

**INTRODUCTION TO COMMUNICATION
AND HISTORY OF JOURNALISM
(DJ01)
(M.A. JOURNALISM AND MASS
COMMUNICATION)**



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UNIT-I

Lesson 1:

INTRODUCTION TO COMMUNICATION

1.0. Objective of the lesson:

The objective of this lesson is to assist you in understanding the

- Meaning and definition of communication.
- Scope of Communication

Structure of the lesson:

- 1.1. Definition of Communication
- 1.2. Concept of Communication
- 1.3. Elements of Communication process
- 1.4. Communication as information transmission
- 1.5. Purpose of Communication
- 1.6. Characteristics of good communication
- 1.7. Scope of Communication
- 1.8. Summary
- 1.9. Technical Terms
- 1.10. Model Questions
- 1.11. Reference Books

1.1. Definition of Communication

Communication is a process by which information is exchanged between or among individuals through a common system of symbols, signs, and behavior. It is a process that is similar to expressing feelings, conversing, speaking, corresponding, writing, listening and exchanging. Communication can be defined as:

“Any act by which one person gives to or receives from another person information about that person’s needs, desires, perceptions, knowledge, or affective states. Communication may be intentional or unintentional, may involve conventional or unconventional signals, may take linguistic or nonlinguistic forms, and may occur through spoken or other modes.”

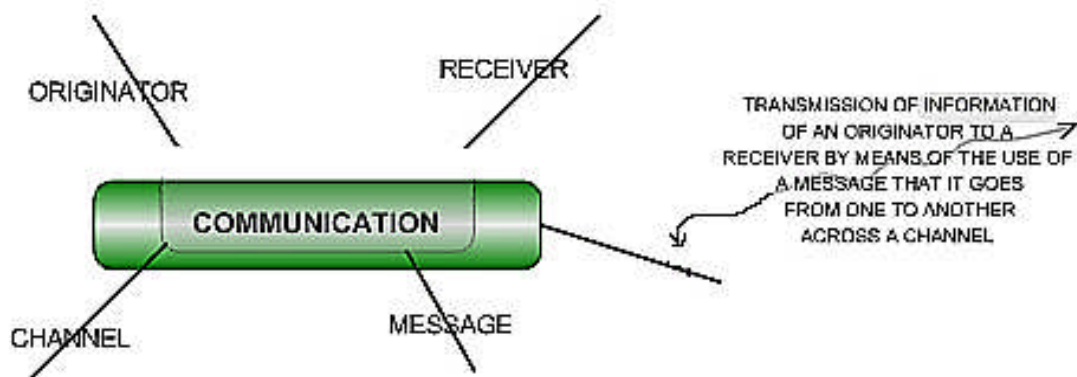
(National Joint Committee for the Communicative Needs of Persons with Severe Disabilities, 1992, p. 2)

“Communication is a dynamic process that individuals use to exchange ideas, relate experiences, and share desires through speaking, writing, gestures or sign language”. Communication includes language, speech and hearing and hence, a communication impairment can be viewed as any impairment related to these three areas”.

1.2. The Concept of Communication

Person-to-person communication is the exchange of information, ideas, and feelings among people. Communication takes place when you transmit a message from one person to another person or to a group of people. However, effective communication requires more than just transmitting a message. The message must be clear, accurate, and above all, understood by the person or persons with whom you are communicating. Communication is thus the process of transmission of information of an originator to a receiver by means of the use of a message that goes from one to another across a channel. People communicate to satisfy needs in both their work and non-work lives. People want to be heard, to be appreciated and to be wanted.

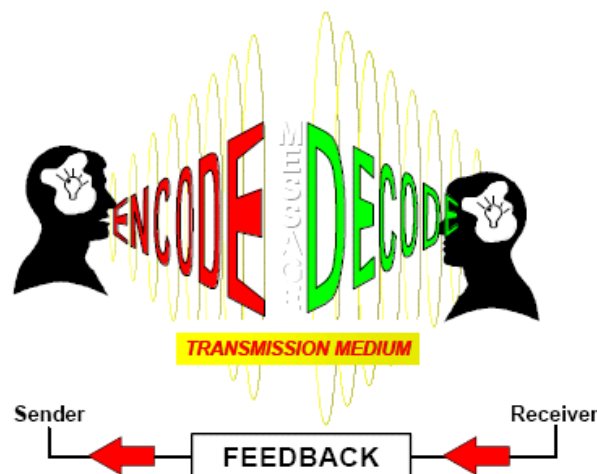
They also want to accomplish tasks and to achieve goals. The major purpose of communication is to help people feel good about themselves and about their friends, groups, and organizations. For true communication, there must be a transmission of thoughts, ideas and feelings from one mind to another.



1.3. Elements of Communication Process

Communication is a dynamic process, ongoing and ever changing, which involves five major elements. The five elements are the message, the sender, the transmission medium, the receiver, and feedback.

COMMUNICATION ELEMENTS



a. The Message

A message is not only conveyed information, but the emotions that give the words meaning. Words alone do not establish the full meaning of the message. Nonverbal communications may give clues that the receiver can use to interpret verbal messages.

The message is what the sender attempts to transmit to his specified receivers. Every message has at least two major aspects: content and treatment. The content of the message includes the assertions, arguments, appeals, and themes which the sender transmits to the receivers. For instance, community leaders may wish to send a message to community organizations appealing for financial support for a new swimming pool. The content of the message may include the results of a survey showing the need for a new swimming pool, the proposed plan for the new pool, the costs involved, and the appeal for financial support.

The treatment of the message is the arrangement or ordering of the content by the sender. In the above example, the community leaders can arrange the content in many ways. The receiver is likely to be more receptive to the message, however, if the sender talks about the survey illustrating the needs prior to talking about the costs and making the appeal for financial support.

The selection of content and the treatment of the message depend upon our communication skills, attitudes, knowledge level, our position in social systems, and our culture. The selection of content and the treatment of the message we use also depends upon our audience and their communication skills, knowledge, attitudes, social position, and culture. A doctor, for example, would probably select different content and treat the message differently when talking about the same subject to two different audiences, i.e., his fellow doctors and a group of community leaders.

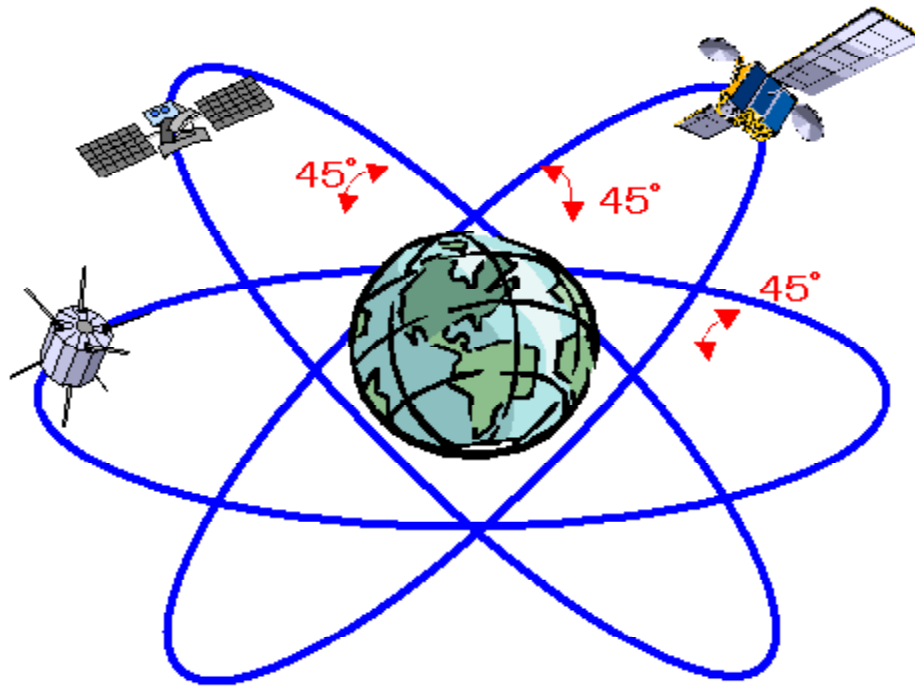
b. Sender and Sender's Process

The sender is the source of communication. The sender starts the communication process by transmitting information to the receiver. Encoding the message, whether written or oral, is a process that requires four separate steps. The first step is to formulate the message, putting thoughts into words. The second step consists of passing the message through many psychological or internal communication barriers. Psychological barriers stem from the sender's existing knowledge, beliefs, biases, and feelings. The message, once filtered through these psychological barriers, is encoded for transmission. The encoding process ranges from simply

stringing words together, to actually putting the message into some form of code. Transmitting the message, whether in oral or written form, might appear to be the last step in the sender's process, but a good communicator immediately becomes the receiver and prepares to accept feedback for verification of message delivery.

c. Transmission Medium (Channel)

The transmission medium is the pathway by which the message flows. It is the vehicle that carries the message from the sender to the receiver, and back. The medium can be electronic, written, verbal, or nonverbal.



Satellites are most important channels of communication today

The beginning of human communication through artificial channels, i.e. not vocalization or gestures, goes back to ancient cave paintings, drawn maps, and writing.

Our indebtedness to the Ancient Romans in the field of communication does not end with the Latin root “communicare”. They devised what might be described as the first real mail or postal system in order to centralize control of the empire from Rome. This allowed for personal letters and for Rome to gather knowledge about events in its many widespread provinces.

The adoption of a dominant communication medium is important enough that historians have folded civilization into “ages” according to the medium most widely used. A book titled “Five Epochs of Civilization” by William McGaughey divides history into the following stages: Ideographic writing produced the first civilization; alphabetic writing, the second; printing, the third; electronic recording and broadcasting, the fourth; and computer communication, the fifth. The media effects what people think about themselves and how they perceive people as well. What we think about self image and what others should look like comes from the media.

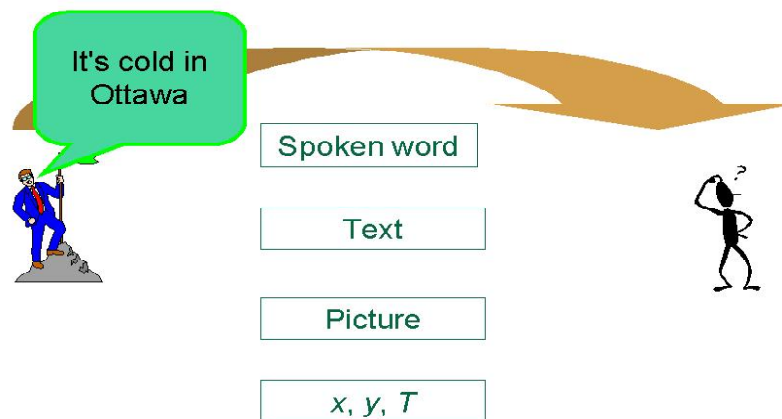
While it could be argued that these “Epochs” are just a historian’s construction, digital and computer communication shows concrete evidence of changing the way humans organize. The latest trend in communication, termed smartmobbing, involves ad-hoc organization through mobile devices, allowing for effective many-to-many communication and social networking.

Social scientists recognize two types of channels: (1) sensory channels based on the five senses of sight, sound, touch, smell, and taste, and (2) institutionalized means such as face-to-face conversation, printed materials, and the electronic media.

We use the institutionalized means to transmit most of our messages. Each institutionalized medium requires one or more of the sensory channels to carry the message from the sender to the receiver. For instance, when we use face-to-face conversation (an institutionalized medium) we make use of sight (gestures, expressions), sound (voice, other noises), and possibly touch, smell, or taste.

Social Scientists have generally found that the receiver's attention is more likely to be gained if the sender uses a combination of institutionalized means using two or more sensory channels. Suppose, for example, someone tells your group that the quality of education in your community is not as good as the public is led to believe. If your group can discuss the problems face-to-face with school administrators during visits to the school (sight and sound) as well as hear about them through institutionalized means such as television and newspapers, they are more likely to pay attention to the message.

Face-to-face conversation has the greatest potential for getting the receiver's attention. It should be the primary institutionalized means used by leaders in sending messages to their group members. However, leaders should supplement face-to-face conversation with other institutionalized means and sensory channels in their continuing effort to gain the attention of their group members.



What is the channel of communication in the figure ?

d. Receiver

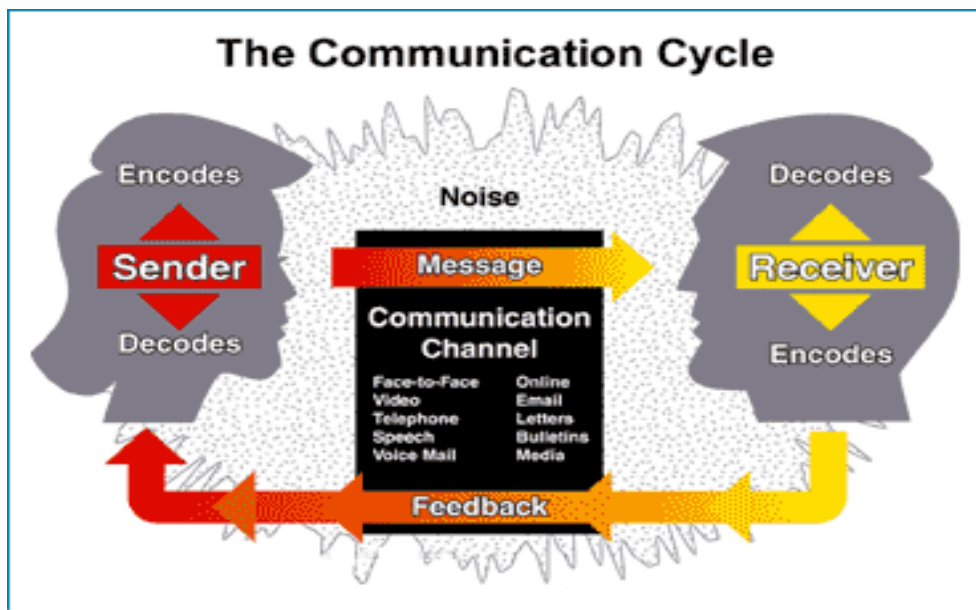
The receiver is the element in the communication process that interprets the meaning of the message. Only when the receiver has understood the message, can true communication take place. The receiver also goes through an internal set of processes related to incoming messages. Upon obtaining the message, the receiver decodes it through assimilation and interpretation. The receiving process is made up of the following steps: receive, decode, filter, and interpret. Receiving takes place when the receiver first perceives the message, either by sight or hearing. During this process, the receiver filters the information through their own psychological barriers such as existing knowledge, attitude, beliefs, biases, and perceptions. These barriers affect how well the message is understood, accepted and decoded. To decode a message effectively, the sender and receiver must be communicating in the same language. Language, in this sense, is not limited to formal language types (i.e., English, Spanish, etc.), but also includes the influences of technical knowledge, experience, and critical items called operational definitions. The words in the message must mean the same thing to the receiver and sender or there will be miscommunication.

The receiver must attend to, interpret, and respond to the transmitted message. The goal of communication is reached when the receiver accepts the sender's message. Attention and comprehension are the means the receiver used to attain the goal of acceptance of the message.

Attention is the process by which the receiver tunes in on a message and listens to it, watches it, or reads it. The sender must consider his receiver and treat the message in such a way that the receiver's attention is more easily gained and retained.

Comprehension implies understanding of the message by the receiver. Here again, the sender must consider his intended receiver and use message content and treatment that will enable the receiver to understand the message. Once the receiver has attended to the message and comprehended or understood the content, his next task is to accept the message on at least one of three levels: the cognitive, that is, the receiver accepts the message content as true; the affective, the receiver believes that the message is not only true but good; overt action, where the receiver believes the message is true, believes it is good, takes the appropriate action. The sender can do much in deciding on his content and treatment of the message to gain the receiver's

attention and comprehension. However, he has little control over the receiver's acceptance of the message. One consideration required at this point is to note that receivers are more inclined to accept message contents which agree with their previous attitudes. The sender has a less difficult task if his message agrees with the receiver's attitudes. If the receiver disagrees with the sender's message, acceptance is less likely.



In certain communication situations, both sender and receiver have equal power in the process

Source : Brent Duncan

e. Feedback

Perhaps the greatest cause of ineffective communication is failure of the sender to request feedback from the receiver. Feedback is the element of communication that confirms the message has been received and understood. It completes the sender's process by verifying the meaning has not changed. In most written forms of communication, some reply is required. It may range from specific action to a simple receipt. Oral communication

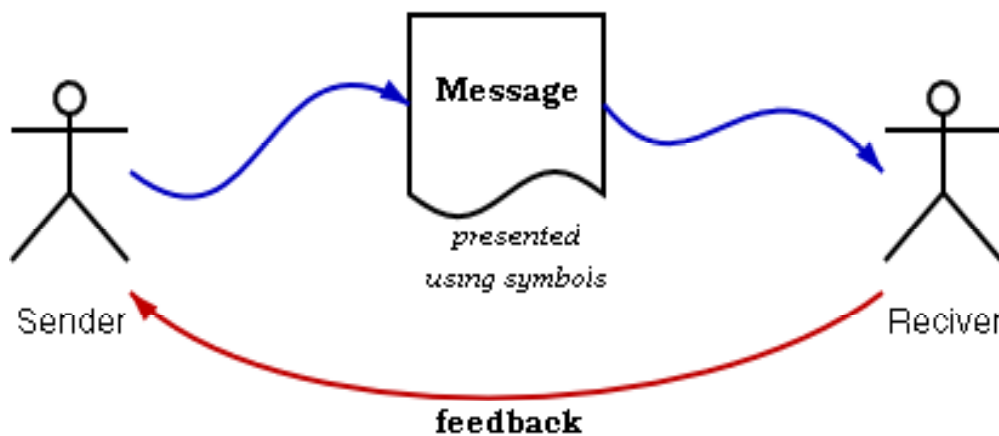
via electronic means usually requires only a verbal repeat of the message followed by “roger”, “understand”, or “aye-aye”.

In face-to-face oral communications, feedback can be more complex. One way to get feedback from face-to-face communication is to solicit questions from your receiver, or each person to whom your message applies. Thus, feedback allows a listener to tell the speaker whether the message was understood. If it is done with care and consideration, it is an important tool for good communication. Feedback lets you describe your reaction instead of evaluating the other person’s performance. It is very helpful to be specific and address a behavior the listener can change

Thus, feedback is the sender’s way of determining the effectiveness of his message. During feedback the direction of the communication process is reversed. When providing feedback, the original receiver goes through the same process as did the original sender and the same factors influence him as they did the sender. The receiver may use the same channel for feedback as the sender used for the original message; this is usually the case in face-to-face conversation.

Or the receiver may take a different channel, as might be the case when you as a leader transmit a message to your group requesting action on a matter and the group acts or does not act in the way you asked. The group’s actions have then become the feedback. Another example might be the increased sales of a product due to radio and television advertising. The purchase of the product by the public provides feedback to the manufacturer on the effectiveness of the communicated message. In face-to-face conversation, feedback is more easily perceived. The sender can tell if the receivers are paying attention when he speaks to them. If a receiver falls asleep or looks at other things in the surrounding environment, the sender realizes that he does not have the receiver’s attention.

If the sender sees furrowed brows or questioning facial expressions in his receivers, he knows that they did not comprehend his message. However, the overt action taken by the receiver is the feedback that the sender uses to determine the amount of influence he has had with the receiver.



Feedback is an essential component of interpersonal communication. It makes communication more participative, gives more clarity to source message and enables the source to assess the impact of his message.

Source : www.rot13.org/.../cuc2001/slide3.html

d. Noise

Communication noise refers to influences on effective communication that influence the interpretation of conversations. While oftentimes looked over, communication noise can have a profound impact both on our perception of interactions with others and our analysis of our own communication proficiency. Noise can be of various types :

Psychological Noise

Psychological noise results from preconceived notions we bring to conversations, such as racial stereotypes, reputations, biases, and assumptions. When we come into a conversation with ideas about what the other person is going to say and why, we can easily become blinded to their original message. Most of the time psychological noise is impossible to free ourselves from, and we must simply strive to recognize that it exists and take those distractions into account when we converse with others.

Physical Noise

Physical noise is any external or environmental stimulus that distracts us from receiving the intended message sent by a communicator. Examples of physical noise include others talking in the background, background music, a startling noise, acknowledging someone outside of the conversation, an uncomfortable room, or even noticing an outfit that one finds distasteful.

Physiological Noise

Physiological noise is the bodily factors which influence communication. This includes the way these feelings and movements affect both the sender and the receiver. The sender may feel sick to his or her stomach and have a racing heart caused by nervousness about a public speech or stress from work. The receiver may notice the sender sweating, twitching, or glancing away. All these noises affect the way the sender is able to effectively communicate as well as the way the receiver is able to effectively decode the message. The receiver may interpret these signs of nerves to the sender being dishonest without there being any verbal clue to indicate that the he or she is lying.

Semantic Noise

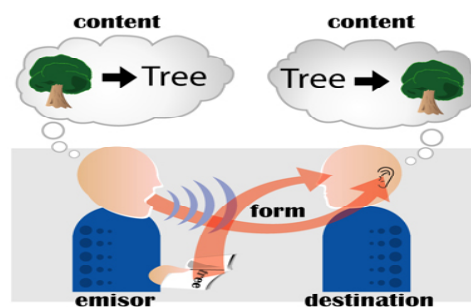
Of the various forms of noise, semantic noise may be the most common and difficult to define. It can best be described as particular diction or syntax that leads to confusion or misinterpretation of the intended message. One reason semantic noise is so widespread is how easily it can extend to written language. For example, the reader may perceive this article to be correct if it is written well enough, though that has little to do with the content. However, a person using language this formal in casual conversation may seem a bit strange. Semantic noise often takes the form of disrespectful or outdated terminology that offends a particular group or demographic. It also occurs with words or phrases that mean different things to different people. Indeed, semantic noise occurs to some extent or another in almost all forms of verbal communication.

1.4. Communication as information transmission

Communication can be seen as processes of information transmission governed by three levels of semiotic rules: Syntactic (formal properties of signs and symbols), pragmatic concerned with the relations between

signs/expressions and their users) and semantic study of relationships between signs and symbols and what they represent). Therefore, communication is a kind of social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. (This commonly held rule essentially ignores autocommunication, including intrapersonal communication via diaries or self-talk).

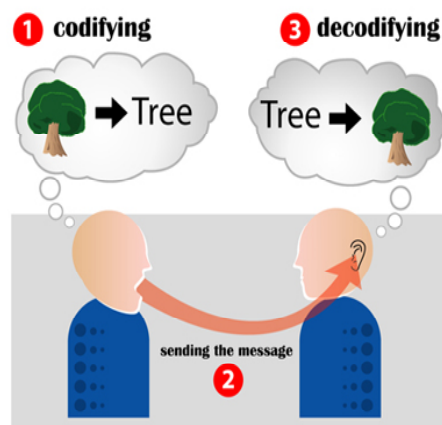
In a simplistic model, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from an emitter/sender/encoder to a destination/receiver/decoder. In a slightly more complex form a sender and a receiver are linked reciprocally.



Communication is a success if both the sender and receiver perceive the message similarly

Source : Wikipedia

A particular instance of communication is called a speech act. A speech act typically follows a variation of logical means of delivery sometimes not well specified making others guess. The most common of these, and perhaps the best, is the dialogue. The dialogue is a form of communication where both the parties are involved in sending information. There are many other forms of communication but the reason the dialogue is good is because the dialogue lends itself to plain sometimes complicated communication due to feedback. (Feedback being encoded information, either verbal or nonverbal, sent back to the original sender (now the receiver) and then decoded.)



Codifying and decodifying of message is integral to the process of communication

Source : Wikipedia

In the presence of “communication noise” on the transmission channel (air, in this case) received and decoded content can become faulty in the sense that it will contain errors and thus probably not cause the desired effect.

Theories of coregulation describe communication as a creative and dynamic continuous process, rather than a discrete exchange of information. Verbal communication is when we communicate our message verbally to whoever is receiving the message. Symbolic communications are the things that we have given meaning to and that represent a certain idea we have in place, for example, the American flag is a symbol that represent freedom for the Americans themselves, or imperialism and evil for some other countries.

1.5. Purpose of Communication

Put generally, communication is the exchange of information between members of a group of living beings that enables survival or improved living conditions for the sender or receiver of the message or both. As expressed in the theory of symbolic communication, the exchange of messages change the a priori expectation of events.

Since the beginning of time, the need to communicate emerges from a set of universal questions: Who am I? Who needs to know? Why do they need to know? How will they find out? How do I want them to respond? Individuals, communities, and organizations express their individuality through their identity. On the continuum from the cave paintings at Lascaux to digital messages transmitted via satellite, humanity continues to create an infinite sensory palette of visual and verbal expression.

As a process, communication has synonyms such as expressing feelings, conversing, speaking, corresponding, writing, listening and exchanging. Communication is often formed around the principles of respect, promises and the want for social improvement. People communicate to satisfy needs in both their work and non-work lives. People want to be heard, to be appreciated and to be wanted. They also want to accomplish tasks and to achieve goals. Obviously, then, a major purpose of communication is to help people feel good about themselves and about their friends, groups, and organizations. For these types of communication, there must be a transmission of thoughts, ideas and feelings from one mind to another.

1.6. Characteristics of Good Communication

Communication is not the mere sending and receiving of messages. It must be effective, i.e., the message must be understood by the audience for whom it is intended. Some of the characteristics of effective communication are :

Completeness (context)

- answer all questions asked
- give something extra, when desirable
- check for the five W’s and any other essentials

Conciseness (style)

- shorten or omit wordy expressions
- include only relevant statements
- avoid unnecessary repetition

Consideration (context/delivery)

- focus on “you” instead of “I” or “we”
- show reader benefit/interest in the reader
- emphasize the positive, pleasant facts
- apply integrity and ethics

Concreteness (style/sources)

- use specific and accurate words, facts and figures
- put action in your verbs
- choose vivid, image-building words

Clarity (organization/ sources)

- choose short, familiar, conversational words
- construct effective sentences and paragraphs
- achieve appropriate readability (through headings and transitions) and listening ability
- include examples, illustrations, and other visual aids, when desirable

Courtesy (delivery)

- be sincerely tactful, thoughtful, and appreciative
- omit expressions that irritate, hurt, or belittle
- grant and apologize good-naturedly

Correctness (style)

- use the right level of language
- maintain acceptable writing mechanics
- choose nondiscriminatory expressions
- apply all the other pertinent “C” qualities

Source : (From Murphy and Hildebrandt’s Effective Business Communications, 1991)

1.7. Scope of Communication

Scope of communication means the extent to which communication process is defined. Communication may be limited to certain persons, topics, channels or situations. These elements thus define the limits of communication.

The communicator who is the source of the message often decides the scope of communication. The scope of communication may be also defined by the channel chosen. For e.g., in case of mass media like television the

geographical scope of communication may extend across states, cultures and nations, whereas in the case of regional newspapers, the scope of communication may be limited to the particular region only. The communicator may also decide the target audience for communication. For e.g., a communicator designing a health message for family planning may limit the scope of communication to married couples only.

1.8. Summary

Communication is a process by which information is exchanged between or among individuals through a common system of symbols, signs, and behavior. It is a process that is similar to expressing feelings, conversing, speaking, corresponding, writing, listening and exchanging.

Communication is thus the process of transmission of information of an originator to a receiver by means of the use of a message that it goes from one to another across a channel. People communicate to satisfy needs in both their work and non-work lives. People want to be heard, to be appreciated and to be wanted. They also want to accomplish tasks and to achieve goals. The major purpose of communication is to help people feel good about themselves and about their friends, groups, and organizations. For true communication, there must be a transmission of thoughts, ideas and feelings from one mind to another.

Communication is a dynamic process, ongoing and ever changing, which involves five major elements. The five elements are the message, the sender, the transmission medium, the receiver, and feedback.

Communication can be seen as processes of information transmission governed by three levels of semiotic rules: Syntactic (formal properties of signs and symbols), pragmatic concerned with the relations between signs/expressions and their users) and semantic study of relationships between signs and symbols and what they represent). In a simplistic model, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from a emisor/sender/encoder to a destination/receiver/decoder. In a slightly more complex form a sender and a receiver are linked reciprocally. Theories of coregulation describe communication as a creative and dynamic continuous process, rather than a discrete exchange of information. Verbal communication is when we communicate our message verbally to whoever is receiving the message. Symbolic communications are the things that we have given meaning to and that represent a certain idea we have in place.

Communication is not the mere sending and receiving of messages. It must be effective. Characteristics of effective communication are : Completeness (context), Conciseness (style), Consideration (context/delivery), Concreteness (style/sources), Clarity (organization/ sources), Courtesy (delivery), Correctness (style).

Scope of communication means the extent to which communication process is defined. Communication may be limited to certain persons, topics, channels or situations. These elements thus define the limits of communication.

1.9. Technical terms

Communication: the exchange of information, ideas, and feelings.

Elements of Communication: Sender, Message, Channel, Receiver, Noise.

Sender: The originator of message/ communication.

Message: The content of communication.

Channel: The medium through which communication occurs.

Receiver: The receiver/audience of communication message.

Noise: Disturbance in communication process.

Physical noise: External or environmental stimulus causing disturbance in communication process.

Psychological noise: Results from preconceived notions like racial stereotypes, reputations, biases, and assumptions.

Physiological noise: Bodily factors which influence communication.

Semantic noise: Particular diction or syntax that leads to confusion or misinterpretation of the intended message.

Feedback: Communication from receiver to source regarding message of the source.

Scope: Limitations to communication process.

1.10. Model questions

1. Define Communication.
2. Explain the various elements in the communication process.
3. What is the purpose of communication?
4. What is noise? Explain the various types of noise.
5. Explain the importance of feedback in communication.
6. What is meant by 'scope of communication' ?

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Unit-I

Lesson 2:

TYPES OF COMMUNICATION

2.0. Objective of the lesson:

The objective of this lesson is to assist you in understanding the

- Various kinds of communication
- Intrapersonal
- Interpersonal
- Group communication
- Mass communication

Structure of the lesson:

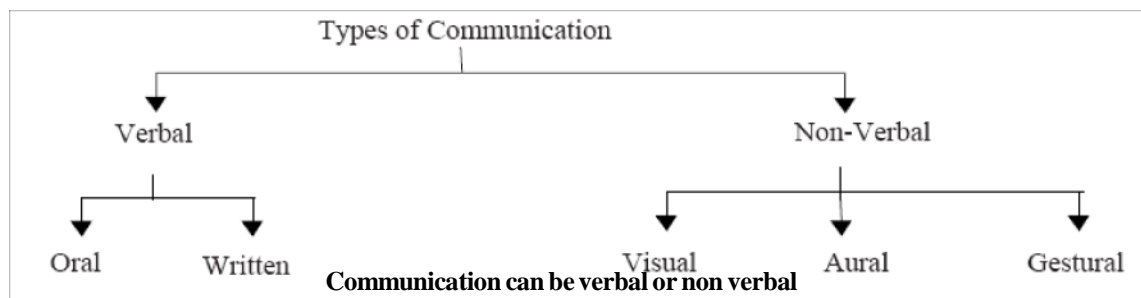
- 2.1. Types of communication
- 2.2. Intrapersonal communication
- 2.3. Interpersonal communication
- 2.4. Group communication
- 2.5. Summary
- 2.6. Technical Terms
- 2.7. Model Questions
- 2.8. Reference Books

2.1. Types of Communication

When we talk to others or write to them, communication takes place between us. But for such a communication, language is essential. Communication with the help of words is known as verbal communication. Similarly when we meet our friends, we shake our hand with them. This also conveys some meaning. This is an example of non-verbal communication. Communication without any use of words is called non-verbal communication. Let us know further about these two.

Verbal communication is made through words, either spoken or written. Communication through spoken words is known as oral communication, which may be in the form of lectures, meetings, group discussions, conferences, telephonic conversations, radio message etc. In written communication, message is transmitted through written words in the form of letters, memos, circulars, notices, reports, manuals, magazines, handbooks, etc.

Non-verbal communication may be 'Visual', 'Aural' or 'Gestural'. Sometimes you look into some pictures, graphs, symbols, diagrams etc. and some message is conveyed to you. All these are different forms of visual communication. For example, the traffic policeman showing the stop sign, a teacher showing a chart of different animals are visual communication. Bells, whistles, buzzers, horns etc. are also the instruments through which we can communicate our message. Communication with the help of these type of sounds is called 'aural' communication. For example, the bell used in schools and colleges to inform students and teachers about the beginning or end of periods, siren used in factories to inform the change of work-shift of the workers are examples of aural communication. Communication through the use of various parts of the human body, or through body language is termed as gestural communication. Saluting our national flag, motionless position during the singing of national anthem, waving of hands, nodding of head, showing anger on face, etc. are examples of gestural communication.



2.2. Intrapersonal communication

Intrapersonal communication is language use or thought internal to the communicator. Intrapersonal communication is the active internal involvement of the individual in symbolic processing of messages. The individual becomes his or her own sender and receiver, providing feedback to him or herself in an ongoing internal process. It can be useful to envision intrapersonal communication occurring in the mind of the individual in a model which contains a sender, receiver, and feedback loop.

For the majority of people, communication only means having interaction with others. This a great fallacy because communication also takes place between ourselves. In fact, all forms of communication originated from within us in the form of intra-personal communication and only then it leads to communication which involves other. The thoughts going on in our minds like thinking whether to say or not to say something is just one example of intra-personal communication. According to some experts, we communicate with ourselves 50,000 times a day, which indeed is a lot of communication, and which needs great attention.

Intra-personal communication is also known by many other names like self-dialogue, self-talk, inner monologue, inner dialogue, inner speech and self-verbalisation. The understanding of Intra-personal communication and improving it can tremendously improve the quality of our lives. The following are some of the points which emphasises the importance of self-talk.

1. IT AFFECTS OUR PERFORMANCE

Intra-personal communication begins with thoughts which leads to feeling and finally, ends up in actions. Positive intra-personal communication leads to positive feelings, which in turn generates positive actions. Likewise, negative self-talk will generate negative self-feelings and negative actions and performance. People

who affirm their capabilities, strengths and good qualities perform better than those who oppress themselves with negative self-dialogue.

2. IT INFLUENCES OUR COMMUNICATION WITH OTHERS

There are many examples of people who stammer, cannot express themselves clearly or face identical handicaps which stems not from any physical defect, but rather from their low self-esteem due to negative intra-personal communication. They face these problems because in their minds, oppressing dialogues like “I am scared “, “ They don’t like me “, “ What will they think? “, “ My English is not good “, etc, are repeatedly played. When we convey this type of messages to ourselves we feel uncomfortable and lose confidence. This behaviour relayed through our body language put us in negative vibration with others and thus stops us from effective communication. It is known of world class communication that before they deliver public speeches they affirm and reinforce themselves with positive intra-personal communication. Our intra-personal communication has either a positive or negative implications on our communication with others.

1. STRATEGIES FOR IMPROVING INTRA-PERSONAL COMMUNICATION

The important of intra-personal communication and its impact on our personality, life and performance should motivate us to improve it. There are many ways in which we can improve our self-talk. The following are some of the strategies which can help us acquire healthy intra-personal communication styles.

a. AWARENESS

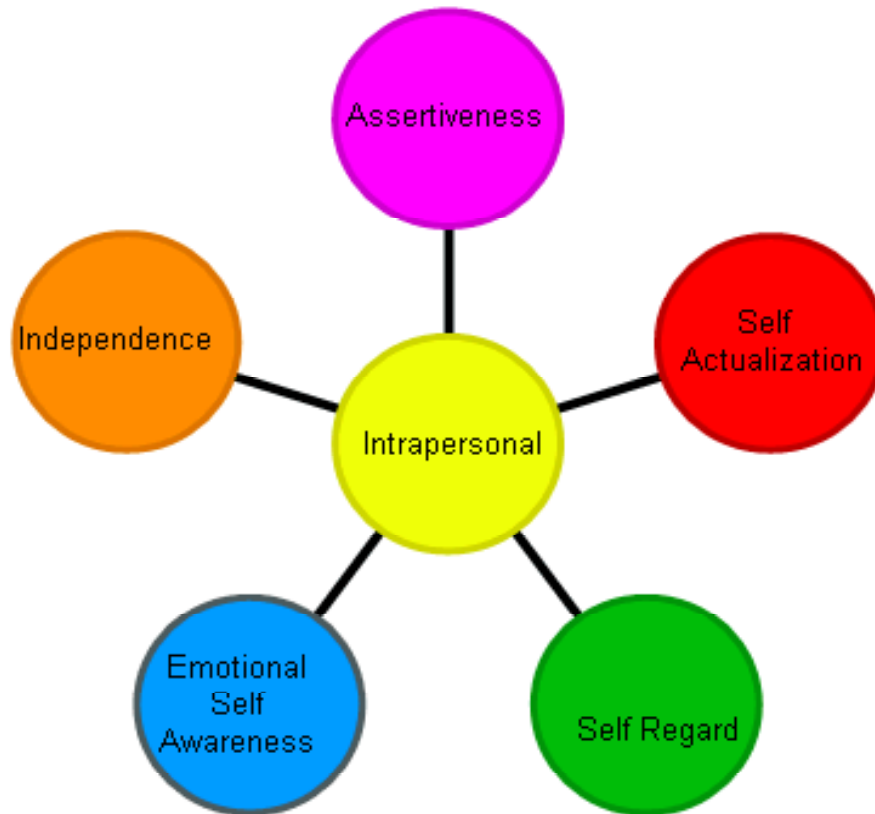
It is unlikely that people consciously indulge in negative intra-personal communication. Rather, they may do so due to ingrained style of thoughts, similar to how people automatically drive. By consciously focusing on our thoughts we become aware of its nature and only then can we do something about it. Closely monitoring how we communicate with ourselves and what we communicate will enable us to know about the nature and the quality of our intra-personal communication.

b. CHOICE

After focusing on intra-personal dialogue, one can evaluate its quality. It is not necessary that people indulge all the time, either in negative or positive self-talk, rather they have a pattern either negative or positive which prevails most of the time. It is necessary to choose thoughts which are positive and consciously stop those which are negative. Initially it will be very difficult to do so due to old habits, but through mental discipline, persistence and will power one can choose self-supporting thoughts thus improving intra-personal communication.

c. TAKING ACTION

Nothing happens without action and in terms of the subject of intra-personal communication, action means continuously engaging ourselves in self-dialogue which is positive, self-supportive and affirmative. At times when one is feeling down, depressed and indulges in negative intra-personal communication, a deliberate self-dialogue like telling ourselves “stop it”, etc. will help in giving it up.



Intrapersonal communication is often linked to various personal characteristics

Source : eddiecorrales.com/fmt/Intrapersonal2.gif

d. PRAYERS

Finally, one effective way of improving intra-personal communication is through prayers. Prayers help people to get positively reinforced and feel connected to a force bigger than them thus giving them hope and security. Intra-personal communication which takes place among ourselves has strong bearings on our thoughts, feelings and actions. Our actions sum up to our performance and people are either known for their performance or remain unknown because they do not perform. Therefore, we need to improve our intra-personal communication. By disciplining our thoughts, taking conscious efforts to indulge in positive self-talk, and avoiding negative self-verbalization, any individuals can learn to improve themselves and become proactive people.

2.3. Interpersonal communication

Interpersonal communication may be defined as “a symbolic interaction between people rather than between a person and an inanimate object”.

“Interpersonal communication is a symbolic process by which two people, bound together in a relationship, provide each other with resources or negotiate the exchange of resources”.

The Contextual View of interpersonal communication

One way of defining interpersonal communication is to compare it to other forms of communication. In so doing, we would examine how many people are involved, how physically close they are to one another, how many sensory channels are used, and the feedback provided. Interpersonal communication differs from other forms of communication in that there are few participants involved, the interactants are in close physical proximity to each other, there are many sensory channels used, and feedback is immediate. An important point to note about the contextual definition is that it does not take into account the relationship between the interactants.

The Developmental View of interpersonal communication

We have many different relationships with people. Some researchers say that our definition of interpersonal communication must account for these differences. These researchers say that interacting with a sales clerk in a store is different than the relationship we have with our friends and family members. Thus, some researchers have proposed an alternative way of defining interpersonal communication. This is called the developmental view. From this view, interpersonal communication is defined as communication that occurs between people who have known each other for some time. Importantly, these people view each other as unique individuals, not as people who are simply acting out social situations.

Functions of Interpersonal Communication

Interpersonal communication is important because of the functions it achieves. Whenever we engage in communication with another person, we seek to gain information about them. We also give off information through a wide variety of verbal and nonverbal cues.

Gaining Information : One reason we engage in interpersonal communication is so that we can gain knowledge about another individual. Social Penetration Theory says that we attempt to gain information about others so that we can interact with them more effectively. We can better predict how they will think, feel, and act if we know who they are. We gain this information passively, by observing them; actively, by having others engage them; or interactively, by engaging them ourselves. Self-disclosure is often used to get information from another person.

Building a Context of Understanding : We also engage in interpersonal communication to help us better understand what someone says in a given context. The words we say can mean very different things depending on how they are said or in what context. Content Messages refer to the surface level meaning of a message. Relationship Messages refer to how a message is said. The two are sent simultaneously, but each affects the meaning assigned to the communication. Interpersonal communication helps us understand each other better.

Establishing Identity Another reason we engage in interpersonal communication is to establish an identity. The roles we play in our relationships help us establish identity. So too does the face, the public self-image we present to others. Both roles and face are constructed based on how we interact with others.

Interpersonal Needs Finally, we engage in interpersonal communication because we need to express and receive interpersonal needs. William Schutz² has identified three such needs: inclusion, control, and affection.

Inclusion is the need to establish identity with others.

Control is the need to exercise leadership and prove one's abilities. Groups provide outlets for this need. Some individuals do not want to be a leader. For them, groups provide the necessary control over aspects of their lives.

Affection is the need to develop relationships with people. Groups are an excellent way to make friends and establish relationships.

Four Principles of Interpersonal Communication

These principles underlie the workings in real life of interpersonal communication. They are basic to communication. We can't ignore them

Interpersonal communication is inescapable

We can't not communicate. The very attempt not to communicate communicates something. Through not only words, but through tone of voice and through gesture, posture, facial expression, etc., we constantly communicate to those around us. Through these channels, we constantly receive communication from others. Even when you sleep, you communicate. Remember a basic principle of communication in general: people are not mind readers. Another way to put this is: people judge you by your behavior, not your intent.

