Chapter-1
INTRODUCTION

1.0 Mass Communication is a process in which professional communicators use media to disseminate messages widely, rapidly, and continuously to arouse intended meanings in large and diverse audiences in attempts to influence them in a variety of ways. Having defined mass communication we can now see which forms of communication should be considered as mass communication and which devices should be considered as mass media. The answers become important when we try to understand the process of mass communication rather than its content and to sharpen our thinking about the nature of the media. The major mass media therefore are print media (Newspapers, books, and magazines), film (Principally Commercial motion pictures) and broadcasting (radio and television).

Section: 1:A(1) Historical Setting of Urdu Print Media (Literal Communication Network)

The Urdu print media has almost 200 yrs old historical background of its development. The story of Urdu press is a steady of study progress. The pioneers of Urdu print media were Lala Sada Sukh's "Jame Jahan Numa" Maulvi Abu Baqar's
"Delhi Urdu Akhbar" etc. The aims and objectives of these newspapers were to lay before the public such articles of intelligence which may increase their experience and tend to their social improvement. More simply they served the functions of informing, influencing, entertaining and providing a market place for goods and services. As we know that the printed words are messages prepared for specific audiences, acceptance or rejection of these messages determine the shape and direction of these newspapers. The Urdu print media was also influenced by the public demands. The historical development of Urdu print media exhibits the changing colour of forms and functions of newspapers. The developmental stages of Urdu print media may be divided into the following three stages.

I:A:1:(i) First Stage (1822-1900)

The first stage of Urdu print media mainly reflects the impact of reformist movement of that time. The impact of reformists like Sir Syed Ahmad Khan and Rajaram Mohan Roy can easily be noticed on the form and function of Urdu news media. In India Urdu Journalism took its earliest shape in Calcutta "Jame Jahan numa" was the first Urdu Weekly paper published in Urdu and persian. The editor of this paper was Lala Sada Sukh, Printer was William Hope King and the owner was Harihar Dutta.
The other papers "Sultanul Akhbar" and "Gulshan-e-Naubahar" were amongs the prominent papers that were mainly advocating the need for freedom struggle. For this reason British Government has issued an order to ban the newspaper 'Gulshan-e-Naubahar'.

Before independence "Delhi Urdu Akhbar" was one of the prominent and developed papers published from Delhi. Maulvi Mohammad Baqar was the editor of this paper. This paper was also supporting for freedom movement and ultimately British Government decided to stop the publication of this paper. Another paper of this time is "Syed-ul-Akhbar" by Syed Mohmmad the elder brother of Sir Syed Ahmad Khan. Sir Syed Ahmad Khan was the regular contributor to this paper. Apart from these the paper 'Sadiq-ul-Akhbar', was also of great importance in the first phase of its development.

I:A:1:(ii) Second Stage: (1901 - 1947)

The second stage of Urdu print media is mainly known for its role in freedom struggle. The role of the print media of communication in India's struggle between 1901 and 1947 is quite important but there were no highly sophisticated technologies of printing and production, although such technologies were available in other countries during that period.
The Indian language newspaper, especially Urdu, were poorly printed at poorly organised printing press, hastily put up but vigorously copied and recopied clandestinely by hand or conveyed by word of mouth by the literate and illiterate sections in large & small towns, and in a few villages. In 1903, Maulana Hasrat Mohani has started a journal entitled “Urdu-e-Mualla” from Aligarh. The main aim to bringing out this journal was to motivate the masses for freedom struggle. During these period Maulana Abul Kalam Azad came in the field of journalism with his work “Lisanus Sidq”. These two persons were considered to be the founder of modern Urdu journalism. Due to their deep involvement in freedom movement Maulana Abul Kalam Azad started the publication of “Al-Hilal” and “Al-Balagh”.

