Chapter-IX

Summary and Conclusion
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The socio-cultural life, traditional media exposure and modern media exposure in rural and urban situation may now be summarized as follows:

The socio-economic background of the respondents of Kayasthagram may now be summarized as follows:

2. All the respondents belong to Hindu religion with a majority 71.30 percent belonging to Vaishnava sect, 24.54 percent to Shakta and 3.70 percent to Shaivya sect. and 77.31 percent of the respondents have taken diksha.
3. Most of the respondents are married (79.63 percent), male (79.63 percent) and with the highest representation of age group above 50 years (37.5 percent).
4. Majority of the respondents are from upper caste (86.11 percent) with the caste title’s Kayasthas (56.94 percent) and Brahmin (27.78 percent).
5. All the respondents have Bengali as their mother tongue of which 50 percent know only Bangla and rest are multilingual.
6. Educational qualification of most of the respondent is up to High School (35.65 percent), while 22.69 percent each have only primary
level of education & H.S. and rest 18.98 percent are highly educated (11.59 percent graduate, 3.70 percent Post-graduates, 1.85 percent Technical and 1.85 percent professional). It also reveals that in father’s generation level of education is relatively low with the majority (58.80 percent) educated up to primary level and only 5.56 percent graduates and post-graduates and 2.78 percent had no formal education. The data also reveals that the mother’s level of education is much lower with 64.82 percent educated up to primary, 18.06 percent had no formal education and only 2.31 percent up to Higher Secondary level with none at graduate & post-graduate level.

7. Majority of the respondents are government job holders (28.24 percent) as govt. officers, executives, managers (5.56 percent) and white collars: clerks, salesman, teacher (22.68 percent). 25.93 percent are petty businessman while only 3.24 percent are agriculturists. 17.13 percent are either housewives or students or unemployed persons, 6.94 percent retired persons and 14.35 percent are skilled and unskilled workers. Thus, it reveals that government job holders are large in numbers followed by businessman. While their father’s were mainly agriculturists (27.31 percent) followed by retired from govt. job (24.54 percent) and 16.20 percent fathers were businessman and 18.05 percent were skilled and unskilled workers. Mothers are mostly housewives.

8. Majority of the respondents (65.74 percent) have no subsidiary occupation. Among the remaining 34.26 percent respondents, agriculture (22.69 percent) as subsidiary occupation takes the first
position followed by business (4.17 percent), fishery (3.70 percent) and private tuition (3.70 percent). While the majority of respondents’ father (82.41 percent) had no subsidiary occupation and among the remaining, 11.57 percent of respondents’ father had agriculture as subsidiary occupation, 3.24 percent had business and 2.78 percent had fishery as subsidiary occupation. Thus it reveals that among the respondent and their fathers who had subsidiary occupation, agriculture formed the major part.

9. Regarding size of the family, majority of the respondents (63.43 percent) had medium sized families, while one-fourth (27.48 percent) have small family and only less than one-tenth (8.79 percent) had large families.

10. Regarding monthly income of the respondents family, the data reveals that there is an equal distribution of low, medium and upper income group, with 21.30 percent respondents having monthly income between Rs.8001 to Rs.12000, 20.37 percent respondent have monthly income between Rs.5001 to Rs.8000, 18.98 percent have monthly income between Rs.1500 to Rs.3000, 16.67 percent respondents have income between Rs.3001 to Rs.5000, 7.41 percent have monthly income between Rs.12001 to Rs.15000, 6.01 percent have monthly income above Rs.15000 and 9.26 percent of the respondents have very low monthly income i.e. up to Rs.1000.00.

11. Majority of the respondents (32.87 percent each) have Assam type and semi RCC houses, 25.46 percent have Kuccha houses and only 8.80 percent have RCC houses.
2. The native place of most of the respondents (90.28 percent) is Karimganj with a few respondents from Silchar (1.39 percent); Hailakandi (0.46 percent) and outside Assam (0.93 percent) and 6.94 percent of the respondents native place is Sylhet district of Bangladesh.

3. Little less than four-fifth (79.17 percent) of the respondents reside in Kayasthagram since birth, 9.26 percent are residing in Kayasthagram since more than 30 years, 4.63 percent are residing for last 26 to 30 years and a few of the while are residing for last 1-5 years (1.39 percent), for last 6-10 years (1.85 percent), 11-15 years (2.31 percent), 21-25 years (1.39 percent).

4. Almost cent percent of the respondents (99.07 percent) have own land in Kayasthagram and most of them (72.90 percent) have ½ bigha-5 bighas of land, 17.29 percent have 6-10 bighas of land, 5.14 percent have 11-15 bighas of land, only 2.80 percent have 16-20 bighas of land & while one respondent have 21-25 bighas & one respondent has 31-35 bighas of land.

5. Out of 99.07 percent of the respondents who have own land 45.37 percent have agricultural land out of which 41.2 percent have cultivated land.

6. Among the agriculturists 80.90 percent practice share cropping and out of which 70.79 percent give land for share cropping to Muslims and only 10.11 percent give to Hindus and only one respondent take land for share cropping from Hindu.
7. Regarding crops 68.54 percent of the respondents did not respond as to what crops they grow because they give land for share cropping and among 31.46 percent who responded majority 19.11 percent grew Sali and Ahu crops, 10.11 percent grow Sali, Ahu & Rabi crops and one each grow only Sali and Sali and Rabi crops. Among these 31.46 percent, 29.21 percent of the respondents use power tiller for cultivation and remaining 2.25 percent do not use any machines. 22.46 percent use both composed and chemical fertilizers 4.50 percent use only Bio/composed fertilizer and 4.50 percent use only chemical fertilizer.

8. Regarding domestic animal, 36.11 percent of the respondents have cows, 4.17 percent have buffaloes, 1.85 percent have bull, 18.98 percent have goats, 5.55 percent have hen and 27.78 percent have ducks.

9. For drinking water, majority (63.43 percent) of the respondents depend on pond and supply both, 29.64 percent depend only on pond, 1.39 percent on tube well and among the remaining 2 respondents each depend on pond & tube well, supply & tube well, pond, supply & tube well.

10. For cooking, 62.50 percent of the respondents use both LPG and firewood, 26.86 percent use only firewood, 3.24 percent use LPG, firewood and kerosene, 2.78 percent use only LPG and 2.31 percent each use LPG & kerosene and kerosene and firewood.

