Chapter-1

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1.1 Statement of the Problem

Change is the law of nature and the socio-cultural aspects of a society are subject to incessant change. Since communication is vital for human existence, both traditional and modern mass media play a key role in the development of a society and subsequent socio-cultural change. While the importance of mass media in bringing out socio-cultural change in the society is well recognized, radio as a communication tool has always been considered an ideal medium for change.

The patterns and factors of socio-cultural change may vary from time to time and from place to place but in a given society when considered in terms of time the phenomenon of change is always there. The change may be in the form of observable difference over time in social organisation, in thought and behaviour patterns of the members or variations in their relationships. However, no society remains confined to a single pattern of change. In many cases social and cultural changes are linked together bringing out socio-cultural change in the society.

Over the last few decades, modern mass media like the print and the electronic media have been growing rapidly in various countries including India, which have been grappled with far-reaching consequences of various social evils like superstitions, communalism, illiteracy etc. The situation is even worse in the villages. However, the tradition-bound rural communities are gradually changing while mass media help in bringing out desirable socio-cultural changes by informing them about development policies and programmes of the government, new technologies and new findings. Besides, the governments and other agencies at various levels including local, regional,
national and international levels generally equated social change with planned change and considered it a socially desired ideology.

Social change comprises the changes in the social structure including the changes in the size of the society or in social institutions or in the relationship between institutions while cultural change refers to variations in cultural phenomenon such as religions, moral doctrines, ideas, arts and knowledge etc. (Bottomore, 1971).

The process of change may take place in both the material culture viz. factories, machines, means of transportation, technological advancement, and for that matter even in clothing etc. and the non-material culture including values, attitudes, customs, institutions etc. Though change may originate in either one of the two, any change in one requires change in the other. However, in modern societies most often change originates in material inventions and the material culture changes more rapidly than the non-material culture which subsequently changes in an orientation for adjustment. As there are numerous forces and patterns operating in more complex societies, the nature and patterns of interaction of material and non-material cultural forces provide certain original content and form the change which can be both universal and specific to all societies. The specific character of change provides the society its identity and demarcates it from other societies in terms of pace, direction, form and character. Thus, in a given society one process of change has its linkages to other processes of change including the change in media behaviour.

Among the modern mass media, print media has limitations in reaching the rural populace since most of it is illiterate. Despite being an audio-visual medium, television too has many disadvantages in the rural settings mainly due to its high cost and need for power supply which are seldom accessible to many of the rural areas. In such a situation, considering the indomitable responsibility of reaching out to people living in rural areas, their vast geographical spread and diversities, radio is hailed as the best tool for
dissemination of information. Often described as the captive electronic medium because of its ability to reach people while they are doing other work, radio as a communication tool has always been the ideal medium for change in the social, cultural, economic and political realms of villagers.

Radio has dramatically influenced socio-cultural life in the rural areas of Manipur which have 69.79 percent of the state's total population of 27,21,756 (Census 2011). The All India Radio, Imphal since its inception in 1963 has been playing a pivotal role in creating awareness about the ways and means to improve the quality of rural life. And even in the changing media landscape, where television assumes greater importance as a cultural tool, radio still remains the medium of first choice for most rural communities including the *Meitei Pangals* and the *Andro Lois* of Manipur. These two communities represent two different sub-cultures of the larger Manipuri society. The *Meitei Pangals* rooted traditionally in the soil of Manipur are the descendents of *Bengali Muslim* migrants who married *Meitei* women and settled in Manipur in the seventeenth century. They follow Islam as their religion. The *Andro Loi* (*Chakpa Meitei*), belonging to the indigenous *Meitei* stock, follow their ancestral religion and continue to live their traditional lifestyle. Though conservative in nature both the indigenous communities have been witnessing socio-cultural change owing to various factors including the mass media which are supposed to act as agents of social change. Beside the difference in their religion, material conditions and value orientations, other various factors such as lifestyle, leisure options, work patterns etc. influence media consumption patterns among the *Meitei Pangal* and the *Andro Loi* communities. As such the radio listening patterns in the two communities may be explained as a sign of their socio-cultural change.

However, the influence of radio in the daily lives of the *Meitei Pangals* and the *Andro Lois* is often grossly underestimated and occasionally altogether overlooked by even the most experienced media strategists. Besides, no in-depth study has been undertaken on the patterns of radio
listening and socio-cultural change in Manipuri society let alone in these two indigenous communities in rural areas of the state. As no such study has been undertaken in this sphere, exploration of this subject is significant.

In this context the present study purposes to examine the patterns of radio listening and its effectiveness in the two rural landscapes of Manipur namely Thoubal Moijing (Gram Panchayat) inhabited by the indigenous Meitei Pangal community and Andro (Nagar Panchayat) inhabited by the indigenous AndroLoi community.

Since any form of socio-cultural change in a given society is preceded by changes in the attitudes of its members, effectiveness of mass media including radio which play a key role in bringing out behavioural change should be studied. Thus, the present study encompasses in its literature review the existing literature on the effectiveness of mass media in general and radio in particular in the context of various societies.

1.2 Review of Literature

Society cannot survive in the absence of communication as its patterns and systems are the products of its social, cultural, political and economic environments. While communication is vital for human existence and social progress, mass media can change the attitude of the people and help bring out socio-cultural change which is resulted from abandoning established concepts of human communication (Paschen et al., 2002).

