CHAPTER I

RADIO AS A MASS COMMUNICATION MEDIUM

FOR INDIAN CLASSICAL MUSIC
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I) COMMUNICATION:

From prehistoric time, man has transferred information to his fellow men in one form or other. Besides the physical requirements of food and shelter, man has another fundamental need too; the need to communicate with the fellow beings. This urge for communication is primal one and, in our contemporary civilisation; a necessity for survival.

The word 'communication' is derived from the Latin "Communis", which means, 'to make common, to share, to impart, to transmit.'

According to Collier's Encyclopaedia, Vol.VII, Page 73:-

Communication is 'the transfer of information from person to person, creature to creature or point to point. Communication may be in the form of Sound transmission - or it may be in a form that requires the utilisation of the other senses.'

1. 'Communication and Social Development in India', B. Kuppuswamy. P.1.
2. 'Collier's Encyclopaedia', Vol.VII, Page 73,
Basically, communication is the social process through which, one person, (the communicator) elicits responses from another person (the communicant) by the use of symbols.¹

So the communication is the basic instinct of man and a social and cultural need too. The history of communication is a history of the growth of civilised man. Communication is a means for breaking down the barriers to human interaction. It is a means for achieving mutual understanding. It is more than transmission of information. It includes understanding comprehension and persuasion.

(ii) FOUR ELEMENTS OF COMMUNICATION:

Communication always requires at least four elements:-

(a)       the source,
(b)       the message,
(c)       the channel and
(d)       the destination.²

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The Source is the origin, the first cause, the place from which thing comes or is got; the message is the oral or written communication sent by one person to another; the channel is the medium, agency or the means of conveying and the destination is the place to which person or thing is bound.

In research language, the communicator is also known as the encoder; the message - whether words, pictures or signs - becomes symbols; the channel, in the case of mass communication is one of the mass media; the person in the audience is known as decoder.

In short, the source, which tries to transmit ideas; the message which is being conveyed; the channel, through which the idea is disseminated and the destination, which receives at the other end.

The source may be an individual speaking or gesturing etc; the message may be the written or oral.
communication, persuasive and convincing; the channel may be any communication organisation like the newspaper, books, telegraph, telephone, wireless, cinema, radio or television, and the destination may be an individual, who is listening, or reading, or watching or it may be a group of people, who are receiving the message, through the channel, but the important thing is that whatever may be - the form of sound waves, or a wave of a hand, or some ink on the paper; it should be interpreted meaningfully.

THE SOURCE - SOUND:

Sound is the sensation produced in organs of hearing when surrounding air vibrates. Broadly speaking, we can say that whatever is heard - is sound. Sound-waves move through the air. Sound would have not been sound, had we not have ears. They would have simply been unnoticed and useless vibrations of the air.

Sound is caused by some form of mechanical vibrations, those in turn produce air waves, which, when striking our ear-drum, produce vibrations in it, giving us the sensation of sound. Hence the sequence is:- Mechanical vibrations - air waves - mechanical vibrations.
In Radio - communication, the sequence is modified in the following way:- Mechanical vibrations - electric currents - electric waves - electric currents - mechanical vibrations. The terms proceeding 'electrical waves' comprise the function of the transmitter and those following, the function of the receiver. In short, transmitter and receiver can be termed as the electrical equivalent of mouth and ear.¹

At first, the communication was done by simple animal - like guttural sounds, later came speech, song, handsigns and crude writings on mud and stone.² It is well known fact that for the years messages were communicated through the sound, when the source and the receiver were in a face-to-face situation. It is also a fact that even today a large percentage of the population of India in the rural as well as in the urban areas being illiterate, depend on oral communication.

TWO ELEMENTS OF SOUND:

Sound has two elements:- the spoken word and the music.