Majority of the respondents (75 percent) has bank accounts of which 60.65 percent respondents has account only in UBI (Kayasthagram branch), one respondent has account only in SBI (Karimganj) and
13.89 percent respondent have accounts in both the banks while 25 percent respondents do not have bank accounts.

22. More than two-fifth (45.83 percent) of the respondents have post office saving accounts.

23. Less than one-tenth (7.41 percent) of the respondents have taken loan of which 4.63 percent have taken from UBI (Kayasthagram), 2.31 percent from PMRY and only one respondent has taken loan from private financial co.

24. Most of the respondents (47.22 percent) have low consumption pattern.

25. Regarding political elites, the names of five (5) persons whose ratings were maximum are: Animesh Bhattacharjee (98.61 percent), Anil Das (97.22 percent), T.N. Bhattacharjee (77.78 percent), Arup Bhattacharjee (67.13 percent) and Bhudeb Bhattacharjee (45.83 percent).

26. Regarding social elites, the names of five persons whose ratings were maximum are: Dinanath Dutta (79.17 percent), Animesh Bhattacharjee (77.78 percent) Subal Das (51.85 percent), Prajapati Chakraborty (48.61 percent) and Anil Das (36.11 percent).

27. Among the most respected persons, the five names of persons whose ratings were maximum are: Dinanath Dutta (93.06 percent), S.N. Dutta (83.80 percent), R.K.Bhattacharjee (80.56 percent), Ramanuj Das (56.48 percent) and T.N.Bhattacharjee (48.61 percent).

28. Among educated elites the names of 5 persons who were rated mostly by the respondents are: S.N. Dutta (59.26 percent), Shukla Endow
(56.48 percent), Susmita Bhattacharjee (55.55 percent), Sanghamitra Bhattacharjee (51.39 percent) and R.K. Bhattacharjee (43.98 percent).

The traditional media exposure of the respondents of Kayasthagram may now be summarized as follows:

1. In cent-percent families of the rural respondents, Kirtan still exists, while dhamail exists in more than four-fifth (85.19 percent) of the families of respondents, lokgeet exists in less then half (49.07 percent) of the families, Monosha Mangal exists in a little more than two-fifth (40.28 percent) of the families and Vishnu Katha exists in only two families of the respondents.

2. Dhamail is performed in the rural setting mostly in marriage (85.19 percent) followed by ‘annaprasan’ or rice feeding ceremony (37.96 percent) & Holythread (21.76 percent) while in other occasions it is performed in less than one-tenth of the families.

3. 42.59 percent of the respondents have performed dhamail more than six years back, 18.06 percent performed 5 to 6 years back, 11.57 percent performed 3 to 4 years back, 10.19 percent performed 1 to 2 years back, and only 2.78 percent performed dhamail 1 to 6 months back while in 14.81 percent families dhamail does not exist now.

4. More than four-fifth (84.26 percent) of the respondents families ladies in the family perform the dhamail in 83.33 percent families neighbors perform the dhamail while in 73.15 percent families dhamail is performed by relatives and the major change in dhamail as responded by the (40.94 percent)
respondents is that dhamail is performed far shorter duration now while 23.15 percent said that the use of drums or musical instruments is a major change, 11.11 percent said that the essence of dhamail is lost or deteriorated.

5. Lokgeet is performed mainly in marriages and annaprasan or rice feeding ceremony while in other occasions few families of the respondents performed lokgeet and it is mostly performed by the ladies in the family (21.30 percent) and neighbors (25 percent).

6. Regarding changes in performance of lokgeet, 38.89 percent said that very few people know the songs while 24.54 percent of the respondents are of the view that few popular songs are repeated and less than one-tenth of the respondents are of the view that modern musical instruments are used now, people are more interested in filmy songs and younger generation are least interested.

7. The main occasion for kirtan is funeral while 89.35 percent perform or organize kirtan occasionally, 48.15 percent organize during Vishnu Puja, 27.78 percent organize during Gurupuja, 22.68 percent perform or organise kirtan during Kartik month, 19.44 percent organize during Poush Sankranti while less than one-tenth organize kirtan during Holi, Suryabrata and Jhulan.

8. More than one-fifth (20.83 percent) of the respondents perform kirtan at their house every evening, 25 percent performed 4 to 5 years back, 18.52 percent performed kirtan last 2 to 3 years back, 11.11 percent performed more than 5 years back less than one-tenth performed kirtan last 1 to 5 months back & 6 month to one year back while 10.19 percent respondents do not remember exactly when they lost performed or organized kirtan. It is
performed by neighbors (97.22 percent), some villagers (91.67 percent), a
group of ladies in the village (8.33 percent), family members (25.46 percent)
& relatives of the respondents (3.24 percent).

9. Vishnu Katha is performed only in two of the respondents families, one to three years back and the other organized more than three years back and one of the respondent performed Vishnu Katha himself while the other was performed by the priest.

10. In 16.67 percent of the respondents' families Monosha Managal is performed since 21 to 30 years, in 12.5 percent households it is performed since more than 30 years, in 9.72 percent households it is performed since 11 to 20 years and in 1.39 percent households Monosha Mangal is performed since 5 to 10 years. More than half (54.63 percent) of the respondents have attended Monosha Mangal. It is mainly performed by the ladies in the family of the respondents (40.28%), neighbors (36.11%) & relatives (1.39%).

11. Regarding changes in performance of dhamail, more than one-third (37.04 percent) of the respondents are of the view that people are less interested.

12. Almost cent-percent (93.06 percent) of the respondents have visited Netaji Mela, 29.63 percent visited Gandhi Mela while less than one-tenth of the respondents have visited others fairs or mela.

13. Regarding performance of puja at home, cent-percent of respondents perform Laxmi puja at home, 89.81 percent perform Bipadtarini puja, 82.41 percent perform Saraswati puja, 73.61 percent perform Vishnu puja, half of the respondents perform Monosha puja, 47.22 percent perform Shani puja.
28.70 percent perform Kali puja, 27.78 percent perform Gurupuja, 15.28 percent perform Shiva Puja and in less than one-tenth of the respondents houses other puja are performed.

14. As far as participation in Durga Puja is concerned, 89.81 percent of the respondents offer Anjali and have Prasad at community Durga puja, 53.24 percent attend Arti in the evening & have Prasad, 30.09 percent participate in the day time & go out in the evening to see puja in town while less than one-tenth participate in the organizing committee (5.56 percent), participate voluntarily (5.09 %) help in preparing & distributing Prasad, 0.93 percent perform puja as priest while 3.24 percent of the respondents do not stay in the village during puja.

