CHAPTER – 1

THE FRAME WORK OF THE STUDY

STATEMENT OF THE PROBLEM: - No society is without means of entertainment and for many Indians films are the only forms of entertainment. Today movie theatres are ranging in quality from little neighbourhood ramshackle affairs to some pretty impressive movie places. It became fashionable among certain sections of the audiences, especially students and youth, to be seen at popular multiplex to watch Bollywood films, which spell glitz and glamour for them. The younger audiences who have cash in hand and nothing much to do on weekends, invariably end up watching films on the big screen in multiplex comfort.

Films as we know today, occupy a unique place in our everyday life. They have imbibed a lot of its values, projections and reflections from real life around it, and in its own turn, it has influenced people's lifestyles so deeply that this has led to imitation of styles of dress and grooming that are reflected in the marketing strategies of small scale business like hair dressing saloons, photographic studios, and wayside cafeterias.

Viewers see the intended purpose of film going as a means of passing time or of escaping from the boredom or worries of daily life. Many Social Scientists have shared their informal experiences and observations regarding the impact that the films have created. Cinema over the last hundred years has been holding a mirror to the society. Indian cinema has an incredible psychological hold on its audience. Cinema provides an important kind of psychological reinforcement for deep – rooted beliefs that form the unconscious and semi – conscious basis of the Indian psyche. Films have a hypnotic influence on viewers. They indulge in day dreaming and fantasy and when it increases they are unable to accept the hard realities of life. Films generate social mobility, fluidity and an overall sense of evenness among the Youth attached to different, languages, religions, cultures, different strata of society and their lifestyles.

Films have become today a most important medium of communication. In some respects films influence the general character building pattern of the younger generation more than even education. And surveys have shown that Youth prefer to see films rather than doing other works, even in case of students (respondents) on the examination day they used to see films for escaping tension of exam. In the patterns of living, dressing, talking and behaving, everywhere we find a strong influence of films on Youth (both male & female) in many stratas (upper middle class, middle class and lower class of Youth) of the society in which the Youth (respondents) are residing.

Films, though an age – old medium of entertainment and encompassing a majority of viewers, have done little for the development of individuals in a positive direction. They are a powerful mass medium, but unfortunately no systematic research study has been conducted which would reveal the ill- effects of films, which are hidden by the mask of entertainment.

The proposal entitled ‘PATTERNS OF WATCHING FILMS AMONG THE RURAL AND URBAN YOUTH IN SILCHAR’ is aimed to explore the impact of patterns of watching films among the Rural and Urban Youth in Silchar. That is to say, how the new trend of
Audio – Visual media like – Computer, DVD players, Mobile Internet Services, DTH services etc. changes the patterns of watching films among the Youth through its exposure.

The status, education, economy, class, age, and other contributing factors like preferences of the kinds of films, duration of exposure, preferences of media etc. are the specific factors which are to be investigated to achieved the aim of the study. Exploration of this subject is significant in Silchar, as no such study has been done in this field in this particular zone.

**REVIEW OF LITERATURE** :- Mass Communication research primarily concentrates on the study of its effects on the society. The dominant paradigm model of mass communication emphasized the powerful nature of the mass media in bringing the people of the third world countries out of their traditional systems of society and patting them on the path of development. Harold D. Lasswell (1948) came up with an innovative conceptualization of mass media effects during this period. His verbal model of communication approach suggested the following question: who says what, in which channel, to whom and with what effect? He interpreted the theory to mean that human behaviour was essentially irrational and was susceptible to the powerful effect of mass media. The Bullet theory (Schramm, 1971) and the Hypodermic Needle Theory (Berlo, 1960) were the terms used to describe this concept of powerful mass media. But this theory faced serious contradictions in the following years. Lazarsfield, Berelson and Gaudet (1948) analyzed the effects of mass media on voting behaviour. The major finding of these voter studies was to suggest the weakness of the mass media in directly influencing the personal decisions of individuals. Hovland et. Al (1949, 1953); Klapper (1960) in their works further undermined the great power of the mass media in bringing about direct and lasting effects on the audience. The studies brought out that people defended themselves, selective against persuasive messages in three ways: selective exposure, selective perception and selective retention. Klapper (1960) found a tendency for individuals to expose themselves and to perceive those items of communication that were consonant with their beliefs, ideas, values, attitudes, and other factors. Allport and Postman (1947), Jones and Kohler (1958), Lavine and Murphy (1958) showed that even recall of information was influenced by factors such as an individual's need, wants, moods, perception, etc.

The features of mass society identified by great philosophers, Comte (1915 : 289) Spencer (1898 : 452 : 462) Durkheim (1964) and Tonnies (1957 : 47) have served as a backdrop for the origin of the classical theories on mass communication. Precisely speaking these Philosophers emphasized that in mass society individuals are presumed to be in a state of psychological isolation from others, impersonality prevailed in their interactions with others and they are said to be relatively free from the demands of binding informal social obligations. During the First World War, it was necessary for mobilizing an aversion against the enemy among these unattached people. But the traditional media were not capable of fusing the sentiments of the vast society (Lasswell: 1927: 220 – 221). For attaining the aim propaganda through media was the solution. At that time the media effect was thought as to be in a stimulus response fashion since communication was thought to be the product of a psychological process only. The media messages were believed to reach every member of the audience in a uniform way and the immediate and direct responses were believed to be triggered by such stimuli. This principle was retrospectively
named as the ‘Magic Bullet Theory’ or the ‘Hypodermic Needle Theory’ or the ‘Transmission Belt Theory’ (De Fleur and Rokeach: 1982: 161).

However, these approaches have been systematically modified in the modern theories on mass communication. Mostly this happened when concepts concerning the individual and social aspects of human beings were evolved and were used as intervening variables in the stimulus – response theory.

**Nature of Media and their effects:** – The nature of media has influence on their audiences. McLuhan (1964) stated that the impact of a cool medium in a hot culture will be different from that of a hot medium in a cool culture. He further stated that the ‘medium is the message’ (Mc Luhan) to be admitted that the nature of media is one of the factors which can influence audience behaviours. Hovlands also argues that the effects of message vary according to the prestige attaching to the source (Holland: 1954: 1071 – 72).

Lakshman Rao in commending on the effect of mass communication, pointed out that a person who got information from a less credible source for him forgets, after a period of time, the source but retains the information. Also a person usually will believe the information which he gets from a source in which he has faith. This concept is called ‘Sleeper effect’ ( Rao : 1975 : 37 ).

The monopoly of mass communication is a favourable condition for achieving opinion change in the desired direction (Klapper: 1960: 299). The effects of media are found to be complimentary. A person who is exposed more to one medium will be exposed more to other media also. Lerner reveals the centripetal effect of media in his study conducted in the Middle East (Lerner: 1958:213). Lakshman Rao also supports this hypothesis (Rao: 1975: 45). Sommerlad stressed the relevance of this hypothesis in the developing countries (Sommerlad: 1966: 66). This contributory effect helps to conclude that exposure to different media will be more effective for persuasive purposes. Experiments conducted in this field showed that this is true (Klapper: 1960: 106).

**Mass Media in conjunction with face – to – face contact:** - Media are not effective when used in conjunction with interpersonal forms of communication (Schramm: 1964: 61). This is especially true in certain potential cases of mass media but not in certain other cases (Pool: 1964: 39).

In this context Johnson also points out that the small group is not the only social milieu which can furnish insights into the mass communication process. There is much to be gained in the investigation of social aggregates, which may be defined as statistical groups made up of individuals who share similar characteristics such as age, socio – economic status and educational attainment (Johnson: 1959: 25 – 30).

When citing the effectiveness of mass media, Halloram specially that they could not be adequately understood if they are not seen in relation with other institutions in society. Therefore studying them in isolation is meaningless ( Halloram : 1979 : 13 ).

**Information and Development:** – Varghese asserted the transfer of technology for development depends closely on communication. If developing societies are to be moved along the path of modernization, they need more sophisticated and effective communication for social and political mobilization, national integration, learning, social education and

Empathy is a necessary condition for the liberation of people from traditional bonds (Lerner: 1958: 50 – 54). Mc Clelland's thesis is that certain types of media content raise achievement motivation which is necessary for development (Mc Clelland'; 1961). Mc Quail also supports the opinion of Schramm that communication contributes to several of what W.W.Rostow terms as preconditions for take off. They bring the voice of the nation to the village creating a sense of working towards common economic and national goals, they spread literacy and new skills, they promote an attitude of mind conducive to economic growth which involves the orientation to future prosperity (Mc Quail : 1969 : 62). Mulay and Ray suggest the exposure to mass media as a way for modernizing the peasants. Through the media the individual relates himself to the outside world (Mulay and Ray: 1973: 101). Berrigan feels that in persuading people to adopt such new practices as family planning no media can replace a person – to – person communication (Berrigan: 1977:16). Fuglesang specifies the effect of film in mass communication. Films will turn out to be useful if they are integrated with inter-personal communication (Fuglesang: 1976: 65). All the above propositions tend to uphold Schramm's view that mass media are a necessary but not sufficient condition for development. Mass communication can effectively propel development where there is proper organization and interpersonal communication.