According to Berlo (1960), men communicate with intent to influence others while Baidclalay asserts that communication is transmission of messages intended to effect behavioural change. Raymond Williams (1962) states communication as passing of attitudes from person to person and Berelson and Steiner (1964) define communication as a process transmitting messages using symbols, words, pictures, figures and graphics. Briefly, the main purpose of communication is to change other people’s behaviour
(McQuail Denis, 1994). Hovland (1954) defined communication as the process by which people influence others while getting themselves influenced in turn. By the late 18th century the scope of communication was broadened with the inclusion of the art and craft of information, persuasion and entertainment. Harold Lasswell (1960) explained the communication process in the popular paradigm ‘who says what to whom through which channel and with what effect’.

The first independent research on mass media audience was Allport’s work on radio in 1935. In his study area he noticed an average daily radio listening of around 2-3 hours. Lazasfield and Merton (1941) assert that news can force the public to a decision by changing their attitude.

According to William F. Ogbum (1950), change might originate in the material culture like the factories, means of transportation etc. and non-material culture including values, customs etc. while change in one brings out change in the other. For instance, change in material inventions facilitates change in non-material customs for adjustment.

Though anthropologists have conducted studies on the phenomenon of social change, the communication system of channels which are crucial to the process of diffusion of information have not been studied in depth. Spicer (1952), Mead (1953), and Foster (1962) conducted anthropological analysis of cultural barriers to technological change and development. Foster related change inhibiting factors and change-promoting factors to the process of socio-cultural change. According to Ranjit Singh (1993), feedback removes communication barriers and increases accuracy of the message.

In his anthropological studies on communication, change and development, Dube (1958) found mass media and personal communication as basic to the process of innovation diffusion while Mathur and Neurath (1959) studied the effects of pilot experiments on radio in quantitative terms. Rahudkar (1958) found that the neighbour to neighbour communication was more effective in the diffusion of farm innovations already disseminated.
through other communication channels. Doob (1961) thought that mass media play a role in the transition of traditional societies to modern societies while Pye (1963) perceived the need for communication as initiator for changing traditional societies.

Literature on communication and media during the 1960s were mainly on social and developmental role of media. Rao (1963) studied the flow of information through various channels including the radio. Lerner (1958), Schramm (1964) and Rogers (1969) were of the view that mass media prepare, instigate and undersigned the development of a modern society. Schramm thinks that change in social, cultural, religious and personal attitudes lent a new form to a society ushering in social change.

Society changes only when its members change. So for any social change to occur in a society, change should first occur among its members. According to Schramm (1964), the goals of social change may be achieved through two-way flow of information, persuasion and education. To achieve this end, radio can be used in educating illiterates while providing entertainment and information. This would involve people in nation-building activities and decision-taking. According to Davison (1966), communication is a link between man and his environment. Daniel Lerner (1967) linked mass media with modernization and economic development which precedes social change. He cited a close relationship between literacy and exposure to mass media. Pradipto Roy et al. (1969), and Kivlin et al. (1971) studied the role of diffusion of agricultural and health innovations in the villages and media effectiveness were measured.

Mani (1974) pointed out that cultural factors can pose obstacle to communication. Official rigidity also play hurdle to successful communication. This is highlighted by K.S. Mullick (1974) in his book Tangled Tapes. It says, in All India Radio two types of tape are used for recording- one brown tape for recording programmes and one red tape for bureaucracy- both always getting into a tangle thereby sacrificing quality.
Shyam Parmar (1975) says no mass media can exist in cultural vacuum. According to him high rate of illiteracy and inadequate mass media reach obstruct communication in India. Mass media is to change people’s attitude to bring out individual and national development (Kuppuswamy, 1976).

While suggesting several ways to improve the performance of radio services, Mehra Masani (1976) pointed out that the effectiveness of communication could be enhanced by using a mix of mutually reinforcing channels. Likewise, the message should be linked to the felt needs while the audio should be able to create a mental picture in the minds of the listeners (Prasad and Rao, 1976). Vivek Ranjan Bhattacharya (1976) asserted that free flow of information is very crucial in a conflict-torn society.

Behavioural studies conducted in India often neglected the children living in remote and interior areas of the country while concentrating on children in urban areas. This may be due to their easy access to urban communities but it also seems that the rural children do not figure in the Indian researchers’ agenda (Unnikrishnan and Bajpai, 1996).

Studies by Beals (1962), Epstein (1962), Bailey (1963), Aiyappan (1965), Vidyarthi (1970) and Srinivas (1976) paid inadequate focus on the forces of socio-cultural change particularly the mass media. They did not analyze the role of radio in the social change process. Findings of the studies by Barghouti (1974), Spain et al. (1977), Shah (1988) and Tilson (1990) found that the use of radio had been heavily relied upon to disseminate health information since the number of working radios available among the low income groups was limited.

According to R.K. Chatterjee (1978), mass communication functions in relation to policies and programmes of the government. H.K. Ranganath (1981) recognised that message, medium and masses are the three major factors in the context of communication.

Most radio studies in developing societies are mostly centred on the use of radio in health-related campaigns (Homik and Sankar, 1986). However,
one has to develop a ground infrastructure and develop a system which establishes the greatest number of linkages (Yashpal, 1986). Family planning communicators use the contents supplied from the headquarters though the contents might not be in tune with cultural ethos and factors in communication situation (Kakar, 1987). Besides, being broadcast from one centre mostly in town covering a large area, the rural communities get little benefit.