¹ 'Inside A.I.R.', Anil Kumar Sen, P.45, Capt. 5.
² 'Grolier Universal Encyclopaedia', Vol.V. P.214.
THE SPOKEN WORD:

In the beginning the human needs and emotions were expressed through the gestures, which could hardly convey the desired sense through them. Along with the changing times evolution of 'word' took place, with the power to make a direct assault on the emotions. With its appearance, facts and ideas were shared and the knowledge was transmitted from one generation to another. With the passage of time it must have become more and more refined, but surely it became a valuable instrument and mode of communication, which could move, excite and subdue people. The spoken word, the language must have gradually evolved out of guttural sounds and must have refined to the limit of man's capacity, wherever he was, over a long long period and when it was created, it must have been the noblest sound created by man. So, in the beginning was the 'word' and it was, the 'spoken word', by which the 'Vedas' were handed down to succeeding generations, the Scholarship of ancient times was passed on to us, so were many epics, romances and folk tales, and later on finally preserved by the written word.

Primitive man thought of words as sound, civilized man formed the optical habit of looking
at the shape of words as they are written. The invention of printing froze the spoken word into a visual shape and changed the character and basis of language. The elemental force, the expression, which lies behind the sound of a word is lost, when it is spelt out on a page. So the Scholarship of the ancient times as well as music was passed on to us by the oral tradition. The great masters of music, even at the age of 94 years remember all 'Bols', 'Sargams' and 'Tāns' etc. learnt in their childhood.

This is oral tradition.
MUSIC:

The other element of Sound is Music, the language or the vehicle for expression of emotions by Sound. Musical sound has regular vibrations, rhythm and frequency, in the same way that sea waves have a certain rhythm. But sea waves move on the surface of the sea, whereas sound waves move through the air. According to anthropological researches, music is much more older than the ordinary language as a means of human expression. Ideas of sublime and profound nature that cannot be put into concrete shape or specific terms, have to be recoursed either to poetry or even more to music. Emotions, which cannot be expressed through words, can be aptly expressed through music. Music has a Universal appeal; to the advanced society and also to the uncivilised or the illiterate. Language is no bar. The position given to music is logical and understandable; if we analyse the importance that it has emotionally and psychologically, as an inspire, a peace giver, a saviour. Man's urges and yearnings find their outlet in Music. Language could not oust music. Thus,

since the dawn of civilisation, man strived to find out ways and means for the expression of his feelings, thinking, imagination and sensation and in his attempt to discover ways of self-expression, he gradually passed through various stages from exclamations, symbols, conversation, recitation of sacred verses to folk songs and so on. Other arts, too, developed like this. Whereas other arts are mostly visual viz. painting, sculpture and architecture; poetry is audible and visual both, but music is an audible art and is based on the musical sound, which is the source of music and has been passed on to us through oral communication through 'Shravana' and cannot be written.¹

¹. Though the system of Notation is present, by which the musical notes are put down in writing with suitable visual symbols of notes of music, yet all the technicalities of music cannot be written down in the cold score because music is in sound and not on the score; However, the western music cannot be appreciated without reading the score, but in the oral tradition of Indian Classical Music, only listening is necessary. this means different senses of perception and different stresses on values.
Gradually, a complex language of music was evolved, with set rules and regulations. Besides the spontaneous folk music of the people and the sophisticated and systematised music developed particularly by and for the refined and cultured class of people; another kind of music also developed, which was a strange mixture of East and West, but it became very popular all over the world.

Although it is very difficult to categorize music as such, yet innumerable forms and styles of music can broadly be categorized under three main headings, viz. Folk Music, Classical Music and Popular Music.

(1) FOLK MUSIC:

The study of the evolution of all systems of music reveals to us that folk music alone could reflect ancient rites, ceremonies and worships. Folk Music is a spontaneous overflow of the life of the people, more or less in primitive conditions, outside the sphere of sophisticated influence. Thus our ancient music, the music of masses is the folk music, which travelled from generation to generations; traditionally handed down by the people. It is the work of the race that produces it. Through folk music, flows our ancient culture, which
unifies and welds together the people from far away areas.

