CHAPTER - VI

CONCLUSION

The present thesis deals with Broadcasting from Cuddapah. Cuddapah is a headquarter town of the district of that name in Rayalaseema of Andhra Pradesh, India. It was in June 17, 1963, almost thirty years ago, that a broadcasting station was set up in Cuddapah and started broadcasting from there. It was not done as easily as said before the station was started. It was not without local agitation that the Government finally agreed to the commencement of a broadcasting station threat. There was a need to educate the people of Rayalaseema region in matters of agriculture and socio-economic life. Being a drought-prone area, the AIR could, through its broadcasts, take the people into its fold, teach them the new methods of agriculture and small-scale industries, educate them about the evils of the society and their eradication, give them useful information about a change in the life
pattern for a more cultural and peaceful life. The present thesis, covers all these aspects.

There are in all, 5 chapters, barring this, the last 6th chapter. The first chapter deals with the aim and scope of the thesis and discusses critically the source-material at our disposal. As a background the events that led to the commencement of the broadcasting system itself as a part of the Governmental policy is discussed briefly. It was Lionel Fielden of the BBC, London, who, as the first Controller of Broadcasting—a designation that was then given to the Director AIR started broadcasting. He was himself a man of varied whims and fancies and had to struggle with the Government, even with regard to there naming of "Indian Broadcasting Service" as All India Radio in 1935. We have examined the initial trials and tribulations undergone by the AIR before it reached adulthood. We have thereafter examined the source materials at our disposal to build up the present thesis. The original documentary material is very little; indeed we should say practically nil. This is more because the Governmental agencies were unable, probably as a matter of policy, to place at our disposal the contemporary evidence. Under
the circumstances, we stumbled upon a few letters that could be counted upon fingers - dealing with the attempts made by the general public, and members of provincial and Central legislatures to bring pressure upon the Government to establish a broadcasting centre at Cuddapah. We had to depend therefore heavily upon secondary source-materials like published works which have been critically reviewed before use. The next most important source is the direct contact we had with the people of the region. We contacted officials of the AIR and sought from them detailed information about the programmes that were broadcast and their usefulness to the people at large. We also interviewed quite a good number of people, more than 500 of them, who were questioned about the utility of the programmes from their point. For this purpose we prepared sets of Questionnaire and gathered information for analysis.

The second chapter gives a bird's eye view of the history of broadcasting in India. The broadcast was first flashed from Bombay, at the instance of George Lloyd who was in Poona, thanks to 'The Times of India', in collaboration with
the Posts and Telegraph Department. Thereafter, efforts were made to start a Broadcasting Company. There were several adverse situations right from providing finances to the fundamental question whether such a Company should be started at all, and if so, the agency through which it would function. After more than 5 years of discussions and experiments, finally in 1935 the AIR came to be set up. This was followed by a policy of expansion. The Princely States which were having their own broadcasting stations were slowly taken over under the management of the Government. It was not only in the number of stations but in varieties of programmes that the Government got involved. One major hurdle was the language issue. The regional culture, all the social problems and economic issues were to be focussed in the programmes.

The third chapter deals with the establishment of the Broadcasting station in Cuddapah. This was possible after agitation by the local people and leaders like P. Rajarami Reddy, R. Rajagopala Reddy and P. Bhujanga Rao, the last two of them, being journalists, editors of news papers like, 'Maseema' and 'Vidyodaya'.
Social organisations like 'The Cuddapah Seva Samiti' had also to play their part in the agitation. All of those political leaders - Mrs. Indira Gandhi, K.K. Shah, I.K. Gujral and the like promised to set up a broadcasting station. But their promises turned out to be promises, broken than honoured. Finally, in 1963, Cuddapah did have a Broadcasting station.

The fourth chapter deals with the development of broadcasting in Cuddapah. From a relaying station originally, it grew up to be an independent station broadcasting original programmes. Thus, in these three decades it has grown up by leaps and bounds. Music, folklore, film music, programmes for special audiences like women welfare, agriculture, youth welfare, talks, discussions, dramas, skits which are all original programmes were broadcast to educate the people, more so the villagers and to see that their living standards and life style change. We have examined the view point of the officers regarding the programmes broadcast - some of them have been very frank and vocal in expressing their reactions to the programmes.