S.C. Sharma (1987) while discussing media's role in development in his work *Media Communication and Development*, states that media can be used for increasing literacy and socio-economic status in both rural and urban areas. In his book *Broadcasting in India*, P.C. Chatterjee (1987) peeks into standardising trends inherent in the policy of the Government of India and described the background in which broadcasting operates. A review of the trend is important for optimal utilisation of the resources for achieving positive change. Communication may be enabled to bring out desirable change through emotional integration of different sections of the society (Sharma, 1987) while the observable difference over time in a society which comprises change is marked in the transformation of the social organisational pattern and in patterns of thought and behaviour over time (Macionis, 1987) or variations in the relationship among individuals and groups over time (Ritzer et al., 1987).

In 1986-87, the Government of India stopped publication of its programme journals meant for creating listeners aware about programmes thereby undermining its crucial importance (Luthra, 1989). Thus, radio's potential is not fully exploited for bringing out change in the attitude of the people. Moreover, centralized network transmits uniform messages from top to bottom and being alienated from local needs it is unable to feel the perceptions of the people at the lower levels of the society (Joshi, 1989). As such, communication requires continuous adjustment to mass-oriented development strategies because local specificities and peculiarities vary from area to area and community to community.
As a new approach the FM broadcasting is being adopted increasingly in developing countries. All India Radio adopts FM broadcasting on local level making the low, medium and high frequencies bands relieved of burden (Shrivastava, 1989). Since the local radio networks need massive and specialised software and programme inputs, establishment of separate directorates for different departments became a necessity (Bali, 1989).

According to Uma Narula (1994), mass media ideologies of the developed countries are allowed in the Latin American countries which reinforce consumerism increasing social inequality. The exposure tends to make individuals absorb the new culture and pave way for change since social change is in one way the aggregate effect of individual's adaptations to some new environment. Murdock (1961) outlines a general process of cultural change comprising various stages like innovation, social acceptance, selective elimination and integration. The first stage is ‘innovation’, which is the formation of a new habit by a single individual. The habit is subsequently accepted or learned by other members of the society. The second stage in change is ‘social acceptance’. In this stage the innovation is accepted by others and becomes part of the culture. The third process is ‘selective elimination’. Those innovations which are more rewarding are picked up while those which are less adaptive are dropped. The final process of change is ‘integration’. The shared habits that are accepted become adapted with other shared habits which form, more or less, an integrated whole. Thus, communication plays a significant role both in individual adaptations and their aggregation as well as the creation of new environment itself (Dua and Gupta, 1994).

Though computers and internet have started influencing the way of imparting education, radio is playing a significant role in educating people even in the most interior areas. But according to Singhal and Rogers (2001), learning from these media is quite different from reading a book. Nonetheless,
radio is still a dominant medium with wide access and is being used for achieving various educational objectives in many countries.

Educational radio programmes have been tried out in a wide range of subject areas in different countries. According to the Academy for Educational Development (1979), radio was used to teach mathematics to school children and for teacher training in Thailand (Galda, 1984) while in Mexico, it was used for literacy training and other programmes (Ginsburg and Arias Goding, 1984) and in Nigeria, radio was used for management courses for the agriculture sector (Shears 1984). The Philippines used radio for nutrition education (Cooke and Romweder, 1977) and the Dominion Republic used it in support of primary education (White, 1976) while Paraguay used radio in giving primary school instruction. Being capable of reaching scattered audience simultaneously, radio has been extensively used in many Third World countries for providing media support to correspondence courses in countries like Pakistan and China. The University of South Pacific has been using audio links between several islands served by it (Mohanty, 1989).

Radio programmes can provide flexibility and openness with easy accessibility to knowledge. It can be used for better and higher skill development even in high-tech learning environments. Mason (1994) states that radio can play a big role in distance learning in schools, colleges and universities. According to McLeish (1999), radio in education can provide useful answers to diverse learners in solving problems easily.

Resta (2002) asserts that radio enables the learners to take greater responsibility for their own learning and constructing their own knowledge. According to Moore and Tait (2002), the use of new communication technologies in distance education systems has compelled educators and trainers to forego radio as a low-tech educational tool. Nonetheless, employing communication in open and distance learning system helps in improving the quality of education while bridging the social and educational gap (Agrawal, 1993). This felicitates social change which is becoming not a being or a
product but a process (Miclver et al., 1967). Social change has gained a greater pace in the last few decades thanks to rapid industrialization, urbanization and westernization in almost all sectors.

Ancient Indian thinkers propounded the concept of social change in the form of Yugas. The four Yugas are - Krita, Treta, Dvapara and Kali. According to the Yuga theory human society moves in a cyclical order starting with Krita (Age of Righteousness) and ends with Kali (Age of Darkness). The 14th century Islamic scholar Ibn Khaldun concluded that societies are living organisms and due to universal causes they experience cyclic birth, growth, maturity, decline, and death. The scientific discoveries and inventions which fuelled social reformations and cultural renaissance during the 18th and 19th centuries in Europe made the concept of social change even more popular.

Many thinkers like Auguste Comte (1798-1857), J.S.Mill (1806-1873), Karl Marx (1818-1883), Herbert Spencer (1820-1903), and Hobhouse (1864-1929) developed many theories to explain the phenomenon of social change. The unilineal evolution theories of the 19th century claim that societies began in a primitive state and gradually became more civilized over time thereby equating the culture and technology of the western civilization with progress. However, the multilineal evolution theories of the 20th century state that changes are specific to individual societies. Emile Durkheim states that social evolution takes place in terms of transformation from mechanical solidarity to organic solidarity. Hibbs and Olsson (2004) are of the opinion that geography plays a key role in the transition of society from hunter-gatherers to agrarian one. Chirot and Merton (1986) think geography played a key role in the emergence of capitalism in the West from the agrarian society.

