accordingly in communication planning. The goal of language policy is closely linked with the goal of living itself. Different communication functions need to be realized through the use of different languages.

Media is one of the greatest forces of linguistic homogenization. Specially in an age when, satellite T.V invasion has conquered all developing multilingual nations. This invasion tends to favour languages of wider communication for obvious reasons. Some languages of wider communication are exerting great influence through broadcasting across national borders. Opening up one's television network to foreign media has wide ranging implications. It exposes a nation to an alien culture. Their political ideology, their way of life and pattern of behaviour all leave a significant impact. Opening up one's broadcasting media to foreign invasion may bring about change in governments — so tremendous is its influence. As far as linguistic impact is concerned - the language of wider communication and majority groups do benefit by expansion. But this definitely does not lead towards homogenization. It

serves the elite section, who are not actually the most frequent and devoted T.V. viewers. The standard variety which is used in nation-wide broadcasting may be comprehensible throughout the country but may never form a part of many individuals' active repertoires. In fact the lower classes who watch T.V. for longer hours (due to absence of other mode of employment and also entertainment, and also their keeness to observe the outside world culture) seem to be least influenced by the standard variety. By a balanced approach between language of Wider communication, majority languages and minority languages the broadcasting media can not only bring about homogenization but also become a potentially powerful agent of preservation of minority culture in particular and the national culture ·in general. However, the realization of this role of the media is dependent on several other factors like the socio-economic condition, the technology available, the political ideology, above all the attitude of the people towards their own language and other media languages.

Many developing countries depend upon imported broadcasting material which acts as gap fillers in indigenous production. The subtitling or dubbing is done under the constraint of sociolinguistic situation and infrastructural facilities. This has to be done, keeping in view its impact on important issues like language and culture, attitude of the viewing community, whether it will effect a langauge

change or shift etc. Because of the sociolinguistic and long term cultural impact it may leave, it forms an important constituent of language policy consideration.

Another issue relevant to language policy and broadcasting is the question of literacy. It is more a question hovering over the underdeveloped nations. Does the use of a particular language while telecasting an oral programme of music etc. help or provide incentive enough to develop a writing system or literature of the language ? Secondly, how does broadcasting in a particular undeveloped language help in evolving a written literature of that language ? And, lastly, the most important query is - the general level of illiteracy being high in developing countries, does the broadcast media (which heavily relies on the spoken form of language) prove sufficient for the viewers' need for information and entertainment ? Does this then, set aside their desire to be literate ? In short, broadcast language should be assessed with respect to its contribution towards developing a writing system and a literature and also towards inculcating a desire to be literate in general.

The influence of broadcast language on ordinary language should be mutual. The broadcast language is the more prestigeous variety. But it definitely borrows from ordinary language - if nothing, at least useful data, thus providing a direction to language development.

3.3. **LANGUAGE PLANNING**

Pattanayak (G.P. Sharma & S. Kumar ; 1977), in an article entitled his study called Language Planning and Language Development, says, : "Planning is not merely a catalogue of resources and the organization and mobilization of these resources to reach a certain defined goal. Since the technocrat is seldom the decision maker, it is important that the planner provides alternatives and options of resource utilization to reach the goal."

Only recently has language planning been identified as one type of planning. The term 'language planning' was for the first time used in 1957 by Uriel Weinreich to indicate the title of a seminar in Columbia University. Language planning aims at solving language problems by suggesting alternative goals, means and resolutions to such problems. Solution to any such problem can be broadly based on mechanistic or humanistic appraoch or a combination of both. Language being as sensitive an issue for human beings as one's religion, it requires a human solution. In a multilingual country like ours, a mechanical solution to language problems will further enlarge the problem by failing to keep account of human sensitivity. But this is not the case with India, Khubchandani (1975: Vol.3) emphasizes this aspect of dynamics of language use.

"......Though, at times, the governmental agencies may be blamed for misplaced enthusiasm in favour of one or another language, on the whole, far from being authoritarian or doctrinaire, the national language policy appears to be susceptible to the sensitivities of different pressure groups within the federal democratic set-up."

Language planning does not entail drawing up a list of mother-tongues spoken in a country and then allocating each a domain of use, area of use and the community which should use it. This way the dynamics of planning is lost. Langauge Planning must infact take care of the problems of dialect, standardization of language, language development, attitude, pride, prejudice and everything associated with it.

According to Rubin and Jernudd language planning applies when :

"Changes in the system of language code or speaking or both are planned by organizations that are established for such purpose or given a mandate to fulfill such purposes. As such, language planning is focused on problem-solving and is characterized by the formulation and evaluation of alternatives for solving language problems to find the best (or optimal,most efficient) decision". (Rubin and Jernudd , 1979:16)

Language Planning (LP) actually offers a frame work for people to try for the best decisions, to reach an ideal in the future. Thus we can say that LP has a future-orientation as has been suggested by many linguists. The real question now, is no longer, whether language should be planned but how should language be most efficiently planned to bear the most successful results.