15. Regarding participation in Kali Puja/Deepawali, cent-percent of the respondents decorate their houses with lamp, 98.61 percent give 14 purush bati, 60.19 percent have Prasad at community puja while less than one-tenth of the respondents participate in the community puja committee, participate voluntarily in the community puja, perform puja at home & do other activities.

16. 82.41 percent of the respondents perform Saraswati puja at home while less than one-tenth participate in School puja have Prasad, offer Anjali at School and go to town to see puja.

17. 2.78 percent of the respondents perform Vishwakarma puja at home, 0.93 percent perform at shop while 7.87 percent attend puja.

18. Half of the respondents perform Monosha puja t home, fast the whole day, offer Anjali & have Prasad. They take vegetarian dishes. 97.22 percent attend invitation for puja.
19. **1.39 percent of the respondents** perform Basanti puja at home, they fast, offer Anjali & **vegetarian dishes** during puja. They also perform dhamail on Navami, while **47.22 percent** of the respondents attend invitation for Basanti puja in the village.

20. **Only 0.93 percent** of the respondents perform Jagadhatti puja at home. They fast & offer Anjali, invite friends, relatives & neighbors & distribute Prasad while **42.59 percent** attend invitation.

21. Regarding **changes in performance** of puja more than half (51.39 percent) of the respondents are of the view that participation of people increased, **19.44 percent** each said alcoholism has increased and overall traditionality & cultural activity deteroriated, **18.52 percent** are of the view that the performance of puja at individual household remained the same, **14.81 percent** said that now sweets purchased from shops are offered to God which was not practiced earlier, less than one-tenth of the respondents are of the view that modern gadgets like amplifiers, mikes, tapes etc. are used excessively at community puja. (5.09 percent), modern gadgets are also used at household puja (4.17 percent), lights & decoration are used extensively (1.39 percent), modern media are used to a limited extend (9.72 percent) while 14.81 percent did not observe any specific changes.

22. More than one-fifth (21.30 percent) of the respondents have been to pilgrimages of which Kamakhya temple of Guwahati is the most visited.
The modern mass media exposure of the respondents of Kayasthagram may now be summarized as follows:

1. A little less than half (48.15 percent) of the respondents subscribe newspaper. Bengali newspapers are read mostly. Local Bengali daily, Dainik Yugasankha (30.09 percent) have high level of consumption followed by another local Bengali daily Dainik Sonar Cachar (22.69 percent). Other newspapers have least market before the taste or preference of the respondents. The data also shows that though 43.52 percent do not subscribe newspaper out of which (8.33 percent) of the respondents read newspapers at other places.

2. More than two-fifth (42.59 percent) of the respondents spend less than an hour in a day in newspaper reading.

3. As far as the content of newspaper is concerned cent-percent of the respondents read headlines and first page news, while a majority of the respondents take interest on current affairs (97.37 percent), advertisements (86.96 percent) and sports (73.68 percent).

4. More than one-fifth (21.30 percent) of the respondents have the habit of reading magazines while demand is more of Desh, Sananda and Anandalok.

5. More than four-fifth (87.96 percent) of the respondents have a radio, but only a little more than half (52.69 percent) of the respondents listen to radio while 31.48 percent spend less than hour in a day in listening radio.

6. As far as programmers listened on radio is concerned the respondents mainly listen News (38.89 percent), Filmi songs (21.30 percent), Anurodher
Ashor (21.30 percent) and Sports news/commentaries (13.89 percent) and less than 10 percent of the respondents listen other programmes.

7. As far as Audio-visual media is concerned, two-third (66.67 percent) of the respondent have television in Kayasthagram while almost cent-percent (93.06 percent) of the respondents watch television.

8. More than two-fifth (46.30 percent) of the respondents watch television daily or regularly, while more than half (59.26 percent) of the respondents watch television for 1 to 3 hours, 24.07 percent watch for 4 to 5 hours and two-third (66.67 percent) watch television at their home and remaining respondents watch television at other places.

9. Regarding programmes on TV, News (55.56 percent) Serials (33.89 percent), Feature films (59.26 percent), Drama (34.26 percent), Sports (24.54 percent) and Mythological (24.07 percent) programmes are watched mostly by the respondents.

10. Only 14.81 percent of the respondents have the habit of watching cinema at Cinema halls, of which only 0.93 percent watched once during last three months.

11. As far as watching films on VCD/VCR/VCP is concerned, more than one-tenth (11.11 percent) of the respondents have the habit of watching films on VCD/VCR/VCP and most of them (7.87 percent) watch these films at Club, 3.70 percent at neighbourhood or friends place and 1.85 percent at home. 1.39 percent watched three films & 1.85 percent watched one film during last one week and most of them prefer romantic films (6.48 percent) and regarding language of the film majority prefer Hindi.
12. More than three-fourth (76.85 percent) of respondents receive 1 to 5 letters while more than four-fifth (83.33 percent) send 1 to 5 letters in a month and more than half (55.56 percent) send letters to friends and relatives and majority (83.80 percent) prefer ordinary post.

13. Less than one-tenth (9.72 percent) of the respondents have telephone at their residence of which majority makes up to 200 calls in a month.

14. As far as digital literacy is concerned, only 1.85 percent of the respondents have diploma in computer education & 0.93 percent are degree holders.

The Socio-Economic Background of the Respondents of Urban Setting may now be summarized as follows:

01. One hundred respondents were taken from each locality and all are Bengali Hindu with 56 percent male and 44 percent female.

02. More than half (56.5 percent) of the respondents are married with highest representation of age-group 26 to 30 years.

03. Majority of the respondents (50.5 percent) are Kayasthas followed by the Brahmins (18 percent), Baishyas (16 percent) & Sudras (15.5 percent).

04. Three-fourth (75 percent) of the respondents belongs to general caste category. Among the remaining, 16 percent belong to scheduled castes and only 9 percent belongs to other backward classes.
05. Two-fifth (40 percent) of the respondents have taken diksha and out of which majority (32.5 percent) have taken diksha from Ramkrishna Thakur.

06. All the respondents have Bengali as their mother tongue and more than two-fifth (40.5 percent) of the respondents know all the three languages English, Hindi & Bengali, while 7.5 percent know only Bengali and remaining respondents are multilingual.