Changes in social behaviour are originated from significant alterations in the life situations of the particular society. When the situation of the society changes, old behaviour patterns are discouraged and new patterns are encouraged. However, habits of any particular culture are deeply ingrained and are not always easily changed (Benedict, 1961). According to Steiner
(2001), culture is not a list of norms or values but the result of practices and it changes incessantly and continuously. Therefore, instead of one single change different processes of change take place in a non-synchronized manner (Boehnke et al., 2001).

The anthropological studies on socio-cultural change in India either by Srinivas (1976), Bailey (1963), Beals (1962), Epstein (1962), Aiyappan (1965), Sachchidananda (1968) or Vidyarthi (1970) have inadequate focus on the forces of change particularly the media. However, Dube (1958) initiated anthropological studies on communication, change and development. Analysing the role of Village Level Workers (VLWs) in the community development projects he explained the human aspects of communication in stimulated change. Y.V.L.Rao (1963) also studied the flow of information through various channels of communication like personal channels, print and radio to explain the socio-economic changes in two villages. Ajit Kumar Danda and Dipali Danda (1971) explained briefly the role of VLWs in the diffusion of innovations. However, they did not analyse the role of mass media in the change process and development.

Though many factors both social and cultural are responsible for socio-cultural changes in a society, the importance of mass media in bringing out socio-cultural changes is well recognized. During the last part of the 20th century enormous changes occurred in communication technologies, policies, infrastructure development and services in India. Besides, mass media have the power to change even solidly ingrained cultural behaviour. Globalization has effects on local culture while it influences identities and relationship with other people. Some well-known studies conducted by Indian mass communication scholars such as Rao, Damle and several others have amply established that Indian society by and large reacted almost in an identical manner. It is reflected in the changing lifestyle, eating habits, fashion statements, social attitudes etc. which are fast becoming global reflecting socio-cultural change.
Radio was the primary and only source of information at the beginning and remained an important medium of information and knowledge until the 1980s. Later, it faced challenge from the newspaper and the television. Fortunately, radio restored its popularity with the introduction of FM broadcasting and still remains the most ideal mass medium for reaching large portion of the population in developing societies (Kincaid et al., 1975). A combined communication package supported with traditional folk media is more effective than one mass media in disseminating information about the implementation of rural development programmes to raise the living standard of weaker sections of the people in the rural areas creating more employment, agriculture and industrial production (Pandey, 1999).

However, the level of access to different forms of electronic media including radio and patterns of media consumption is determined by a number of factors such as lifestyle, leisure options, work patterns, value-orientation etc. Potter and Callison (2000) assert that people can't help but pay attention to audio structural features like voice changes. Rural people are not just passive listeners but they actively engage with radio for a variety of reasons, especially for agricultural information, news, entertainment and cultural activities. Potter et al. (2008) in their studies found that certain features of audio make listeners automatically pay attention to the messages in which they occur. In other words, sound effects and multiple voices in the production increase the attention paid to it. Dillman Carpentier and Potter (2007) found that musical notes can be taken as audio structural features but it depended on the genre of music. Potter, Callison, Chambers, Edison (2008) observed during their studies that listeners were more irritated when the music was stopped more often but the memory for advertisements was better in their cluttered condition. It shows that listening radio is not merely an act of consumption but is rather a complex process of decoding cultural meanings (Wang et al., 2000). As such radio listening may be considered to be a cultural behaviour in its own right and it may be explained as a sign of socio-cultural change.
Moreover, all kinds of mass media are very powerful to reach, teach and enrich (Singhal and Rogers, 2001). In terms of reach, popularity and variety there has been a phenomenal growth of radio. Unfortunately, there has not been a corresponding growth in the usage of radio for rural development. Romie Murkens (2009) states that after a decade of operating on the fringe of society as an alternative media tool for political and social change, community radio was founded on two models- the community of interest and the geographic community model. Fortner (2005) asserts that moral awareness gave way to economic concerns during industrialization and urbanization as the broadcast industry shifted from wireless to radio. He believes that commercialization and profit-consciousness have repositioned concepts like the public interest, audience sovereignty, public service, and national interest. This scenario demands a communication strategy aimed at altering the audience from mere ‘recipients’ of information to ‘seekers’ of information. Onabajo (2003) felt there is a need to design messages that are embedded in the people’s traditional beliefs and culture. It is also necessary to employ local languages that are flexible enough to accommodate new concepts of development.

According to Anurudra Bhanot (2009), news and current affairs, music, and radio drama are popular radio programme genres. Peter Oriare Mbeke (2009) asserts that the mass media can play either a negative or a constructive role in a strife-torn society. It can fuel conflict or prevent conflict or contribute to peace building efforts. Some instances are glare. Rwanda’s Radio-Television Libre des Milles Collines (RTLM) urged listeners to kill Tutsis or “the cockroaches” (Allan Thompson, ed., 2007) and broadcasters in the Balkans polarised local communities to the point where violence became an acceptable tool for addressing grievances (Vladimir Bratic and Lisa Schirch, 2007).

Rao opined that all the media including the radio need to practice the concept of social responsibility because a socially responsible media
can serve the interests of the society at large. Several studies have also revealed that media can play constructive roles in peace building process. As such, the media should engage in peace efforts based on comprehensive and accurate conflict analysis of the situation. According to Thompson (2007), some of media’s contributions are engaging in reliable reporting, identifying and articulating without prejudice the underlying interests of the combatants, offering solutions and building confidence among warring parties etc.