During this period Maulvi Majeed Hasan started a paper “Akhbare-e-Madina” from Bijnaur, this paper was accepted by the large number of readers because of its systematic arrangement of news item and good calligraphy. At the same time Maulana Zafar Ali Khan started a daily news paper "Zamindar" from Lahore in 1910. Second stage of the development of Urdu print media was basically a period of freedom struggle. All the papers published during this period were mainly involved in advocating the policy of freedom struggle and encouraging the masses against the British Government. Paper
like “Hamdard” by Maulana Mohammad Ali, who himself played a very prominent role in freedom struggle, propagated against the policies of British Government. Another Urdu daily “Hind” by Maulana Abdul Razzaq Malihabadi, was again a very prominent paper of that time. “Payam” by Abdul Ghaffar was one of the leading papers of Hyderabad.

Newspapers from Bombay like “Ajmal” by Moinuddin Haris Jamai continued its publication for a very long period of time. “Dawat” the first Urdu weekly from Delhi converted as daily newspaper in early sixties. During this period Maharshy Krishna’s “Partap” and Lala Kushalchand Khurshand’s “Milap” were considered to be the most successful Urdu newspaper of their time. The publication of “Qaumi Awaz” Started from Lucknow & now Qaumi Awaz has its edition from Delhi also.

I:A:1:(iii) Third Stage: (1947 - till date)

In the early stages of post independence period the Urdu print media was mainly being effected by the tragedy of partition. The partition of the country made the muslim league dominated newspaper to quit or lapse, consequently the Urdu press suffered most. Some of the important Urdu papers from Lahore sought to find a new home in Delhi, Amritsar and Jalandhar. The mass migration of Urdu speech community to Pakistan adversely
effected the prospects of Urdu newspapers in India. Urdu knowing non-muslim community were steadily switching over to Hindi, Punjabi and other modern Indian languages. The change in the linguistic attitude of non-muslim Urdu speakers adversely affected the circulation of Urdu newspapers.

However Urdu Print media is still struggling for its survival in different Indian cities. Each newspaper has its own tone in conveying the messages in different region.

I:A:1:(iv) Urdu Newspapers in Non-Urdu Region

The circulation of most of these papers are sliding down. Some of the major Urdu newspapers like “Milap” “Partap” and “Hindsamachar” are still continuing their publication from Delhi and Jalandhar. These Papers are mainly popular among Urdu knowing sikhs & Hindus in the states like “Punjab”, “Haryana” and “Himachal Pardesh”.

I:A:1:(v) Urdu Newspapers Advocating Islamic Thought

Papers like “Dawat”, “Al-Jamiat” and “Al-Faisal” are popular among those who have religious bend of mind. These papers are purely based on religious information and their circulation is mainly among religious organisations & institutions:
Urdu Newspapers promoting Secular Outlook

Most of the Urdu newspapers like 'Qaumi Awaz' 'Sangam', 'Qaumi Tanzeem' and 'Siyasat' have secular outlook. They prefer to propagate and promote a congenial harmonious atmosphere in Indian society. The wide circulation of these papers are only because of its secular tone.

The above section confirms that among the newspapers published in 93 languages in India. Urdu newspaper ranks among the first four. Inspite of all obstacles and unfavourable circumstances. Urdu newspaper has been stepping up quite steadily. The growth rate of Urdu newspaper has a very impressive figure of 8.4% per annum. The rise is from 2157 in 1989 to 2338 in 1990. A table of the number & circulation of Urdu newspapers in different regions is given below.

Table - I:1

<table>
<thead>
<tr>
<th>Language</th>
<th>Dailies</th>
<th>Weeklies</th>
<th>Fortnightlies</th>
<th>Monthlies</th>
<th>Quarterlies</th>
<th>Annual</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>303</td>
<td>834</td>
<td>248</td>
<td>404</td>
<td>39</td>
<td>3</td>
<td>1831</td>
</tr>
</tbody>
</table>
Number of Urdu Newspapers in 1995
Table 1:2

Number of Urdu newspapers in different Cities and State Capitals

<table>
<thead>
<tr>
<th>Language</th>
<th>Metropolitan Cities</th>
<th>State Capitals</th>
<th>Union Territory</th>
<th>Bigger Cities</th>
<th>Smaller Cities</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>475</td>
<td>678</td>
<td>2</td>
<td>548</td>
<td>181</td>
<td>1884</td>
</tr>
</tbody>
</table>

