SATELLITE TELEVISION IN INDIAN HOMES: A CASE STUDY OF RURAL AND URBAN SOCIAL SETTINGS IN DELHI.
India is a country of subcontinental proportions with immense linguistic, ethnic, cultural and economic diversities. Cradle of the Indus Valley Civilisation, one of the earliest great civilisations, India has a long and varied cultural heritage of some five thousand years. Many kingdoms and religions have arisen in India, and many race and peoples have come from outside and settled here, contributing to the evolution of a distinctive cultural fabric. India represents a variety of geographical, climatic and economic features.

India is the second most populous and the seventh largest country in the world. Her population of 800 million represents more than one-sixth of the world's people and its geographic area is about one forty-fourth of the world's land. Nearly 76 per cent of the country's population lives in the rural areas. The religious pluralism in India, an important ingredient of cultural pluralism, is well known and ancient. Although Hindus constitute the overwhelming majority [82.6 per cent], almost all major religions of the world are represented in the country. India has the second-largest Muslim population in the world.

Along with linguistic and cultural diversities, there are marked social, economic and educational disparities. While India has the third-largest trained scientific and technical manpower in the world, it also has a population that is around 50 per cent illiterate. Economic disparities are even more marked. Although India has a small elite class whose lifestyle and consumption patterns can match or even surpass the elites of developed Western societies, nearly 40 percent of her population lives in abject poverty.

In India, though vestiges of the monarchial-feudal social structure remained until Independence, and to some extent even later, the intervening period of British
rule brought many changes in the traditional cultural patterns and social structure of Indian society. The impact of Western tradition posed a serious challenge to the two main attributes of Indian tradition-hierarchy and holism. According to Yogendra Singh (1973), “The form of legal rationalism on which the Western tradition was based (by the time it came into contact with the Indian tradition), recognised a contractual-individualistic relationship between man and society. In matters of legal justice and civil rights, it encouraged the values of equality, equity and universalism and not those of status allocation system of India, the Western tradition through various bureaucratic structures - administrative, legal and military-and through educational and cultural innovations, introduced new criteria for social stratification which were based on achievement and not ascription, and allocated status only on individual performance and not on charismatic qualities”.

The period of British rule was a period of transition. Its impact was not the same in every part of the country. The place of change, however, was rapid. The changes that took place in the structure of society in the post-independence period may be treated as a sequel to the changes taking place before independence and may be summarised as follows (Yogendra Singh: Ibid.):

- Emergence of the new elite of political-populistic orientation from rural, agricultural and lower middle caste or class background.

- Increasing differentiation in the elite structure.

- Slight breakdown in exclusiveness of upper castes to the elite position and its consequent democratization.
- Introduction of adult suffrage and a federal parliamentary form of political structure.

- Conscious legal reforms in Hindu marriage and inheritance laws affecting the foundations of the traditional Hindu family structure.

- Introduction of land reforms (e.g., abolition of jagirdari and zamindari, etc.) and elective village-panchayats.

- Increasing industrialisation and urbanisation, and acceptance of science and technology as factors of human welfare.

- Breaking isolation of the rural from urban community and increasing communication and interaction between the two.

- Reinforcing of traditional institutions and widespread modernisation without serious breakdown in the social structure but a situation of ambivalence between tradition and modernity.

This process of change is not yet over, nor it has reached a stage of stabilisation. We are still passing through a period of transition. With the changing socio-political structure the nature and pattern of leisure also become unstable and the work-leisure relationship hangs in a state of imbalance (Ishwar Modi: 1985). In the urban areas, “the pressure of urban life” make people adopt new schedules of work and personal habits and motivate them to use modern modes of transport, communication and leisure (M.N.Srinivas, as quoted by Ishwar Modi, op.cit.,pp53). Urbanisation (which is usually coupled with industrialisation) adds a new dimension to the whole situation. It leads not only to the growth of
commercialism, monetization of economic relationships, factory and workshop employment for many but also to the popularisation of mass media for leisure and entertainment. The simultaneous existence of modern mass media and the many other means of leisure and entertainment, on the one hand, and the assertion and continuity of the traditional ways of employing leisure, on the other, make it increasingly difficult to understand the process of change and also the many problems it creates (Ishwar Modi: Ibid.).

The field study and research were done in two social settings-rural and urban- in the metropolitan Delhi. The aim was to see resultant impact of foreign satellite TV through a comparative study of rural setting which served as a hinterland of the metropolitan, and urban setting situated in the core area of the metropolitan. Since the study of field areas were located in Delhi, a brief description of Delhi follows for an understanding of the socio-economic and other aspects of these two areas in the context of the metropolitan.

Delhi is the capital of India with a population of 9,370,475 (1991 census), spread over 1,483 sq. km. Hindi, Punjabi, Urdu and English are the languages most spoken here. The literacy rate is 76.09 per cent. The among all states and the union territories, is Rs 5,315/- (1991).

The city of Delhi was founded in the 11th century A.D. by a Rajput chieftain of the Tomara clan. The Chauhans obtained possession of the city from the Tomaras. Prithvi Raj, the Chauhan ruler, made Delhi famous by his heroic valour. Delhi under Prithvi Raj was the principal kingdom of north India at that time.

In 1912, the capital of British India was transferred from Calcutta to Delhi. Delhi became a Union Territory on November 1, 1956. The territory is made up of three census town - Delhi, New Delhi and Delhi Cantt, and 214 villages.
State of Economy- In Delhi, 31.93 per cent of the total population constitutes workers (1981 census). Percentage distribution of workers according to main activity revealed that cultivators constitute 1.93 per cent, agricultural labourers 0.86 per cent, household industry 3.76 per cent and other workers 93.45 per cent.
Since 1947 a large number of industrial concerns have been established. Some traditional handicrafts for which Delhi was formerly famous, still flourish.

There are three central universities and several institutions of higher learning and research.

The two areas under our present study with varied backgrounds. are detailed below.

The Rural Social Setting: Chhatarpur

General characteristics

Chhatarpur- the rural social setting or better termed as an urban village - is situated in the extreme south-eastern part of Delhi metropoliton. It is around 20 kms from the Central Delhi, i.e., Connaught Place near the Parliament. Though in Delhi, it is often referred as a place on the outskirt of Delhi or in outer Delhi as it falls in the Parliamentary Constituency of Outer Delhi. Beyond Chhatarpur- a few kms away- is the state of Haryana. At a distance of just three kms is the historical Qutab Minar. In the recent past, this place has earned a name for it, for having the largest temple, popularly known as 'Chhatarpur Mandir'. This temple equipped with a modern structure is little far and at the outskirt of Chhatarpur village.

The name 'Chhatarpur', according to some, derives from the fact that the village is situated at a height (the Aravali range has an ending here. 'Chhat' means 'roof'; hence Chhatarpur).
Before partition of undivided India in 1947, Chhatarpur was primarily dominated by Muslim population of which a large number migrated to Pakistan. Before 1947, Hindus were in a minority in this area.

During the Mughal rule, the area comprising Chhatarpur, Mehrauli, Devli and others were dominated by Muslims. Even today ruins of tombs and mosques of the past are in good number in this region. The Muslim dominance reflected in its cultural pattern also.

Since 1947, the population composition went through changes, primarily mass migration of Muslims to Pakistan and Sikhs and Hindus from Pakistan settled here also. Today, the population consists Hindus, Sikhs and those who preferred to stay back during partition.