The term 'folk music' includes all: vocal, instrumental and dance. Although in its initial stages, this term was applied to folk songs only, instrumental music and dance were incorporated later on. Folk musical instruments supply the key-note and rhythm, while accompanying the singers to create suitable environmental conditions. The mixture of song, instruments and dance is inseparable owing to their natural and inevitable interrelation. The styles of folk music vary from century to century and from country to country. Folk Music is popular amongst the masses, but if some particular song is very popular, but does not survive long, can't be defined as folk song. Similarly traditional devotional music cannot be called folk music. Actually folk music cannot be linked with the personality of an individual, it is the heart beat of the masses. The masses compose, perform and enjoy it. It is simple, straightforward reflecting life-styles of the people. When a villager sings, he is unconscious of the technical aspect and rhythmic patterns of his performance. He sings because he feels inspired to do so
The folk art does not involve any formal training. The folk art and music is the spontaneous expression of the people, shaped by themselves to suit their own needs. It is associated with religious beliefs and social customs. Folk art has importance of its own in the lives of the masses and enriches the High Culture. So many Indian 'Ragas' (Melodies) of Classical Music have been derived from folk tunes or have their roots in Folk Music. Thus the masses have their own forms of entertainment, which are labelled by 'elites' as folk art.

CLASSICAL MUSIC:

The actual meaning of the word 'Classical' is "of First Class'. In the world of Literature - Latin or Greek literature or highly respectable ancient literature is "Classics." 'Classical' is of the 'Classes' 'elites' or the cultured people. 'Classical' means the proportioned and finished art of admitted - excellence, of highest order and quality.
With the development of human society, the human mind became more and more complicated, higher in stature and more abstract. This evolution of human society affected the development of music also. It evolved gradually, a complex language of its own, with its own symbols of sound.

According to Mahadev L. Apte - "..... while the majority of people were involved in production activities of basic necessities, the minority in control created sophisticated and complex entertainment, which was sophisticated, complex and therefore alien to the rest of society, both in terms of participation and appreciation."

The classical music is the expression of the people with long training in contrast to the spontaneous expression of the folk music. The classical arts give form and meaning to life, They give a deeper understanding of the life. So, with the advent of civilisation, Music became more refined and

1. 'Mass Culture, Language and Arts in India', Ed. M.L. Apte, P.98.
Indian Classical Music conveys the general impression that it belongs to the whole country, but we must not lose sight of the fact that two Systems of Music (Northern Indian and Southern Indian Music) are prevalent in India. Music, based on Rāgas and Rāginis and on the ancient texts, is the Classical Music. The development of Indian Classical Music has consisted of the elaboration by performers of the traditional Rāgas, which are considered fixed melodies, the traditional complex forms, within which elaboration occurs. Musical alphabets of 'Shrutis' (microtones) and 'Swaras' (notes).

Although some of the statements are equally applicable to Southern Indian Classical Music, the study here concerns more with Northern Indian Classical Music. Culturally speaking, these two systems of music are integral part of our cultural soul.
gradually evolved, \(^1\) into the present form in which we find them. These are the fruits of generations of musical learning. The basic structure of the world-music is the same. The same seven notes and half notes, though there are minor differences. The confluence of the three, i.e., Vocal, Instrumental and Dance is called music. Vocal music is given top priority. However, dance is a separate and full fledged art-form and is excluded from the above definition. The Western countries also exclude dance from the definition.\(^2\)

Thus, Classical music is structurally

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1. This is not the place to trace how the various notes of music developed, how the permutations and combinations of those notes became the language of music and how the unique technique of 'Rāga' (Melody) and the different forms of music (like Dhrupad, Dhamūr, Khayāl, Tappū, Tarānā, Thumuri etc.), varieties of 'Tālas' (Rhythmic patterns) and Gharānās (Schools) of music developed.

