CONCLUSION

Among the institutions that contribute to the make-up of a public sphere in society, the media perhaps perform the most critical function. In the transaction in the public sphere, the media are not a neutral participant or an impassioned chronicler. Instead they either legitimize the status quo or innovator of the existing social equilibrium. The Indian media started with the development of press, with prime focus on propagating news and on the views about the contemporary events. During the British period, James Augustan Hicky brought out the first newspaper, Bengal Gazette. The year was 1780 and in the era of freedom struggle, Indian Press was first used as the vehicle for propagating nationalist ideologies. Eminent leaders like Mahatma Gandhi; Bal Gangadhar Tilak brought out newspapers and thus ennobled the history of Indian media. This scenario continued in the whole of independence period, primarily preoccupied in bringing out political issues to the forth.

David Frawley writes: The Indian English media dictates against the government as if it should be the real political decision-making body in the country. (Because it is urged and influenced by other foreign agencies and academic institutions) It deems itself capable of taking the place of legal institutions as well, printing its allegations as truth even if these have never been entered into much less proved in any court of law. It has vested itself with an almost religious authority to determine what is right and wrong, good and evil, and who in the country should be honored or punished. (This is called manufacturing consent) Like an almost theocratic institution, it does not tolerate dissent or allow its dogmas to be questioned.(It creates groupthink, manufactures 'dissent' forcing
everybody to fall in line and creates an old boys network). In the name of editorial policy, it pontificates, promoting slogans, denigrations and articles of faith in the guise of critical policy review. (This is called brainwashing under freedom).

The media doesn't aim at reporting the news; it tries to create the news, imposing its view of the news upon everyone as the final truth. The media doesn't objectively cover elections, it tries to influence voters to vote in a specific manner, demonizing those it disagrees with and excusing those it supports, however bad or incompetent their behavior. We saw this particularly during the recent Gujarat elections in which the media went so often failed, the media has taken to supporting other leftist groups inside and outside the country in hope of gaining power. There is a clear hand of western governments in manipulating the congress party to do its work. This shows how the Indian government is manipulated as a puppet of the western governments and has been for a long time for the last Four decades.

During independence before and just after, the British have used media to demonize Hindu groups in India. From history K Elst says quote: In November 1944: “It is the subtle scheme of political propaganda to describe the Hindu as pro-Fascist. It is a cruel calumny, which has been spread in America and other countries. The Hindu Mahasabha stood for Savarkar’s policy of militarization and industrialization. We recognized that Fascism was a supreme menace to what is good and noble in our civilization. Due to Veer Savarkar’s call thousands of young men joined the Army and Navy and Air Force and shed their blood for resisting Nazi tyranny and for real friendship with China and Russia. But as the Hindus had the temerity to ask for National Independence and took the lead in rejecting the Cripps (commission) offer, they were
maligned and the subtle forces of organized British propaganda were let loose to blackmail the Hindus.” The current tendency to accuse the Hindu movement for cultural decolonization of India of “fascism” is nothing but a replay of an old colonial tactic.

It is surprising to note that there are only two sources of international News collection, Reuters from England and Associated Press (AP) from France. Every other news agency including PTI (Press Trust India) and UNI buys news from these two news sources. We have seen above these two news services were finally in the tight control of Rothschilds and their associates.

In the last century, a revolution in telecommunications has greatly altered communication by providing new media for long distance communication. The first transatlantic two-ways radio broadcast occurred in 1906 and led to common communication via analogue and digital media:

- Analog telecommunications include traditional telephony, radio, and TV broadcasts.
- Digital telecommunications allow for computer-mediated communication, telegraphy, and computer networks.

Modern communication media now allow for intense long-distance exchanges between larger numbers of people (many-to-many communication via e-mail, internet forums, and teleportation). On the other hand, many traditional broadcast media and mass media favor one-to-many communication (television, cinema, radio, newspaper, magazines, and also teleportation).
In India, we have 4 major television networks. Government controlled Door Darshan. Then we have Zee TV network operating in north. Finally Enadu TV and Sun (teja etc), Jaya TV network operating in south. In addition to them we have NDTV-an affiliate of MSNBC, CNN, Star, etc. All foreign programming is a rerun of American Life style which destroyed American life it self socially, morally and ethically. Domestic programming exactly imitates the foreign programming by indianizing the same. As liberalization and privatization dictates there should be no control over this television or internet medium by the central government. That means every one is free to show what ever they feel fit to show irrespective of the consequences either on adults or on children.