In the fifth chapter we have given the Questionnaire presented to the listeners regarding
the agricultural programmes - Palle prantalu - Padi pantalu, Yuvavani, Mahila Bharati programmes including family welfare and the general programmes. Their reactions have been critically examined to show how far these broadcasts have succeeded in projecting the problems of the region, suggest cures for the socio-economic ills, educate the people in politics, scientific knowledge, arts and culture. An attempt to analyse the needs and desires of the people is also made in the present thesis.

In this connection we met some of the leading citizens, poets, artists etc, to know their reactions. Sri R. Rajagopala Reddy, the editor of the local paper named 'Maseema' was one of those who agitated for the commencement of a broadcasting station at Cuddapah. He said that in the initial stages when it was ultimately started in 1963, it was only an auxiliary station relaying the programmes from Hyderabad station twice a day. This led to a public agitation, demanding an independent status for the station from where programmes should originate. Rajagopala Reddy was one of the agitators then also. These leaders also agitated for the appointment of an
Assistant Station Director, conversion of 20 KW centre to one of 100 KW., construction of its own building etc. Therefore, every change and expansion was preceded by agitations, strikes etc. He was for more changes like the introduction of 'Vividh Bharati', of discussions pertaining to the needs of Rayalaseema like supply of electricity and water, establishment of an archives of cassets of important talks, music programmes and dramas.

Sri Gurram Koteswara Rao, a retired employee of AIR, Cuddapah, who worked as an announcer in other stations like Madras and Vijayawada had some details to give about the station itself. In 1975 staff artists were appointed. In October, 1972, under the direction of Kamalraj, the first music conference was held. Several artists actively participated in this. In earlier years an Annual Day of AIR, Cuddapah was being celebrated. This has now been set aside. He suggested that steps should be taken to broadcast programmes from Cuddapah so that these could be picked up in Malaysia, Singapore, Burma etc.
Sri Janamaddi Hanumat Sastry is a well known poet and writer of Cuddapah. He gives some more details. The first Assistant Station Director was T.G. Rao. A Programme entitled 'Bharata-Bharati' was planned and recorded at Cuddapah and broadcast from Vijayawada. A book review programme was held in 1974, when he reviewed the books 'Ritupavanalu' of P. Ramakrishna Reddy and 'Uyyalavada Narasimha Reddy' by Panyam Narasimha Rao. But such programmes are unfortunately not continued now. He suggested that there should be a comparative study of the poetic works of Karnataka, Tamilnadu and Andhra Pradesh and the capacity of the station should be raised so that the programmes from Cuddapah be heard even in Malaysia. The poets, actors, dramatists of Rayalaseema region who represent the culture of the region should be invited to broadcast. There are a good number of 'avadhana' scholars who may be associated for conducting 'Asthavadhana' or 'Sathavadhana' programmes. The programmes meant for agriculturists are quite popular and innovative. The centre should consider the introduction of music concerts by renowned musicians like Balamuralikrishna, Srirangam Gopalaratnam,
Nanduri Krishnamurthy and M.L. Vasanthakumari on important festival days like the Telugu New Year's Day. So far as folk music is concerned the AIR staff should themselves go to the villages recording. Leading personalities like Sripada Pinakapani should be invited to share their biography and experiences with the listeners. Sri Sastri narrated an ugly incident when Srivastava was the Station Director. In 1988, when the AIR centre was planning to celebrate its Silver Jubilee, Sastry and others offered to give some suggestions in this connection which was agreed by Srivastava. But he later ignored them and had his own way and explained that he was not bound to take anybody's advice. Thereafter he got their names black listed. Poets like Puttaparti Narayanacharyulu and other leaders could not stand this insult and as a protest they conducted strikes etc., in front of the Collector's office. All these resulted in the transfer of Srivastava.

These public reactions also would show that the programmes broadcast from Cuddapah have been considered to be of high order. Some of the
suggestions indicated above as also in the previous chapter have to be considered seriously for implementation. This station should grow to heights of fame. May it be so.