Chapter-8

Summary and Conclusion
Chapter-8

Summary and Conclusion

The findings of the present study based on two rural settings of Andro Nagar Panchayat in Imphal East District and Moijing Gram Panchayat in Thoubal District of Manipur are summarised in this chapter.

Moijing is inhabited by Manipuri speaking Manipuri Muslims who are locally known as Meitei Pangals. Though Muslim society is an egalitarian one, Meitei Pangals have clan names assigned by kings. Andro is traditionally a Meitei Loi village inhabited by Scheduled Caste Loi community. Though many of them practice Hinduism and Christianity, the majority continues to practice their traditional religion. Andro and Moijing represent two subcultures of rural Manipuri society.

As per the Census 2011 (Provisional), Andro, a Nagar Panchayat, has a population of 8,551 including 4,372 males and 4,179 females while Moijing, a Gram Panchayat has a total population of 7,482 including 3,708 males and 3,774 females.

In the pilot survey the study followed a holistic approach by covering all the households in Andro (N=1573) and Moijing (N=1333). The basic aim of the pilot survey was to locate radio households and to have first-hand knowledge of the socio-cultural background of the villages. During the pilot survey radio set and television set ownership were recorded. The recorded data revealed that 72.74 per cent (N=2114) of the enumerated households (N=2906) possessed radio sets with 59.05 percent (N=1716) having radio with FM facility and 13.69 percent (N=398) having radio without FM facility. The difference in radio ownership in Andro (70.69 percent) and Moijing (75.16 percent) was not significant. The ownership of television in Andro (20.15 percent) was found quite less in comparison to radio possession.
(70.69 percent) while in Moijing radio possession is 75.16 percent. Television set availability in Andro (20.15 percent) with DTH connection (06.48 percent) was more than in Moijing (11.92 percent) with DTH connection (03.90 percent).

In the two sub-cultures of rural Manipuri society all the respondents belonged to socio-economically backward communities. In the Meitei social stratification the Andro Loi community belongs to low caste while there is no social stratification as such on the line of castes among the Meitei Pangals in Moijing. All the respondents in Andro belong to Scheduled Caste category while in Moijing 64.00 percent of the respondents belong to OBC and 34.00 percent are in General Caste category. However, both the areas have emerged as composite villages of multi-clan groups over the years. The study area in Andro has members belonging to thirteen clans with 11.50 percent of Phanjoubam clan followed by Samchet Sabam (10.00 percent) and Thokchom (10.00 percent) while in Moijing there are six different clans with the majority belonging to Moijing Mayum. Religious affinity of the respondents in both the areas is diverse as the universe of the study in Andro Nagar Panchayat consists of majority of persons who practise traditional religion (55.50 percent). Hinduism (42.00 percent), and a small population practising Christianity (02.50 percent) while all the respondents in Moijing follow Islam as their religion.

In Andro, the respondents in the 26 to 30 years age group comprising 15.00 percent dominate the universe while the respondents in the 21-25 years age group comprising 24.50 percent dominate the universe in Moijing. 61.50 percent of the respondents in Andro are females while male respondents comprise 62.00 percent of the respondents in Moijing. Most of the respondents are from married background with 71.50 percent in Andro and 61.73 percent in Moijing. Of them 22.50 percent in Andro were in the age group of 24-26 years at the time of their marriage followed by 17.50 percent in Moijing.
21-23 years age group. In Moijing, 14.50 percent of the married respondents were in the age group of 24-26 years when they married and 11.50 percent were in 21-23 years age group.

In Andro, 38.00 percent of the respondents know only Manipuri and 40.50 percent know Manipuri and Hindi while in Moijing 40.50 percent of the respondents know only Manipuri while 27.50 percent know Manipuri and Hindi.

Majority of the respondents in Moijing (66.00 percent) and in Andro (62.00 percent) are literate. However, respondents in Andro attained higher level of education with post graduates (00.50 percent), technical diploma holders (00.50 percent) and professional degree holders (01.00 percent) than the respondents in Moijing where no respondent had postgraduate or above degrees.