Schramm and Ruggeh when outlining the pattern of growth of media lay down that mass media tend to grow along with other measures of economic and social development. When there are more radio sets, and newspapers in the society, the per capita income, literacy and urbanization also are found to increase proportionately (Schramm and Ruggeh: 1967: 59). Lerner gives a more precise relation between the different components of socio-economic development. According to him when there is 25% urbanization, the highest correlation of media consumption is with literacy (Lerner: 1958: 61 – 62).

The issues about effects and effectiveness of mass communication have attracted the attention of the social scientists from the very beginning. Communication is a fundamental pre-requisite of all living beings. This urge for communication is primeval and in contemporary civilization, it is a necessity for survival. The role of the mass media in development activity was very clearly implied in the dominant paradigm of development. But most of the models of development communication were developed in the context of the western countries. The First World War can be considered to be a watershed in mass communication theory and research. Harold Lasswell (1927) came up with an innovative conceptualization of mass media effects. His model of communication was strongly influenced by Freudian theory and was in direct contradiction to liberation philosophy (Davis and Baran, 1981). Denis Macquail (1969) identified three main stages in the history of mass communication research. The initial phase started from the turn of 20th century to the outbreak of the Second World War. During this phase, mass media were attributed with considerable power to shape opinion and beliefs.
In the second phase, from 1940s to early 1960s mass media were believed to be largely important to initiate opinion and attitude change, although they could relay certain forms of information and reinforce existing beliefs. In the current stage, the question of media effects is one where new thinking and new evidences are accumulating regarding the influences of mass communication. The second stage, extending from about 1940 to the early 1960s, is strongly shaped by growth of mass communication research in the United States and the application of empirical method to specific questions about the effects and effectiveness of mass communication.

Both Lerner (1958) and Schramm (1964) have espoused the view that mass media prepare, instigate and undergird the development of a modern society. According to Waples, Berelson and Bradshow (1940) and Davison (1956), the mass media publicity besides having an effect on the audience, can foster a sense of prestige and importance among the members of a group. Media are helpful in bringing about attitudinal changes. While studying the effectiveness of mass media in stimulating people's interest in various activities, Himmelweit (1962) reported that mass media also stimulated a passive interest in some activity in it rather than direct the interest related to it. Crile (1953) cited similar findings, particularly with respect to the importance of the existence of prior interest and related skills, as the determinants of behavioural effects of media demonstrations.

There is indeed overwhelming evidence that the measured net changes in attitudes or opinion as a result of persuasive material presented on radio, film, television or the press are likely to be small. Klapper (1960) suggested that people exposed themselves to messages selectively. There was a tendency for individuals to expose themselves relatively more to those items of communication that were consonant with their beliefs, ideas, values, etc. Regardless of exposure to communication, an individuals perception of a certain event, issue, person or place could be influenced by his/her latent beliefs, attitude, wants, need or other factors. Thus, two individuals exposed to the same message could go away with diametrically different perceptions about it. Research showed that even recall of information was influenced by factors such as an individual's needs, wants, moods, perceptions and so on. However, Klapper (1960: 8) argued that 'Mass Communication ordinarily do not serve as a necessary and sufficient cause of audience effects, but rather function among and through a nexus of mediating influences.' Although research had not shown the different media to be without effects, but it had established the primacy of other social facts and showed the power of the media to be located within the existing structure of social relationship and systems of culture and belief. The research evidence of Rogers and Shoemaker (1971) led to the realization of the facts that social structure and social institutions intervene powerfully in the process of media effects. But a number of social scientists expressed their doubts about it. Lang and Lang (1959), Key (1961), and Halloran (1964). They paid more attention to people in their social context, rather than at their attitudes and opinions. They took account of the uses and motives of the audience members as mediating and effect. They looked at the structure of belief and opinion and social behaviour rather than individual cases. They also took more notice of the content whose effects are being studied.

On the other hand, the proponent of the ‘theory of mass society’ have examined the question of media effects on culture and society by Mills (1956), Kornhauser (1960), and Shils (1957). In this view, mass media encourage and make viable a rootless, alienated
form of social organization in which we are increasingly within the control of powerful and distant institutions. The Marxist accounted the effects of mass media as a powerful ideological weapon for holding the mass of people in voluntary submission to capitalism (Marcuse, 1964; Miliband, 1969, Carey 1969). They argued that the mass media are both a force for integration and for dispersion and individualization of society. It suggests that mass media do have important consequences for individuals for institutions, for society and culture.

The diffusion of innovations theory has important theoretical links with communication effects research. The emphasis was on communication effects: the ability of media messages and opinion leaders to create knowledge of new practices and ideas and persuade the target to adopt the exogenously introduced innovations. As recently as the turn of the present century, there was disagreement on the question of whether ideas were independently developed in different cultures, or whether an idea was invented in one culture and borrowed by or diffused into another. The diffusion of innovations research established the importance of communication in the modernization process at the local level. In the dominant paradigm communication was visualized as the important link through which exogenous ideas entered the local communities. In Lerner’s model, there was a close reciprocal relationship between literacy and mass media exposure. The literate developed the media which in turn accelerated the spread of literacy.

It is fascinating to observe that whereas the developing countries still coming to terms with socio-economic and cultural implications of proliferation of mass media broadly classified as print and electronic media, the rapid advances made in Information Technology products, (the hardware which is the backbone of information society), New Media emerged in the late 1970. In the paper, Information Society in their mind – A survey of college students in seven Nations (Asian Journal of communication, I,II, 1991) Georgette Wang lists the ten items as New Media: one way and interactive cable television, video cassette recorders, video disc players, video text, tale text, facsimile, personal computers, direct broadcast satellite and cellular radio.

The study essentially explorative in nature revealed that awareness and knowledge among college students of different countries about New Media and Information Society varied greatly and reflected the extent and the degree to which the economies of their countries were industrialized. Ten years after the opinion survey was completed, the situation had substantially changed. The New Media, particularly in India facsimile, personal computers, cellular telephones – have expanded fast. Their application in various fields – teaching and training, literacy, distance education, financial institutions and other spheres has become increasingly conspicuous.

**Communication Research In India:** It is a late starter and at the outset remained concentrated on rural areas. In the early 1960s, all studies were conducted either in the name of the mass media and social development or the mass media and the social change, except Damle’s study of Harikatha. The early pioneers in India were S.C.Dube, M.S.A.Rao, Yogesh Atal, L.R.Nair and Myron Weiner.

S.C.Dube (1964) conducted a survey on the perception of emergency after the Chinese. He observed that 83.3% of the respondents were aware of the Chinese aggression. The information reaching the elite through the mass media is relayed to the
common village people through the traditional channel. Lakshmana Rao (1960) studied the role played by the communication in the economic, social and political development of a community.

Damle (1966) enquired into the diffusion of modern ideas and kinds of knowledge in seven villages. The study elicited information regarding the awareness of people about the national political scene, national political world, political structure, modern ideas regarding caste and religion and the impact of new ideas of recreation, movie, radio, sports, newspaper lecturers, political propaganda etc. C.R. Prasad Rao and K. Ranga Rao (1976) who have studies the human communication channels in three villages of Andhra Pradesh reported one of the important finding that the knowledge imparted through broadcasting was significantly retained by the respondent even 30 days after the broadcast.

Lakshamana Rao’s (1966) monographic study of two Indian villages is based on the anthropological approach. He has not administered any systematic technique for collecting data except depending on observation. His two villages of South India – Kothuru (a new village) and Pathuru (an old village) were found at contrasting stage of development. One was becoming industrialized, whereas the other still clung to the agrarian economy. He has tried to study the role that communication plays in the economic, social and political development of a community. The findings reveal the impact of communication on economic, social and political spheres of community. Communication helps a person to find alternative ways of making a living, helps him to raise a family’s social and economic status, creates demand for goods, motivates local initiative to meet the rising demands, raises the literacy rate, shifts the influence from the age old and traditional status to knowledge and ability helps him in the process of power change from heredity to achievement, motivates the traditional leaders to defend their power by raising their information level, increases awareness about government plans and programmes and helps the community or the nation to achieve power through unity.

The impact of communication on rural development in Costa Rica and India by Prodipto Roy, Frederick and Rogers (1969) is a comparative study of two different cultures. It analyses the way in which different channels of communications can bring about better knowledge and adoption of desirable innovations in rural areas. The research design of the Costa Rica study involved bench mark measurements of knowledge the evaluation and adoption of 23 innovations in agriculture, health and social education and the effects of a 52 week programme of three treatments, radio forum, reading forums and animation training, designed to enhance knowledge and adoption of innovations. The radio forums consisted of 52 broadcast, each of one and a half hour, and they were heard and discussed by volunteer group in four villages. The reading treatment consisted of 52 pamphlets, which were discussed in forums in four other villages. The findings reveal that changes in the knowledge and adoption of innovations were related to participation in both the radio and reading forums. Participation was not related to a more positive evaluation. The association between knowledge and adoption was much stronger than that between knowledge and evaluation and adoption evaluation.