07. Maximum number of respondents have higher educational qualification (4 percent) graduates, (8.80 percent) post-graduates, (1 percent) technical & (9 percent) professional. It also reveals that very few of the respondents, fathers & mothers have higher educational qualification.

08. The data reveals that majority of the respondents (29 percent) are either housewives or students or unemployed persons while 17.5 percent are in business, 16 percent in white collar jobs, 11.5 percent are govt. officers, executives or managers, 5.5 percent professionals, 2.5 percent semi-professionals, 13.5 percent retired persons and a very few skilled (2 percent) and unskilled workers (2.5 percent) with no respondent in agriculture. The data also reveals that more than half of the fathers of the respondents are retired (50.6 percent) and most of the mothers are housewives (91 percent).

09. Regarding family size, majority (66 percent) of the respondents have medium families, while 30.5 percent have small families and only 3.5 percent have large families.
10. Regarding monthly family income of the respondents, the data reveals that majority of the respondents belong to medium & high income groups with only 2.5 percent at low (Rs. 1500 to Rs. 3000) income group and 2 percent with very low (up to Rs. 1000) income.

11. More than half (57.5 percent) of the respondents have RCC houses followed by 32 percent respondents having semi RCC houses and less than one-tenth (7 percent) have Assam type and (3.5 percent) have Kuccha houses.

12. The native place of most of the respondents is within Barak Valley (45.5 percent Silchar, 25 percent Karimganj and 4 percent Hailakandi) with few respondents having Tripura (15 percent), Bangladesh (3 percent) as their native place.

13. More than one-fourth (28 percent) of the respondents have been residing in these localities since birth, 27.5 percent have been residing here for last 21 to 25 years, 11 percent have been residing here for last 26 to 30 years, 9 percent for more than 30 years while 13 percent have been residing for last 16 to 20 years, 5.5 percent for last 11 to 15 years, 2 percent for last 6 to 10 years and 3.5 percent of the respondents have been residing in these localities for last 1 to 5 years and the data also reveals that almost cent-percent (96 percent) of the respondents have own land in these localities while only 4 percent stay in a rented house or quarters and do not possess land here. Again majority (42.5 percent) of the respondents possess 6 to 10 Kathas of land while 26 percent
possess 11-15 kathas of land, 9.5 percent have 16 to 20 kathas of land, 2.5 percent have more than 20 kathas of land and 15.5 percent of the respondents have ½ katha to 5 kathas of land.

14. Majority (93.5 percent) of the respondents depend on supply water for drinking purpose while 32.5 percent have tube wells, 3.5 percent depend on pond and 1.5 percent depend on well for drinking water.

15. Majority (96.5 percent) of the respondents use LPG for cooking.

16. Almost cent percent (96.5 percent) have bank accounts and out of which 60.5 percent have accounts in State Bank of India.

17. More than half (58.5 percent) of the respondents have post-office saving account.

18. Only 6 percent of the respondents have taken loan out of which 3.5 percent have taken loan from Bank, 2 percent from private finance companies and only one respondent has taken loan from PMRY. Among them, 3 percent have taken loan for business purpose, 2 percent have taken housing loan and one percent have taken loan for other purposes.

19. More than three-fifth (67.5 percent) of the respondents go to private chambers or nursing homes for medical treatment, while more than one-fourth (27.5 percent) go to Chennai, 20.5 percent go to Silchar Medical College/Hospital and the remaining respondents to other places. More than half 56.5 percent of the respondents prefer Alopatheric treatment, 33 percent prefer Homeopathic while
remaining 9.5 percent prefer biochemic & 6.5 percent prefer Ayurvedic treatment.

20. More than half of the respondents (57.5 percent) have medium household consumption pattern.

21. The names of five political elites that were rated most in Rangirkhari locality are Sadhan Purkayastha (98 percent), Manindra Das (84 percent), Gouri Chakraborty (74 percent), R.N. Bhattacharjee (72 percent) and Moni Bhushan Chakraborty (62 percent).

Thus, it indicates that there is no clear cut relationship between income group and traditional media.

The exposure to traditional media of the respondents of urban setting may now be summarized as follows:

01. The data reveals that the existence of traditional media is found more in the Rangirkhari locality. Kirtan exists in cent-percent of the families of respondents in both the localities, followed by Dhamail 36.5% (Rangirkhari 41%, Malugram 32%) and Lokgeed 32.5% (Rangirkhari-39%, Malugram-26%) while Monosha Mangal exists in 21 percent of the respondents families (Rangirkhari 22%, Malugram 20%).

02. Dhamail is mainly performed in marriages (36.5%) while most of the respondents (15%) of Malugram locality has medium frequency of dhamail performance i.e., they performed dhamail 3 to 4 years
back while most of the respondents of Rangirkhari locality (15%) has low frequency i.e. they performed dhamail 5 to 6 years back.

03. Dhamail is mainly performed by dhamail party (26.5%) followed by ladies in the family (10%) and majority (45%) of the respondents observed younger generation less interested to be a major change.

04. Lokgeet is also mainly performed in marriages (32.5%) and it is mainly performed by geet party, while the major change observed in the performance of lokgeet as observed by 29.5% respondents is that few people know the songs.

05. The main occasion for kirtan is funeral, all the respondents perform/organize kirtan during funeral. However, during Vishnu puja 69.5% perform kirtan and during Paush Sankranti 54 percent of the respondents perform kirtan. And more than one-fourth (29.5%) of the respondents organized kirtan 6 month to 1 year back. Kirtan is mainly performed by the kirtani parties (95%) wherein family members (27%), relatives (18.5%) and neighbors (37%) participate.

06. Out of 21 percent of the respondents performing Monosha Mangal 16 percent has been performing since more than 30 years, 4 percent has been performing since 21 to 30 years & 1 percent is performing since 11 to 20 years. 36 percent (31 Malugram, 41 Rangirkhari) has attended Monosha Mangal.

07. Monosha Mangal is performed by the ladies in the family (21 percent) wherein relatives (8.5 percent) and neighbors (11 percent)
participate. 26.5 percent of the respondents are of the view that people have no time to perform.

08. Cent-percent of the respondents have visited fairs and all of them have been to Gandhi Mela, 33 percent have been to Book Fair, Silchar, 23 percent have been to Trade Fair Silchar while 20.5 percent have visited Netaji Mela Karimganj, 18 percent have visited Bhuvan Mela and less them one tenth have been to other fairs/mela.