While the respondents in both the areas are engaged in more than one occupation, the universe is dominated by agricultural workers in Andro (14.00 percent) and in Moijing (24.50 percent) as their main occupation. Professionally the respondents in Andro were more developed with 03.50 percent in government service while in Moijing 02.00 percent were in government service. The daily wage earners in Andro comprise 01.50 percent and in Moijing it is 03.00 percent while teacher population comprises 03.50 percent in Andro and 02.50 percent in Moijing. Though nearly one-third of the respondents have subsidiary occupations, agriculture, service, business etc. are the major subsidiary occupations in the two rural settings.

Regarding the family monthly income, in both the situations most of the respondents were in low income group (Rs.1,501- Rs.3,000) with 46.50 percent in Andro and 44.00 percent in Moijing while 31.00 percent and 28.50 percent comprise those in medium income group (Rs.3,001- Rs.8,000) in the two areas respectively.
Among the respondents 65.50 percent in Andro and 68.00 percent in Moijing own upto one Sangam of agricultural land while 20.00 percent in Andro and 16.00 percent in Moijing own two to three Sangams of agricultural land. In Andro, two respondents own tractors, 93.50 percent own spades, 17.00 percent own ploughs, 27.50 percent own threshers and only five respondents own water pumps while in Moijing, one respondent owns a tractor, 97.50 percent own spades, 20.00 percent own ploughs, 37.50 percent own threshers and only four respondents own water pumps.

Villages today are no more islands in the global world which is virtually shrunk thanks to the developed communication technology. While various communication facilities are used by the villagers, 62.50 percent of the respondents in Andro and 60.00 percent in Moijing have landline telephones or mobile phones.

Majority of the respondents in Andro use firewood (57.50 percent) for cooking food while 12.50 percent use LPG and in Moijing 90.00 percent of the respondents use firewood for cooking food while only 02.00 percent use LPG.

Nupa Pala (60.00 percent) dominates the various forms of traditional media existing in Andro Loi community while the practice of Sanskritan exists in the families of 47.50 percent of the respondents. In Moijing, among the traditional media existing in the community, Marifat (60.00 percent) leads while Waz Touba (56.50 percent) followed. All the respondents in Andro had attended Sumang Leela while 90.00 percent said that Shumang Leela had themes based on socio-cultural life in rural areas. In Moijing, all of the respondents attended Marifat while 35.00 percent said Marifat has socio-cultural themes. This vindicates the contention that traditional media are people-oriented. However, traditional media are changing with time. Of the respondents in Andro, 77.00 percent said the essence of Shumang Leela is deteriorating with the use of loud speakers and musical instruments which
marks a change in the art form. Likewise, 66.00 percent of the respondents in Moijing marked the change in Marifat performance which they thought deteriorates the essence of the traditional media. Very few of the respondents, 25.50 percent in Andro and 12.00 percent in Moijing, have been to pilgrimage. Though majority of respondents in Andro (65.50 percent) and in Moijing (61.00 percent) had visited fairs. 60.00 percent of the respondents in Andro and 46.00 percent in Moijing have seen advertisement on socio-cultural activities.

Political participation in the two situations are almost similar as 81.00 percent of the respondents in Andro and 77.50 percent in Moijing cast their votes after mobilized by party workers.

Since the villagers use various mass media like radio, television, newspaper, magazine, film etc. their radio listening cannot be isolated from the other media behaviour. Taking this into consideration, an attempt has been made to elicit information about their media habit including types, names, frequency of usage, nature of content and time spent with each medium apart from radio.