LP is not an isolated policy decision. It is in close interaction with social, political and economic-planning. The central issues in any language planning are two. Namely,

1) Are there efficient solutions to language problems ?

2) What problems would not be solved if people are allowed a free-hand in solving their problem of language ?

The latter is important, because it is the problem of all. Everyone should be aware of it, contribute towards efficient language-management and try to reach a consensus. It is people's problem and they can best solve it. Though, with time it may demand fresh solutions because of its dynamic nature.

According to Pattanayak(G.P. Sharma and S. Kumar; 1977), the two aims of planning should be growth promotion and environment amelioration. Unfortunately the obsession of our Planner with planning i.e. growth promotion, made them neglect the socio-cultural upliftment of society. Here we see an element of mechanistic appraoch. Language Planning

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problem has been treated as an experiment in the laboratory - where all other conditions being equal, certain conclusion follow. In real life, seldom do other conditions remain the same. The socio-cultural context differs and these contexts infact are sometimes as important as the problem itself. Therefore an integrated approach is required. Human problems cannot be solved by mechanical approach.

3.3.1. **Language Planning in India**

First and foremost, what is required is that, the goal should be determined i.e. what will this planning result in ? Secondly, the means to the goal. For example, should all spoken regional languages or mother-tongues of the country be kept at par. Is there need for a link language ? Should this language serve as the medium of administration for the various regions and the country as a whole ? These problems assume larger in a multilingual country like ours. However, there is no monolingual country in the world in the strict sense of the term. Even an English speaking nation has various colloquial versions of English spoken by different communities. Therefore, the problem of standardization remains.

Taking care of its linguistic problems, the Indian constitution named Hindi written in Devnagri script as the official language of the Union. The aim was to facilitate the largest number of people to receive education and

participate in the affairs of the nation. The development of one language was not looked upon as a threat to the development of others. The intent was to allow all languages to develop with each others growing support. All languages were given an equal status. Both Gandhiji and Jawaharlal Nehru have said much with regard to this. Jawaharlal Nehru (1942: 243-244) had said : "Our great provincial languages are no dialects or vernaculars, as the ignorant sometimes call them. They are the ancient languages with a rich inheritance, each spoken by millions of persons, each tied up inextricably with the life and culture and ideas of the masses as well as the upper classes. It is axiomatic that the masses can only grow educationally through the medium of their own language. Therefore, it is inevitable that we lay stress on the provincial languages and carry on most of our work through them. The use of any other language will result in isolating the educated few from the masses and retarding the growth of the people. Our system and education and public work must, therefore, be based on provincial languages." (1942; 243-44).

The need of the hour is to pay adequate attention to the teaching of languages in school. Pattanayak talks about "the language of literacy" which needs to be determined. At this stage of high illiteracy, the need is not to determine the language of education but to render people literate in their respective mother tongues. Experiments have proved

that students respond more adequately to mother-tongue teaching than any other language. Also, looking at the level of poverty in our country a free and fair education for all in the language of wider communication may not be possible.

Indians cannot overlook the Soviet experience in the sphere of language planning and language instruction. Soviet multilingualism was as large or may be larger than that of India. The founders of Soviet State assigned equality to all languages. They rejected the idea of a 'prestige language' or even an obligatory state language (official language). They made Russian the compulsory second language for all states. However a mere emulation of the Soviet language policy will not set things right in India. The cultural milieu being different the requirements and the needs of India are different.

Presumably, the political climate of the early period, discouraged the development of a supraregional standard language, because of shifting allegiances and division into small political groupings. The first known case of a truly supraregional language was Hindustani-Urdu the language of the Mughal army and later of the north-Indian bazaars. The language still survives with the middle and lower class in the north. When English education was introduced in India, it rapidly became the all-India elite language, replacing Urdu in the north and Sanskrit elsewhere. The new English

education must have to some extent redefined the limits of the elite group, but there was never any question of English being the language of the masses.

What makes the task of linguistic appeasement of various regions by the media easy, is that, inspite of the linguistic variation in a language going on around them, Indians have the same sort of conceptual model of lingustic behaviour. They behave as though there is just 'one' Hindi, 'one' Tamil,; 'one' Marathi, 'one' English etc. Although the professional linguist might describe the situation as characterised by a multiplicity of linguistic standards, each appropriate to a particular class of situations. The participant of these situations appear to believe that there is a single standard, but situations differs to the extent that they constrain him to observe the grammatical niceties of his language. If a speaker's attention is drawn towards his utterance which is not in congruence with strict grammatical rules-his answer is, "oh yes, we know it is like this, but sometimes we don't bother". Therefore, use of a single literacy standard by the media brings about appeasement to all the speakers of that language, even though they might be speaking different varieties.