Table 1:3

Circulation of Newspapers in 1995

<table>
<thead>
<tr>
<th>Language</th>
<th>Dailies</th>
<th>Weeklies</th>
<th>Fortnightlies</th>
<th>Monthlies</th>
<th>Quartelys</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>1465</td>
<td>904</td>
<td>101</td>
<td>341</td>
<td>9</td>
<td>2820</td>
</tr>
</tbody>
</table>

Section 1:B:(i) Review of Works on Urdu Mass Media

The study of communication management has yet to find a foothold among linguistics. For this reason any student of communication and communication management is handicaped by a lack of systematic studies available in the field of study. Although some studies have been made to examine the socio-cultural aspects of Urdu print media, but such studies provide only fragments of knowledge about the place of importance of communication management in Urdu print media.

Available literature on Urdu print media can be classified into the following categories:
Number of Urdu Newspapers in Different Cities and State Capitals

- Metro Cities: 475
- State Capitals: 678
- Union Terr.: 2
- Bigger Cities: 548
- Smaller Cities: 181

Urdu Language
Circulation of Newspapers in 1995

- Dailies: 1465
- Weeklies: 904
- Fortnightlies: 101
- Monthlies: 341
- Quarterlies: 9

Urdu Language
Studies that deal with the Historical Development of Urdu Print Media.

The first book written on the history of Urdu Print media was of Syed Mohammad Ashraf's "Akhtar Shahanshahi" published in 1888. In this book the author has tried his level best to include all possible related information regarding Urdu print media based on historical aspects.

Another work on Urdu Print media is "Tarikh-e-Sahafat Urdu" by Abdus Salam Khurhsid. In this book he has highlighted on the history of Urdu Journalism. His work is a detailed study on the historical aspect of the Urdu print media.

Another work on this aspect is of Mohammad Atiq Siddiqui's "Suba Shumali va Maghrib ke Akhbarat va Matbua" published by Anjuman-e-Taraqqi Urdu (Hindi) Aligarh in 1962. This work covers the period from 1848-1853. The work is a study of different newspapers, Journals, Magazines published during this period and it gives a detailed study of all the publications of this period.

"Tarikh-e-Urdu Sahafat: Kampani ke Ahad me" by Mohammad Atiq Siddiqui is another book on this topic. This book is a detailed analysis of Urdu print media during the period of East India company. The emphasis is on history & evolution of
different newspapers and its developments from one stage to another.

I:B:(iii) Studies that cover Socio-Cultural Aspects of Urdu Print Media

The study related to socio-cultural aspects is of Mohammad Atiq Siddiqui's "Hindustani Akhbar Navisi". His work is a detailed analysis of Indian print media and its impact on our society. This book was published by "Anjuman-e-Taraqqi Urdu (Hindi) His main emphasis is on the social, cultural and political aspects of print media. His study is not confined only to Urdu print media, rather it covers all most all newspapers published in different languages including English.

I:B:(iv) Studies Dealing with the Linguistic Problems of Urdu Print Media

The work on the linguistic problems related to Urdu print media is of Syed Ziaullah's "Urdu Shafat: Tarjuma va Idarat": Published by Karnataka Urdu academy, Bangalore. The work is one of the recent work on these aspects. This work mainly deals with the words formation, analysis of sentences, idoms & phrases. It also deals with the various aspects of newspapers like what kind of headings should be? How editorial should be more effective? It formulates rules to make the communication more effective.

Another book on this aspect is "Urdu ke aham adabi risale aur akhbar" by Abid Rza Bedar, published by Rampur Institute