The few respondents, who subscribed newspapers in both the situations, preferred to subscribe local Manipuri newspapers. Among the Andro Lois, while 25.00 percent of the respondents subscribed daily newspapers 56.00 percent read daily newspapers with 31.00 percent of the male respondents and 36.50 percent of female. Among the Meitei Pangals in Moijing 25.00 percent of the respondents subscribed daily newspapers while 46.50 percent of the respondents read daily newspapers including 40.50 percent of the male and 06.00 of female respondents. In both the communities the majority of the respondents read local vernacular daily Poknapham most which is followed by Sangai Express (Manipuri) and Imphal Free Press. Besides, Employment News (02.50 percent) is read in Andro while 05.50 percent in Moijing read other English newspapers. In Andro there is a readership of 8 newspapers and 9 magazines while in Moijing six magazines

315
and eight newspapers were reported. As far as habit of reading magazine is concerned, 17.00 percent in Andro and 04.50 percent of the respondents in Moijing read magazines.

Only 29.00 percent of the respondents in Andro had television sets while 43.00 percent of the respondents watched television. In Moijing, 23.50 percent of the respondents had television sets at their homes while 49.50 percent of the respondents watched television. In both the areas there was no cable operator but respondents in Moijing (04.50 percent) and in Andro (23.50 percent) had DTH connections. The range of accessible channels in the television set varied from 2 to 33 in the two rural settings. It indicates that transnational television exposure is more among the Andro Lois.

Majority of the respondents in both the rural settings have the habit of cinema going with 61.00 percent in Andro and 57.00 percent in Moijing. While 11.50 percent of the respondents in Andro watched films at their neighbours’, relatives’ or friends’ house, 29.00 percent watched at home and 46.50 percent watched films at theatre. In Moijing, 35.00 percent of the respondents watched television at homes while 14.00 percent watched at their neighbours’, relatives’ or friends’ house. 22.50 percent in Andro and 04.50 percent in Moijing watched films on DVD and CD players while 02.00 percent in Andro and 01.50 percent in Moijing watched films on laptop/desktop computer.

Of the respondents in Andro 00.50 percent used internet at home, 03.00 percent at cyber cafe and 01.00 percent in school, college or university while 04.50 percent used internet through mobile phones from elsewhere. In Moijing, none of the respondents used internet at home, 02.00 percent of them used internet in school, college or university and 01.00 percent used internet at cyber cafe while 03.00 percent used internet through mobile phones from elsewhere.
While 70.69 percent of households in Andro and 75.16 percent in Moijing owned radio sets, all the respondents in the present study were drawn from radio households. Majority of the respondents, 83.00 percent in Andro and 82.50 percent in Moijing owned Simple Type of radio sets while the remaining radio sets were either Two-in-One Type or Multi Type radio sets.

Though all the respondents have radio sets at home only 75.00 percent in Andro and 66.00 percent in Moijing listened to radio. As such the habit of listening radio is more with respondents in Andro than the respondents in Moijing. 62.00 percent in Andro and 44.00 percent in Moijing listened to radio daily while 25.00 percent in Andro were occasional listeners. Among the respondents in Andro, 07.00 percent listened for 1 or 2 days, 04.00 percent for 5-6 days and 02.00 percent of the respondents listened to radio for 3-4 days in a week. In Moijing, 09.50 percent listened to radio for 1-2 days in a week, 02.50 percent for 5-6 days and 10.00 percent of the respondents listened to radio for 3-4 days in a week while 34.00 percent were occasional listeners. Thus, majority of the respondents were regular radio listeners and all of them had a habit of tuning to All India Radio Imphal while a meagre 06.00 percent tuned to foreign stations.