Thus the literacy standard serves to facilitate communication among people whose spoken usage differs appreciably from each other. Educated elite grab the function to justify "propagation" and "development" of the

literary standard as the medium of education and public writing. Das Gupta and Gumperz have discussed how this attitude of the scholars has led to extreme Sanskritization of standard Hindi, such that it is difficult for the common man to follow it or speak this variety or use it to acquire jobs.

3.3.2. Language Planning and Implementation by the Media

In recent years, as the rate of literacy has grown readership and viewership of various forms of media have also increased. But on the whole, there seems to be no substantial effort to increase viewership by simplifying the spoken variety; specially of the news broadcasts or serious discussions. If anything, it seems likely that more rigorous attempts are being made to make the style more literary. Will this not then, render it less accessible to a common man with minimal literacy ? In the rural belt television watching by and large is limited to entertainment alone. At best, they listen to the national news. They are deprived of participating in news analysis, discussions, debates etc. chiefly because of the complex language in which these are conducted, also because they mostly are in a language (English) in which the commoners are not conversant.

It is unfortunate that television owners in rural India are still numbered.Data reveals that even the services class, supposedly the most literate sector,own a total of only 36% T.V Sets.The agriculture class also own an equal number. T.V. ownership in rural areas is the least in the states of Madhya Pradesh,Orissa and Bihar.However there is provision for community T.V. Sets.There are various state and central Government schemes for providing community sets.The Government run Doordarshan is putting in efforts in the direction of reaching the rural audience as much as possible.A survey conducted by Doordarshan reveals that despite efforts to present them with a wide variety of programmes still the viewership of serials,feature films and film songs is more popular.This together with plays ,folk music and the rest help to spread the message of our culture,the best of which needs to be protected and preserved.Radio also is playing a very encouraging role in this regard.Every house in a village owns a transistor.However there is no contending the fact that T.V.as an audio-visual medium has a greater appeal and influence.

The following tables show the rural Television network and programmes and also the All India Radio -Network,the language and dialects used.

COMMUNITY TV SETS

State	Number
Delhi(NCT)	1074
Uttar Pradesh	7315
Rajasthan	1799
Punjab	509
Jammu & Kashmir	590
West Bengal	349
Bihar	4312
Orissa	832
Sikkim	100
Maharashtra	11109
Gujarat	11139
Madhya Pradesh	3247
Andhra Pradesh	1054
Karnataka	1125
Kerala	1447
Tamil Nadu	13934
Assam	1281
Manipur	540
Mizoram	156
Meghalaya	486
Nagaland	582
Tripura	839
Arunachal Pradesh	331
TOTAL	64600

There are various state and central schemes for providing
community sets and the details of all schemes are not available.
The above figures pertain to some major scheme only.

RURAL TV SCENE

Rural Population	TV HHS	Viewers on family sets	Other viewers	Total viewers
627 m	12 m	60 m	50 m	110 m

TV Ownership

Above 15% HHS	10-15% HHS	Less than 10% HHS
Punjab	Tamilnadu	Madhya Pradesh
Haryana	Andhra Pradesh	Orissa
Kerala	Karnataka	Bihar
Maharashtra	Rajasthan	
	West Bengal	
	Uttar Pradesh	
	North East	

TV Owners (%)

Occupation		Income	
Agriculture	36	Upto Rs. 1500	41
Service	36	1501-3000	37
Business	17	3001 & above	22
Others	11		

TV Viewing (%)
(In a week)

6-7 days	3-5 days	1-2 days	less
70	21	6	3

Prog. Ratings (%)

Network		Regional		Regional	
Hindi Serials	47	News	60	Plays	38
Samachar	45	Serials	63	Folk Music	14
Hindi Film	61	Feature Film	70	Agriculture	24
Chitrahaar	62	Film Songs	75	Health	15

(DD AR - survey)

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RADIO
ALL INDIA RADIO - NETWORK

| Regional Station 95 | Local Radio Stations 57 | Vividh Bharathi Centres 31 |

Transmitters

| Medium Wave 141 | Short Wave 43 | VHF/FM 73 |

Reach

| Area Covered 86% | Population Covered 96% | Estimated Radio sets 100 million |

Language/Dialects Used

Home Services	External Services
Languages 24 Dialects 146	Languages 24

News Bulletins

National		External		Regional
Number	Languages	Number	Languages	Number
88	19	66	24	131