09. Cent-percent of the respondents perform Laxmi Puja at home while 97 percent perform Saraswati Puja, 96 percent perform Bipadtarini Puja, 78 percent perform Vishnu Puja, Shani Puja is performed by 55 percent, and other pujas are performed by few respondents.

10. Durga puja is performed by 2.5 percent of the respondents at home of which 1.5 percent perform once in 2 to 4 years, one respondent perform once in 8 to 10 years and one respondent perform yearly.

11. Majority of the respondents (88 percent, Rangirkhari-82% and Malugram-94%) wear new dress & go out to see puja in town during Durga Puja followed by 78 percent (Rangirkhari-82%, Malugram-74%) of respondents who offer anjali and have Prasad at community puja, 19.5 percent (Rangirkhari-22% & Malugram-17%) offer anjali & have prosad at Ramkrishna Mission, 11.5 percent go with the procession during Dashami (Rangirkhari-17% & Malugram 6%) and only 7.5 percent (Rangirkhari-10% &
Malugram 5%) participate in the organizing committee of the community Durga Puja.

12. During Kali puja or Deepawali cent-percent of the respondents decorate their houses with lamps, 83.5 percent (Rangirkhari-89% & Malugram-78%) of the respondents go out to see Puja late at night, 45 percent (Rangirkhari-58% & Malugram-32%) have Prasad at community puja, while only 3.5 percent (Rangirkhari-4% & Malugram-3%) participate in the community puja committee. Others participate voluntarily (4 percent) perform puja at home (1 percent), offer anjali (3.5 percent) & give 14 Purush Bati (37.5 percent).

13. During Saraswati Puja majority (97 percent) of the respondents perform puja at home.

14. Regarding changes observed in the performance of pumas, cent-percent of the respondents observed that decoration and lights are used extensively, 95 percent observed the excessive use of modern gadgets like mikes, amplifiers, tapes etc., 93 percent said that now the emphasis is on decoration of pandals & idols etc., 85 percent observed that the community pujas have become competitive now, while 82 percent said that overall traditionality & spirituality is lost or deteriorated while less percentage of respondents observed other points.
The exposure to Modern Media of the respondents of urban setting may now be summarized as follows:

1. Most of the urban respondents subscribe newspaper (88 percent) while out of the remaining 12% who does not subscribe newspaper 2 percent read newspaper at other places and there is no significant distinction between the respondents of the two localities with regard to subscribing or reading newspaper. Local Bengali Daily ‘Dainik Yugasankhya’ (46.5%) is more popular in both the localities (Rangirkhari 51% & Malugram 42%) followed by another local Bengali daily ‘Sonar Cachar’ (29 percent).

2. More than half (57 percent) of the respondents spend less than an hour in a day in newspaper reading.

3. As far as content of newspaper is concerned most of the respondents take interest on Headlines or First page news (90%), followed by current affairs (80%) and politics (59.5%).

4. 77.5 percent of the respondents read magazine where magazines like Desh (14.5%) and India Today (13%) are more popular.

5. 89 percent of the respondents have radio but only 22 percent listen radio (Rangirkhari- 18% & Malugram- 26%) regularly, of which 14% spend less than an hour in listening radio.

6. As far as programmes on radio are concerned, the respondents of both the localities mainly listen News (19%) followed by Sports news/ commentaries (11%).
7. Almost cent-percent (96%) of the respondents have television at their home, however cent-percent watch television. It suggests that television is more popular medium among the respondents.

8. 92 percent watch television regularly/daily of which 55 percent of the respondents in Rangirkhari locality watch television for 1 to 2 hours and 52% of respondents in Malugram area watch television for 3 to 4 hours.

9. As far as place of watching television is concerned most of the respondents (93.5 percent) watch television at their home (Rangirkhari- 94% and Malugram- 93%) whereas 3.5 percent at their shop, 2 percent at neighborhood and only 2 percent respondents of Rangirkhari locality watch television at relatives or friends place.

10. As far as nature of programmers is concerned, News (77.5%), Sports (69.5%), Feature films (58%), Serials (48.5%) are more popular.

11. 31 Percent of the respondents still go to Cinema. Among the respondents of Rangirkhari, cinema going habit is more (38%) than the respondents of Malugram (24%). Most of the respondents (19%) have very low frequency of cinema going i.e. they did not go to cinema in last three months. While 17% of the respondents of Rangirkhari locality have low frequency of cinema going i.e., they went to cinema once in last one month.

12. 44.5 percent of the respondents (Rangirkhari – 40% & Malugram – 49%) have the habit of watching films on VCD/VCR/VCP and most of them (32%) watch films at home (Rangirkhari – 28% & Malugram
— 36%) while most of the respondents of Malugram locality (27%) have very low frequency of watching films i.e., they did not watch any film in last one week and most of the respondents of Rangirkhari locality (27%) have low frequency of watching films i.e., they watched one film during last one week. Most of the respondents (34.5%) prefer Romantic films, 33.5% respondents prefer commercial films and 31% prefer comedy films and majority (38%) prefer Hindi language of the films and all the respondents hire CDs or Cassettes from nearby shops while only 5% purchase CDs or Cassettes.

13. 67.5% of the respondents (Rangirkhari – 64% & Malugram – 71%) receive 1 to 5 letters in a month while majority (32%) send 1 to 5 letters in a month and the main purpose of sending letter is official (37.5%) while majority (17.5%) prefer ordinary post.

14. 23% of respondents (Rangirkhari – 16% & Malugram – 30%) send FAX messages and the main purpose is official (Rangirkhari – 11%, Malugram – 22%). However the frequency of sending FAX messages is very low.

15. More than one-fifth (22.5%) of the respondents (Rangirkhari-21% & Malugram – 24%) have mobile connection and the main purpose of using mobile is to contact family members. While majority (10 percent) of the respondents talk for 2 hours over mobile in a month and are dissatisfied with the mobile service in Silchar and Busy Network (21.5%) seems to be the major problem faced by the respondents in using mobile.
16. **Majority (73.5%) of the respondents** have no mobile connections in the family while **18.5% have one connection**, 7% have two connections and only **1.5% have three connections** of which 2% of the respondents’ husband use mobile, 1 percent’s son use mobile and each of one respondents’ father, sister and daughter use mobile.

17. **71 percent of the respondents** (Rangirkhari – 74% & Malugram – 68%) have telephone at their residence while only two respondents in Malugram locality have WLL.

From the above findings a comparative picture of effectiveness of traditional and modern mass media can be analysed.