C.R. Prasad Rao and K. Ranga Rao (1976), have studied the village communication channels in three villages of Andhra Pradesh. Their study examines the determination of the communication channel usage in a sample of 209 farmers. Causal relationship between the channel usage and the audience attributes are sought to be identified through path
analysis. The farmers, all under 50 years of age, each cultivating over 2.5 acres, were interviewed with the help of a structured schedule. The farmers' willingness to change was determined by their secular orientation, credit orientation and risk orientation; their resource-based abilities were determined by applying four status dimensions, viz. caste, education, the scale of farming operation and the level of living. Three channels of communication were considered to be dependent variables—urban contact, contact with extension agencies and exposure to mass media. High caste, high SES and wealthy farmers were found to benefit most from the form extension activity, which was not significantly influenced by education. Urban contact was found to promote extension contact which, in turn, directly contributed to exposure to mass media. One of the important findings is that the knowledge imparted through broadcasting was significantly retained by the respondents even 30 days after the broadcast. The effectiveness of communication could be enhanced by using a mix of the following mutually reinforcing channel, for the effectiveness of the subject matter of the broadcast.

(1) The subject matter should be related to the felt needs;
(2) The dialogue should be able to create a mental picture in the mind of the listeners regarding the subject matter;
(3) Clear summaries should be given at the end of the radio talk. Two further suggestions are made to improve the modes of presentations, viz.; (1) at the time of broadcast, the key ideas should be tactfully stressed so that they may be easily detected by the listeners and (2) the programme should be carefully rehearsed and timed. The commercialization of radio and television in India has brought the whole world of advertising to his door steps. As the messages about the new goods and products reach the rural homes and if the messages relate to peoples interests, consistent with their attitudes, congruent with their beliefs, and supportive to their values, as De Fleur and Rokeach (1976) point out, these are quickly acted upon and hotly pursued. This is a fact that majority of people are not gaining or are not able to benefit too much from the media messages. Since there are individual differences in personality characteristics among such members, it is natural to assume that there will variations in effect which correspond to these individual differences.

Ishwar Modi (1985) studied the inter-relation between leisure, mass media and social structure in an empirical situation of Rajasthan. He provided comprehensive description of traditional forms, folk motifs and cultural roots of leisure and the new challenges from the electronic revolution of the mass media and its encroachment on leisure, culture and social structure. His work was based on an empirical study of a village Garhi Maamur in Alwar district of Rajasthan and the urban community in Jaipur of Rajasthan. His major finding was that there exists a clear concomittance between the social structure and the structure of leisure of a society and change in either of the two influences each other. Thus, Modi establishes that social structure influence the nature and form of leisure and the leisure itself helps in generating newer structure, social norms and culture.

Brown (1986) found that in any society, feminine personality comes to define itself in relation and connection to other people more than the masculine personality does. In an analysis of the work of several Japanese films, researcher Yasuko (1977) found that the
predominance of the perception of women is either wife or whore – the dichotomy already found in media portrayals. Studies on television programmes have also shown that media present an extremely narrow range of female image – a young in traditional feminine occupations – if employed at all, seeking identity through love, or marriage, deliberately home oriented, self sacrificing and dependable. Television copes with and helps to produce a crucial categorization of its viewers into masculine and feminine subjects. Mellencamp (1985) traces this back to the 1950's where she finds the origin of the 'gender base' of television, with sport and news shows for men, cooking and fashion shows for women.

According to Bhagat (1992) improved technologies for rural women are established to be the heart of development and innovativeness was thought to be the best single indicator of the multifaceted dimension called modernization. Rogers (1976) suggested a new definition of development as a widely participatory process of social change in a society intended to bring about both social and material advancement (including greater equality, freedom and other valued qualities) for the majority of the people through gaining control over their environment. The predominant role of communication has been:

(i) to transfer technological innovations from developments agencies to the clients and;

(ii) to create an appetite for change through raising a climate for modernization among members of the public.

Subhanarayan (1991) emphasized that light viewer can remain so he attends to his work and make a decent living provided, he does not fall for the glamour and glitter as provided by television. He watches T.V. for a few specific hours a day and remains so as a light viewer and restricting his choice to programmes like news, documentaries etc. Thus, he leaves out the entertainment as presented by T.V. and shuns away from commercially oriented serials and music and anything of this kind. He becomes an abnormal person when he starts watching serials and other entertainment oriented programmes. T.V. is like a magic box and it mesmerizes the audience completely. To turn away from T.V. it needs a strong will power and education to cure him of the negative effects of television.

K.B. Mathur (1994) in his study on communication for development and socio change, viewed traditional folk media as culture and community based media. He observed that traditional folk media existed even before the advent of the modern mass media. It was through the utilization of these media that some of the dynamic religious movements spread for the wide (Mathur 1994: 20).

Nevertheless, mass media can play an important role in generating the awareness and shaping the public opinion in the case of the developed societies as well as in the case of a developing society like India. In case of vulnerable disease like AIDS / HIV mass media can play a vital role.

Sardana (1995) depicted that Panchayati Raj personnel should be taken into trust and confidence at decision – making level. They are not investigative journalists. They are the spaces of the enterprises charged with the responsibility of projecting the correct image of the organization to various publics. They can perform their role in an atmosphere of understanding, appreciation, direction and support from the top management.
Suriakanthi (1995) depicted the government’s effort to provide community radio sets in the villages did not succeed as real beneficiaries they are fade away from the picture. The goal of radio (Bahaman Hitaya, Bahujan Sukhaya) has got much more relevance in these days particularly in tribal dominated regions. Real picture of the country and the country –men are found in villages of India. Everybody loves to hear reality , truth , the event as it is , but not an concocted image of an event . The time is nearing when radio will be of the people, by the people and for the people. When the very survival of the medium is questioned, there is a need to decentralize, the whole system, when everybody becomes a broadcaster and a listener as well. Comprising predominantly field based programmes, radio clubs will act as resource centers for total human development.

According to Kumar (1995) the need for appropriate communication technology in speeding the process of rural development is essential communication technology for the third world must be in the vision of new possibilities for enriching the lives of people both economically and socially with the aid of science and technology. In this context, the importance of video, one of the most powerful mass media is introduced, no doubt an important aspect of advancement in communication technology but it has mainly as a source of entertainment for long time, and its potential for development lies largely untapped. He further emphasized that formulation of proper strategy for the effective utilization of video in the development efforts really paid it. Video technology has received considerable attention by the developments practitioners throughout the world.

Malhan (1995) emphasized that the communication media (including the big and small, modern and traditional, person –to person and extension) are necessary to inform, educate and persuade people and thus provide effective communication support democracy and development plans. The media can disseminate news, views, programmes and policies, provide perspective to them for proper understanding, and promote participatory dialogue. They have to act as a watchdog as well as economic front. They can help in promoting national cohesion, enlighten and mobilize public opinion and stimulate the participation of various public at different levels. The media have the potentiality to act as catalysts in diffusing new practices, skills and technology. In this age of communication explosion and propaganda, they can aid in presenting a time image of the country and its people abroad, and promote better understandings of the outside world and its events among the people in the country.

Joglekar (1995) emphasized that it is also possible to check telecasts beamed worldwide by satellite. Satellite television is still new to India. But it will soon spread fast. A certain degree of discretion is necessary on the part of the international organization to see that they take into account the impact and the results that a hasty programme may have. Power brings with it responsibility. And if the international media networks reap the advantage and the profits that globalization brings they cannot shirk the responsibilities that go with it.

According to Mohanty (1995), agricultural extension, health education, population, education, rural development and public information through the use of modern mass communication media has become more popular for the use of the rural urban masses. Mobilization of the human potential at present scarcely tapped is not dependent on
According to Kuthiala (1995) the media of mass communication has to be used to cater to the need as perceived by the people themselves and not by experts. The anomaly of few people deciding what the millions require need to be removed. Control of the media has to move from technical experts to socially conscious non experts experiments like Kheda and many others have repeatedly talk to each other rather than a few people talking down to vast majorities. The role of media men in the developing society is that of the facilitators who coordinate dialogue between different sections of the population, rather than controllers and information brokers.

Since the establishment of the Indian Institute of mass communication (IIMC) in New Delhi in 1965 by the Government of India, various types of researches have been undertaken on various dimensions of communication such as communication and family planning, media habit and information needs, communication and elections, communication for tribal development in North East Region, response to visuals in posters, role of daily newspapers during elections and effectiveness of puppetry and film (Gupta 1985). Since August 1, 1975 through the satellite instructional experiment (SITE) developments programmes were shown in 2,379 villages of six states. A team of social scientists was employed by SITE to test the efficiency of television in improving agricultural practices and population control in promoting national integration, in upgrading and expanding education and in promoting better health and hygiene for a better life in rural areas (Gupta 1985).