Interpersonal communication is irreversible

You can't really take back something once it has been said. The effect must inevitably remain. Despite the instructions from a judge to a jury to "disregard that last statement the witness made," the lawyer knows that it can't help but make an impression on the jury. A Russian proverb says, "Once a word goes out of your mouth, you can never swallow it again."

Interpersonal communication is complicated

No form of communication is simple. Because of the number of variables involved, even simple requests are extremely complex. Theorists note that whenever we communicate there are really at least six "people" involved: 1) who you think you are; 2) who you think the other person is; 3) who you think the other person thinks you are; 4) who the other person thinks /she is; 5) who the other person thinks you are; and 6) who the other person thinks you think s/he is.

We don't actually swap ideas, we swap symbols that stand for ideas. This also complicates communication. Words (symbols) do not have inherent meaning; we simply use them in certain ways, and no two people use the same word exactly alike.

Osmo Wiio gives us some communication maxims similar to Murphy's law :

If communication can fail, it will.

If a message can be understood in different ways, it will be understood in just that way which does the most harm. There is always somebody who knows better than you what you meant by your message. The more communication there is, the more difficult it is for communication to succeed. These tongue-in-cheek maxims are not real principles; they simply humorously remind us of the difficulty of accurate communication.

Interpersonal communication is contextual

In other words, communication does not happen in isolation. There is:

Psychological context, which is who you are and what you bring to the interaction. Your needs, desires, values, personality, etc., all form the psychological context. (“You” here refers to both participants in the interaction.)

Relational context, which concerns your reactions to the other person—the “mix.”

Situational context deals with the psycho-social “where” you are communicating. An interaction that takes place in a classroom will be very different from one that takes place in a bar.

Environmental context deals with the physical “where” you are communicating. Furniture, location, noise level, temperature, season, time of day, all are examples of factors in the environmental context.

Cultural context includes all the learned behaviors and rules that affect the interaction. If you come from a culture (foreign or within your own country) where it is considered rude to make long, direct eye contact, you will out of politeness avoid eye contact. If the other person comes from a culture where long, direct eye contact signals trustworthiness, then we have in the cultural context a basis for misunderstanding.

2.4. Group Communication

Small-group communication refers to the nature of communication that occurs in groups that are between 2 and 12 individuals. Small group communication generally takes place in a context that mixes interpersonal communication interactions with social clustering. Group communication is communication that occurs between various members of a group.

“Some of the most important communication takes place in one group or another. It is estimated that over 11 million meetings are held each day and that at least 40 percent of work life will be spent attending group meetings and conferences. A recent survey showed that the typical executive spends about 700 hours per year interacting in groups. That is the equivalent of two of every five days on the job.

Thus, knowing how to relate to others in a group setting is not only vital if you are to attain personal success but also if you are to attain professional success.” (Gamble & Gamble, *Communication Works*, p. 267)

Definition of a Small Group

It is important to initially define a small group. Read how most researchers define a small group and then complete the interactive activity and quiz at the end of this section.

Size Most researchers define a small group as having at least three and no more than twelve or fifteen members. A group needs to have at least three members, otherwise it would simply be a dyad. With three members, coalitions can be formed and some kind of organization is present. Too large of a group (more than twelve or fifteen members) inhibits the group members’ ability to communicate with everyone else in the group.

Interaction A group’s members must be able to communicate freely and openly with all of the other members of the group. Groups will develop norms about discussion and group members will develop roles which will affect the group’s interaction.

Goals A group must have a common purpose or goal and they must work together to achieve that goal. The goal brings the group together and holds it together through conflict and tension.

Types of Small Groups

Groups form to accomplish some objective. The objective may be to complete some kind of task or it may be to promote the interpersonal relationships between the group members. Many groups, however, fulfill both of these functions.

Social Groups While all groups will have both social and task dimensions, some groups are predominantly social in their orientation. Examples of these groups would be families and social clubs. These groups provide for our safety and solidarity needs and they help us develop self-esteem.

Work Groups Work groups function to complete a particular task. In a work group, the task dimension is emphasized. The group members pool their expertise to accomplish the task. Examples of this would be workplaces, campus organizations, or juries. There are several types of work groups, based on the work of Ivan Steiner³:

Additive Work Group: All group members perform the same activity and pool their results at the end. An example of this would be gathering signatures for a petition drive.

Conjunctive Work Group: Group members perform different, but related, tasks that allow for the completion of a goal. Every group member must complete their task in order for the group task to be completed. An example of this would be an assembly line, in which each worker performs tasks that together build a completed car.

Disjunctive Task: Members meet to determine the best alternative for a problem or issue. There are two types of disjunctive tasks:

Judgment Task: Group members must choose one correct answer from all alternatives.

Decision-Making Task: Group members must choose the best alternative from a set of options. There is no one correct answer for a decision-making group.

Contrived or Emergent Groups : Some groups form spontaneously, such as a group of friends. Other groups are contrived, that is, they are formed for a specific purpose. Organized clubs, social groups, or committees are contrived groups.

Communication within a group

Communication within a group deals with the spoken and the unspoken, the verbal and the non-verbal, the explicit and the implied messages that are conveyed and exchanged relating to information and ideas, and feelings.

Group communication - a historical perspective

The first important research study of small group communication was performed by social psychologist Robert Bales and published in a series of books and articles in the early and mid 1950s. This research entailed the content analysis of discussions within groups making decisions about "human relations" problems (i.e., vignettes about relationship difficulties within families or organizations). Bales made a series of important discoveries.

First, group discussion tends to shift back and forth relatively quickly between the discussion of the group task and discussion relevant to the relationship among the members. He believed that this shifting was the product of an implicit attempt to balance the demands of task completion and group cohesion, under the

presumption that conflict generated during task discussion causes stress among members, which must be released through positive relational talk.

Second, task group discussion shifts from an emphasis on opinion exchange, through an attentiveness to values underlying the decision, to making the decision. This implication that group discussion goes through the same series of stages in the same order for any decision-making group is known as the linear phase model. Third, the most talkative member of a group tends to make between 40 and 50 percent of the comments and the second most talkative member between 25 and 30, no matter the size of the group. As a consequence, large groups tend to be dominated by one or two members to the detriment of the others.

The most influential of these discoveries has been the latter; the linear phase model. The idea that all groups performing a given type of task go through the same series of stages in the same order was replicated through the 1950s, 1960s and 1970s; with most finding four phases of discussion. For example, communication researcher B. Aubrey Fisher in 1970 showed groups going sequentially through an orientation stage, a conflict stage, a stage in which a decision emerges and a stage in which that decision is reinforced. Much of this research had two fundamental flaws.

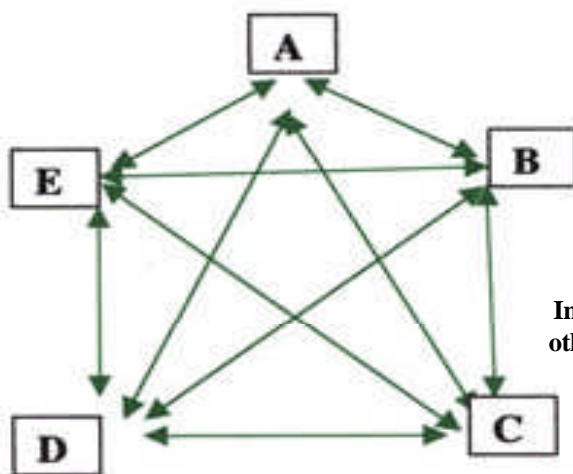
First, all group data was combined before analysis, making it impossible to determine whether there were differences among groups in their sequence of discussion.

Second, group discussion content was compared across the same number of stages as the researcher hypothesized, such that if the researcher believed there were four stages to discussion, there was no way to find out if there actually were five or more.

In the 1980s, communication researcher Marshall Scott Poole examined a sample of groups without making these errors and noted substantial differences among them in the number and order of stages. He hypothesized that groups finding themselves in some difficulty due to task complexity, an unclear leadership structure or poor cohesion act as if they feel the need to conduct a “complete” discussion and thus are more likely to pass through all In a group, two-way communication is possible implying a situation where not only do the groups talk to each other, but that they are listening to each other as well.

This helps in

- Clarification of doubts, confusions and misconceptions
- Both parties understanding each other
- Receiving and giving of feedback



In group communication, every member is connected to every other member

Source : www.motherwitstories.com

stages as the linear phase model implies, whereas groups feeling confident due to task simplicity, a clear leadership structure and cohesion are more likely to skip stages apparently deemed unnecessary.

Another milestone in the study of group discussion content was early 1960s work by communication researchers Thomas Scheidel and Laura Crowell in 1964 regarding the process by which groups examine individual proposed solutions to their problem.

They concluded that after a proposal is made, groups discuss it in an implied attempt to determine their “comfort level” with it and then drop it in lieu of a different proposal. In a procedure akin to the survival of the fittest, proposals viewed favorably would emerge later in discussion, whereas those viewed unfavorably would not; the authors referred to this process as “spiralling.” Although there are serious methodological problems with this work, other studies have led to similar conclusions.

For example, in the 1970s, social psychologist L. Richard Hoffman noted that odds of a proposal’s acceptance is strongly associated with the arithmetical difference between the number of utterances supporting versus rejecting that proposal. More recent work has shown that groups differ substantially in the extent to which they spiral.

None of this work has attempted to link discussion content with task output. The most successful attempt at that can be found in a 1980s research program of communication researcher Randy Y. Hirokawa (1985). The implication of this program is that to an extent, depending upon task, the quality of a group’s decision appears to be associated with the extent to which the group examines the problem it faces, identifies the requirements of an ideal solution and evaluates the positive and negative features of proposed solutions.

Although this reads like Bales’s linear phase model, Hirokawa (like Poole at about the same time) demonstrated that these decision functions need not occur in any particular order. Communication researchers Renee Meyers and Dale Brashers have also had some success in correlating group decisions with the pattern of arguments (in the sense of argumentation theory) that occur during discussion.

Tips for effective group communication

1. Have a circular seating arrangement so that everyone can see and interact with everyone else
2. If there are two facilitators, they should sit apart so that communication flow is not in one direction
3. Respect individuals- let everyone call everyone else by name respectfully
4. Encourage and support the quiet members to voice their opinions
5. Try and persuade the people who speak too much to give others a chance
6. Ensure that only one person speaks at a time or no one else will be heard
7. Discourage sub groups from indulging in side talk.

2.5. Summary

Communication is basically of two types - verbal and non verbal.

Verbal communication is made through words, either spoken or written.

Communication through spoken words is known as oral communication, which may be in the form of lectures, meetings, group discussions, conferences, telephonic conversations, radio message etc.

Non-verbal communication may be 'Visual', 'Aural' or 'Gestural'. Sometimes you look into some pictures, graphs, symbols, diagrams etc. and some message is conveyed to you.

Intrapersonal communication is language use or thought internal to the communicator. Intrapersonal communication is the active internal involvement of the individual in symbolic processing of messages. The

individual becomes his or her own sender and receiver, providing feedback to him or herself in an ongoing internal process. It can be useful to envision intrapersonal communication occurring in the mind of the individual in a model which contains a sender, receiver, and feedback loop.

Interpersonal communication may be defined as "a symbolic interaction between people rather than between a person and an inanimate object".

"Interpersonal communication is a symbolic process by which two people, bound together in a relationship, provide each other with resources or negotiate the exchange of resources".

Another important type of communication is group communication. Small-group communication refers to the nature of communication that occurs in groups that are between 2 and 12 individuals.

Small group communication generally takes place in a context that mixes interpersonal communication interactions with social clustering. Group communication is communication that occurs between various members of a group.

Communication within a group deals with the spoken and the unspoken, the verbal and the non-verbal, the explicit and the implied messages that are conveyed and exchanged relating to information and ideas, and feelings.

In a group, two-way communication is possible implying a situation where not only do the groups talk to each other, but that they are listening to each other as well. This helps in

- Clarification of doubts, confusions and misconceptions
- Both parties understanding each other
- Receiving and giving of feedback

2.6. Technical Terms

Verbal communication Communication that makes use of voice/sound

Non-verbal communication Communication that occurs without sound, with gestures etc.

Intrapersonal Communication Communication that is confined to one person, communication within oneself

Interpersonal Communication Communication between two people

Group communication Communication within members of a group

2.7. Model questions

1. List the various types of communication.
2. What is intrapersonal communication. Explain the characteristics of intrapersonal communication?
3. Illustrate the features of interpersonal communication with examples.
4. What are the characteristics of group communication?

2.8. Reference Books

- Emmert, Philip and Victoria J. Lukasko (1984) *Interpersonal Communication*, Wm. C. Brown.
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Unit-I

Lesson 3:

MASS COMMUNICATION

3.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding the meaning of mass communication.
- Understanding the concept of Mass Media
- Have an overview of mass communication
- Understand the elements of mass communication
- Gain an overview of important media theories

Structure of the lesson:

- 3.1. Introduction to Mass Communication
- 3.2. The Mass Media
- 3.3. Elements of Mass Communication.
- 3.4. Important mass media theories
- 3.5. Media Organisations
- 3.6. Summary
- 3.7. Technical Terms
- 3.8. Model Questions
- 3.9. Reference Books

3.1 Introduction to Mass Communication

Mass communication occurs when a small number of people send messages to a large anonymous and usually heterogeneous audience through the use of specialized communication media.

The units of analysis for mass communication are the messages, the mediums, and the audience.

Mass Communication represents the creation and sending of a homogeneous message to a large heterogeneous audience through the media. Mass communication studies the uses and effects of the media by many as opposed to the study of human interaction as in other communication contexts.

3.2 The Mass Media

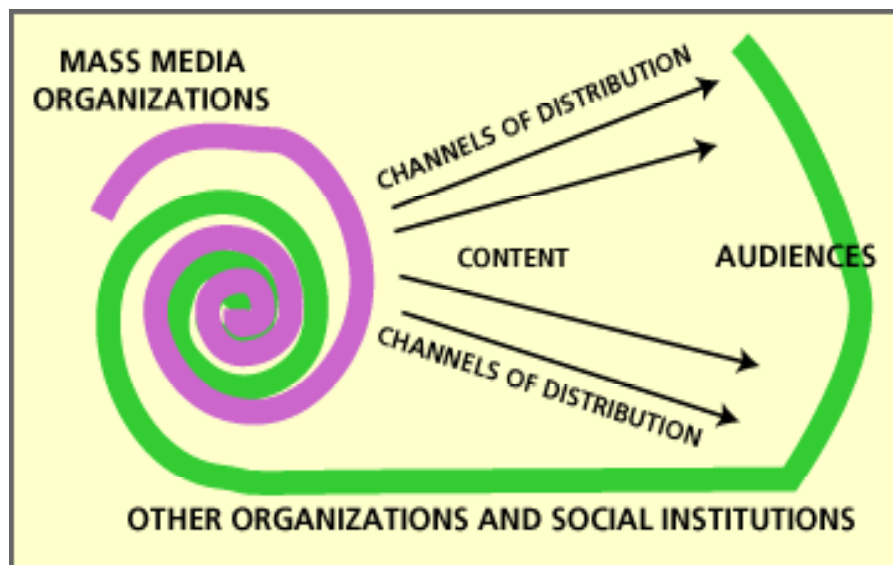
Mass communication media make it possible to deliver messages to millions of people at roughly the same time. The authors of these messages are usually organizations, and the audiences are composed of individuals.

- The telephone: speech without walls.
- The phonograph: music without walls.
- The photograph: museum without walls.
- The electric light: space without walls.
- The movie, radio and TV: classroom without walls.

The development and widespread use of printed text in Europe in the 1500s produced a brand new form of communication. For the first time a single message could be duplicated with little error and distributed to thousands of people. First used to propagate religious texts and arguments, this “mass” approach to communication quickly caught on and was soon being used to distribute news, entertainment, and government regulations.

From these first primitive pamphlets, the “mass media,” as they are often called, have grown to include the print media of books, newspapers and magazines, the electronic media of television, radio, and audio/video recording, and the new media of computers and computer networks. While these media differ in many ways, they all share the characteristics by which scholars define mass communication:

Mass communication messages are produced by organizations. The medium for these messages permits accurate duplication. The messages are distributed to large audiences at roughly the same time. Face-to-face communication occurs on many channels, with many opportunities to send and receive messages, and with much complexity in the communication process.



Yet, the situation becomes even more complex when the many media organizations with their production and distribution of millions of messages are considered. Media may be received by millions of people, all of whom are also engaged in face-to-face communication. The intersection of these two types of communication makes for a picture that must include all communicators and their interactions with one another.

3.3. Elements of Mass Communication

The individual parts of this model are described in more detail. The parts include:

- **Channels Of Distribution**
- **Audiences**
- **Mass Media Organizations**
- **Other Organizations And Social Institutions**
- **Content**

CHANNELS OF DISTRIBUTION

Scholars tend to identify the various mass media by their distribution channels. Books, newspapers, and magazines are often called the “print media,” while radio and television are often called the “electronic” or “broadcast” media. Two other electronic channels of distribution are also recognized as very important: “electronic recorded” media which include such as CDs, cassette tapes, video tapes, and the like — these are electronic in nature but are sold and delivered much in the same way as books — and “film” or “movies” which are similar to television but which are delivered in special buildings called “theaters.”

Telephones are electronic media, but telephones have not traditionally been included in the “mass media” because telephones are used mainly in person-to-person communication. Similarly, computers, especially large computer networks, have the potential to be used as mass communication media, however, these are so new that their uses are still developing. Although they have no true category as yet, computers are sometimes referred to as the “new” media.

The figure above illustrates the most common way of organizing the distribution channels of the mass media. As was noted above, telephones and computer networks have been omitted because at the present time they are mostly used as person-to-person, rather than mass, media, and some channels that might have been included — posters, flyers, memoranda, filmstrips, slide shows, and video games, for example — have been omitted not because they are unimportant, but because they are not as widely studied as the primary media. A mass medium’s distribution channel “aims” a “flow” of messages in the direction of a particular audience.

Target Audiences

Some media are best fitted to an audience that consists of individuals, each of whom is more or less alone when the message arrives. Other media are better fitted to an audience that gathers in groups.

Books, newspapers, magazines and direct mail are usually read by individuals. Film, on the other hand, is shown in theaters which gather audiences together in fairly large groups. Radio, television, and recordings are often delivered in group settings, but these groups are usually smaller than those who attend the showing of a film, and the three are also often used by individuals.

The relationship between the target audience and the delivery medium are especially important to commercial media organizations because they must compute the cost and effectiveness of their media products. In the case of print media, for example, the price of each book, newspaper or magazine plays a part in a person’s decision to join or not join the audience. Although many people like to read books, for example, it was only when inexpensive “paperback” books became available that the audience jumped to its present size.

Media organizations that use advertising to offset their costs must pay particular attention to their target audiences because their advertisers are often interested in presenting their ads to particular groups of people. For example, the recent trend in magazine publication has been towards an increase in the number of different magazines each of which appeals to a narrow audience that is desirable to a particular set of advertisers.

Media Access and Availability

In order to receive messages from a particular mass communication medium, an audience member must be able to “connect up” to the reception end of the channel. For example, television is not available to people who do not own television sets; CDs are useless to people who do not own CD players, and so on. The extent to which an potential audience is able to make use of a mass medium is called its availability.

Availability includes more than equipment. Language also plays a role, as does geographic location and economic class. A radio broadcast in Spanish, for example, is only available to those who speak Spanish. Similarly, printed media are only available to those who are able to read, and cable television will not be available to those who cannot afford the monthly fee. Media access refers to the ability of members of the society to make use of a particular medium to send messages of their own. Print media is relatively more accessible than broadcast media. For example, anyone who can write can, at relatively little expense, print up and distribute a flyer or newsletter.

Access to television and radio broadcast channels, however, is tightly regulated by the government. Even when a channel is provided, as with public access cable television, it is much more difficult and expensive to produce video than to produce print. Access to television and radio broadcast channels, however, is tightly regulated by the government. Even when a channel is provided, as with public access cable television, it is much more difficult and expensive to produce video than to produce print.

Newspapers and magazines traditionally provide public access by means of “letters to the editor” or “editorial pages.” Television and radio news do not traditionally offer this kind of access. In recent times, however, radio and television shows featuring listener and viewer “call-ins” have become popular, and this provides access to a large number of people.

Access and availability have become increasingly important with the advent of cable television and the new computer networked media. We might argue that our society’s decision to require all children to attend school and learn to read has the effect of making the important documents of our society available to them. Similarly, our society’s insistence that everyone learn to write and our belief in “freedom of the press” encourages citizens to access the print media.

As the electronic media have begun to replace the print media as the major channels for public information, critics have begun to question whether this societal availability and access will be continued. Government control of the broadcast channels limits access to these media to large corporations, and cable television is available only to those who are able to afford the relatively high cost of connection. These issues are now being widely debated in the United States.

AUDIENCES

An audience is a group of people who are receiving or have received a particular mass communication message. In some cases all members of the audience are paying attention to the medium at the same time — as, for example, the television audience that tuned in just after the space shuttle Challenger exploded.

In other cases, however, the attention of the audience is spread out over time — the audience for a particular magazine, for example, may consist of people who read copies of the magazine at various times over the period of a month or more.

And, in some cases, the attention of the audience may be spread over a very long period of time. The audience for Shakespeare’s plays, for example, is very large and hundreds of years in duration.

In the early days of mass communication research, the audience was believed to be very passive and innocent. It was supposed that members of the audience believed whatever they read in the newspapers or heard on the radio.

As studies of the relationship between the audience and the mass communication organizations have progressed, the researchers' view of the audience has changed. Nowadays, the audience is believed to be active and sophisticated. That is, the audience chooses the media that it attends to, and the audience is critical of the messages that are delivered to it by the media.

3.4. Important Mass Media Theories

The Magic Bullet theory

The earliest theories of mass communication imagined that mass media had very strong effects on their audiences. The Shannon/Weaver model illustrates how these theories saw the media message as a kind of "magic bullet."

Sent out by the organization, the magic bullets "hit" the members of the audience in their "minds" and changed their thoughts.

One of the first pieces of evidence that the Magic Bullet Theory was too simplistic came to light during research that was conducted in the wake of Orson Welles' famous Mercury Theatre of the Air "Martian invasion" radio broadcast in 1938. [Note] According to the theory, anyone who listened to the broadcast should have believed that invaders from the planet Mars had landed in southern New Jersey.

Yet, although some did believe it, most did not, and the ways in which they came to not believe were very interesting.

Some listeners switched channels to see if the news was being carried elsewhere; some picked up the phone and called friends to see if they were listening and if so, to ask what they thought about it; some paid enough critical attention to the show to recognize that it was fiction.

It was clear from these responses that most people did not accept the media message at face value. Rather, they took it under consideration and gave it meaning by comparing it to their prior experiences, and in many cases by talking it over with their families and friends.

The bullet theory assumed that an audience was passive, waiting for the media to shoot a propaganda message into it, and would roll over in a state of docile surrender when hit, as long as the bullet was sufficiently powerful. Accordingly, researchers did not bother to study the audience.

Instead, they analyzed the content of the messages, assuming that content was the secret of a successful propaganda bullet. However, the researchers were due for a surprise. The audience obstinately declined to fall under the spell of the messages. Sometimes they reacted in ways that were opposite to the propagandist's intentions, or enjoyed the bombardment without allowing it to change their opinions in the slightest. Once the Magic Bullet Theory was seen to be false, researchers began to propose alternative theories and design experiments to test them out. This led to the creation of new research methods, and to a sizable growth in the study of mass communication.

Interpersonal Diffusion

Studies that followed the "Martian Invasion" broadcast began to focus on the fact that members of the audience also engaged in face-to-face communications with family, friends and coworkers.

Theorists hypothesized that certain members of the audience, called “opinion leaders,” would be more influential than other members. In theory the opinion leaders would make up their minds as to what the media messages meant and then tell their friends and neighbors.

Research studies conducted to test this hypothesis did find that certain members of the audience were opinion leaders. However, different members were the opinion leaders on different subjects. Because of this, it was (and continues to be) very difficult to find a simple explanation for the spread, or diffusion, of the content of media messages through a society.

Another finding that contributed to the difficulty of explaining diffusion came from the study of rumors. Researchers found that the accuracy of a statement spread by word-of-mouth decreases very rapidly as it travels through a population. Thus, it is hard to see how messages sent to opinion leaders via the mass media could be passed on with any accuracy.

These studies resulted in the conclusion that face-to-face communication is much more important to the process whereby people form and change their opinions than the content of mass media messages.

Uses and Gratifications

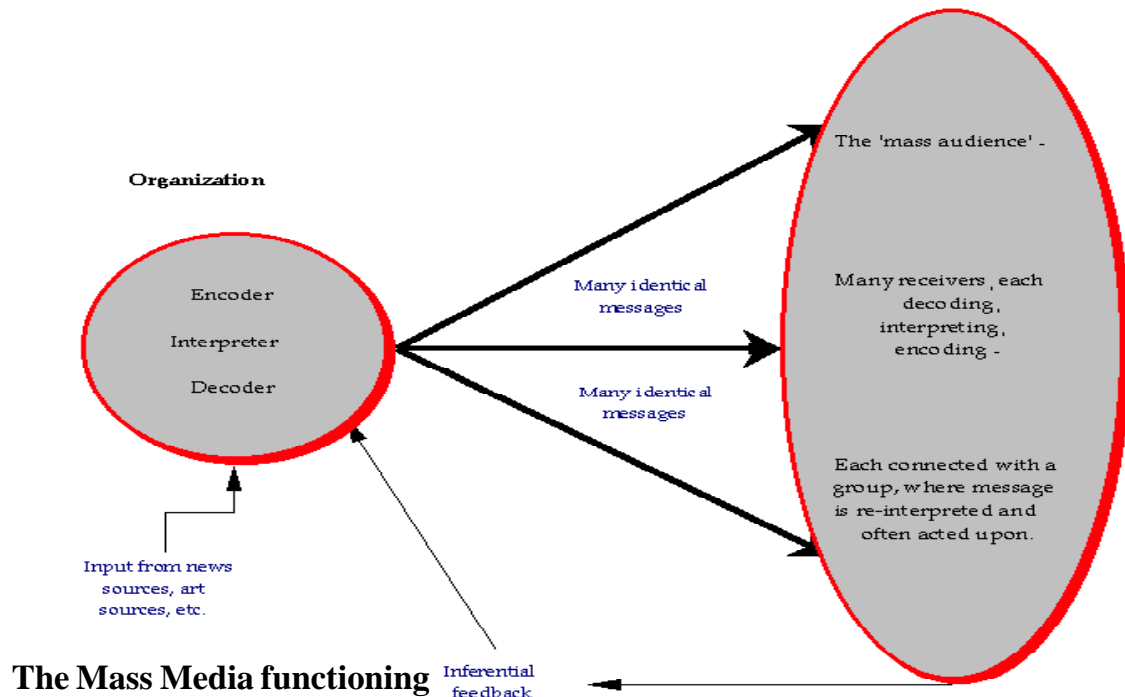
One current approach to mass communication studies argues that because mass media products are highly available in the society, its audiences tend to “use” it much as they would use any other product or service. The appearance of this approach marks an important change in the way media researchers think about the audience. Previously, they saw the audience as passive — made up of people who simply accepted whatever was put in front of them. In these models the audience was a captive of the media organizations.

In the uses and gratifications approach the audience is active. Audience members are seen as consumers of a media product, and as with consumers of other goods and services, they shop around, consider alternatives, and make choices. The earlier approaches assumed that the content of the media must be having some kind of an effect on the audience members, and researchers spent their time trying to locate and measure those choices.

The earlier approaches assumed that the content of the media must be having some kind of an effect on the audience members, and researchers spent their time trying to locate and measure those effects. However, few substantial effects were ever found, perhaps because the model for the audience was too simplistic. The uses and gratifications approach seems to provide a richer way of looking at the audience. Instead of asking, “how does the media change our minds?” the uses and gratifications researchers ask “what is the role of media in our lives?”

Here are some examples of the uses to which the media are put:

- Getting the “news”
- Getting information about available products and services
- Starting the day in the morning or ending it at night
- Establishing common topics to talk about with friends
- Creating a substitute for having friends
- Providing a way to feel connected to other members of the audience
- Providing a way to escape from the day’s problems and worries
- Hearing someone else support our own values and opinions. In this view media becomes just one of many cultural influences in our environment, and far from the most important.



3.5. Media Organisations

In face-to-face communication the participants are easily identified — the same is not true for mass communication. The mass media message is created by a team of people, and it is sometimes difficult to establish exactly who is responsible for what.

For example, the author of a book, may produce the initial set of words, but an editor (or editors) will review and alter those words, designers and graphics specialists will choose type faces, create illustrations and organize the format of the text, production specialists will manufacture the book, and marketing and sales specialists will oversee its distribution. Although it is traditional to assign “authorship” to the person who wrote the original text, all of these people play a part in the communication process.

Electronic media are even more complexly organized. In a television production, for example, there will be one or more scriptwriters, a number of actors, a producer, a director, camera operators and other technical crew, and a host of others. A television show is truly a group project, with no single “author.”

Yet, to say that mass communication is produced by an organization is not to say that it is random or “neutral” in terms of the ideas and opinions that are expressed. Readers encounter “liberal” and “conservative” newspapers, for example, or religiously-oriented television programming, or politically-oriented music. Thus, a discussion of mass communication must investigate the nature of the organizations that produce it, and it must also investigate the social, political and economic relationships that might exist among the media organizations and their audiences.

With the recognition of the active audience has come the realization that the content of the mass media is actually a product. No less than soap or breakfast cereal or automobiles, mass communication is produced and distributed for human consumption.

This means, of course, that the mass media organizations have something to sell, and that the audiences are their customers. Thus, one approach to the study of mass communication is to focus on the economics of media production. Consider, for example, this outline of the economics of commercial television.

Notice that the members of the audience buy products from corporations. The remainder of the system has to do with distributing some of that revenue for the purpose of bring the corporations' products to the attention of the audience.

Gatekeeping

The media product passes through many levels of organizational processing on its way to the audience, and at each step in the process, the original data is filtered — reduced in length, edited for style, censored, and so on. Each step in the process can be thought of as a gate through which the data must pass on its way to the consumer, consequently this situation is known as gatekeeping.

Suppose, for example, that a network television news team is sent to the midwestern United States to cover the heavy rains and flooding that are occurring there. The gatekeeping on this story begins with the observation of the event by the news team.

The flood may extend over hundreds of square miles and affect the lives of millions of people, but the team will have time to record only a very small portion of this. Let us say that the team decides to focus on damage being done to the corn crop. This decision filters the available data by including data relating to the corn crop and excluding data relating to other crops and other types of damage.

Within the news organization many people will contribute to the production of this “story.” Editors will select the bits of video to be used in the final presentation; writers will create a script for the commentator to read; graphic artists will create titles, maps, animations and other video enhancements; musicians may create a musical score for the piece and so on. Other editors will decide which evening the story will “run,” and where the story will come in the sequence of stories, advertisements, and other material running that night. An anchorperson will introduce the story and various technicians will insure that it gets “on the air.”

During its stay in the flood zone, the news team may have shot hours of video tape, gathered many facts and interviewed many people. Yet the story as broadcast, if it is broadcast at all, will be only minutes in length. And, each gatekeeper will have had an effect on the content and style of the story. Each person will have added to or subtracted from the original data, and in his or her own way each person will have helped to formulate this particular communication product.

Agenda Setting

The failure of the “Magic Bullet” theory left mass communication researchers with a puzzle. On the one hand, studies continued to find little reason to believe that mass communication was able to change people’s opinions and beliefs. On the other hand, mass communication plays such a large role in the day-to-day lives of industrial societies that it seemed that it must have some kind of large impact on what people think.

In recent decades media researchers have been able to demonstrate an indirect, but nonetheless powerful, connection between what the news media presents and what people think. This connection has been dubbed agenda setting.

In investigating the relationship between the top stories in the news and “what people are talking about,” communication researchers found that stories tend to appear in the news somewhat prior to their becoming widely discussed among the public at large.

The conclusion we might draw from this is that the media tend to set the “agenda” — the list of items that people will be discussing. Thus, the power of the media may lie not in its ability to sway people’s opinions, but rather in its role of determining what issues will be considered important enough to discuss.

Agenda setting connects the constant use of the media in our society with the results of studies that show that most people form their opinions and beliefs based on face-to-face communication with others. It has become a widely accepted theory of mass communication.

CONTENT

The term “content” refers to the message that is distributed by the mass media organization by means of the mass communication channel. In American television, for example, the content includes such as entertainment, advertisements, station-breaks, news, and “infomercials.”

These categories of content may be further divided. Entertainment, for example, might be divided into “genres” such as situation comedies, detective shows, soap operas, sports, and so on.

The content of each medium is subject to analysis and criticism by its readers. “Literary criticism,” “film criticism,” and “television criticism” are all well established fields of academic study, and some members of mass media organizations make their livings by publishing their critical views.

Because most readers will have been exposed to literary criticism in school, and because many critiques of film and television content are widely available, the topic will not be pursued further in this tutorial.

Typically, mass communication operates as a “one way street” — messages flow from the media organizations to their audiences in a way that allows for very little immediate feedback. However, because those who work in media organizations are themselves a part of the society within which their audiences exist, there is a path by which audience response to mass communication messages can feed back to the producers of the messages.

For example, the person who edits a newspaper story may be in the audience of a radio broadcast. The radio technician may be in the television audience. The television producer may read the newspaper. And, all of these people may talk to one another about what they have watched and heard and read.

Thus, “mass communication” and “interpersonal communication” seem to merge into one another.

3.6. Summary

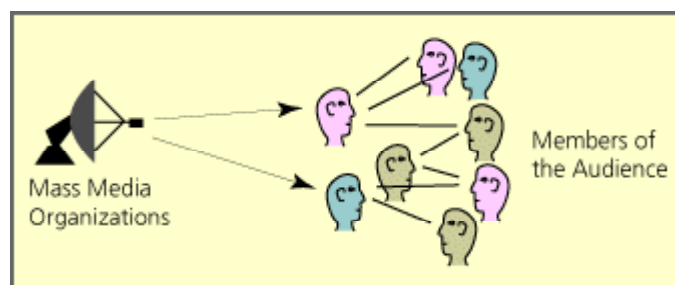
Mass communication occurs when a small number of people send messages to a large anonymous and usually heterogeneous audience through the use of specialized communication media. Mass Communication represents the creation and sending of a homogeneous message to a large heterogeneous audience through the media. Mass communication media make it possible to deliver messages to millions of people at roughly the same time.

Mass communication messages are produced by organizations. The medium for these messages permits accurate duplication. The messages are distributed to large audiences at roughly the same time. Scholars tend to identify the various mass media by their distribution channels. Books, newspapers, and magazines are often called the “print media,” while radio and television are often called the “electronic” or “broadcast” media. Two other electronic channels of distribution are also recognized as very important: “electronic recorded” media which include such as CDs, cassette tapes, video tapes, and the like — these are electronic in nature but are sold and delivered much in the same way as books — and “film” or “movies” which are similar to television but which are delivered in special buildings called “theaters.”

Some media are best fitted to an audience that consists of individuals, each of whom is more or less alone when the message arrives. Other media are better fitted to an audience that gathers in groups. In order to receive messages from a particular mass communication medium, an audience member must be able to “connect up” to the reception end of the channel. For example, television is not available to people who do not own television sets; CDs are useless to people who do not own CD players, and so on.

The extent to which an potential audience is able to make use of a mass medium is called its availability. An audience is a group of people who are receiving or have received a particular mass communication message.

The earliest theories of mass communication imagined that mass media had very strong effects on their audiences. The Shannon/Weaver model illustrates how these theories saw the media message as a kind of “magic bullet.” Sent out by the organization, the magic bullets “hit” the members of the audience in their “minds” and changed their thoughts.



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3.7. Technical Terms

Mass Media : Media that reach heterogenous audience at various geographical locations at the same time.

Magic Bullet : A theory of mass communication which propounds that media had very strong effects on the audience.

Diffusion of Innovation : A theory of mass communication which postulates that media serve to diffuse innovations in society.

Agenda setting : Another theory which stresses that media set the agenda for public opinion.

Gatekeeping : A function in mass media organisations whereby message to be printed/broadcast is selected.

3.8. Model Questions

1. What is mass communication?
2. Define the elements of mass communication.
3. What are the important features of mass communication.
4. Briefly enumerate various theories of mass communication.
5. Differentiate between interpersonal and mass communication.

3.9. Reference Books

Roberts F. Donald (1971) *The Process and Effects of Mass Communication*, University of Illinois Press.

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Unit-I

Lesson 4 :

TRADITIONAL MEDIA AND NEW MEDIA TECHNOLOGY

4.0. Objective of the lesson:

The objective of this lesson is to assist you in understanding the

- Difference between verbal and non verbal communication
- Concept of traditional media
- New Media Technology

Structure of the lesson:

- 4.1. Verbal and non verbal communication
- 4.2. Traditional media
- 4.3. New Media Technology
- 4.4. Summary
- 4.5. Technical Terms
- 4.6. Model Questions
- 4.7. Reference Books

4.1 Verbal and Non-verbal Communication

“Nonverbal communication involves those nonverbal stimuli in a communication setting that are generated by both the source [speaker] and his or her use of the environment and that have potential message value for the source or receiver [listener]. Basically it is sending and receiving messages in a variety of ways without the use of verbal codes (words). It is both intentional and unintentional. Most speakers / listeners are not conscious of this.

Nonverbal communication

(NVC) is usually understood as the process of communication through sending and receiving wordless messages. Such messages can be communicated through gesture; body language or posture; facial expression and eye contact; object communication such as clothing, hairstyles or even architecture; symbols and infographics; prosodic features of speech such as intonation and stress and other paralinguistic features of speech such as voice quality, emotion and speaking style.

Scholars in this field usually use a strict sense of the term “verbal”, meaning “of or concerned with words,” and do not use “verbal communication” as a synonym for oral or spoken communication. Thus, sign languages and writing are generally understood as forms of verbal communication, as both make use of words — although

like speech, both may contain paralinguistic elements and often occur alongside nonverbal messages. Nonverbal communication can occur through any sensory channel — sight, sound, smell, touch or taste.

Nonverbal communication is distinguished from unconscious communication, which may be verbal or non-verbal.

According to Mehrabian, these *three elements* account differently for our liking for the person who puts forward the message: words account for 7%, tone of voice accounts for 38%, and body language accounts for 55% of the liking. They are often abbreviated as the “3 Vs” for Verbal, Vocal & Visual.

For effective and meaningful communication about emotions, these three parts of the message need to support each other - they have to be “congruent”. In case of any “incongruency”, the receiver of the message might be irritated by two messages coming from two different channels, giving cues in two different directions.

The following example should help illustrate incongruence in verbal and non-verbal communication.

- Verbal: *“I do not have a problem with you!”*
- Non-Verbal: *person avoids eye-contact, looks anxious, has a closed body language, etc.*

It becomes more likely that the receiver will trust the predominant form of communication, which to Mehrabian’s findings is non-verbal (38 + 55 %), rather than the literal meaning of the words (7 %).

It is important to say that in the respective study, Mehrabian conducted experiments dealing with communications of feelings and attitudes (i.e., like-dislike), and that the above, disproportionate influence of tone of voice and body language becomes effective only when the situation is ambiguous. Such ambiguity appears mostly when the words spoken are inconsistent with the tone of voice or body language of the speaker (sender).

“Nonverbal communication involves those nonverbal stimuli in a communication setting that are generated by both the source [speaker] and his or her use of the environment and that have potential message value for the source or receiver [listener]. Basically it is sending and receiving messages in a variety of ways without the use of verbal codes (words). It is both intentional and unintentional. Most speakers / listeners are not conscious of this. It includes — but is not limited to:

- touch
- glance
- eye contact (gaze)
- volume
- vocal nuance
- proximity
- gestures
- facial expression ? pause (silence)
- intonation
- dress
- posture
- smell
- word choice and syntax
- sounds (paralanguage)

Broadly speaking, there are two basic categories of non-verbal language:

nonverbal messages produced by the body;

nonverbal messages produced by the broad setting (time, space, silence)

Why is non-verbal communication important?

Basically, it is one of the key aspects of communication (and especially important in a high-context culture). It has multiple functions:

- Used to repeat the verbal message (e.g. point in a direction while stating directions).
- Often used to accent a verbal message. (e.g. verbal tone indicates the actual meaning of the specific words).
- Often complement the verbal message but also may contradict. E.g.: a nod reinforces a positive message (among Americans); a “wink” may contradict a stated positive message.
- Regulate interactions (non-verbal cues convey when the other person should speak or not speak).
- May substitute for the verbal message (especially if it is blocked by noise, interruption, etc) — i.e. gestures (finger to lips to indicate need for quiet), facial expressions (i.e. a nod instead of a yes).

Note the implications of the proverb: “Actions speak louder than words.” In essence, this underscores the importance of non-verbal communication. Non-verbal communication is especially significant in intercultural situations. Probably non-verbal differences account for typical difficulties in communicating.

Cultural Differences in Non-verbal Communication

General Appearance and Dress

All cultures are concerned for how they look and make judgements based on looks and dress. Americans, for instance, appear almost obsessed with dress and personal attractiveness. Consider differing cultural

Body Movement

We send information on attitude toward person (facing or leaning towards another), emotional state (tapping fingers, jiggling coins), and desire to control the environment (moving towards or away from a person).

More than 700,000 possible motions we can make — so impossible to categorize them all! But just need to be aware the body movement and position is a key ingredient in sending messages.

Posture

Consider the following actions and note cultural differences:

Bowing (not done, criticized, or affected in US; shows rank in Japan)

Slouching (rude in most Northern European areas)

Hands in pocket (disrespectful in Turkey)

Sitting with legs crossed (offensive in Ghana, Turkey)

Showing soles of feet. (Offensive in Thailand, Saudi Arabia)

Even in US, there is a gender difference on acceptable posture?

Gestures

Impossible to catalog them all. But need to recognize: 1) incredible possibility and variety and 2) that an acceptable in one's own culture may be offensive in another. In addition, amount of gesturing varies from culture to culture. Some cultures are animated; other restrained. Restrained cultures often feel animated cultures lack manners and overall restraint. Animated cultures often feel restrained cultures lack emotion or interest.

Even simple things like using hands to point and count differ.