Night (after 6 p.m.) was the most preferred time for majority of the respondents for listening radio with 61.00 percent in Andro and 51.00 percent in Moijing. Besides, 51.00 percent in Andro and 41.00 percent in Moijing listened to radio during morning hours i.e. from 6 to 10 a.m. while 40.00 percent in Andro and 23.50 percent in Moijing preferred listening to radio in the afternoon. 42.00 percent of the respondents in Andro and 42.50 percent in Moijing listened to radio for less than one hour daily while 35.00 percent in Andro and 40.00 percent in Moijing did not have any fixed schedule for listening to radio. In Andro, 23.00 percent of the respondents listened for 1-2 hours, and 01.00 percent for 3-4 hours while in Moijing 16.00 percent listened for 1-2 hours and 01.50 percent spent 3-4 hours in radio listening daily.
Majority of the respondents in Andro (70.50 percent) and in Moijing (60.00 percent) tuned to All India Radio Imphal station for Regional News in Manipuri while 68.50 percent in Andro and 50.00 percent in Moijing tuned for radio play in Manipuri. Majority of the respondents in Andro (67.50 percent) preferred to listen to another popular programme Mani Mala while 37.00 percent in Moijing loved to listen to Manipuri film songs.

In Andro, 70.50 percent of the respondents listened to radio news regularly while in Moijing 60.00 percent listened to radio news. Majority of the respondents in Andro (65.50 percent) and 56.00 percent in Moijing listened to news in Manipuri language which is their mother tongue. In Andro respondents also listened to News in Hindi (03.00 percent) and News in English (02.00 percent) while in Moijing respondents listened to News in Hindi (02.50 percent), News in English (01.00 percent) and News in Urdu (00.50 percent).

Majority of the respondents, 52.00 percent in Andro and 61.50 percent in Moijing, tuned to AIR Imphal station’s Hallo Tabiningba to hear film songs. In Andro 29.50 percent and in Moijing only 03.50 percent of the respondents had a taste for classical music programmes while 43.00 percent in Andro and 17.50 percent in Manipur said they enjoyed listening to folk songs on radio. In both the situations, majority of the respondents preferred to listen to radio in Manipuri language while 01.00 percent in Andro liked to listen in Hindi and 00.50 percent in English. In Moijing, 03.00 percent liked to listen in Hindi and 02.00 percent in English.

In ‘past-programme recall’ exercise which might serve the purpose of analysing the relationship between exposure, retention and subsequent application resulting into socio-cultural change, majority of the respondents were asked to mention the programmes they listened in the past to assess the effectiveness in the form of their recollection.
All the respondents admitted that they were exposed to various radio programmes, slogans and advertisements on various aspects of rural life. Among the programmes on agricultural development, 52.50 percent of the respondents in Andro and 19.00 percent in Moijing could recall Khungangi Thouram broadcast by AIR, Imphal. Among the programmes on health and hygiene, 11.50 percent in Andro recalled Khonjel Nachom while in Moijing 19.00 percent were able to recollect Nupigi Thouram. 16.00 percent in Andro recalled Hindi Tamba while 16.50 percent in Moijing recalled English Tamba among the programmes on education broadcast by AIR Imphal. In Andro, 37.00 percent of the respondents recalled Khungangi Thouram and in Moijing 08.00 percent recalled Khungangi Thouram programmes on rural development broadcast by AIR, Imphal.

Exposed to radio listening the respondents were asked to state their perception on radio listening and its role in socio-cultural change in the two rural sub-cultures of Manipur.

About one-fourth of the respondents in Andro (25.00 percent) and 26.00 percent in Moijing said radio as a mass medium created an impact on socio-cultural life of the villagers while 50.00 percent and 60.00 percent in both the areas respectively said radio does not create an impact on socio-cultural life of the villagers. This shows that radio has little impact on the socio-cultural life of the villagers.

Most of the respondents in Andro (56.00 percent) and 50.00 percent in Moijing perceived that radio programmes could bring change among the rural masses. The finding shows that rural listeners perceived that radio listening has the potential to usher in various changes among the villagers.

Majority of the respondents in Andro (67.50 percent) and Moijing (60.50 percent) said that radio listening made them aware of the gender equality between sons and daughters. It shows that radio listening plays a key
role in spreading awareness about gender equality which is a socio-cultural change being seen in the Manipuri society. More than half of the respondents in Andro (51.00 percent) and majority in Moijing (67.00 percent) said that radio listening had made them aware of the consequences of early marriage. It shows that radio listening plays a key role in changing the undesirable practice of early marriage and helps in changing the culture.