**Caste**

Caste constitutes the core unit of traditional Indian social stratification. The data shows that **majority of the respondents** of both the situation belongs to upper caste. Among them the Kayasthas, are at first position at both the rural and urban setting with **56.94 percent** and **38 percent** respectively. The Brahmins come next with **27.78 percent** at rural situation and Baishyas come next at urban situation with **28.5 percent**. In urban situation, the Brahmins have a representation of 18 percent and Sudras have a representation of 15.5 percent while in the rural situation the Baishyas have a representation of only 1.39 percent and Sudras have a representation of 13.89 percent.

**Diksha Taken**

The data shows that majority of the respondents (77.31 percent) have taken diksha in the rural setting while only 40 percent of the respondents have taken diksha in the urban situation. Thus, we can conclude that in the religious field the rural people are more active than the urban people.
**Educational Qualification**

The data shows that majority of the respondents in urban situation have higher level of education while in the rural situation the level of education is comparatively lower with only 11.57 percent graduates, 3.70 percent Post-Graduates and each of 1.85 percent have technical and professional qualification. Thus, we can conclude that the level of education is higher in urban situation.

**Occupation**

The data reveals that professionally also the urban people are much developed. In rural situation, only 5.56 percent are Govt. officers/executives or Managers while in urban situation 11.5 percent are Govt. officers, executives or Managers. In rural setting 3.24 percent of the respondents are agriculturists while in urban setting no respondents is agriculturist.

It may also be noted here that in rural setting more than one-third (34.26 percent) of the respondents have subsidiary occupation while in urban setting no respondent have subsidiary occupation.

**Monthly Family Income**

The family income has an important bearing on the socio-economic background of a person.

The data indicate that in the rural setting a little more than one-fifth (21.30 percent) of the respondents' family income is upper mid (8001-12000), about one-fifth (20.37 percent) respondents' family income is medium II, while a little less than one-fifth (18.98 percent) of respondents' family income is low (1500-3000) and less one-fifth (16.67 percent) respondents' family income is medium I. Among the remaining, a little less than one-tenth(7.41 percent) of the respondents' family income is upper II and little less than
one-tenth (9.26 percent) respondent has a very low monthly family income. Thus, the data indicates that majority of the respondents’ family belongs to medium & upper mid income group.

In the urban setting, the data shows that more than one-fourth (26 percent) of the respondents’ family income is medium1 (Rs.3001-15000) followed by one-fourth (25 percent) of the respondents, whose monthly family income falls in the category of upper mid (Rs.8001-12000). A little more than one-fifth (20.5 percent) of the respondents belongs to the category of medium2 whose family income per month is between Rs.5001-8000, more than one-tenth (12.5 percent) of the respondents’ monthly family income belongs to the category of upper1(Rs.12001-15000) and 11.5 percent of the respondents belong to the category of upper2 whose monthly family income is above Rs.15000 while only a few (2.5 percent) of the respondents’ family income per month is low (Rs.1500-2000) and 2 percent of the respondents monthly family income is very low (upto Rs1000). The data reveals that majority of the respondents’ family belong to medium, upper mid and upper income group.

Size of Family

The data show that more than three-fifth of the respondents of both settings have medium families (63.43 percent-rural and 66 percent-urban); more than one-fourth of the respondents of both the settings have small families (27.78 percent – Rural & 30.5 percent – Urban) and less than one-tenth of the respondents of both the settings (8.79 percent – Rural & 3.5 percent – Urban) have large families. Thus, we can conclude that regarding family size, the respondents of both the setting are almost equal.
Traditional Media Exposure in Rural and Urban Situation

1. In cent-percent families of the rural respondents, Kirtan still exists, while dhamail exists in more than four-fifth (85.19 percent) of the families of respondents, lokgeet exists in less than half (49.07 percent) of the families, Monosha Mangal exists in a little more than two-fifth (40.28 percent) of the families, and Vishnu Katha exists in only two families of the respondents. While in Silchar town the existence of traditional media is found more in the Rangirkhari locality. Kirtan exists in cent-percent of the families of respondents in both the localities, followed by Dhamail 36.5% (Rangirkhari 41%, Malugram 32%) and Lokgeet 32.5% (Rangirkhari-39%, Malugram-26%) while Monosha Mangal exists in 21 percent of the respondents families (Rangirkhari 22%, Malugram 20%).

2. Dhamail is performed in the rural setting mostly in marriage (85.19 percent) followed by ‘annaprasan’ or rice feeding ceremony (37.96 percent) & Holythread (21.76 percent) while in other occasions it is performed in less than one-tenth of the families. 42.59 percent of the respondents have performed dhamail more than six years back, 18.06 percent performed 5 to 6 years back, 11.57 percent performed 3 to 4 years back, 10.19 percent performed 1 to 2 years back, and only 2.78 percent performed dhamail 1 to 6 months back while in 14.81 percent families dhamail does not exist now. While in Silchar Dhamail is mainly performed in marriages (36.5%) while most of the respondents (15%) of Malugram locality has medium frequency of dhamail performance i.e., they performed dhamail 3 to 4 years back while most of the respondents of Rangirkhari locality (15%) has low frequency i.e. they performed dhamail 5 to 6 years back.

3. In the village, More than four-fifth (84.26 percent) of the respondents families ladies in the family perform the dhamail in 83.33 percent families neighbors perform the dhamail while in 73.15 percent families dhamail is
performed by relatives and the major change in dhamail as responded by the
(40.94 percent) respondents is that dhamail is performed far shorter duration
now while 23.15 percent said that the use of drums or musical instruments is
a major change, 11.11 percent said that the essence of dhamail is lost or
deteriorated. In Silchar, Dhamail is mainly performed by dhamail party
(26.5%) followed by ladies in the family (10%) and majority (45%) of the
respondents observed younger generation less interested to be a major change.
4. In the village, Lokgeet is performed mainly in marriages and annaprasan
or rice feeding ceremony while in other occasions few families of the
respondents performed lokgeet and it is mostly performed by the ladies in
the family (21.30 percent) and neighbors (25 percent). In Silchar, Lokgeet is
also mainly performed in marriages (32.5%) and it is mainly performed by
geet party, while the major change observed in the performance of lokgeet as
observed by 29.5% respondents is that few people know the songs.
5. In the village, regarding changes in performance of lokgeet, 38.89 percent
said that very few people know the songs while 24.54 percent of the
respondents are of the view that few popular songs are repeated and less
than one-tenth of the respondents are of the view that modern musical
instruments are used now, people are more interested in filmy songs and
younger generation are least interested.
6. In the village, the main occasion for kirtan is funeral while 89.35 percent
perform or organize kirtan occasionally, 48.15 percent organize during Vishnu
Puja, 27.78 percent organize during Gurupuja, 22.68 percent perform or
organize kirtan during Kartik month, 19.44 percent organize during Poush
Sankranti while less than one-tenth organize kirtan during Holi, Suryabrata
and Jhulan. In Silchar, The main occasion for kirtan is funeral , all the
respondents perform/organize kirtan during funeral. However, during Vishnu
puja 69.5% perform kirtan and during Paush Sankranti 54 percent of the
respondents perform kirtan. And more than one-fourth (29.5%) of the respondents organized kirtan 6 month to 1 year back. Kirtan is mainly performed by the kirtani parties (95%) wherein family members (27%), relatives (18.5%) and neighbors (37%) participate.