In the wake of Asiad-82 games when constructions of stadia, flyovers and other structures were in boom, workers came to Delhi in thousands. Chhatarpur too have a section of its population consisting of construction-workers who came from Bihar, UP, Orrissa and a few from other states. Hence the composition of its present population has its uniqueness as people from varied cultural, linguistic and ethnic background are a part of it, though majority of them, including the migrants from across the border had one thing in common at one stage or the other that they belonged to the same economic class in broader sense.

At present, Chhatarpur village excluding its adjoining areas though in the same vicinity, has a population of around 9,000. Hindus are in majority followed by Sikhs and then Muslims. Major caste groups are: Jat, Gujjar, Chamar, Harijan, Brahmins, Rajputs, Kyasthas among Hindus.
The Sub-Structural Categories

occurrences

This village is located in the midst of agricultural land. Nearly one-fourth of its original population who have been living here for generations, are still engaged in agricultural sector. Wheat, bajra and jowar are the main crops. However, families dependent on agriculture only, now has diversified to other business and trading activities. The main source of income for all those having agricultural land is from selling off part of their lands. In the recent past a number of farm houses have come up in this area. An acre of land is being sold for not less than 70 to 80 lakhs of rupees. However, till recently the price per hectare was very small running into thousands only.

Most of the families who own land have one or two members engaged in service also. The second major occupation is business and trade. Small workshops, shops and garment-sewing units are major centres of business here.

<table>
<thead>
<tr>
<th>Table I</th>
<th>Sex-Wise Age Groups of Respondents</th>
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<tbody>
<tr>
<td></td>
<td>under30</td>
</tr>
<tr>
<td>Male</td>
<td>92</td>
</tr>
<tr>
<td>Female</td>
<td>18</td>
</tr>
<tr>
<td>TOTAL</td>
<td>110</td>
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</table>
Under 30 years, the respondents were in maximum number who responded, though males in this category was in majority. Low level of educational and illiteracy among the locals, particularly women, kept them unresponsive. But in the age group of 30-50' both male and female came forward in good numbers with responses as in the age-group of 51 and above.

**Educational Level**

Literacy level is low. There is one government run high school for boys and girls. Among the older generation above 40 years literacy level is very low but among the younger generation, all attend or have attended school but dropout rate is very high. However, parents are found to be very keen in getting their children educated upto college level. Crave for professional courses are generally absent as emphasis for livelihood for many a families is through business activities. For details see Table-II below:

<table>
<thead>
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<th>Table II</th>
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<tr>
<td>Educational Level of Various Groups</td>
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<table>
<thead>
<tr>
<th>Respondents</th>
<th>Level of Education</th>
<th>TOTAL</th>
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<tbody>
<tr>
<td>Category</td>
<td>Illiterate</td>
<td>Literate</td>
</tr>
<tr>
<td>Service Class</td>
<td>-</td>
<td>15</td>
</tr>
<tr>
<td>Business</td>
<td>12</td>
<td>29</td>
</tr>
<tr>
<td>Agriculture</td>
<td>22</td>
<td>10</td>
</tr>
<tr>
<td>Youth</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>Housewives</td>
<td>19</td>
<td>20</td>
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</tbody>
</table>
### Table III

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Age Groups</th>
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<th>Total (300)</th>
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<tbody>
<tr>
<td></td>
<td>under 30</td>
<td>30-50</td>
<td>51 &amp; above</td>
<td></td>
</tr>
<tr>
<td>Service class</td>
<td>23</td>
<td>24</td>
<td>13</td>
<td>60</td>
</tr>
<tr>
<td>Business</td>
<td>29</td>
<td>31</td>
<td>15</td>
<td>75</td>
</tr>
<tr>
<td>Agriculture</td>
<td>08</td>
<td>29</td>
<td>13</td>
<td>50</td>
</tr>
<tr>
<td>Youth</td>
<td>48</td>
<td>12</td>
<td>-</td>
<td>60</td>
</tr>
<tr>
<td>Housewives</td>
<td>12</td>
<td>26</td>
<td>17</td>
<td>55</td>
</tr>
</tbody>
</table>

Table III shows that under 30 respondents were mainly engaged in business and service but majority of them are unemployed (put under student and youth category). Agriculture being one of the major occupations, respondents in the age-group of 30-50 formed the highest percentage.

**Physical characteristics**

There is no distinct settlement pattern in the village. There is, however, no segregation of houses of a particular caste group or a community as found in traditional set up of an Indian village. Neighbourhood consists houses belonging to different caste groups and communities. The general lay-out of the village is very uneven. Some of the streets are so congested that motor vehicles can not ply in between. Drainage and other civic amenities are not in proper condition. Drainage and other civic amenities are not in proper conditions. Small grounds are in the village but almost unfit for any outdoor recreational activities. Since Delhi in the recent past has been accommodating an additional four lakh (two lakh migrants and another two lakh being born here) each year, the problem of
housing is acute. And nearly one third of its population of 90 Lakhs lives in Jhuggi-Jhopri clusters. Hence, renting out a house or a part of it is very common among house owners particularly belonging to low income group, to supplement their income. Chhatarpur too has a population who live here in rented houses. This section can be termed as ‘floating population’ as they keep on moving to other parts of Delhi frequently.

**Traditional Patterns of Recreation**

As only a section of the population in this village is native-residents, in the recent past there has been no rigid traditional patterns of recreation among the villagers. Apart from Hindu festivals, Holi, Diwali, ‘Bhagawati-Jagran’, Dussera there has been no other such community festivals. Guru Nanak Jayanti for Sikhs and Id among Muslims are also festive occasions.

Among the elders, card-playing and gossipping are favourite pastime while youngers have been playing outdoor games like football and cricket. Among the women in older age-group, the major recreation confines to gossiping in neighbourhood. Younger girls often follow their elder female members. ‘bhajan’ and ‘kirtan’ are also significant group activities among a few families while ‘satsang’ has elders as its audience and the attendance is always thick. Both men and women attend it.

**Contemporary Forms of Recreation and Entertainment**

The responses of the 300 respondents regarding the means of recreation which they most enjoy and prefer to indulge in during their leisure or free time show that indoor activities have a preference over outdoor activities, except in the
case of elders who prefer attending bhajan, Kirtan, satsang and visiting temples. Among the indoor activities the most popular are talking and gossiping with family members, followed by watching television mostly DOORDARSHAN and sometimes satellite TV or films on cable TV. Group-oriented activities come after family-oriented activities. Group-oriented activities are common among children and elders. But for the middle age group group-oriented activities are very few and a number of them look forward to deviant activities with friends in the neighbourhood.

Religious activities are popular within homes on festive occasions and outside homes on occasions of Holi, Diwali, Bhagawati-Jagran, Id and Guru Nanak Jayanti. For orientation towards recreational activities [patterned after Ishwar Modi’s model (Ishwar Modi : 1985)] Table IV gives the percentage of the respondents:

<table>
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<tr>
<th>Table IV</th>
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<tr>
<td>Participation in Recreational Activities</td>
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<tr>
<td>Name of activity</td>
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<tr>
<td>Group-Oriented</td>
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<tr>
<td>Family-Oriented</td>
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<tr>
<td>Quietistic</td>
</tr>
<tr>
<td>Games &amp; Sports</td>
</tr>
<tr>
<td>Playing Cards</td>
</tr>
<tr>
<td>Religious</td>
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<tr>
<td>Radio &amp; TV</td>
</tr>
<tr>
<td>Hobby-Oriented</td>
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<tr>
<td>Excursions</td>
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<tr>
<td>Intellectual</td>
</tr>
<tr>
<td>Deviant</td>
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<tr>
<td>Association Oriented</td>
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(Details of the activities given at the end of this chapter)
From the table IV it can be observed that radio and TV watching is the most popular recreational activity, followed by religious one and then comes the family-oriented ones. In quietistic category, reading novels, magazines, relaxing, sleeping during the day sitting idle are also common among half of the respondents. In games and sports, children are the major participants with street-games. Playing cards and gossiping are favourite among the older people. Only five percent of the respondents pursue intellectual-oriented activities. Nearly ten per cent indulge in association-oriented activities like community oriented activities (political, social, etc.). Games and sports are not popular as there is no facility of a playing ground. In street corners, children do play some games particularly on weekends and on holidays.