Pointing : US with index finger; Germany with little finger; Japanese with entire hand (in fact most Asians consider pointing with index finger to be rude)

Counting: Thumb = 1 in Germany, 5 in Japan, middle finger for 1 in Indonesia.

Facial Expressions

While some say that facial expressions are identical, meaning attached to them differs. Majority opinion is that these do have similar meanings world-wide with respect to smiling, crying, or showing anger, sorrow, or disgust. However, the intensity varies from culture to culture. Note the following:

Many Asian cultures suppress facial expression as much as possible. standards on what is attractive in dress and on what constitutes modesty. Note ways dress is used as a sign of status? Many Mediterranean (Latino / Arabic) cultures exaggerate grief or sadness while most American men hide grief or sorrow.

Some see "animated" expressions as a sign of a lack of control.

Too much smiling is viewed in as a sign of shallowness.

Women smile more than men.

Eye Contact and Gaze

In USA, eye contact indicates: degree of attention or interest, influences attitude change or persuasion, regulates interaction, communicates emotion, defines power and status, and has a central role in managing impressions of others.

Western cultures — see direct eye to eye contact as positive (advise children to look a person in the eyes). But within USA, African-Americans use more eye contact when talking and less when listening with reverse true for Anglo Americans. This is a possible cause for some sense of unease between races in US. A prolonged gaze is often seen as a sign of sexual interest.

Arabic cultures make prolonged eye-contact. — believe it shows interest and helps them understand truthfulness of the other person. (A person who doesn't reciprocate is seen as untrustworthy)

Japan, Africa, Latin American, Caribbean — avoid eye contact to show respect.

Touch

Question: Why do we touch, where do we touch, and what meanings do we assign when someone else touches us?

Illustration: An African-American male goes into a convenience store recently taken over by new Korean immigrants. He gives a \$20 bill for his purchase to Mrs Cho who is cashier and waits for his change. He is upset when his change is put down on the counter in front of him.

What is the problem? Traditional Korean (and many other Asian countries) don't touch strangers., especially between members of the opposite sex. But the African-American sees this as another example of discrimination (not touching him because he is black).

Basic answer: Touch is culturally determined! But each culture has a clear concept of what parts of the body one may not touch. Basic message of touch is to affect or control — protect, support, disapprove (i.e. hug, kiss, hit, kick).

USA — handshake is common (even for strangers), hugs, kisses for those of opposite gender or of family (usually) on an increasingly more intimate basis. Note differences between African-Americans and Anglos in USA. Most African Americans touch on greeting but are annoyed if touched on the head (good boy, good girl overtones).

Islamic and Hindu: typically don't touch with the left hand. To do so is a social insult. Left hand is for toilet functions. Mannerly in India to break your bread only with your right hand (sometimes difficult for non-Indians)

Islamic cultures generally don't approve of any touching between genders (even hand shakes). But consider such touching (including hand holding, hugs) between same-sex to be appropriate.

Many Asians don't touch the head (Head houses the soul and a touch puts it in jeopardy).

Basic patterns: Cultures (English , German, Scandinavian, Chinese, Japanese) with high emotional restraint concepts have little public touch; those which encourage emotion (Latino, Middle-East, Jewish) accept frequent touches.

Smell

USA — fear of offensive natural smells (billion dollar industry to mask objectionable odors with what is perceived to be pleasant) — again connected with “attractiveness” concept.

Many other cultures consider natural body odors as normal (Arabic).

Asian cultures (Filipino, Malay, Indonesian, Thai, Indian) stress frequent bathing — and often criticize USA of not bathing often enough!

Paralanguage

Vocal characterizers (laugh, cry, yell, moan, whine, belch, yawn). These send different messages in different cultures (Japan — giggling indicates embarrassment; India – belch indicates satisfaction)

Vocal qualifiers (volume, pitch, rhythm, tempo, and tone). Loudness indicates strength in Arabic cultures and softness indicates weakness; indicates confidence and authority to the Germans,; indicates impoliteness to the Thais; indicates loss of control to the Japanese. (Generally, one learns not to “shout” in Asia for nearly any reason!). Gender based as well: women tend to speak higher and more softly than men.

Vocal segregates (un-huh, shh, uh, ooh, mmmh, humm, eh, mah, lah). Segregates indicate formality, acceptance, assent, uncertainty.

NON-VERBAL COMMUNICATION: CUES, SIGNALS AND SYMBOLS

Cues

A cue is a type of communication used by an adult to let a child know what is expected of him/her in a given situation. Cues are a type of receptive communication.

Designing and using a consistent routine is the beginning of teaching cues. Given time in this type of the routine, the child will first begin to anticipate his/her part in the routine. Given more experience with the

Touch cues are ways an adult can touch a child to communicate a desired action. For example, an adult may gently pull a child's arm upward with a grasp at the wrist to cue the child to lift arm during a dressing routine.

A sensory cues is some sensory input used to help a child anticipate an event: For example, a smell of lotion before it is applied to the child's arm or the sound of water splashing before placing the child in the bathtub.

Object cues are some concrete piece of a routine that is used to represent that routine. For example, a diaper may be an object cue for diaper changing.

When deciding what cues to use with a child, it is important to remember to select cues that the child can easily discriminate one from the other. Otherwise the cues may be confusing to the child.

Signals

Signals are movements the child uses to communicate needs, desires and feelings to adults. Signals are a form of expressive communication.

Signals may start as a behavior that the child is not intentionally using to communicate. But because an adult consistently responds to this behavior, the child begins to understand that producing this behavior causes a particular event to occur.

For example, a child may inadvertently clap hands with an adult. If hand clapping is enjoyable for the child and the adult consistently responds by hand clapping with the child, the child may signal for more hand clapping by clapping the adults hand again. Signals are usually first seen within an already occurring activity. As the child becomes more sophisticated, he or she may produce the signal to initiate the activity.

Symbols

Symbols are representations of an event, action, object, person, or place that can be used to communicate about the event, action, object, person, or place. Symbols can be used for both receptive and expressive communication. Objects, parts of objects, pictures, print, actions, gestures, signs, and speech can all be symbols.

Symbols may start as cues and signals. If a child recognizes a cue out of context, that cue may be acting as a symbol. If a child uses a signal or an object cue to communicate about an event, action, object, person or place out of context, the child may be using that signal or cue as a symbol.

The more a symbol resembles what it represents, the more concrete that symbol is. The less a symbol resembles what it represents, the more abstract that symbol is. An example of a concrete symbol would be a spoon, used during mealtimes, to represent mealtime. A less concrete (or more abstract) symbol would be a small line drawing of a person eating.

The spoken phrase “time to eat” would be the most abstract because those sounds don’t look, smell, or feel like food or the action of eating. Concrete symbols are more easily associated with what they represent than are abstract symbols. When determining how closely a symbol resembles an event, action, object, person, or place it is important to consider how the child perceives that event, action, object, person, or place. For example, a symbol based on visual similarities may not be as concrete for a person with a visual impairment as it would be for an individual who is fully sighted. A symbol based on an action may be abstract for an individual with physical impairment such that he/she had never performed that action.

Verbal Communication

Verbal Communication is communication that occurs through sound or the use of human speech. It has already been dealt with in lesson 1 of Unit 1.

4.2. Traditional Media

Traditional media comprise the indigenous communication forms of a particular region. These are also called as cultural forms ranging from simple song and dance forms to complex classical expressions of theatre arts and puppetry. Traditional media are expected to relate to the audience as it is closer to their way of living and culture. Some popular traditional media of Andhra Pradesh includes Burrakatha, Harikatha, puppetry, Janapada Geethalu (folk songs) and dance forms like kuchipudi and lambadi.

The urge to express, communicate, and share something beautiful gave birth to performing arts such as folk and traditional media. In the process, the living progressive impulse to the timeless universal got a coherent shape in creative designs. Folk performing arts have changed structure continuously over centuries, modifying to the needs of changing situations, yet continuing to be functionally relevant to society. “Tradition” suggests a process of the transmission of age-old values and the contextual manifestation and interpretation of the universal. Tradition is not only a repetitive behavioural pattern or some persistent symbol or motif in community culture; it is also an assertion of an identity, a revival and regeneration of the life-force of the community. Traditional media rely on this cultural support and context.

90% of the world’s population lives in developing countries and 70% of them live in rural areas. Mass media such as newspapers, television, and the internet do not effectively reach these people, or as many research studies show, these media do not have the required impact in terms of motivating change and development. The high rate of illiteracy added to the inadequate reach of mass media impede almost 80% of India’s population who reside in the rural areas. Folk arts and traditional media are the aesthetic components of the concepts of belonging and affinity in a cultural context. In traditional societies, art is an integral part of the process of living in the community.

For social change and development, what is required is a change in the beliefs and the value systems of individuals, thus making them more adaptive and responsive to organic evolution and growth. The role of the development communicator is to find communicative ways to influence these beliefs and value systems.

The communication potential of Indian traditional performing arts has been proven time and again throughout history: Alha, the popular ballad of Uttar Pradesh, and its counterparts like Laavani of Maharashtra, Gee-gee of Karnataka, Villupaattu of Tamil Nadu, and Kabigan of Bengal (which changed their content and focus depending on the contemporary need), were effective in arousing the conscience of the people against the colonial rule of the British; traditional media became effective in the many political and social campaigns launched by

Mahatma Gandhi; and, after independence, the Union government continued to utilise these traditional performing arts to convey messages and generate awareness of development programmes in the rural areas.

Unlike Western theatre, folk performance is a composite art in India; it is a fusion of elements from music, dance, pantomimes, versification, epic and ballad recitation, graphic and plastic arts, and religious and festival pageantry. It encompasses ceremonial rituals, beliefs and social value systems. It has deep religious and ritualistic overtones and it can project social life, secular themes, and universal values.

One type of folk art, puppetry, is indigenous to India; from time immemorial, it has been a popular and appreciated form of entertainment throughout India. The stylised vocabulary of puppet theatre in India carries relevant messages of social awareness, historical and traditional identity, and moral value systems. Puppet theatre is fully integrated in the ritual observances and the social milieu of the rural people in India. Puppet theatre has shown remarkable staying power as societies have changed.

The 1974 New Delhi seminar of the United Nations Educational, Scientific and Cultural Organization (UNESCO) focused specifically on the potential of the various forms of traditional media and the technique of their production as well as their integration with mass media for motivational purposes. This particular seminar was notable because it generated a number of guiding principles on how to use traditional or folk media for motivational purposes and for promoting development programmes.

Folk media should be an integral part of any communication programme for rural development. Wherever possible, these should be integrated with mass media but in all cases, integration with ongoing extension work is vital. The prerequisites to the use of folk media are:

- i) an understanding of the rural audience; and
- ii) the use of these media to provide rural people with entertainment in order to attract their attention and to ensure their participation in developmental activities.

The significance of folk arts in social and political communication was felt and recognised by Jawaharlal Nehru who once said, "I am greatly interested in the development of a people's theatre in India. I think there is a great room for it, provided it is based on the people and their traditions. Otherwise it is likely to function in the air. It is a people's approach. Nevertheless, I think an effort should be made in the direction." (IPTA bulletin, 1943).

For example, in the 1940s, the traditional theatre of Bengal became a symbol for the anti-colonial struggle, and the Bengali elite who had previously ignored or denigrated traditional theatre began to give importance to these performing arts. Rabindranath Tagore and others advocated the use of traditional theatre in programmes of cultural revival and anti-colonial protest in the context of rural fairs and festivals.

In the 1920s the playwright Mukunda Das transformed the rural folk form of Jatra, which had earlier dealt with historical or mythological themes, and created a new form of Swadeshi or Nationalist Jatra which dealt with contemporary themes of colonial injustice, caste oppression and feudal exploitation. The colonial government sent him to prison. The Indian People's Theatre Association (IPTA) was formed at this same time. This operated all over India but its strongest contingent was in Bengal.

In 1943, during the Bengal famine in which five million people starved to death, the Bengal IPTA troupe traveled all over India performing a play exposing hoarders and black-marketeers and launching a campaign to save food.

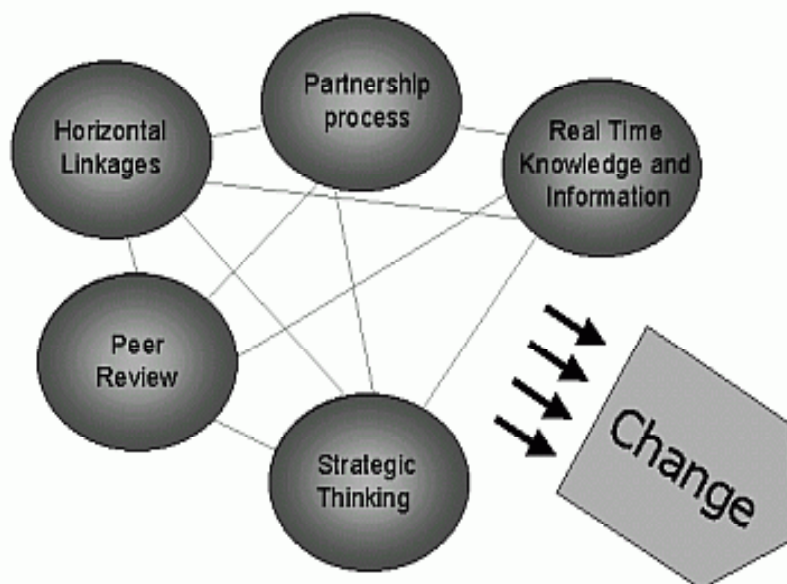
The Ramalila of Ramnagar near Varanasi is one theatrical genre which currently provides an opportunity for the young and old, rich and poor to come together for 16 to 20 days preceding the Dussehra to witness a vast pageant of human life. Each section of the city constructs raised platforms or transforms streets, terraces, or gardens into palaces, woods, and streams.

The whole city is the stage, the arena, of the performance. The play moves sequentially day after day and the audience moves with it from locale to locale.

Puppets are increasingly being used as a strategy for addressing varied development issues such as educating children, encouraging scientific methods of farming, promoting the use of fertilizers, etc. The Song and Drama Division of the Government of India makes wide use of puppets in its campaigns to promote various government projects, and Life Insurance Corporation of India used puppets to educate the rural masses about life insurance, enlisting the help of the Literacy House in Lucknow.

During the general elections, members of the various political parties used folk songs for campaigning and presented humorous skits to ridicule the opposition's candidates and win support for their own candidates. Swang and Ragini have been effectively utilised by political parties in Haryana. Kabigaan and Tarza have been used by IPTA groups to support candidates of the communist parties in Bengal. Tamasha and Lavani in Maharashtra have been extensively used for political propaganda in the State.

The utilisation of folk media in communication programmes should be viewed not only from the perspectives of political and socio-economic development but also from that of cultural development. Folklore needs to retain social authenticity.



Traditional Media combine all the elements in using communication for social change

Source : www.comminit.com

The folk forms have evolved gradually, and wherever they are flexible they retain their appeal to the rural people. Not all folk forms can be used for development communication purposes; thus, they should be carefully studied from the points of view of content and characterisation for their possible adaptation for development purposes. Folk media productions should be consistent with the needs of the social context and related to the customs and beliefs of the local communities. Since folk media have sociological roots, their utilisation should be related to local events and their function in the local communication strategy should be properly assigned.

Efforts should be made to preserve the originality of each folk form; adaptation need not alter nor destroy the form. For effective community-level communication strategies, the integrated and planned use of both folk and mass media is necessary for achieving optimum impact and for obtaining desired feedback. Collaboration

between the folk artistes and the media producers is absolutely essential for the successful integration of folk media and mass media communication strategies for development purposes.

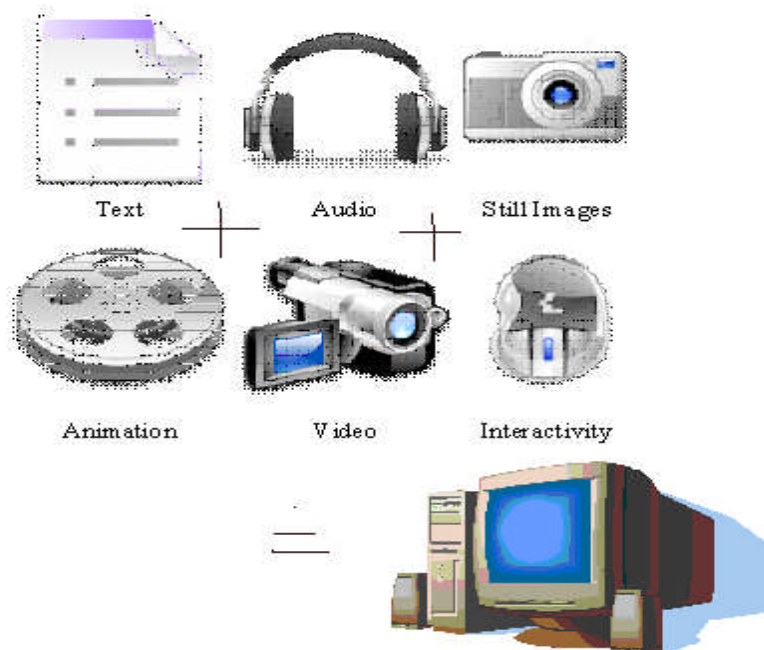
Peasants, agricultural labourers, bonded labourers, women, tribals, and other oppressed groups are rediscovering the potential of folk and traditional performing arts as a weapon in their struggle for land, better health status, better working and living conditions, and human rights. Many development planners in the Third World are beginning to appreciate the use of folk media as a mode of communication to explain development programmes. Government agencies, international organisations, and donor agencies should progressively use this important and powerful communication tool as a means for mobilising people for economic and social development.

4.3. New Media Technology

New media refers to forms of human and media communication that have been transformed by the creative use of technology to fulfil the basic social need to interact and transact. Although the technologies for new media have been in existence for decades, it is only in recent years that these technologies have become intuitive enough for non-experts to use. Improved usability, coupled with innovative uses of new media, have resulted in its increased popularity. The new media buzz is also fed by spirals of new media innovations.

Although definitions of the term vary, it is sometimes assumed to imply two consistent characteristics:

Uniquely individualized information can simultaneously be delivered or displayed to a potentially limitless number of people. All involved (publishers, broadcasters and consumers) share equal or reciprocal control over content. A broader view, which seems to fit the number of companies and organisations describing themselves as new media, is that the term can refer to any type of media that is used for public relations or marketing, if it is more electronically sophisticated than an animated flashing neon sign. Such organisations may be seeing “new media” as another term for digital media, whilst those discussing the term tend to see it as more related to a hypothetical future of digital media.



Convergence of media is at the heart of new media technology

What counts as new media is often debated, and is dependent on the definitions used. The following are fairly firmly established as part of the remit of at least some companies that claim to deal in new media:

- Video games and virtual worlds as they impact marketing and public relations.
- Multimedia CD-ROMs
- Software
- Web sites including brochurware
- Corporate blogs and wikis
- Email and attachments
- Electronic kiosks
- Interactive television
- Mobile devices
- Podcasting
- Hypertext fiction

Old media and new media

The distinction between “new media” and old media is not distinct. From 1995 to 2004, old media started to expand into producing new media, thus blurring the boundaries between the two. Much old media content was re-purposed in a new digital format, but with little substantial change, but ‘old media’ producers are now starting to make content specifically for new media audiences. In a sense, the oldest media have never died, but the tools we’ve used have. Recorded sound is content of artistic expression, CDs and records are merely delivery technologies: media to deliver the content.

The term ‘new media’ gained popular currency in the mid 1990s as part of a marketing pitch for the proliferation of interactive educational and entertainment CD-ROMs. One of the key features of this early new media was the implication that corporations, not individual creators, would control copyright. The term then became far more widely used as the mass consumer internet began to emerge from 1995 onwards.

New media can be seen to be a convergence between the history of two separate technologies: media and computing. These technologies both began back in the 1830s with Daguerre’s daguerreotype and Babbage’s Analytical Engine.

Computers (for performing calculations) and modern media technologies (e.g. celluloid film, photographic plates, gramophone records) started to become inter-connected during the 20th Century and these trajectories began to converge by the translation of existing media into binary information to be stored digitally on computers.

Therefore, new media can now be defined as “graphics, moving images, sounds, shapes, spaces, and texts that have become computable; that is, they comprise simply another set of computer data.”

4.4. Summary

Nonverbal communication (NVC) is usually understood as the process of communication through sending and receiving wordless messages. Such messages can be communicated through gesture; body language or posture; facial expression and eye contact; object communication such as clothing, hairstyles or even architecture;

symbols and infographics; prosodic features of speech such as intonation and stress and other paralinguistic features of speech such as voice quality, emotion and speaking style.

Nonverbal communication is distinguished from unconscious communication, which may be verbal or non-verbal.

According to Mehrabian, these *three elements* account differently for our liking for the person who puts forward the message: words account for 7%, tone of voice accounts for 38%, and body language accounts for 55% of the liking. They are often abbreviated as the “3 Vs” for Verbal, Vocal & Visual.

There are several cultural differences in non verbal communication that involves facial expressions, gestures, posture, body movement, etc. A cue is a type of communication used by an adult to let a child know what is expected of him/her in a given situation. Cues are a type of receptive communication.

Signals are movements the child uses to communicate needs, desires and feelings to adults. Signals are a form of expressive communication.

Symbols are representations of an event, action, object, person, or place that can be used to communicate about the event, action, object, person, or place. Symbols can be used for both receptive and expressive communication. Objects, parts of objects, pictures, print, actions, gestures, signs, and speech can all be symbols. Symbols may start as cues and signals. If a child recognizes a cue out of context, that cue may be acting as a symbol. If a child uses a signal or an object cue to communicate about an event, action, object, person or place out of context, the child may be using that signal or cue as a symbol.

Traditional media comprise the indigenous communication forms of a particular region. These are also called as cultural forms ranging from simple song and dance forms to complex classical expressions of theatre arts and puppetry. Traditional media are expected to relate to the audience as it is closer to their way of living and culture. Some popular traditional media of Andhra Pradesh includes Burrakatha, Harikatha, puppetry, Janapada Geethalu (folk songs) and dance forms like kuchipudi and lambadi.

Utilisation of folk media in communication programmes should be viewed not only from the perspectives of political and socio-economic development but also from that of cultural development. Folklore needs to retain social authenticity. The folk forms have evolved gradually, and wherever they are flexible they retain their appeal to the rural people.

Not all folk forms can be used for development communication purposes; thus, they should be carefully studied from the points of view of content and characterisation for their possible adaptation for development purposes. Folk media productions should be consistent with the needs of the social context and related to the customs and beliefs of the local communities. Since folk media have sociological roots, their utilisation should be related to local events and their function in the local communication strategy should be properly assigned.

New media refers to forms of human and media communication that have been transformed by the creative use of technology to fulfil the basic social need to interact and transact.

Although the technologies for new media have been in existence for decades, it is only in recent years that these technologies have become intuitive enough for non-experts to use. Improved usability, coupled with innovative uses of new media, have resulted in its increased popularity. The new media buzz is also fed by spirals of new media innovations.

Although definitions of the term vary, it is sometimes assumed to imply two consistent characteristics:

Uniquely individualized information can simultaneously be delivered or displayed to a potentially limitless number of people. New media can be defined as “graphics, moving images, sounds, shapes, spaces, and texts that have become computable; that is, they comprise simply another set of computer data.”

Therefore, new media can now be defined as “graphics, moving images, sounds, shapes, spaces, and texts that have become computable; that is, they comprise simply another set of computer data.”

4.5. Technical Terms

Nonverbal communication : the process of communication through sending and receiving wordless messages

Cue : a cue is a type of communication used by an adult to let a child know what is expected of him/her in a given situation. Cues are a type of receptive communication.

Signals : Signals are movements the child uses to communicate needs, desires and feelings to adults. Signals are a form of expressive communication.

Symbols : Symbols are representations of an event, action, object, person, or place that can be used to communicate about the event, action, object, person, or place.

Verbal Communication : Communication that occurs through sound or the use of human speech.

Traditional media : Media that comprise the indigenous communication forms of a particular region.

New Media : New media refers to forms of human and media communication that have been transformed by the creative use of technology to fulfil the basic social need to interact and transact.

4.6. Model Questions

1. Distinguish between verbal and non verbal communication.
2. Elaborately describe non verbal communication with examples.
3. What are traditional media? How can they be used in development communication?
4. What are new media? Give examples.

4.7. Reference Books

Boddy, William (2004) *New Media and Popular Imagination: Launching Radio, Television, and Digital Media*, London, Oxford University Press.

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UNIT - II

Lesson - 5 :

INTRODUCTION TO MASS MEDIA

5.0. Objective of the lesson:

The objective of this lesson is to assist you in understanding the

- Concept of Mass Communication.
- Various types of mass media

Structure of the lesson:

- 5.1. Introduction to Mass Media
- 5.2. Some Important Events in the History of Mass Media
- 5.3. Media Applications
- 5.4. Forms of Mass Media
- 5.5. Functions of Mass Media
- 5.6. Summary
- 5.7. Technical Terms
- 5.8. Model Questions
- 5.9. Reference Books

5.1 Introduction to Mass Media

Mass media is a term used to denote a section of the media specifically envisioned and designed to reach a very large audience such as the population of a nation state. It was coined in the 1920s with the advent of nationwide radio networks, mass-circulation newspapers and magazines, although mass media was present centuries before the term became common. The term public media has a similar meaning: it is the sum of the public mass distributors of news and entertainment across mediums such as newspapers, television, radio, broadcasting, which require union membership in large markets such as Newspaper Guild and AFTRA, & text publishers. The concept of mass media is complicated in some internet media as now individuals have a means of potential exposure on a scale comparable to what was previously restricted to select group of mass media producers. These internet media can include personal web pages, podcasts and blogs.

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 techniques such as advertising and propaganda. The term “MSM” or “mainstream media” has been widely used in the blogosphere in discussion of the mass media and media bias.

History

Types of drama in numerous cultures were probably the first mass-media, going back into the Ancient World. The first dated printed book known is the “Diamond Sutra”, printed in China in 868 AD, although it is clear that books were printed earlier. Movable clay type was invented in 1041 in China. However, due to the slow spread to the masses of literacy in China, and the relatively high cost of paper there, the earliest printed mass-medium was probably European popular prints from about 1400. Although these were produced in huge numbers, very few early examples survive, and even most known to be printed before about 1600 have not survived. Johannes Gutenberg printed the first book on a printing press with movable type in 1453. This invention transformed the way the world received printed materials, although books remained too expensive really to be called a mass-medium for at least a century after that.

Newspapers developed around from 1605, with the first example in English in 1620 ; but they took until the nineteenth century to reach a mass-audience directly. Guillian. the 20th century, the growth of mass media was driven by technology that allowed the massive duplication of material. Physical duplication technologies such as printing, record pressing and film duplication allowed the duplication of books, newspapers and movies at low prices to huge audiences. Radio and television allowed the electronic duplication of information for the first time.

Mass media had the economics of linear replication: a single work could make money proportional to the number of copies sold, and as volumes went up, units costs went down, increasing profit margins further. Vast fortunes were to be made in mass media. In a democratic society, independent media serve to educate the public/electorate about issues regarding government and corporate entities. Some consider the concentration of media ownership to be a grave threat to democracy.

In the fifties and early sixties, prior to the widespread inter-networking that led to the Internet, most communication networks were limited by their nature to only allow communications between the stations on the network. Some networks had gateways or bridges between them, but these bridges were often limited or built specifically for a single use. One prevalent computer networking method was based on the central mainframe method, simply allowing its terminals to be connected via long leased lines. This method was used in the 1950s by Project RAND to support researchers such as Herbert Simon, in Pittsburgh, Pennsylvania, when collaborating across the continent with researchers in Santa Monica, California, on automated theorem proving and artificial intelligence. The suddenly low price of reaching millions worldwide, and the possibility of selling to or hearing from those people at the same moment when they were reached, promised to overturn established business dogma in advertising, mail-order sales, customer relationship management, and many more areas.

“Convergence”

The Last 5 Years ...



5.2. Some Important Events in the History of Mass Media

c1400: Appearance of European popular prints.

1453: Johannes Gutenberg uses his printing press to print the bible, making books freely acceptable to many people during the Renaissance.

1620: First newspaper (or *coranto*) in English.

1825: Nicéphore Niépce takes the first permanent photograph.

1876: First telephone call made by Alexander Graham Bell.

1895: Cinematograph invented by Auguste and Louis Lumiere.

1896: Hollerith founds the Tabulating Machine Co. It will become IBM in 1924.

1898: Loudspeaker is invented.

1902: Daily Nation is started in Kenya.

1906: The Story of the Kelly Gang from Australia is world's first feature length film.

1909: RMS Republic, a palatial White Star passenger liner, uses the Marconi Wireless for a distress at sea. She had been in a collision. This is the first "breaking news" mass media event.

- 1912: Air mail begins.
- 1913: Edison transfers from cylinder recordings to more easily reproducible discs.
- 1913: The portable phonograph is manufactured.
- 1915: Radiotelephone carries voice from Virginia to the Eiffel Tower.
- 1916: Tunable radios invented.
- 1919: Short-wave radio is invented.
- 1920: KDKA-AM in Pittsburgh, United States, becoming the world's first commercial radio station.
- 1922: BBC is formed and broadcasting to London.
- 1924: KDKA created a short-wave radio transmitter.
- 1925: BBC broadcasting to the majority of the UK.
- 1926: NBC is formed.
- 1927: *The Jazz Singer*: The first motion picture with sounds debuts.
- 1927: Philo Taylor Farnsworth debuts the first electronic television system.
- 1928: The Teletype was introduced.
- 1933: Edwin Armstrong invents FM Radio.
- 1935: First telephone call made around the world.
- 1936: BBC opened world's first regular (then defined as at least 200 lines) high definition television service.
- 1938: *The War of the Worlds* is broadcast on October 30, causing mass hysteria.
- 1939: Western Union introduces coast-to-coast fax service.
- 1939: Regular electronic television broadcasts begin in the US.
- 1939: The wire recorder is invented in the US.
- 1940: The first commercial television station, WNBT (now WNBC-TV)/New York signs on the air.
- 1948: Cable television becomes available in the US.
- 1951: The first color televisions go on sale.
- 1957: Sputnik is launched and sends back signals from near earth orbit.
- 1959: Xerox makes the first copier.
- 1960: Echo I, a US balloon in orbit, reflects radio signals to Earth.
- 1962: Telstar satellite transmits an image across the Atlantic.
- 1963: Audio cassette is invented in the Netherlands.
- 1963: Martin Luther King gives "I have a dream" speech.
- 1965: Vietnam War becomes first war to be televised.
- 1967: Newspapers, magazines start to digitize production.

- 1969: Man's first landing on the moon is broadcast to 600 million people around the globe.
- 1970: ARPANET, progenitor to the internet developed.
- 1971: Intel debuts the microprocessor.
- 1972: *Pong* becomes the first video game to win widespread popularity.
- 1975: The MITS Altair 8800 becomes the first pre-assembled desktop computer available on the market.
- 1976: JVC introduces VHS videotape - becomes the standard consumer format in the 1980s & 1990s.
- 1980: CNN launches.
- 1980: New York Times, Wall Street Journal, Dow Jones put news database online.
- 1981: The IBM PC is introduced on 12 August.
- 1982: Philips and Sony put the Compact Disc on the Japanese market. It arrives on the US market early the following year.
- 1983: Cellular phones begin to appear.
- 1984: Apple Macintosh is introduced.
- 1985: CD-ROMs begin to be sold.
- 1985: Pay-per-view channels open for business.
- 1991: World Wide Web (WWW) publicly released by Tim Berners-Lee at CERN.
- 1993: CERN announces that the WWW will be free for anyone to use.
- 1995: The Internet grows exponentially.
- 1996: First DVD players and discs are available in Japan. *Twister* is the first film on DVD.
- 1999: Napster contributes to the popularization of MP3.
- 2004: KASS FM a vernacular radio station launched in Nairobi for Kalenjin Community, Rift Valley, Kenya



Various forms of mass media

5.3. Media Applications

Journalism

Journalism is a discipline of collecting, analyzing, verifying, and presenting information regarding current events, trends, issues and people. Those who practice journalism are known as journalists.

News-oriented journalism is sometimes described as the “first rough draft of history” (attributed to Phil Graham), because journalists often record important events, producing news articles on short deadlines. While under pressure to be first with their stories, news media organizations usually edit and proofread their reports prior to publication, adhering to each organization’s standards of accuracy, quality and style. Many news organizations claim proud traditions of holding government officials and institutions accountable to the public, while media critics have raised questions about holding the press itself accountable.

Public relations

Public relations is the art and science of managing communication between an organization and its key publics to build, manage and sustain its positive image. Examples include:

Corporations use marketing public relations (MPR) to convey information about the products they manufacture or services they provide to potential customers to support their direct sales efforts. Typically, they support sales in the short and long term, establishing and burnishing the corporation’s branding for a strong, ongoing market.

Corporations also use public-relations as a vehicle to reach legislators and other politicians, seeking favorable tax, regulatory, and other treatment, and they may use public relations to portray themselves as enlightened employers, in support of human-resources recruiting programs.

Non-profit organizations, including schools and universities, hospitals, and human and social service agencies, use public relations in support of awareness programs, fund-raising programs, staff recruiting, and to increase patronage of their services.

Politicians use public relations to attract votes and raise money, and, when successful at the ballot box, to promote and defend their service in office, with an eye to the next election or, at career’s end, to their legacy.

5.4. Forms of Mass Media

Electronic media and print media include:

Broadcasting, in the narrow sense, for radio and television.

Various types of discs or tape. In the 20th century, these were mainly used for music. Video and computer uses followed.

Film, most often used for entertainment, but also for documentaries.

Internet, which has many uses and presents both opportunities and challenges. Blogs and podcasts, such as news, music, pre-recorded speech and video)

Publishing, in the narrow sense, meaning on paper, mainly via books, magazines, and newspapers.

Computer games, which have developed into a mass form of media since devices such as the PlayStation 3 , Xbox 360, and the Wii broadened their use.

Broadcasting

Broadcasting is the distribution of audio and/or video signals (programs) to a number of recipients (“listeners” or “viewers”) that belong to a large group. This group may be the public in general, or a relatively large audience within the public. Thus, an Internet channel may distribute text or music world-wide, while a public address system in (for example) a workplace may broadcast very limited ad hoc soundbites to a small population within its range.

The sequencing of content in a broadcast is called a schedule. With all technological endeavours a number of technical terms and slang are developed. Television and radio programs are distributed through radio broadcasting or cable, often both simultaneously. By coding signals and having decoding equipment in homes, the latter also enables subscription-based channels and pay-per-view services.

A broadcasting organisation may broadcast several programs at the same time, through several channels (frequencies), for example BBC One and Two. On the other hand, two or more organisations may share a channel and each use it during a fixed part of the day. Digital radio and digital television may also transmit multiplexed programming, with several channels compressed into one ensemble.

When broadcasting is done via the Internet the term webcasting is often used. In 2004 a new phenomenon occurred when a number of technologies combined to produce podcasting. Podcasting is an asynchronous broadcast/narrowcast medium, with one of the main proponents being Adam Curry and his associates the Podshow.

Broadcasting forms a very large segment of the mass media. Broadcasting to a very narrow range of audience is called narrowcasting. The term “broadcast” was coined by early radio engineers from the midwestern United States.

Film

Film is a term that encompasses motion pictures as individual projects, as well as the field in general. The origin of the name comes from the fact that photographic film (also called filmstock) has historically been the primary medium for recording and displaying motion pictures. Many other terms exist — motion pictures (or just pictures or “picture”), the silver screen, photoplays, the cinema, picture shows, flicks — and commonly movies.

Films are produced by recording people and objects with cameras, or by creating them using animation techniques and/or special effects. They comprise a series of individual frames, but when these images are shown rapidly in succession, the illusion of motion is given to the viewer. Flickering between frames is not seen due to an effect known as persistence of vision — whereby the eye retains a visual image for a fraction of a second after the source has been removed. Also of relevance is what causes the perception of motion; a psychological effect identified as beta movement.

Film is considered by many to be an important art form; films entertain, educate, enlighten and inspire audiences. The visual elements of cinema need no translation, giving the motion picture a universal power of communication. Any film can become a worldwide attraction, especially with the addition of dubbing or subtitles that translate the dialogue. Films are also artifacts created by specific cultures, which reflect those cultures, and, in turn, affect them.

Internet

The Internet (also known simply as “the Net” or “the Web”) can be briefly understood as “a network of networks”. Specifically, it is the worldwide, publicly accessible network of interconnected computer networks

that transmit data by packet switching using the standard Internet Protocol (IP). It consists of millions of smaller domestic, academic, business, and governmental networks, which together carry various information and services, such as electronic mail, online chat, file transfer, and the interlinked Web pages and other documents of the World Wide Web.

Contrary to some common usage, the Internet and the World Wide Web are not synonymous: the Internet is a collection of interconnected computer networks, linked by copper wires, fiber-optic cables, wireless connections etc.; the Web is a collection of interconnected documents, linked by hyperlinks and URLs. The World Wide Web is accessible via the Internet, along with many other services including e-mail, file sharing and others described below.

Toward the end of the 20th century, the advent of the World Wide Web marked the first era in which any individual could have a means of exposure on a scale comparable to that of mass media. For the first time, anyone with a web site can address a global audience, although serving to high levels of web traffic is still relatively expensive. It is possible that the rise of peer-to-peer technologies may have begun the process of making the cost of bandwidth manageable. Although a vast amount of information, imagery, and commentary (i.e. “content”) has been made available, it is often difficult to determine the authenticity and reliability of information contained in web pages (in many cases, self-published). The invention of the Internet has also allowed breaking news stories to reach around the globe within minutes. This rapid growth of instantaneous, decentralized communication is often deemed likely to change mass media and its relationship to society. “Cross-media” means the idea of distributing the same message through different media channels. A similar idea is expressed in the news industry as “convergence”. Many authors understand cross-media publishing to be the ability to publish in both print and on the web without manual conversion effort. An increasing number of wireless devices with mutually incompatible data and screen formats make it even more difficult to achieve the objective “create once, publish many”.

Publishing

Publishing is the industry concerned with the production of literature or information – the activity of making information available for public view. In some cases, authors may be their own publishers.

Traditionally, the term refers to the distribution of printed works such as books and newspapers. With the advent of digital information systems and the Internet, the scope of publishing has expanded to include websites, blogs, and the like.

As a business, publishing includes the development, marketing, production, and distribution of newspapers, magazines, books, literary works, musical works, software, other works dealing with information.

Publication is also important as a legal concept; (1) as the process of giving formal notice to the world of a significant intention, for example, to marry or enter bankruptcy, and; (2) as the essential precondition of being able to claim defamation; that is, the alleged libel must have been published.

Book

Brockhaus Konversations-Lexikon, 1902. A book is a collection of sheets of paper, parchment or other material with a piece of text written on them, bound together along one edge within covers. A book is also a literary work or a main division of such a work. A book produced in electronic format is known as an e-book.

In library and information science, a book is called a monograph to distinguish it from serial publications such as magazines, journals or newspapers.

Publishers may produce low-cost, pre-proof editions known as galleys or 'bound proofs' for promotional purposes, such as generating reviews in advance of publication. Galleys are usually made as cheaply as possible, since they are not intended for sale.

A lover of books is usually referred to as a bibliophile, a bibliophilist, or a philobiblist, or, more informally, a bookworm.

A book may be studied by students in the form of a book report. It may also be covered by a professional writer as a book review to introduce a new book. Some belong to a book club.

Magazine

A magazine is a periodical publication containing a variety of articles, generally financed by advertising and/or purchase by readers.

Magazines are typically published weekly, biweekly, monthly, bimonthly or quarterly, with a date on the cover that is in advance of the date it is actually published. They are often printed in color on coated paper, and are bound with a soft cover.

Magazines fall into two broad categories: consumer magazines and business magazines. In practice, magazines are a subset of periodicals, distinct from those periodicals produced by scientific, artistic, academic or special interest publishers which are subscription-only, more expensive, narrowly limited in circulation, and often have little or no advertising.

Magazines can be classified as:

General interest magazines (e.g. Frontline, India Today, The Week, etc)

Special interest magazines (Women's Era, Sportstar, Businessline, etc)

Newspaper

A selection of newspapersA newspaper is a publication containing news and information and advertising, usually printed on low-cost paper called newsprint. It may be general or special interest, most often published daily or weekly. The first printed newspaper was published in 1605, and the form has thrived even in the face of competition from technologies such as radio and television. Recent developments on the Internet are posing major threats to its business model, however. Paid circulation is declining in most countries, and advertising revenue, which makes up the bulk of a newspaper's income, is shifting from print to online; some commentators, nevertheless, point out that historically new media such as radio and television did not entirely supplant existing media.

Software publishing

A software publisher is a publishing company in the software industry between the developer and the distributor. In some companies, two or all three of these roles may be combined (and indeed, may reside in a single person, especially in the case of shareware).

Software publishers often license software from developers with specific limitations, such as a time limit or geographical region. The terms of licensing vary enormously, and are typically secret.

Developers may use publishers to reach larger or foreign markets, or to avoid focussing on marketing. Or publishers may use developers to create software to meet a market need that the publisher has identified.

Video and computer games

A computer game is a computer-controlled game. A video game is a computer game where a video display such as a monitor or television is the primary feedback device. The term “computer game” also includes games which display only text (and which can therefore theoretically be played on a teletypewriter) or which use other methods, such as sound or vibration, as their primary feedback device, but there are very few new games in these categories. There always must also be some sort of input device, usually in the form of button/joystick combinations (on arcade games), a keyboard & mouse/trackball combination (computer games), or a controller (console games), or a combination of any of the above. Also, more esoteric devices have been used for input. Usually there are rules and goals, but in more open-ended games the player may be free to do whatever they like within the confines of the virtual universe.

The phrase interactive entertainment is the formal reference to computer and video games. To avoid ambiguity, this game software is referred to as “computer and video games” throughout this article, which explores properties common to both types of game.

In common usage, a “computer game” or a “PC game” refers to a game that is played on a personal computer. “Console game” refers to one that is played on a device specifically designed for the use of such, while interfacing with a standard television set. “Video game” (or “videogame”) has evolved into a catchall phrase that encompasses the aforementioned along with any game made for any other device, including, but not limited to, mobile phones, PDAs, advanced calculators, etc.