7. In the village, more than one-fifth (20.83 percent) of the respondents perform kirtan at their house every evening, 25 percent performed 4 to 5 years back, 18.52 percent performed kirtan last 2 to 3 years back, 11.11 percent performed more than 5 years back less than one-tenth performed kirtan last 1 to 5 months back & 6 month to one year back while 10.19 percent respondents do not remember exactly when they lost performed or organized kirtan. It is performed by neighbors (97.22 percent), some villagers (91.67 percent), a group of ladies in the village (8.33 percent), family members (25.46 percent) & relatives of the respondents (3.24 percent).

8. In the village, Vishnu Katha is performed only in two of the respondents families, one to three years back and the other organized more than three years back and one of the respondent performed Vishnu Katha himself while the other was performed by the priest. In Sichar, vishnu Katha is not performed by any of the respondents.

9. In the village, in 16.67 percent of the respondents’ families Monosha Managal is performed since 21 to 30 years, in 12.5 percent households it is performed since more than 30 years, in 9.72 percent households it is performed since 11 to 20 years and in 1.39 percent households Monosha Mangal is performed since 5 to 10 years. More than half (54.63 percent) of the respondents have attended Monosha Mangal. It is mainly performed by the ladies in the family of the respondents (40.28%), neighbors (36.11%) & relatives (1.39%). In Silchar, Out of 21 percent of the respondents performing Monosha Mangal 16 percent has been performing since more than 30 years, 4 percent has been performing since 21 to 30 years & 1 percent is performing
since 11 to 20 years. 36 percent (31 Malugram, 41 Rangirkhari) have attended Monosha Mangal. Monosha Mangal is performed by the ladies in the family (21 percent) wherein relatives (8.5 percent) and neighbors (11 percent) participate. 26.5 percent of the respondents are of the view that people have no time to perform.

10. Regarding changes in performance of dhainail, more than one-third (37.04 percent) of the respondents are of the view that people are less interested.

11. In Kayasthagram, almost cent-percent (93.06 percent) of the respondents have visited Netaji Mela, 29.63 percent visited Gandhi Mela while less than one-tenth of the respondents have visited others fairs or mela. In Silchar, Cent-percent of the respondents have visited fairs and all of them have been to Gandhi Mela, 33 percent have been to Book Fair, Silchar, 23 percent have been to Trade Fair Silchar while 20.5 percent have visited Netaji Mela Karimganj, 18 percent have visited Bhuvan Mela and less them one tenth have been to other fairs/mela.

12. In Kayasthagram, regarding performance of puja at home, cent-percent of respondents perform Laxmi puja at home, 89.81 percent perform Bipadatarini puja, 82.41 percent perform Saraswati puja, 73.61 percent perform Vishnu puja, half of the respondents perform Monosha puja, 47.22 percent perform Shani puja, 28.70 percent perform Kali puja, 27.78 percent perform Gurupuja, 13.28 percent perform Shiva Puja and in less than one-tenth of the respondents houses other puja are performed. As far as participation in Durga Puja is concerned, 89.81 percent of the respondents offer Anjali and have Prasad at community Durga puja, 53.24 percent attend Arti in the evening & have Prasad, 30.09 percent participate in the day time & go out in the evening to see puja in town while less than one-tenth participate in the organizing committee (5.56 percent), participate voluntarily (5.09 %) help in preparing
& distributing Prasad, 0.93 percent perform puja as priest while 3.24 percent of the respondents do not stay in the village during puja.

In Silchar, cent-percent of the respondents perform Laxmi Puja at home while 97 percent perform Saraswati Puja, 96 percent perform Bipadatarini Puja, 78 percent perform Vishnu Puja, Shani Puja is performed by 55 percent, other pujas are performed by few respondents. Durga puja is performed by 2.5 percent of the respondents at home of which 1.5 percent perform once in 2 to 4 years, one respondent perform once in 8 to 10 years and one respondent perform yearly.

14. In Kayasthagram, regarding participation in Kali Puja/Deepawali, cent-percent of the respondents decorate their houses with lamp, 98.61 percent give 14 purush bati, 60.19 percent have Prasad at community puja while less than one-tenth of the respondents participate in the community puja committee, participate voluntarily in the community puja, perform puja at home & do other activities.

In Silchar, majority of the respondents (88 percent, Rangirkhari-82% and Malugram-94%) wear new dress & go out to see puja in town during Durga Puja followed by 78 percent (Rangirkhari-82%, Malugram-74%) of respondents who offer anjali and have Prasad at community puja, 19.5 percent (Rangirkhari-22% & Malugram-17%) offer anjali & have prosad at Ramkrishna Mission, 11.5 percent go with the procession during Dashami (Rangirkhari-17% & Malugram 6%) and only 7.5 percent (Rangirkhari-10% & Malugram 5%) participate in the organizing committee of the community Durga Puja.

15. In Kayasthagram, 82.41 percent of the respondents perform Saraswati puja at home while less than one-tenth participate in School puja have Prasad, offer Anjali at School and go to town to see puja. In Silchar, During Saraswati Puja majority (97 percent) of the respondents perform puja at home. In the
village, 2.78 percent of the respondents perform Vishwakarma puja at home, 0.93 percent perform at shop while 7.87 percent attend puja.

16. Half of the respondents perform Monosha puja at home, fast the whole day, offer Anjali & have Prasad. They take vegetarian dishes. 97.22 percent attend invitation for puja.