V.M. Patel (1968) conducted a study in a village in Ahmedabad district of Gujarat to assess the effectiveness of the radio as a medium of communication regarding family planning. T.Poffenberger (1969) conducted a survey in a village of south Gujarat to examine motivational determinates for high and low fertility attitude. Patel (1969) discussed mass education strategies for family planning in India. The effectiveness of local visual media and leadership groups in diffusion of family planning messages was also pointed out. The role of television as a tool for promoting family planning in India was discussed by S.K. Sharma (1971). Patankar and Dey (1973) have analysed the role of village levelworkers in the communication of information on family planning amongst the villagers. The role of television in the context of rural communication was analysed by Singh and Modi (1974). In his study of diffusion of information by television among the farmers, found that people who are highly motivated could gain more people adapting and innovating modern methods is more.

Agrawal (1978) studied the impact of differential exposure to television on Indian rural people and found the respondents who desired a small family increased but television did not increase adoption of family planning methods. It was concluded that television can play a contributory role in changing attitudes. Shrada (1988) attempted to study the impact of television exposure all the political awareness. She performed a co–relational analysis on the data collected from people belonging to ten villages surrounding Hyderabad. The data indicated poor co – relation between the respondents, degree of exposure to television and their political awareness. However, she reported that political awareness was related to the exposure to specific political programmes. She also found that in spite of high exposure to television political awareness of women respondents to be very low. Data indicated that television has weakened people away from radio and cinema.
In fact, very little work has been done in the field of social communication prior to 1990’s. Since 1990 onwards the trends have been shifted to National Television Network i.e. Doordarshan and more specifically to successful launch of the Polar Satellite Launch Vehicle (PSVL D2) on October 15, 1994 marks an important milestone in India’s space programmes. Mahajan (1988) in a study of Patterns of television viewing among girls in Meerut city found that television viewing increased knowledge about other countries and promotes the general feelings of universal brotherhood. Singh (1995) conducted a pioneer study about the impacts of satellite television on the middle class youth of Bhopal city of Madhya Pradesh in terms of the shift in their habits of using other media of mass communication specifically broadcast media and print media. This study analyzed the impact of satellite television network on the viewing of National Television Network and specific impact of the channels of STAR television network on the urban middle class youth. Singh (1993) found that the advent of the innovation of the satellite television has affected the Indian middle class in two ways: On the other hand, it has changed the habits of using other media of mass communication in the middle class and on the other hand it has an impact on their value orientation. The major findings of the pioneer works of Singh (1995) lying on fact that a significant decrease in the frequency of radio listening and cinema going was observed which is an indicator of change in their media habits however, the exposure of urban middle class to the print media was not affected by the satellite television. The programmes of foreign origin have and edge over the indigenous programmes of Doordarshan. Another findings of the study was that there was a changed in the value orientation due to continuous exposure to STAR television. The discussion brings in relief the following features of mass media in India.

(i) The mass media in India reached the common masses through the traditional channels of communication i.e. from elite to masses.

(ii) The mass media in India has contributed immensely to the process of development in the aspect such as rural development, agriculture, population control, national integration, education, health and hygiene, value orientation etc.

Roy et al. found a significant correlation between the degree of exposure to the radio and amount of change in agriculture, health, animal husbandry (Roy et al.: 1969: 103). Singh and Singh also report similar findings. In their study on communication and development they came to the conclusion that there is a positive relationship between communication and development of a region / area. They believe that as a matter of fact both communication and development processes support and reinforce each other (Singh and Singh: 1981: 61).

Ugboajals and Idonu also point out that material resources alone cannot bring about development; information also is an important prerequisite. An African experience shows that there is a high degree of correlation between communication and economic development (Ugboajals and Idonu: 1980: 133 – 134).

Fauconnier very explicitly explained that the development of our mass media has had an effect on the development of our society and vice – versa (Fauconnier: 1975: 185).

Kuppuswamy also is of opinion that media development, economic development and educational development are correlated (Kuppuswamy: 1976: 344). All these scholars
support that mass media development and socio-economic development is always in the same phase.

Effect of the various structures of mass communication – The functions of mass media are generally categorized as, scanning the social environment, transmitting social heritage from generation to generation and entertaining people (Mc Combs:1979:120). Kuppuswamy gives more emphasis to the educative function of the media (Kuppuswamy: 1979; 368). All the media have been carrying out these functions. But the functional efficiency of all media is into the same. This is because of the peculiarities of the media concerned. The print medium can be approached only by literate people while the radio and the film are easily accessible for all people. So, the impact of media on the masses especially on rural audiences will be in varying degrees.

**The Press:** Lazarsfeld reported that those who have higher cultural level will prefer reading than listening (Lazarsfeld: 1940). This might be due to the fact that print medium can be used according to the reader’s conveniences; moreover exposure also is possible (Klapper: 1960: 110). Rao’s findings reveal that people having high responsibilities and less time to devote to the media turns to print media for informational material, especially newspaper. They also turn to the most serious parts of the audio – visual media (Rao: 1975: 29).

Print is also found to produce greater retention than electronic media. This medium requires greater participation on the part of the reader. Hence, it is readily used to reach specialized audiences (Klapper: 1960: 110 – 111).

In the process of transmission of farm technology, the rural press is more significant. The written word enjoys more credibility than the spoken words on the electronic media and endures longer (Jain: 1980: 39). Hence, the print medium is to be considered more popular among the educated, serious and busy people.

**The Radio:** The radio is supposed to be highly popular medium since it has no geographical and literacy barriers. It can educate as well as entertain people belonging to different strata of population. For rural audience also radio is an appealing medium.

Menefee and Menefee opine that in any area where illiteracy predominates, the radio must be relied upon for day – to – day communication with people (Menefee and Menefee: 1964: 11).

Gupta remarks that among the mass media, films and radio important vehicles of communication and information (Gupta: 1978: 35).

Coming to rural development, Yadava highlights the importance of radio broadcast in the agricultural development of our country. Even though opinion leaders play an important role the very fact that the High Yielding Variety (HYV) seeds in many villages are known as ‘radio seeds’ indicates the potency of this medium in spreading agricultural information. Moreover radio forms the initial and important source of information for opinion leaders (Yadava: 1976: 6).

Kuthiala points out the major role that can be played by radio in the different areas of rural development, namely, agriculture, family planning, non – formal education, formal education, industrial planning and control, national integration and international co-operation (Kuthiala: 1980: 28).
A study conducted by the Indian Institute of Mass Communication (IIMC) reveals that radio served as a first source of information on agriculture for 4% of interviewed farmers. No other medium was informed as first source (IIMC: 1968: 14).

Rao also mentions the results of experiments which reveal that radio is a superior medium than brochures, posters etc., for making changes in farming practices. But he again cites that there were also results which contradict this happy result (Rao: 1975: 45). Jumaid believes that development of electronic media is capable of approaching extension work from a new angle (Jumaid: 1980:80).

In the task of population control, broadcast media are important agencies. Kakar quotes Indian experiences for highlighting the effect of these media in the dissemination of messages of family planning (Kakar: 1981: 49).

The persuasive power of radio is more than that of the print. Again Klapper goes on reporting that among the less educated and intelligent people, radio also shows greater retention power (Klapper: 1960: 109).

Yadava indicates that radio serves as an entertainment source rather than an information source for the villagers. They listen to music and ignore programme giving useful information (Yadava: 1980:66).

Another adverse remark is that radio is a status symbol and not a change agent in certain rural settings. As an example Kuthiala points out that in Rajasthan village radio is expected to be one of the items of dowry (Kuthiala: 1980: 29).

In the light of the above discussion it is to be concluded that radio is a powerful medium for persuasion and disseminating development information for the less educated and less intelligent people. Hence, the medium is to be considered as most suitable for the development of underdeveloped countries.

**The Audio – Visual Media (Cinema, T.V., DVD/VCD player):** – The environment scanning and educating functions of media are not much ascribed to this medium. It is primarily regarded as a medium of entertainment. But this does possess the ability to convey information on the customs, habits and manners of people beyond an audience’s immediate environment (Rao: 1975:35). This is considered as forceful in changing beliefs, attitudes and behaviours. In this context Nimark’s observation that movies and radios tend to westernize South Asian youth while disrupting their traditional folk culture seems to be appropriate (Nimbark: 1981: 29). In the dress and food habits and other behavioural patterns the rural folk especially try to follow the screen idols. Much of the styles depicted through the stars is from western cultural heritage.

From the extension point of view also the importance of film cannot be over looked. It has been used in many countries for this purpose and it was found to be particularly effective when integrated with interpersonal communication (Fuglesang: 1976: 65).

There are many rural areas in India which do not have cinema halls. People from those areas go to the nearest big town cinema halls as part of their weekly jaunts ‘to see and enjoy the town tamaashas.’
The challenge from T.V. to cinema industry cannot be a major one in India. In the West, most homes have T.V. sets (often more than one) and VCR’s and CD/DVD players. In India, the number of homes with a T.V. is still under six crores for a population of over 100 crores or 20 crores of homes, assuming there are five persons in each house. There is, therefore, no immediate threat from T.V. to the movie industry except in States like Kerala or Delhi or the big cities where T.V. diffusion rate is high. (T.V. diffusion rate means the number of T.V. sets for 1000 people). A T.V. user in those States and cities can see five or six movies a week on their mini screen. But T.V. is still confined mostly to urban and semi – urban areas of India and the average price of a colour T.V. set is at least five times that of the per capita income.