Farm broadcasters need to develop relevant content, but they also need to be concerned about whether or not farmers will listen to their programmes. Manyozo (2008) asserts that the challenge for agricultural communicators today is to develop and package messages and content that appeal to their target audiences. Farm Radio International, Ottawa, Canada, in partnership with World University Service of Canada (WUSC) took up an action research project the African Farm Radio Research Initiative (AFRRI) for using radio-based communications to enhance food security in Africa. The first participatory radio campaigns (PRCs) based on theory of participatory communication for development was initiated in the late 2008 and the early 2009 and completed by mid-2009. The findings showed that application of the information for improved food production was increased across all communities after the PRC was completed. The land area for cultivation of crops on which information was disseminated showed an increase compared with that of the previous year. The attitudes of farmers towards agricultural improvements were changed thanks to the radio campaign with its systematic and participatory approach (Farm Radio International, 2010).

Four communication theories explain as to why patterns of media consumption are changing. These are Social Presence Theory, Media Richness Theory, Uses and Gratifications Theory and Niche Theory. Social presence is the feeling that audience members experience or don’t experience of being involved in a communication interaction when using mass media (Papacharissi and Rubin, 2000). Shaver (1998) defined media richness as the ability of a
communication channel to handle information or convey the meaning contained in a message. According to Kennedy (1997), the amount of information a channel is able to transmit helps explain the decision-making process of choosing one form of media over another. Uses and Gratifications theory attempts to explain how individuals use mass media to satisfy their needs (Womack, 1997). These needs range from relaxation to companionship to information. The audience members actively use mass media to satisfy their personal needs and make conscious decisions on what they see, hear or read (Littlejohn, 1996). In this model a researcher does not ask how the media affect the audience but how the audience use the media (McCullagh, 2002).

Niche theory states that different living species interact for resources leading to competition, resource partitioning, exclusion or coexistence (Leibold, 1995).

Proffitt Jennifer et al., (2009) cited the emergence of the media reform movement in America and the tensions between local and national policy agenda, the barriers faced by local activists, as they attempt to build support for the concept of media reform in their communities, and the diversity of interests represented under the banner of media reform. Hence, understanding the opinions of the audience on the functioning of the media is important for its improvement in terms of content, duration, timings and methods. Morton (1998) identifies some descriptors such as age, education level, race, personality types, incomes and marital status as keys to understanding the audience. Radio audience and their listening patterns can be researched in a number of ways. Listener surveys are a traditional and widely used method to study the listening patterns of a community. It gathers information through the use of tools like questionnaire or schedule, interviews and diary keeping. In recent years, electronic devices for audience research have also been developed. When connected to the radio set, these devices track information like broadcast frequency, time and duration of listening etc. (Hendy, 2000). Apart from such purely quantitative methods there are some
qualitative approaches like in-depth interviews, analysis of personal memoirs, focus group discussion, study of literature about radio-related contents and other published materials are also used in audience research. Such studies help in understanding and analysing the interrelationship between broadcasting and daily social life (Shaun Moores, 1993).

During the late 1980s a new concept which focused on the domestic context of broadcasting was developed. Known as reception analysis, this new theory states that it is the audience who ultimately produce the meaning of the media content. On the whole, this concept has adopted the social and cultural perspectives (Ang, 1990). There are very limited overseas studies conducted on radio and how age influences radio listening (Brown, 1990).

Development touches every aspect of political, social and even religious life (Coyle, 1963). Social sciences initially borrowed the concept of development from life science to explain the evolutionary processes of social aspects of life (Ponsioen, 1968). According to Ponsioen, growth is a self-generating process and a gradual evolution while development is an engineered process initiated by the government machinery. Thus, development is neither a simple nor a straightforward linear process (Haqqani, 2003). It is a multi-dimensional exercise that seeks to transform society by addressing its interwoven strands and living impulses. Within the democratic political set up of the country all forms of communication with their persuasive roles have dominated the development scene. However, communication technology has always been the expressions of socio-economic, geographical and political interests, partialities, alignments and commitments. To a large extent communication technology in more than one way reflects socio-cultural and political values of the society in which they were invented and nurtured. Armitage (2001) is right in saying that the will to technical knowledge is the will to technical power.

Privatization of education is a recent change in the villages where the poor still remain oblivious of communication technology which can be
employed in bringing improvement in their life (Agrawal, 2000). However, it has helped the rich to dominate the social and political scene at the cost of the poor.

All India Radio took up the task of aiding overall development in the country and designed programmes to contribute to the process of socio-economic development. During the Green Revolution and the White Revolution in the country radio was used successfully for disseminating information to farmers (Maru, 2003).

A study conducted by Shartiely (2005) concludes that advertisements sell social reality- historical, cultural, economic, social classes, traditional gender role, financial authority, our daily consumption, likes and dislikes. In a country like India where majority of the people are illiterate, suffering from numerous social problems and social evils, the advertising is needed as a tool of persuasive communication to create awareness among the people. In India social ads appeared in 1964 when the government of India decided to give ads on family planning to curb population explosion.

Today, radio in India carry social and public advertisements to create awareness among the people, inform and educate them on relevant aspects of social causes with an objective to bring out behavioural and attitudinal change in the long run. The area which covers under the social advertising is health care, child care, family planning and welfare, socio-economic up-liftment schemes such as Mahatma Gandhi National Rural Guarantee Scheme (MGNRGA) etc.