Commercial Services

Commercials accepted from

Vividh Bharti Centres
     30
Primary Channel Stations
     60

Growth in Revenue

1988-89 Rs. 324 m
1989-90 Rs. 350 m
1990-91 Rs. 390 m
1991-92 Rs. 527 m
1992-93 Rs. 589 m

Time Slots on FM

Delhi, Bombay, Madras

Television has a great potential in mass communication. Firstly, because it is not limited to the literate population alone. Also because it is capable of using visual aid to reinforce the information being presented in spoken form. These additional cues can often compensate for dialectical differences between speakers and hearers. The range of programmes include a wide variety of informational and educational programmes, as well as cultural and entertainment programmes aimed at a broad spectrum of tastes. Both radio and Doordarshan being under government control, are obviously then instruments of official language policy. Do they then broadcast in a language suited to the matter being telecast, also keeping the target audience in mind ? Most often it is not so. Even the understanding of broadcasts like the national news demand great concentration because of it being in the prestigeous variety. Information programmes like family planning, etc. aimed at popular audience is in less formal style yet different from ordinary conversation. Programmes like Krishi Darshan meant largely for not very highly literate farmers, consist of long artificial monologues which again lack the flow of normal conversation. But there are educational T.V. programmes being conducted by U.G.C. in the afternoons. These programmes can expect to maintain their high conversational standard because it is meant for an audience that is educated and capable of receiving the information. What our media actually needs is communication planning and not language planning. However, it

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should not be forgotten that in our country the forces tending towards greater use of formal language are stronger and more firmly established. Ours is a highly stratified society where an educated man must act, dress and talk like one, associated with the elite if his new social status has to be validated. Further, formal education in the present scheme of things, is increasing the number who can consume in formal language. As long as a classicalized linguistic norm continues to receive the support of authority in education and mass media, this norm will continue to be the symbol of success. It is conceivable that an increasingly leftist political orientation may possibly end this formal-informal dichotomy. But will it ever be more than merely symbolic ? Even a change in relative proportion of programmes in informal style might be enough to increase the understandability of many programmes without hurting too many people's sensibilities.

One of the social objectives of Doordarshan as enlisted in its code is to promote National Integration. How can this be brought about until each citizen has a feeling of belonging to this country ? Language is one of the greatest binding factors.

Our national media definitely deserves commendations when it comes to the sphere of 'Films'. As the statistics attached will reveal that (Pg 32, source : Doordarshan 1994) in the year 1992 out of a total of 836 films being produced

by the Doordarshan only 5 were in English; 189 were in our national language the rest were all in regional languages. Films command the largest number in terms of viewership. It definiely leaves behind a feeling of social identity, pride and, last but not the least, its cultural reverberations upon the audience. Films are the most revolutionary and potent mode of bringing about change in social values. They can effect a revolution in the world of ideas, customs and traditions. It makes a language more viable. Regional language films, definitely leave lasting impressions upon the minds of its not so literate audience. People might not spare time for watching television programmes but as audience research by the Doordarshan reveals, films are the most welcome in the world of television viewers be it urban or semi-urban areas.

The tables appended shows a welcome measure taken by the government in production of feature films in Hindi and various regional languages. The data on regional language movies show that the Doordarshan is taking a keen interest in educating the masses through the medium of tele-films.

FEATURE FILMS
NATIONL NETWORK

Sat 5.15 PM

Hindi

Sun 1.30 PM

Award Winning
Reg Lang

Tue 2.10 PM

Hindi

Wed 10.30 PM

Old Classic or Telefilm

Fri 10.30 PM

Hindi, English, Reg Lang

REGIONAL KENDRAS

Sunday 5.15 PM		Other Days	
Delhi	Hndi*	Delhi	Dialects (2,4 Thu 6.00 PM)
Bombay	Marathi(1,3,4) Konkani(5)	Madras	Telugu, Malayalam, Kannada (2,4 Sat. 10AM)
Calcutta	Bengali	Thiruvanan- thapuram	Tamil (2 Sat. 10AM)
Madras	Tamil	Jalandhar	Punjabi (4 Thurs. 6PM)
Bangalore	Kannada	Bhubaneswar	Oriya (1,2,4 Thurs. 6 PM)
Thiruvanan- thapuram	Malayalam		
Ahmedabad	Gujarati(1,2,4)		
Guwahati	Assamese(2,4) Bodo-Manipuri Mising(5)		

(Figures in brackets refer to the week in the month)

* Also relayed by Lucknow, Jaipur, Cuttack, Jalandhar (and linked transmitters) Bhopal, Patna and Srinagar.