The bulk of India’s moviegoers are from the lower middle and lower classes who cannot afford T.V. sets of their own at present. Their main outlet for entertainment is going to a movie. No doubt, there are certain exceptional cases of people living in ‘cheris’ and ‘basis’ of big metropolitan cities owing their own T.V. sets. But their number is negligible compared to the number of people who are absolutely poor and without access to any kind of medium, not to speak of T.V. We cannot harsh economic truth that more than half the population in the big cities lives in slum areas. Not all of them have own T.V. or radio sets. Most of them are also illiterate. Then there are those who dwell in the rural areas, majority of whom do not have any job or steady income. Their media ownership or use is negligible. But all these people have some access to motion pictures at least once or twice in a month. [J.V. Vilanilam, ‘Growth and development of Mass Communication in India,’ published by the Director, National Book Trust, India, A – 5 Green Park, New Delhi – first edition 2003].

In the 1930s and 1940s, the main audience in India for films was the urban middle class. By the end of war years, with a sharp fall in agricultural prosperity, hundreds of thousands of people moved from the village to the city. A further population explosion followed partition in 1947, when millions of families were uprooted and forced to make new homes. In his excellent book ‘The Idea Of India,’ Sunil Khilnani describes the effect partition had on Delhi, Calcutta and Bombay and the severe problems of resettlement it caused: ‘Refugees were housed in temporary encampments that became permanent, ramshackle colonies. The poorest haplessly took up whatever empty space they could find: along roads or railway lines, on vacant land in parks. One definitive trait of the future history of India’s cities was established: a steady, irresistible flow of political and economic refugees, settling wherever they could, necessarily oblivious to the niceties of the intentions behind pavements, parks or traffic roundabouts.’ [The Idea of India, Hamish Hamilton, London, 1997].

India has been going through huge economic and cultural change since the early 1990s. The economy has opened up to the west, and television, cable and satellite channels have mushroomed. Rupert Murdoch’s Star Channels, beamed from Hong Kong, started this ever growing trend that also included BBC world, CNN, Gee, Sony, Discovery Channel, MTV and channel V (a musical channel modeled on MTV that has provided a platform for Indian bands). Film distributors who were, in the 1980s, fearful of losing out to the video boom, now experience a real threat from television. In the early 1990s, Indian viewers suddenly had a wide choice of home entertainment. American and British imports such as The Bold and the Beautiful (which had all the ingredients of a Hindi film in which long – lost family members are united once again), and yes, Minister became remarkably
popular. But in the early years, the highest ratings were reserved for programmes that showed film song clips—what were known as ‘film based programmes,’ like Chitrahaar and Superhit Muqabla. Rather than diminishing the impact of Hindi films, television has managed to increased its reaches to villages and remote areas that previously depended on the whims of touring cinema operators—so the audience for the movies has never been as widespread, despite the increased competition.

By the 1980s, television producers began to extend choice further by making a greater variety of shows looking beyond the film—based format, and these included soaps such as Khandaan, Hum Log and Buniyaad, and religious dramas including the Ramayana and the Mahabharata. In the 1990s, sing along shows, music contests, talent contests, music and award shows have also secured massive audiences. Television has played a great part in changing the social fabric of India, as many popular soaps like Tara and Saans boldly deal with subjects such as divorce, infidelity, and other subjects that were considered taboo or too risky for cinema. There are many Oprah Winfrey—type shows in which live audiences debate all kinds of domestic and social problems that would never have been discussed previously in such an open and public way. There is also the current craze for the quiz show, such as Kaun Banega Crorepati. All these programmes have come to change people’s view of what they expect of entertainment. [Nasreen Munni Kabir, Bollywood: The Indian Cinema Story, first published in August 2001 by Channel 4 Books, 20 New Wharf Road, London N1 9RR, Basings to ke and Oxford].

Harshad R. Trivedi (1991) analyzed the fact that there is greater scope of adaptation of T.V. than video as a medium of mass communication. The latter represented by VCR is a costlier innovation for a common man to afford. This divides the modern Indian society into cleavages of a narrow category of affluent high class and the others who fall in a broad category of upper and lower middle classes. Theoretically, there is mobility among the middle rich to attain high class status but that is besides the point. Harshad R. Trivedi tried to relate the problem of adaptation of T.V. and video in the context of class stratification in the urban milieu of Ahmedabad. In other words, the study concerns itself with the adaptation of T.V. and video in a plural society of diverse groups ethnic identity. T.V. and video are new inputs in the traditional milieu of our society and culture. This refers to both rural and urban social situations in India, but here Trivedi concerned mainly with the impact of these technologies in the urban milieu of Ahmedabad city. The broad categories of cultural milieu centre around spiritual and ethical values, attitude and behaviour of people reinforced by belief systems, world view and life-styles.

The cultural milieu of Ahmedabad, the subject of his study, is highly heterogeneous. People from different states of India and different districts of Gujarat, with linguistic, religious and other ethnic sub—cultural characteristics, earn their living in the city. As per the estimation of 1976—77 statistics, Ahmedabad provides shelter to 46% of the urban poor living in slums and labour chawls. The rest of the better off people live in a variety of middle and upper middle class and affluent housing societies and colonies within and outside the walled city. This is a broad comprehension of the urban milieu that is the focus of his study in relation to problems of adaptation of the new mass media. For research study, he made a sample survey schedule for interviewing total 245 respondents from sample households, finding the impact of T.V. and video on traditional means of entertainment and film industry. It is one of the assumption that the impact of T.V. and video on the traditional means of
entertainment through dance, drama, etc., and on the cinema houses has been adverse. Now the rush on cinema houses which was earlier very heavy has been considerably reduced. Most of the audience of commercial films in cinema houses was made up of adults, and they were being treated with western types of themes of romance with discretion. With the new attraction of the people towards seeing feature films and serials on the T.V., it seems that the film industry, spearheaded by film industry, is likely to step up the input of romantic and sexy scenes in the films. There are certain programmes on T.V. which portray freedom of sex relationship at the level of value, attitude and behaviour. These are not liked by members of traditional households. However, it seems that most people are getting adjusted to viewing such routine programmes along with other members of the household. The film industry seems to face a serious challenge on account of T.V. and video as a means of entertainment for all categories of people. This new innovation needs to be studied not only from the point of view of disturbances it creates on the traditional means of entertainment. In the present study he took the opinion of respondents of sample on the impact of T.V. on the future of cinema, change in frequency of visits to cinema houses and the extent to which video facilities are used by people on social events. It is found that on impact of T.V. on future of cinema industry out of 245 sample households, 103 (42.04%) households indicated that there was no impact of T.V. and video on film industry. On the other hand, there were 89 (36.32%) households which believed that film industry would suffer a great loss of income and might close down in due course of time. However, there were 53 (21.64%) households which indicated that about 50% of the influence and popularity of film industry will decrease on account of introduction of T.V. and video. On the other hand, on the extent of change in the visits by the members of sample households to cinema houses due to ownership of T.V., out of 245 households, 105 (42.86%) households indicated that they did not visit cinema houses after the introduction of T.V. in the house. However, there were 140 (57.14%) households which mentioned that their members paid occasional visits to cinema houses even though they had T.V. in the house. It is interesting to note that only 8 households from slum quarters class said that they pay occasional visits to cinema after the introduction of T.V. Where as on the use of video facility by sample households, it is revealed that out of 245, 184 (75.10%) households indicated that they did not have video facility. In this category there were only four households from posh colony. There were 44 (17.96%) households which reported that they got VCR facility on rent on special occasions for the purpose of entertainment. In this category, there was only one household from slum quarters class, and between 3& 4 households from middle class, walled city class, Labour class and city fringe class households. In all, there were only 17 (6.94%) households which reported that they had VCR facilities with them. In this category 13 households come from posh class households. Here the number of sample households throws light on the use of video to record social events. Among them out of 245 households, 231 (94.29%) said that they did not use video facility for recording social events, such as marriage, child birth celebration, etc. on the other hand, there were 14 9 5.71% ) households which said that they used video facility in order to keep records of social events in the family. In this category, eight households came from posh colony while there were none from middle class, slum class and labour class households.
It is important to make a quick review of a variety of entertainment methods and programmes through traditional means. In the villages as well as in small and big towns, the informal drama groups, called Bhavi, Ram Lila and different kinds of drama troupes, used to go round and entertain people on special occasions all around the year. The people used to enjoy with great pleasure the fun and entertainment provided to them by traditional buffoons. One way or the other, the buffoon was brought into all kinds of scenes enacted on the stage, open or with a cover of canopy. The venue of such programmes was open squares without any built in theatres.