Social advertisements have tremendously contributed to create awareness and sensitise the people about their rights, privilege and certain schemes implemented by the Government of India from time to time for the welfare of the people. The advertisements on Literacy Mission or the Saksharta Abhiyan with meaningful slogans, and childcare advertisements with slogans like ‘Sal lagne se pehle DPT ke teen tike jaroor lagvaiye’ are some of the finest examples.
Nevertheless, ads have demerits too. Rani (2007) found in her study that advertisements can change the preferences of product right from third year of human life. This makes the elders anxious to enlighten young ones about the advertised products and commercials. Radio stations attempt to maximize audiences with various types of programme contents. At the same time, commercial-supported radio stations insert various types of advertising content to maintain the revenues that keep the station operating. In theory, there is a balance between the programming that generates an audience and the advertising that generates revenue. However, media houses adopt strategies to increase both the number of listeners and advertisers. And there has been a concern that radio audiences are smaller than expected and perhaps likely to continue diminishing (Tucker, Cobo, and Dunham, 2007).

C.R. Prassad Rao and K. Ranga Rao (1976) studied the communication channels in three villages of Andhra Pradesh found that the knowledge imparted through broadcasting was significantly retained by the respondent even 30 days after the broadcast. R. F. Potter (2000) asserts that radio broadcast with more commercial pods would result in higher attention levels in listeners compared to a broadcast with the same commercials delivered in fewer pods. Podcasting is an asynchronous broadcast or narrowcast medium initiated by Adam Carry and his associate, the Podshow (V.P.Gandhi, 2008).

According to Stella C. Chia (2010), adolescents estimate parents’ and friends’ materialistic values from media exposure and interpersonal communication and the parents’ and friends’ materialistic values in turn influence adolescents’ materialistic values. Thus, the adolescents’ exposure to advertising is both directly and indirectly associated with his or her materialistic values. The indirect association is mediated by the adolescents’ perception of advertising effects on friends and by the adolescents’ interpersonal communication with parents and with friends.
Media compete and co-exist in limited resource environment and any new medium competes with older, more established media to fulfil social needs (Dimmick, 2003; Artemio Ramirez Jr. et al., 2008). Although narrative and advocacy messages might appeal to viewers in different ways they can have a similar influence on messages, response and intentions (Sally M. Dunlop, Melarice, Wakefield and Yohishisa Kashima, 2010).

Health information is critical to health-related decisions (Owen, Fotheringhans and Marcus, 2002). In many cases health messages contain both positive and negative information (Barbrow, 2001; Gill and Barbrow, 2007). Negative emotion experienced by people diagnosed with cancer may not always cause to increase their health-related information-seeking activities to cope with the disease, especially when they have self-doubts on their capabilities to manage their health (Sun Young Lee et al., 2008). Thus, despite the growing evidence that health-promoting mass media campaigns can increase the likelihood of positive changes in health behaviours, the problem of ambivalence is looming large (Hormick, 2002, Snyder et al., 2004).

Ambivalence is defined as the extent to which an individual entertains conflicting positive and negative evaluations about an issue or object (Griffin, 1995, Xiaquan Zhao et al., 2008). Ambivalence and uncertainty can both result in anxiety or similar effect on information-seeking (Nordgren et al., 2006). Research has suggested that message credibility is a dimension of credibility as well (Hamagin and Metzger, 2007).

According to Brian G. Southwell et al. (2010), the basic measures such as recognition-based items might not operate identically among older and younger adults. Xiaoli Nan (2008) also asserts that one’s liking for a public service announcement exerts a significant positive impact on issue attitude and that the strength of a positive effect varies as a function of a variety of individual and situational factors. Jiang and Chic (2009) found a direct and positive association between college students’ exposure and materialism in China.
In India the tradition-bound but gradually changing village life has been the thrust area of studies. Lakshamana Rao's (1966) in his study of two villages in south India- Kothuru, a new village and Pathuru, an old village found that communication plays a key role in the economic, social and political development of a community. The findings reveal that communication helps in raising social and economic status of the people by meeting the rising demands of the time. According to Singh (1993), the advent of the satellite television has changed the habit of using other mass media in the middle class while impacting their value orientation. There has been a significant decrease in the frequency of radio listening among the rural people marking a change in their media habits (Singh, 1995).

But, despite radio’s proven role, the country has not been able to use the full potential of radio for extension activities. The main problem was that the old ideas were influencing the young minds thereby hindering the process of modernization and social change.

From the above review of literature it is now clear that there are various paradigms and approaches about the effects of radio on society. Some researchers are of the view that there is direct effect of broadcast media on society and individuals while the others say that there is limited impact of radio on society and that is also under certain conditions. Some claims that there is no any direct effect of radio at all. The differential opinions of the scholars on this issue make this a subject for fresh social investigation.

Besides, it appears that research on the radio listening patterns and socio-cultural change in rural areas of the country is extremely meagre. No in-depth studies have been undertaken on the radio listening patterns and socio-cultural changes in rural areas of Manipur. As such, it seems there is a lacuna in the existing literature.

The proposed study is aimed at understanding the patterns of radio listening and socio-cultural change among the Meitei Pangals and the Andro Lois in rural areas of Manipur. The findings of the present study will be of use...
to professionals in the fields of media studies, mass communication, development communication, sociology, anthropology, social change, cultural studies and qualitative research methodology.