17. Only 1.39 percent of the respondents perform Basanti puja at home, they fast, offer Anjali & have vegetarian dishes during puja. They also perform dhamail on Navami, while 47.22 percent of the respondents attend invitation for Basanti puja in the village.

18. Only 0.93 percent of the respondents perform Jagadhatri puja at home. They fast & offer Anjali, invite friends, relatives & neighbors & distribute Prasad while 42.59 percent attend invitation.

19. Regarding changes in performance of puja in Kayasthagram, more than half (51.39 percent) of the respondents are of the view that participation of people increased, 19.44 percent each said alcoholism has increased and overall traditionality & cultural activity deteriorated, 18.52 percent are of the view that the performance of puja at individual household remained the same, 14.81 percent said that now sweets purchased from shops are offered to God which was not practiced earlier, less than one-tenth of the respondents are of the view that modern gadgets like amplifiers, mikes, tapes etc. are used excessively at community puja. (5.09 percent), modern gadgets are also used at household puja (4.17 percent), lights & decoration are used extensively (1.39 percent), modern media are used to a limited extend (9.72 percent) while 14.81 percent did not observe any specific changes.

In Silchar, however, regarding changes observed in the performance of pujas, cent-percent of the respondents observed that decoration and lights are used extensively, 95 percent observed the excessive use of modern
gadgets like mikes, amplifiers, tapes etc., 93 percent said that now the emphasis is on decoration of pandals & idols etc., 85 percent observed that the community pujas have become competitive now, while 82 percent said that overall traditionality & spirituality is lost or deteriorated while less percentage of respondents observed other points.

Modern Mass Media

Newspaper

It may be noted here that more than four-fifth (88 percent) of the respondents in urban situation subscribe newspaper and 12 percent do not subscribe out of which 2 percent read newspaper at other places while 2 percent read newspaper at other places while in the rural situation, more than two-fifth (47.22 percent) of the respondents subscribe newspaper and more than half (52.78 percent) do not subscribe newspaper out of which 8.77 percent read newspaper at other places.

Type of Newspaper

As far as type of newspaper is concerned the respondents in the rural situation reported eight (8) types of newspaper while the urban respondents reported 13 newspapers.

The data reveals that in both the situation Dainik Yugasankhya is read by majority of the respondents followed by Dainik Sonar Cachar. Side by side in urban situation, two English Dailies, The Times of India (17.5 percent) and The Telegraph (12.5 percent) also has a good number of readers. Also it indicates that the habit of reading newspaper is more amongst the urbanities rather than the rural people.
Magazine

To analyse the habit of reading magazine, the respondents of both the situation were asked whether they read magazines and their responses revealed that more than one-fifth of the respondents (21.30 percent) read magazines in the rural situation while more than three-fourth (77.5 percent) of the respondents in urban situation read newspaper.

Magazines Read

As far as the types of magazines read is concerned, the respondents in the rural situation reported nine (9) magazines while the respondents in urban situation reported 23 magazines. The data reveals that English magazines are read mostly by the urban people while the Bengali magazines are popular with both rural people & the urban people.

Broadcast Media

Radio

In the present study, 89 percent of the respondents in the urban situation have radio while 87.96 percent have radio in the rural situation.

Radio Listening

The data reveal that though most of the respondents (89 percent) in urban situation have radio only 22 percent listen radio while 87.96 percent respondents have radio in rural situation and more than half (52.31 percent ) listen radio in the rural situation. Thus, we can conclude that the habit of listening radio is more with the rural people than the urban peoples.
Audio-Visual Media

Television

It may be noted here that a little less than cent-percent (96 percent) of the respondents have television in the urban situation while cent percent of the respondents watch television. In the rural situation, two third (66.66 percent) of the respondents have TV sets at their home while 93.06 percent watches television. It may also be noted here that in the rural situation of the present study there is no access to cable or satellite channels, while the urban people have access to satellite channels.

Habit of Cinema Going

The data reveal that more than one-fifth (22 percent) of the respondents of the urban situation have the habit of going to cinema while less than one-fifth (14.81 percent) of the rural respondents have the habit of cinema going. Thus, in conclusion we can say that the urban people have the habit of cinema going more than that of the rural people.

Multi-Media: Watching of Films on VCD/VCR/VCP

The data show that more than two-fifth (44.5 percent) of the urban respondents watch films on VCD/VCR/VCP while more than one-tenth (11.11 percent) of the rural respondents watch films on VCD/VCR/VCP.

Conclusion

The above findings indicate that both in the rural and urban situation Kayasthas are in majority. The religiousness is found more in the village as most of the respondents have taken diksha whereas, the number of dikshit persons is also significant in urban situation as well with 40 percent. It
shows that religion still plays an important role in the socio-cultural life of the people of Barak Valley. However, in the rural situation majority of the people particularly from lower socio-economic background have taken diksha from Anukul Thakur. In urban situation Ram Krishna Thakur was found more popular. Education and the occupation of the respondent have some bearings on media exposure of the respondents. In urban situation most of the respondents were found multi-lingual in comparison to their rural counterpart (50%). Newspaper and magazines are still popular media both in rural and urban areas. Radio has lost its popularity both in the rural (52.31%) and urban (22%) areas although, ownership of the radio sets was found relatively high with 87.96% in the village and 89% in town. It indicates that the people are losing interest in broadcast media like radio both in rural and urban situation. It is mainly used for listening news and sports commentaries. Cinema going is also diminished in both rural and urban areas significantly. However, VCD player technology with good number of ownership of T.V. sets, both in the village (66%) and town (96%) is paving its way in a significant manner. In the village situation, one computer is being used for typing and printing works which is installed by on young educated youth of the village. In the urban situation, computer, internet and mobile technologies have entered in a significant way as people have started using these technologies. As far as the effectiveness of traditional media is concerned Dhamail, Kirtan and Monosha Mangal and community pujas are still important media of communication. Although, there is a change in their traditional form of communication with the integration of modern communication technology such as amplifiers, VCD players and tape recorders in performance of the ritualistic occasions both in rural and urban areas. With the integration of these technologies the traditional forms of comm have become more
effective and attract the youth to participate in these activities. The traditional instrumentalities of communication have been giving way to the new ones and traditional messages are being converged through contemporary and new channels of mass communication. Thus, it can be said that in the Indian situation traditional and modern forms of communication are well integrated, on the one hand, tradition is using modern communication technology in communicating traditional contents and universalising the little traditions through mass media technology. In urban situation however, modern mass media are playing more dominant role in socio-cultural life of the people.