Listening to radio and watching TV are activities of recent origin-among them watching satellite and cable TV is the latest one. (For the purpose of the research here, we will concentrate more on this activity a little later).

The village under study though now bereft of its traditional aspects, still presents some demographic as well socio-economic uniqueness common to Indian villages. Though settlement pattern has gone under change but traditional value systems still exist. Traditional means of livelihood have given place to new ones. Community life has borrowed some patterns of urban outlook and often there is less community activity. Consumerism and individualistic orientation are also visible in day-to-day activities of its residents.

Though a hinterland, Chhatarpur does not remain any longer in isolation due to modern means of transport and communication. Most the residents have a
fair idea of modernity through their interactions with the city life. Unlike a traditional Indian village, in Chhatarpur there is no caste rigidities though caste related expressions have some undercurrents here also but not affecting the day-to-day life. There is an overlapping of urbanity and rural aspects. Thus, Chhatarpur can be best be termed as an 'urban village'.

The Urban Social Setting: Vasant Vihar

General characteristics: Vasant Vihar is situated in the south-western part of Delhi where the Parliament, Connaught Place and other institutions are located.

Vasant Vihar—one of the posh colonies of new Delhi is a planned colony with houses, mostly bungalows are symmetrically laid out. Streets and roads in this colony are among the best in Delhi.

The colony was developed in late 1960's when government officials in higher ranks formed a co-operative society and the land was allotted to them by the concerned ministry for residential purposes. Before this colony came up, it was a deserted place and not approachable as there was no connecting road.

This colony was developed with all the modern facilities like shopping centres, a club and a convent school. Today, there is a modern shopping departmental store, a five-star hotel, a well-developed park with jogging track, two well-equipped nursing homes and post-telegraph facilities.

Since the top ranking officials were the members of this co-operative society, the general standard of life is very high and almost merists to be bracketed as
elite. Since it is a newly built colony, there has been no historical tradition of this place.

All the 140 respondents whom this researcher interviewed had one or two of his/her family members settled abroad - majority of them in USA or Canada. All of them had visited abroad on one or several occasions. Nearly one fourth of them had part of education abroad, and had fair exposure of western way of life as it reflected in their day-to-day life, like most of them were health-conscious and for physical fitness walking, exercises and visits to health-centres were routine affairs for all of them, except who were very old.

The Sub-Structural Categories

The distribution of the sample age-wise shows that the largest percentage of respondents under 30 years of age come from business and professional categories while for the service class the age group 30 to 50 rates the maximum.

<table>
<thead>
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<th>Table: V</th>
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<tbody>
<tr>
<td>Age-Group of Various Groups</td>
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<tr>
<td>Respondents</td>
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<tr>
<td></td>
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<tr>
<td>Service Class</td>
</tr>
<tr>
<td>Business</td>
</tr>
<tr>
<td>Professional</td>
</tr>
<tr>
<td>Others</td>
</tr>
</tbody>
</table>
Table: VI

<table>
<thead>
<tr>
<th>Sex wise Age Groups</th>
<th>Respondents</th>
<th>under 30</th>
<th>30-50</th>
<th>51 &amp; above</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>23</td>
<td>44</td>
<td>18</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>18</td>
<td>27</td>
<td>10</td>
<td>55</td>
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</table>

Respondents both male and female under 30 were nearly one third of all respondents. Fifty per cent of the respondents were in the age-group of 30-50 and rest in 51 and above.

Level of Education and Occupations

Out of 140 respondents, 78 were post graduates and professional degree holders, 39 graduates, 8 with above matriculation degrees and rest 15 diploma holders in varied disciplines like fashion technology, computer graphics, film editing, etc..

Table: VII

<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Respondents</th>
<th>Matric</th>
<th>Graduate</th>
<th>Post Graduate &amp; Professional Degree</th>
<th>Diploma Holders</th>
<th>Total (140)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service Class</td>
<td>-</td>
<td>9</td>
<td>49</td>
<td>04</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>Business</td>
<td>-</td>
<td>20</td>
<td>18</td>
<td>08</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>Professional</td>
<td>-</td>
<td>10</td>
<td>11</td>
<td>03</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Housewives</td>
<td>5</td>
<td>2</td>
<td>01</td>
<td></td>
<td>08</td>
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</tr>
</tbody>
</table>
From the Table: VII it can be observed that residents are prominently in service sector, followed by business entrepreneurs. Among the younger generation craze for professional activities was found to be high than going for traditional government jobs.

Contemporary Forms of Recreation and Entertainment

The overall picture which emerges from the responses of the 140 respondents regarding the means of recreation which they most enjoy and prefer to indulge in during leisure, shows that they prefer most intellectual activities (like reading, etc.) followed by watching TV, including foreign satellite TV programmes through dish-antena and cable TV. Outdoor activities consist of swimming in the club, playing various outdoor games in club by the older people while young generation frequent other clubs in the city. There is no neighbourhood outdoor games and plays in the locality. Excursions also come on a priority basis for the majority of respondents while on a long holidays or during hot summer season of Delhi.

<table>
<thead>
<tr>
<th>Table VIII Participation in Recreational Activities</th>
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<tbody>
<tr>
<td>Name of activity</td>
</tr>
<tr>
<td>Respondents = 140</td>
</tr>
<tr>
<td>Group-Oriented</td>
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<tr>
<td>Family-Oriented</td>
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<tr>
<td>Quietistic</td>
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<tr>
<td>Games &amp; Sports</td>
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<td>Hobby-Oriented</td>
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<td>Intellectual</td>
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<tr>
<td>Deviant</td>
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<tr>
<td>Association-Oriented</td>
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</tbody>
</table>
Around 87 per cent of the respondents watch TV during their leisure time, while 77 per cent also prefer quietistic activities. Nearly 55 per cent (mostly old age group) indulge in playing cards but in clubs only. Since our aim is to locate the impact as a result of watching TV programmes (foreign satellite), we will discuss it in detail later in this chapter.

Vasant Vihar symbolises a smaller version of 'global village' as its residents are not only from different parts of the country but also different countries (most of the high ranking officials working in the embassies reside here on rental basis). Since it is a planned locality, it resembles with those of in developed countries. Residents are in the high income bracket as only top officials were allotted land here during 1960s. Level of education is very high and most residents are engaged in modern occupations. Constant interaction with foreigner-residents and exposure to the western society through visits abroad and other means, the residents of Vasant Vihar are not critical of western value system.

**Television in Indian Homes**

Placement of the television set in Indian homes tells a story of its own. Size and decor of the house naturally vary from family to family, reflecting the social class characteristics of the occupants [Yadav J.S. : 1988]. Notwithstanding class differences, the television set occupies a place of pride in the house. Whatever the space available to a family-from a one-room tenement to a luxuriously large bungalow-the television is prominently displayed in homes. Invariably, television is prominently displayed in homes. Invariably, television is fixed in the drawing room of the house, where members of the household usually sit to relax and to receive outside visitors, if any. The drawing room of an upper-class family
may be very spacious and well furnished with prized possessions like paintings, art pieces, and souvenirs. Space is not a problem.