2. Here, too the topic is limited to singing and instrumental playing, since the topic is concerned with All India Radio, which is audio, whereas dance is a visual art.
complex; one has to listen to it, as frequently as possible, ever a long period of time, before one begins to understand and appreciate it. Acquiring the necessary skill to perform Classical music, takes a long time, especially if it is to be learnt in the traditional way.

(iii) POPULAR MUSIC:

In contrast to folk and classical music, which are both ancient, the popular music and arts are the product of modern time, a result of popular demand, education, industrialisation and urbanisation. Popular music is a strange mixture of East and West. It includes Light music, film music and other popular lighter varieties. It is the true 'popular' music, catering primarily to the masses.

According to Pt. S.N. Ratanjankar:- "Popular music has been evolved out of Classical music itself. Thus popular music is not only not devoid of Classical music, but is a spoilt child of Classical music".

Film music is the most popular music of India. Compared with both Classical and Folk music, Popular film music is relatively a new phenomenon, It has tremendous appeal to the majority of people. It is very very democratic.

According to E.Van Den Haag:— "Popular culture thrives on the demands of the masses and turns and twists according to their whims, acceptance and rejection."¹

All the varieties of Indian music can be categorised under the above three broad categories.

THE MESSAGE: PROJECTING INDIAN MUSICAL VALUES

(i) The Message:-

The 'message' is the written or oral communication sent by one person to another. The message must have certain characteristics to make it persuasive - its content, meaning, language structure

The idea in the mind of the communicator has to be produced in a message, which is subsequently perceived and understood by the receiver. Our message is to project Indian Musical Values. Music itself is the oldest means of communication. It is enjoyed by all masses as well as classes. Though everybody is free to choose for oneself the kind of music one likes most, whether Folk, Classical or Popular, yet a sense of appreciation for High Classical Art can be created too.

(ii) What is Popularisation?

To popularise is to make popular. 'Popular' is that, which is adapted to the understanding or the taste of the people; that, which is liked and admired by the people. Popularity is that, which is prevalent among the people. Popularisation means - making popular, the cause or the principle, thus, making it generally known or liked, or presenting any technical

subject in the popular form. Popularisation is not propaganda. It is not thrusting upon anything, or putting pressure on the people's minds and emotions. On the contrary, it is making people adopt it happily, with keen interest, of their own, even without their knowledge, in a natural way; Popularisation means the Universal appeal of human beings towards music.

(iii) What is to be Popularised and why?

The question arises what is to be popularised? Definitely, Classical music, is the answer. And why? Because Classical music is our ancient and noble cultural heritage and a unique feature, a crucial component of its identity. Thus, with a view to preserve and foster it, steps towards the encouragement and popularisation are extremely necessary. The preservation of Classical music in all its rich and variegated authenticy, is an urgent task. To promote and maintain it, to keep its tradition alive to retain its quality and to make people familiar with it as well as to pass it down to the next generation, popularisation of Classical music amongst the masses as well as classes, is must.

Ideals in Classical music cannot be attained
till the 'true appreciation' is cultivated, which is necessary for the growth of Classical music. Whatever remains with us today, should not be neglected. Moreover, in the democratic age, no art or literature can be limited to a group or a class of people. It cannot survive like this. If it survives, it would not develop. Therefore the traditional Indian music must be made available to the masses, to give them opportunity to understand and appreciate it. To continue the study and practice in music, active struggle and serious thinking is the need of the hour. The more one listens to Classical music, the better interest and understanding of Classical music can be created. As all other arts, Classical music is a creation of man, systematised with rules, refined with embellishments and cultivated with special efforts and attention. One who looks for this wealth of sweet sound experience, will never question its immense capacity to afford the most pure and Divine joy. 'Rāgas' have no end of musical value and everfreshness in them and appeal to the heart and soul of the listeners, may be lay or learned. Thus the source, the origin, the basis of the world music, should not be forgotten; but must be preserved and popularised.