After the onslaught of process of urbanization and industrialization in various parts of the country, all kinds of entertainment of secular and religious programmes have undergone a sea change. There is a marked change in the style and pattern of entertainment of people especially after independence of the country. The cinema had no doubt made in – roads in the life of the urban people even before independence but slowly its influences increased specially in larger urban centres. The introduction of radio as an elementary means of modern communication also created a great impact on the style and pattern of entertainment and education among the masses of the people.

There are many pros and cons of T.V. and video as means of entertainment. Some people believed that a number of religious programmes which appeared on T.V. made one feel a kind of divine sacredness setting into the household environment. This is especially so during annual festivals, when the close – up of Gods and Goddesses are clearly brought on the screen. There are certain serials and dramas of social and religious nature which would have a very conducive effect on the future generations of India. In the case of entertainment through games and sports programmes on T.V., most of the viewers, categorically mentioned that any amount of money and energy they might be able to spend on seeing the cricket and other sports programmes in the stadium would not make it possible to get as much satisfaction as they got while seeing them on T.V. in the house. Some people have considered the video facility a great boon to them. Now it is possible for them to see a new picture through video even before it is released in cinema houses. Some people believed that the adverse impact of T.V. on the income of cinema houses through advertisements, etc., is the real danger to film industry. One should not forget that a few films, or a serial of social nature, are occasionally presented on the T.V. while theatres are meant for only this kind of entertainment, and they cannot be replaced, perhaps except by video programmes. There is another plus point in favour of the continuity of cinema culture in society. There is a special class of people who enjoy feature films only on a big screen which is available in cinema houses. In this category one finds newly married couple and young people of the society. Their special need is to see pictures in isolation and privacy from other members of family. This is the only way their romantic urge and love lorn attitude can find the best expression in closeness, seclusion and intimacy.

Making video films for memorable events has gained a great popularity among some classes of people who can afford to go in for such activity. Some people highly appreciate that video is helpful in reviving the memories of dear and near ones departed from the family. While seeing them talking and walking and smiling on video in a routine fashion give them a sense of living in the past and thereby reducing the sorrow and pain losing them. It is needless to say that the cinema theatres cannot match this advantage over video.
It is nearly from 1980 onwards that T.V. and video culture has set in here. An owner of 10 cinema houses in Ahmedabad reported that the number of cinema visitors, who had considerably decreased over the last three / four years, had begun to slowly increase. This means that the first impact of T.V. and video on the normal cinema visitors was initially adverse but over a period of time, they seem to have realized that they do not get enough satisfaction of viewing pictures on T.V. and video in comparison to the enjoyment they get in the cinema houses. Visits to cinema houses, according to some people, have become a routine of spending time leisurely outside the home. Some people are fond of visiting restaurants regularly and displaying pomp and show in public for the sake of self satisfaction. Some families in this category do not pay special attention to usual programmes of T.V. They use T.V. as an instruments to see a video cassette film. This means that the programmes on Doordarshan are not attractive to wealthy families because they may not have much to learn or know either from advertisement or through special serials, talks , etc.

Joni C. Joseph (1970) attempted to study the role of mass media in rural development. His study enquires into the interconnection between three media of mass communication. namely, the press , the radio and the cinema and their role in the development of the rural people of Kerala . Areas under study were Kaithakkad and Brahmapuram . According to Joseph cinema is a potential medium for propagating social reforms. It also inculcates new cultures in society. The style of life of people is changing as a result of the impact of film on them. This medium attracts people belonging to all categories. This study enquired into the film going habit of the rural people. The frequency of visiting movie houses has been divided as daily, weekly, monthly and occasionally and never. Data indicated that in the sample of 400 heads of households, none has the habit of seeing film daily and 35.50% have no interest at all in seeing film. Again it is revealed that a larger portion of the sample (46.75% ) are in the habit of seeing film only occasionally showing that rural people having no fixed habit in film going . However, 4% of the respondents are weekly film goers and 15.75% visit movie houses once in a month.

The type of company preferred for film going was also investigated by Joseph. In this study the responses were restricted to three heads namely, ‘no company preferred,’ ‘family members’ and ‘friends.’ The study shows that majority of the heads of rural households (47.25%) of the total sample like to see film with their family members. Or among those who see film 71.05% see it with their family members. On a comparison of the level of exposure of the respondents to the media, it can be seen from the data that respondents are more exposed to the radio than to other media. 3.75% of the respondents have high exposure to the press while the exposure to the radio is for 11.50% . In the case of the cinema it is only 3%. This difference in the exposure of the people to the media is the after – effect of differences in the characteristics of both the people and the media. Analyses shows that the rural people are more exposed to the radio. The major reason for this is the absence of literacy barrier for radio listening . Rural people preference for development news of newspapers is very much influenced by their religious affiliation, educational attainment, income status and socio – economic attainment. The nature of main occupation is also associated with their preference. But it is revealed that the preference for development news is free from the influence of age and residence in places having different amount of social overheads. Another interesting result revealed in this field is that the
Regarding the radio, it is seen that the rural people’s preference for development oriented programmes is influenced by their age, religious affiliation, income status, socio-economic attainment, nature of main occupation and residence in places having different amount of social overheads. But contrary to the case of newspapers, here education is found to have association with the preference for development programmes of the radio. The results indicate that while age and social overheads of the area of residence have no influence on their preference for entertainment broadcasts, other background variables are found to be associated with it.

Singh (2003) analyzed the relationship between mass media communication and level of modernity among the middle class youth in an empirical study conducted during January – March 1999 in Silchar town of Assam by administering an interview schedule on a sample of 44 male and 38 female youth drawn from the voter list of a middle class locality. He found that as far as the relationship between mass media communication and modernity is concerned there was a positive relationship between mass media exposure and modernity at the medium level, but mass media exposures not solely responsible for the modernity level of an individual. It is also influenced by some other variables such as caste, class, occupation and education of the subject. Regarding the relationship between social structure and modernity it was found that there was no clear cut relationship between caste and level of modernity as most of the higher caste subject have medium level of modernity and the lower caste subjects have high develop modernity. Thus their seems to be a negative relationship between the caste and the level of modernity. However, there is a positive relationship between education and modernity in the sense that no respondent have primary level of education and no one has very low level of modernity. At the secondary level of education 87.05% have medium level of modernity and a few (12.05%) have low level of modernity. Among the highly educated respondent 32.08% have high level of modernity, 56.03% have medium level of modernity and only 12.05% have low level of modernity. It also suggests that although the level of modernity increases with the level of education but it perpetuates more at medium level. As far as the relationship between the income group and level of modernity is concerned there was a high degree in all the income groups. Which suggests that there is no relationship between income group and modernity. Among the Brahmins most 60.86% have medium level of mass media exposure, while among the Kayastha 52.83% have medium level of mass media exposure, among the Vaishyas 67.67% have medium level of mass media exposure, among the lower caste no one has low media exposure and most of the subjects have high (33.03%) and medium level of mass media exposure (66.67%). It suggests that the media exposure of lower caste is relatively high than the upper caste respondents. The level of mass media exposure increases with the level of the education of the respondents. At the secondary level 25% subjects have low media exposure, while at the graduate and post graduate level it diminishes at 10%. The level of high media increase as one moves from secondary to post graduate level, secondary level 18.75%, graduate level 28.57% and post graduate level 45%. Father’s educations also have positive relationship with son’s media exposure. The subjects whose father are engaged in business activities or retired from the services. There is no relationship between income group and mass media exposure. In conclusion, we can say that the relationship between the three variables taken in the present study is complex. Although there seems to be a positive
relationship between mass media communication and modernity, but level of modernity perpetuates more at the medium level. The other factors like level of education, father's education and occupation have important bearings on the level of modernity of a person. However, the structural variables like caste has to some extent in negative relationship not only with level of modernity but also with exposure to mass media communication as lower caste respondents have high and medium level of modernity associated with high and medium level of mass media exposure. Therefore, it can be said that education is most important factor in the advancement of the modernity level from medium to higher level rather than exposure to mass media communication. The factors like religion and caste have a negative impact on the process of modernization. Which is evident from the items wise analysis of the modernity in which most of the respondents were of the view that a person who is Atheist may not be a good person. Thus the deep root of caste and religion in Indian social structure check the process of modernization in a developing society like India. Therefore, the level of modernity perpetuates more at medium level.

Singh (2003) thus rejects the views of Dhramvir (1990) and Mahajan (1990) that mass media has a negative relationship with modernity which in his view is an over simplification of the intricate relationship between mass media exposure and level of modernity. This study show the invalidity of the works of Agrawal (1978), George Gerbner (1984), Sharada (1988) and Singhal and Rogers (1989). It is very clear that it is not simply the exposure to mass media communication which brings modernity but what is most important is the contents of the programme listen or watch by a person on audio – visual and broadcast media or the kind of contents read by a person in the newspaper or magazine. The high frequency of watching mythological serials on television by most of the subjects indicate that such type of programme may check the process of modernity rather than to enhance it.

From above discussion it is clear that there are various paradigms and approaches about the effects of mass media society. Some researchers are of the view that there is direct effect of media on society and individuals while the others say that there is limited impact of mass media on society and that is also under certain conditions. Some claims that there is no any direct of media at all.