The middle-class Indian home, on the other hand, is generally small, consisting two to three rooms. The drawing room in these cases serves as a living room, dining room, and among poorer families as a bedroom as well.

The practice of prominently displaying the television set in homes reflects the status television confers on its owners. Television, video and now cable connection are the new status symbol of Indian society, particularly among middle class homes.

In the respondents' homes in Chhatarpur, television sets occupied the corners of the front room. However, in a number of cases, homes were found with two or even three television sets. Since many families are joint ones where parents-in-law and other elders are also staying, viewing collectively is not permitted, particularly those programmes which have ingredients of sex and vulgarity. Even the most popular "Chitrahar" based on Hindi film songs on DOORDARSHAN is often not viewed collectively in these homes as most of them are not in good taste according to elder respondents. For this reason, separate TV sets have been fixed in the interior of homes for the convenience of female members. Out of 1500 households in Chhatarpur, nearly 300 have cable connections with facilities to receive foreign satellite channels like STAR TV. In the case of satellite programmes collective viewing is not the usual practice.

In Vasant Vihar, though TV sets were displayed in the spacious drawing rooms but almost all of the respondents had another two to three sets in their
bedrooms or other places. In the case of 12 respondents, they had their own separate dish antenna (rest others get their sets hooked on to a central private dish antenna by subscribing to it).

**Respondents’ Perceptions of Foreign Satellite TV Programmes**

Viewers’ perceptions of television reality have constituted an important topic of mass media research for several decades. Most of this research has been conducted on children under the age of 12 and results have indicated that younger viewers display a stronger belief in the reality of television than older viewers. There is an assumption that by the time children reach adolescence, they have developed an ‘adult discount’ that enables them to distinguish has been referred to as a “magic window” perception of reality: that is to believe that the images on television are the same as the images in real life.

Within the construct of perceived reality, identity is not defined primarily in terms of a feeling of attractiveness for characters who the viewers hope to emulate. Rather, the emphasis in the definition is on the degree to which the viewer develops a relationship with television might find themselves thinking about, like a real person.

Viewers continually make judgement about the ‘reality’ of television content and these judgements are based on multiple criteria. However, at least three of them have been used in research in media effects: *magic window, identity and utility* [Potter James W. : 1992]. As for differences across dimensions, it is expected that age should be related negatively to scores on magic window and identity but age should be positively related to scores on utility. Past research has shown that magic window perceptions are stronger with younger children. As viewers age,
they are better able to make the kind of comparisons necessary to conclude that most television portrayals are indeed not real. This ability comes from having real life experiences both direct and indirect.

The expectation that identity scores should decline with age is based on the idea that adolescents should be developing strong social attachments with real people in comparison with television world people. However utility scores should increase with age as adolescents attempt to define themselves socially, i.e., develop their own unique image or look. This should lead adolescents to seek out information about fashion and music; about relationships (soap operas and other entertainment fare); and about current affairs (news and documentation).

**Magic Window**: Items on the perceived reality scales in magic window are:

- When I go to a sporting event, it has the same look and feel as it does when I watch sporting events on TV.

- In general, the characters on TV show dress, talk and act like people I see everyday in my real life; TV Characters are not really that unusual.

- The news would still be the same if it were not for TV; TV does not really make things look different.

- When it comes to sports, TV changes the events it covers so that the events will look better than they really are.

- If I acted like most of the characters on TV, my relationships with my friends would be very different.
- Characters on TV shows get away with things that I know I could not get away with in my life.

- The way TV characters treat each other on TV is the same as how I treat my friends in my life.

- If I behaved in real life like my favourite character does on TV, my family would think I was very strange.

Reductions in magic window scores would be more prevalent among adolescents who have a wider variety of real world experiences both direct and indirect as more information help discount the reality of television.

**Utility:** Items on the perceived reality scales in utility category are:

- TV can teach people about things that they can never learn in school.

- TV expands my experience because it shows me places that I have never visited.

- When I have a problem, I think about how my favourite characters on TV would solve such a problem, and this helps me.

- Even though most TV shows are only designed for entertainment, they still present important lessons about life.

- By watching characters on TV shows, I can learn how to avoid some of the problems they face.
- Sometimes I get useful ideas about how to act around my friends by watching characters on TV.

Reductions in utility scores should be related in a negative direction to external locus of control and to anomia. Viewers who consistently acknowledge that television presents useful social lessons should be more likely to have an external locus of control. Internals would be more motivated to think things through for themselves thus relying much less on television (or any other external source) for cues. Also, viewers who are highly anomie should be more likely to seek instruction from television since TV is easily accessible and can not threaten them as interpersonal contacts might. Television viewing by itself should not be a particularly good predictor of reductions in utility scores, because some heavy viewers should reduce their utility perceptions while others would increase them.

**Identity** - Items on the perceived reality scales in identity category are:

- I wish my family behaved more like some of the families on TV.

- There is at least one character on TV whom I like as much as any of my friends.

- There are a few characters that I admire, and I would like to live my life as they do.

- I would watch more news on TV, if the stories were about things more that had more of an effect on my life.
While watching my favourite TV shows, I often imagine myself as being part of the action.

After I have watched a TV show, I often find myself thinking a lot about what happened on it.

I have absolutely nothing in common with any character on any TV show.

Reductions in identity scores should be related to both anomia and locus of control in interaction with amount of television viewing. Viewers who are isolated from real life usually do not have many, if any, real life friends. So they are vulnerable to the vicarious friendships that television characters offer.

On the basis of the perceived reality scales items on “magic window, utility and identity”, the respondents were interviewed through a set of list of queries in the questionnaire (see: Appendix).

Measures and Perceived Reality

The measure of perceived reality was a 21-items battery of statements (listed above) to assess each respondent’s level on three dimensions: magic window, utility and identity. The response choices were a three-point scale from Agree (yes) to Disagree (No) to Can Not Say.

Respondents were asked to specify how many hours during a week they spent viewing each of the following types of programming: situation comedies,
action/adventure programmes, soap-operas, movies, news, sports, cartoons, talk shows, current affairs programmes, health and fitness programmes, etc.

In Chhatarpur, respondents' assessments of perceived reality on magic window, utility and identity were as such:

- Out of 110 respondents under 30 years, 34 with reasonable educational background agreed with utility items, 57 disagreed while 19 did not respond.

- In the 'magic window' items 63 agreed, 32 disagreed while 15 opted for 'can not say'.

- In the 'identity' category, 59 agreed, 27 disagreed while 24 said 'can not say'.

Out of 98 respondents in the age group of 30-50, 40 agreed, 36 disagreed and 22 had no response in the utility category.

- In the 'magic window', 11 agreed, 67 disagreed and 20 did not respond.

- In the 'identity' category, 19 agreed, 58 disagreed and 21 opted for 'can not say'.

Out of 92 respondents in the age-group of 51 and above, 27 agreed, 53 disagreed and 14 were for 'can not say'.

- In the 'magic window' category, 17 agreed, 62 disagreed and 13 had no response.
-In the 'identity' category, only 13 agreed, 58 disagreed and 21 did not respond either way.

On analysis, it was found that age, education and economic background were the determinants for above assessments. Those under 30 with educational background (school level and above) and economically sound believed that TV programmes (satellite programmes in the present case study) had utility values, served as a magic window and had identity-orientation (Table).

But, in the upper age-group, respondents believed more in utility than magic window and identity.