In the 1980s TV was consciously turned into a mass medium as a political/developmental strategy. An agent of the socialist state, it simultaneously accommodated the steady growth of Indian capitalism, gradually turning commercial from the late 1970s onwards with the introduction of advertising. The development of a national television network in the 1980s, accompanied with television advertising, augmented the creation of a ‘new consumer class’ and this formed the basis for a new notion of collectivity expressed as ‘the middle class’. But this makeover of DD and its co-option by the forces of capitalism happened in strictly controlled conditions. News programming remained a zealously guarded sanctum sanctorum, even though a great deal of like entertainment was farmed out to sponsors and private producers. All programming, however, was subject to strict bureaucratic and political control.

However, it took the political establishment some time and effort to accept the arrival of new technology with some confidence. For example, in Dec 1993 KP Singh Deo – the then Union I&B Minister –
had declared the private satellite channels as ‘diabolical invasion from the sky’. Although, eventually, the concerns regarding CNN-isation/MTVisation of Indian television were proved to be baseless, bogey of neo-colonization was raised and jingoism reached scream levels when the minister dubbed those who did not watch DD as anti-national.

While the new satellite TV technology fuelled debates on the cultural impact of television, it also heralded the lessening, and eventual disappearance, of the vice-like grip of the State.

The post independence period saw a change. In fact Indian Press was becoming more and more commercial and competitive in approach, sharply deviating from its idealistic approach of the pre-independence era. Especially the early 90s was remarkable in the field of Indian media. It has been observed that during those years economic and financial policy issues were getting due importance, primarily, because of the economic liberalization that took place. A broad spectrum including entertainment, culture, sports found place. The press has been captured by huge business motives, largely depending on revenues from the advertisements. Another remarkable development is the growth of leading Hindi and regional language newspapers, sufficing the demands of all sections of people in various regions like Andhra Pradesh, Gujarat, Punjab, and West Bengal etc. Ultimately it increased the circulation to a great extent.

The whole of the scenario of Indian media changed with the introduction of the electronic media, namely Radio and Television. Films were already there in the scenes, entertaining the audiences to the hearts content. Radio broadcasting commenced in 1927, and was labeled as a suitable and cheap medium to reach a large number of people, especially
those residing in the remote regions. Some of the important programs are distance education, social services like health, hygiene and special programs for military personnel, farmers etc. Very recently, the opening of FM channels introduced new entertaining programs thus increasing the popularity of Radio in leaps and bounds, even in the urban areas.

Electronic media are media that use electronics or electro-mechanical energy for the end user (audience) to access the content. This is in contrast to static media (mainly print media), which are most often created electronically, but don't require electronics to be accessed by the end user in the printed form. The primary electronic media sources familiar to the general public are better known as video recordings, audio recordings, multimedia presentations, slide presentations, CD-ROM and Online Content. Most new media are in the form of digital media. However, electronic media may be in either analog or digital format. Although the term is usually associated with content recorded on a storage medium, recordings are not required for live broadcasting and online networking.

The new media such as the teletext and videotex in the West tend to unpack various categories of information from the regular press and repackage it in (their own) screen-delivered form direct to home. These, the fax (facsimile), and Internet-supplied news pages reach citizens in the advanced countries directly; home delivery routes and news stands are no longer necessary to reach them.

It is worth noting that these days the media, particularly the print media, have ceased to be labour-intensive—they have become technology-intensive electronic industries. Ownership patterns are also changing; chain ownership is still the most common form of ownership in India, but cross
media ownership is gradually creeping in. The combination of the two trends has tempted newspaper companies to start lucrative new ventures, some connected to the media business and others not. Many newspaper companies are now television serial and music producers. Some have started FM radio stations. They are all engaged in serious competition to expand their media empires and social influence. Editionalization is part of this effort to maximize market penetration and hence revenue.

Therefore, during the last two decades, the Indian media have undergone a sea change, particularly in their intellectual content and cultural ambience. There are two sources from which transformation draws sustenance and inspiration: one emanating from outside and other internally generated. The first, which seeks to subordinate the media to global control comes with a variety of promises – of development, technology and internationalism – extremely appealing to the modernizing quest of the middle class. The baggage also includes access to the advanced frontiers of knowledge and the cultural avant garde. The political and intellectual discourse, which it might generate, is likely to influence the nature and direction of social transformation. Whether it would lead to an intellectual climate in favour of a mode of development that may not address the problems of the nation is a fear entertained in many quarters. Even without actual control, the Indian mainstream media appear to have succumbed to the cultural imperatives of a development paradigm that leaves out the traditions from its concerns.

One serious consequence of conglomeration and the concentration of many media units in the hands of a few media businessmen is the likelihood that dissenting voices will be suppressed—thereby compromising the freedom of the press, which is essentially the freedom of citizens to express their opinion on matters affecting their lives. Mass
communication will then come communication from a select few to the many. The purpose of communication in society will be defeated.

Analysing the relationship between technology and the media, many sociologists have raised a pertinent question: 'What happens to the fourth estate in the new IT environment?' And the answer, according to them, is: The newspaper industry is becoming just an information-providing device. This change started in 1973 when the Harris Corporation of the US put the first electronic editing terminal on the market; now the newspaper world can hardly function without computers.