According to more than half of the respondents in Andro (56.50 percent) and in Moijing (55.00 percent), radio listening enlightened about the unfounded prejudice against persons suffering from HIV/AIDS while 23.00 percent and 19.00 percent in both the areas respectively said it did not. 70.50 percent of the respondents in Andro and 68.50 percent in Moijing said radio listening helped them in changing their sanitary behaviour while 21.00 percent each in the two areas said it did not. It shows that radio listening plays a key role in changing the sanitary behaviour of the villagers.

Majority of the respondents in Moijing (72.00 percent) and in Andro (70.50 percent) said radio listening had influenced their perception about rural development while 18.00 percent and 20.50 percent respectively said it did not. Thus, it may be said that radio listening plays a key role in rural development.

Most of the respondents in Moijing (87.50 percent) and in Andro (86.50 percent) said radio listening had influenced their perception about education while 11.00 percent and 13.50 percent respectively said it did not. It may be said that radio listening plays an important role in the affairs of education. 71.00 percent of the respondents in Andro and 80.50 percent in Moijing said radio listening had influenced their perception about agriculture while 17.50 percent and 11.50 percent answered on the contrary. Thus, it may be said that radio listening plays an important role in improving agriculture. Majority of the respondents in Andro (83.00 percent) and in Moijing (84.00 percent) said they did not think that radio programmes were importing any
western values among rural audience. Thus, it may be said that radio does not import western culture while radio listening play little role in making the villagers to adopt foreign cultural values.

Little more than half of the respondents in Andro (53.50 percent) and in Moijing (54.50 percent) did not blame radio for any kind of distortion of rural culture, tradition, and custom while 35.00 percent and 29.50 percent respectively said radio distorted these values. Thus, it may be said that radio seldom distorts Indian cultural and traditional values and radio listening does not instigate to absorb the distorted, if ever be, traditional value-orientation.

36.00 percent in Andro and 40.00 percent in Moijing had the perception that radio could bring change in different dimensions of their physical self-look or fashion while 34.00 percent in Andro and 27.00 percent in Moijing did not agree with the contention that radio influenced the change in their fashion. Thus, it may be said that though radio influences a person’s consciousness of physical self-look and fashion statement, it is not extensive. Some of the respondents in both the settings admitted that radio influenced their buying behaviour to some extent as they bought commodities after listening to advertisements.

99.00 percent in Andro and 98.50 percent in Moijing said they did not follow radio tips on home beautification. Thus, it may be said that radio listening has little impact on the aesthetic sense of the villagers for face-lifting their dwellings. As far as promoting of joint family values is concerned, 49.50 percent in Andro and 55.00 percent in Moijing said that radio was playing a positive role in promoting joint family values while a major chunk of the respondents in Andro (44.00 percent) and in Moijing (22.50 percent) did not give any response. Thus, it may be said that radio programmes promote joint family values.

321
50.50 percent of the respondents in Andro and 56.00 percent in Moijing said radio plays a role strengthening the relationships among the family members while 42.50 percent and 22.00 percent respectively were with no definite answer. Thus, it may be said that radio plays a role in sustaining family bonds.

In Andro, 28.00 percent of the respondents and in Moijing 55.50 percent had the opinion that radio has helped them in matters of education. 41.00 percent in Andro and 44.00 percent in Moijing said radio helped them in healthcare while, 24.00 percent in Andro and 19.00 percent in Moijing said it helped in agriculture. In Andro 10.50 percent and in Moijing 11.00 percent of the respondents said radio helped in child care and 16.00 percent in Andro and 29.00 percent in Moijing said radio helped them in getting awareness on safe drinking water. Thus, it may be said that radio listening has benefitted the listeners in one way or the other though degree of extent may vary.