The message, therefore, in this study
concerns with the popularisation of Indian Classical music in two ways -

(I) to provide classical music to those, who have an ear for music, who are keenly sensitive, sensible and appreciative towards it and

(ii) to make the masses familiar with the rich cultural heritage, to raise the standard of listening of music of the people, who are used to lend ears to the hybrid type of music.

Thus before a keen desire for a better understanding of classical music can be created, it is necessary to popularise it, to make it available for the masses and classes both, for everyone, for all strata and all walks of life.

(C) THE CHANNEL:-

RADIO - AS A MASS COMMUNICATION MEDIUM:

The channel is the medium, agency or the means of conveying messages, ideas and information.

As already discussed, the source and the receiver were in a face-to-face situation in the past. The development of Science and technology created revolutionary change in the human life and civilisation.
and brought enormous power in the hands of man. We are born with so many scientific devices, unknown to our great grand fathers, as Roger Manvel writes:

"The present generation has been born with a microphone in front of its mouth."¹

MASS COMMUNICATION AND MASS MEDIA:

Through various mass media communication became possible over large geographical areas, affecting the multitudes of communities within society at large. The achievements of Science are making this communication machinery more and more fantastic in its ability to conquer the physical barriers of our world. Contemporary society is far more complex to function only through direct communication between one individual and another. Our important message, to be effective, must reach many people at one time. This is mass communication²; delivering information, ideas and attitudes to a sizable and diversified audience, through

1. 'On the AIR', Roger Manvel, P.IX.
the use of the media developed for that purpose.

Communication includes all methods of disseminating information, knowledge, thought, attitudes and beliefs through mass communication media, such as newspapers, radio, transistors, television, Cinema to interpersonal communication media like Posts and Telegraphs, Teleprinters and telephones. The integrated circuits, micro-miniaturisation, the use of higher frequencies in the electro-magnetic spectrum, increasingly sophisticated transmission and switching systems, computer, satellites, data transmission, the different electronic devices are the media of communication. With the Communication Revolution, there is a mass production and also simultaneous distribution of information, ideas, images and products at all levels of the society and to a large extent in all parts of the world. Mass Communication media act as catalytic agents for bringing about rapid economic and social transformation.¹

The impact of mass communication is tremendous and positive one in complex society of today. They

¹. 'Communications', Madhoo Pavaskar, and R.R. Kulkarni, P. VII preface.
maintain unity and integrity, in the international national, cultural social and spiritual levels and fields.

For individuals, the agencies of mass communication offer an opportunity to perform services of possible value to the society. The earth is shrinking and the modern methods of communication are bringing the poles nearer, as Vivek Ranjan Bhattacharya writes - We are living in a global village."

For a few minutes crores of people concentrate on the same event, for a few minutes the world becomes like one family. The techniques of communications bring change everywhere in general, impose certain values and play an important role in cultural and educational upliftment. An intense feeling of involvement prevails among the listeners. Summing up, the purpose of mass communication is three fold - to inform, to persuade and to entertain.

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1. 'Communication in a Global Village' Vivek Ranjan Bhattacharya, Introduction, P.XI, XIII.
(i) PRINTING:

The invention of printing made it possible for single written message to reach many receivers. The press has been playing an increasingly significant role in giving shape to social and economic changes. It has been educating the public, shaping and moulding public opinion and awakening the public to do its duties for the collective good of the people. Press in India is two hundred and thirteen years' old. Printing influenced music also. Music, too was put down in the notation, which helped the lovers of music to practise, revise and learns music collectively. But, as already stated, music is a practical art and all its technicalities cannot be written down in Notation, yet, due to the advent of Printing and the Notation system the music-lovers could get those rare Compositions of music, which, otherwise would have been lost. The books on Music (theory and practical both) and the written reviews about the musical performances helped popularis-

-ing Indian Classical music among the people, but not to the extent as desired, since the printed word could not go very far because of widespread illiteracy and moreover, music is learnt orally and listened to for its understanding and appreciation; yet proved to be a convenient device to put down music in writing, although it gave a rudimentary idea.