FILMS

Language-Wise Production of Feature Films in Recent Years

Language	1986	1987	1988	1989	1990	1991	1992
Hindi	159	150	188	176	200	215	189
Tamil	154	167	152	146	194	186	180
Telugu	192	163	162	152	204	174	153
Malayalam	130	103	83	96	126	94	90
Kannada	59	88	67	75	81	91	92
Bengali	47	35	37	50	50	51	42
Marathi	17	27	23	30	25	29	25
Gujarati	13	11	6	9	14	16	5
Oriya	17	9	16	13	13	11	11
Assamese	11	8	7	4	8	9	4
Punjabi	7	8	6	2	7	9	12
Bhojpuri	19	14	8	10	5	8	8
English	–	1	5	3	4	1	5
Rajasthani	–	4	7	7	5	5	3
Nepali	–	6	2	1	4	8	9
Manipuri	1	–	1	–	2	1	1
Haryanvi	7	6	5	3	2	1	2
Other Lang.*	7	6	4	3	4	1	5
Total	**840**	**806**	**779**	**780**	**948**	**910**	**836**

Other Languages *

Kashmiri	2	Bodo	3	Abadhi	1	Kumauni	1
Garhwali	6	Nagamese	1	Sindhi	1	Brij Bhasha	1
Tulu	4	Urdu	6	Karbi	1	Sambalpuri	1
Sanskrit	1	Nagpuri	1				

(CBFC)

Also, we notice an increasing trend, towards using a mixed-code especially in the advertisements and the Zee TV programmes. These are all used in the lighter vien for entertainment purposes. Only a particular age group cherishes the style and puts them to use in personal dealings. Can this not be used to advantage ? To build a favourable attitude of one language community towards another. For example, use of Hindi in vernacular programmes(even serious programmes). This may create a favourable impact of Hindi, on vernacular language viewers thereby, promoting participation in national language learning and also indirectly promoting national integration and at the same time boosting regional pride.

The linguistic barriers' are many, so are the resolutions too. There is need for effective implementation. But above everything, what is required is a proper understanding of communication. The end purpose of any language policy is effective communication without which no linguistic ego can be satisfied. There is more than a mere verbal connection between 'common', 'community' and 'communication'. Edward Hall (1973) says, "Men live in a community by virtue of things they have in common, and communication is the way in which they came to posses things in common..... To be a recipient of a communication is to have enlarged..... exprience. One shares in what another has thought and felt, and in so far, meagrely or amply has his

own attitude modified. Nor is the one who communicates left unaffected... Except in dealing with commonplaces and catch phrases one has to assimilate, imaginatively, something of another's experience in order to tell him intelligently of one's own experience".

This phenomena of communication applies to the media too. A responsive media will definitely try to access the requirements and experience of it target audience so as to make its programmes more intelligible, viable and reachable. Both the medium and the message are unequivocally important and tied together.

CHAPTER - IV

THE SURVEY AND CONCLUSIONS

In this chapter the questionnaire has been incorporated, alongwith the answers tabulated and thereafter analysed.

4.1. **METHODOLOGY**

First and foremost the questionnaire method was adopted to reach the target group. The method has its obvious advantages, Firstly, uniform set of questions being put forth to various respondents. There is absence of any inherent bias of the surveyor which generally gets transmitted to the respondent through the surveyor's body-language (in the first stage).

In the second stage, the respondents were personally met to clarify certain ambiguous responses and also to obtain general opinion on the subject.

The respondents were meticulously selected from different states irrespective of their social, economic, political and gender differences. The questions in the questionnaire were so framed as to cause no offense. The students were selected randomly, of course, trying to get representatives from a majority of Indian language groups.

4.2. **THE LOCALE OF STUDY**

The fieldwork was conducted on the small heterogenous student community of J.N.U. It is limited to students between the age of 20-25 years belonging to different status having varying educational background,and comfortable in various languages. The reasons for selecting this locale of field work are several. Firstly, it is in my vicinity. Therefore, I could not only distribute questionnaires but talk to all of them as regards their opinion on the matter. Secondly an educational institution, people around are socially and politically vibrant. There is much awareness of the various governmental policies which emerge in parliament. The degree of social and political awareness is comparatively high. Illiteracy though not a barrier for television communication, definitely proves a barrier where serious policy discussions are on. The good that it does among illeterate masses is merely to make them aware. But the complexity of the matter might not enable the illeterate to participate in the debate. Moreover,in an institution like J.N.U.,free flow of ideas take place. The youth in general being well - informed it was possible to conduct a small survey because any student of a particular language group could be substituted with any other of the same language group.