5.5. Functions of Mass Media

Though there are two main functions of mass communication, which are overt and latent functions of communication, six specific functions of the mass media could be identified here. These are:

- 1. Surveiance of the environment.** This is the collection and distribution of information within and outside a particular environment. The information flow is necessary for unity and coherence if we live in the society of collectivity;
- 2. Correlation of parts of the society.** This includes the interpretation of the information, the prescription of conduct and, the comment on social value;
- 3. Transmission of social heritage.** By communicating information through the mass media we are transmitting social and cultural values, which aim at sustaining the society;
- 4. Educating the masses.** Education on the policies of governments and on the rights and responsibilities could be carried out through the mass media.
- 5. Entertainment function.** The mass media also entertain the public by providing emotional relaxation, intrinsic and cultural enjoyment (i.e. provision of momentary escape from problems) and killing boredom; and
- 6. Mobilization function.** This function of the mass media is very important to developing communities everywhere. It seeks to bring the people together and helps to advance national development.

It could be seen from the foregoing functions that the mass media provide information and education, personal identity, entertainment and most importantly integration and social interaction by giving insight into the circumstances of others as well as by helping with the development of social empathy.

Latest trends in Mass Media - Media Convergence

Media convergence is a theory in communications where every mass medium eventually merges to the point where they become one medium due to the advent of new communication technologies.

According to the theory of media convergence, very soon, there will be no more need for having a television and a computer separate from each other, since both would be able to do the job of the other, ultimately making both extinct and creating a new medium from the synthesis.

As a communication theory, media convergence aims to bring together all forms of media into one single device.

Media convergence really refers to the merging of capabilities of each individual media channel. Technology is aiding the deletion of individual devices, but this is not what is referred to here. Media convergence is the ability for an increasingly diverse range of content to be delivered through a range of media channels. Unlike the traditional delivery of TV programs through TV, we can now receive TV programs not only on a TV, but also a mobile phone, a computer, an Ipad etc. Convergence is not the reduction of devices but the expansion of channels to content combinations.

With blurring of geographical boundaries, thanks to the distance insensitive Internet, majority of business and individual are becoming part of a high-speed networking fabric which will enable secure digital communication of voice, data, and video to or from anyone, any where and anytime. Till recently, it would have sounded like a chapter straight out of science fiction fortunately, the technology now exists to deliver it. Customers now want to pick and choose from narrowcast and broadcast. They want a fusion of voice, data, and video in all possible mixes. In other words, this means the availability of multiple technology choices to fulfill the customer's desire for anytime access to people, information, and commerce.

But convergence does not necessarily sound the death knell of age-old-technologies. In fact, it leaves enough room for many technologies to co-exist and one will not replace the other outright. This is because no one technology can meet all the requirements of the market-place. Hence, each technology will find its niche and redefine new and old classes of service and user terminals. In this context one can safely assume that there will be a rash of new user terminals that will let us communicate in ways we dream.

Convergence is the key today. We can think about convergence in several different ways. One is in terms of the actual industries converging, such as communication, entertainment, and computing. Another is converging voice, video, and data over a common infrastructure or within a common computing platform.

One important factor during convergence is the transformation of the desktop computer through faster processors supporting advanced graphics and multimedia capabilities. The PC today is a collaborative communication and media tool .

Another factor driving convergence is the cost of maintaining three separate networks for voice, video, and data. Corporations can realize substantial saving in equipment, staff, and services by using converged networks.

Enterprises are looking at cost savings in the WAN as the first leverage point for convergence. Using Voice-over-Frame Relay, VOIP and Voice-over-ATM the same WAN lines can be used for voice as well as data, resulting in substantial cost savings.

Next, enterprises want to install the LAN and WAN infrastructure to do real-time video and audio information delivery.

For education, a professor's lecture can be delivered to remote campuses live or as stored video-on-demand files on a web sites, Converged networks can also be used to deliver corporate communications, presentations, and training to employees directly at their desktop.

India On The Threshold Of Convergence

The convergence in India has arrived faster than expected. The convergence would help in web casting, video on demand, internet via cable. The much awaited delivery of Internet through cable network has already started in Delhi and Mumbai.

The optical fiber cable carries more bandwidth resulting in more signals being carried with superior clarity. . the cable companies are expected to rule the roost due to investments made by them in the cable networks. The upgradation of cable network (optical fiber). The MTNL poses tough competition for all the players. As it can pup the broadband network on its exiting network at a very low cost.

The cable operators deliver the cable and satellite channels to the consumers. With more and more channels going pay to air, would open up subscription revenue for the broadcasters. In future it will emerge a major source of revenue and much large than the advertisement revenue stream . the channel will be carried on two platforms - Direct to Operator (DTO) and Direct to Home (DTH). Both the services have user addressability in ear of convergence.

5.6. Summary

The significance of communication for human life cannot be overestimated. This is true because beyond the physical requirements of food and shelter man needs to communicate with his/her fellow human beings. This urge for communication is a primal one and in our contemporary civilization a necessity for survival. That is to say without communication no society can exist, much less develop and survive. For the existence as well as the organization of every society communication is a fundamental and vital process.

Among the four identified forms of communication is mass communication, which deals with messages addressed from one to many persons mediated by elements in mass media such as radio, television, film, newspaper, magazine, book etc.

Mass communication is the technological means of sending information, ideas and opinions from a mass communicator to a complex audience. It is also defined as comprising the institutions and techniques by which specialized groups such as broadcasters, film producers and publishers employ technological devices to disseminate symbolic content to large heterogeneous and widely disperse audience.

Mass communicators are impersonal. They are part of the institutions they work for and should not be blamed personally for what comes from the institutions. The credibility of the message is not for the individual communicator, but for the institution or the organization that sends it. Thus, mass communication deals with collective sender. For example, a newspaper is not produced by only one person. The newspaper is the end results of collective efforts of reporters, editors, type-setters, proofreaders, designers and printers. These must be well-trained persons.

It is, however, sad to admit that the mass media have been infiltrated by some unqualified persons as well as some unscrupulous individuals with their own political agendas other than to serve the communities they are supposed to educate, inform, entertain and mobilize for development. Hence, the establishment of media

commissions in most democratic and civilized communities! Institutions and organizations engaged in mass communication anywhere must be wary of such persons.

The other important area of notice is that mass communication deals with the concept of mass audience. Here, there is no common motivation. Audience do not act together. They belong to different classes-different education and socio-economic status. The message communicated in the mass media is open to the public and everyone has access to it provided she/he has the mass communication technological device as well as understands the language in which the message is sent.

Typically mass media include radio, television, newspapers, magazines, internet and films. Books also come under the ambit of mass media. Mass media produce messages for the heterogenous audience who are scattered over a vast geographical region. The production of messages by mass media is an expensive process.

Researchers have enumerated five important functions for mass media. The mass media serves many functions for our society. The five elements the theorists put together describe the audience's use for the media. Surveillance means that the media provides news and information. Correlation means that the media presents the information to us after they select, interpret, and criticize it. The cultural transmission function means that the media reflects our own beliefs, values, and norms. Media also entertains us in our free time and provides an escape from everyday life. Mobilization refers to the media function of promoting society's interest especially in times of crisis.

Mass communication has a specific method of feed-back which could be in the form of letters to the editor, rejoinders, reviews and articles. This method takes time to go through and it is often volunteered. Not everybody would have the capability to do it. Many people also feel lazy to write.

5.7. Technical Terms

Mass Media : Media that reaches a large heterogenous audience like newspapers, radio, TV, Internet, etc.

Electronic Media : Audio-Visual media like radio, television, Internet, etc.

Print Media : Media that uses written words to communicate like newspapers, books and magazines, etc.

Media convergence : A theory in communications where every mass medium eventually merges to the point where they become one medium due to the advent of new communication technologies.

5.8. Model Questions

1. What is mass communication?
2. Give examples of various types of mass media.
3. Briefly trace the history of mass media.
4. What are the functions of mass media?
5. Explain the latest trends in mass media.

5.9. Reference Books

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UNIT - II

Lesson - 6:

SOURCE CREDIBILITY AND GATEKEEPING

6.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding the concept of Source Credibility.
- Appreciating the Importance of credibility variables
- Reflecting on ways in which media can become more credible

Structure of the lesson:

- 6.1. Source Credibility
- 6.2. Credibility variables
- 6.3. Source Effects
- 6.4. Media and Credibility
- 6.5. How media can become more credible
- 6.6. Gatekeeping
- 6.7. Summary
- 6.8. Technical Terms
- 6.9. Model Questions
- 6.10. Reference Books

6.1. Source Credibility

Credibility is the objective and subjective components of the believability of a source or message. Traditionally, credibility is composed of two primary dimensions: trustworthiness and expertise, which have both objective and subjective components. That is, trustworthiness is a receiver judgment based on subjective factors. Expertise can be similarly subjectively perceived but includes relatively objective characteristics of the source or message as well (e.g., source credentials or information quality). The study of source credibility theory is concerned with reasons why some ads work and others don't. All ads attempt to persuade. Some try to persuade us to buy things, to vote for things, to change our habits. Since the early days of civilization, humans have been trying to pinpoint reasons why some presentations are more successfully persuasive than others. In the course of investigating this quandary, the question has arisen: what force do the communicators themselves bring to bear on the impact of the message?.

So what kinds of factors are involved in assessing credibility? A communicator who is considered credible by some people might not be considered credible by others. Likewise, the same communicator might be considered credible in certain situations and not in others. Factors such as dress, personal grooming, eye contact and tone of voice might also come into play. In fact, the determination of who is and who is not credible is so subjective as to be difficult to accurately quantify. “The problem is that credibility is not a single characteristic of an individual, such as age or sex. Neither is it a set of characteristics such as socioeconomic position. Credibility is a set of perceptions about sources held by receivers. Source characteristics like age, sex or socioeconomic status may affect the perceptions that the receiver has, and thus, such characteristics become relevant to the study of credibility.

6.2.Credibility Variables

- Attractiveness
- Motives
- Similarity
- Trustworthiness
- Expertness
- Origin of the Message

The difficulties in analyzing the variables involved in credibility research are a major concern in this discipline. Different researchers have varying ideas about what constitutes credibility, and these assumptions may bias or affect the research data. “It is critical to know how a researcher is defining his construct in terms of what qualities he believes constitute credibility.” Identifying the variables or components that constitute source credibility is a major key to discovering the influence of the source on message effectiveness.

Much of the research into source credibility is concerned with measuring the affect a source has on attitude change and message acceptance. Typical early experiments in this field involved pre-testing subjects concerning their attitudes towards a particular issue. They would then be divided into groups, each group presented with a persuasive message. Groups would receive the message from sources varying in credibility. One of the major pitfalls of this type of study lies in the assumptions made by the researcher as to the credibility construct. “The controversy surrounding the measurement of source credibility suggests that we must be cautious in interpreting the results of the countless investigations where source credibility has been used as either an independent or dependant variable. Specific attention must be given to how credibility was conceptualized and measured, because different conceptions of the dimensionality, uncritical application of another’s scales, or inattention to the analysis can preclude comparability across experiments.” Despite the assumptiveness of the research, a great deal of data has been collected that has allowed researchers to define credibility variables more accurately, and therefore improve the quality of research in this field.

Attractiveness

The appearance of a communicator may positively or negatively affect his credibility with an audience. A communicator who is considered to be attractive to his audience has a better chance of holding their attention, and therefore persuading them to his point of view. Attractiveness is a difficult quality to quantify, although some have tried: “Researchers found that perceived height was a factor in source attractiveness: taller persuaders were rated as more believable and more trustworthy than shorter ones.” Other issues in presentation style and appearance have also been found to be significant variables in determining the credibility of a source. A polished presenter who speaks directly to the audience, making regular eye contact and speaking in a smooth,

practiced tone, is generally more successful than one who halts and stutters. Also, the gender of the speaker may have an affect on his or her credibility. “Gender also influenced acceptance; attractive but same-sex persuaders were rated as having less credibility than attractive but opposite-sex persuaders.”

Motives

Beyond the physical appearance and presentation style of a communicator, the perceived motive of the communicator is an important factor in determining his or her credibility. A presentation that is made in a sales context, for example, where the communicator makes no attempt to disguise the fact that the goal of the communication is persuasion, is perceived to have motives that impinge on his credibility. In casual conversation, however, in which the speaker is not perceived to have motives behind the communication, the speaker is more likely to be perceived as credible. An audience member questions the motives behind a communication, as well as the communication itself. “...a recipient may believe that a communicator is capable of transmitting valid statements, but still be inclined to reject the communication if he suspects the communicator is motivated to make nonvalid assertions.”

Similarity

In general, people identify with other people whom they perceive to be similar to themselves in some way. People belong to groups who share similar interest, hobbies, political convictions. They know that they are likely to agree with opinions held by people who are similar to them. “An individual is likely to feel that persons with status, values, interests and needs similar to his own see things as he does and judge them from the same point of view. Because of this, their assertions about matters of which the individual is ignorant but where he feels the viewpoint makes a difference...will tend to carry special credibility.” If the message recipient feels that the communicator is a very dissimilar type of person, he or she will also assume that the message that person delivers is in disagreement with the recipient’s point of view. That message is perceived as less credible than if it had been delivered by a member of the recipient’s social group.

Trustworthiness

According to Carl Hovland, one of the most important variables in assessing source credibility is trustworthiness. For a communicator to be effective, he or she must be perceived as being worthy of trust. According to Hovland, Janis and Kelley, this is partially due to the mental armor an audience member establishes when exposed to different types of communications. When exposed to a sales pitch, for example, a message recipient has raised certain mental guards against the message; that person has determined that he or she will not be persuaded. When engaged in casual conversation, however, those guards are not up, and messages have a stronger chance of getting through. This is because the recipient perceives no motive on the part of the communicator, and therefore judges the communication to be more trustworthy.

Trustworthiness also relates to the reputation of the communicator. A judge, for example, probably has a better public record for ethical behavior than a criminal. If the same message is presented by these two people, the judge will undoubtedly be perceived as more trustworthy, and therefore is likely to be more persuasive.

Expertness

Along with trustworthiness, Hovland identifies expertness as another key variable in measuring source credibility. Expertness has to do with the extent to which a communicator is qualified to discuss a particular subject. A college professor, for example, might be judged more expert than a college student. Age and social status can also influence a recipient’s perception of communicator expertness. A person in a leadership position is generally

judged to be more expert than one who is not. In various research studies, high levels of expertness in a communicator have produced attitude change more often than communicators with low perceived expertness.

Origin of the message

“Differences in effectiveness may sometimes depend upon whether the source is perceived as a speaker who originates the message, an endorser who is cited in the message, or the channel through which the message is transmitted.” In other words, each aspect of the messaging vehicle may have its own perceived level of credibility.

A magazine, for instance, may carry with it a certain amount of respect in certain fields. An advertisement for a new breast cancer treatment, for example, might be considered more credible if it appeared in a medical journal than it might if the same article appeared in a women’s magazine. Likewise, a patient testimonial for the same drug is likely to have a different affect on the audience than an endorsement by a celebrity who has no personal experience with it. The credibility of a communication can be affected by both the messaging vehicle itself, and the communicator’s relationship to the message.

6.3.Source Effects

- Disassociation
- Sleeper Effect
- Timing

Through defining the variables involved in the study of source credibility, research has shown that highly credible sources are generally more effective persuaders than less credible ones. “In summary, the research evidence indicates that the reactions to a communication are significantly affected by cues as to the communicator’s intentions, expertness and trustworthiness. The very same presentation tends to be judged more favorably when made by a communicator of high credibility than one of low credibility.”

However, depending on the construction of the experiment, this is not always the case. There are other factors at play which can lessen or eliminate the effectiveness of a highly credible source.

Disassociation

Most audience members have some preconceived notions when it comes to certain subject matter. A person might have certain political convictions, for example, or strong brand loyalties that are difficult to change. If a highly credible source makes a presentation in a direction that is in line with the recipient’s strong convictions, it’s easy for the recipient to agree with the message content, since he or she is already predisposed to do so. If, on the other hand, a highly credible communicator makes an argument that is contrary to an audience member’s strongly held convictions, acceptance of the message becomes more problematic.

A message recipient who is predisposed to attach high credibility to a given communicator, but disagree with the message content finds himself in an “unbalanced state”, which is difficult to resolve. There are three basic methods of rectifying this state of imbalance.

In some cases, the recipient may change his or her opinion towards the subject matter, although this is the most difficult state to achieve. Alternately, he or she may change his or her attitude towards the speaker, having determined that the person’s opinions differ significantly from his or her own, and therefore lowering the speaker’s credibility in terms of the similarity variable. Thirdly, the recipient may disassociate the message

from the communicator, preferring to believe that somehow a mistake was made in the attribution of the message to the source.

Disassociation is an interesting phenomenon which occurs when a recipient's preconceived notions about source and message content are at odds. The recipient attempts to resolve the issue by reevaluating the role the communicator has had in the message origination. "At the time of exposure, it may consist either in denying the source's responsibility for the communication or in reinterpreting the content and conclusion of the message. In effect, the individual can conclude either that 'someone else gave this communication' or that 'this communicator meant something else when he gave it.' Disassociation may also occur in the form of not recalling who said what, as is suggested by the retention data..." . Through disassociation, the recipient frees himself of the obligation of drastically changing his opinion about either the source or the message, when the two do not fit comfortably within his preconceived framework.

Sleeper Effect

In immediate reaction studies, high credibility sources tend to be more effective persuaders than low credibility sources. Over time, however, source effects appear to become diminished. This phenomenon is known as the sleeper effect.

When subjects are tested initially after exposure to a message, it is frequently the case that a high credibility source will affect more attitude change than a low credibility source. However, when the same groups are tested a month later without re-exposure to the message, the source credibility effects are greatly diminished. Hovland and Weiss found that, over a period of one month, the favorable effect of high-source-credibility attitude change diminished, and low-source-credibility negative attitude reactions became more positive. They postulated that, in the absence of further stimuli, agreement with high-credibility sources decays, while agreement with low-credibility sources grows. Further research demonstrated that the sleeper effect could be removed if the subjects were re-exposed to the source three weeks later. Thus we see that source credibility may only affect attitude change during exposure. The influence of the source does not endure over time.

Timing

It isn't always the case that highly credible sources create more attitude change. In a study done by Brian Sternthal, Ruby Dholakia and Clark Leavitt, the timing of source identification was tested as a variable along with high and moderately credible sources. The results were surprising: "The moderately credible source was more persuasive than the high credibility communicator when the credibility cue was presented before the message, whereas the highly credible source induced a more positive attitude when the credibility cue followed the communication...". Why would a less credible communicator be more effective if identified before the communication than a highly credible one? The researchers speculate: "...the moderate credibility source induced greater positive attitude and support argumentation when identified at the outset of the communication, presumably because message recipients felt a need to bolster support for a position they favored when the communicator was of questionable credibility. They felt less inclined to engage in this cognitive work when a highly credible source was presenting a favored position. In contrast, there was no source credibility effect when source identification followed the message because the credibility cue was made available too late to mediate the thought generation process." In other words, the researchers believe that the subjects essentially felt that the moderately credible source needed more "help" persuading them their point of view. They employed more support arguments in their heads to help lend credence to the message. This is a presumption on the part of the researchers and does not appear to be validated by data. Given the number of variables unaccounted for in a study of this kind, it seems impossible to say with any accuracy what exactly could be responsible for this

kind of effect. The fact remains, it exists, and like so many other things in the study of human behaviors, the reasons for it remain mysterious.

6.4. Media and Credibility

Whether the goal of the communication is persuasion or the generation of understanding, contemporary research generally supports the idea that source credibility is an integral part of the communication process. Playing such a vital role in nearly all communication, credibility's influence has far reaching effects that have only recently been explored by researchers. The credibility construct was unique to the field of communication, in that, it was not borrowed from other disciplines such as social psychology or sociology like so many early variables. Early studies of source credibility focused on the basic characteristics, laying the foundation for future examination.

Early research on the source credibility construct within the last century focused primarily on message acceptance. Many of the basic characteristics were "understood" by communications experts, but very little testing of the validity of the characteristics was attempted. In an attempt to better understand message acceptance Hovland and Weiss conducted research that focused on communications from sources considered by subjects to be trustworthy and untrustworthy.

When opinion change was measured immediately after communication, those messages from the trustworthy sources were found to be significantly more effective in changing opinion in the direction advocated by the communicator than were identical communications attributed to sources considered untrustworthy. Nearly a month later, however, there was a decrease in extent of agreement with trustworthy sources and an increase in agreement with untrustworthy sources. There were no measurable differences found in the amount of factual information retained from the two sources, immediately after or four weeks after communication.

The role of issue relevance and its impact on credibility was also analyzed as it applies to information retention. McDaniel and Vestal in 1975 postulated that an individual readily accepts information that is similar to his own beliefs, values, and concepts. Results from the study indicate the high source credibility/high issue relevance group retained significantly more content than the high source credibility/low issue relevance group.

The mean score for low source credibility/high issue relevance was also significantly lower, indicating the variables of source credibility and issue relevance interact to effect immediate and long-term retention of communication content.

As source credibility's influence in marketing and advertising concepts has received significant attention in recent years, the expansion of credibility issues in television has moved to the forefront. Pfau discussed source credibility issues as they relate to different mediums in his research of television's influence, noting that the factors that influence interpersonal communication are responsible for influence in television communication. Research indicated that source factors, rather than content, play a much larger role in interpersonal communication and television.

Pfau discovered that television elevates person variables in the process of influence. Source credibility was the primary factor for influencing attitudes in television and interpersonal communications. Television was found to require limited involvement in message processing, consistent with the heuristic processing model. The study went on to report that the impact of source factors in persuasion was increased with television due to the use of low salience messages.

Yet another medium investigated to understand the effects of source credibility as it relates to persuasion is the newspaper industry. While television uses many of the same source factors as interpersonal communications, newspapers find themselves at the opposite end of the spectrum with regard to involvement. Kaufman, Stasson,

and Hart conducted experiments to examine the influence of source credibility, among other variables, in need for cognition on perceptions of newspaper communication. Research indicated that a main effect of source credibility was found to increase perceived accuracy of the article, in that articles from the Washington Post were found to be credible, regardless of communication strength.

The newspaper's high credibility rating influenced readers' opinions of the articles they read, whether the articles communicated a message effectively or not. Researchers pointed out that a source's perceived level of trustworthiness and expertise were more important than the true level of credibility. Many of the same concepts that scholars discovered in previous research turned up in the research of newspapers, specifically, articles attributed to low-credibility sources may motivate greater scrutiny among those low in need for cognition. The critical factor resulting from this study is the indication that people may dismiss factual and accurate information when it is presented by a source perceived as low in credibility. Individuals have prejudices and judgments concerning the media that can overshadow the actual quality or merit of the information the source conveys.

Source credibility's impact on the newspaper industry was also noted in research conducted by Koomen, Visser, and Stapel. The study on credibility of newspapers and fear of crime found that readers of a newspaper article on street robberies, published in a credible paper, reported more fear of robbery, and fear of crime in general, than did readers who thought the article had been published in a less credible newspaper. Readers of the credible newspaper were also more concerned about robbery as a societal problem than the nonreaders. The article was only effective when the source of the news, the newspaper, was credible. Once again, researchers discovered if the source is less credible, information, although credible in itself, may be disqualified in its implications.

People may believe it, but attach a tag to it, declaring it less relevant.

Through continued research and testing of the construct, source credibility characteristics provide the foundation for understanding credibility's impact in nearly all communication contexts. The progress made in the last decade by scholars who recognize the implications of source credibility in modern communication have enabled communicators to mold their messages to have greater impact on their target audience.

6.5. How Media can become more Credible

The readers/audience must have faith in the media, in order for the media to sustain the interest and loyalty of the readers/audience. Every media institution tries to establish credibility with the public. However, it often happens that due to small errors, the medium often loses the faith among the people, the Siegal Committee (2005) has recommended the following as guidelines for media establishments to maintain credibility among the public.

I. Improving the Use of Sources.

- i. Create technology that allows readers to e-mail reporters and editors - Making it easier for the public to approach a newspaper has numerous benefits. It sends a message to the paper's readers — our customers — are indeed accessible. It also opens up another avenue for reporters and editors to get ideas and tips that can lead to stories.
- ii. Encourage the practice of reporters' interim and final checks with sources to verify specific points - Reporters should be encouraged to run facts and quotes and even interpretations by sources whom they consider trustworthy, to the extent that time allows. More frequent use of interim and final checks with sources before an article goes to press helps to keep a check on mistakes. It's perfectly normal for reporters to check back with sources during reporting. What a final check adds is to narrow the focus to verifying facts or quotations or wording that we know we intend to use. This practice, sometimes

known as “bulletproofing,” spells out what a reporter should and should not do. Trusted sources may be treated one way; unfriendly sources, another. Whatever the technique, the reporter must make it clear from the start that he or she keeps control of the story, and that the process does not open the door for the source to edit quotations or demand in retrospect that something be moved off the record.

- iii. Encourage reporters to seek feedback from sources after a story has appeared, but leave this technique entirely in their hands - In the hands of the reporter, an informal follow-up for helpful feedback sends a signal of strength and confidence.

II. Unidentified Sources

- i. The executive editor and managing editors should authorize new mechanisms to apply the paper’s policy effectively and enforce it energetically. They should instruct department heads to put into place editing procedures to keep unidentified attribution to a minimum. These procedures should support three broad objectives:
 - Reporters must be more aggressive in pressing sources to put information and quotations on the record, especially sources who strongly desire to get their viewpoint into the paper.
 - Editors must be more energetic in pressing reporters to get that information on the record. They must also recognize that persuading reticent sources to put their names behind sensitive disclosures is not easy; it may slow the reporting.
 - When anonymity is unavoidable, reporters and editors must be more diligent in describing sources more fully. The basics include how the anonymous sources know what they know, why they are willing to provide the information and why they are entitled to anonymity.

III. Reducing Factual Errors

- i. Newsroom management should issue a strong statement clarifying fact-checking responsibilities and reiterating that avoiding error is everybody’s responsibility. To resolve any lingering uncertainty, it should state that: Writers are accountable for the accuracy of every fact in their copy. Backfield editors are responsible for overall accuracy and fairness and for enforcing standards. Copy editors should check verifiable error-prone facts as time allows and consult with writers about all factual changes. Writers should be expected to read edited copies of their stories, as well as headlines, captions, graphics and related elements when practicable. All staff members have a duty to notify a responsible editor of any possible errors in copy, before or after publication in print or on the Web.
- ii. A newsroom-wide corrections tracking system should be set up to detect patterns of errors and take action to avoid repetition. An editor should be appointed to manage it. This database should be used to identify patterns of errors and ways to avoid them, and emphatically not as a way to compile error counts or rates by name. The editor in charge would use the data to analyze trends in errors, to propose better practices and to inform staff training.
- iii. Papers must take greater advantage of electronic tools, both for gathering and checking information and as part of the production and corrections processes. Instruction on using electronic fact-checking tools should be encouraged for all and made mandatory for new staff members and newly promoted backfield editors. Newspapers must establish and diligently use an electronic system to distribute photos and caption information to copy desks promptly, as soon as picture editors have made their selections.

- iv. Corrections in editions should be posted as promptly as possible, on the newspaper's site, even before they appear in the paper. A correction should appear in the text of the online article, with a note appended to inform readers of the change.
- v. Plagiarism Detection - A technological deterrent to plagiarism has great appeal. Unfortunately, the current technology is not yet refined enough to allow newspapers to use databases to determine whether material has been plagiarized.
- vi. Standardize a typographical format for news analysis and other reportorial pieces that are authorized to convey voice and viewpoint. Establish a more prominent rubric to run with all such pieces, wherever they appear. The executive editor should appoint a team of reporters and editors to review, define, and standardize all such labels. The definitions, once issued, should go into the stylebook. The paper should devise clearer, more explicit rubrics and layouts to set off news analysis and viewpoint pieces of any sort.
- vii. Clarify the place of columnists in the news pages. At a minimum, columns should be prominently labeled as commentary, a more personal expression than interpretive or analytical reporting. They should be set off distinctively, by more than ragged-right typography. Uniform devices are needed to make columns stand out no matter where in the news pages they appear. A few columnists write conventional news and analysis pieces as well as commentary. They and their editors should take care that their reported pieces observe the usual constraints and be free of editorializing.
- viii. Create a procedure for systematically watching the cumulative impact of continuing stories that risk conveying an impression of one-sidedness. The department heads, who already meet regularly, should monitor the overall tone of high-profile coverage that extends across many desks (social issues, politics, Mideast diplomacy, for example). Along with masthead editors, they should regularly assemble an array of editors and reporters to focus on issues involving events and topics that cut widely across the paper. The goal is not only to avoid appearing one-sided but also to find ways to present more contrarian and unexpected viewpoints in our news pages.
- ix. Expand the scope of goals in advancing newsroom diversity.

6.6. Gatekeeping

History and Orientation

Kurt Lewin was apparently the first one to use the term "gatekeeping," which he used to describe a wife or mother as the person who decides which foods end up on the family's dinner table. The gatekeeper is the person who decides what shall pass through each gate section, of which, in any process, there are several. Although he applied it originally to the food chain, he then added that the gating process can include a news item winding through communication channels in a group. This is the point from which most gatekeeper studies in communication are launched. White was the person who seized upon Lewin's comments and turned it solidly toward journalism in 1950. In the 1970s McCombs and Shaw took a different direction when they looked at the effects of gatekeepers' decisions. They found the audience learns how much importance to attach to a news item from the emphasis the media place on it. McCombs and Shaw pointed out that the gatekeeping concept is related to the newer concept, agenda-setting. The gatekeeper concept is now 50 years old and has slipped into the language of many disciplines, including gatekeeping in organizations.

Core Assumptions and Statements

The gatekeeper decides which information will go forward, and which will not. In other words a gatekeeper in a social system decides which of a certain commodity – materials, goods, and information – may enter the system. Important to realize is that gatekeepers are able to control the public's knowledge of the actual events by letting some stories pass through the system but keeping others out. Gatekeepers can also be seen as institutions or organizations. In a political system there are gatekeepers, individuals or institutions which control access to positions of power and regulate the flow of information and political influence. Gatekeepers exist in many jobs, and their choices hold the potential to color mental pictures that are subsequently created in people's understanding of what is happening in the world around them. Media gatekeeping showed that decision making is based on principles of news values, organizational routines, input structure and common sense. Gatekeeping is vital in communication planning and almost all communication planning roles include some aspect of gatekeeping.

The gatekeeper's choices are a complex web of influences, preferences, motives and common values. Gatekeeping is inevitable and in some circumstances it can be useful. Gatekeeping can also be dangerous, since it can lead to an abuse of power by deciding what information to discard and what to let pass. Nevertheless, gatekeeping is often a routine, guided by some set of standard questions.

Gatekeeping is a media term used to describe the filtering of stars and coverage through television and print. This derives from the gate in a camera through which the film has to pass before it is broadcast to the targeted audience. A message has to pass through many gates (filters) before it reaches its audience. This means that a selection of media topics are chosen to be presented to different audiences through different forms of media.

Since there is not enough space in a newspaper or magazine or enough time in a television broadcast to report on everything, news organizations must act as gate keepers, letting only selected stories through while keeping out others. This process is not value free or arbitrary. The most important way in which the media influence public opinion is through a process called agenda-setting — by determining what is in the news, they are determining what events people think are important and what events are not. Studies show that the media are not very successful at telling people what to think, but they are very successful at telling people what to think about — that is agenda setting. 4 models of gatekeeping :

- (1) The Mirror Model contends that the news is and should be simply a faithful reflection of reality.
- (2) The Professional Model views news professionals much as artists who must wade through the mire of everything that is happening in the world and select that which is most important and interesting.
- (3) The organization model contends that the determination of what is considered newsworthy is based on the pressures and organizational processes in the news business. Since it is a business, this model tends to focus on pressures to increase the readership or the television audience. (Also includes logistical issues like deadlines in the news cycle and the tendency to provide more coverage of news that occurs in places where the organization has major offices.)
- (4) The political model assumes that news decisions are made based on the political biases of the people involved. (Elite democrats think there is a liberal bias; popular democrats think that there is a conservative, pro-business bias.) There has been a lot of debate over the years in political science over just how much effect the media have in affecting people's political opinions and their votes.

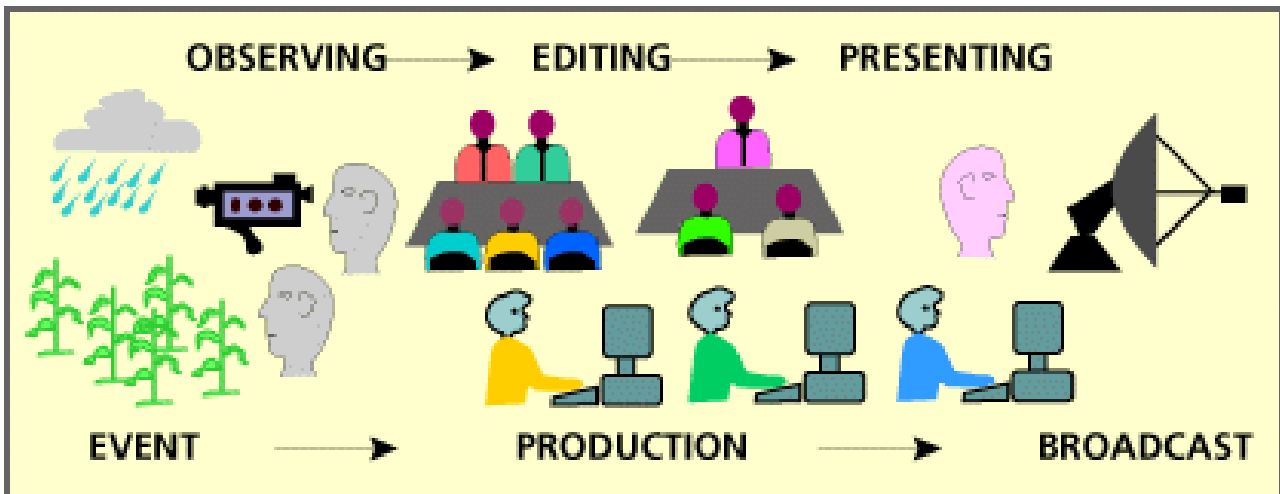
The early studies in the 1940s and 1950s focused only on voting and found little or no media influence. Later studies, looking more broadly, have found more evidence of media influence. The most important way in which the media influence public opinion on political matters is through a process called agenda setting.

Since there is not enough space in a newspaper or magazine or enough time in a television broadcast to report on every event that might conceivably be newsworthy to everybody, news organizations must act as gate keepers, letting only selected stories through, while keeping out others. Agenda setting means that, while the media can't necessarily tell the public what to think, they are highly effective at determining what the public thinks about. If the media hadn't had live reports of the starvation in Somalia in the 1990s, very few people would have thought about it.

There are civil wars and famines going on all over the world right now that we don't think about simply because the media do not report them. In domestic politics, the agenda setting effect has been tremendously important in determining what issue get public attention and what issues don't. That's why most Americans think that violent crime is increasing and is a major national problem even though it is actually decreasing dramatically all over the country. Health insurance in America was widely viewed as being in crisis in 1992 and 1992 when it was getting a lot of media coverage, yet very few people, other than those without insurance themselves would view it as a crisis now, simply because there is no longer any reporting about average working people who can't afford insurance. Political Scientists Iyengar and Kinder conducted experiments in the 1980s in which they showed people news broadcasts over a period of weeks which had been manipulated so that some people would see more stories about some issues while other people would see more stories about others. Not surprisingly, when these people were asked what issues are important to the country, their answers were

The media product passes through many levels of organizational processing on its way to the audience. and at each step in the process, the original data is filtered. Each step in the process can be thought of as a gate through which the data must pass on its way to the consumer, consequently this situation is known as gatekeeping. Editors will select the bits of video to be used in the final presentation; writers will create a script for the commentator to read; graphic artists will create titles, maps, animations and other videoenhancements; musicians may create a musical score for the piece and so on. Other editors will decide which evening the story will "run," and where the story will come in the sequence of stories, advertisements, and other material running that night. An anchorperson will introduce the story and various technicians will insure that it gets "on the air."

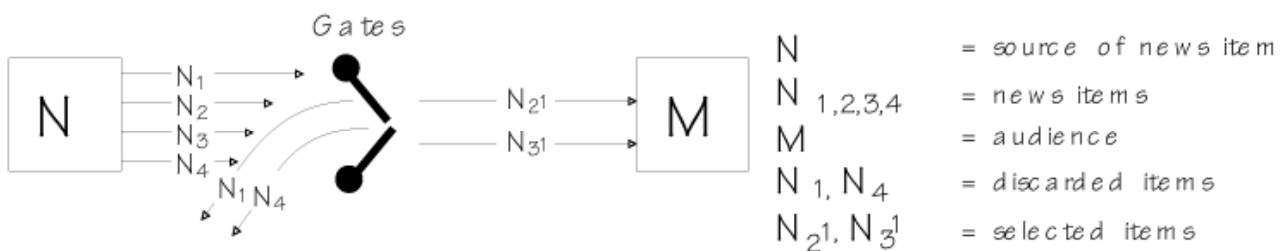
affected by which types of stories they had seen recently. So the media really do play a major role in determining what issues the public views as important. Another media effect discovered in Iyengar and Kinder's experiments is the "priming effect." This is a little bit trickier to understand. The idea is that once the agenda setting effect has already taken place and people have been influenced into thinking that a particular issue is important, they are primed to use this issue to judge politicians and candidates for office. Thus, in 1980 the coverage of the hostage situation in Iran got that issue on the agenda. Once it was on the agenda, the highly negative nature of that issue primed the public to judge Carter harshly based on that reporting. People who saw more stories about the cold war also tended to think defense was more important and were more likely to rate Reagan positively. Similarly, in 1992, a lot of Republicans felt that the media overstated how bad the recession was and that negative reports about the economy dominated the news. This negative reporting primed the public to judge Bush harshly. So not only do the media determine what the public thinks is important; in many instances this can lead them to judge politicians and candidates differently than they would otherwise.



Within the news organization many people will contribute to the production of a “story.”

Source : <http://www.rdillman.com/HFCL/TUTOR/Media/media3.html>

White's Model



Interestingly, the notion of gatekeeping is said by the Associated Examining Board's Chief Examiner to be fundamental to Communication Studies, whilst Tim O'Sullivan says in *Key Concepts in Communication and Cultural Studies*: 'The gatekeeper concept is now generally regarded as oversimplified and of little utility'. It seems at first sight such an obvious concept, especially when applied to the news media, which is where you'll probably come across it most. Not everything that happens makes it into the news - well, that's hardly a revelation, is it? It does, however, lead to a number of interesting questions as to why some events do make it into the news and others don't.

Gatekeepers include reporters, copytasters, sub-editors, editors and, to a lesser extent, media owners. They also include the government and the EU via legislation, as well as the European Council and the United Nations, via declarations on human rights and civil liberties. They include pressure groups concerned with media output, such as the National Viewers and Listeners' Association as well as academic research institutes, who, while they may have no direct influence over media content, may be able to exert considerable pressure. Similar pressure will also come from political parties and from single issue groups such as Greenpeace.

The concept is therefore perhaps 'of little utility' in itself, but, to the extent that it sends us off looking for all of those sources of influence on the gatekeeping process, it's a useful starting point.

In interpersonal and intrapersonal communication, the concept is also of some interest. Why do we keep some information to ourselves? Why, indeed, do we keep some information *from* ourselves?

Perhaps a useful starting point for looking at a range of factors which influence the gatekeeping process is Maletzke's Model of the mass media. It leads us to consider not only questions such as news values, but also theories of personality and so on.

Incidentally, you may have noticed that, in the graphic, N1, N2, N3 and N4 are identified as 'news items'. Doesn't that imply that 'gatekeeping' has already taken place before the gate is reached - after all, who determines that these are 'news items'?

You might, in fact, also ask yourself what an 'item' is? What is a news 'event'? Is a plane crash the 'event' of the plane hitting the ground? Is it what happened before? How long before? Is it what happened after? How long after? These kinds of questions have no self-evident answer and remind us that a news 'event' is not simply 'out there' waiting to be reported.

Somebody has to decide what the event is, how it is to be *constructed*.

6.7. Summary

Credibility is the objective and subjective components of the believability of a source or message. Traditionally, credibility is composed of two primary dimensions: trustworthiness and expertise, which have both objective and subjective components. That is, trustworthiness is a receiver judgment based on subjective factors. Expertise can be similarly subjectively perceived but includes relatively objective characteristics of the source or message as well (e.g., source credentials or information quality).

Credibility is a set of perceptions about sources held by receivers. Source characteristics like age, sex or socioeconomic status may affect the perceptions that the receiver has, and thus, such characteristics become relevant to the study of credibility."

Attractiveness, Motives, Similarity, Trustworthiness, Expertness and Origin of the Message are some important credibility variables

The appearance of a communicator may positively or negatively affect his credibility with an audience. A communicator who is considered to be attractive to his audience has a better chance of holding their attention, and therefore persuading them to his point of view.

Attractiveness is a difficult quality to quantify, although some have tried: "Researchers found that perceived height was a factor in source attractiveness: taller persuaders were rated as more believable and more trustworthy than shorter ones.

Beyond the physical appearance and presentation style of a communicator, the perceived motive of the communicator is an important factor in determining his or her credibility. A presentation that is made in a sales context, for example, where the communicator makes no attempt to disguise the fact that the goal of the communication is persuasion, is perceived to have motives that impinge on his credibility.

In general, people identify with other people whom they perceive to be similar to themselves in some way. People belong to groups who share similar interest, hobbies, political convictions. They know that they are likely to agree with opinions held by people who are similar to them.

According to Carl Hovland, one of the most important variables in assessing source credibility is trustworthiness. For a communicator to be effective, he or she must be perceived as being worthy of trust.

Along with trustworthiness, Hovland identifies expertness as another key variable in measuring source credibility. Expertness has to do with the extent to which a communicator is qualified to discuss a particular subject.

“Differences in effectiveness may sometimes depend upon whether the source is perceived as a speaker who originates the message, an endorser who is cited in the message, or the channel through which the message is transmitted.”.

There are other factors at play which can lessen or eliminate the effectiveness of a highly credible source.

Dissociation, Sleeper Effect and Timing are some of the source effects that determine credibility.

Establishing credibility with the audience is the goal of all media. Media can establish credibility with readers/ audience by adopting certain measures to reduce errors.