(ii) Cinema:

The invention of movies popularised Classical music through popular film songs based on Indian Classical Rāgas. On 7th July 1896, films arrived in India.

(iii) Television:

On 15th September 1959, the T.V. was commissioned at Delhi. The audio visual media of television enabled lakhs of people for participating in the world events, affecting the minds intimately and bringing a new dimension in man's horizon, the impact of which is tremendous.

Thus the mass communication channels; press, Cinema and television contributed a lot in making available Classical music to the listeners, in their own way.

(iv) Radio:

But the invention of the RADIO BROADCASTING is looked upon as the beginning of what is called the 'Communications Revolution'.

The word 'RADIO' (rā' de - ō):- is derived from 'radiation' and is the wireless transmission and reception of sound by means of electromagnetic waves; the term Radio 'broadcast' refers to the diffusion of radio waves in all directions to permit their reception in the area serviced by the transmitting station.

One special thing about Radio is that all other media of communication, communicate, while when Radio is used for the mass communication, the process is termed as 'broadcasting'.

Broadcasting made the services of the first class professionals available in the home and available without their presence. That is one of the unique points about radio.

Radio took music to the homes of the masses as well as the classes. Radio, in its reach and impact today constitutes the most


2. 'Grolier Universal Encyclopaedia' Vol. XVI, P. 172.
powerful medium of mass communication in India, the cheapest, the speediest and one of the most effective one. Radio is Universal. It can leap across distances and barriers of illiteracy. It has an immediacy, which other media do not have. The reach of printed word is limited to the literate people only. Cinema and Television are not available in each and every rural and tribal area. Remote areas are cut off from other areas due to various seasonal barriers, and are never visited by concert artistes; but the radio or the transistor is the only channel, which can carry and project the message of music to the remotest corners of the country, to every slum, to the whole world. Radio has its place in the life of a nation, of the community and of the individual. In crores of homes, from half past six in the morning to midnight music is 'tapped' by the family. A mild curiosity, a faint desire not to be out of touch with what is being provided freely for the people encourages the indiscriminate switching on of the radio, the moment people get up in the morning and get back to sleep at night, a continuous stream of music flows, because for a majority of people, keeping a radio set, which is not giving off its natural sounds is like keeping a parrot without encouraging it to talk. Through this channel, music is literally within the reach of everyone and is available to the masses far better than by any other mass media. it is an important part of everybody's everyday life. It is a known fact that even labourers carry their transistors and keep listening to music broadcast, while labouring hard the whole day long. Radio brings news to world.
instructions and teaching to the individuals and groups, instils classical music, drama, popular music, light comedy and variety in the lives of the people.

In terms of general availability, radio is the leading medium of mass communication. Richard Aspinall writes:

"In much of the world, including most Asian and African countries, there are more radio sets, than copies of daily newspapers, TV Set's or Cinema Sets". Music is the most "broadcastable" of all the arts. In other words broadcasting is a natural vehicle for music. Music can be broadcast "per se" or intrinsically without conditioning of the material to broadcasting techniques. It is natural therefore that music should be the staple food of broadcasting. Music broadcasting provides a sense of psychological freedom for the listeners and a sense of artistic freedom for the performer. The unique quality of radio is that the listener is left alone with sound and a deep relationship with the sound is formed. Radio is a creative art. Every artiste wants appreciation, every artiste wants to perform and the radio has provided the artistes both - appreciation and performing platform. One thing that is unique about radio is that listeners can work side by side with a musical background. So on the one hand radio has promoted listenership' and on the other - 'musicianship' Radio broadcasts have really inspired people