The following questionnaire was distributed to the students to asses their opinion on the subject :

4.3. **THE QUESTIOINNAIRE**

NAME :

STATE (which you belong to) :

Which LANGUAGE are you most comfortable in ? Mother Tongue/English/Hindi (in case of mother tongue, please specify) _____

   a. at home _____

   b. at your work place _____

   c. with friends _____

   1. SCHOOLING :Government school/English medium/Public school

   2. Do you think that the invasion of the foreign media has usurped the culture of our nation ?

   3. Will this invasion have serious implications for our culture, i.e., away of life, in the long run ?

     (YES / NO) If yes, how ? specify, if no, why do you think so ?

   4. Which class will this cultural invasion affect the most ?

     UPPER / MIDDLE / LOWER

     Why do you think so ?

   5. If the same programme (entertainment)is being telecast at the same time, in English on DD1, in Hindi on DD2, in your Regional language on DD4, DD5 or DD6, --which one will you prefer to see ?

     English/Hindi/Regional language and WHY ?

6. If it is a NEWS item or a serious discussion, then ?

   (with reference to the previous question)

   English/Hindi/Regional language

   WHY ?

7. Do you think that the media can help one to acquire a favourable attitude towards a language ?

   If yes how ? If no why ?

8. Do you think that on DD, programmes in English do not benefit the nation as a whole, because they cater to the information needs of the English speaking class only (2.54 % only) ?

   YES / NO

9. If yes, then do you suggest that the media should effect a complete switch over to Hindi and other Regional Languages ? (after all, erstwhile USSR was also a multilingual country which did not feel handicapped without English in international communication, YES / NO / PARTIALLY ?

10. Do you think that the media has the power to help resolve our language problem ?

    YES / NO / PARTIALLY

4.4. THE RESPONSES

In the following table, the question numbers along with the responses are incorporated. The numbers in the bracket

next to each answer indicates the percentage of respondents who supported the answer.

Question   Answer with their % age recordings
   No.

1   Govt. School(28) - English Medium(48) - Public
                                                 School (24)

2.   Yes (44)   - No (36)   - To some
                                             extent (16)

3.   Yes (52)   - No (28)   - No answer
                                             (20)

4.   Upper (12)   - Middle(60)-lower(20)-No answer
                                             (8)

5.   English (8)   - Hindi(32) -Regional(28) -Eng. -Depends on
                                     language   Hindi   programme
                                                         (24)

6.   English (44)   - Hindi(10)-Regional(24)-English-No answer
                                    language   (12)   (4)

                                   Hindi

7.   Yes (68)   - No (8)   - No answer (24)

8.   Yes (64)   - No (28)   - Partially (8)

9.   Yes (68)   - No (24)   - Partially (8)

10.   Yes (64)   - No (0)   - Partially (36)

4.5. THE ANALYSIS

As regards the second question majority of the students hold the view that foreign media has indeed usurped the culture of our nation. Significantly, this question encompasses the rest of the questions in the first half of the questionnaire and obviously the answers the rest of the

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question in this section. Sixty per cent of those who responded held the above opinion whereas less than 40% said a firm 'No.' A mere 10% were non-commital. An interesting factor which emerged was that there was no correlation between the educational background of the respondents and their above quoted view. It was found that many public/English medium educated students accepted that foreign media has usurped our culture, whereas several students hailing from more modest educational backgrounds (i.e. educated in local/Regional languages) denied any such long-term impact on the Indian culture by the foreign media. Such arguments defy the commonly held notion that for the high class there is no 'bounded culture'.

Though all those who accepted the first question regarding usurpation of Indian culture by the foreign media accepted the second (i.e. "will this invasion have serious implications on our culture, in the long run ?"). A part of the respondents who negated the first question did accept that it will have serious implications for our culture in the long run. On inquiring what they mean by this - it emerged that they feel that the cultural principles are too strongly laid in their minds for any significant cultural change to make a dent. Usurpation of Indian culture has begun but it will take centuries to shake its roots.As for the reasons they assign for their answer to the second question (regarding the serious implication of this invasion for our

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culture) the hypothesis ranged from the changing life-style to changing ethics, to the blind imitation of western ways of life.   One response which gave a positive twist to this question tried to show how this invasion is upgrading women's status and also curbing several social evils entrenched in Indian culture. The respondent wishes this trend to further itself with the assistance of media (whether indigenous or foreign). All the respondents were unanimous in their answer to this question "which class will this cultural invasion effect the most - upper/middle/lower class ?". The responses converged on the middle class. The reason was that the middle class is the most flexible group, and, susceptible to readymade changes, it also has the resources to enjoy western life-style and amenities. It constantly makes efforts to reach the upper rung of the ladder. As far as the question of adoption of outward symbols goes, the upper class has already adopted these, while the lower class does not have the resources to do so. What the respondents overlooked, is the fact the middle class values are too deeply laid in them for any outside forces to overtake.