**I:B:(v) Studies related to Communicative Aspects of Urdu Print Media**

The study related to communicative aspects of Urdu Print Media is of Shafey Qidwai's "Khabar Nigari" published by International printing Press, Aligarh in 1988. The book is very useful from the point of view of communicative Strategy. His study is the best suitable study on how to make communication more effective. His work is divided into seven chapters. The first chapter deals with the definition and types of news media. The second chapter deals with the sources of information. The third chapter includes various aspects of communication like reporting, its definition, importance and types. It also covers the language of news, and analysis of words. The fourth chapter is related to reporting, its types and its importance in effective communication. The fifth chapter classifies various ways of reporting into objective, interpretative, in-depth or depth, developmental and investigative reportings. The sixth chapter includes the sources of reporting like Interview, certain riser, stories round up etc. In the seventh and last chapter he conclude with an emphasis on communicative effectiveness of Urdu news media. His work is obviously a contribution to Urdu print media and communication network.
Another work on communication aspects is "Urdu Akhbari Zaban" by Mohammad Abdur Rahman Barker, Shafiqur Rahman and Hasan Jahangir Hamdani. The book has been published by Idara-e-Islamiat, MacGill University Canada in 1968. Their work is also an addition on communicative strategy of Urdu print media. Their study is basically related to various aspects of Urdu print media. The book presents different models for effective communication. According to their opinion there should be different ways of expressions for different headings, news, festivals and interviews. The languages used for interview should be different from the language used for other news items. Their work in fact is the analysis of words used in different context for easy & effective communication.

Section I:C: Historical Setting of Urdu Electronic Media (Oral Communication Network)

I:C:(i): First Stage: Pre Independence Period

In 1927 Oral Communication Network came to a head when regular broadcasting began at Bombay and Calcutta. The programmes were divided into two broad categories: English (spoken word and western music), and Indian which meant Marathi and Gujarati, with a bit of Hindustani at Bombay and some Bengali at Calcutta.
The issue came to a head with the opening of the station at Delhi, with protagonists of Urdu and Hindi staking their cultural claims. The question was not without obvious communal overtones, which still continue to affect several stations, though mainly in the north. There was hardly any language problem in South India except some rivalry at one stage between Tamil and Telugu, where the geographical boundaries between states did not tally with the service range of radio stations and also about the proportion of Brahmin and non-Brahmins included in the station's programmes. AIR and TV could not at the moment remain unaffected by the general political controversy about the use of English and Hindi as a link language. This was seen again very recently when the very name of the organisation 'Akashvani' or 'All India Radio', and the starting of a 'National Programme' on Doordarshan generated much heat and unpleasantness. The proportions of other languages such as Punjabi and Hindi and Assamese or Bengali have also been debated, often amidst acrimonious exchanges in regions involved.

The opening of the Delhi Station on January 1, 1936 was an important landmark in the history of broadcasting in India, because it was the first new centre in the planned scheme of expansion and development.
The Delhi station's opening day's programme (heard on 340.146 metres on the new 20 kw transmitter) began at 6.00 p.m. with IBS Orchestra conducted by S.S. Niazi. This was followed by ghazals sung by Master Faqueeruddin and 'Tarang' a farce in Hindustani Directed by K.M. Iftekharullah (then a Programmed Assistant, but promoted as Director of Programmes a couple of years later). News in Hindustani at 9.15 p.m. was followed by News in English at 9.30 p.m. and 'Parade of 1935' by Dr. T.G.P. Spears. Lecturer in History at St. Stephens College, Delhi. The transmission closed down at 11.00 p.m.

On the same day (i.e. January 1, 1936) the Bombay station (350.90 and 31.36 metres) was on the air in the morning session from 10.30 a.m. to 1.00 p.m. opening with popular songs by Bai Sunder Bai. Western Orchestral Music. HMV records 12.00 noon to 12.45 p.m. and a running commentary by Mr. Bertie Meyer on the match between 'All India XI' and 'The Maharajadhiraj of Patiala' relayed from the Eden Ground at Calcutta from 12.46 to 1.00 p.m.

The evening transmission began at 5.30 p.m. with a relay of Western music from the Regal Cinema, and ended with 'God Save the King' at 11.00 p.m. In between there was a talk in Gujarati (7.15 p.m.). News in Hindustani(7.50 p.m.) Hindustani music vocal
recital by Khan Sahib Vilayet Hussain Khan (8 to 9.30 p.m.), Talk in English (9.15 p.m.) and western music from 10.00 p.m.) The Calcutta station (mid-day transmission 1.00 to 3.30 p.m. and evening transmission from 6 p.m. onwards) closed at 10.45 p.m. with 'God Save the King' and time signal. On this day it carried cricket commentary relayed from Eden Grounds from 4.45 to 5.00 p.m. perhaps the last 15 minutes of the day's play. It operated on 370.4 metres, as it does to this day, and also on 49.10 metres on short-wave.