It may be noted here males were high on the scores on all those three categories than female respondents.

In sum, it is the younger generation even in a rural set-up (in the midst of a metropolitan) with educational exposure who are in agreement with the utility of foreign TV programmes. (Later in this chapter discussion in detail about programmes and their subsequent effects).

In Vasant Vihar (representing urban set-up) out of respondents under 30 years, 28 agreed and 8 disagreed while 5 were without any comment on utility items.

- In the 'Magic window' category, 16 agreed, 18 disagreed and 7 said 'can't say'. In the identity category, 19 agreed, 11 disagreed and 11 had no response.
### Table IX

**Perceived Reality Scales**

**Chhatarpur (Rural) Respondents (Total : 300)**

| Items     | Under 30 (Total : 110) | Age 30-50 (Total : 98) | Age 51 & Above (Total : 92) |
|-----------|-------------------------|------------------------|----------------------------|---|
| Yes/No/Can't Say | 34/57/19 (30.9%/51.8%/17.3%) | 40/36/22 (40.8%/36.7%/22.5%) | 27/51/14 (29.4%/55.4%/15.2%) |
| Utility   | 63/32/15 (57.3%/29.1%/13.5%) | 40/36/22 (40.8%/36.7%/22.5%) | 27/51/14 (29.4%/55.4%/15.2%) |
| Magic Window | 59/27/24 (53.7%/24.6%/21.9%) | 19/58/21 (19.4%/59.2%/21.4%) | 13/58/21 (14.1%/63.1%/22.9%) |

### Table X

**Perceived Reality Scales**

**Vasant Vihar (Urban) Respondents (Total : 140)**

| Items     | Under 30 (Total : 41) | Age 30-50 (Total : 71) | Age 51 & Above (Total : 28) |
|-----------|-------------------------|------------------------|----------------------------|---|
| Yes/No/Can't Say | 28/8/5 (68.3%/19.6%/12.2%) | 43/21/7 (60.6%/29.6%/9.9%) | 14/8/6 (50%/28.6%/21.4%) |
| Utility   | 16/18/7 (39.1%/43.9%/17.1%) | 37/21/13 (52.1%/29.6%/18.3%) | 20/6/2 (71.4%/21.4%/7.1%) |
| Magic Window | 19/11/11 (46.4%/26.8%/26.8%) | 32/19/20 (45.1%/26.8%/28.2%) | 18/4/6 (64.3%/14.3%/21.4%) |
| Identity  | 19/11/11 (46.4%/26.8%/26.8%) | 32/19/20 (45.1%/26.8%/28.2%) | 18/4/6 (64.3%/14.3%/21.4%) |
Out of 71 respondents in the age group of 30-50, 43 agreed, 21 disagreed and 7 said ‘can not say’ in the utility items.

In the ‘magic window’ category, 37 agreed, 21 disagreed and 13 had no response.

In the ‘identity’ category, 32 agreed, 19 disagreed and 20 said ‘can not say’.

Out of 28 respondents in the age-group of 51 and above, 14 agreed, 8 disagreed and 6 said ‘can’t say’ in the ‘utility’ category.

In the ‘magic window’ category, 20 agreed, 6 disagreed and 2 did not comment.

In the ‘identity’ category, 18 agreed, 4 disagreed and 6 did not comment.

Comparison

Compared to rural respondents, urban respondents in the age group of under 30, 68.3 per cent responded positively to the utility of satellite foreign TV programmes while only 30.9 per cent rural respondents said ‘yes’.

Under the same age group 39.1 per cent urban respondents said that foreign TV programmes served as magic window while 57.3 per cent rural respondents responded so. On the ‘identity’ scale, 46.3 per cent urban respondents and 53.7 per cent rural respondents responded positively. In the same age-group, 51.8 per
cent rural respondents and 19.6 per cent urban respondents disagreed on the perceived reality scales of utility of foreign TV programmes. Whereas on 'magic window' reality scales were in reverse, with nearly 43.9 per cent of urban respondents and 29.1 per cent of rural respondents disagreeing to the items on this scale.

Compared to 60.7 per cent of urban respondents only 33.6 per cent of rural respondents agreed that satellite (foreign) TV programmes had utility items on the perceived scales. Nearly half of the urban respondents (49.2 per cent) believed that the foreign TV programmes offered 'identity' to them on the perceived scales. Among the rural respondents only 30.3 per cent of them felt any identity with the programmes while 47.3 per cent of them did not feel so.

On the scales of the magic window, around half of the urban respondents (52.1 per cent) responded positively while among the rural respondents it was only 30.3 per cent.

<table>
<thead>
<tr>
<th>Table XI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rural - Urban Comparison</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Utility Yes/No/Can't say</th>
<th>Magic Window Yes/No/Can't say</th>
<th>Identity Yes/No/Can't say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>101/144/55</td>
<td>91/161/48</td>
<td>91/143/66</td>
</tr>
<tr>
<td></td>
<td>33.6%/48%/18.3%</td>
<td>30.3%/53.6%/16%</td>
<td>30.3%/47.6%/22%</td>
</tr>
<tr>
<td>Urban</td>
<td>85/37/18</td>
<td>73/45/22</td>
<td>69/34/37</td>
</tr>
<tr>
<td></td>
<td>60.7%/26.4%/12.8%</td>
<td>52.1%/32.1%/15.7%</td>
<td>49.2%/24.2%/26.4%</td>
</tr>
</tbody>
</table>

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However, the percentage of respondents, under 30 years, who disagreed were nearly the same (24.6 per cent of rural and 26.8 per cent of urban respondents) on the perceived reality scales on ‘identity’ with TV programmes.

Hence, both the groups of respondents, rural and urban, in equal percentage did not feel that with foreign TV programmes they had an identity. But on the utility scales, urban respondents far exceeded in percentage over rural respondents in accepting the ‘utility’ of these programmes.

Thus, for more urban youth (under 30) foreign programmes have ‘utility’, compared to rural youth. Also, for more urban youth, these programmes are a ‘magic window’ but equal number of urban and rural youth do not feel any ‘identity’ with foreign programmes.

In the age-group of 30-50, nearly 60.6 per cent urban respondents and 40.8 per cent of rural respondents accepted the ‘utility’ value of the foreign programmes. On the ‘magic window’ 52.1 per cent of urban respondents and just 11.2 per cent of rural respondents felt that foreign TV programmes served as a ‘magic window’ to their perceptions. One fifth of the rural respondents (19.1 per cent) and 45.1 per cent of urban respondents had any ‘identity’ with their perceptions of these TV programmes.

Thus, more urbanites compared to rural people believe in the ‘utility’ of TV programmes and the same is the case in these programmes serving as a ‘magic window’. But less number of rural people compared to urbanites feel any identity with these programmes.
In the age-group of 51 and above, only 29 per cent of the rural respondents and 50 per cent of urban respondents believed in the 'utility' of foreign TV programmes. Nearly 18.5 per cent of rural respondents and 71.4 per cent of urban respondents felt that these programmes were a 'magic window'. On the 'identity' scale, the positive response came from 14.1 per cent of rural respondents and 64.3 per cent of urban respondents.

Thus, on these three scales of perceived items, urban respondents far exceeded in percentage over rural respondents in the age-group of 51 and above.

On sub-classifications, it is found that urbanites with modern educational background and high level of income (in the age groups of 30-50 and 51 and above) scored very high on these scales, in comparison to the rural respondents in the same age. But, in the age group under 30, though the urban respondents on these scales but their (rural) percentage reflected significant increase compared to those rural respondents in other age-groups.