The above four questions which form the first set, are inter-related but attack the problem from different angles. Though each of the response on the whole is consistent in its respective stand, there are some abberrations.

Some felt that the culture has not yet been usurped, but this process has started and can be felt. Some others outrightly rejected even the process, equating the changing life-style to natural changes inherent in a society. All societies change with time, breaking up the shackles of old, superstitious notions.

The next set of question (though the respondents were not aware of any such 'sets') dealt with Doordarshan in particular. The fundamental question in this set was "how much time do you spend watching foreign media and Doordarshan". All the respondents answered this question in comparative terms. All respondents watch foreign media for a longer duration than Doordarshan. To the question "If the same programme is being telecast at the same time in English on DD1, in Hindi on DD2, in your regional language on DD5 and DD6, which one will you prefer to see English/Hindi/Regional Language ?" Opinion was divided. Majority wanted to watch the programmes in Hindi in preference to programmes in English or regional language. The next highest number preferred programmes being telecast in regional languge. The reasons they assigned for this were similar. Many who preferred the programme in Hindi or regional language did so because of better understanding of the same and consequently better enjoyment. Many of those who preferred to view programmes in English, did so only if the programmes were originally in English and not dubbed. This feature of

assigning more importance to the content than the language depended upon the programmes. One interesting answer included "I will certainly not prefer to watch Jurrasic Park in Hindi if a Yankee speaks in Banarasi Hindi". Hence, language was given almost equal importance by the respondents compared to the quality and content. Some responses reveal that they would prefer to watch programmes on anything foreign, in English, so as to have the feel of it and some did not prefer programmes in English due to the mere fact that these programme look unrealistic or artificial or are contrary to our culture because they portray an alien life style. The next question in the same set was "If it is a NEWS item or a serious discussion, then ?(with reference to the previous question) English/Hindi/Regional Language, why ?". Here too respondents gave equal importance to language as much as its quality and content with only ONE exception. Those who preferred watching entertainment programmes in regional languages now preferred to watch the news in English. The reasons were similar. Because of their educational background and because of the relative underdevelopment of the language, they prefer to watch serious programmes in English. From what was observed, respondents from Non-Hindi-speaking areas preferred English to regional languages. Whereas respondents from Hindi speaking areas did not mind either Hindi or English. But they preffered Hindi for entertainment, and English for serious programmes (NEWS or a discussion).

The next set of questions was basically aimed at
extracting personal views as regards the media and its roles
vis-a-vis language. When respondents were asked to estimate
the role of the media in forming a opinion regarding a
language, in the question "Do you think that the media can
help one to acquire a favourable attitute towards a language
?", more than 80% of the respondents were of the view that
media can indeed play a role. Around 15% were non-committal
and a mere 5% did not believe in the media having any
potential in this regard. They held a relatively narrow
view, when they reasoned it out by explaining that people of
the same language develop a sense of commeradeship and
brotherly feeling. Some took this question as an effort
towards nationalization of Hindi and supported it. They
explained that the ultimate aim of making Hindi a national
language can be achieved through the media. The next
question in this set probes into the usefulness of of
spreading English. This question when framed as "Do you
think that DD programmes in English do not benefit the nation
as a whole because they cater to the information needs of the
English speaking class only (2.54% only) ?", received answers
on the same lines as the preceding question. More than 75%
of the respondants said 'yes' with a mere 5% which said 'no'.
The next question was addressed to those wo said yes to the
preceding question. The question was, "If yes, then do you
suggest that the media should effect a complete switchover to

Hindi and other regional languages ? (after all U.S.S.R. also a multilingual country does not feel handicapped without English in international communication (Interpreters suffice), ?". Respondents got distributed dispropositionately over this question. 40% of the respondents did suggest a complete switchover and an equal percantage suggested a partial switchover, whereas 20% respondents did not want such a switchover. All the respondents who felt that media has a potential to acquire a favourable attitude towards a language, accepted this switchover, either completely or partially. Interestingly the respondents who had a favourable opinion regarding the strength of media in hammering out a fabourable opinion, and who did believe that DD programmes in English cater to the information needs of English speaking class only, and those who favoured a partial or complete switchover of DD programmes into Hindi or regional languages, were the same.

Lastly, the question "Do you think that media has the power to help resolve our language problem ?" evoked a unanimous answer. All the respondents said either a 'yes' or "partially yes". No one said a 'no'. This question assumed that the respondents knew the language problem of India and the need to resolve it. All the respondents accepted the power of the media in affecting the perception of the individual regarding different languages.