Newspapers that used to stress universal primary education and universal access to education are now devoting full supplements to elitist education accessible to the tiny minority that can spend Rs 100,000 or more per year on tuition at the lower primary level alone, conveniently forgetting that India is a country of many millions who cannot afford to spend even Rs 100 for the education of their children. Newspapers may claim to be promoting quality education, but it is quite obvious that, in fact, they only wish to earn advertisement revenue from such institutions and augment their earnings from other schools in the future. In a country where there are tens of thousands of villages with one-room primary schools or no schools at all, concentrating on the kind of elitist primary education that only rich people—who want to send their children abroad to study at universities and ultimately settle down—can afford is almost a cruel game played by the media.

Economic and social realities are thus deliberately forgotten or casually sidelined. In their stead, the priorities highlighted by the media prove that the Indian media are of the elite, by the elite and for the elite.

The wrongdoings of certain politicians and their followers are given
undue importance by the media. When the Babri Masjid was destroyed in December 1992 and innocent citizens were massacred in their hundreds during the Gujarat pogrom in March-May 2002, the events were reported widely in the various media as Hindu-Muslim confrontations, not as citizens versus citizens or as a failure of the national and state governments of the time that were responsible for maintaining law and order and protecting the lives of all citizens, whatever their religious faith. Some media units deserve praise for bringing out the horrors of these episodes, but the framework of all the reports remained 'Hindu versus Muslim'. With a few exceptions, the media were apathetic about discussing the deep significance of the 'anti-people' activities of a few unruly elements, perhaps with the connivance of members of the ruling parties, as noted by various impartial observers (such as the Citizens' Committee under the chairmanship of a former Judge of the Supreme Court, the National Human Rights Commission under the chairmanship of a former Chief justice of the Supreme Court and the Supreme Court itself). The Supreme Court's sanction of the request to retry the Best Bakery case outside Gujarat indicates the seriousness of the situation and the fear that justice would not be done if the retrial was conducted in Gujarat itself.

Were the media 'privy to an intense ideological struggle that the Indian society is currently witnessing between secularism on the one hand and communalism on the other', asks historian K.N. Panicker in the Hindu. 'Are the informed interventions by institutions like the media, exceptions rather than the rule, in contrast to the era of the national movement', he wonders.

Although media directors and proprietors frequently draw attention to positive thinking and its importance in nation-building, they let their own media indulge in negativism and cynicism because they consider it
good for circulation. This hypocritical situation can be corrected only by the media proprietors themselves, as outside intervention is undesirable and unproductive, if not harmful in the long run for media freedom and citizens' rights.

There are other instances in the recent past which show the loss of idealism that characterizes media performance in India today. Every year hundreds of farmers commit suicide, crushed by debts they cannot clear. The tragedy is continuing across India, but especially in Andhra Pradesh, because of the wrong economic policies of state governments. Instead of thoroughly investigating the social and economic causes of the unprecedented waves of suicide, the media simply reported the deaths and published pictures of the bereaved families. Writing in the Hindu of 15 June 2004, well-known journalist P. Sainath commented as follows about the farmers' suicides in Andhra Pradesh: “Almost every sector of Indian democracy failed the Andhra farmer; the Government and the political class; the tame intellectuals and planners; the human rights groups and a once activist judiciary. And a media that failed in their simplest, yet vital duty in a democracy to signal the weaknesses in society.”

Very little attention is paid by the media and by the state and Central governments to the question of rural communication. There are practically no media units that give a voice to the voiceless—the landless, unemployed, unhoused, hungry and unskilled. Very little is heard from and about the 315 million or so very poor people in India these days except at the time of general elections. This trend started soon after the high-tech era set in. Perhaps the 'poor are always with us' attitude characterizes the mindset of the elite, commercial media. This is not a sign of healthy or responsible journalism, nor is it a sign of ethical
journalism. It is totally different from the journalism of the Gandhian era. Established commercial newspapers however, continue remind readers about their revolutionary past and they do not miss any opportunity to celebrate important milestones in their own history. Readers are led to believe that the revolutionary and patriotic tradition of those newspapers continues despite their crass commercialism.

The existing media and their sophisticated technology can be used to bring the rural areas within the fold of communication and mass communication. There are financial reasons for them to ignore the rural areas, but there can be equally strong financial and sociological reasons for them to turn increasingly to the rural market. As has been pointed out by many experts, new technologies can be used profitably in enhancing rural communication through a combination of high-tech and low-tech media. If India was able to bring about a revolution in the use of telephonic communication in the rural areas during the past three decades, she can certainly revolutionize the systems of mediated and interpersonal communication in the countryside, provided more attention is given to the development of basic education and wealth care awareness and facilities in those areas.