In Andro, 08.00 percent of the respondents and in Moijing 08.00 percent said that agriculture development was visible in the areas while 05.50 percent in Andro and 05.50 percent in Moijing said it helped in overall development. 03.50 percent of the respondents in Andro and 03.50 percent in Manipur said it spread awareness about women empowerment while in Andro 06.50 percent of the respondents and in Moijing 06.50 percent identified health care awareness brought by radio and 00.50 percent in Andro and 00.50 percent in Moijing said radio created cultural awareness. Thus, it may be said that radio listening has played a marginal but crucial role in the overall development of the socio-cultural lives in rural settings.

In Andro, 65.50 percent of the respondents and in Moijing 74.50 percent said that radio programmes promoted Indian culture and tradition. 14.50 percent in Andro and 05.50 percent in Moijing had negative response. 68.50 percent of the respondents in Andro and 66.50 percent in Moijing said they acquired knowledge on agriculture, education, health, safe water etc.
from listening to radio programmes while 18.50 percent and 26.50 percent respectively said they did not acquire much knowledge from the radio programmes.

Qualitative Data

The nature of the research problem also demands qualitative analysis besides the survey data owing to various complexities of radio listening and socio-cultural change process which would not have been possible if only a survey had been used. Mainly aimed at analysing the patterns of radio listening and socio-cultural change, the qualitative data was drawn from six semi-structured interviews and six focus groups. The interviews were with two media experts, two teachers and two social workers which include seasoned listeners. Two of the focus groups were conducted with 6 students including three girls and three boys aged between 16 and 21 years, two with 5 housewives, and two with five male leaders of the villages.

A change in the culture of radio using is being seen in the villages. A social worker in Moijing, Haji Shahbuddin Khan, aged about 73 years, was the first person in Moijing to own a radio set in 1962. He was interviewed for exploring listening patterns in the past with an objective to elicit experiences he could remember pertaining to past radio listening habits. Recounting his experience of radio listening over time he said in the past radio was considered as a luxury and used as a social status but now the perception is changed and radio has become rather a necessity. The economic hardship of the villagers in the past often had little money to spend on luxuries like the radio set but today economy is improved and radio sets are also available at cheaper price while radio become a necessity. Thus, the number of radio households is on the rise. Though there was male domination of the radio, collective radio listening practices were prevalent with the peak listening in the morning and the evening.
A political leader Seram Mangi Singh who had also served as News Editor of All India Radio for three decades in an interview added that in the past, before liberalisation of the economy, village women had to endure comparatively a hard life demanding continuous physical labour. Women had the perception that radio set belonged to man and their illiteracy prevented them from using it limiting their relationship with the radio set to its safe storing. But the girls of today may even own radio sets or even take it from male members of the family to listen to their favourite programmes. This is a major change in the culture of using radio in the village marking the end of women’s positioning of the radio set as part of the male domain.

In a focus group of housewives in Andro, a member said as the radio set belonged to the adult males positioning it within their domain increased its aura of authority and importance. Children were usually not allowed to touch the radio dials and they were asked not to make noise while the radio was tuned to news.

In an interview with a social worker Pishak Singh aged about 47 years of Andro, he said radio listening behaviour today has drastically changed as women particularly girls had adopted it in their domain freeing it from male domain. However, the programmes broadcast from AIR Imphal seem in some respects lacking in accountability to their audience causing a gap between the need and the supply. He suggested that the radio station should make efforts on improving feedback mechanisms through audience reception studies for plugging the gap.

In an interview with B.B. Sharma, Deputy Director (News), All India Radio Imphal, he said media organizations including All India Radio Imphal are making positive efforts from many standpoints. The station has broadcast several programmes on various issues pertaining to rural masses including health, education, agriculture and culture using very ordinary local language. Some programmes have been successful where many others have
not. The radio programmes improved the level of awareness, knowledge, attitudes, and behaviour. He further said that today people are becoming active listeners. As evidenced from the active participation of villagers in the phone-in programmes of AIR Imphal it is clear that the practice of two way communication is being nurtured in rural areas of Manipur. The rural masses have developed the habit of filtering the broadcast contents accepting the programmes which please them and avoiding those deemed unworthy.