The Government of India, however, was quite clear by now that how broadcasting should grow, and what part it should play so as to be acceptable and useful to the people. In a semi-official letter to Mr. Hugh Macgregor. (Home Department) said that the temptation on the part of the Government of India to use the Indian State Broadcasting Service to put forth views which could be regarded by opponents as controversial should be resisted because the I.S.B.S. would have in fairness to admit critics, or to be at once dubbed as purely government propaganda service, thus having its potential influence discounted from the start.

On January 13, 1936, Mr. Jenkins prepared a note intended by him to lead up to a decision by the Viceroy's Executive Council on various problems which had arisen or were likely to arise with
the opening of the Delhi Station and the adoption of a programme of rapid development. He felt that government's troubles were likely to come from the selection of the occasions to be dealt with in news and talks. He cited the instance of the session of the Indian National Congress and said that it was to a large section of the public more important than a session of the Legislative Assembly, and therefore if the news of the opening of the latter was broadcast why not that of the former?

He also noted that the government had pledged themselves not to make use of the service for their own political ends, but no self denying pledge would convince the average Indian politician that in actual use of radio the government would be impartial. He felt that at the next session of the Legislative Assembly attacks on the misuse of radio would be coupled with the demand for its immediate transfer to the control of a statutory corporation with a non-official majority, or at least for the constitution of non-official advisory committees.

I:C:(ii): Second Stage: Post Independence Stage

The year 1947 was a period of one of great complexity and communal tension, as the two main political parties, the Congress and the Muslim League, confronted each other at the centre and in some States. The manoeuvring for power showed itself
increasingly in mutual distrust and violence. All this could not but have its effect on All India Radio, not just in its news and other programmes, but also in the uncertainties about its plans for expansion delayed by six long years already.

Sardar Vallabhi Patel became the first Minister for Information and Broadcasting, a portfolio he held along with the bigger responsibility as Minister for Home Affairs. Not since then has AIR had a minister enjoying that much authority and status in the Central Cabinet. In fact except for the relatively brief periods when Satyanarain Sinha, V.C. Shukla and L.K. Advani were at the helm of affairs, none of the ministers have been of Cabinet rank. This has seemed to many as surprising, and an indication perhaps that the government has not generally given to broadcasting the importance it deserves as a means of mass education and an aid to national development.

In his book 'My Reminiscenes of Sardar Patel', Mr. V Shankar I.C.S., who was his Private Secretary from the beginning till Patel’s death in December, 1950, has said, “The problems of All India Radio, particularly with Bozman as Secretary, and A.S. Bokhari as Director General were particularly taxing. Bokhari’s sympathies were unmistakeable, and the direction of the language policy of AIR was already a subject of controversy, almost as sharp and bitter as political ones.”
When P.C. Chaudhuri took over as DG, his Deputy Director General was N.A.S. Lakhshnanan. (later DG from 1948 to 1952), B.V. Baliga was the Chief Engineer after C.W. Goyder had returned to England in July 1946 at the expiry of his ten year tenure. M.L. Chowla was the Director of News, succeeding Charles Barn who had relinquished charge at the expiry of his term. At the Ministry, Mr. N.C. Mehta I.C.S. was the Secretary (till succeeded by Mr. P.C. Chaudhuri in early 1948.

Another change affected by Sardar Patel within a few weeks of his taking over as Minister for I & B in 1946, was to liberalise greatly the existing restrictions on inviting high dignitaries for broadcasts from All India Radio. The Government of India, it will be recalled, had given an undertaking to avoid all topics of political controversy and felt that this ‘self-denying ordinance’ needed to be changed, and that for the efficient prosecution of success was in it, Executive Councillors and prominent public men should be allowed on the radio. At the same time, ‘in order that proper discretion may be exercised about all such speeches’. D.G AIR was asked to inform the Department of I & B beforehand when it was proposed to have talks by ‘any Governor or Front Rank Politician’, the latter being apparently a convenient government phase which included provincial Ministers, ex-Ministers, leaders of opposition, Ministers in Indian States and others, even if the broadcasts were to be on non-political subjects.
On August 26, 1947, the Directorate General All India Radio wrote to the Ministry of Information and Broadcasting suggesting that a one-hour programme be broadcast on Mahatma Gandhi's birthday on October 2. This programme was put over from 8 to 9 p.m. from Delhi and relayed by all stations. The stations were also told that, in addition, they could have a programme of their own for thirty minutes. This was the first time that a programme of tributes to a living political personality was broadcast by AIR, and it ended a long-standing restriction imposed by the British.