**Gender dimensions**

Out of 110 rural respondents under 30 years (92 males and 18 females), 29 males and 5 females responded positively on 'utility' scale while on 'magic window' 59 males and 4 females approved its being a reality on perceived scales. Out of 59 respondents who believed positively on 'identity' scale, there were 51 males and 8 females.

In the same age group, out of 41 urban respondents' positive responses came from 17 males and 11 females on 'utility' scale. Seven males and 9 females
agreed that TV programmes served as a magic window while on 'identity' scale 11 males and 8 females responded positively.

Thus, under 30 years while urban female respondents were more responsive on positive scale than their rural counterparts on all the three perceived items.

In the age-group of 30-50, out of 71 urban respondents (44 males and 27 females), 24 males and 19 females agreed positively on 'utility' scale; 21 males and 16 females were positive on 'magic window' scale while out of 32 respondents who agreed positively on the 'identity' scale of perceived items there were 19 males and 13 females.

In the age-group of 51 and above, out of 28 respondents (18 males and 10 females), 10 males and 4 females agreed positively on 'utility' scales; 16 males and 4 females were positive on 'magic window' scale while out of 18 respondents who agreed positively on the 'identity' scale of perceived items there were 16 males and 2 females.

Thus, on the above classifications it can be noted that while rural women folk are far behind their male rural counterparts but this gap has narrowed down considerably in the case of urban women compared to urban men, in their perceived reality scales on utility, magic window and identity of the foreign programmes.

**Educational & occupational background**

Among the rural respondents who responded positively on the three perceived reality items scales, were either matric or graduate and above. Those
without any educational background (53 out of 300 respondents) did not response either positive or negative.

Among the urban respondents, since the level of education being fairly high (78 post-graduates and above, out of total 140 respondents) those who agreed on these scales constituted nearly 83 per cent of those with high educational background, with occupation background mainly in service class and professional enterprises.

**Satellite (foreign) TV programmes and Viewer selectivity**

Satellite and cable technology provides the television of abundance with its virtually unlimited channel capacity. Research shows that people put their TV viewing to many uses and derive a variety of gratifications from that viewing [J.G. Blumer and E.Katz (eds): 1971]. However, seldom do people implement their pattern of uses and gratifications by using it to direct their viewing. With the increased number of choices provided by cable and satellite TV, consumers are faced with a change in the decision-making situations and increased selectivity would be expected.

**Motivational categories for viewing TV** (Leo W. Jeffres : 1978)

**Media-seeking** : TV viewing where the content is relatively less important and the medium is sought to fulfil some function, eg., "I am tired and want to relax". Here the person seeks the medium regardless of content.

**Generic Content-Seeking** : Viewing where the individual moves towards a class of TV programmes such as news, sports, movies. Here one seeks a group:
“I want to see a movie or a particular serial”.

**Programme Content-Seeking**: Viewing where the individual intends to watch a specific TV programme, e.g., “It is time to watch my favourite programme MASH”.

**Information-Seeking**: Viewing where the individual moves towards some content within a programme, such as ancient Egyptian life in Ancient Lives on BBC.

**Mixed**: Both TV content and non-content bases are used to direct one’s viewing, e.g., “I feel sad and these shows always cheer me up”.

After a person has started watching TV, he can decide to stop, continue, or select additional programmes. People who continue watching TV can treat subsequent programmes as on-going behaviour requiring no conscious decision, or they can use some criteria for selecting programmes.

On the basis of the above motivational categories, respondents were asked a set of questions (discussed in detail a little later) and responses formed the extent of changes in initiating motives for their selectivity of TV programmes on STAR TV, as shown in the following tables.

Among the rural respondents, under 30 years, 43.6 per cent viewers viewed TV programmes irrespective of any specific selectivity while 20.9 per cent watched specific programmes. For viewing favourite programmes the percentage of viewers was 18.18 per cent while only 5.4% preferred informative programmes.
Table XII

<table>
<thead>
<tr>
<th>Motivational Category</th>
<th>Under 30 (TOTAL: 110)</th>
<th>30-50 (TOTAL: 98)</th>
<th>51 &amp; above (TOTAL: 92)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Media-Seeking</td>
<td>48 (43.64%)</td>
<td>53 (54.08%)</td>
<td>42 (45.65%)</td>
</tr>
<tr>
<td>Generic Content-Seeking</td>
<td>23 (20.91%)</td>
<td>16 (16.33%)</td>
<td>22 (23.91%)</td>
</tr>
<tr>
<td>Programme-content Seeking</td>
<td>20 (18.18%)</td>
<td>08 (8.16%)</td>
<td>11 (11.96%)</td>
</tr>
<tr>
<td>Information-Seeking</td>
<td>06 (5.45%)</td>
<td>08 (8.16%)</td>
<td>06 (6.52%)</td>
</tr>
<tr>
<td>Mixed</td>
<td>13 (11.82%)</td>
<td>13 (13.27%)</td>
<td>11 (11.96%)</td>
</tr>
</tbody>
</table>

In the age-group of 30-50, 54.08 per cent viewers watched programmes to just watch and relax while only 16.33 per cent viewed specific programmes of their liking and 8.16 per cent preferred information-oriented programmes.

In the age-group of 51 and above, 45.65 per cent respondents watched programmes where the contents were less important. 23.9 per cent viewed...
programmes of their particular choice while 11.9 per cent preferred "programme-content" wise programmes.

<table>
<thead>
<tr>
<th>Table XIII</th>
<th>Urban Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Motivational Category</td>
<td>Under 30 (TOTAL: 41)</td>
</tr>
<tr>
<td>Media-Seeking</td>
<td>09 (21.95%)</td>
</tr>
<tr>
<td>Generic-Content Seeking</td>
<td>14 (34.15%)</td>
</tr>
<tr>
<td>Programme-content Seeking</td>
<td>08 (19.51%)</td>
</tr>
<tr>
<td>Information-Seeking</td>
<td>08 (19.51%)</td>
</tr>
<tr>
<td>Mixed</td>
<td>02 (4.88%)</td>
</tr>
</tbody>
</table>

Among the urban respondents, viewer selectivity was different from those of rural respondents as urban respondents preferred programmes with information content and generic content. Under 30 years, 34.15 per cent viewed a class of TV programme, 19.5 per cent preferred "programme-content" oriented programmes while 19.5 per cent viewed information-oriented programmes.

In the age-group of 30-50, 38.03 per cent viewed TV programmes without any particular attention to the programme conten. 32.39 per cent preferred a class of TV programmes, while 12.68 per cent opted for programmes with contents
of their choice. Only 9.86 per cent viewed information oriented programmes. In the age-group of 51 and above, percentage of viewers for specific programmes was 35.71 per cent, while 17.88 per cent viewed programmes irrespective of their contents. Nearly 28.6 per cent viewed preferred programme content while 17.8 per cent viewed information-oriented programmes.

<table>
<thead>
<tr>
<th>Motivational category</th>
<th>Rural</th>
<th>Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td>Media-Seeking</td>
<td>47.6%</td>
<td>29.8%</td>
</tr>
<tr>
<td>Generic-Content seeking</td>
<td>20.3%</td>
<td>33.5%</td>
</tr>
<tr>
<td>Programme-Content seeking</td>
<td>13%</td>
<td>17.8%</td>
</tr>
<tr>
<td>Information-seeking</td>
<td>6.6%</td>
<td>14.2%</td>
</tr>
<tr>
<td>Mixed</td>
<td>12.3%</td>
<td>0.5%</td>
</tr>
</tbody>
</table>

Nearly 47.6 per cent of the rural respondents viewed TV programmes for reasons of media seeking while the percentage in the same group among the urban respondents was 29.8 per cent. In the generic-content seeking group, the respective percentage of rural and urban respondents were 20.3 and 33.5.
Only 6.6 per cent of the rural respondents viewed those programmes with information content while the percentage in this category among the urban respondents was 14.6 per cent.