Gatekeeping is essentially a process of selection of news. The media product passes through many levels of organizational processing on its way to the audience, and at each step in the process, the original data is filtered. Each step in the process can be thought of as a gate through which the data must pass on its way to the consumer, consequently this situation is known as gatekeeping. Editors will select the bits of video to be used in the final presentation; writers will create a script for the commentator to read; graphic artists will create titles, maps, animations and other video enhancements; musicians may create a musical score for the piece and so on. Other editors will decide which evening the story will “run,” and where the story will come in the sequence of stories, advertisements, and other material running that night. An anchorperson will introduce the story and various technicians will insure that it gets “on the air.”

6.8. Technical Terms

Credibility : Believability or trust in a message or a person.

Sleeper Effect : In the absence of further stimuli, agreement with high-credibility sources decays, while agreement with low-credibility sources grows.

6.9. Model Questions

1. What is meant by source credibility?
2. Explain the various variables of source credibility.
3. Why is credibility important for the media?
4. What can media do to establish credibility with the audience?
5. Explain the process of media gatekeeping.

6.10. Reference Books

Bittner, John R (1980) Broadcasting - An Introduction, Prentice Hall.

Agarwal, S K (1989) Media Credibility, Mittal Publications.

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UNIT - II

Lesson 7 :

TWO STEP AND MULTI-STEP FLOW OF COMMUNICATION

7.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding the two-step flow of Communication
- Understanding the multi-step flow of Communication

Structure of the lesson:

- 7.1. Introduction
- 7.2. Development of the two-step flow of communication theory
- 7.3. The Opinion Leaders
- 7.4. Applications of the Theory
- 7.5. Criticism of two Step Flow Theory
- 7.6. Multistep flow of Communication / Innovation of Diffusion theory
- 7.7. The Innovation Adoption Curve
- 7.8. Summary
- 7.9. Technical Terms
- 7.10. Model Questions
- 7.11. Reference Books

7.1 Introduction

Man has forever fought against the forces of entropy, working very diligently at creating order and meaning, dissecting and perusing until order is achieved. For civilization this has been important. It has lent the world many fascinating theories about our surroundings and the effect human beings can have. As order driven beings, we seek to stretch and apply knowledge gained in all aspects of life to situations and experiences very different from the origin of the knowledge. It is through the stretching and manipulating of old thought that new insights are made, and new psychological mountains are tackled. It is through this stretching and manipulating of one socio-political based theory that the field of Advertising has defined some of its capabilities and constraints in the area of mass communication. This theory involves the two-step flow of communication.

This lesson will address insights to the history and development, the criticisms and praises, recent studies, and current applications of the two-step flow of communication theory.

7.2. Development of the Two-step Flow of Communication theory

As with most theories now applied to Advertising, the Two-step flow of communication was first identified in a field somewhat removed from communications-sociology. In 1948, Paul Lazarsfeld, Bernard Berelson, and Hazel Gaudet published *The People's Choice*, a paper analyzing the voters' decision-making processes during a 1940 presidential election campaign. The study revealed evidence suggesting that the flow of mass communication is less direct than previously supposed. Although the ability of mass media to reach a large audience, and in this case persuade individuals in one direction or another, had been a topic of much research since the 1920's, it was not until the *People's Choice* was published that society really began to understand the dynamics of the media-audience relationship. The study suggested that communication from the mass communication is less direct than previously supposed. Although the ability of mass media to reach a large audience, and in this case persuade individuals in one direction or another, had been a topic of much research since the 1920's, it was not until the *People's Choice* was published that society really began to understand the dynamics of the media-audience relationship. The study suggested that communication from the mass media first reaches "opinion leaders" who filter the information they gather to their associates, with whom they are influential. Previous theories assumed that media directly reached the target of the information. For the theorists, the opinion leader theory proved an interesting discovery considering the relationship between media and its target was not the focus of the research, but instead a small aspect of the study.

Lazarsfeld *et al* suggested that "ideas often flow from radio and print to the opinion leaders and from them to the less active sections of the population." People tend to be much more affected in their decision making process by face to face encounters with influential peers than by the mass media. As Weiss described in his 1969 chapter on functional theory, "Media content can be a determining influence.... What is rejected is any conception that construes media experiences as alone sufficient for a wide variety of effects." The other piece in the communication process is the opinion leader with which the media information is discussed.

The studies by Lazarsfeld and his associates sparked interest in the exact qualities and characteristics that define the opinion leader. Is an opinion leader influential in all cases, on all topics? Or is the influence of an opinion leader constrained to certain topics? How does an opinion leader come to be influential?

7.3. The Opinion Leaders

Who are they? How have they come to be defined?

A study by Robert Merton revealed that opinion leadership is not a general characteristic of a person, but rather limited to specific issues. Individuals who act as opinion leaders on one issue, may not be considered influential in regard to other issues. A later study directed by Lazarsfeld and Katz further investigated the characteristics of opinion leaders. This study confirmed the earlier assertions that personal influence seems more important in decision making than media. Again, influential individuals seem constrained in their opinion leading to particular topics, non-overlapping among the individuals. The opinion leaders seem evenly distributed among the social, economical, and educational levels within their community, but very similar in these areas to those with whom they had influence.

Katz and Lazarsfeld did not identify any particular traits amongst opinion leaders that stand out. The traits that characterize each of the opinion leaders in their niche did have things in common, though. For one thing, the opinion leaders were identified as having the strongest interest in their particular niche. They hold positions within their community affording them special competence in their particular niches. They are generally gregarious, sociable individuals. Finally, they had/have contact with relevant information supplied from outside

their immediate circle. Interestingly enough, Katz and Lazarsfeld observed that the opinion leaders receive a disproportionate amount of their external information from media appropriate to their niche.

Studies by Glock and Nicosia determined that opinion leaders act “as a source of social pressure toward a particular choice and as a source of social support to reinforce that choice once it has been made.” Charles Glock explained that opinion leaders often develop leadership positions in their social circles. They achieve these positions based on their knowledge of situations outside their circles (1952).

What is an opinion leader?

Perhaps the most famous research on opinion leadership was that done by Elihu Katz and Paul Lazarsfeld showcased in their book *Personal Influence*. Katz and Lazarsfeld define opinion leaders as individuals who receive information from the media and pass it long to their peers. They are individuals who are knowledgeable about various topics and whose advice is taken seriously by others. Opinion leaders can be found in all types of groups: occupational, social, community, and others. They often tend to be very socially active and highly interconnected within the community. Moreover, “effective opinion leaders tend to be slightly higher than the people they influence in terms of status and educational attainment, but not so high as to be in a different social class”. This way, the leaders are still a part of their audience’s reference group.

During the 1980’s, theorists added a new dimension to the list of opinion leader characteristics. Maslach brought forth the idea of public individuation. Public individuation is a state in which “people feel differentiated, to some degree, from other people and choose to act differently from them. This is important to being an opinion leader, because such people must be willing to set themselves apart from their audience. Additionally, it is suggested that certain personal characteristics like high confidence, high self-esteem, the ability to withstand criticism, and a strong need to be unique.

It is important to remember, however, that social power, educational attainment, and public individuation are not absolute requirements for opinion leadership. Despite the existence of opinion leaders, it is not always easy to distinguish them from the other members of groups. This is because opinion leadership is not a trait, but rather a role taken by some individuals under certain circumstances. In other words, anyone can be an opinion leader at any given time. Such leadership changes from time to time and from issue to issue.

Opinion leaders also play important roles in movements of social change. Opinion leaders can bring legitimacy to a social movement. Known as “legitimizers,” these social opinion leaders are judges, politicians, business executives, clergy members, sports figures and entertainers. Such people help “legitimize” a cause in the eyes of the public by marching in demonstrations, appearing at rallies, donating money, speaking in favor of the cause, and so forth.

Who are opinion leaders and how can they be found?

As mentioned above, anyone can be an opinion leader, depending on the moment in time and the issue at hand. Opinion leaders can be as small-scale as family members or as grand as celebrities. Some well-known examples of social opinion leaders who have helped bring legitimacy to various causes are: celebrities such as Robert Redford, Alan Alda, Jane Fonda, Joanne Woodward, Barbara Streisand, the late John Denver, and Michael Jackson, politicians like Vice President Albert Gore, Senator Ted Kennedy, and clergy members Jerry Falwell and Jesse Jackson. These people have donated time, money, and support to such contemporary causes as the environmental, women’s liberation, gay-rights, pro-choice, pro-life, and other movements.

Unfortunately, unlike celebrities or influential industry executives, everyday opinion leaders, such as those among consumers, can be very difficult to locate. Some of these leaders may only influence a few people rather than an entire market segment. Because of this, careful exploratory research must be conducted to identify

representative opinion leaders. Two different techniques have been used to identify common opinion leaders: the self-designation method and sociometry.

The self-designation method is the most commonly used technique in opinion leader identification. This method entails asking consumers whether they consider themselves to be opinion leaders. Regrettably, this system can be very problematic, as the results are not necessarily accurate. In their study of male fashion opinion leaders, Darden and Reynolds found that some people who are truly influential may downplay their influence or may deny they even have this quality. Meanwhile, others will inflate their own importance and influence. Another problem with this is that for a person to be deemed a “bona fide” opinion leader, his or her advice must actually be heard and heeded by opinion seekers. One solution for this is to select certain group members, known as key informants, who in turn are asked to identify the opinion leaders. Here, the foundation for success is finding those who have accurate knowledge of the group.

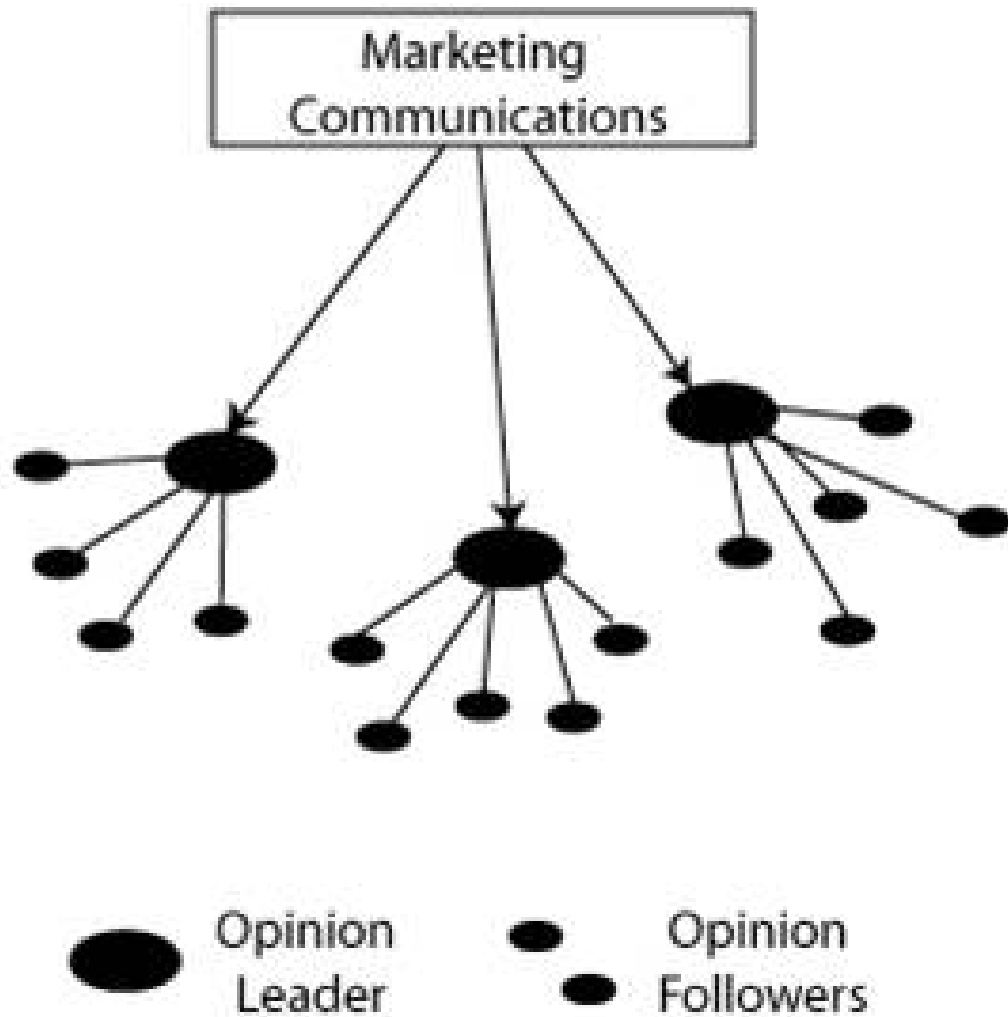
Sociometry, the second method, involves tracing the communication patterns among group members. Here, the communication interactions of group members can be systematically “mapped out.” Those who tend to be sources of information can be identified by interviewing people and asking them who they seek out when they need information. In addition, sociometric methods can be used to track referral paths.

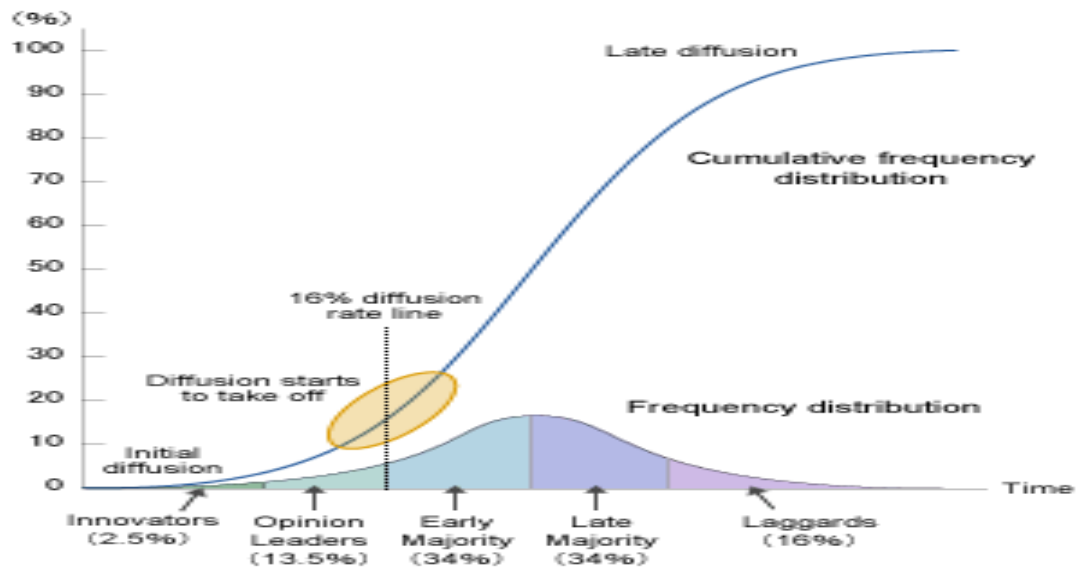
Although the theory of indirect flow of information from media to the target was quickly adopted, the original study performed by Lazarsfeld, Berelson, and Gaudet was not. It had a few faults. The panel method by which they attempted to better understand the influences reaching a voter was unfaulted. It very effectively allowed the researchers to notice changes in a voter’s feelings almost immediately. The resulting unit of change was an objective measurement that could easily be recorded and compared. The faults lie in the manner with which the researchers addressed the flow of influences.

Since the research was not designed to specifically test the flow of influence, the experiment was decidedly lacking in explanations. The first problem concerning the findings of the study were that the data had to be collected in a random sample, but subjects in a random sample can only speak for themselves. For these reasons, each person could only say whether or not they considered his/herself an advice giver. Lazarsfeld and his associates in the 1940 election study were unable to determine the specific flow of influence. They determined there were a number of opinion leaders spread throughout the socio-economic groups; however, these leaders were not directly linked to particular groups within the socio-economic levels.

Even within studies specifically designed to determine who opinion leaders are and how they are different from the average populace, there have been problems born from experimental design. “The criticisms of the concept of opinion leaders has focused mainly on its methodological deficiencies (Weimann, 1991).” As Weimann suggested in his 1989 study of previous research, much of the design problems involved determining the opinion leaders while studying the flow of information. There seemed to be too many factors to control. Despite the difficulties in qualifying the influentials, the theory of a group of individuals that filter the flow of media information has lived on.

'Two Step Flow' Model of Media Influence





Opinion Leaders form 13.5% of the population. Source :www.mysite.com

7.4. Applications of the Theory

The theory can be effectively adopted to advertising. No longer does the advertising industry doubt the existence or qualities of influentials, as they are most commonly referred to today. Instead, the discussion revolves around effectively targeting messages to reach these influentials. For fifty years, the research organization Roper has considered the group of “influentials” important enough to track. Regularly, reports and studies are performed in an attempt to unlock the secret to reaching these influentials. Who are they? What has the term “influential” come to describe?

The influentials today seem to be isolated in the upper class. They are the trend-setters. It is this group that is first to adopt new technology, and remains on the leading edge of trends. This is the group that advertising attempts to reach. Daily articles are published on maximizing the market by reaching these influentials. The idea remains that the most efficient media is word-of-mouth, and it is by reaching the influentials with other forms of media that this word-of-mouth is generated. It seems the opinion leaders of yesterday have been overlooked for the smaller subset of influentials.

Opinion leaders spread their influence through messages covering all types of topics. Levels of expertise determine the messages sent. Basically, opinion leaders can be of two types: those who are monomorphic and those who are polymorphic. Monomorphic leaders tend to be influential on one topic while polymorphic leaders are influential on a variety of topics. It was once thought that “generalized opinion leaders,” or people sought for all types of information existed. Today, though, it is believed that very few people are capable of being experts in multiple fields. Even truly polymorphic leaders tend to focus their expertise on one broad domain, such as fashion or electronics. According to Rogers and Shoemaker, as systems become more modern, monomorphism is incrementally more predominant. They believe that “as the technological base of a system becomes more complex, a division of labor and specialization of roles result, which in turn lead to different sets of opinion leaders for different issues”.

As mentioned above, opinion leaders impart their influence on a variety of topics. Some of the most common topics of expertise among these leaders involve everyday decisions. Four such areas of influence are marketing, fashion, public affairs/political life, and movie-going. Katz and Lazarsfeld chose these areas for their study of

women in Decatur, Illinois. At various stages of the research, the women were asked to identify people they saw as influential as well as rate themselves on being influential. The study produced some interesting results. It was found that women consult other women on marketing matters, fashion leaders are more prevalent among younger women than society matrons, women look to men for advice in public matters, and that young and single women were considered opinion leaders on movies.

Support to the theory

Although the empirical methods behind the two-step flow of communication were not perfect, the theory did provide a very believable explanation for information flow. The opinion leaders do not replace media, but rather guide discussions of media. Brosius explains the benefits of the opinion leader theory well in his 1996 study of agenda setting, "The opinion leaders should not be regarded as replacing the role of interpersonal networks but, in fact, as reemphasizing the role of the group and interpersonal contacts."

Lazarsfeld and his associates detailed five characteristics of personal contact that give their theory more validity:

- **Non-purposiveness/casualness** One must have a reason for tuning into a political speech on television, but political conversations can just "pop-up". In this situation, the people are less likely to have their defenses up in preparation, they are more likely open to the conversation.
- **Flexibility to counter resistance** In a conversation, there is always opportunity to counter any resistance. This is not so in media, a one sided form of communication.
- **Trust** Personal contact carries more trust than media. As people interact, they are better able through observation of body language and vocal cues to judge the honesty of the person in the discussion. Newspaper and radio do not offer these cues.
- **Persuasion without conviction** The formal media is forced to persuade or change opinions. In personal communication, sometimes friendly insistence can cause action without affecting any comprehension of the issues.

Menzel introduced another strong point in favor of the two-step flow of information theory. First, there are an abundance of information channels "choked" with all types of journals, conferences, and commercial messages. These are distracting and confusing to their target. With the barrage of information humans are flooded with daily, it is not hard to understand why someone might turn to a peer for help evaluating all of it.

Recent Studies Based on the Two-step Flow of Communication theory

The true test of a theory lies in its timelessness, its ability to spark interest and provoke thought years after its introduction. The two step flow of communication theory has been able to remain relevant throughout the years. This should not be difficult to believe considering it has fueled at least the past few pages this year, forty years after its debut. There have been several recent studies that have addressed issues arising from Lazarsfeld's, Katz's, and Merton's studies from the 1940s. In two such studies Gabriel Weimann (1994) and Hans-Bernd Brosius (1996) addressed the setting of agendas as a two step flow of communication.

In Weimann's paper addressing the re-emergence of the opinion leader theory into modern day (1991), he addresses several problems that have been overcome sparking the new interest in the old theory. As is further discussed in the section on theory criticisms, the two-step flow of communication theory is difficult to witness in the field. Many researchers have attempted to design credible models for testing the theory, but with only minor success (Weimann, 1991). Brosius and Weimann set out to explain agenda setting using the basis of the

two-step flow of communication theory determined by Lazarsfeld, Katz, and the many other researchers. To avoid the difficulties in studying the actual flow of communication, Weimann and Brosius separated the opinion leaders from their two-step flow of communication theory. Participants were studied against a scale to determine the “Strength of Personality”.

The Brosius-Weimann study attempts to describe the individuals whose personal communication has impact on agenda setting. These individuals are the archetypal opinion leaders, who still control the flow of information. Weimann and Brosius define agenda setting as a two-step flow, wherein certain individuals (influentials) “collect, diffuse, filter, and promote the flow of information” from media to the community. The difference between these influentials and the opinion leaders, as Weimann stresses, is that these influentials are usually elitists, not spread throughout the community as the old theory suggested (Weimann, 1991). Are these influentials a new breed? Or is there really a difference between influentials and opinion leaders? This, as yet, has not been addressed. Weimann and Brosius suggest the influentials are a subsection of the opinion leaders.

Two-Step Flow: general conclusions

Consequently Lazarsfeld and his colleagues developed the notion of a ‘two-step’ flow of media messages, a process in which opinion leaders played a vitally important rôle.

This was later developed by Katz and Lazarsfeld and presented in their book *Personal Influence* (1955). A number of significant conclusions follow from their research:

- our responses to media messages will be *mediated through our social relationships*, the effects of media messages being sharply limited by interpersonal relationships and group membership (this is confirmed also by Hovland who identifies our adherence to group norms as a major factor; see also the more general sections on Social Influence)
- it is misleading to think of receivers as members of a ‘mass audience’ since that implies that they are all equal in their reception of media messages, whereas in fact *some play a more active rôle than others*
- *receiving a message does not imply responding to it*; nor does non-reception imply non-response (since we may still receive the message via interpersonal communication)
- there are some people amongst the media audience who act as *opinion leaders* - typically such people use the mass media more than the average, mix more than the average across social classes and see themselves and are seen by others as having an influence on others

Reasons suggested for the greater effectiveness of personal influence over media influence include the following:

- The content and development of a conversation are less predictable than mass media messages. Consequently, the receiver cannot be as selective in advance as (s)he is able to be when choosing which media messages to attend to.
- In a face-to-face conversation, the critical distance between the partners is less than in mass communication.
- By direct questioning of the partner in the conversation, the assumptions underlying the conversation can be rapidly and accurately established, which is not so with mass communication.
- In face-to-face interaction the communicator can rapidly adjust to the receiver’s personality. (S)he has direct feedback as to the success of the communication, can correct misunderstandings and counter challenges.

7.5. Criticisms of the two-step theory

The model is often presented graphically as shown on the right. In fact, that is somewhat misleading as it suggests that mass media messages flow first to opinion leaders and from them to the rest.

Obviously, that's not the case, since you and I can both receive messages directly. The point is that the messages we receive are then modified through the pattern of our social contacts.

Katz and Lazarsfeld are perhaps also somewhat misleading when they suggest that individuals with certain characteristics are opinion leaders. It may be the case that many opinion leaders will have the characteristics they mention, but we also know that some opinion leaders in some subject areas will not have those general characteristics. However, I should mention that Katz and Lazarsfeld certainly did not take the view that opinion leaders were necessarily those formally recognized as such (e. g. celebrities, politicians etc.) Thus, their studies showed that top-down influence was relatively slight. Influence tended to be horizontal across a particular socio-economic class, except that in the 'higher' social classes there was a tendency for people to find opinion leaders in the next class up. No opinion leader was an opinion leader in all aspects of life. For example, the car mechanic in your local pub may not use the media much at all because he's always working late. Nevertheless, he knows a lot about cars and so what the rest of those in the pub 'know' from the media about different makes of car will be influenced by his views. Similarly, your Politics lecturer may not use the media anything like as much as you do, but her reading and viewing is targeted on political issues. Together with her broad knowledge of political theory and history, that is likely to make her an opinion leader as far as your Politics class is concerned. Allowing for those differences from one class to another and from one subject area to another, we probably can recognize in opinion leaders the characteristics which Katz and Lazarsfeld suggested, in particular that opinion leaders will be more active users of the mass media than others.

Katz and Lazarsfeld may also be misleading in suggesting that people are either active opinion leaders or passive followers of opinion leaders. Apart from the evidence that people can be opinion leaders on some matters and not on others, there is also the objection that some people may be neither leaders nor followers, but quite simply detached from much media output.

Much depends also on the accessibility of countervailing opinions. In the 1940s the general public would have had access to far fewer sources of information than they have today and may, broadly speaking, have had less time to access those sources. Under such circumstances it is likely that an opinion leader in the community may be especially influential. This was recognized by the Nazi party in its gradual rise to power during the 1920s and 1930s. Nazi agitation and propaganda became increasingly successful at forcing themselves onto the front pages of newspapers, thus becoming an everyday topic of conversation. They were particularly keen to capitalize on that attention, directing it in the right direction through influencing the leading members of the various small associations which were spread throughout German communities.

Where local leaders, enjoying respectability and influence, were won over, further converts often rapidly followed. In the relatively homogeneous villages in Schleswig-Holstein, where feelings about the 'Weimar system' were running high on account of the agrarian crisis, the push from one or two farmers' leaders could result in a local landslide to the NSDAP [the Nazi Party].

7.6. Multi Step Flow of Communication OR Diffusion of Innovation theory

The two-step flow theory gave way to the multi-step flow theory of mass communication or diffusion of innovation theory.

Diffusion is the process by which an innovation is communicated through certain channels over time among the members of a social system. Diffusion is a special type of communication concerned with the spread of messages that are perceived as new ideas.

An innovation, simply put, is “an idea perceived as new by the individual.” An innovation is an idea, practice, or object that is perceived as new by an individual or other unit of adoption. The characteristics of an innovation, as perceived by the members of a social system, determine its rate of adoption. The four main elements in the diffusion of new ideas are:

- (1) **The innovation**
- (2) **Communication channels**
- (3) **Time**
- (4) **The social system (context)**

1. **The innovation** : Why do certain innovations spread more quickly than others? The innovation, to spread and be adopted should show:

The characteristics which determine an innovation’s rate of adoption are:

- (1) **Relative advantage**
- (2) **Compatibility**
- (3) **Complexity**
- (4) **Trial ability**
- (5) **Observability to those people within the social system.**

2. **Communication**: Communication is the process by which participants create and share information with one another in order to reach a mutual understanding. A communication channel is the means by which messages get from one individual to another. Mass media channels are more effective in creating knowledge of innovations, whereas interpersonal channels are more effective in forming and changing attitudes toward a new idea, and thus in influencing the decision to adopt or reject a new idea. Most individuals evaluate an innovation, not on the basis of scientific research by experts, but through the subjective evaluations of near-peers who have adopted the innovation.

3. **Time** : The time dimension is involved in diffusion in three ways. First, time is involved in the innovation-decision process. The innovation-decision process is the mental process through which an individual (or other decision-making unit) passes from first knowledge of an innovation to forming an attitude toward the innovation, to a decision to adopt or reject, to implementation of the new idea, and to confirmation of this decision. An

individual seeks information at various stages in the innovation-decision process in order to decrease uncertainty about an innovation's expected consequences.

5-Step Process:

- (1) **Knowledge** – person becomes aware of an innovation and has some idea of how it functions
- (2) **Persuasion** – person forms a favorable or unfavorable attitude toward the innovation
- (3) **Decision** – person engages in activities that lead to a choice to adopt or reject the innovation
- (4) **Implementation** – person puts an innovation into use
- (5) **Confirmation** – person evaluates the results of an innovation-decision already made - The second way in which time is involved in diffusion is in the innovativeness of an individual or other unit of adoption. Innovativeness is the degree to which an individual or other unit of adoption is relatively earlier in adopting new ideas than other members of a social system.

There are five adopter categories, or classifications of the members of a social system on the basis on their innovativeness:

- (1) Innovators – 2.5%
- (2) Early adopters – 13.5%
- (3) Early majority – 34%
- (4) Late majority – 34%
- (5) Laggards – 16%3.3

The third way in which time is involved in diffusion is in rate of adoption. The rate of adoption is the relative speed with which an innovation is adopted by members of a social system. The rate of adoption is usually measured as the number of members of the system that adopt the innovation in a given time period. As shown previously, an innovation's rate of adoption is influenced by the five perceived attributes of an innovation. — (Time/Infected Population).

4. **The social system** : The fourth main element in the diffusion of new ideas is the social system. A social system is defined as a set of interrelated units that are engaged in joint problem-solving to accomplish a common goal. The members or units of a social system may be individuals, informal groups, organizations, and/or subsystems. The social system constitutes a boundary within which an innovation diffuses. How the system's social structure affects diffusion has been studied. A second area of research involved how norms affect diffusion. Norms are the established behavior patterns for the members of a social system. A third area of research has had to do with opinion leadership, the degree to which an individual is able to influence informally other individuals' attitudes or overt behavior in a desired way with relative frequency. A change agent is an individual who attempts to influence clients' innovation-decisions in a direction that is deemed desirable by a change agency. A final crucial concept in understanding the nature of the diffusion process is the critical mass, which occurs at the point at which enough individuals have adopted an innovation that the innovation's further rate of adoption becomes self-sustaining. The concept of the critical mass implies that outreach activities should be concentrated on getting the use of the innovation to the point of critical mass. These efforts should be focused on the early adopters, the 13.5 percent of the individuals in the system to adopt an innovation after the innovators have introduced the new idea into the system. Early adopters are often opinion leaders, and serve as

role-models for many other members of the social system. Early adopters are instrumental in getting an innovation to the point of critical mass, and hence, in the successful diffusion of an innovation.

The innovation : Relative advantage is the degree to which an innovation is perceived as better than the idea it supersedes. The degree of relative advantage may be measured in economic terms, but social prestige, convenience, and satisfaction are also important factors. It does not matter so much if an innovation has a great deal of objective advantage. What does matter is whether an individual perceives the innovation as advantageous. The greater the perceived relative advantage of an innovation, the more rapid its rate of adoption will be. Compatibility is the degree to which an innovation is perceived as being consistent with the existing values, past experiences, and needs of potential adopters. An idea that is incompatible with the values and norms of a social system will not be adopted as rapidly as an innovation that is compatible. The adoption of an incompatible innovation often requires the prior adoption of a new value system, which is a relatively slow process.

Complexity is the degree to which an innovation is perceived as difficult to understand and use. Some innovations are readily understood by most members of a social system; others are more complicated and will be adopted more slowly. New ideas that are simpler to understand are adopted more rapidly than innovations that require the adopter to develop new skills and understandings.

Trialability is the degree to which an innovation may be experimented with on a limited basis. New ideas that can be tried on the installment plan will generally be adopted more quickly than innovations that are not divisible. An innovation that is trialable represents less uncertainty to the individual who is considering it for adoption, who can learn by doing.

Observability is the degree to which the results of an innovation are visible to others. The easier it is for individuals to see the results of an innovation, the more likely they are to adopt it. Such visibility stimulates peer discussion of a new idea, as friends and neighbors of an adopter often request innovation-evaluation information about it.

Time : Innovators are the first 2.5 percent of the individuals in a system to adopt an innovation. Venturesomeness is almost an obsession with innovators. This interest in new ideas leads them out of a local circle of peer networks and into more cosmopolitan social relationships. Communication patterns and friendships among a clique of innovators are common, even though the geographical distance between the innovators may be considerable. Being an innovator has several prerequisites. Control of substantial financial resources is helpful to absorb the possible loss from an unprofitable innovation. The ability to understand and apply complex technical knowledge is also needed. The innovator must be able to cope with a high degree of uncertainty about an innovation at the time of adoption. While an innovator may not be respected by the other members of a social system, the innovator plays an important role in the diffusion process: That of launching the new idea in the system by importing the innovation from outside of the system's boundaries.

Thus, the **innovator** plays a gate keeping role in the flow of new ideas into a system.> Early adopters are the next 13.5 percent of the individuals in a system to adopt an innovation. Early adopters are a more integrated part of the local system than are innovators. Whereas innovators are cosmopolites, early adopters are localities. This adopter category, more than any other, has the greatest degree of opinion leadership in most systems. Potential adopters look to early adopters for advice and information about the innovation. This adopter category is generally sought by change agents as a local missionary for speeding the diffusion process. Because early

adopters are not too far ahead of the average individual in innovativeness, they serve as a role-model for many other members of a social system.

The **early adopter** is respected by his or her peers, and is the embodiment of successful, discrete use of new ideas. The early adopter knows that to continue to earn this esteem of colleagues and to maintain a central position in the communication networks of the system, he or she must make judicious innovation-decisions. The early adopter decreases uncertainty about a new idea by adopting it, and then conveying a subjective evaluation of the innovation to near-peers through interpersonal networks.> Early majority is the next 34 percent of the individuals in a system to adopt an innovation.

The **early majority** adopt new ideas just before the average member of a system. The early majority interact frequently with their peers, but seldom hold positions of opinion leadership in a system. The early majority's unique position between the very early and the relatively late to adopt makes them an important link in the diffusion process. They provide interconnectedness in the system's interpersonal networks. The early majority are one of the two most numerous adopter categories, making up one-third of the members of a system. The early majority may deliberate for some time before completely adopting a new idea. "Be not the first by which the new is tried, nor the last to lay the old aside," fits the thinking of the early majority. They follow with deliberate willingness in adopting innovations, but seldom lead.

Late majority is the next 34 percent of the individuals in a system to adopt an innovation. The late majority adopt new ideas just after the average member of a system. Like the early majority, the late majority make up one-third of the members of a system. Adoption may be the result of increasing network pressures from peers. Innovations are approached with a skeptical and cautious air, and the late majority do not adopt until most others in their system have done so. The weight of system norms must definitely favor an innovation before the late majority are convinced. The pressure of peers is necessary to motivate adoption. Their relatively scarce resources mean that most of the uncertainty about a new idea must be removed before the late majority feel that it is safe to adopt.

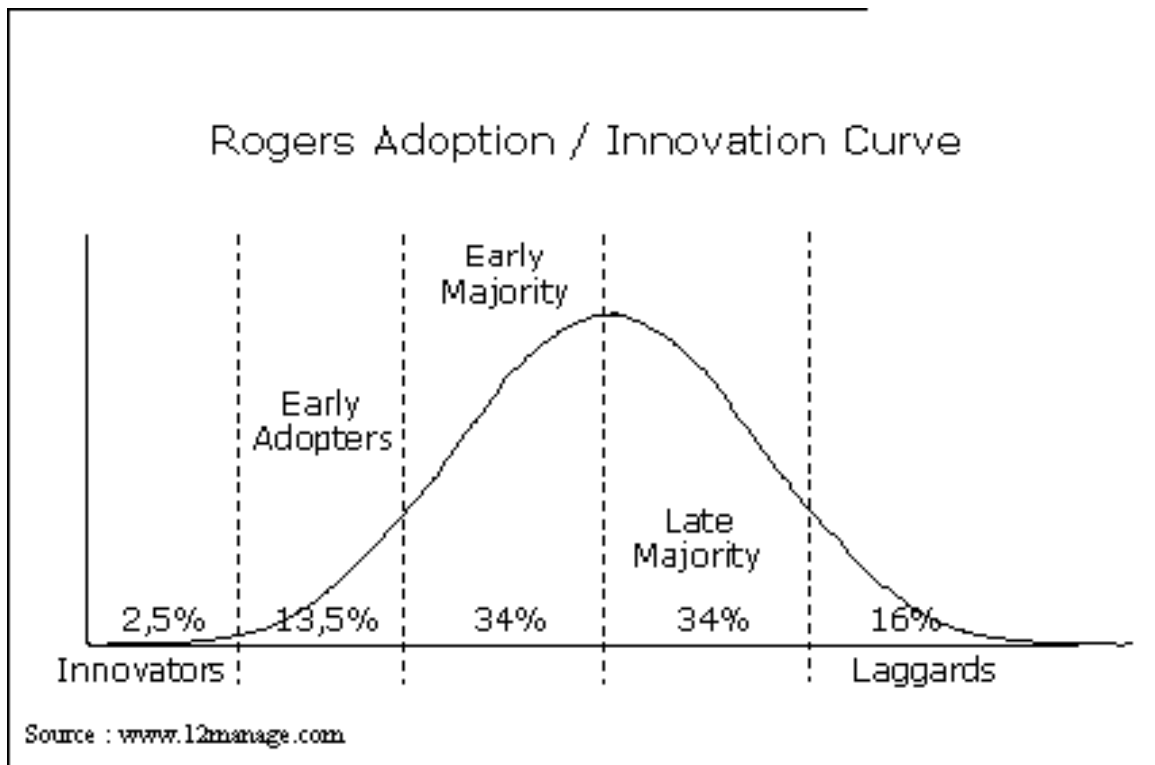
Laggards are the last 16 percent of the individuals in a system to adopt an innovation. They possess almost no opinion leadership. Laggards are the most localite in their outlook of all adopter categories; many are near isolates in the social networks of their system. The point of reference for the laggard is the past. Decisions are often made in terms of what has been done previously. Laggards tend to be suspicious of innovations and change agents. Resistance to innovations on the part of laggards may be entirely rational from the laggard's viewpoint, as their resources are limited and they must be certain that a new idea will not fail before they can adopt.

Why has the tipping point become such a popular idea? Carefully researched analysis has shown that it is an undeniable phenomenon that once understood provides simple and valuable prescriptions for efforts in encouraging diffusion. There seem to be many innovations that are valuable for the masses, yet to date have resisted diffusion. For example, we still use the QWERTY keyboard despite the development of another keyboard that allows much faster typing for the average user. Also, there are many social ideals that a large number of people are very interested in spreading. In particular situations, such as our own relatively heterophilous nation, the research suggests that there is a reasonable chance that, given concerted effort, support for these valuable products and ideas may be pushed to the tipping point. And as our communication networks become denser

through technological advance, the diffusion process is happening faster and faster. So it seems that understanding and utilizing diffusion networks can aid strategy aimed at quickly inducing system-wide change.

7.7.The Innovation Adoption Curve

The innovation adoption curve of Rogers is a model that classifies adopters of innovations into various categories. It is based on the idea that certain individuals are inevitably more open for adaptation than others. It is also called: Multi-Step Flow Theory or Diffusion of Innovations Theory.



The research focus of Diffusion has Five elements:

1. Characteristics of an innovation which may influence its adoption;
2. Decision-making process that occurs when individuals consider to adopt a new idea, product or practice;
3. Characteristics of individuals that make them likely to adopt an innovation;
4. Consequences for individuals and society of adopting an innovation; and
5. Communication channels used in the adoption process.

Innovation Adoption Curve categories

- Innovators. Brave people, pulling the change. Innovators are very important communication mechanisms.
- Early Adopters. Respectable people, opinion leaders, try out new ideas, but in a careful way.
- Early Majority. Thoughtful people, careful but accept change more quickly than average people do.

- Late Majority. Skeptic people, will use new ideas or products only when the majority is using it.
- Laggards. Traditional people, love to stick to the “old ways”, are critical about new ideas and will only accept it if the new idea has become mainstream or even tradition.

7.8. Summary

The **two-step flow model** was propounded by Paul Lazarsfeld and Elihu Katz. Unlike the hypodermic needle model which considers mass media effects to be direct, the two-step flow model stresses human agency.

According to Lazarsfeld and Katz, mass media information is channeled to the “masses” through opinion leadership. The people with most access to media, and having a more literate understanding of media content, explain and diffuse the content to others.

Two-step flow model laid the foundation for diffusion of innovations.

Opinion leadership is a concept that arose out of the theory of two-step flow of communication propounded by Paul Lazarsfeld and Elihu Katz. This theory is one of several models that try to explain the diffusion of innovations, ideas, or commercial products.

The opinion leader is the agent who is an active media user and who interprets the meaning of media messages or content for lower-end media users.

Typically the opinion leader is held in high esteem by those that accept their opinions. Opinion leadership tends to be subject specific, that is, a person that is an opinion leader in one field may be a follower in another field. An example of an opinion leader in the field of computer technology, might be a neighbourhood computer service technician. The technician has access to far more information on this topic than the average consumer and has the requisite background to understand the information.

A first *theory of innovation diffusion* was formalized by Everett Rogers in a 1962 book called *Diffusion of Innovations*. Rogers stated that adopters of any new innovation or idea could be categorized as innovators (2.5%), early adopters (13.5%), early majority (34%), late majority (34%) and laggards (16%), based on a bell curve. Each adopter’s willingness and ability to adopt an innovation would depend on their awareness, interest, evaluation, trial, and adoption.

7.9. Technical Terms

Opinion Leader : Individuals who are knowledgeable about various topics and whose advice is taken seriously by others. Opinion leaders can be found in all types of groups: occupational, social, community, and others.

7.10. Model Questions

1. Discuss the two-step flow of communication.
2. Who are opinion leaders? What are their characteristics?
3. Discuss the diffusion of innovation theory of communication.

7.11. Reference Books / Journals

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UNIT - II

Lesson 8 :

MASS MEDIA AND SOCIAL CHANGE

8.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding how communication can be used for social change
- Understanding the role of media in social development

Structure of the lesson:

- 8.1. Introduction
- 8.2. Communication for Development
- 8.3. Trends, challenges and priorities
- 8.4. Communication strategies for implementation of sustainable development
- 8.5. Development Support Communication
- 8.6. Mass Media in Development and Social Change
- 8.7. Summary
- 8.8. Technical Terms
- 8.9. Model Questions
- 8.10. Reference Books

8.1. Introduction

The relationship between the practical application of communication processes and technologies in achieving positive and measurable development outcomes is a relatively modern subject of research, discussion and conjecture. While media professionals, opinion-shapers and development assistance policy-makers have often sought to utilize communication systems for social mobilization and change, a lack of understanding of the complexity of behavioural, societal and cultural factors on end-user consumption patterns has more often led to an ineffective, or even counterproductive, outcome.