I:C:(iii): Television in India

India experienced Television for the first time in September 1959, when Pandit Jawaharlal Nehru switched on Television in India. From a modest start on 15th September 1959, Television in India has come a long way covering three fourth of the nation's population. Started as a humble one hour once a week evening service, Doordarshan today boasts of being one of the largest network in the world. Having splendidly proved its relevance impact and utility in several parts of the world. A new Television era started in 1971 in India. New Television Centres were setup in Bombay, Calcutta, Srinagar, Madras and Lucknow in quick succession. Another mild stone in the expansion of Television service in India came in 1982 when the Ninth Asian Games were organised in
Delhi. The historical movement of IX Asiad brought colour to Doordarshan. The programming innovations on the national hookup included the morning transmission which started in February 1987 and the regular afternoon transmission.

With the popularization of Television in India, news appears to be flowing well today. The flow and content of the news are closely related with each other. When news flows poorly and spasmodically, it may be assumed that the quality of the communication media is not very good.

In this background the flow of news is an important field of research. Much work has done into this area but yet there is much remains to be done.

Section I:D: Theoretical Background

Communication theories are general theoretical paradigms that provide basic and analytical framework for human society and individual communication experience, relationship and behaviour. There are certain assumptions, implications, hypothesis, paradigms, developing into concepts, and theories. The challenge to early communication theorist was to discover relevant variables to develop techniques of controlling and manipulating them and device systems of numerical
measurements. In the process they realize that communication system has to be interdisciplinary and it has to draw its strength from sociology, psychology, mathematics, linguistics and other natural sciences. The early communication theories applied behaviouristic model to their efforts and isolated such variables as opinion, attitude, changes, source of message and contents. A number of different topics related to message, audience, channels, oral and written communication skills were examined.

Over a last few decades there has been increasing interest in the study, practice and research in communication. The communication research over a period has improved upon various assumption, constructs and other factors that have impact on changing perspectives on communication theory and practice. In the following sections attempts has been made to list and categories some of the major communication theories.

I:D:1: Western Communication Theories

Some of the major western theories of communication have originated from Aristotelian concept of Rhetoric. Aristotale Rhetoric was written in 330 BC and is divided into three books. The first deals with the nature of rhetorical proofs. The second with the nature of psychological proof & the third with style and arrangement. In ancient Greek 'rhetor' is a speaker skilled
in addressing the law court or a large gathering of people in order to persuade. The term ‘rhetoric’ originates from the theory and study how and by means of what linguistic device a communicator might best achieve this aim. According to Aristotle rhetoric is made up of three element the speaker, the speech, and the listener. Thus the Aristotelian concept of rhetoric has effectively influenced the Western communication theories which mainly revolve around encoder, channel and decoder.

The Post World War era have seen the emergence and consolidation of communication studies as a distinct domain of investigation. The communicative theories propounded by Lazarsfeld (1942), Merton (1946), Smith (1946), Bryson (1948), Schramm (1948), Hovland (1949), and Lasswell (1949) can be taken as classic works.

I:D:1:(i) Hypodermic Model of Communication Theory

Lasswells communicative theory presents an outline of communication model. He saw communication as performing the following three major functions: (1) Surveillance of the environment (2) Corelations of component of society, and (3) Cultural transmission between generations. Such a mechanistic approach to communication was to influence Western
communication theory three four decades to come. In his writing Lasswell emphasized the concepts popularly known as 'silver bullet' or hypodermic model theories of communication effect. His famous query “who says what in which channel to whom with what effect?” formed the thinking and research in communication studies for decades. Lasswell's Communicative model stimulated scholars like Carl L Hoveland and Erie County to develop their own theories. The studies based on these theories were designed to analyse differences in communication techniques and effectiveness of various types of messages and communicators. Lazars Felt and Robert K Merton model argued that communication has the ability to channalize behaviour directing persons who already accept one idea or product to accept another idea or product.