Thus, urban respondents in higher age-group preferred specific programmes while those in low age-group preferred programmes without any specific orientation.

The sub-classification of viewers' selectivity on the basis of gender and education is as follows. Among rural respondents, 63.9 per cent males preferred TV watching under the motivational category of media-seeking (i.e., without any specific choice) while 87.3 per cent females were in the same category. Compared to 22.6 per cent males who preferred specific and information oriented programmes, the percentage of females was 8.2 per cent. Those with educational background (matric and above) preferred specific programmes compared to those non educational background (illiterate and below matric).

Among urban respondents, 53.2 per cent of males preferred TV watching to relax and watch (media seeking category) compared to 68.7 per cent of females (in this category). Compared to 43.9 per cent males who opted specific programmes, only 29.6 per cent female respondents did fall in this category. However, those with higher educational background (post-graduate and above) preferred more programmes with ‘generic-content’ and ‘information-content’, compared to those with low educational background.

**Periodicity of Viewing**

Since television has kept its novelty value in Indian homes since its inception and with periodical addition of channels, domestic and foreign (through satellite and cable) as well.
Viewing patterns in respondents’ families were found to be more or less uniform. The major viewing hours are during afternoon, evening and late evening hours. On an average, viewing hours on weekdays are around 4-6 hours, and on weekends 6-8 hours. Children and housewives preferred afternoon hours as both of them are free during this period. Those in service and other occupations watch mostly during evening hours.

Since most of the programmes (except news on BBC) on STAR TV are telecast twice during 24 hours (this is done because of the convenient viewing time in several countries where STAR TV reaches differs with differences in day and night), viewers can adjust viewing time according to their daily routines.

**Favourite Programmes**

About various programmes and their contents (discussed in earlier chapter) the respondents’ selectivity varied greatly.

Among the rural respondents, those programmes which are telecast in series were found to be less popular than those shown in episode. Lack of continuation viewing resulting in discontinuity coupled with the problem to understand as programmes are in English language, resulted in being serials less popular than episodes.

Since the pattern of viewing in most respondents’ homes was collective, programmes with lots of sex and violence often are individual choice. However, programmes on sports channel still continue to be viewed collectively though preference among male respondents was more compared to female respondents.
In a country where cricket has been the only sport with a mass appeal, followed by football (after telecasts of events like world cup), other games and sports shown on Prime Sports channel has a limited audience. But, games like lawn tennis, boxing and wrestling (e.g. W.W.F.) are catching up on the viewership chart. However, urban respondents (nearly 73.7 per cent) showed their increasing appetite for sports programmes like boxing, golf, motor race but only 23.6 per cent of rural respondents showed such preference. For nearly 60.7 per cent of rural respondents cricket is still the passion.

**WWF-** a programme showing huge wrestlers in funny competition- is very popular among younger lot in both the categories of respondents.

The programmes shown on BBC (mainly news and information oriented) were found to be very popular among the urban respondents. Nearly, 73.8 per cent in the age-group of 30-50, and 51 and above urban respondents found these news and information oriented programmes worth viewing. In the case of rural respondents, elders in the age group of 30 and above, only 19.3 per cent was found to be interested in such programmes.

Entertainment programmes on STAR PLUS like Bold and Beautiful, Santa Barbara, Mash, Wonder Years, Baywatch, Anything but love and others found to be popular with the urban respondents among those with high educational background and in the age group of under 30 and above. Rural respondents were found to be less interested in these programmes. However, adventure and games oriented programmes like “Crystal Maze” were popular among both the categories of respondents but in the younger age group. Health and fitness
oriented programmes like Prime Bodies and Aerobics Oz Styles were found to be popular among urban respondents. More females preferred to watch than the male respondents.

It is interesting to note here that despite of language problem, programmes with lots of sex and glamours found to be popular among respondents in both the categories, under 30. Bold and Beautiful, Santa Barbara and Baywatch were popular among urban respondents mainly because of their being a thriller stories but for the rural respondents it was more 'exposed flesh' on female bodies being the prime motive.

MTV (music channel) had been popular since its coming to Indian homes. so much so the popularity was, that it created a 'MTV generation'. Popular pop singers of the West like Miachel Jackson, are more popular here than our own band of singers. Its one programme ‘Grind from the beach’ is worth mentioning here. Hundreds of bikini-glad girls and young men in shorts used to dance on a beach side to the tune of the popular hit songs of that period. Telecast for half-an-hour thrice a week straight from various beaches in America, this particular programme was very popular among the respondents. However, nearly 78.7 per cent of respondents in both categories did not prefer it to watch collectively in the family.

For catching up the viewership in India, some of the music-programmes on Channel V (Star TV's music channel after MTV withdrew two yezars ago) are oriented towards the Indian audience. In a country where audio visual entertainment has confined to films and their songs, the domestic TV programmes for entertainment are mainly film songs like ‘Chitrahar’ on Doordarshan. The
Channel V too started programmes like BPL OYE, Great Manovaigyanik Show with popular Hindi songs from films. Video jokeys (or, VJs) of these programmes are Indians. BPL OYE is produced entirely in Bombay and charts all the hit music coming out of the Hindi music scene from films.

Percentage of viewership among rural as well urban respondent has been very high for these Hindi-oriented programmes. Nearly 83.2 per cent of rural respondent and nearly 68.6 per cent of urban respondent watched these programmes regularly.

Programmes like "India This Week" on STAR PLUS and "India Business Reports" on BBC are aimed for Indian viewers but the content of these programmes are information oriented and targetted to a specific audience with high educational background. Around 57.3 per cent of urban respondents preferred watching them while only 8.2 per cent of rural respondents (with educational backgrounds graduate and above) showed an interest in them.

**Orientation of Respondents**

General Characteristics: Motivational factors among the respondents for getting cable and satellite connection varied from "for more entertainment" to "to catch up with the select few having in the neighbourhood" to "pressure from the local cable operator" to "this being more economical than visiting places like cinema-halls for entertainment".

For urban respondents it was "for more entertainment and information" as the prime reason in 93.4 per cent cases while for the rest it was just "to have" the
satellite connection. But, in the case of rural respondents, in 43.4 per cent cases it was for more entertainment while “to catch up with the select few in neighbourhood” was the main reason in 32.7 per cent of respondents, and for the rest the reasons were pressure within the family (particulary children) to get the connection.

—In the case of a 17-year-old girl, a class 12 student in a public school, the urge to get a cable connection was influenced “to keep oneself updated” with what is happening on satellite TV as talks and gossips among her peer groups in school often concentrated on popular serials of STAR TV.

—But in the case of 72-year-old retired bureaucrat satellite TV was needed to fill in his leisure hours. For 47-year-old illiterate businessman, it was imperative to get satellite TV connection to keep his children back home as often they visited neighbours to watch programmes.