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1 *Radio Programme Production*, Richard Aspinall, P. 19
and have made them adopt music as their career even. The folk tunes of their respective regions are enjoyed by the villagers, the emotional popular film songs are enjoyed and sung by almost everyone (at least people sing something, they are musical - minded) and by listening to serious classical broadcasts, listeners have been provided with a chance to be acquainted with the musical heritage to the greatest extent and by listening to it appreciating and understanding it, their cultural level has been raised and way of life gradually changed. Thus masses have been made familiar with the cultural heritage of the country, with the richness of the Indian scene, since each and every variety has been projected through Radio broadcasts. Undoubtedly, it can be assumed that radio is an important milestone in the path that leads towards a new "musical awakening". Familiarity is the keynote of musical appreciation. In the oral - tradition of Indian Classical Music, music can be appreciated only by listening to it. Masses are made familiar with music by radio. People can appreciate that only, which they have been provided a chance to listen it. Since its inception Radio has been presenting the best talent before the audience. A country wide biggest platform has been provided for the artistes. Artistes have gained immense popularity and devoted following much more than before the days of radio broadcasting. For this radio has no other substitute. It is a means of artistic experience. Works of Masters of music penetrated into the homes of crores of people.
indiscriminately. The performers and the listeners, both find radio to be their own, an inseparable companion. The performers find the way to liberate their imagination and the listeners get one with the experiences of the writers, musicians and directors. Good musical broadcasts vibrate in the minds of the listeners for years.

According to Rev. H.A. Popley:-

"..........Radio has done much throughout India to spread knowledge of music and to bring to the microphone some of the finest Indian singers and performers...."¹

According to Sh. A.K. Sen:-

"..........A great deal has been done to introduce great musical names to large radio audience, there is hardly any known musician in the country, who has not at one time or another been pressed into service by AIR."²

Never in the history of our Nation has such a tremendous stream of music been poured into the ears of the public as a whole.

Radio music broadcasts have really been very very important as factor in our Musical Culture because the main concern of

radio is to foster Indian Classical music, our cultural heritage, to raise people's standard of listening and to create a desire for better understanding of music. So radio is the only channel, which has played an enormous role in preserving, fostering and popularising Indian Classical Musical values most of all.

(d) THE DESTINATION - THE LISTENERS:

The destination, the fourth and the last element of communication process is the listeners, may be an individual or a group of people, who receive the message, through the channel, radio. The aim of the communication is achieved with the help of the listeners. There can be no communication without listeners. Music is a relative term. Music is known as music, when there is an inter-relation with the listeners. If there is no listener, there is no music. If there is a listener but has no ear for music or does not appreciate music at all, it is no music for him.

So we can say that both are interdependent. What is to be communicated is important, but who it is communicated to, is all the more important. Whatever is communicated or broadcast, it may be of highest quality and variety, but if it is not attended to by the listeners (the destination) it is of no use. The success of all radio broadcasts lies in their tuning to the broadcasts, keeping tuned to and of course, attending attentively (or as a background to any work they are doing) understanding and liking the programmes broadcast.
Listeners are of two types: masses or the common folk and the classes, or the connoisseurs and cultured people. Elites are the cultured people, who are familiar with the knowledge of the creations of professional artistes and can appreciate and enjoy the works of art and can talk about them in a sophisticated manner. Such sophistication includes an intellectual rationalisation of the process of enjoyment, which in turn is dependent on the critical evaluation of the art object itself. Masses, on the other hand, are not sophisticated and intellectual enough to appreciate and evaluate critically, but intellectuality alone does not matter. If the listener is emotional, "Sahridaya", interested and has a zeal or enthusiasm to learn, to understand and a broad attitude, he is the best listener. Listeners vary a lot; the differences may be social, educational, religious, psychological, cultural, ethical, economic, political, physical or intellectual, but appreciation and keen sensitivity towards music implies not only a love for it, but enthusiasm in the pursuit, growth in understanding of its techniques and skills and of its historical and aesthetic backgrounds.

The mass media suggest a mass audience, because mass implies a large aggregate; but for a variety of programmes there are minority audience, culturally diverse and small.

Now the message of Indian Classical Musical values,
through the channel radio, is available to the destination - the
listeners, whether masses or classes. The Classical music of India
is popularised among the two types of listeners, cultured class who
are real connoisseurs of music, as well as among the masses.