**I:D:1(ii) Consistency Theory of Communication**

Consistency theories of communication hypothesize that people want their beliefs and judgments to be consistent with one another. Prof. Leon Festinger's Cognitive Dissonance theory is one of the most important styles of consistency theory. It hypothesizes that in order to reduce desonance created by inconsistencies people expose themselves to messages that is consistent with their ideas and action and they ignore other
communications. Thus a communicative message that is regarded favourably is more likely to be recalled by viewer or listener than a message that is regarded unfavourably. The theory further argues that newspaper reader shape his or her interpretation to be congruent with his existing attitudes. Consistency theories attempt to answer the questions related to selective conception of newspaper reader. In these theories emphasis is mainly on seeking and avoiding of information rather than on the transmission of a instruction or urging of opinion change.

These theories were the base for the development of special communication theories of 70s and 80s. These were developed to meet the need for communication situations and the efforts to establish communication disciplines identity. Most of these theories hypothesize that whatever be the form of communication it must be organised and governed by certain rules. The communication theories of 80s emphasize the role of symbols in the process of communication. William (1984) Points out that communication involves the exchange of meaningful symbols among source and receivers via a medium. Such a view treat communication as a transport system. This view is further documented by Penman (1988).
To summarize we may say that the Western communication theories have been largely emphasizing a mechanical notion of communication as the transmission of information from active sources to passive receiver. In recent years, however, emphasis has been shifted from mechanistic model of communication to participatory relationship where the symbol to messages are emphasized more effectively.

**I:D:2 Indian Communication Theories**

In recent years Indian scholars have made deliberate effort to develop Indian communication theory based on Indian classical texts like the works of Bharata in first century A.D. The Indian communication theory mainly revolves around the concept of "Sadharnikaran". The Indian concept of communication further emphasizes the role of moods commonly known as "Bhav". These 'Bhav' generate a corresponding state of feeling generally known as 'Rasa'. There are nine 'Bhav' which generate nine 'Rasa'. I.P. Tewari (1980) "Sadharnikaran": Indian communication theory" and J.S. Yadav (1984) "Trend in communication" observe that the concept of communication was first used in the 10th century by Bhatnayaka in a commentary on the 'Natyashashtra' to explain the sutras related to Rasa. Bhatnayaka believes that the essence of communication lay in achieving commonness and oneness.
Indian communication theory mainly attempts to analyse the deep structure of the communication process which is shaped by the cultural and metaphysical assumption about the truth and reality. The Indian communication theory attempts to highlight the role of simplification and illustration in the process of communication. The 'Sadharnikaran' of communication process can easily be noticed in the communicative pattern of 'folk tradition' and 'bhaktikalt'. It suggests that the dimensions of Sadharnikaran seems to have become the common heritage of Indian people. It gives the sense of enjoyment of the process of sharing. In Indian communicative theory, an encoder occupies a more prestigious position than the decoder of the message.

A comparison of Indian Communication theory with that of Western Communication theory confirms that the Western communication theories are mainly confined to surface structure such as language, gestures, and facial expressions but Indian communicative theories mainly attempts to emphasize the deep structures of the process of communication.

Section I: E: Methodology

In the present psycholinguistic study of communication management it becomes important to explore the relationship between communication management & its impact on the
newspaper readers. This defines the scope and objectives of the study that is to investigate the communicative strategies of news editors and to explore its impact on the target audience. To evaluate the communicative strategies of Urdu news editors, Coordinated Management of Meaning (CMM) Theory has been employed in this study. The basic assumption in the CMM theory about communication is coordinating human behaviour in communication by assigning meaning to it according to certain rules and logic. The CMM framework coordinates the newspapers expressions with social and actual life of newspaper reader. The logic of the system is operated in deciding what meaning we attach to the code choice to the newspaper reader. The code choice based on prefigurative force that is the pre-existing meaning helps the reader to decoding the message without any complication. The code choice based on the practical force attempts to emphasize the consequents that the newseditor wants to bring about. For an effective communicative process a news editor coordinates and manages logics of different systems related to geographic areas or regions, and the psyche of individual includes his or her motives believes, attitudes and behaviour. The social context of the individual covers social norms and community structure. The CMM framework used in the present
study describes the aspect of assignment of meaning of information processes. As per this theoretical framework a meaning of a code is assigned according to the above mentioned context. For example, English expressions like 'dashing', 'handsom', 'intelligent' 'smart', are compliments if context is friendly, but it may be insulting if the context is satirical. The CMM rules describe the process by which a particular meaning is felt appropriate in a given context. CMM has a well defined conceptual framework to show how communicative management can reduce congruity and uncertainty. The social realities, the logic and prefigurative or practical force play a vital role in reducing congruity in communication process.