“The driving forces of communication for social change can be synthesized as follows:

- [a] Sustainability of social changes is certain when individuals and communities affected acquire ownership of the communication process and contents;
- [b] communication for social change is horizontal and strengthens community bonds by amplifying the voices of the poorest;
- [c] communities should be the protagonists of their own change and manage their communication tools;

- [d] rather than focusing on persuasion and information dissemination, communication for social change promotes dialogue, debate and negotiation from within communities;
- [e] the results of the CFSC process must go beyond individual behaviour and consider social norms, current policies, culture and the general development context;
- [f] CFSC strives to strengthen cultural identity, trust, commitment, voice ownership and generally community empowerment;
- [g] it rejects the linear model of information transmission from a central sender to an individual receiver, and promotes instead a cyclical process of interactions focused on shared knowledge and collective action.

Five essential conditions

Communication for social change is a live process which is difficult to capture with academic definitions. However, there are at least five essential characteristics or conditions that are present in processes of communication for social change:

[1] Community participation and ownership

Too many communication projects in the context of development have failed due to lack of participation and commitment from the subjects of change. “Access” to mass media has proved insufficient and has often resulted in manipulations with vested interests. Therefore, one of the main CFSC conditions is participation and ownership of the communication process and contents.

[2] Language and cultural relevance

For several decades development programmes were imposed on Third World nations, while communication strategies were designed in the laboratories of industrialised countries. The same models, messages, formats and techniques were utilised –and still are today- in distinct cultural contexts. The communication process cannot ignore or deny the specificity of each culture and language; on the contrary, it will support them to acquire legitimacy. Cultural interaction -or the exchanges between languages and cultures- is healthy when it happens within a framework of equity and respect, through critical dialogue, debate on ideas and solidarity.

[3] Generation of local contents

Vertical models of communication for development take for granted the fact that poor communities in developing nations lack “knowledge”. Access to information generated in industrialised countries is seen as the silver bullet. CFSC strengthens local knowledge and promotes exchanges in equal terms, learning through dialogue in a process of mutual growth. For CFSC, the generation of local contents and the revival of knowledge accumulated over decades is fundamental.

[4] The use of appropriate technology

Fascination with technological innovation, often presented as the sine qua non condition for development, can lead to greater dependency. Many projects failed because they were equipped with technology that people were unable to pay for, renew and control. Communication for social change promotes processes, not technologies. The use of technology must be adapted not only to the real needs but to the potential of ownership by the actors involved in each stage of the process.

[5] Network and convergence

Communication processes that isolate themselves, that do not establish dialogue with similar experiences, are less likely to grow and be sustainable. CFSC promotes dialogue and debate, not only within the community, but also towards similar processes. Networking contributes to strengthening the process and exchanges add richness to them.”

Source : Wikipedia

8.2. Communication for Development

A history of Communication for Development

The initial enthusiasm for development communication was seen as a social system that could transform individuals and societies from ‘traditional’ to ‘modern’. Development was seen as a unilinear, evolutionary process.

In the mid-1960s, this perspective was challenged by Latin American social scientists, and a theory dealing with dependency and underdevelopment was born. Implicit in the analysis of the *dependistas* was the idea that development and underdevelopment must be understood in the context of the world system. This dependency paradigm played an important role in the movement for a New World Information and Communication Order. Emerging nations moved to form the Non-Aligned Movement, which defined development as political struggle.

Today, since the demarcation of First, Second and Third Worlds has broken down, there is a need for a new concept of development which emphasizes cultural identity and multidimensionality. As countries and communities become more interdependent, a new framework must be sought within which both the Centre and the Periphery can be studied separately and in their mutual relationship, at global, national and local levels. A new viewpoint on development and social change has come to the forefront. The common starting point here is the examination of the changes from “bottom-up”; from the self-development of the local community. More attention is also being paid to the content of development, which implies a more normative approach.

Another school of thought questions whether “developed” countries are in fact developed, and whether this genre of progress is sustainable or desirable. It favours a multiplicity of approaches based on context and basic, felt needs, and the empowerment of the most oppressed sectors of various societies.

The diffusion model

Although development strategies in developing countries diverge widely, the usual pattern for broadcasting and the press has been predominantly the same: informing the population about projects, illustrating the advantages of these projects, and recommending that they be supported. A typical example of such a strategy is situated in the area of family planning, where communication means like posters, pamphlets, radio, and television attempt to persuade the public to accept birth control methods.

This model sees the communication process mainly as a message going from a sender to a receiver. Modernization is conceived as a process of diffusion whereby individuals move from a traditional way of life to a different, more technically developed and more rapidly changing way of life. This approach is therefore concerned with the process of diffusion and adoption of innovations in a more systematic and planned way. Mass media are important in spreading awareness of new possibilities and practices, but at the stage where decisions are being made about whether to adopt or not to adopt, personal communication is far more likely to be influential.

Therefore, the general conclusion of this line of thought is that mass communication is less likely than personal influence to have a direct effect on social behaviour.

Newer perspectives on development communication claim that this is a limited view. They argue that development will accelerate mainly through active involvement in the process of the communication itself. Research has shown that, while groups of the public can obtain information from impersonal sources like radio and television, this information has relatively little effect on behavioral changes.

The participatory model

The participatory model stresses the importance of cultural identity of local communities and of democratization and participation at all levels—international, national, local and individual. In order to share information, knowledge, trust, commitment, and a right attitude in development projects, participation is very important in any decision-making process for development. This model stresses reciprocal collaboration throughout all levels of participation.

Also, these newer approaches argue, the point of departure must be the community. It is at the community level that the problems of living conditions are discussed, and interactions with other communities are elicited. This principle implies the right to participation in the planning and production of media content. Participation is made possible in the decision-making regarding the subjects treated in the messages and the selection procedures.

One of the fundamental hindrances to the decision to adopt the participation strategy is that it threatens existing hierarchies. Nevertheless, participation does not imply that there is no longer a role for development specialists, planners, and institutional leaders.

It only means that the viewpoint of the local groups of the public is considered before the resources for development projects are allocated and distributed, and that suggestions for changes in the policy are taken into consideration.

A question of power: cultural freedom

When discussing communication for development, there is more at stake than mere attitudes. It is also a question of power. Policy-makers cannot legislate respect, nor can they coerce people to behave respectfully. But they can enshrine cultural freedom as one of the pillars on which the state is founded. Cultural freedom differs from other forms of freedom in a number of ways.

First, most freedoms refer to the individual. Cultural freedom, in contrast, is a collective freedom. It is the condition for individual freedom to flourish. Second, cultural freedom, properly interpreted, is a guarantee of freedom as a whole. It protects not only the collectivity but also the rights of every individual within it. Third, cultural freedom, by protecting alternative ways of living, encourages creativity, experimentation and diversity, the very essentials of human development. Finally, freedom is central to culture, and in particular the freedom to decide what to value, and what lives to seek. One of the most basic needs is to be left free to define our own basic needs.

Therefore, in contrast to the more economic and politically-oriented approach in traditional perspectives on sustainable development, the central idea is that there is no universal development model which leads to sustainability at all levels of society and the world, that development is an integral and multidimensional process that can differ from society to society, community to community, context to context.

8.3. Trends, challenges and priorities

The perspective on communication has changed. The emphasis now is more on the process of communication (that is, the exchange of meaning) and on the significance of this process (that is, the social relationships created by communication and the social institutions and context which result from such relationships). With this shift in focus, one is no longer attempting to create a need for the information disseminated, but rather disseminating information for which there is a need.

Democracy is honored in theory, but often ignored in practice. Governments and/or powerful private interests still largely control the world's communication media, but they are more attuned to, and aware of, democratic ideals than before. At the same time, literacy levels have increased, and there has been a remarkable improvement in people's ability to handle and use communication technology. As a consequence, more and more people can use communications media. They can no longer be denied access to, and participation in, communication processes due to a lack of communication and technical skills.

And yet the disparity in communication resources between different parts of the world is increasingly recognized as a cause of concern. The plea for a more balanced and equal distribution of communication resources can only be discussed in terms of power at local, national and international levels.

“Internal” and “external” factors inhibiting development do not exist independently of each other. In order to understand and develop a proper strategy one must have an understanding of the class relationships of any particular peripheral social formation and the ways in which these structures articulate with the Centre on the one hand, and the producing classes in the Third World on the other. The very unevenness and contradictory nature of the capitalist development process necessarily produces a constantly changing relationship.

Some communication systems have become cheap and so simple that the rationale for regulating and controlling them centrally, as well as the ability to do so, is no longer relevant. However, other systems (for instance, satellites, remote sensing, transborder data flows) remain very expensive. They are beyond the means of smaller countries and may not be “suitable” to local environments.

Information has been seen as the leading growth sector in society, especially in advanced industrial economies. Its three strands – computing, telecommunications and broadcasting – have evolved historically as three separate sectors, and by means of digitization these sectors are now converging.

Throughout the past decade a gradual shift can be observed away from a technological in favour of more socio-economic and cultural definitions of the Information Society. The term “knowledge society” better coins this shift in emphasis from ICTs as “drivers” of change to a perspective where these technologies are regarded as tools. These may provide a new potential for combining the information embedded in ICT systems with the creative potential and knowledge embodied in people: meaning is not something that is delivered to people, people create and interpret it for themselves.

Discussions on globalization and localization have challenged old ways of thinking about sustainable development. Lie and Servaes adopted a convergent and integrated approach in studying the complex and intricate relations between globalization, social change, consumption and identity. Such an approach would allow problems to converge at key crossings or nodal points. Researchers then are rid of the burden of studying linear processes in totality, eg, production and consumption of global products and their relevance from a sustainable perspective, and instead are allowed to focus on the nodal points where processes intersect.

The Thai concept of community development

*The TERMS model of Rural Community Self-Reliance is an integrated framework. TERMS stands for Technology, Economic, Natural Resource, Mental and Socio-cultural. It is the result of extensive research, which the Thai National Research Council commissioned from the Science and Technology Institute. More than 50 academics, from government bureaus, universities, the private sector, and community leaders from five villages were involved. It took them more than seven years to arrive at what now is being called the Thai concept of community development. It views self-reliance of a community as a goal of community development. Self-reliance of a community can be established if in addition to TERMS, the following dimensions are taken into account: A development and self-reliant process based on Balance, Ability, and Networking (BAN). These three factors run together with the balance of each element in TERMS and community management. Participatory Action Research (PAR) as the process in which the facilitators and villagers collaborate through discussion, planning, evaluation or research at all times. A re-socialization and conscientization process (in Thai: *Khit pen*) which makes the people value Thai identities, Thai culture and folk wisdom to benefit the Thai style of living.*

Priority areas for communication organizations and practitioners in relation to sustainable development

Communication has become an important aspect of development initiatives in health, nutrition, agriculture, family planning, education, and community economics. They believe there are three general perspectives on Communication for Development:

1. A first perspective could be of communication as a process, often seen in metaphor as the fabric of society. It is not confined to the media or to messages, but to their interaction in a network of social relationships. By extension, the reception, evaluation and use of media messages, from whatever source, are as important as their means of production and transmission.
2. A second perspective is of communications media as a mixed system of mass communication and interpersonal channels, with mutual impact and reinforcement. In other words, the mass media should not be seen in isolation from other conduits.

The digital divide is not about technology, it is about the widening gaps between the developed and developing worlds and the info-rich and the info-poor. While the benefits offered by the Internet are many, its dependence on a telecom infrastructure means that they are only available to a few. Radio is much more pervasive, accessible and affordable. Blending the two could be an ideal way of ensuring that the benefits accruing from the Internet have wider reach.

3. A third perspective of communication in the development process is from an intersectoral and interagency concern. This view is not confined to information or broadcasting organizations and ministries, but extends to all sectors, and its success in influencing and sustaining development depends to a large extent on the adequacy of mechanisms for integration and coordination.

Different approaches and strategies at UN agency, governmental and NGO levels

Distinct development communication approaches and communication means used can be identified within UN agencies, governmental and non-governmental organizations. Some of these approaches can be grouped together under the heading of the diffusion model, others under the participatory model. The major ones could be identified as follows:

- Extension/Diffusion of Innovations
- Network development and documentation
- ICTs for development
- Social marketing
- Edutainment (EE)
- Health communication
- Social mobilization
- Information, Education and Communication (IEC)
- Institution building
- Knowledge, Attitudes and Practices (KAP)
- Development Support Communication (DSC)
- HIV/AIDS community approach
- Community participation

ICTs for development; Ambassador of Knowledge in India

Gyandoot (Hindi for 'Ambassador of Knowledge') is an internet-based network linking villages in the Dhar district of Madhya Pradesh, India. Established in 2000, the project had a high level of community participation in the planning process. Young, previously unemployed high school graduates were selected and trained by each village council to run Internet kiosks for their own income. They pay a service charge to the council, which uses the money to fund more kiosks. New private institutions opened for computer and IT training. The network has helped the farmers with information on potato crops, and to voice their problems in the community. More money was allocated to set up kiosks in more than 3,000 schools for e-education.

8.4. Communication strategies for the implementation of sustainable development

The three main strategies for Communication for Development can be identified at three levels: behaviour change communication; advocacy communication and communication for social change (sometimes called communication for structural and sustainable change).

1. Behaviour change communication

This category can be further subdivided in perspectives that explain:

- a. **Individual behaviour** The *Health Belief Model* (HBM) is based on the premise that one's personal thoughts and feelings control one's actions. It proposes that health behaviour is therefore determined by internal cues (perceptions or beliefs), or external cues (e.g. reactions of friends, mass media campaigns, etc.) that trigger the need to act. This model further explains that before deciding to act, individuals consider whether or not the benefits (positive aspects) outweigh the barriers (negative aspects) of a particular behaviour.

Social marketing in Honduras and the Gambia

Social marketing is the application of commercial marketing techniques to solve social problems. It involves a multi-disciplinary approach. To fight infant deaths caused by diarrhoea, one of the social marketing “products” in Honduras was a package of Oral Rehydration Solution (ORS) powder which is meant to be dissolved with one-half or one litre of clean water. In Gambia, due to the problematic distribution system and no capacity to manufacture ORS, the concept of “home-made mixture” became one of the products. The other products are the concept of taking fluids while having diarrhoea, good feeding practices for sick children, the importance of breastfeeding, the importance of feeding solid foods during and after diarrhoea, and keeping the family compound free from faeces. Comprehensive mediated campaigns were launched. Radio and pictorial print media were carefully planned to reach illiterate target groups. Interpersonal communication in the form of community volunteers, traditional birth attendants, community health workers, and midwives was also effective.

- a. Some theoretical frameworks that explain **interpersonal behaviour** are the Social Cognitive Theory (SCT), the Social Experience Model (SEM), the Social Network and the Social Support Theory. The Social Network theory explains the mechanisms by which social interactions can promote or inhibit individual and collective behaviour. An understanding of network theory enables programmers to better analyse how friends, families and other significant people might impact on the same individuals and groups that they are trying to influence. The Social Support Theory, on the other hand, refers to the content of these relationships – ie. what is actually being shared or transmitted during different interactions. As such, assistance provided or exchanged through interpersonal and other social relationships can be characterized into four types of supportive action: Emotional support, instrumental support such as tangible aid or services, appraisal support such as feedback and constructive criticism, and informational support in the form of advice or suggestions etc.

8.5. Development Support Communication

The Development Support Communication (DSC) is the systematic utilization of appropriate communication channels and techniques to increase people’s participation in development and to inform, motivate and train rural populations. In the late 1980s, FAO started the CATs (Community Audio Towers) and UNICEF, the ComPAS (Community Public Address System), in the late 1990s. Both are similar communication strategies based on community audio towers. At the heart of both projects is the support for rural communities to use this narrowcasting technology for community communication and social development. The local communication system aims to raise and discuss local issues and mobilize community members on children’s rights, health and nutrition, child protection, education, livelihood, agriculture, etc. A Community Media Council may vary from one place to another, but generally includes equal representation from farmers, women, elderly people, youth, health workers, educators, local authorities, religious leaders and so on. It is important to note that women make up half of the representatives at the CMC, and are very active as broadcasters.

- a. The best-known theoretical framework that explains community or societal behaviour is the Diffusion of Innovations (DOI) approach. There are others as well, such as the Conceptual Model of Community Empowerment.

Advocacy communication

Advocacy communication is primarily targeted at policy-makers or decision-makers at national and international levels. The emphasis is on seeking the support of decision-makers in the hope that if they are properly “enlightened” or “pressured”, they will be more responsive to societal change. A general definition of advocacy is:

“Advocacy for development is a combination of social actions designed to gain political commitment, policy support, social acceptance and systems support for a particular goal or programme. It involves collecting and structuring information into a persuasive case; communicating the case to decision-makers and other potential supporters, including the public, through various interpersonal and media channels; and stimulating actions by social institutions, stakeholders and policy-makers in support of the goal or programme.”

Advocacy is most effective when individuals, groups and all sectors of society are involved. Therefore, three main interrelated strategies for action can be identified:

- Advocacy – generating political commitment for supportive policies and heightening public interest and demand for development issues;
- Social support – developing alliances and social support systems that legitimize and encourage development-related actions as a social norm;
- Empowerment – Equipping individuals and groups with the knowledge, values and skills that encourage effective action for development.

3. Communication for structural and sustainable change

Behavioural change communication and advocacy communication, though useful in itself, will not be able to create sustainable development. This can only be achieved in combination with, and incorporating, aspects of the wider environment that influence (and constrain) structural and sustainable change.

In sum, there are a variety of theoretical models that can be used to devise communication strategies for sustainable development. However, as each case and context is different, none of these have proven completely satisfactory in the field of international development. Therefore, many practitioners find that they can achieve the greatest understanding by combining more than one theory or developing their own conceptual framework.

8.6. Mass Media in Development and Social Change

In recent years, mass media has become a powerful tool for bringing about social change. “The same techniques which were developed in industry for promoting commercial goods and services are now being applied to community development.

One of the first examples of using media for social change and development is Farm Radio Forums in Canada. From 1941 to 1965 farmers met in groups each week to listen to special radio programs. There were also printed materials and prepared questions to encourage group discussion. At first this was a response to the Great Depression and the need for increased food production in World War II. But the Forums also dealt with social and economic issues. This model of adult education or distance education was later adopted in India and Ghana.

Instructional television was used in El Salvador during the 1970s to improve primary education. One of the problems was a lack of trained teachers. Teaching materials were also improved to make them more relevant. More children attended school and graduation rates increased. In this sense the project was a success. However, there were few jobs available in El Salvador for better-educated young people.

In the 1970s in Korea the Planned Parenthood Federation had success in lowering birth rates and improving life in villages such as Oryu Li. It mainly used interpersonal communication in women's clubs.

A project of social marketing in Bolivia in the 1980s tried to get women in the Cochabamba Valley to use soybean recipes in their cooking. This was an attempt to deal with chronic malnourishment among children. The project used cooking demonstrations, posters and broadcasts on local commercial radio stations. Some people did try soybeans but the outcome of the project is unclear.

By working as a partner in the process of social change, the media can bring about positive results in society. Broadcasting mass media provide information following allocation patterns, with all the attendant, intrinsic disadvantages: one-way communication with few possibilities for feedback, physical distance between sender and receiver, and reinforcement of the existing power structure. Two further weaknesses of mass media broadcasts are the difficulty of retaining the information for later use and the susceptibility, at the same time, of messages to alternative interpretations.

Radio is by far the most widely used electronic (mass) medium in rural regions of developing countries, primarily because of its versatility which allows for its use in various types of communication efforts. The presence of local radio stations and the availability of small transistor radios allow for 'easy and affordable access' in relatively large geographical areas. The extent to which local radio stations operate as independent broadcasters largely depends on the socio-political and economic context of a country, which also determine the way radio stations are allowed to be used.

Local radio stations can be considered the most important mass media as far as their contribution to rural development in developing countries is concerned. The role of these radio stations consists of providing an alternative, more independent, source of general information, as well as offering information on issues of local interest through discussions, interviews with representatives of local interest groups, and testimonies of individuals on their experiences. Simultaneously they offer local NGOs and government agencies access to mass media and often serve as intermediaries between the population and local authorities.

Although active participation of the audience in broadcasts may compensate for some of the disadvantages of broadcasting, in general, local radio stations seem to be unable to move beyond the aforementioned role. In a sense participation of the audience represents a registration pattern, which could serve to provide more meaningful information through broadcasts, thus increasing the relevance of allocation patterns. The relative independence of the local stations (of the state, but not of commercial interests, or institutions such as the church) gives them a higher level of credibility with the local population, but the essentially one-way information flow of the broadcasts limits the use of radio in rural development to very specific aspects.

Media As An Instrument Of Social Change

The last three decades have witnessed unprecedented growth in the worldwide spread of electronic mass media. This has been made possible mainly due to the digital revolution in computer networks, compression technologies and proliferation of satellite broadcasting. Radio and, later television, as the dominant medium of the so-called "information explosion" during the Seventies, became one of the most powerful forces for stimulating social change and technological advancement. Its global impact, however, was on people living in industrialised countries and to a lesser extent on those in urban areas of developing countries.

The same pattern of distribution has been evident in the emergence of knowledge-based societies increasingly relying on the Internet and the World Wide Web for access to information, education and entertainment.

These technologies are a part of the worldwide digital network called the “information superhighway” that links converged media in the form of text, video, audio and graphics. A critical part of this social matrix are the rural areas of developing countries, particularly Asia and Africa, that together constitute almost three quarters of the world’s population, with almost 70 per cent of the latter living in village habitations.

While there is a surfeit of communication technologies, there is also a massive reservoir of rural poor for whom the information glut and the content of information are irrelevant simply because they do not address their concerns and needs.

The idea of community-centered rural development has grown out of a body of research findings that have found that “people-oriented” communication strategies could play a catalytic role in creating decentralised project structures that strengthen the process of participatory management in developing countries. Therefore, “small media” also known as “alternative media” or “community media” (i.e. folk, street theatre, group radio, video, Internet etc.) appropriate to a community are now being structured to empower the inhabitants in rural areas to strengthen capacity building and enable equitable access along with behavioral change.

Herein, project strategies now include multifaceted communication campaigns as entry point activities to strengthen interpersonal communication. Participatory self-management methods have also been refined to incorporate needs of the intended beneficiaries from designing the project goals and selecting the appropriate “communication mix” to support implementation in sectors such as education, health, poverty alleviation and agriculture. For example, participatory rural appraisal (PRA) is a technique that involves bottom-up needs assessment through social and livelihood mapping that serve as diagnostic profiles for the framing of communication support objective.

Over the years, new forms of democratic communication institutions have been emerging in Asia, Africa and the Caribbean with the collaboration of civil society stakeholders, NGOs and organisations like the United Nations Educational, Scientific and Cultural Organisation. These emphasise self-management, through ownership and operation, of information and communication technologies by marginalised rural communities that are enabled to network horizontally rather than vertically through converged multimedia systems.

Consequently, access to and effective use of these tools and networks of the new global economy, and the innovations they make possible, are critical in achieving the UN Millennium Development Goals of poverty reduction, increased social inclusion and leading of a more fulfilling life for all the rural poor.

Community media today, therefore, according to one perspective, involves the use of communication tools to which members of a community have access for information, education, and entertainment, when they want access. They are media in which the community participates as planners, producers and performers. Thus, social groups use media to create and foster forms of culture that structure everyday life.

A second perspective about community media is based on the concept of alternative media. Alternative media (such as folk, street theater, video) are small scale, oriented towards disadvantaged groups, horizontally structured allowing for facilitation of audience access and participation within the framework of democratisation and multiplicity.

The explicit positioning of community media as independent from state and market supports the articulation of a third perspective that considers such media as a part of civil society. By defining community media as a part of civil society, these media can be defined as a “third voice” between the state media and the commercial media.

The fourth perspective envisages community media as a rhizome (that unlike trees or their roots connects any point to any other point). Herein, community media not only play a pivotal role in civil society but can also establish a strategic linkage with state and the market without losing their identity.

The Kotemale Internet Community Radio project is a community radio station, radiating with a one KW transmitter, 15 hours on weekdays and 20 hours of programming on weekend days covering about 60 villages of Sri Lanka.

Free public access to the Internet is supplemented by facilities like the radio browsing programme in the local language and a community website for database development. The Mahaweli, Tambuli and Sagarmatha radio projects in Sri Lanka, Philippines and Nepal respectively are other similar projects.

Likewise, radio projects in the Caribbean country of Haiti- Radio Inite, Radio Sel, Radio Flambeau and Radio Lakay link participatory communication to larger goals of achieving justice, human rights and equitable development. They aim at promoting community empowerment and addressing the issue of “digital divide” by combining community broadcasting with the Internet and related technologies. By reaching out to the illiterate and with universal access as the fulcrum, such centres help develop the cultural identity of communities, act as a vehicle for people’s self-expression and serve as a tool for diagnosis of a community’s problems.

Similarly, Namma Dhawani, a community multimedia centre in Bangrapet Taluk of Kolar District in Karnataka (in collaboration with UNESCO and NGO’s Myrada and Voices) transmits cable FM and makes narrowcasted loudspeaker broadcasts for 20,000 local people.

Outside the fold of agencies like UNESCO, there are outstanding examples of community multimedia projects which successfully help strengthen the democratic process by providing access to different viewpoints in India’s rural landscape. ITC’s e-choupal project is very popular with farmers in India that provides connectivity to relevant global market information. Video SEWA’s participatory videos, which use folklores to enable women’s empowerment, reaches millions of rural women for multiple purposes of teaching, organising and inspiring.

Source : Abhilash Likhi in The Tribune, Sunday, November 6, 2005,

8.7. Summary

Communication can be used effectively for social change and national development, for improving the conditions and quality of life of people struggling with underdevelopment and marginalization. Development communication is characterized by conceptual flexibility and diversity of communication techniques used to address the problem. Some approaches in the “tool kit” of the field include: information dissemination and education, behavior change, social marketing, social mobilization, media advocacy, communication for social change, and participatory development communication.

It has been found that five essential conditions needed to facilitate communication for development and change are :

Community participation and ownership, Language and cultural relevance, Generation of local contents, The use of appropriate technology and Network and convergence.

The diffusion of innovation model and the participatory model of communication were widely cited as models of development communication. However, today The perspective on communication has changed.

The emphasis now is more on the process of communication (that is, the exchange of meaning) and on the significance of this process (that is, the social relationships created by communication and the social institutions

and context which result from such relationships). With this shift in focus, one is no longer attempting to create a need for the information disseminated, but rather disseminating information for which there is a need.

The three main strategies for Communication for Development can be identified at three levels: behaviour change communication; advocacy communication and communication for social change.

The Development Support Communication (DSC) is the systematic utilization of appropriate communication channels and techniques to increase people's participation in development and to inform, motivate and train rural populations.

Advocacy for development is a combination of social actions designed to gain political commitment, policy support, social acceptance and systems support for a particular goal or programme. It involves collecting and structuring information into a persuasive case; communicating the case to decision-makers and other potential supporters, including the public, through various interpersonal and media channels; and stimulating actions by social institutions, stakeholders and policy-makers in support of the goal or programme.

In recent years, mass media has become a powerful tool for bringing about social change. "The same techniques which were developed in industry for promoting commercial goods and services are now being applied to community development.

By working as a partner in the process of social change, the media can bring about positive results in society. Broadcasting mass media provide information following allocation patterns, with all the attendant, intrinsic disadvantages: one-way communication with few possibilities for feedback, physical distance between sender and receiver, and reinforcement of the existing power structure. Two further weaknesses of mass media broadcasts are the difficulty of retaining the information for later use and the susceptibility, at the same time, of messages to alternative interpretations.

8.8. Technical Terms

Development Communication : The processes, strategies and principles within the field of international development aimed at improving the conditions and quality of life of people struggling with underdevelopment and marginalization.

Development Support Communication : The practice of Development Support Communication, DSC, is a multi-sectoral process of information sharing about development agendas and planned actions.

Sustainable Development : balancing the fulfillment of human needs with the protection of the natural environment so that these needs can be met not only in the present, but in the indefinite future.

8.9. Model Questions

1. What is development communication? Give examples from India.
2. How can media be used for social change and development? Cite examples.
3. Illustrate two important theories that can be applied to development communication.
4. Discuss development support communication.

8.10. Reference Books

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UNIT - III

Lesson 9 :

MASS MEDIA, CHARACTERISTICS OF PRINT MEDIA

9.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding mass media
- Understanding the characteristics of print media

Structure of the lesson:

- 9.1. Introduction
- 9.2. Print Media
- 9.3. Characteristics of Print Media
- 9.4. Print Media Vs Digital Media
- 9.5. Print Media Vs the Internet
- 9.6. Summary
- 9.7. Technical Terms
- 9.8. Model Questions
- 9.9. Reference Books

9.1. Introduction

Mass Media

Messages of mass media discourse invade people's lives on day-to-day basis. Hardly anyone can imagine existence without media. People discuss the outputs of **media** wherever they are, including their home, school, work, a street, shops, or pubs.

Realising this, **Bilton** in his *Introductory Sociology* says:

Interestingly, the most powerful contemporary media span the public and the private. Television, radio and newspapers bring the outside world into our homes. The times of programmes also help set the routine of life within the home and their content provides us with something to talk about around the dinner table - that is if we are not eating in front of the TV!

Besides, people have become information and entertainment dependant on media. Media shape their conception of reality. When introducing media discourse, **Inglis** provides a general **definition of a medium**: "A medium is what transforms experience into knowledge. Media provide the signs which give meaning to the events of

everyday life". Developing this idea of the 1990s one can argue that reality is not only mediated and transmitted into people's homes but it is also replaced by images people receive from media. In case of television news, a genre in the discourse of which the real world is replaced by a mediated one, the size of information flow beats the importance of information, and the concepts of space and time lose their meanings in the sphere of globalised mediation.

Thus, the relativisation of these basic categories cooperates on the creation of the new element of televised, computerised, or video reality. 'Virtual' reality replaces 'real' reality.

Tunstall adds a further insight into mediaconsumption. He maintains that the consumption of media outputs is implemented in one of the three forms. Either in a primary form in which the perception of media output is asexclusive and focused activity (for instance people sit and watch TV), or in a econdary formwhen viewing, listening, or reading is accompanied by other activity (for example writing homework with radio on). Finally, the tertiary form is achieved and the least intensiverelationship of audience ember to consumption activity is observed (TV set on in another room).

Eco in the essay entitled *The Multiplication of the Media* writes: The mass media are genealogical because, in them, every new invention sets off a chain reaction of inventions, produces a sort of common language. They have no memory because, when the chain of imitations has been produced, no one can remember who started it and the head of the clan is confused with the latest great grandson. Furthermore, the media learn; and thus the spaceships of *Star Wars*, shamelessly descended from Kubrick's, are more complex and plausible than their ancestor and now the ancestor seems to be their imitator. In the same text he continues with an attempt to define what a mass medium is, describing a kind of non-imaginary situation for this purpose. In a TV broadcast the camera focuses on young people wearing polo shirts with an alligator on their chest part. The alligator represents the company that produces the polo shirts and the same company advertises them in a newspaper. People having watched the broadcast buy the shirts because they have the young look of those who wear them in the broadcast. There are several answers to the question what the mass medium is. The author suggests that it is the first newspaper advertisement, the polo shirt, the TV broadcast or all together functioning as a multiplied media channel. Apparently, the debate may continue about other elements of the communication (for example the sender of the message, the ideology, and others).

The definitions of mass media vary in different sources. One of them, provided by Loriner & Scannell seems to be covering both media themselves and the complex of relations they are involved in:

The Mass Media:

- 1 Are a distinct set of activities (creating media content);
- 2 Involve particular technological configurations (television, radio, videotext, newspapers, books);
- 3 Are associated with formally constituted institutions or media outlets (systems, stations, publications and so on);
- 4 Operate according to certain laws, rules and understandings (professional codes and practices, audience and societal expectations and habits);
- 5 Are produced by persons occupying certain roles (owners, regulators, producers, distributors, advertisers, audience members);
- 6 Convey information, entertainment, images and symbols to a mass audience.

Further, for Inglis the four institutions create essential conditions for defining the modern nation state: capitalist enterprise, control of the means of violence, managerial system of production and hyper extensive surveillance

and information channels. It appears useful to mention that the term 'mass' in collocations of 'mass media', 'mass culture', or 'mass audience' survives both denotation and connotation variations of usage and interpretation in the course of time. The original understanding of mass as everyone, an amount in which individuality is irrelevant has changed into groups of producers and consumers towards whom individual products are oriented.

Media, society, individuals

A considerable number of sources repeatedly conclude that every modern society is occupied by media, and media are linked to the life of society being strongly influenced by its happenings.

The dominant communication media being used since 1950s are those combining electronic and print media (television, radio, video, books, magazines, newspapers) with telephone and computer communication.

The public communication systems that mass media belong to are the essential part of cultural communication industry. Media shape people's conception of reality and society can use them as an important instrument of social control. The process of globalisation enables mediation of global culture and its impact on national or local cultures. Vice versa, it empowers an enrichment of the global culture with elements of national or local ones in the world. The globalised media give people a possibility to travel around the world, gain the knowledge and information from foreign countries without leaving their homes.

New media elements have strong impact on overall communication in modern societies. The media have freedom to create meaning and opinion; therefore there is a hidden danger in it (for instance problem of media violence, erotica and pornography in broadcasting, invasion of privacy by tabloid press, or antisocial computer games). For instance, Orwell in the novel 1984 describes the telescreens as the most efficient form of control over the members of the society through both the surveillance and propaganda. Also, the media are the areas where all major changes within society are either directly or indirectly reflected in many ways. Through the mediated discourses people establish their knowledge of the community, society and the world. The media channel is the one via which an interaction between an individual, society and the world is transmitted by both the lingual and non-lingual codes. It is implemented within the social, political and cultural context of a society that imposes its values, rules, historical background and other factors upon the mediated interaction. This interaction has its specific features and functions.

Functions of mass media

The functions of mass media are divided into two subcategories, firstly general functions of media, including informative, educational and entertaining ones, and secondly functions for individual. They both have undergone the process of development and in fact this process continues with every new either invented or improved medium form.

McQuail suggests the typology of functions of media for individuals:

I Information.

- finding out about relevant events and conditions in immediate surroundings, society and the world
- seeking advice on practical matters or opinion and decision choices
- satisfying curiosity and general interest
- learning, self-education
- gaining a sense of security through knowledge.

II Personal identity.

- finding reinforcement for personal values
- finding models of behaviour
- identifying with valued other (in the media)
- gaining insight into one's self.

III Integration and social interaction.

- gaining insight into circumstances of others; social empathy
- identifying with others and gaining a sense of belonging
- finding a basis for conversation and social interaction
- having a substitute for real-life companionship
- helping to carry out social roles
- enabling one to connect with family, friends and society.

IV Entertainment.

- escaping, or being diverted, from problems
- relaxing
- getting intrinsic cultural or aesthetic enjoyment
- filling time
- emotional release

The complexity of the nature of mass media involves features linking it to state, society, culture, market and industry which can also include political dimensions and norms, processes of production and distribution, its content within the social context, operation in the public sphere, audiences, institutions, laws under which they operate, norms, means of control, management, and many other.

9.2. Print Media**Book**

A book is a collection of sheets of paper, parchment or other material with a piece of text written on them, bound together along one edge within covers. A book is also a literary work or a main division of such a work. A book produced in electronic format is known as an e-book.

In library and information science, a book is called a monograph to distinguish it from serial publications such as magazines, journals or newspapers.

Publishers may produce low-cost, pre-proof editions known as galleys or 'bound proofs' for promotional purposes, such as generating reviews in advance of publication. Galleys are usually made as cheaply as possible, since they are not intended for sale.

A lover of books is usually referred to as a bibliophile, a bibliophilist, or a philobiblist, or, more informally, a bookworm.

A book may be studied by students in the form of a book report. It may also be covered by a professional writer as a book review to introduce a new book. Some belong to a book club.

Magazine

A magazine is a periodical publication containing a variety of articles, generally financed by advertising and/or purchase by readers.

Magazines are typically published weekly, biweekly, monthly, bimonthly or quarterly, with a date on the cover that is in advance of the date it is actually published. They are often printed in color on coated paper, and are bound with a soft cover.

Magazines fall into two broad categories: consumer magazines and business magazines. In practice, magazines are a subset of periodicals, distinct from those periodicals produced by scientific, artistic, academic or special interest publishers which are subscription-only, more expensive, narrowly limited in circulation, and often have little or no advertising.

Magazines can be classified as:

- General interest magazines (e.g. Frontline, India Today, The Week, etc)
- Special interest magazines (women's, sports, business, scuba diving, etc)

Newspaper

A newspaper is a publication containing news and information and advertising, usually printed on low-cost paper called newsprint. It may be general or special interest, most often published daily or weekly. The first printed newspaper was published in 1605, and the form has thrived even in the face of competition from technologies such as radio and television. Recent developments on the Internet are posing major threats to its business model, however. Paid circulation is declining in most countries, and advertising revenue, which makes up the bulk of a newspaper's income, is shifting from print to online; some commentators, nevertheless, point out that historically new media such as radio and television did not entirely supplant existing media.

9.3.Characterisitics of Print Media

The oldest form of media still has much to offer in a converging world. Most importantly, it is used to support the other three types of media. Almost all television or radio news programs are written first, and then read aloud to the audience. Print is also the most Internet-friendly form of content because it requires significantly less loading time than audio or video clips. Print is truly the building block of converged media. In addition, print stories usually provide the most detailed accounts of events because they are not constrained by time, like television or radio segments. Print is also believed to be the most credible form of media. Studies have shown that it is the main source of news for the educated public. Finally, print publications have the most loyal audiences, who are more likely to visit a converged website than television viewers or radio listeners.

Print media—newspapers, magazines, and newsletters—are another avenue to reach large groups. Standing columns in newspapers and magazines can communicate issues on a regular basis. An advantage of print media is that it lasts, it can be reread, clipped out, copied, and passed on. A disadvantage is that, unlike radio and

television, it cannot convey a host's personality or the interaction between someone suffering from a mental disorder and a psychiatrist. Production costs are today negligible if desktop publishing is used.

9.4. Print media Vs Digital Media (Advantages and Disadvantages)

Print also has some powerful advantages. First among them is that compared to today's computers, books are utterly "user-friendly"; we may sometimes be tempted to fling a book across the room, but never because we can't figure out how it works. Using computers and navigating the Web, on the other hand, can be an inefficient, anxiety-ridden experiences. Another issue is expense. Although the price of technology continues to descend as power increases, current low-end computers cost ten to fifteen times as much as textbooks.

Books are more convenient than computers. They are easier to carry around and "set up" than laptops. And they are reliable - we needn't fear that someday we'll open our book to find that the pages are blank, or worse yet, that the book has devolved back into a pile of moist wood chips because a power line somewhere got struck by lightning.

Finally, books are presently more reliable archives than the Web. The Web is dynamic, susceptible to continual change, and at present we don't know what the life of digital archives will be. The static nature of print, which can be a liability, can also be a virtue. Once you have a book, you have it for a long time.

Advantages of Print Media

Non-digital media are available to everyone. Public libraries, museums, art galleries. Most people can afford a newspaper now and again.

Offers communication methods that are reliable because they are tried and tested.

Non-digital media are familiar. They perhaps even offer a certain comfort - e.g. curling up in bed with a favourite book. Print media is mobile and for the written word, is still the most easily readable format.

In education, face-to-face tuition encourages sociability in a classroom situations. Children share the experience of development towards adulthood. Robot teachers like in Asimov's short story *The Fun They Had* would perhaps be less able to integrate people into society.

Analogue signals allow for infinite variation in waveform whereas digital formats work in finite numbers. Computers operate in binary - electrical pulses, on and off, zero and one, existence and non-existence. This binary structure could be seen as opposed to the organic nature of life.

Many DJs prefer records to digital CDs and develop the skill of using their own ears to mix together beats. The DJ's ability to pick up on the 'vibe' of a crowd and put together sounds to make the evening go with a swing is something that has not yet been rivalled by digital technology.

35mm film is still widely regarded in the film industry as producing a superior quality image to all digital formats. In stills photography the developer's *art* is in danger of being lost because digital formats offer practically instant capture and development

Disadvantages of Print Media

Communication channels can be slower. In terms of speed, e-mail far surpasses 'snail mail' Many analogue recording and storage formats are of a lower quality. In terms of transfer and reproduction, digital formats offer unrivalled quality.

Analogue methods are becoming out of date. Perhaps it would be better to walk with the digital dinosaurs than the non-digital dodos

Is a hardcopy really 'safer' than a digital copy? Digital copies can be backed-up as many times as you like and communicated and stored all over the globe

While film is still the preferred format of Hollywood, digital video has made massive advances over the last few years. Various software *filters*, some of which can be applied after filming in post-production, enable high-quality digital video to simulate the properties of film. In a few years the two formats may be indistinguishable to the end-user. Digital video may even surpass film.

Digital video offers huge cost reductions to film makers. For a low-average budget movie, the savings would be immense. Film rolls cost big bucks but digital tapes are relatively cheap and can be re-used without loss of quality. With film, before you can see your rushes, you have to develop the reels. Video offers instant playback. With film an entire lighting crew often needs to be employed to ensure that the film gets enough exposure.

Many of the criticisms levelled at digital media are at technical weaknesses in current digital technology. It may only be a matter of time before these weaknesses are ironed out

One consequence the new technology has already produced is an awareness of the limits traditional print has imposed on publishers. There are several. First, printed materials require long development periods, but once published they are static and quickly outdated. Second, in attempting to be all things to all teachers and reach the broadest possible audience, authors and editors may create large, unwieldy texts, from which professors must excerpt what they need. At the K-12 level, the challenge is to prepare materials for nationwide consumption while accommodating different localities, who may use different frameworks for teaching reading or math or whose preferences for coverage may differ starkly on varied topics.

A third limitation of print is that it can only present information in a two-dimensional format. Audience learn better through auditory, kinesthetic, or other means. Because the Web offers such a rich variety of visual and auditory displays, it can accommodate students who have "other ways of knowing." A related issue is that print alone is not well suited to helping students move back and forth between concrete and abstract thinking,. By presenting a broader array of learning options, websites and other media can potentially improve students' grasp of concepts and their interrelationships.