1.3 **Rationale of the Study**

Manipur being a hilly state with difficult terrains, newspapers and television seldom reach its interior parts. The erratic power supply in the state also comes between television and rural audience. However, even before the establishment of the All India Radio Imphal in 1963, the people of Manipur had already been experiencing the taste of listening to the radio broadcast from stations outside the state. Though it is hard to say when people in Manipur first started listening to the radio, after the establishment of All India Radio station at Imphal, the radio became popular in elite circles in Manipur. Since its inception the All India Radio, Imphal has been playing a pivotal role in creating awareness about the ways and means to improve the quality of rural life. As such, radio has dramatically influenced social life in various Manipuri communities including the *Meitei Pangals* and the *Andro Lois* which have firm traditional moorings. Manipuri society is passing through a process of transition from a traditional to a modern way of life. And, the changing value orientation of people presents an index of this socio-cultural transformation process.

There is an acute dearth of research work done in the field of communication and social change. As such, study of the impact of radio listening on the socio-cultural life of rural people has significance. However, no serious attempt has been made to understand the patterns of radio listening and socio-cultural change in rural areas of Manipur particularly in the two indigenous communities. As such, the exploration of this subject is significant in the area.
1.4 Objectives of the Study

The objectives of the proposed study are:

1. To explore the social background of radio listeners in rural areas of Manipur.
2. To study the mass media exposure of the respondents.
3. To understand the patterns of radio listening and socio-cultural change in rural areas.
4. To analyse the relationship between radio listening and socio-cultural change.

1.5 Hypothesis

The study is designed for exploratory research to understand the radio listening patterns and socio-cultural change in the Meitei Pangal and the Andro Loi communities in the rural areas of Manipur. So no hypothesis is formulated for the study. Rather the findings of the study will help generate new problems and hypotheses for studies that might be conducted on related fields later. Exploration of the regional and local aspects of radio is significant at this level.

1.6 Methodology

The study focuses on whether radio increases the awareness level of the rural population in Manipur, and what the media habits of the rural radio listeners. The patterns of radio listening in a village can be analysed in terms of ownership of radio set, type of radio set, frequency of radio listening, time spent on radio listening in a day, time of listening radio, radio stations preferred, programmes listened, preference of language etc. Thus, various
demographic variables associated with radio usage patterns, information on the frequency, timing, and place of usage of media and the usefulness of the media are considered in the study. The study areas are located in the valley of Manipur. As the study is to examine the effectiveness of mass media particularly radio it focussed on a Nagar Panchayat area namely Andro village in Imphal East District and a Gram Panchayat area namely Moijing village in Thoubal District. The rationale of selecting these villages is that the Andro village, a Scheduled Caste settlement of Loi community, though officially classified as a Nagar Panchayat is one of the developing traditional villages of Imphal East District in terms of basic amenities such as educational institution, primary health care, strong socio-political institutions, more radio sets and other means of communication and transportation. Thoubal Moijing village inhabited by Meitei Pangal community is one of the developing indigenous villages in Thoubal district. The study also examines the influence of radio on value orientations of individualism and consumerism across these two communities.

Techniques and Data Collection

Based on both primary and secondary data the study was carried out in two stages viz. pilot survey and sample survey. Besides collecting data on various aspects of radio listening, efforts were also made to observe the impact of radio broadcasting on rural people.

In the pilot survey the study followed a holistic approach by covering all the households in Andro (N=1573) and Thoubal Moijing (N=1333). The basic aim of the pilot survey was to locate radio households and to record socio-cultural background of the villages. Andro has 1112 radio households (70.63 percent) and Thoubal Moijing has 1002 radio households (75.16 percent).
In the second stage, sample survey was carried out in 400 sample radio households, 200 each in Andro and Moijing. The sample radio households were selected through purposive sampling from the list of radio households and the information gathered during the pilot survey. In both the villages radio households were selected from five localities each within the primary coverage area of AIR Imphal. The localities from where respondents were drawn in Andro are Machengpat, Chingdong, Awang Leikai, Andro Uchon and Makha Leikai and in Moijing the localities are Leingoinjin, Awang Leikai, Moijing Wangmataiba, Mayai Leikai and Thoubal Mayum. From each household one adult aged at least 15 years was interviewed by administering an interview schedule. The schedule consisted of questions related to general information about the household, gender, age, education, occupation, income, consumption pattern, health, sanitation, land ownership pattern, religious life, social and cultural activities, patterns of traditional media use and exposure to modern mass media, radio listening habits, availability of radio set, television set, computer, telephone, internet, farm equipment etc. An attempt has been made to understand the communication system of the villages by focussing on all kinds of communication in the village.

For qualitative data collection five case studies, interviews and focus groups were conducted in each village. The secondary data are collected from the available books, journals and government records and newspapers. Collected data were tabulated manually and precautions were taken to ensure error-free set of data.

**Variables/Parameters of the study**

**Social Background:** The social background of the respondents is studied in terms of their age, sex, religion, mother tongue, caste, marital status, income, languages known, educational level, father’s education and occupation,
mother’s education and occupation, length of residence in the village and household consumption pattern.

**Mass Media Exposure:** The term modern mass media refers to the following forms of mass communication.

1. **Print Media** – newspapers, magazines, pamphlets, books, novels etc.
2. **Broadcasting Media** – radio, public address systems such as amplifiers, loudspeakers etc.
3. **Audio-Visual Media** – television, cinema, video shows etc.
4. **Multimedia** – Computer-based media such as VCD player, DVD player, internet etc.

Though the study takes a general note of the traditional and modern mass media exposure of the respondents, it mainly focuses on the radio. The radio programmes include three categories of programmes namely national, regional and local. The nature of the contents of the programmes are being analysed in terms of the respondents’ cultural milieu while the message of the programmes are analyzed in terms of theme, kind of content, frequency and timing on the basis of content analysis.