The Gulf war coverage by CNN in the year 1991 was a defining moment in the beginning of a new era in television broadcasting in India, which ushered in far-reaching changes. Thus the Indian media reached its zenith with the coming of cable television. Five new channels belonging to the Hong Kong based STAR TV gave Indians a fresh breathe of life. MTV, STAR Plus, BBC, Prime Sports and STAR Chinese Channel were the 5 channels. Zee TV was the first private owned Indian channel to broadcast over cable. By 2001-2003, other international channels such as
Nickelodeon, Cartoon Network, VH1, Disney and Toon Disney came to India. In 2003 news channels flourished in Indian subcontinent.

With the coming of computer and Internet technology, emerged the aspects of web journalism. However it is in its nascent stage and still a long way to go to proclaim as a separate medium just like print and radio.

Indian media is an epitome of diversity and variety as reflected in the whole identity of Indian tradition and cultural scenario. Internally, the media confront a powerful secular left discourse generated by a variety of political social and cultural organization. If stereotypes like ‘Hindu communalism’ and ‘Hindu fascists’ or the ‘majority communalism’ have become part of the common sense, the public discourse created by the media, even if unconsciously by some, is to a large extent responsible. This religious divide categories are rampant in reporting and false social assumptions inform news analysis, even in newspapers that are otherwise secular. The colonial ideologue, James Mill who characterized Indian society in terms of religious communities in conflict still appears to exert influence on our minds.

Media, through media and communications psychology, has helped to connect diverse people from far and near geographical location. It has also helped in the aspect of on-line/ internet business and other activities that has an on-line version. All media intended to affect human behavior is initiated through communication and the intended behavior is concerned in psychology. Therefore, understanding media and communications psychology is fundamental in understanding the social and individual effects of media. The expanding field of media and communications psychology combines these established disciplines in a new way.
Timing change based on innovation and efficiency may not have a direct correlation with technology. The information revolution is based on modern advancements. During the 19th century, the information "boom" exploded with advancement of postal systems, increase in newspaper accessibility, as well as schools "modernizing". These advancements were made due to the increase of people becoming literate and educated. The methodology of communication although has changed and dispersed in numerous directions based on the source of its socio-cultural impact. The socio-psycho-media effect coined by media and learning psychologist Bernard Luskin applies the socio-cultural implications of media to society and human behavior.

The media in India is one of the most powerful tools used by major powers to control and change Indian public perception about themselves and about the world. This pattern is also followed in international scence with negation of Indian culture and bias against any revival of civilization ethos. The creeping news about any event in the world including jihad terrorism information is presented in such a way that the process of evolution and force of history is inevitable and forgone conclusion in favour of the Islamic parties.

Media in this country India has become a commodity that can be sold and purchased in the market by those willing to accept and pay the price. The brand names that reach to the vast majority of people are concentrated in a few hands and in fact entire world media, like armament industry is joining big conglomerates, which is indeed a dangerous trend. The media trends needs to be exposed, which are in relentless grip of their owners. The facts are not reported as they happen but how the masters and owners of the media want these to be reported. Newspapers / media play a critical role in expressing the pluralism of the country – its various identities, perspectives and values.
Media technology has made communicating increasingly easier as time has passed throughout history. Today, children are encouraged to use media tools in school and are expected to have a general understanding of the various technologies available. The internet is arguably one of the most effective tools in media for communication. Tools such as e-mail, MSN, Facebook etc, have brought people closer together and created new online communities. However, some may argue that certain types of media can hinder face-to-face communication and therefore can result in complications like identity fraud. In a large consumer-driven society, electronic media (such as television) and print media (such as newspapers) are important for distributing advertisement media. More technologically advanced societies have access to goods and services through newer media than less technologically advanced societies.

It has been argued that the media can initiate events, although it is not the rule. Media can however, play a major role in defining the political atmosphere in which the process takes place and hence influence the nature of the debate. The strategy and behaviour of the antagonists can be affected as well as the public standing and perception of the legitimacy of antagonists. As seen, though media rarely initiate conflicts, they are potent in shaping them through their reactions to conflicts.

A media environment that is influenced by sensationalist priorities for news coverage is less likely to contribute to a peace process. Peace media, in contrast, is characterised by balanced reporting, emotional distance, presenting a broader and more multifaceted view of the conflict, and rejecting entertainment and partisan interests as major influences on news presentation. In this context, it is noted that an independent public sphere for open and free communication between different political
currents, religions, minorities etc. is necessary for an effective peace media approach.

In sum, as a platform for discussions and sharing information by antagonists, peace media is needed as a significant catalyst for any peace process. Since the general public is dependent on news media for information, the media also influences the general view on the conflict and the peace process. Unfortunately, many have found that the media is more likely to hinder peace processes than to promote them.