The term Mass Media is defined as means of communication that operates on a large scale, reaching and involving virtually everyone in the society to a greater or lesser degree. (Mc Quail:2000) A medium is called as mass medium when it reaches above 50 million people (Chundi and Srivastava :2000). Now a days the media such as newspaper, radio and television have become on integral part of human life. Mass media have been influencing the social, cultural, economic and religious aspects of society. The impact of mass media especially the television on the society has been compared with the effect of water dripping steadily on a stone imperceptibly eroding old values and attitudes in favour of new ones (Joshi :1983). Mass media feed the people with latest information and create the need for change in contemporary society. Mass media have both positive as well as negative role in society by providing knowledge, new information and eradicating social evils. (Bhagat and Mathur :1989, Jaura :1992, Dey :1993, Kaur :1993).

In India, the spread of mass media is impressive where in the initial stage, the spread of mass media and related technology was confined largely to the urban areas and now this has engulfed the whole society. Development in the field of communication has
greatly facilitated the spread of message of change. The communication network has reached even the remote rural areas of the country. In India, where 75% of people live in over 5 lakh villages, speak several languages and maintain diverse cultural identities, mass media of communication assume very important responsibilities. Realising that mass media are important precursors to change, improving media reach in rural areas has become a guiding factor in rural development strategy.

Mass communication as it understood today is relatively not a recent phenomenon in India; it essentially means dissemination of information, idea, and entertainment by the communication media. If one is asked ‘what is today’s most powerful vehicle in the molding of beliefs, attitudes, values and life style?’ One should say it is mass media. The communication media are: Radio, television and newspaper (The Press), magazines and films play a vital role in spreading information, conducting propaganda, educating and enlightening people, strengthening national integration and creating national identity. The mass media have to take into account the overall social infrastructure which has a bearing on communication within the society as well as traditional modes. By becoming more gender aware in content and language media can present a clearer and more accurate picture of the roles and responsibilities of both men and women in a society. In this regard, the reach or penetration of mass media and their credibility by the people have to kept constantly in mind. Developing countries give priority to broadcast media such as radio and television, even though the people’s access is not always equitable and balanced. (Aggarwal 1994, Rao and Annanta : 2000).

Mass media are an integral part of the routines and rituals of daily life. The use of media in every day life is of great importance but it cannot be isolated as it is constantly interrelated with other activities such as talking, doing household work etc. The use of media is not an individual process, but collective process. As for eg- when reading newspaper or watching T.V. one is often not truly alone, but interacting with family, friends, etc.

Individuals may have different purposes for using media. They have different set of choice and preference for a particular media based on the content offered. For eg – one may be interested in STAR SPORTS formula, the BBC talk show, regional language channel programmes etc. Similarly in case of newspaper one may be interested in editorial and business and finance rather than in news feature and sports. We read parts of sports reviews skim through magazine pages and zap from channels to channels in T.V.

Therefore, to make meaningful study of the impact of mass media on youth, it is necessary to talk all the different media into consideration and to examine the ‘media ensemble’ that everyone deals with today. India is mainly an agricultural country and 70% people are cultivators. In Assam 89% people lived in rural areas. Majority of the rural population depends upon farming; therefore, they have to be considered agriculture and economic growth as balanced social and economic developments. It can be used effectively to remove illiteracy, to control population, to increase production and to advocate health practices. Therefore, the development of our country vastly depends on rural development.

The genre of commercial cinema in India is the cheapest means of entertainment available to the vast, and mainly poor population of the country. According to Desai and
Patel (1990), the commercial film industry, cares little about the image of women they portray to the public. In the 1960s, Pandey (1991) states the heroine of the films are depicted as threatening mystery and as a unparalleled pleasure.

According to Desai and Patel (1990), a large chunk of the entertainment programmes are drawn from commercial film content. Over the years, Indian cinema has made strides to become the leader in film production in the world with making it the most powerful medium of art, culture and entertainment.

Apart from cinema halls, films also reach the Indian household through countdown shows on television that feature film based song and dance hit numbers. In addition, access to cable television has also grown very rapidly in the last decade, with a penetration of over 50% of the urban Indian market as of 1997. Further more, over 85% of the cable television operators routinely screen two films a day through their own private local channels to attract their customers.

Briefly, the essence of the above discussion is that the availability of various types of mass media are capable of changing the patterns of watching films who are exposed to them.

**Objectives of the study:-**

The objectives of the study are as follows:
1. To understand social background of the film watcher.
2. To find out the patterns of mass media exposure among the Rural and Urban Youth.
3. To understand the patterns of watching films among the Rural Youth.
4. To understand the patterns of watching films among the Urban Youth.

**Methodology:-**

In order to achieved the above mentioned objectives, the researcher conducted the present study on 250 youth representing both sexes equally. Out of the total 250 respondents, 125 were male and 125 were female respondents of Silchar urban and rural areas. The study was focused on three urban and one rural locality. Here researcher incorporated one rural locality because this is the largest rural locality and investigator found the respondents meets its requisites (100 percent Youth film watcher).

The sample of 250 respondents was drawn by the method of cluster sampling. In each sample only those youth belonging to the age group of 18 – 35 was selected as respondents (representing the universe of that locality). The respondents were also classified into several class divisions, namely, Upper Middle Class, Middle Class and Lower Class of the both Rural and Urban area of the study.

**Design:** The Design of the study is Survey Research Design.

**Techniques of data collection :**

Data from the 250 respondents was collected through a detailed interview schedule framed for the purpose. A pilot survey was also conducted using an unstructured interview.
schedule in the study areas before finalizing the interview schedule. The instrument was then pre-tested among the respondents of various age group of non-sample area for correcting ambiguity, anomaly in the sequence of questions, etc. After some necessary modifications, the interview schedule was administered to the respondents by personally meeting them. The respondents was approached individually in their residences and purpose of the survey and the importance of their role in it was revealed to them. After establishing proper rapport the schedule was administered to them. Schedule was consisted of two sections. The first consisted of the particulars related to the social background information of the respondents. And in the second section there was questions on the basis of the objectives which meet the investigators queries regarding completing the survey report.

The locale of the study:

The present study was located in Silchar town and in Silcoorie Tea Estate, under Silchar sub-division and Sonai constituency, District cachar, Assam.

Silchar is the head quarter of Cachar district. In Silchar town there is one Municipality Board in which there are 28 wards. The citizens of these 28 wards directly elect ward commissioners.

These ward commissioners elect one-chairman and one vice-chairman unanimously. Total population of Silchar Municipality board area was 1, 15,483 (1991, census report). This Board is media between district administration and the masses. Silchar is the main business centre of Barak Valley.

Silchar is connected by road, rail and air communication. It is connected to the other states – Manipur, Meghalaya, Mizoram and Tripura by road. State transport buses and private buses ply between all these places. The Assam Bengal Railway brought Silchar into the railway map in 1899. The railway entered into Cachar near Badarpur junction across Sylhet. A branch line from Badarpur through South bank of Barak pused upto Silchar pass Katakhal, Salchapra and Gagra. The N.F. Railway touches the different towns like Karimganj, Dharamnagar and Jiribam connecting the state of Manipur with Silchar which will be transformed into a broadgauge in the coming years. The Indian Airlines connecting Silchar with Calcutta and Imphal. The Kumbhirgram aerodrame is located at a distance of about 29 kms from Silchar.

The All India Radio, Silchar is serving for the people of Barak Valley by imparting education, information and entertainment for last 27 years. The programmes are broadcast in Bengali, Manipuri and Dimasa. Silchar Doordarshan Kendra was startes in 1995. The town has one ISBT,

Two district telephone exchange, RMS office, one development authority office for town planning, a district post office and many sub-post offices. There are four big offset Bengali daily newspapers 'Dainik Jugasantha', 'Samyeek Prasanga,' 'Dainik Prantojyoti,' and 'Dainik Gankhantha' are functioning in Silchar.

There are no heavy industries in Silchar town, but there are about 61 registered small and medium size industries like, small scale candle, Hume pipe, Dalmut, Match stick and brick industries.
As far as education is concerned the male literacy rates goes to 88.1 percent and female literacy 78.2 percent and the total figure comes at 83.8 percent. There are number of primary schools, higher secondary schools, colleges, etc. there is also a significant growth of English medium and Hindi medium schools. In Silchar there is a polytechnic, a NIT, a medical college and many private nursing homes and a cancer hospital is there. A Central University namely, Assam University, Silchar was established in 1994 by an act of Parliament of 1989 (Act no. XIII). The university came into existence on 15th of January 1994 through a notification of the Govt. of India. It is a teaching cum affiliating university. All the colleges of five districts of South Assam – Cachar, Karimganj, Hailakandi, North Cachar Hills and Karbi Anglong stand affiliated to this university. This includes 3 Law colleges, 5 B.Ed. Colleges and one Medical college and one Engineering college. There are also a number of vocational institutes controlled and guided by various government and non-government organizations (NGOs) in Silchar.