**Social and Cultural value:** Social and cultural value are studied in terms of two social settings as traditional and modern setting. Their rituals and customs, marriage, education, dress habits, health consciousness, inclination towards art forms like music, drama etc. are analysed to find out radio exposure.

**Cultural orientation:** It is analysed in terms of the value orientations of the respondents. For the present study two sets of cultural orientations- Traditional orientation and Modern orientation are considered.
**Analysis of Value Orientations:** These value orientations will be analysed at two levels viz. at the level of audience and at the level of radio programmes.

**Operational Definitions**

**Traditional Media:** The term ‘traditional media’ refers to traditional forms of communication such as Lai Haraoba, Sumang Leela, Goura Lila, Rasa Leela, Khomgjom Prava, Khubak Eeshei, Penna, Manipuri Qawali, Marifat, Wari Liba, Waz Toubia, Keithel (Bazar) etc.

Some of the traditional media identified in the field situation of the present study are as follows-

**Lai Haraoba:** Theatre has always been a part of the Lai Haraoba festival of the Meiteis since time immemorial. On the last day of the festival a ritual on rice-cultivation with all aspects of a play is enacted. It depicts the meeting, subsequent quarrel and final reconciliation of god Nongpok Ningthou and goddess Panthoibi. Musical instruments like Pena, Haobung, Wakton-Tharao etc. were used as the accompanying orchestra.

**Shumang Lila:** Shumang Leela (Courtyard Play) is Manipuri folk theatre which is performed in the courtyards, mandaps or sometimes on a raised podium by touring bands surrounded on all sides by spectators. Known as Jatra in the old days, it was perhaps influenced by Bengal’s Jatra which developed since the 16th century A.D. and dealt with religious themes. Male performers impersonate the female characters which is a unique feature of the play. Musical instruments used are the small cymbal, the dholok. Today this art-form has become highly professional aided by modern technology. Eeshei Leela (Song Play) is a variety of Shumang Leela with lot of songs emerged during the 1980's with creative endeavour involving youths and musicians.
Gaura Lila: It is a kind of theatre performance based on religion. It depicts the story of the childhood days of Chaitanya Mahaprabhu. It is a seasonal performance commanding spiritual devotions among the audience. Another genre is Sanjenba which is an episode from the play between Krishna and his cows and his Gopis, and Udukhol is an episode from Krishna's childhood days.

Rasa Lila: It is a classical form of Manipuri dance based and inspired by the theme of Lord Krishna and his beloved Radha's love story and the devotion of the Gopis toward Lord Krishna. The graceful and slow movement of the dance makes it one of the most acclaimed classical dances of India.

Khomgjom Prava: It is an integration of songs and dialogue rendered in a highly artistic manner to glorify the bravery of Manipuri martyrs who had laid down their lives at Khongjom battlefield while fighting against the British. The spread of this heart-rending tale depended at first on the court-minstrels and wandering bards with either the fiddle or with the dholak. Though the content of Khongjom Parva was originally limited to the heroic sagas of the Khongjom War, later Moirang legends have also been added.

Nupa Pala: Nupa Pala, which is also known as Kartal Cholom, is a group performance of male artistes. The performers use cymbals and sing and dance to the accompaniment of Mridanga, which is an ancient classical drum called Pung in Manipuri. The initial movements of this dance form are soft and serene, gradually gathering momentum. Besides being an independent genre in religious rites, the Nupa Pala also acts as a prologue to the Rasa Lila dances.

Khubak Eeshei: Khubak Eeshei is a genre of song presentation by female artistes accompanied by a male Pung (drum) performer. As the name suggests
the resounding clapping sound from the hands of the female artistes is a characteristic of the art form.

**Pena**: Male singer with a musical instrument called Penna sings ritual song during the god's and goddess's festivals and on the praying occasion of the forefathers, named as 'Apokpa Khurumba. This song is very old and closely related with the story of gods and goddesses of Manipur. It narrates the origin of human beings.

**Other Folk Forms**: Marifat, tribal dances, Manipuri Qawali, Wari Liba etc. are some of the folk forms belonging to ethnic groups.

**Modern Mass Media**: The term modern mass media refers to the following forms of mass communication-

1. Print forms of communication: newspapers, magazines, pamphlets, books, novels etc.
2. Broadcasting Media: radio, public address systems such as amplifiers, loudspeakers etc.
3. Audio-visual Media: television, cinema, video shows etc.
4. Multimedia: computer-based media such as VCD player, DVD player, internet etc.

**Socio-Cultural life**

Socio-cultural life consists of two components- social structure and cultural life.

**Social Structure**: The term social structure refers to basic institutions of the society such as family, marriage, kinship, economy, political system and forms of social stratification.

**Cultural Life**: The term ‘cultural life’ refers to cultural activities such as religious life, worship of deities, rituals, festivals and fairs.
1.7 Scope of the Study

Communication patterns in any society are part of its total culture and can only be understood in the context of its social organisation. The study is confined in two selected villages- one each in Imphal East district and Thoubal district of Manipur- where radio transmission facilities exists since 1963. Its scope is limited to the radio listening patterns and socio-cultural change in Meitei Pangal and Andro Loi communities.

The present study has importance not only from academic point of view but also from the point of view of development policy. It will be useful in understanding the listening patterns among these two indigenous conservative communities in rural areas of Manipur. It will also help the policy makers, media professionals and broadcasters seeking further improvement in their efforts to cater to the information need of the communities under study.