**Language As a Hindrance**

For a majority of rural respondents (89.8 per cent), programmes on STAR TV would be more popular with more viewership if they are dubbed in Hindi for non-English speaking audiences. Among the rural respondents those with high educational and public school background had no problems with the language. Nearly 89.6 per cent of the urban respondents in the age group under 30 faced no language problem but in the category of above 30 years, the percentage was around 43.2 who had no problem with the expression in these programmes. However, 97.2 per cent of the rural respondents and 67.9 per cent of the urban respondents, if given a choice, would prefer programmes in Hindi language.
Interestingly, the latest channel on STAR TV, STAR Movies telecast some popular English movies with Hindi sub-titles and viewerships have increased. (This channel is the latest addition to STAR TV which started only a few months ago and at the time of field-study by this researcher it did not exist).

Transcultural values

Majority of urban respondents (71.1 per cent) felt that programmes on satellite TV (STAR TV in this study) did not transmit transcultural values threatening to local local but nearly 68.3 per cent of rural respondents did not feel so.

— For instance, 53-year-old grandma in an urban home felt that programmes were inappropriate but did not suggest “no viewing” for the younger generation as the younger lot ought to know the other cultures for better global understanding, she advocated. But in the case of elder rural respondents, these western programmes were perceived as a threat to their own value-system.

— A 36-year-old top business executive felt that it gave him an opportunity to see the other cultures from far off places and also a chance to compare his own value system. He strongly felt that to catch up with the West, it was essential to know the Western culture.

— But, for 22-year-old urban respondent, these programmes were an eye opener to judge the ‘backwardness’ of his own culture.

Behavioural Changes

At the behavioural level, with television viewing being a favourite activity in the family, the frequency of outings in the evening or pursuing some hobbies in
the afternoon have been substantially reduced. Children do not prefer to play outside as TV keeps them homebound during afternoons and evenings. Among the children, TV viewing has become a second habit to such extent that cable operators in Chhatarpur informed that during examination time, most of the families get their cable connection disconnected. Most of the respondents (76.8 per cent of rural respondents and 53.6 per cent of urban respondents) informed that during prime-time (evening hours on weekdays and even mornings and afternoons on weekends) all family members remain at home to watch TV collectively. For most of them, family members are together at least for a part of the day together, giving a sense of unity among them.

But, the reverse has also been observed. Though families are together while watching, the social distance among family members has increased. Viewers may find their own identities with the TV characters than in the family. Most of the respondents remarked that TV has reduced communication among family members—and it has created a world of self interest and social isolation.

— A 47-year-old father of a teenage son complained that the communication between him and his son had reduced significantly as leisure time was now occupied with viewing TV programmes. Before the cable connection, he used to keep himself updated with his son’s academic activities but now he did not get an opportunity to do so.

— An eight-year-old girl had no friend in the neighbourhood during evening hours to play with her. Though she felt sad but kept herself engaged with TV programmes like her peer group.
Community Level Interaction

A 26-year-old rural respondent pointed out that TV programmes were often the central theme of the discussion between him and his wife. Very less they talk about other issues which they did earlier, he remarked.

Though participation in community festivals is still the primary social activity among respondents but casual get-togethers are not many now. Even if there is one, the attendance is very poor. “We often looked forward to social get-togethers in the past for solving problems at community level and it gave an opportunity to develop more interaction among us”, said a 48-year-old businessman-respondent in Chhatarpur. For most of the rural respondents (nearly 63.2 per cent), there had been a significant reduction in community level interaction.

For urban respondents, the usual community level interaction at local club still continue but no more collective outings or excursions.

Religious Activities

Among the rural respondents in the age group of 30-50 and above, religious activities were still being pursued with the same zeal but around 23.7 per cent of the respondents in this age-group attributed to reduction in religious activities to many other social factors like lack of motivation which used to come through earlier due to location in a particular social and cultural milieu. However, preoccupation with TV programmes for the younger respondents (63.8 per cent) led to less attention to religious activities being pursued within homes or even outside by the older folk.
**TV Viewing As An Addiction**

Nearly 51.8 per cent of rural respondents agreed that viewing TV programmes had become must for falling asleep everynight. The percentage among the age-group under 30 who agreed to it, was 74.8 per cent.

However, 33.2 per cent of all urban respondents agreed to it but the percentage among the age-group under 30 who agreed to it was nearly 66.3 per cent.

—A young married mother of 4-year-old son said that being a nuclear family (husband, wife and son) it was difficult for the parents to attend to their child fully. She felt happy that TV programmes (of any sort) kept her son busy- a role done in traditional joint family by grand-parents.

**TV As A Companion**

Man a social animal but in the age of advanced technology, his being social in the modern age is done through interaction with telecommunications. With reduction in social communication, men feel isolated but by watching TV one feels being around the people. A sense of isolation is reduced by watching TV. Among the urban respondents 41.2 per cent agreed to it while 29.3 per cent of rural respondents agreed to this fact.

**TV As An Indicator of Assessment**

Programmes depicting family life, neighbourhood and life in general often become a point of reference for assessing individual and family behaviour and
changes at these levels. However, it was difficult to observe it among the respondents but often families shown on TV programmes used to figure in their discussions about the good and bad about them. Sub-consciously these discussions had formed some roots among respondents-viewers. Many respondents agreed that they learnt several things about individuals and families through these programmes.

Summary

With the new technologies of communication, cultural messages of modernity are spreading everywhere. As a result, all the words, images and symbols of the metropolitan West are entering the Indian society as well through satellite TV networks. This has led to the fact that the cultural exclusiveness is on its way out to give space for the “global culture”.

Modernity spread through agencies like foreign satellite TV is indeed having its impact on the cultural practices of people. With consumerism fast becoming a reality has taken shape in being a dominant culture globally. The men and women as portrayed on television-particularly the Western life as shown on satellite TV-are in new role-models for the Indian viewers as how they (TV characters) eat, drink, smoke, make love, hate - seem to make an imprint on Indian viewers’ minds suggesting that gone are the days of the old values. There appears to be only one aim-to have more and more of everything. Those in urban category with exposure to high level of education and with more purchasing power are more influenced with the West, compared to those in rural category where exposure is limited and resultant behaviour therefore, are difficult to achieve.
Foreign satellite TV (STAR TV in our present study) has its success in having a target audience for its programmes in less than four years of its existence, suggesting an available space in the Indian society eager to be filled in with the Western images of life and behaviour.
Note: The various categories forms of recreational and entertainment activities (patterned after Ishwar Modi’s model in Ishwar Modi’s “Leisure, Mass Media and Social Structure” (Jaipur; Rawat Publications: 1985)

Categorization of the Recreational and Entertainment Activities

Religious: Bhajan, contemplation, kirtan, read religious books, satsang, visiting temples.

Artistic and Cultural: drama, dance, flower and interior decoration, handicrafts, learning arts and music, cultural programmes.

Intellectual: Discussing current problems, learning foreign language, newspapers and magazine readings, read novels and books, writing articles supervising research, literary activities, etc.

Audio-Visual: cinema, radio, TV.

Quietistic: Day sleeping, stay at home, idling, sitting idle, rest, walking, strolling, appreciation of nature, etc.

Hobby-Oriented: Astrology, cooking special dishes, gardening, embroidery, photography, stamp-collection, etc.

Games and Sports: Badminton, cricket, chess, football, hide and seek, kite-flying, other outdoor games.
Family-Oriented: With children, with parents, with other family members, care of the kids, care of the elders, etc.

Group-Oriented: Chatting, courtsey calls, entertaining friends, meeting people and friends, social calls, etc.

Deviant: Bhang, drinking, smoking, gambling, prostitution, fight, theft, extra-marital affairs, useless talks, quarrel with family members, sex-indulgence, etc.

Association-Oriented: Association work, club, welfare centre, college activities, trade union work, political party, panchayat work, Rotary/Lions Clubs, Volunteer Organisations, etc.

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