A fourth limitation is the lack of interactivity. For many years, publishers have tried to mitigate some of the other limitations of print by using it in tandem with broadcast television or videotapes, but these combinations lack real interactive capability. The Web is uniquely able to remedy this shortcoming by allowing links to additional sites and encouraging electronic communications with faculty and other learners for discussion and clarification.

For readers, the major problem with print media is that it doesn't address all of the ways they want to get information. They still like to read magazines, but increasing numbers of people like e-mail newsletters, blogs, RSS feeds, Web sites, and even special events or conferences. And they'll give permission (!) to accept these communications vehicles.

For advertisers, the major problem with print media is that it's difficult to measure. Despite research showing that people do indeed read print publications, advertisers often fail to feel much of a sales kick when they unleash campaigns, finding it hard to justify the expenditures.

Simply put, publishers have not adjusted their products and costs in line with the way people obtain information today, or the way marketers divvy up budgets. While many print media companies still have 80 percent or more of their costs tied up in print publications, research suggests that the typical American only gets 50 percent of information from traditional media. Most publishers get more than two-thirds of their revenue from advertising, when the latest surveys have found that marketers now spend nearly two-thirds of their money on “below-the-line” marketing.

The Present Scenario

Lower consumption of print media - newspapers are fighting an invasion of increased consumption of alternative media.

Success of smaller sizes - magazines are also reacting to the consumption changes and changing sizes, becoming smaller. Even news magazines do not carry breaking news any longer, but cover subjects that influence the lives of human beings - like health and so on. In Europe, a new niche in woman's magazines is dedicated to shopping, which are really edited 'catalogues'.

Unexplored markets and niches - there is a huge opportunity for low price magazines. Magazines will also grow in unexplored niche circulations.

The future of magazines

Print media will use their sites online more and more. In 20 years, people will probably not be reading their newspapers on paper. People will get their news online and ebooks will dominate over paper. It will also be possible to watch TV, movies, and use your ebook as a computer.

A portable, friendly electronic reading device will soon be available. Younger readers will be using electronic devices more and more - alarmingly, book sales are going down in Japan. Chances are, younger people will spend a lot less time with paper. The pace of technological innovation has been faster than we could imagine. Everyday we lose paper readers.

Printed paper will still exist in the future, but much less than today. Good photography, colour and black and white, beautiful illustrations and sophisticated layouts and fine typography will still be printed in the future. And maybe the magazine of the future will be a luxury purchase, to be enjoyed page by page.

Or be very inexpensive to cater for low income readers who do not have ready access to technology. Editing and publishing will continue, and printing on paper will continue - but with a different set of challenges.

Challenges for printers, publishers and editors

Competition for the printing industry domestic printers, tablet (regarded as the newspaper of the future - manipulated to show movies, etc), e-ink. Publishers will need business models with print and online subscriptions packages. Editors should worry with all the new media formats and fierce competition from an even more massive invasion of entertainment. The positive news for the print industry is that magazines will be around for some time, and change will be slow. People are getting used to searching for their needs on the web to meet their needs. Can magazines do this in the future?

In the future, readers will choose what they want to read online; readers will get a magazine with only what they want to read; readers will be able to buy a combination of print and online. They will choose what they want to read in print and will get news and services in print.

The rise of the “MYgazine” to enable choice and cut through the insane clutter of the communications media and growing entertainment options, should be available to consumers to ensure continued reader support.

It will present an enormous challenge to editors. What to expect - the issues of the future : Publishers and editors will have to urgently consider the following in the future: A friendly reading electronic device will become a reality. The definition of what stays in print and what goes online will be an intensely debated issue - driven by consumer needs. A greater need for editorial quality!

9.5. Print Vs the Internet

Developments of Information technology has revolutionised the process of editing and production of newspapers more than a decade ago. As a result, paper has virtually disappeared from the scene creating the concept of print without paper. The process has begun with on-line journalism utilising the Internet. Individual computer screens are replacing news print. Web sites are replacing newspapers. The revolution in technology brought about by Internet which is changing the print media even faster than the introduction of computers.

Today millions of people world wide are turning to Internet for searching information and put knowledge to work. One does not have to wait for the next Television bulletin or for the newspaper next morning. All one has to do is log on to the net and get the latest news, views and much more information including an opportunity to comment on it and make his or her views known to others. Publishers, television channels and all those involved in the news business in the world-wide are realising the importance of Internet as a new medium for disseminating information instantaneously to information seekers across the globe. In the past two years or so, the on-line media scene has virtually exploded and is reaching new heights with every major news event happening.

Though India has got commercial access to Internet in the midst of 1995 when VSNL introduced it, it is not lagging behind other countries. Particularly the Indian Print media which has kept pace with the rest of the world in on-line publishing , despite the slow Internet take-off in the country. Several Indian newspapers and magazines went on- line, almost simultaneously with their Asian swell as European counter parts. As many as 60 are available on Internet and the number is growing (Vide Table-1). And today some of the Indian newspaper sites are among the best that are available on the net. So far Indian news sites are being designed for foreign viewers mainly overseas Indians. Since number of Internet connections is low. Consequently on-line journalism has not affected newspaper readership. But in course of time more and more people will have access to computers and Internet. Then on-line journalism is likely to gradually replace print journalism.

The growing tensions between avid bloggers and professional journalists in the form of newspaper editors takes on an interesting new dimension when put against the recent Gartner Group survey of print publishing executives conducted this fall. According to a Mediapost story, “...only 27% of print publishers believe they will see an increase in online advertising revenue in the next five years, compared to 33% who see no change and 17% who see the business as evenly split five years from now, finds a survey of 423 newspaper and magazine executives released Wednesday by GartnerG2. Nearly a quarter of the executives (23%) simply did not know what future of online might be.”

Of course, the real question for these print folks is where’s the revenue?

Or, do they have services and content they could be making more money?

Or, why aren’t they doing a more effective job at this?

It seems like the print sector—some part thereof—has been asking this same question since 1999, even as Consumer Reports, The Wall Street Journal, Yahoo, Google, and others have made subscription and advertising models work.

As traditional news outlets like newspapers magazines and TV stations grapple with moving online, they must cultivate key audiences including 35- to 44-year-olds, who are the biggest consumers of online sources a study shows. Some 24 percent of this demographic, which includes members of Generation X and Baby Boomers, get their news online.

Meanwhile, only 19 percent of these same consumers read newspapers, according to a report from JupiterResearch. Contrast that with people over 55. Some 41 percent of them read newspapers intensively. The audience for online news is often separate and distinct from the audience that consumes news in print or on television, and the web audience isn't satisfied with news that's merely recycled from a paper or a broadcast.

This explains in part why many major newspapers and magazines aren't boosting traffic to their web sites to offset losses in circulation as much as they would like, the report said. They are increasingly competing with blogs, portals, and news aggregators that distribute information in a more informal, conversational, and engaging way, the report said.

“The issue that hangs like a cloud for everybody in this area is ‘How can I do this without harming my traditional media property?’” said Barry Parr, Jupiter media analyst and author of the report. “That’s a hard question.” The Internet has created new habits and consumption patterns as audiences migrate to the web.

However, print still has its share of loyal fans, primarily the older and more affluent cross-sections of society. People read newspapers out of habit and because its form currently makes it more practical to read on a plane, say, than it would be to surf the Net. But that may change as technologies change.

And younger people don't have the same habits as older people. Some 13 percent of 18- to 24-year-olds get their information from online sources. Of the same group, only 2 percent are serious newspaper readers, the report said. Meanwhile, 8 percent of them are keen magazine readers. In the 25-to-34 age bracket, 22 percent look for news online while only 10 percent read the newspaper extensively.

The Internet has clearly created new habits and consumption patterns. And if print media companies want to do more than just survive on the web, they need to figure out how to expand their audience, the report said. Between 1970 and 1990, daily newspaper circulation was flat, according to trade journal Editor & Publisher. Since 1990, it has been declining, despite increases in population.

The majority of the public, about 40 percent, still gets news from local television. That fact has likely helped the web sites of cable television outfits. In the online world, cable TV has emerged as the leader, with 30 percent of consumers getting their news from new cable TV news sites, such as CNN.com and MSNBC.com.

The second-most visited sites for news are the portals like Yahoo, who control 17 percent of the audience. Lower on the list are newspapers and magazines as they struggle to figure out the right strategy to grow both the web property and the traditional component.

News sites that are successful offer customization and interactive features. In other words, are they addressing online readers who are not reading print media. What is required is that sites need to be more interactive and more open.

Online news readership is growing. The audience for web news grew 7 percent this year through November over last year, surpassing the growth in Internet users. They grew only 6 percent, according to data from comScore Media Metrix.

The top sites for news are MSNBC.com and Yahoo with more than 26 million users, according to the report. Meanwhile, the fastest growing aggregating news site is Google News, run by the search giant Google. It boasts annual growth in unique visitors nearly 50 percent. Even the fastest-growing newspaper sites such as USA Today have growth of only about half that rate.

Indeed, traditional media has a lot of work to do on the web, the report says. Most local print media and TV news stations are reaching only one-quarter to one-third of their potential audience, Jupiter said. And it'll stay that way unless traditional media companies begin to exploit the web's interactivity and other possibilities.

Among the changes news outlets must make include allowing more linking from the outside, being responsive to blogs, and opening up their archives. What's more, old-line media outfits will have to make their information available in formats beyond the Internet browser. To do this, they'll have to understand how to make their news available via assorted protocols and standards on a wide variety of devices.

9.6. Summary

Messages of mass media discourse invade people's lives on day-to-day basis. Hardly anyone can imagine existence without media. People discuss the outputs of media wherever they are, including their home, school, work, a street, shops, or pubs.

Besides, people have become information and entertainment dependant on media. Media shape their conception of reality. A considerable number of sources repeatedly conclude that every modern society is occupied by media, and media are linked to the life of society being strongly influenced by its happenings. The dominant communication media being used since 1950s are those combining electronic and print media (television, radio, video, books, magazines, newspapers) with telephone and computer communication. New media elements have strong impact on overall communication in modern societies. The media have freedom to create meaning and opinion; therefore there is a hidden danger in it (for instance problem of media violence, erotica and pornography in broadcasting, invasion of privacy by tabloid press, or antisocial computer games).

A book is a collection of sheets of paper, parchment or other material with a piece of text written on them, bound together along one edge within covers. A book is also a literary work or a main division of such a work. A book produced in electronic format is known as an e-book. A magazine is a periodical publication containing a variety of articles, generally financed by advertising and/or purchase by readers. A newspaper is a publication containing news and information and advertising, usually printed on low-cost paper called newsprint. It may be general or special interest, most often published daily or weekly.

The oldest form of media still has much to offer in a converging world. Most importantly, it is used to support the other three types of media. Almost all television or radio news programs are written first, and then read aloud to the audience. Print is also the most Internet-friendly form of content because it requires significantly less loading time than audio or video clips. Print is truly the building block of converged media. In addition, print stories usually provide the most detailed accounts of events because they are not constrained by time, like television or radio segments. Print is also believed to be the most credible form of media. Studies have shown that it is the

main source of news for the educated public. Finally, print publications have the most loyal audiences, who are more likely to visit a converged website than television viewers or radio listeners.

Some advantages of print media are that they are available to everyone. Most people can afford print media. Print media is more reliable because they are tried and tested. They are familiar. They offer a certain comfort. Print media is mobile and for the written word, is still the most easily readable format. Many DJs prefer records to digital CDs and develop the skill of using their own ears to mix together beats. The DJ's ability to pick up on the 'vibe' of a crowd and put together sounds to make the evening go with a swing is something that has not yet been rivalled by digital technology.

Print media is more user friendly, convenient and reliable. Disadvantages of print media include : slowness. Quality could be low. Cannot compare with digital media in terms of transfer and reproduction. Lower consumption of print media - newspapers are fighting an invasion of increased consumption of alternative media.

Print media will use their sites online more and more. In 20 years, people will probably not be reading their newspapers on paper. People will get their news online and ebooks will dominate over paper. It will also be possible to watch TV, movies, and use your ebook as a computer.

A portable, friendly electronic reading device will soon be available. Younger readers will be using electronic devices more and more - alarmingly, book sales are going down in Japan. Chances are, younger people will spend a lot less time with paper. The pace of technological innovation has been faster than we could imagine. Everyday we lose paper readers.

9.7. Technical Terms

Mass Media : Media that can reach a large number of audience at the same time. Eg. Newspapers, television, etc.

Print Media : Media that uses written text, e.g., newspapers, magazines, books, etc.

Digital Media : Media that uses digital signals to transmit information, e.g., computers.

Audio-Visual Media : Media that uses visuals like video and pictures along with audio to communicate messages

On-Line : On the Internet

News Sites : Web sites on the Internet that are dedicated to providing news.

Bloggers : People who own their own websites and post their opinions on them. An example of personal journalism.

Web : A collection of web pages on the Internet.

9.8. Model Questions

1. Briefly describe mass media and various components of mass media.
2. What do you mean by print media?
3. What are the characteristics of print media?
4. Explain the advantages and disadvantages of print media vis-s-vis electronic media.
5. What is the future of print media?

9.9. Reference Books

- Kipphan, Helmut (2001) Handbook of Print Media: Technologies and Production Methods, Springer.
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- Pablo J. Boczkowski (200) Digitizing the News: Innovation in Online Newspapers, MIT Press.
- Michael Brian Salwen, et al (2004) Online News and the Public, Routledge.

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UNIT - III

Lesson - 10 :

CHARACTERISTICS OF TELEVISION AND FILM

10.0. Objectives of the lesson:

The objective of this lesson is to assist you in

- Understanding the characteristics of television
- Understanding the characteristics of film

Structure of the lesson:

- 10.1. Introduction to Television
- 10.2. Advantages of Television
- 10.3. Disadvantages of Television
- 10.4. Satellite Television
- 10.5. Cable TV Vs Satellite TV
- 10.6. Films
- 10.7. Advantages of Films
- 10.8. Digital Cinema
- 10.9. Summary
- 10.10. Technical Terms
- 10.11. Model Questions
- 10.12. Reference Books

10.1. Introduction to Television

Television systems can be either *monochrome* (black and white) or *color*, and they are quite different, although color must be compatible with monochrome.

Transmission of Pictures

A television system uses one or more television cameras to convert the light energy of a natural moving visible scene, either in a television studio or outdoors, into an electronic signal. Alternatively, the signal may be obtained from a video tape recorder, from telecine machines, or from slide scanners. These last two convert films or photographic slides into appropriate signals.

This signal is usually conveyed by line to a television transmitting station where it modulates a carrier source, and the resultant vision-modulated carrier wave is passed to the transmitting aerial to be radiated in all directions as a broadcast vision signal.

Transmission of Sound

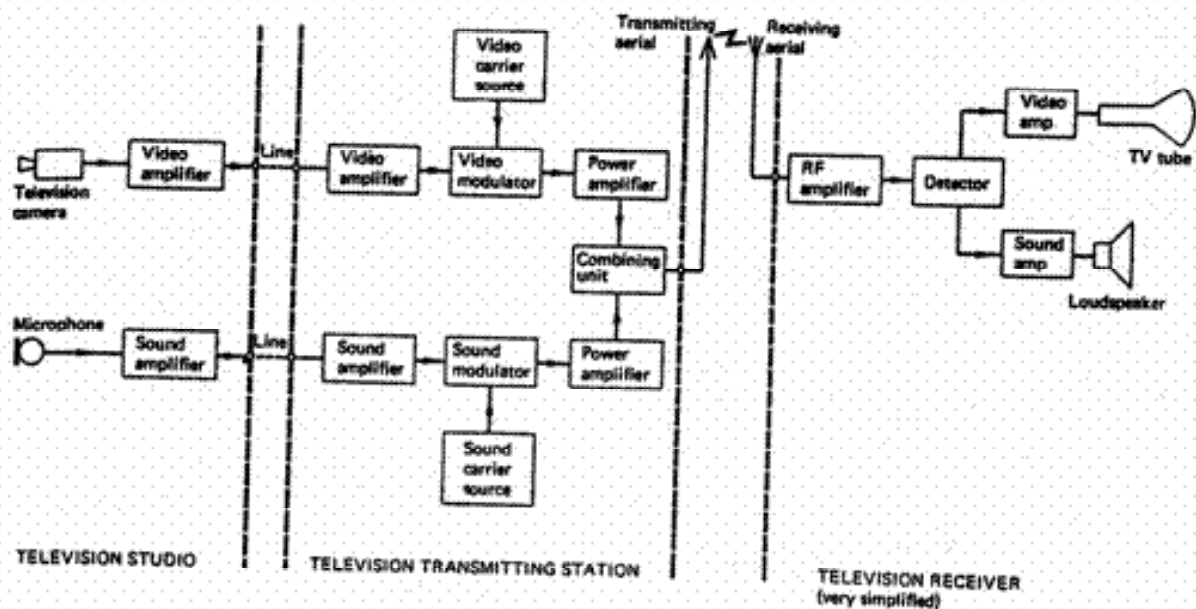
The sound energy information associated with the visible scene is picked up by a microphone and converted into an electronic signal which is also passed by line to the transmitting station to modulate a separate carrier source. The resultant sound-modulated carrier wave is then passed to the transmitting aerial to be radiated into the atmosphere along with the vision-modulated carrier wave.

Reception of T.V. Signals

Within a certain distance from the t.v transmitting aerial, according to the amount of radio-frequency power radiated, a t.v receiving aerial can pick up the combined vision and sound modulated wave to pass it to a t.v receiver. The receiver amplifies the received signal, and then separates the vision and sound components after a demodulation process.

The Demodulation Process

The demodulated vision signal is passed to a cathode ray tube to reproduce as closely as possible the original visible moving scene at the transmitting end. The demodulated sound signal is passed to a loud speaker to reproduce as closely as possible the original sound information associated with the visible scene. The figure below shows the simple principles of a television broadcast system.



Simple Principles of a Television Broadcast System

10.2. Advantages of Television

- 1 Learning or understanding through television is more easy and quick as it presents unique methods of presentaion combining the audio-visual effects, e.g. drama, animation, demonstration
- 2 Television can provide realistic experiences, e.g. sounds, places, events
- 3 The medium's realism has a strong impact on feelings, appreciations, attitudes, motivations
- 4 Personalisation: The characters are portrayed, rather than as impersonal text
- 5 The richer symbol system breaks the tedium of print
- 6 Literacy is not essential for using the medium.
7. Its cheaper for large audiences.
8. Fixed broadcast slots help people to plan their schedule
9. People feel conencted as the transmission is worldwide
10. People feel a sense of immediacy the realism of the images and the association with live broadcasts makes the action appear to be happening now
11. Independent stations and cable offer new opportunities to pinpoint local audiences. Very much an image-building medium.

10.3. Disadvantages of Television

1. Creative and production costs are high on television.
2. Since programs have fixed time length, it limits the amount of information you can communicate.
3. Once the program is broadcast, it is 'lost'. Audience cannot go back and refer to it like they do with the print media.

10.4. Satellite Television

Direct broadcast satellite (DBS) is a term used to refer to satellite television broadcasts intended for home reception, also referred to as direct-to-home signals. The expression direct-to-home or DTH was, initially, meant to distinguish the transmissions directly intended for home viewers from cable television distribution services that sometimes carried on the same satellite. The term predates DBS satellites and is often used in reference to services carried by lower power satellites which required larger dishes (1.7M diameter or greater) for reception. In Europe, the expression was common prior to the launch of ASTRA-1 in 1988 as there were two markets: the DTH market which required the larger dishes and the DBS (ASTRA) market which required smaller (0.9M dishes). As higher powered satellites like ASTRA came into operation, the acronym DBS gradually supplanted it.

The term DBS now covers both analog and digital television and radio reception, and is often extended to other services provided by modern digital television systems, including video-on-demand and interactive features. A "DBS service" usually refers to either a commercial service, or a group of free channels available from one orbital position targeting one country.

Categories of usage

There are three primary types of satellite television usage: reception direct by the viewer, reception by local television affiliates, or reception by headends for distribution across terrestrial cable systems.

Direct to the viewer reception includes direct broadcast satellite or DBS and television receive-only or TVRO, both used for homes and businesses including hotels, etc.

Direct broadcast via satellite

Direct broadcast satellite, (DBS) also known as “Direct-To-Home” is a relatively recent development in the world of television distribution. “Direct broadcast satellite” can either refer to the communications satellites themselves that deliver DBS service or the actual television service. DBS systems are commonly referred to as “mini-dish” systems. DBS uses the upper portion of the K_u band.

Modified DBS systems can also run on C-band satellites and have been used by some networks in the past to get around legislation by some countries against reception of K_u -band transmissions.

Most of the DBS systems use the DVB-S standard for transmission. With Pay-TV services, the datastream is encrypted and requires proprietary reception equipment. While the underlying reception technology is similar, the Pay-TV technology is proprietary, often consisting of a Conditional Access Module and smart card.

This measure assures satellite television providers that only authorised, paying subscribers have access to Pay TV content but at the same time can allow free-to-air (FTA) channels to be viewed even by the people with standard equipment (DBS receivers without the Conditional Access Modules) available in the market.

Television receive-only

The term Television receive-only, or TVRO, arose during the early days of satellite television reception to differentiate it from commercial satellite television uplink and downlink operations (transmit and receive). This was before there was a DTH satellite television broadcast industry. Satellite television channels at that time were intended to be used by cable television networks rather than received by home viewers. Satellite TV receiver systems were largely, constructed by hobbyists and engineers. These TVRO system operated, mainly, on the C band frequencies and the dishes required were large typically over ten feet in diameter. Consequently TVRO is often referred to as “big dish” satellite television.

TVRO systems are designed to receive analog and digital satellite feeds of both television or audio from both C-band and K_u -band transponders on FSS-type satellites. The higher frequency K_u -band systems tend to be Direct To Home systems and can use a smaller dish antenna because of the higher power transmissions and greater antenna gain.

TVRO systems tend to use larger rather than smaller satellite dish antennas, since it is more likely that the owner of a TVRO system would have a C-band-only setup rather than a K_u band-only setup. Additional receiver boxes allow for different types of digital satellite signal reception, such as DVB/MPEG-2 and 4DTV.

The narrow beam width of a normal parabolic satellite antenna means it can only receive signals from a single satellite at a time. Simulstat is a quasi-parabolic satellite earthstation antenna that is capable of receiving satellite transmissions from 35 or more C- and K_u -band satellites simultaneously.

10.5.Cable TV Vs Satellite TV

Cable TV and satellite TV have been competing against each other for many years now. Each has its advantages and drawbacks over the other while both aim to offer the consumer a wider range of channels and content. Generally Cable TV is favourable in built up areas where as Satellite TV is the only option out in the country.

Cable TV

Cable TV is very similar to terrestrial television with the exception that the signal cable goes all the way to the provider where as terrestrial television goes over the air. The main advantage with cable TV is a much better picture particularly with digital cable both in built up areas. Weather, hills and line of sight have no effect on the picture.

A few other features of cable often include premium features, pay-per-view, broadband Internet (each usually at an additional charge) and low cost additional points for viewing different cable channels and different TV sets.

A few drawbacks of cable TV include subscription costs as well as availability. Very few if any cable providers offer any basic cable service free of charge. Also the user is limited to what ever is provided from their cable operator.

Satellite TV

Like Cable, satellite TV also offers better picture quality to the consumer, particularly if the user is located in fringe terrestrial reception areas. Like terrestrial TV, line of sight with the satellite is important, but as long as the user has a clear view of the sky where the satellite is located at unobstructed by trees, tall buildings, etc. there should be no issues picking it up.

Satellite TV comes in two forms, as a part of a subscription package based system or custom built by the user. Most broadcasters such as Sky Digital offer its equipment free of charge when the user takes up a year's subscription contract and just pay for the once-off installation and monthly fee. One advantage with digital satellite TV is a wider range of channels; usually more than cable.

Like cable, other features of satellite TV can include premium content, pay-per-view and one-way broadband Internet although the broadband Internet is separate from satellite TV broadcasters. One-way satellite broadband uses the consumer's existing modem for the uplink and the dish for the downlink. However unlike Cable broadband, the user must still pay for their existing ISP telephone charges and most broadband satellite services have a monthly quota limit of between 1GB and 6GB.

The main advantage of satellite TV over cable is the ability to freely explore free-to-air channels provided on a wide range of satellites. This is where a custom built satellite system becomes very useful particularly when accompanied by a motorised or multi dish setup. While custom built systems can work out rather expensive, the user gets far more features than a Sky receiver when it comes to exploring foreign satellites.

Satellite TV provides a superior picture quality to the viewer. There is also an increasing trend of offering satellite TV services free. There are no contact commitments, a free satellite dish, free installation, free shipping, free DVR, free HD system upgrade, free 15" LCD monitor and very low prices.

Channels

Satellite TV offers more number of channels as compared to cable TV. The prime advantage of Satellite TV is that free-to-air channels that are present on a wide range of satellites can be freely explored. In this case a custom built satellite system proves to be very handy. Additionally, if there is a motorized or multi dish set up, the advantage is multi fold.

Although, custom built systems are expensive, a very large number of features can be availed as compared to a Sky receiver. Foreign satellites can be explored using the multi dish system. Satellite TV has premium content, pay per view and one-way broadband Internet. The One-way satellite broadband has to use the existing modem of the consumer for the uplink and the dish for the downlink.

No subscription service can be compared with the number of unbelievable entertaining channels that can be given by satellite TV. The minimum package has about 500 varying channels that include all the aspects of human interest like music, movies, sports, news, religion etc. In case the viewer is in need for more channels, satellite TV will upgrade these channels for him. Also this huge bundle of channels is not very expensive and not beyond the capacity of the average working class individual.

A moderate fee can be charged by the satellite TV, largely due to the growth of the internet. A single enquiry on satellite TV is capable of returning 100,000 results. It is possible to subscribe to local channels through the satellite in many metropolitan areas in the United States. These local channels can be accessed by the remote control using an off air antenna that can connected to the satellite receiver.

New technology

In case of Satellite TV, there is a complete digital programming. The Ku band signals offer remarkable resolution and clarity. Thus, there is no need of the analog networks. The entire area of the United States is covered. Hence, for those living in rural areas or those not having access to cable TV, this is a great boon.

In case of cable TV, the consumer has to compulsorily subscribe to the cable company in his area. However, Satellite TV allows the choice between collections of retailer companies. Many Dish Network and Direct TV dealers provide a facility of free equipment and installation. The Satellite TV system can be connected to two or more TVs at one time. If the same program is to be viewed on all the TVs, then no extra equipment is required. If different programs are to be watched on different TVs, then separate receivers will be required for each TV. Most of the satellite TV companies provide these extra receivers at nil cost, to encourage buying the system.

When the consumer is changing his place of residence, the satellite dish can't be dislodged and taken with him. However, if he informs the satellite TV provider, he will install a new dish at the new location. The Satellite TV system has features like the parental lock and on screen programming guides.

The subscription rates for premium channels are less for satellite companies than in case of cable companies. Nowadays, Satellite companies have started offering HDTV programming. HDTV has a better resolution, truer color, clearer reception, a widescreen picture similar to theater and multi-channel Dolby Digital surround sound. Satellite TV provides cutting edge technology platform. Due to this, a remote control can be used to order a pay-per-view movie or an important soccer match.

The Satellite TV provides interactive features like online ordering and shopping. The Satellite TV is known for a crystal clear and digital quality signal. The customer service of the provider can be called any number of times to change the programming.

Effect of Weather

If the weather factor is considered, the satellite TV reception is not affected due to rain or snow. If the LNB is covered with a large amount of snow, the problem can be overcome by simply brushing away the snow from the LNB and the dish arm. The reception is crystal clear and unaffected until there is some gross displacement of the satellite. Only fierce storms have been able to disrupt satellite reception till they are present.

Satellite TV does carry a few drawbacks over cable however. A separate coaxial line must be brought to the dish for each additional receiver and most satellite providers charge quite a bit extra on the subscription for each additional receiver. Also some users may find a satellite dish unsightly on or around their house. Many countries also require planning permission for large dish sizes (over 1 metre in diameter) or for placement on listed buildings.

The only real disadvantage is that, in order to receive a signal from the satellite, your dish must be able to “see” it. Buildings, trees or other vehicles which lie directly between your dish and the satellite will prevent the signal from being received; it’s as simple as that. This can be a problem if you’re parked up in a lorry park for example and surrounded by trucks or on a campsite and obscured by trees. Also, it’s worth bearing in mind that the signal from the satellite can be affected by rain and snow. Normally there’s no problem but really severe weather can result in a less than perfect TV picture.

Sometimes The dish TV goes out during a storm or during high winds. Cable is more reliable in tough, stormy times.

There is no emergency reliability. IN case the dish does go out, a person will have to wait longer for service.

Subscribers may have to pay extra for local channels, and almost everyone is watching and demands their local channels. This should be included in all packages, most do come with the local channels.

10.6. Films

Film is a term that encompasses individual motion pictures, the field of film as an art form, and the motion picture industry. Films are produced by recording images from the world with cameras, or by creating images using animation techniques or special effects.

Films are cultural artifacts created by specific cultures, which reflect those cultures, and, in turn, affect them. Film is considered to be an important art form, a source of popular entertainment, and a powerful method for educating -or indoctrinating- citizens. The visual elements of cinema give motion pictures a universal power of communication; some movies have become popular worldwide attractions, by using dubbing or subtitles that translate the dialogue.

Traditional films are made up of a series of individual images called frames. When these images are shown rapidly in succession, a viewer has the illusion that motion is occurring. The viewer cannot see the flickering between frames due to an effect known as persistence of vision — whereby the eye retains a visual image for a fraction of a second after the source has been removed. Viewers perceive motion due to a psychological effect called beta movement.

Film communication may be considered as a social process whereby a transmitted signal is received primarily through visual receptors (and, often, sound receptors) and is then treated as a message from which content or meaning is inferred. Film, as a symbolic form, is a process of communication that employs film, the medium, with its technology of optics, emulsions, and cameras, to produce a piece of celluloid with a variable-density silver nitrate surface. It is man who creates film communication. This definition suggests that a piece of film, in

and of itself, is meaningless—that meaning exists only in a special social and cognitive relationship between a filmmaker and a viewer. This relationship occurs when a viewer chooses to treat a film not as mere signals triggering perceptual awareness and biological responses, but as message units that have been put together intentionally and from which meaning may be inferred.

The origin of the name “film” comes from the fact that photographic film (also called film stock) has historically been the primary medium for recording and displaying motion pictures. Many other terms exist for an individual motion picture, including picture, picture show, photo-play, flick, and most commonly, movie. Additional terms for the field in general include the big screen, the silver screen, the cinema, and the movies.

Film is the newest art form, with the unexplored potential to do wonders. Film is multimodal, multisensual, sensual (in its allied sense), and universal. Everyone, of all ages and across all cultures, like and understand film. Films command psychological primacy, sociocultural primacy, communicative primacy (particularly as compared to words), and sensual primacy.

The visual medium is so enormously superior because it offers structural equivalents to all characteristics of objects, events, relations. The variety of available visual shapes is as great as that of possible speech sounds, but what matters is that they can be organized according to readily definable patterns of which the geometric shapes are the most tangible illustration. The principal virtue of the visual medium is that of representing shapes in two dimensional and three-dimensional space, as compared with the one dimensional sequence of verbal language. This polydimensional space not only yields good thought models of physical objects or events, it also represents isomorphically the dimensions needed for theoretical reasoning.

10.7. Advantages of Films

Film has been called “the original immersive medium”. It includes many unique presence-inducing characteristics, especially when experienced in the darkened environment of a movie theater. Other media to follow have featured sensory channel capabilities that have enabled or limited presence potential. Radio, recordings, and pod-casting have capitalized on the auditory capacity, while print media have emphasized the pictorial. The evolving online environment has introduced new modes of presence induction, such as the immediacy of both visual and auditory cues. Gaming has adopted much of the “language” of film to ensure a level of familiarity that may be presence-invoking.

10.8. Digital Cinema

Digital cinema refers to the use of digital technology to distribute and project motion pictures. The final movie can be distributed via hard drives, DVDs or satellite and projected using a digital projector instead of a conventional film projector. Digital cinema is distinct from high-definition television and in particular, is not dependent on using television or HDTV standards, aspect ratios, or frame rates. Digital projectors capable of 2K resolution began deploying in 2005, and in 2006, the pace has accelerated. HDTV and pre-recorded HD disks could put pressure on movie theaters to offer something to compete with the home HD experience.

To match or improve the theater experience of movie audiences, a digital cinema system must provide high quality image, sound, subtitles, and captions. Theater managers require server controls for managing and displaying content in multiple theaters, and studios want their content encrypted with secure delivery, playback, and reporting of play times to the distribution company.

The Digital Cinema Initiatives (DCI), working in conjunction with members of the SMPTE standards committee, has published a system specification for digital cinema that was agreed upon by the major studios.[1] Briefly, the specification calls for picture encoding using the ISO/IEC 15444-1 “JPEG2000” (.jp2) standard and use of the CIE XYZ color space at 12 bits per component encoded with a 2.6 gamma applied at projection, and audio using the “Broadcast Wave” (.wav) format at 24 bits and 48 kHz or 96 kHz sampling, controlled by an XML-format Composition Playlist, into an MXF-compliant file at a maximum data rate of 250 Mbit/s. Details about encryption, key management, and logging are all discussed in the specification as are the minimum specifications for the projectors employed including the color gamut, the contrast ratio and the brightness of the image.

Digital cinema conforming to the DCI Standard is referred to within the film industry as D-Cinema while all other forms of digital cinema are referred to as E-Cinema. Thus, while D-Cinema is a defined standard, though one that is still partly being framed by SMPTE as of 2007, E-Cinema may be anything, ranging from a DVD player connected to a consumer projector to something that approaches the quality of D-Cinema without conforming to some of the standards. Even D-Cinema itself has evolved over time before the DCI standards were framed. However, the current DCI standards were made with the intention of standing the test of time, much like 35mm film which has evolved but still retained compatibility over a substantial part of a century.

Advantages of Digital Cinema

Savings in distribution

Digital distribution of movies has the potential to save money for film distributors. A single film print can cost around US\$1200, so making 4000 prints for a wide-release movie might cost \$5 million. In contrast, at the maximum 250 megabit-per-second maximum data rate defined by DCI for digital cinema, a typical feature-length movie could fit comfortably on an off the shelf 300 GB hard drive—which cost as low as \$70—which could even be returned to the distributor for reuse after a movie’s run. With several hundred movies distributed every year, industry savings could potentially reach \$1 billion or more.

Alternative content

An added incentive for exhibitors is the ability to show alternative content such as live special events, sports, pre-show advertising and other digital or video content. Some low-budget films that would normally not have a theatrical release because of distribution costs might be shown in smaller engagements than the typical large release studio pictures. The cost of duplicating a digital “print” is very low, so adding more theaters to a release has a small additional cost to the distributor. Movies that start with a small release could scale to a much larger release quickly if they were sufficiently successful, opening up the possibility that smaller movies could achieve box office success previously out of their reach.

Greater protection for content

A last incentive for digital distribution is the possibility of greater protection against piracy. With traditional film prints, distributors typically stagger the film’s release in various markets, shipping the film prints around the globe. In the subsequent markets, pirated copies of a film (i.e. a cam) may be available before the movie is released in that market. A simultaneous worldwide release would mitigate this problem to some degree. Simultaneous worldwide releases on film have been used on *The Da Vinci Code*, *Lord of the Rings: Return of the King*, *Star Wars: Revenge of the Sith*, *Charlie’s Angels: Full Throttle* and *Mission: Impossible III* amongst others. With digital distribution, a simultaneous worldwide release would not cost significantly more than a staggered release.

Costs

On the downside, the initial costs for converting theaters to digital are high: up to \$150,000 per screen or more. Theaters have been reluctant to switch without a cost-sharing arrangement with film distributors. Recent negotiations have involved the development of a Virtual Print License fee which the studios will pay for their products which allows financiers and system developers to pay for deployment of digital systems to the theaters, thus providing investors a certain payback.

While a theater can purchase a film projector for US\$50,000 and expect an average life of 30–40 years, a digital cinema playback system including server/media block/and projector can cost 3–4 times as much, and is at higher risk for component failures and technological obsolescence. Experience with computer-based media systems show that average economic lifetimes are only on the order of 5 years with some units lasting until about 10 years before they are replaced.

10.9. Summary

A television system uses one or more television cameras to convert the light energy of a natural moving visible scene, either in a television studio or outdoors, into an electronic signal.

The advantages of television are :

1. Learning or understanding through television is more easy and quick as it presents unique methods of presentaion combining the audio-visual effects, e.g. drama, animation, demonstration
2. Television can provide realistic experiences, e.g. sounds, places, events
3. The medium's realism has a strong impact on feelings, appreciations, attitudes, motivations
4. Personalisation: The characters are portrayed, rather than as impersonal text
5. The richer symbol system breaks the tedium of print
6. Literacy is not essential for using the medium.
7. Its cheaper for large audiences.
8. Fixed broadcast slots help people to plan their schedule
9. People feel conencted as the transmission is worldwide
10. People feel a sense of immediacy the realism of the images and the association with live broadcasts makes the action appear to be happening now
11. Independent stations and cable offer new opportunities to pinpoint local audiences. Very much an image-building medium.

The disadvantages are :

1. Creative and production costs are high on television.
2. Since programs have fixed time length, it limits the amount of information you can communicate.
3. Once the program is broadcast, it is 'lost'. Audience cannot go back and refer to it like they do with the print media.

Direct broadcast satellite (DBS) is a term used to refer to satellite television broadcasts intended for home reception, also referred to as direct-to-home signals.

There are three primary types of satellite television usage: reception direct by the viewer, reception by local television affiliates, or reception by headends for distribution across terrestrial cable systems.

Direct broadcast satellite, (DBS) also known as “Direct-To-Home” is a relatively recent development in the world of television distribution. “Direct broadcast satellite” can either refer to the communications satellites themselves that deliver DBS service or the actual television service. DBS systems are commonly referred to as “mini-dish” systems.

Cable TV is very similar to terrestrial television with the exception that the signal cable goes all the way to the provider where as terrestrial television goes over the air. The main advantage with cable TV is a much better picture particularly with digital cable both in built up areas. Weather, hills and line of sight have no effect on the picture.

Like Cable, satellite TV also offers better picture quality to the consumer, particularly if the user is located in fringe terrestrial reception areas. Like terrestrial TV, line of sight with the satellite is important, but as long as the user has a clear view of the sky where the satellite is located at unobstructed by trees, tall buildings, etc. there should be no issues picking it up.

Satellite TV offers more number of channels as compared to cable TV. Although, custom built systems are expensive, a very large number of features can be availed as compared to a Sky receiver. Foreign satellites can be explored using the multi dish system. No subscription service can be compared with the number of unbelievable entertaining channels that can be given by satellite TV.

A moderate fee can be charged by the satellite TV, largely due to the growth of the internet. In case of Satellite TV, there is a complete digital programming. The Ku band signals offer remarkable resolution and clarity. Thus, there is no need of the analog networks.

Satellite TV does carry a few drawbacks over cable however. A separate coaxial line must be brought to the dish for each additional receiver and most satellite providers charge quite a bit extra on the subscription for each additional receiver. Also some users may find a satellite dish unsightly on or around their house. Many countries also require planning permission for large dish sizes (over 1 metre in diameter) or for placement on listed buildings.

The only real disadvantage is that, in order to receive a signal from the satellite, your dish must be able to “see” it. Buildings, trees or other vehicles which lie directly between your dish and the satellite will prevent the signal from being received; it’s as simple as that. This can be a problem if you’re parked up in a lorry park for example and surrounded by trucks or on a campsite and obscured by trees. Also, it’s worth bearing in mind that the signal from the satellite can be affected by rain and snow. Normally there’s no problem but really severe weather can result in a less than perfect TV picture.

Film has been called “the original immersive medium”. It includes many unique presence-inducing characteristics, especially when experienced in the darkened environment of a movie theater. Other media to follow have featured sensory channel capabilities that have enabled or limited presence potential. Radio, recordings, and pod-casting have capitalized on the auditory capacity, while print media have emphasized the pictorial. The evolving online environment has introduced new modes of presence induction, such as the immediacy of both visual and auditory cues. Gaming has adopted much of the “language” of film to ensure a level of familiarity that may be presence-invoking.

10.10. Technical Terms

Direct broadcast satellite (DBS) : a term used to refer to satellite television broadcasts intended for home reception, also referred to as direct-to-home signals.

Cable TV : In Cable TV, the signal cable goes all the way to the provider whereas terrestrial television goes over the air.

Satellite TV : Broadcasting via satellite that offers better picture quality to the consumer, particularly if the user is located in fringe terrestrial reception areas.

Digital cinema : It refers to the use of digital technology to distribute and project motion pictures. The final movie can be distributed via hard drives, DVDs or satellite and projected using a digital projector instead of a conventional film projector.

10.11. Model Questions

1. What is television ? Explain its important characteristics.
2. What are the advantages and disadvantages of television as a medium of communication ?
3. What is satellite television ? Enumerate its advantages over cable television.
4. What is cinema ? What are its important characteristics ?
5. What are the advantages of film as a medium of communication ?
6. Explain the merits of digital cinema.

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UNIT - III

Lesson - 11 :

CHARACTERISTICS OF RADIO

11.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding the concept of radio
- Understanding the characteristics of radio
- Learning the advantages and disadvantages of traditional radio
- Learning the advantages of internet / satellite radio
- Learning the advantages of Community radio

Structure of the lesson:

- 11.1. Introduction to radio
- 11.2. Advantages of radio
- 11.3. Advantages of Sattelite radio
- 11.4. Advantages of Community radio
- 11.5. Disadvantages of radio
- 11.6. Summary
- 11.7. Technical Terms
- 11.8. Model Questions
- 11.9. Refernce Books

11.1. Introduction to Radio

Radio is the wireless transmission of signals, by modulation of electromagnetic waves with frequencies below those of visible light. Electromagnetic radiation travels by means of oscillating electromagnetic fields that pass through the air and the vacuum of space. It does not require a medium of transport. Information is carried by systematically changing (modulating) some property of the radiated waves, such as their amplitude or their frequency. When radio waves pass an electrical conductor, the oscillating fields induce an alternating current in the conductor. This can be detected and transformed into sound or other signals that carry information.

The word 'radio' is used to describe this phenomenon, and radio transmissions are classed as radio frequency emissions.