Numerically Bengali speaking people are large but there are other language speaking people also resides like – Hindi speaking, Manipuri, Naga, Assamese and others. There are also various religious group of people where Hindus are numerically large and most of them have migrated from East Pakistan (present Bangladesh) during and after the independence of India.

Surrounded by Borail Hills in Silchar the growth of mass media is quite significant. Along with Silchar Doordarshan and Akashvani Kendra, Locale Cable Channel i.e., Barak Television Network plays a vital role in entertaining Silcharian. Not only that there are two cinema halls whose popularity sadly lacking due to the advent of multi media.

The Silcoorie Tea Estate is situated in 1939 A.D. Silcoorie Tea Estate is the main garden having its three division gardens namely – Dharamkhal, Dargakona and Borakhai Tea Estate. The garden is belongs to North Western Cachar Tea Garden Limited. Its head office is at Barbourne street, Calcutta – 1 (New Kolkata).

This Tea Estate Silcoorie is home for people belonging to different communities. People were migrating from other parts of the country, who came here as tea garden labourers during the British regime. They are called local parlance as ‘Deshwali.’ There are also Muslims in this village. The manager of this tea garden is V.S. Rathod which is popularly known as ‘Tilla Babu.’

The people of this estate are mainly daily wage earners, cultivators, businessman and a few are service holders.

The people of the garden are below the poverty line so the educated youth are trying their best of job and engage themselves for bread. In this area there is no other industry except a few brick industry. This tea estate is the largest revenue village of the Cachar village.

Variables of the study:-

Social background -

The social background of the respondents was studied in terms of their Age Group; Sex; Religion; Mother Tongue; Caste; Marital Status; Income; Languages Known; Educational level of the respondent; Father's Education and Occupation; Mother’s Education and
Occupation; Native Place; Length of resident in Silchar and the household media exposure pattern.

**Mass Media Exposure of the respondents :-**

Media Exposure of the respondents was studied in terms of the exposure of the newspaper (subscription of the newspaper, reading habit of the respondents, time preference, time spend on reading newspaper daily, preference of the section of the newspaper), access to television channels (ownership, place of watching television, preference of channels they are being exposed, national/international or local, time spend on watching TV daily, place of watching, watching television in various session), access to magazine (subscription of the magazine, types of magazine, reading habit of magazine, time preference, time spend on reading magazine daily, preference of subjects), access to radio (ownership, duration of radio listening daily, preference of radio station(s) tuned by the respondents – national/international/local, preference of programmes), cinema (frequency of cinema going, accompanying person(s), various sessions – morning/afternoon/evening shows, pattern of film viewing – on VCD player, DVD player, computer, television, cinema theatre, place of watching – home/café/neighbours or relatives house/friends place/shop, preference of genres of film, CDs/cassettes brought from, languages of the film, types of films, frequency of watching film in a week – high/medium/low, watching film in various sessions – morning/afternoon/evening/all sessions), access to mobile (ownership, purpose of using, spend time on talking, satisfaction level, problems in using mobile/telephone, number of mobile connection in the family, other mobile users) and multimedia such as internet (level of digital literacy – diploma/degree by experience, place of using computers, purpose, frequency of surfing internet, place of using, time spent daily and purpose, number of e-mail send in a week, using net by family members).

**Operational definitions :-**

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 system 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.

The study took a general note of the mass media exposure of the respondents but it was mainly focused on Films. The films were classified as – Hindi (Bollywood) films, Regional language films (Only Assamese and Bengali films), Hollywood film (dubbed in Hindi language) and Animated films (in Hindi language).

**Mass Media** :- Mass Media denotes a section of the media specifically designed to reach a large audience. The term was coined in the 1920s with the advent of nationwide radio networks, mass – circulation newspapers and magazines. However, some forms of mass media such as books and manuscripts had already been in use for centuries.
Mass Media includes Internet media [like blogs, message boards, podcasts, and video sharing] because individuals now have a means to exposure that is comparable in scale to that previously restricted to a select group of mass media producers. The communications audience has been viewed by some commentators as forming a mass society with special characteristics, notably atomization or lack of social connections, which render it especially susceptible to the influence of modern mass media technique such as advertising and propaganda. [http://en.wikipedia.org/wiki/massmedia].

**Film**: Film encompasses individual motion pictures, the field of film as an art form, and the motion picture industry. Films also referred to as movies or motion pictures are produced by recording images from the world with cameras or by creating images using animation techniques or visual effects. It is considered by many to be an important art form, films entertain, educate, enlighten and inspire audiences. Any film can become a world wide attraction, especially with the addition of dubbing or subtitles that translate the film message. Films are also artifacts created by specific cultures, which reflects those cultures, and in turn, affect them. [world.net/web/Princeton.edu/perl/webwn]. Films are the popular mass media. They perform the functions of mass media such as information, education, entertainment and transmission of culture. Films have a dynamic influence on people, which ultimately affect the society as a whole. [According to Social Researcher - Uma joshi and Trupti Arekar, 2000]

**Rural Area**: Rural Areas are settled places outside towns and cities, they can have an agricultural character, though many rural area as are based on natural gas, petroleum, etc. rural areas are less modern and open than urban areas, people there are probably more attracted to there traditions and beliefs, we don't usually see the society moving and I mean by that, seeing the populating changing habits, accepting other cultures and adopting some, etc. however we do found in rural areas hospitals, schools and banks.

**Urban Area**: An Urban Area is an area with an increased density of human created structures in comparison to the areas surrounding it. Urban areas may be cities, towns or conurbations ....unlike an urban area, a metropolitan area includes not only the urban area, but also satellite cities plus intervening rural land that is socio- economically connected to the urban core city, typically by employment ties through commuting, with the urban core city being the primary labor market. In fact, urbanized areas agglomerate and grow as the core population / economic activity center within a larger metropolitan area or envelope. People living there are open, they choose there cultures and there beliefs and share them and that is what make them a very modern society, they care most about technology, communication, economy, etc. and always look forward to develop and extend markets, diversificate products.

**Youth**: The time of life when one is young, especially the period between childhood and maturity, the early period of existence, growth or development.
Around the world the terms ‘youth,’ ‘adolescent,’ ‘teenager,’ and ‘young person’ are interchanged, often meaning the same thing, occasionally differentiated. Youth generally refers to a time of life that is neither childhood nor adulthood, but rather, somewhere in-between. Youth is an alternative word to the scientifically-oriented adolescent and the common American terms of teen and teenager. Another common title for youth is young person or young people. [www.google.com], [wikipedia, the free encyclopedia].

**Middle Class**: The Middle Class is an over used expression and difficult to pin down, since it is defined not just in terms of income, but also as values, cultural affinities, lifestyles, educational attainments and service sector employment. Using income, one way of defining middle class is in terms of how much of income is left over for discretionary expenditure, after paying for food and shelter. If more than one-third is left, that qualifies one for inclusion in the middle class. [Economist, Surjit Bhalla's Forthcoming work].

**Upper Middle Class**: The Upper Middle Class is a sociological concept referring to the social group constituted by higher–status members of the middle class. This is in contrast to the term lower middle class which is used for the group at the opposite end of the middle class stratum and the regular middle class. There is considerable debate as to how the upper middle class might be defined. According to the Sociologist Max Weber the upper middle class consists of well-educated professionals with graduate degrees and comfortable incomes. In Weberian socio-economic terms, the middle class is the broad group of people in contemporary society who fall socio–economically between the working class and upper class. [Wikipedia, Free Encyclopedia].

**Lower Class**: Lower Class is generally broken down into two groups – poor and the working class. Many poor people are also working, but aren’t making enough to make ends meet. This is generally known as the poverty. Individuals making $15k or less would be poor. Poor making between $15k - $30k would generally also be lower class and or working class however some economists argue that this could extend as high as $40k. This is enough to get buy, but certainly not the middle class. [Wikipedia, Free Encyclopedia].

**Scope of the study**: The proposed study has vital importance not only from academic point of view but also from the development of status of the youth in society as well as development of Indian films. Films are a major form of mass media in India. But hardly any systematic or scientific study has been done which could lead to teaching about the impact of films. Social Scientists have expressed their opinions or observations but a scientific study on its impact on Youth has not been done. There is a need to conduct research in these areas of study the researcher has chosen so as to find out what Youth think about the impact of films. Media is considered as the powerful weapon to educate, influence and motivate the people. The present study was useful in determining the possible impact of mass media on different classes of youth in society. The proposed study attempted to find out how with the advent of multimedia trends the youth changes the patterns of watching films.
If the Youth opinions about the impact of films are known, it may help them to appreciate the film in that manner and would improve their thinking about films as a mass medium. It can help to make them aware of the adverse influence which the films have on Youth of different strata.

It can also encourage to bring about a change in their attitude of film viewing. They can act as mature audience and clearly distinguish between the illusion on the silver screen and the realities of life.

This is a new era and the study is exploratory in nature. This will give Filmmakers and Educators a chance to exploit this medium for the betterment of the society. For the analysis, the data are analyzed with the simple nominal scale, frequencies and percentage. In the said analysis pie diagram, column, cylindrical and bar chart are also used wherever necessary.