Majority of the members in the focus group of students in Moijing said that their mothers didn’t touch the radio station already tuned to, and waited for other males to turn on the station. They might have thought that the radio set is meant for the educated and had little to do with their own lives. This is also underlined by the substantial gap between their fathers and mothers in terms of literacy, skills, age, and range of experience as male members go out for work while women for the most part remain at home.

The majority in the focus group of students in Andro said though radio is unable to bring many changes in the older generation mentally, it has certainly helped the youth to learn about many things including health and hygiene. They thought that radio had shaped radio listening preferences of the youth by developing a greater liking for Hindi music than before.

Confirming the radio set’s importance majority of the members in the focus group of student in Andro said that people who had radio sets were more knowledgeable relative to those who did not. The girls in the group said they understand the contents of the broadcast while their mothers had trouble understanding the radio broadcasts. According to members of the focus group of male leaders in Andro, the insurgency and counter insurgency operations in general and the frequent bandhs and blockades in the state in particular had made villagers more interested in listening radio news though they had very little interest in listening the radio in the past. It is because these things concern them as these have impacted their life.
In an interview, Nasreen Khan, an educator and regular radio listener said most of the village women would like to listen to radio programming that had lots of music, fun, and understandable stories. For them a good programme is that they could listen to and be happy rather than discussions on things about complex issues. She suggested that it would be useful for their village women to learn about child care, importance of education, consequences of early marriage etc.

In both the study area the focus groups with male leaders felt that women could benefit from programmes on hygiene, and raising children while political news, and news of the world was not immediately relevant to women in their community. The focus group of housewives identified access to health information as a major issue while domestic violence was pinpointed as a widespread problem.

Conclusion

From the above discussion it can be concluded that in the two sub-cultures in two different rural settings of Manipur there are inter-cultural similarities of programme preferences, radio listening patterns and value orientations despite having intra-cultural diversities with regard to their socio-economic background and diverse media consumption behaviour. Moreover, socio-cultural change in Moijing and Andro is evidenced in individual behaviour, food habits, dressing, rituals and almost in every aspects of life. As has been stated in various stages of the present study, media impact on individuals becomes manifested collectively in the form of trend in the larger society leading to socio-cultural change in due course of time.

In the two situations media including the radio plays a significant role in individual behaviour thereby influencing social institutions and culture. However, Radio is playing a more dominant role in socio-cultural life of the two sub-cultures. The changing patterns of life style and media consumption
patterns, which are interplay of socio-cultural, economic and demographic variables, marked the process of socio-cultural change being taken place in both the sub-cultures of rural Manipur. With a belief that radio does not distort native culture, traditions, values, customs etc. the villagers have firm opinion about radio’s ability to bring changes among rural masses by catalysing social transformation while preserving old traditions. As such, the findings strongly suggest that radio still leads the other mass media in meeting the information needs of the villagers in the two rural sub-cultures.

Nevertheless, it is difficult to conclude that radio alone is responsible for any socio-cultural change because other mass media like newspaper, magazines, books, traditional media forms and, of course, television coexist contributing their mite to efforts aimed at bringing out desirable socio-cultural change in rural areas. However, newspapers and magazines have hardly become popular media in both the villages while television though gaining popularity its density is very thin in the two rural areas owing to various reasons including economic and power supply problems. Radio, on the other hand, provides knowledge on different issues like health, education, current affairs, safe drinking water, child care, agriculture etc. while AIR Imphal programmes are very popular among listeners in Andro and Moijing. Obviously, the radio listening experience of some respondents in two rural settings on which this research is based cannot represent the rural Manipuri local experience fully, but they do give a reflection of radio listening experiences and the findings have unfolded different layers of social life.

*****

327