The findings of the CMM theory has been further strengthen by testing it on statistical parameters. Human Communicative tools are different from computers and machines. Human beings want a minimax solution between accomplishment and efforts. In other words it is human nature to make maximum communication at minimum efforts. In human many gaps to be filled in by many intelligence of listeners. This is one of the best examples in which economy which is a product of human nature effect communication. Keeping in mind the relevance of economization of efforts the present study analyses the relationship been length of a word and its meaning. A law of permutation clearly give the
presumption in favour of a greater abundance of long words than of short words. However, in communication network shorter words are more favoured in usage than longer words. Thus, a proper linguistic management based on the demands of the communicative channel fundamental to smooth and efficient communication.

In the present study communicative management has also been evaluated by applying the principle of semantic relatedness help in giving psycholinguistic dimensions of word meaning relationship.

To find out the impact of Communicatioin Management on message effect a psycholinguistic analysis were made for distinguishing implications, presuppositions from assertion. In an experiment carried out by Just & Clark (1973), it was found that presupposition took longer to process than implications. It concluded that implications of a sentence are scanned before presuppositions are. This experiment provides psycholinguistic evidences for distinguishing implications, presuppositions and assertions. In the present study these psycholinguistic principles have been brought into exercised to establish the role of presupposition, assertion and implication on message effect.
Section I: F Scope of the Study

The aim and objective of the present study is to evolve and design a communicatively effective style of expression for Urdu Communication Network. It attempts to emphasize the role of language in human communicative system. It classifies the styles of expression commonly used in Urdu News media into the following categories.

I: F: (i) Expressive Style

The expressive style of Urdu Communication Network may be describe as enjoyable, tension relieving, playful conversational emotion expressing and spontaneous in nature. There are a number of situations in which the Urdu news media may use the expressive style. This style may be used to fulfıl revelation persuasion, relationships and cultural solidarity. Below are some examples of expressive styles:

"Hum Kidhar Ja Rahe Hain: Jhoot par sach ki malma kārī".
I:F:(ii) Directive style

Directive style communication is phrased to assert influence. A directive style may be used in news editorials where news editors criticise or blame. It may even contribute to problem solving situations. The editorial of a news paper should be opinionated, certain and authoritative in style. This style of language functions reveals the attitude of the news editor. Some examples of the directive styles are given below:

"tez raftar sañati taraqqi me mahoul ko faramosh karne ke ghalti Uttar Pardesh intazamkaron ko nahin karna chahiye."

I:F:(iii) Problem Solving Style

The problem solving style of Urdu newspaper should involve the objective processing of information about the world. It should be objective and reflective. It should be initiating elaborating and coordinating in approach. In some of the leading Urdu newspaper we find the glimpses of problem solving style as given below:
As shown in the above mentioned examples this style is oriented towards identifying the most important information and selecting a course of action.

I:F:(iv) Meta Communicative Style

The term 'meta' is used to designate something higher and transcending. The newspapers may make use of meta communicative style to emphasize the role of communicative pattern. The style of expression becomes the topic of discussion. It helps in ironing out the relationships between the communicators. For examples:

"na pasandida bayan ke liye Sheshan ko Karunanidhi ki dhamki".
The examples given above indicate that the meta communicative style may be used to bring out hidden agendas below the surface relationship issues.

Thus the present study may help in designing a communicative pattern of Urdu News media. It seems evidence from the present discussion that the way we style our statement effects how well we manage our communication.