The overall reaction of the respondents was a curious mixture of varied answer and interesting conclusions. An effort was made to make my target group comprise of educated students from different parts of the country, hailing from both Hindi and Non Hindi speaking areas. The students were from areas like South India where language still evokes a great amount of sentiment. They were also from a few such states where people's mother tongue does not even have a written form. The respondents were perceptibly from different economic classes and had received their education in all types of school varying from Govt. Schools to Public or English medium schools. They spoke different languages. But were sufficiently at ease with and confident in speaking in Hindi and English. The overall reaction of the respondents was cautious. While accepting the strength and potential of the mass media in affecting Indian culture, some wanted the foreign media to have a free access in the name of breaking the shackles of intellectual backwardness and social evils. Some others wanted a restricted access to foreign media. in order to prevent our rich cultural heritage from getting corrupted. The respondents were unanimous in accepting the quality of a programme as being of foremost importance, irrespective of the language. But many wanted proper translation of good programmes into their languages for those who have difficulty in understanding that particular language. Many wanted to watch programmes as far as possible in their own tongue, as this is the language in which the respondents were most comfortable in.

The Government and others, those at the helm of the affairs may draw a clue from this. Regarding serious factual or information oriented programmes, the respondents were of the view that the language should be formal i.e. the language of the text. This will help them to develop their language of study and also facilitate a better understanding of it. It will also help in inter-communication in formal situations. Sudents from English medium schools can easily understand the language of NEWS or of an informative discussion, the language of which may be English. Similar is the case with a Hindi medium student well-versed in Hndi. Respondents accepted the inherent strength of the media in creating a favourable reaction in the masses regarding any matter. Yet, their responses cautioned against any improper action taken by the media, which might bommerang.

CONCLUSION

The Technological vector spearheaded by the means of mass communication media shall be both the cause and effect of cultural revolution and linguistic harmony. It may lead to frontal and lateral attack by different contemporary cultures and alien languages in the same breath. That is why it makes cultural and linguistic revolutions full of life and all-pervasive. Television provides the sharpest weapon causing the process of inter-penetration of foreign language and culture.

The broadcasting language having its own code invite no discontentment. Though the controversy between Hindi and English prevails but difinitely with the efforts of the media it has been minimized. This difference will, of course, continue as long as the problem of illiteracy shall prevail. With the introduction of several regional language channels, regional pride and linguistic satisfaction is definitely being taken care of. In general, the educated masses do not wish to view serious political or social discussions in their regional tongue. But definitly, it affords them immense happiness and pride to watch TV programmes in their mother tongue. As long as Hindi is not imposed upon the viewers hailing from non-Hindi speaking states, and a fair distribution of regional programmes is telecast, discontentment has little chance to rule. But TV is not only a means

of entertainment but also education. When the question of literacy creeps in, then the regional language assumes more importance.

As far as the question of culture is concerned Indian society can be divided into two segments. The affluent classes are more susceptible to accomodational changes for survival. They instinctively seek any new survival modes for gratification of power and wealth. But those below the middle class social divider, survive for the very existence of their class, through thick and thin of life. Maintenance of class, obviously requires committment to the groups social values, cultural leanings and ways of life.

In this process, there is a passage of unprecedented changes from what is called sensate culture to ideational culture. Our conception of taking India ahead into a competitive world is more or less directed towards attainment of a sensate culture. However, our final goal is to carry Indian society towards ideational culture. The ultimate result of such an approach to development will give rise to ideational culture that is an amalgamation of traditional and modern rationality.

In this context, the affluent classes are neither tradition-bound nor modern in the strict sense. There seems to be a tendency among people of both the polar classes to get along in line with sensate culture. This is because

they do not bother to evaluate communication technologies from idealistic or ideational point of view. The whole range of people filling either upper-half or lower-half of middle class social organization, have a tendency to remain strictly within the two limits of idealistic culture on one side and ideational culture of the middle range ethos, on the other side.

There are some coming from lower middle class who are so rigidly bound by their imbibed cultural norms that it is not possible to penetrate the elements of sensate culture in them. They have a pattern of indigenous socialization of children which creates lasting impact of traditional ethos on their mind. An interesting conclusion which emerged about the Indian audience, specially the younger generation, is that their indoctrination, in tune with mechanical model, is not easily amenable to the influences coming through new technologies from other cultures. However, they do not hesitate to accept the outward symbols and practices like dress-code, hair-styles, food habits etc. of the new culture. This is because their protective mental make-up does not allow the basic ethos of traditional culture to be mutilated or altered in any substantive manner.

Culture should not be allowed to stagnate. All such notions like a pure culture or a mixed culture are evaporating. Bonds of tradition operate only partially. To keep pace with the dynamicity of life, people accept the best of cultural blending.

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