Uses of radio

Early uses were maritime, for sending telegraphic messages using Morse code between ships and land. The earliest users included the Japanese Navy scouting the Russian fleet during the Battle of Tsushima in 1905. One of the most memorable uses of marine telegraphy was during the sinking of the RMS Titanic in 1912, including communications between operators on the sinking ship and nearby vessels, and communications to shore stations listing the survivors. The first radio could not transmit sound or speech and was called the “wireless telegraph”

Radio was used to pass on orders and communications between armies and navies on both sides in World War I; Germany used radio communications for diplomatic messages once its submarine cables were cut by the British. The United States passed on President Woodrow Wilson’s Fourteen Points to Germany via radio during the war. Broadcasting began from San Jose in 1909, and became feasible in the 1920s, with the widespread introduction of radio receivers, particularly in Europe and the United States. Besides broadcasting, point-to-point broadcasting, including telephone messages and relays of radio programs, became widespread in the 1920s and 1930s. Another use of radio in the pre-war years was the development of detecting and locating aircraft and ships by the use of radar (Radio Detection And Ranging).

Today, radio takes many forms, including wireless networks and mobile communications of all types, as well as radio broadcasting. Before the advent of television, commercial radio broadcasts included not only news and music, but dramas, comedies, variety shows, and many other forms of entertainment. Radio was unique among methods of dramatic presentation in that it used only sound. For more, see radio programming.

Audio

A Fisher 500 AM/FM hi-fi receiver from 1959. AM broadcast radio sends music and voice in the Medium Frequency (MF—0.300 MHz to 3 MHz) radio spectrum. AM radio uses amplitude modulation, in which the amplitude of the transmitted signal is made proportional to the sound amplitude captured (transduced) by the microphone while the transmitted frequency remains unchanged. Transmissions are affected by static and interference because lightning and other sources of radio that are transmitting at the same frequency add their amplitudes to the original transmitted amplitude. The most wattage an AM radio station is allowed to use is 50,000 watts and the only stations that can blast out signals this powerful were grandfathered in; these include WJR and CKLW.

FM broadcast radio sends music and voice with higher fidelity than AM radio. In frequency modulation, amplitude variation at the microphone causes the transmitter frequency to fluctuate. Because the audio signal modulates the frequency and not the amplitude, an FM signal is not subject to static and interference in the same way as AM signals. FM is transmitted in the Very High Frequency (VHF—30 MHz to 300 MHz) radio spectrum. VHF radio waves act more like light, traveling in straight lines, hence the reception range is generally limited to about 50-100 miles. During unusual upper atmospheric conditions, FM signals are occasionally reflected back towards the Earth by the ionosphere, resulting in Long distance FM reception. FM receivers are subject to the capture effect, which causes the radio to only receive the strongest signal when multiple signals appear on the same frequency. FM receivers are relatively immune to lightning and spark interference.

FM Sub-carrier services are secondary signals transmitted “piggyback” along with the main program. Special receivers are required to utilize these services. Analog channels may contain alternative programming, such as reading services for the blind, background music or stereo sound signals. In some extremely crowded metropolitan areas, the sub-channel program might be an alternate foreign language radio program for various ethnic groups. Sub-carriers can also transmit digital data, such as station identification, the current song’s name, web addresses,

or stock quotes. In some countries, FM radios automatically re-tune themselves to the same channel in a different district by using sub-bands.

Aviation voice radios use VHF AM. AM is used so that multiple stations on the same channel can be received. (Use of FM would result in stronger stations blocking out reception of weaker stations due to FM's capture effect). Aircraft fly high enough that their transmitters can be received hundreds of miles (or kilometres) away, even though they are using VHF.

Marine voice radios can use AM in the shortwave High Frequency (HF—3 MHz to 30 MHz) radio spectrum for very long ranges or narrowband FM in the VHF spectrum for much shorter ranges. Government, police, fire and commercial voice services use narrowband FM on special frequencies. Fidelity is sacrificed to use a smaller range of radio frequencies, usually five kHz of deviation, rather than the 75 kHz used by FM broadcasts and 25 kHz used by TV sound.

Civil and military HF (high frequency) voice services use shortwave radio to contact ships at sea, aircraft and isolated settlements. Most use single sideband voice (SSB), which uses less bandwidth than AM. On an AM radio SSB sounds like ducks quacking. Viewed as a graph of frequency versus power, an AM signal shows power where the frequencies of the voice add and subtract with the main radio frequency. SSB cuts the bandwidth in half by suppressing the carrier and (usually) lower sideband. This also makes the transmitter about three times more powerful, because it doesn't need to transmit the unused carrier and sideband.

TETRA, Terrestrial Trunked Radio is a digital cell phone system for military, police and ambulances. Commercial services such as XM, WorldSpace and Sirius offer encrypted digital Satellite radio.

Telephony

Mobile phones transmit to a local cell site (transmitter/receiver) that ultimately connects to the public switched telephone network (PSTN) through an optic fiber or microwave radio and other network elements. When the mobile phone nears the edge of the cell site's radio coverage area, the central computer switches the phone to a new cell. Cell phones originally used FM, but now most use various digital modulation schemes. Satellite phones use satellites rather than cell towers to communicate. They come in two types: INMARSAT and Iridium. Both types provide world-wide coverage. INMARSAT uses geosynchronous satellites, with aimed high-gain antennas on the vehicles. Iridium uses 66 Low Earth Orbit satellites as the cells.

Video

Television sends the picture as AM and the sound as FM, with the sound carrier a fixed frequency (4.5 MHz in the NTSC system) away from the video carrier. Analog television also uses a vestigial sideband on the video carrier to reduce the bandwidth required.

Digital television uses 8VSB modulation in North America (under the ATSC digital television standard), and COFDM modulation elsewhere in the world (using the DVB-T standard). A Reed-Solomon error correction code adds redundant correction codes and allows reliable reception during moderate data loss. Although many current and future codecs can be sent in the MPEG-2 transport stream container format, as of 2006 most systems use a standard-definition format almost identical to DVD: MPEG-2 video in Anamorphic widescreen and MPEG layer 2 (MP2) audio. High-definition television is possible simply by using a higher-resolution picture, but H.264/AVC is being considered as a replacement video codec in some regions for its improved compression. With the compression and improved modulation involved, a single "channel" can contain a high-definition program and several standard-definition programs.

Navigation

All satellite navigation systems use satellites with precision clocks. The satellite transmits its position, and the time of the transmission. The receiver listens to four satellites, and can figure its position as being on a line that is tangent to a spherical shell around each satellite, determined by the time-of-flight of the radio signals from the satellite. A computer in the receiver does the maths.

Radio direction-finding is the oldest form of radio navigation. Before 1960 navigators used movable loop antennas to locate commercial AM stations near cities. In some cases they used marine radiolocation beacons, which share a range of frequencies just above AM radio with amateur radio operators. Loran systems also used time-of-flight radio signals, but from radio stations on the ground. VOR (Very High Frequency Omnidirectional Range), systems (used by aircraft), have an antenna array that transmits two signals simultaneously. A directional signal rotates like a lighthouse at a fixed rate. When the directional signal is facing north, an omnidirectional signal pulses. By measuring the difference in phase of these two signals, an aircraft can determine its bearing or radial from the station, thus establishing a line of position. An aircraft can get readings from two VORs and locate its position at the intersection of the two radials, known as a "fix." When the VOR station is collocated with DME (Distance Measuring Equipment), the aircraft can determine its bearing and range from the station, thus providing a fix from only one ground station. Such stations are called VOR/DMEs. The military operates a similar system of nav aids, called TACANs, which are often built into VOR stations. Such stations are called VORTACs. Because TACANs include distance measuring equipment, VOR/DME and VORTAC stations are identical in navigation potential to civil aircraft.

Radar

Radar (Radio Detection And Ranging) detects objects at a distance by bouncing radio waves off them. The delay caused by the echo measures the distance. The direction of the beam determines the direction of the reflection. The polarization and frequency of the return can sense the type of surface. Navigational radars scan a wide area two to four times per minute. They use very short waves that reflect from earth and stone. They are common on commercial ships and long-distance commercial aircraft

General purpose radars generally use navigational radar frequencies, but modulate and polarize the pulse so the receiver can determine the type of surface of the reflector. The best general-purpose radars distinguish the rain of heavy storms, as well as land and vehicles. Some can superimpose sonar data and map data from GPS position.

Search radars scan a wide area with pulses of short radio waves. They usually scan the area two to four times a minute. Sometimes search radars use the doppler effect to separate moving vehicles from clutter. Targeting radars use the same principle as search radar but scan a much smaller area far more often, usually several times a second or more. Weather radars resemble search radars, but use radio waves with circular polarization and a wavelength to reflect from water droplets. Some weather radar use the doppler to measure wind speeds.

Emergency services

Emergency Position-Indicating Radio Beacons (EPIRBs), Emergency Locating Transmitters (ELTs) or Personal Locator Beacons (PLBs) are small radio transmitters that satellites can use to locate a person or vehicle needing rescue. Their purpose is to help rescue people in the first day, when survival is most likely. There are several types, with widely-varying performance.

Data (digital radio)

Most new radio systems are digital, see also: Digital TV, Satellite Radio, Digital Audio Broadcasting. The oldest form of digital broadcast was spark gap telegraphy, used by pioneers such as Marconi. By pressing the key, the operator could send messages in Morse code by energizing a rotating commutating spark gap. The rotating commutator produced a tone in the receiver, where a simple spark gap would produce a hiss, indistinguishable from static. Spark gap transmitters are now illegal, because their transmissions span several hundred megahertz. This is very wasteful of both radio frequencies and power.

The next advance was continuous wave telegraphy, or CW (Continuous Wave), in which a pure radio frequency, produced by a vacuum tube electronic oscillator was switched on and off by a key. A receiver with a local oscillator would “heterodyne” with the pure radio frequency, creating a whistle-like audio tone. CW uses less than 100 Hz of bandwidth. CW is still used, these days primarily by amateur radio operators (hams). Strictly, on-off keying of a carrier should be known as “Interrupted Continuous Wave” or ICW or on-off keying (OOK).

Radio teletypes usually operate on short-wave (HF) and are much loved by the military because they create written information without a skilled operator. They send a bit as one of two tones. Groups of five or seven bits become a character printed by a teletype. From about 1925 to 1975, radio teletype was how most commercial messages were sent to less developed countries. These are still used by the military and weather services.

Aircraft use a 1200 Baud radioteletype service over VHF to send their ID, altitude and position, and get gate and connecting-flight data. Microwave dishes on satellites, telephone exchanges and TV stations usually use quadrature amplitude modulation (QAM). QAM sends data by changing both the phase and the amplitude of the radio signal. Engineers like QAM because it packs the most bits into a radio signal when given an exclusive (non-shared) fixed narrowband frequency range. Usually the bits are sent in “frames” that repeat. A special bit pattern is used to locate the beginning of a frame.

Communication systems that limit themselves to a fixed narrowband frequency range are vulnerable to jamming. A variety of jamming-resistant spread spectrum techniques were initially developed for military use, most famously for Global Positioning System satellite transmissions. Commercial use of spread spectrum began in the 1980s. Bluetooth, most cell phones, and the 802.11b version of Wi-Fi each use various forms of spread spectrum.

Systems that need reliability, or that share their frequency with other services, may use “coded orthogonal frequency-division multiplexing” or COFDM. COFDM breaks a digital signal into as many as several hundred slower subchannels. The digital signal is often sent as QAM on the subchannels. Modern COFDM systems use a small computer to make and decode the signal with digital signal processing, which is more flexible and far less expensive than older systems that implemented separate electronic channels. COFDM resists fading and ghosting because the narrow-channel QAM signals can be sent slowly. An adaptive system, or one that sends error-correction codes can also resist interference, because most interference can affect only a few of the QAM channels. COFDM is used for WiFi, some cell phones, Digital Radio Mondiale, Eureka 147, and many other local area network, digital TV and radio standards.

Heating

Radio-frequency energy generated for heating of objects is generally not intended to radiate outside of the generating equipment, to prevent interference with other radio signals. Microwave ovens use intense radio waves to heat food. (Note: It is a common misconception that the radio waves are tuned to the resonant frequency of water molecules. The microwave frequencies used are actually about a factor of ten below the resonant frequency.) Diathermy equipment is used in surgery for sealing of blood vessels. Induction furnaces are used for melting metal for casting.

Mechanical force

Tractor beams can use radio waves which exert small electrostatic and magnetic forces. These are enough to perform station-keeping in microgravity environments. Conceptually, spacecraft propulsion: Radiation pressure from intense radio waves has been proposed as a propulsion method for an interstellar probe called Starwisp. Since the waves are long, the probe could be a very light metal mesh, and thus achieve higher accelerations than if it were a solar sail.

Amateur radio service

Amateur radio is a hobby in which enthusiasts purchase or build their own equipment and use radio for their own enjoyment. They may also provide an emergency and public-service radio service. This has been of great use, saving lives in many instances. Radio amateurs are licensed to use frequencies in a large number of narrow bands throughout the radio spectrum. They use all forms of encoding, including obsolete and experimental ones. Several forms of radio were pioneered by radio amateurs and later became commercially important including FM, single-sideband (SSB), AM, digital packet radio and satellite repeaters. Some amateur frequencies may be disrupted by power-line internet service.

Unlicensed radio services

Personal radio services such as Citizens' Band Radio, Family Radio Service, Multi-Use Radio Service and others exist in North America to provide simple, (usually) short range communication for individuals and small groups, without the overhead of licensing. Similar services exist in other parts of the world. These radio services involve the use of handheld units.

Radio control (RC)

Radio remote control use of radio waves to transmit control data to a remote object as in some early forms of guided missile, some early TV remotes and a range of model boats, cars and airplanes. Large industrial remote-controlled equipment such as cranes and switching locomotives now usually use digital radio techniques to ensure safety and reliability.

In Madison Square Garden, at the Electrical Exhibition of 1898, Nikola Tesla successfully demonstrated a radio-controlled boat. He was awarded U.S. patent No. 613,809 for a "Method of and Apparatus for Controlling Mechanism of Moving Vessels or Vehicles."

11.2. Advantages of Radio

In the marketing world, radio has earned the reputation of being the odd step-cousin.

Much of that reputation comes from radio being tough to track. On one hand, radio does work. Businesses do notice an increase in sales when they add radio to the mix. However, radio doesn't test well. In surveys and other tracking methods, radio tends to be the one with the dismal scores.

Radio works on a subconscious or unconscious level. People remember the ad, but not that they heard it on the radio. So, they tend to credit a different medium for the ad, like the yellow pages. Yellow pages gets a boost while radio drops a few points.

Regardless, radio should not be ignored because it does work. And many marketing consultants will probably tell you radio is an excellent medium to reach a local market. The new technology has also given a boost to radio.

Internet radio shows are starting to take off in a big way. That means advertising and sponsorship opportunities are also taking off. In addition, “offline” methods have been shown to be pretty effective at driving traffic online.

Depending on the costs of radio in a community, radio may be a very affordable way to get a good viral campaign going. (A viral campaign is when your customers send promotional items about your business such as e-mails, articles, Web site urls, etc. to their friends and family members.)

Affordable

When you compare spot to spot, radio tends to be one of the least expensive media out there. However, one spot is not going to do it. To reach your target market, you need to purchase several spots. That’s why radio can also turn into one of the more expensive media. However, there are ways to keep your costs in line yet still reap the benefits of radio — for instance, buying less spots but running them all in one or two weeks, so your customers are more likely to hear your message.

Psychological, if you voice the commercials yourself

Hearing your voice makes people feel like they “know” you. (Hence the popularity of audio on Web sites. In fact, marketing gurus claim just by adding audio to a site substantially increases how many people buy.)

People tend to buy from people and businesses they know and trust. Hearing your voice helps them feel as if they know you. These psychological aspects may be another reason to consider running a few radio ads in your local market even if you have an Internet business.

Speed You can get your spot up and running in no time.

Loyalty

Listeners choose stations based on the music or shows they like and they tend to be quite loyal to that station. If you know what your customers enjoy listening to, it’s an excellent way to reach them.

Good support medium

Radio works really well when paired with other marketing mediums (like print, direct mail or television).

But for every positive, there’s a negative. In the spirit of being objective, here are a few for radio:

Background medium

Radio tends to be on in the background, which means it tends to be ignored. Generally, your target market needs to be exposed to your ad more times than other marketing media before they’ll act upon your message.

Little staying power

The lack of visuals again keeps radio from “sticking” with people. At least, that’s what some of the marketing gurus say. And if you can write a spot that creates pictures in your customers’ heads, you can actually work this to your advantage.

IN A NUTSHELL

Advantages of Radio

- Segmented
- Lead time
- Affordable
- Mental imagery
- Commuter audience
- Frequency and IMC
- Loyalty

11.3. Advantages of Satellite Radio

One of the great advantages of satellite radio is the fact that the programs are not interrupted by commercials. This is because the provider's income comes from listeners and not from advertisers. Satellite radio services offer around 70 programs of commercial free music channels each and you have a great variety of choices, from mainstream rock, hip-hop and dance music to folk music, opera, blues and many more.

Another great thing about satellite radio is the absence of static. Even if a person is driving from one end of the country to another, he will not get any static at all on the way. The satellite radio signal is digital, which means that receivers will get crystal-clear sound wherever you go.

Satellite radio tuners receive, along with the actual radio programs, an influx of metadata that consists of information regarding song title, artist, radio program and radio channel. This means that the user's satellite radio receiver will display all the necessary information about what he/she is listening to. For instance, if a person hears a great song and he wants to know which artist sings it, he can just look at the receiver's display.

All satellite radio programs are uncensored. Listeners can also listen to your favorite hip-hop songs without the interruption of those annoying 'beep' sounds.

Satellite radio programs also offer information about local traffic and weather conditions. The information is very detailed especially for those who live in big cities. If there is a major national calamity and other terrestrial radio stations will not work, a person can always count on getting accurate information from satellite radio program. He can also listen to satellite radio online on his computer.

Traditional radio is not free, despite the popular belief. It is time-consuming and irritating because a person has to listen to five minutes or more of commercials so that he can finally hear a song you like. The satellite radio subscriptions are very affordable and, for very low price a person can get exactly the programs he wants, which he can listen to wherever he is, at the best sound quality.

Satellite radio is wonderful especially for people who travel a lot. If a person is traveling across the country, for example, he can listen to the channel or channels he wants during his whole trip, without losing signal or getting static. If he has a traditional radio, he will have to keep changing channels every hundred miles, but if he is using satellite radio he does not have to do that because the geographical availability of programs is not a problem. Satellite radio subscribers will soon get the chance to watch video programs as well. Both Sirius and XM services have announced their intention of introducing in the near future a variety of video satellite channels that will have some of the great advantages that are currently available to satellite radio: commercial free programs, great quality of sound and vast geographical availability.

11.4. Advantages of Community Radio

Community radio is a type of radio service that caters to the interests of a certain area, broadcasting material that is popular to a local audience but is overlooked by more powerful broadcast groups. The term has somewhat different meanings in the United Kingdom, the United States, Canada, and Australia. In the UK, the idea for originating community radio came in part from the situation of many illegal pirate radio stations having been established by the influx of Afro-Caribbean immigrants in cities such as London, Birmingham, Bristol, and Manchester in the 1970s. Therefore, “community radio” remains synonymous with “pirate radio” for many people there, but despite the intentions being similar, the results are vastly different. In America, community radio is more commonly non-profit and non-commercial, often using licensed class D FM band transmitters, although pirate radio outlets have been operated in many places. Canadian and Australian community stations operate somewhat similarly to their American counterparts.

With the advent of community broadcasting, a whole new exciting world awaits listeners in far-flung areas where radio listening revolves around community centres. The proposed community radio serves to bring small groups together through their own participation to reflect their day-to-day concerns. The community will participate by creating contents of the programmes for its own people. This narrow broad casting does not require big transmitters.

Community radio of the future will strive to bring people together through interaction. Like teleconferencing, the listeners will be able to talk to each other through the radio network using small wireless sets. This will help in business activities of the particular district or a village where the artisan will know his prospective buyer for his wares.

At present, however, programmes will be created for the listeners in the community and reflect what is relevant for their needs and aspirations.

The community in these areas is well-knit. There is always a collective response to all radio programmes as the listeners generally assemble at one place where they listen to radio programmes, discuss and react. This turns into public service broadcast because it is here that the aspirations of the people can be fulfilled. To achieve this, the programmes have to be drawn up with a foresight keeping in mind the priorities of varied areas so that people can easily identify themselves with the programmes.

Out of the existing network of All India Radio, the Frequency Modulation, commonly known as the FM, technique of the radio wave has a distinct advantage. The Medium Wave and Short Wave suffer from the disadvantage of deteriorating sound quality with the increase in distance. The FM provides stereo quality and is ideal for short-range broadcasts. In the far-flung rural areas where the availability of power supply is unreliable, the FM is ideally suited for community broadcast for dissemination of information, education and entertainment. The Working Group on the 10th Plan has recommended future expansion of radio, primarily in the FM mode.

To supplement the broadcasting by All India Radio, the Government, in July 1999, approved private participation in FM broadcasting.

After offering licences to private FM broadcasting in 40 cities through 110 channels for commercial broadcasting, the Government has decided to offer private licences to the established educational institutions and organizations having their own campus and residential schools.

At present, AIR has 133 FM transmitters covering more than 21 per cent of area and about 31 per cent population of the country. Private licences for FM broadcasting have been offered in 40 cities for 110 channels for setting up 10 KW radio transmitters, except in four metro cities where the capacity could be between 10 to 20 KW. These private channels are already operating in Delhi, Mumbai, Kolkata, Chennai, Bangalore, Indore,

Ahmedabad, Pune and Lucknow. Next in the line are Patna, Bhubaneswar, Cuttack, Jabalpur, Coimbatore, Tirunelveli and Vishakhapatnam. The number of channels will provide plurality of choice to the listeners leading to improvement in the quality of programmes.

To start with, programmes on the community radio service will focus on issues relating to education, health, environment, agriculture and rural and community development. The Government expects these programmes to be popular if done innovatively done to sustain the listeners' interest.

This service is expected to provide a platform for students and teachers to give expression to their creative talent in producing programmes and in socio-cultural cohesion of the masses at the local level. The licencees will not be allowed to broadcast any news, current affairs programmes, election and political broadcasts. They will also not be allowed to air any advertisement of sponsored programmes.

The Government is aware of the need to safeguard the radio stations from being misused for undesirable propaganda against national interest and safety and security of the country. Therefore, in the first phase, the Government has given licenses to only the selected and established educational institutions in the country for community broadcasts.

For the sake of credibility, the licensees will ensure that nothing is included in the programme that goes against good taste and decency. The code of conduct rules out anything obscene, defamatory and innuendos. The licencees will also ensure that there is nothing that amounts to contempt of court or by casting aspersions on the integrity of the President or the judiciary.

The programme code will almost be the same as for All India Radio. It would strive to promote national integration, religious harmony, scientific temper and Indian culture.

The applicant will be permitted only one licence valid for three years and the licensee will provide service on free-to-air basis. No channel will be permitted for commercial purposes. The Government will have the right to inspect broadcast facilities and reserve the right to take over the entire services or network or revoke or suspend the licence in the interest of national security.

The licensee will ensure that all foreign personnel likely to be appointed as employees or consultants obtain security clearance from the Government.

The licensee will be expected to furnish a bank guarantee to ensure timely performance of the licensee agreement and failure to start the services within the stipulated period can result in cancellation of licence and forfeiture of the bank guarantee.

The people are likely to immensely benefit from community radio because of its inter-active nature and low costs of broadcasting. (PIB Features)

11.5. Disadvantages of Radio

Radio is only an 'ear' medium. The absence of audio-visual input makes visualisation of a scene or a product or a person difficult. For e.g., in the case of radio advertising, listeners may find it difficult to visualise the image for a product that needs to be identified visually in a retail store. In case of listening to an interview of a scientist, the listeners cannot see him and thus will never know what he looks like.

Thus the main disadvantages of radio include : audio only; fleeting exposure; low attention; fragmented audiences.

11.6. Summary

Radio is the wireless transmission of signals, by modulation of electromagnetic waves with frequencies below those of visible light. Electromagnetic radiation travels by means of oscillating electromagnetic fields that pass through the air and the vacuum of space. It does not require a medium of transport. Information is carried by systematically changing (modulating) some property of the radiated waves, such as their amplitude or their frequency. When radio waves pass an electrical conductor, the oscillating fields induce an alternating current in the conductor. This can be detected and transformed into sound or other signals that carry information.

The Advantages of radio include good local acceptance; high geographic and demographic selectivity; low cost. Its disadvantages include : audio only; fleeting exposure; low attention; fragmented audiences.

However, the advent of satellite radio / Internet radio has brought about a revolution in radio ncommunication.

Internet radio (aka e-Radio) is an audio broadcasting service transmitted via the Internet. Broadcasting on the Internet is usually referred to as webcasting since it is not transmitted broadly through wireless means but is delivered over the World Wide Web. The term “e-Radio” suggests a streaming medium that presents listeners with a continuous stream of audio to which they have no control much like traditional broadcast media. It is not synonymous with podcasting which involves downloading and therefore copyright issues. Nor does e-Radio suggest “on-demand” file serving. Many Internet “radio stations” are associated with a corresponding traditional “terrestrial” radio station or radio network. Internet-only radio stations are usually independent of such associations.

Conventional radio broadcasting on AM has been around for about a century and on FM, since the 1950s. New digital broadcasting technologies such as DAB, XM radio, DRM and others are becoming very popular in many parts of the world. Traditional on-air radio has many strengths and is still a vibrant medium. It is likely that it will remain the principal delivery mechanism of radio content for quite some time. The Internet has opened up a new possibility for radio enthusiasts.

During the last ten years or so, Internet Radio has been a major focus of technical innovations and operational experiments. Now Internet Radio has become a mature medium with its distinctive characteristics.

There are many tens of thousands of Internet Radio stations worldwide, ranging from big portals down to small local and individual streaming stations. The main assets of Internet Radio are its global reach, interactivity and personalization. While today the users need a computer device and a broadband connection to access Internet radio stations, in future they will be able to enjoy it on a number of portable wireless devices. Internet Radio will become ubiquitous.

11.7. Technical Terms

Tetra : Terrestrial Trunked Radio is a digital cell phone system for military, police and ambulances. Commercial services.

Navigation : Moving around (here in and across a medium)

FM : Frequency Modulation

VHF : Very High Frequency

HF : High Frequency

SW : Short Wave

Hz : Hertz (Unit of frequency)

Radar (Radio Detection And Ranging) detects objects at a distance by bouncing radio waves off them.

Emergency Position-Indicating Radio Beacons (EPIRBs) : Small radio transmitters that satellites can use to locate a person or vehicle needing rescue.

Community radio : A type of radio service that caters to the interests of a certain area, broadcasting material that is popular to a local audience but is overlooked by more powerful broadcast groups.

11.8. Model Questions

1. What are the characteristic features of radio?
2. Explain the advantages and disadvantages of traditional radio.
3. What is satellite / internet radio? Explain its advantages over traditional radio.
4. What is community radio? What are its advantages?

11.9. Reference Books

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UNIT - III

Lesson - 12 :

NEW MEDIA, COMMUNICATION POLICY

12.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding the concept of new media
- Understanding the characteristics of new media
- Learning about mass media and Political Ideology
- Deliberating upon the importance of communication policy

Structure of the lesson:

- 12.1. New Media
- 12.2. Characteristics of New Media
- 12.3. Difference between Old Media and New Media
- 12.4. Mass Media and Political Ideology
- 12.5. Communication Policy
- 12.6. Summary
- 12.7. Technical Terms
- 12.8. Model Questions
- 12.9. Reference Books

12.1. New Media

New media are often referred to as 'digital media', or 'digital new media'. For most of us this is a shorthand for 'media that use computers'. We need first of all to think about why new media are described as digital in the first place - what does 'digital' actually mean in this context?

The major media of the 19th and early 20th centuries (prints, photographs, films and newspapers) were the products, not only of analogue processes, but also technologies of mass production. For this reason, these traditional mass media took the form of industrially mass produced physical artefacts which circulated the world as copies and commodities. This electronic conversion and transmission (broadcast) of media like film which are physical analogues, suggests that digital media technologies do not represent a complete break with traditional analogue media. Rather, they can be seen as a continuation and extension of a principle or technique already in place: the principle of conversion from physical artefact to signal. However the scale and nature of this extension are so significant that we might well experience it not as a continuation but as a complete break.

Analogue media tend toward being fixed, where digital media tend toward a permanent state of flux. Analogue media exist as fixed physical objects in the world, their production being dependent upon transcriptions from one physical state to another. Digital media may exist as analogue hard copy, but when the content of an image or text is in digital form it is available as a mutable string of binary numbers stored in a computer's memory.

New Media are Interactive. The term stands for: a more powerful sense of user engagement with media texts, a more independent relation to sources of knowledge, individualised media use, greater user choice.

Some examples of new media include computers, internet, satellite radio, satellite television, FM Radio, cellphones, etc.

12.2. Characteristics of New Media

The apparently unifying term 'new media' actually refers to a wide range of changes in media production, distribution and use. These are more than technological changes, they are also: textual – the type of work that is produced conventional – the ways that work is produced and cultural – context – how they relate to the rest of society

Digitality

New media are often referred to as 'digital media', or 'digital new media'. For most of us this is a shorthand for 'media that use computers'. We need first of all to think about why new media are described as digital in the first place - what does 'digital' actually mean in this context?

Analogue media, mass production and broadcasting

The major media of the 19th and early 20th centuries (prints, photographs, films and newspapers) were the products, not only of analogue processes, but also technologies of mass production. For this reason, these traditional mass media took the form of industrially mass produced physical artefacts which circulated the world as copies and commodities. Digital media technologies do not represent a complete break with traditional analogue media.

Rather, they can be seen as a continuation and extension of a principle or technique already in place: the principle of conversion from physical artefact to signal. However the scale and nature of this extension are so significant that we might well experience it not as a continuation but as a complete break.

Fixity and Flux

Analogue media tend toward being fixed, where digital media tend toward a permanent state of flux. Analogue media exist as fixed physical objects in the world, their production being dependent upon transcriptions from one physical state to another. Digital media may exist as analogue hard copy, but when the content of an image or text is in digital form it is available as a mutable string of binary numbers stored in a computer's memory.

Digital processes and the material world

So digitisation creates the conditions for inputting very high quantities of data, very fast access to that data and very high rates of change of that data. However this does not represent a complete transcendence of the physical world.

The limits of physical science to miniaturise the silicon chip may have already been reached. Engineers cannot physically produce technology capable of miniaturising any further without working at the level of atomic measurement.

The bandwidth for transmission of the digital media that people have predicted doesn't currently exist.

The constant negotiations that any computer based media producer has to make between memory and compression are testament to the continuing interface with the physical world that has always been at the centre of media processing.

For consumers worldwide, differences of wealth and poverty which underpin their access to other goods, services and technologies apply equally to digital media.

Interactivity

Interactivity has become a broad term which carries cluster of associated meanings. At the ideological level, interactivity is understood as one of the key 'value added' characteristics of new media. Where 'old' media offers passive consumption new media offers interactivity. The term stands for: – a more powerful sense of user engagement with media texts, a more independent relation to sources of knowledge, individualised media use, greater user choice.

These ideas about the value of 'interactivity' draw upon the popular discourse of neo liberalism which constructs the subject as, above all, a consumer.

Neo liberal societies aim to commodify all kinds of experience and offer more and more finely tuned degrees of choice to the consumer. People are seen as being able to make individualized lifestyle choices from a never ending array of possibilities offered by the market.

This ideological context then feeds into the way we think about the idea of interactivity in digital media. It is seen as a method for maximising consumer choice in relation to media texts.

Instrumental (or functional) views of interactivity:

Being interactive signifies the users' (the individual members of the new media 'audience') ability to directly intervene in and change the images and texts that they access

The audience for new media becomes a 'user' rather than the 'viewer' of visual culture, film and TV or a 'reader' of literature.

In interactive multi-media texts

It is necessary for the user to actively intervene as well as viewing or reading in order to produce meaning.

This intervention actually subsumes other modes of engagement such as 'playing', 'experimenting', and 'exploring' under the idea of interaction.

DEFINING CHARACTERISTICS OF INTERACTIVITY: FIVE PERSPECTIVES:

1. Human Computer Interaction (HCI):

- Scientific and industrial field:
- Control – relationship between operator and machine – this is the basic definition of interaction

- 'Batch processing' to 'interactive mode' - line up processes and let them run through to use of dialogue boxes whilst processes carry on in background.
- GUI - graphic user interface – led to windows based control of computers

2. Communication Studies and the 'face to face' paradigm:

Interaction is identified as a core human paradigm:

- Mutual interruptibility
- Limited look ahead (so that none of the partners in the interaction can foresee the future shape of the interaction)
- No default (there is no pre programmed route to follow)
- The impression of an infinite database (from the participants point of view).

3. The study of Artificial Intelligence:

Ideal human-computer interaction would approach as close as possible face to face communication, however computers obviously can't do that yet since they are (still) unable to pass as human for any length of time; futuristic scenarios (scientific and science fictional) propose that this difficulty will be resolved as chips get cheaper, more powerful and AI becomes more effective.

4. Hypertextual Navigation :

Here the user must use the computer apparatus and software to make reading choices in a database:

- Here the term database is used in a general rather than specifically technical sense - a database is any collection of memory stored information, text, image, sound etc.
- In principle, this database could be anything from the entire World Wide Web, to a particular learning package, an adventure game, or the hard drive on your own PC.

The results will be:

- The user constructs an individualised text made up from all the segments of text which they call up through their navigation process. The larger the data base the greater the chance that each user will experience a unique text.

5. Registrational interactivity

Registrational interactivity refers to the opportunities that new media texts afford their users to 'write back into' the text – to add to the text by registering their own messages.

- The defining factor of this kind of interactivity is the simple activity of registration. i.e. sending off details of contact information to a website, answering questions prompted in online transactions or typing in a credit card number.
- Also extends to any opportunity that the user has to input to a text - original internet Bulletin Boards and News groups were a good example, not interactive in the sense of face to face communication, yet built up by successive inputs of users comments.
- The 'input' or 'writing back' then becomes part of the text and may then be made available to other users of the database.

Interactive Communications

- Computer mediated communications (CMC) appear to offer unprecedented opportunities for making connections between individuals, within organisations, and between individuals and organisations.
- Much of this connectivity will be of the registrational interactivity mode defined above where individuals add to, change, or synthesise the texts received from others. However, when email, and chat sites are considered from the point of view of human communication, ideas about the degree of reciprocity between participants in an exchange are brought into play.
- From a Communication Studies point of view - degrees of interactivity are further broken down on the basis of the kinds of communication that occurs within CMC:
- Communicative behaviours are classified according to their similarity to, or difference from, face to face dialogue, which is frequently taken as the exemplary communicative situation which all forms of 'mediated' communication have to emulate.
- On this basis, the question and response pattern of a bulletin board, for instance, would be seen as 'less' interactive than the free flowing conversation of a chat site. This inflects the whole idea of interactivity by lending it a context of person to person connection.

Hypertext

- One history ties the term into academic literary and representational theory. Here there has long been an interest in the way any particular literary work (or image) draws upon or refers out to the content of others, the process referred to as intertextuality.
- This places any text as comprehensible only within a web of association that is at once 'above, beyond or outside' the text itself.
- At another level, the conventional means of footnoting, indexing, and providing glossaries and bibliographies, ie the navigational apparatus of the book, can be seen as antecedents of hypertexts, again guiding the reader beyond the immediate text to necessary contextualising information.

Defining hypertexts

- We may define a hypertext as a work which is made up from discrete units of material in which each one carries a number of pathways to other units.
- The work is a web of connection which the user explores using the navigational aids of the interface design.
- Each discrete 'node' in the web has a number of entrances and exits or links.

Hypermediacy

More recently the very specific application of hypertext as an information management principle has expanded to suggest all kinds of non linear, networked paradigms.

- The term begins to overlap with the idea of hypermediacy
- The ideological investment in the idea of hypertext spills over into use of the term 'hypermedia' to describe the effects of hypertextual methods of organisation on all mediated forms.

12.3. Difference between Old Media and New Media

Old Media

The “old media” are newspapers & magazines, direct mail advertising, and radio & television. All are based on a number of assumptions:

- There are only a limited number of “players” in the market. The market entry cost is high. In some areas (TV & radio) there is a “natural” limit on the number of players.
- Along with this, Old Media are geographically limited. Radio and TV stations can only broadcast so far. International mail is slow, expensive and often not reliable.
- Communications are strictly one way. The content provider sends information to the consumer and the consumer sends money to the provider. There is no mechanism for a flow of either information or money in the opposite direction. The consumer is strictly passive.
- Providers have detailed and exact control of what the consumer sees or hears.
- Presentation is more important than content. Content and presentation cannot be separated. “The medium is the message”.

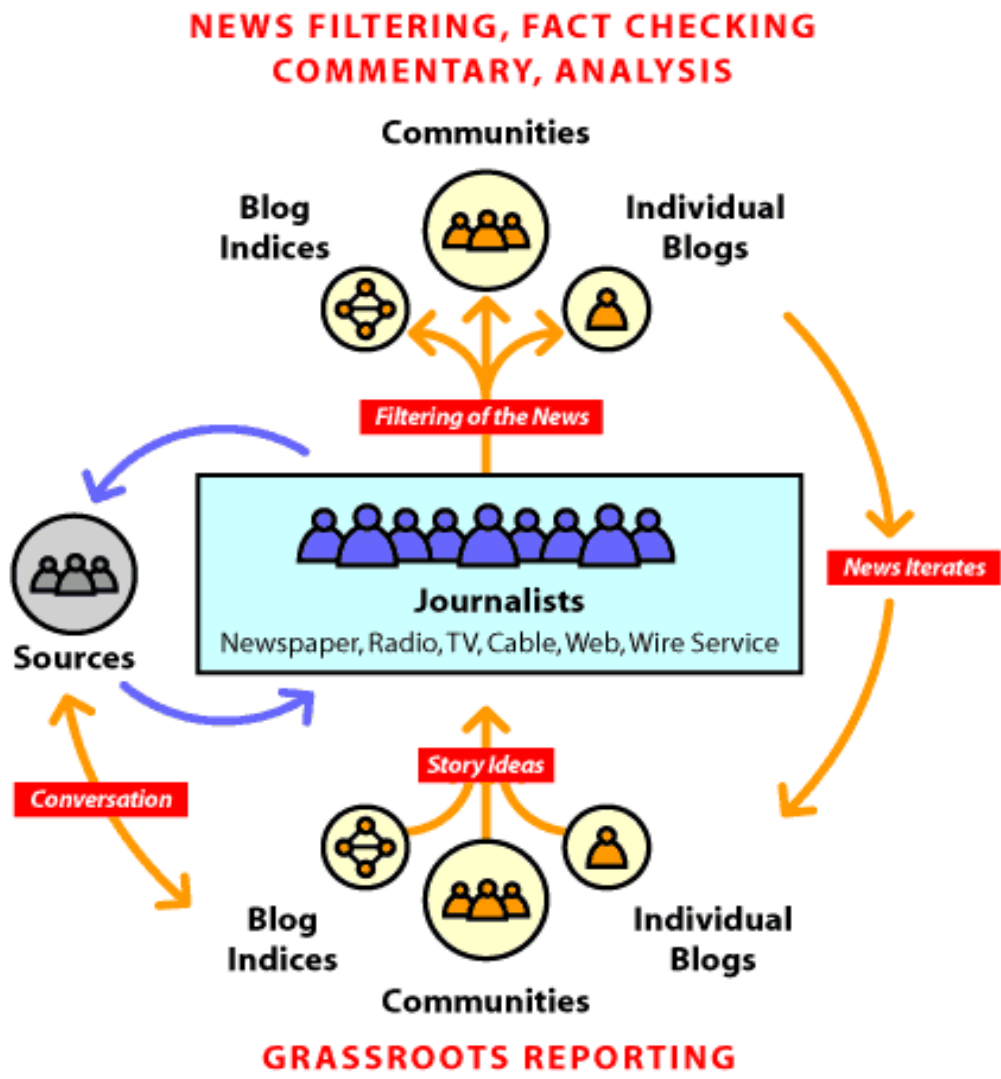
New Media

When we look at the “new media” like the World Wide Web, we see the exact opposite of the “old media” assumptions:

- The number of players is unlimited. Entry cost is no more than a computer, a modem, and an Internet connection. There are no “natural” limits to the number of players.
- No place in the world is appreciably further away than any other place.
- Communication is inherently two- way. The consumer is active.
- Providers not only **do not**, they **can not** control exactly what the consumer sees.
- Content is more important than presentation. Content and presentation are separate. The medium is provided by the viewer; the message is provided by the creator.

The “old media” companies are, of course, trying to force the Web into the “old media” mold. They understand it and feel that, if the new looks enough like the old, that they can control it. Unfortunately, forcing “old media” assumptions onto the Web is at best obnoxious and at worst, totally nonfunctional.

Impact of New Media - Changing facets of Mass Communication



Source: Based on "Blogsphere: the emerging Media Ecosystem" by John Hiler, Microcontent News

12.4. Mass Media and Political Ideology

An **ideology** is an organized collection of ideas. An ideology can be thought of as a comprehensive vision, as a way of looking at things (compare Weltanschauung), as in common sense (see Ideology in everyday society) and several philosophical tendencies (see Political ideologies), or a set of ideas proposed by the dominant class of a society to all members of this society. The main purpose behind an ideology is to offer change in society through a normative thought process. Ideologies are systems of abstract thought (as opposed to mere ideation) applied to public matters and thus make this concept central to politics. Implicitly every political tendency entails an ideology whether or not it is propounded as an explicit system of thought.

Political ideologies

Many political parties base their political action and programme on an ideology. In social studies, a political **ideology** is a certain ethical set of ideals, principles, doctrines, myths or symbols of a social movement, institution, class, or large group that explains how society should work, and offers some political and cultural blueprint for a certain social order. A political ideology largely concerns itself with how to allocate power and to what ends it should be used. Some parties follow a certain ideology very closely, while others may take broad inspiration from a group of related ideologies without specifically embracing any one of them.

Political ideologies have two dimensions:

Goals: How society should work (or be arranged).

Methods: The most appropriate ways to achieve the ideal arrangement.

An ideology is a collection of ideas. Typically, each ideology contains certain ideas on what it considers to be the best form of government (e.g. democracy, theocracy, etc), and the best economic system (e.g. capitalism, socialism, etc). Sometimes the same word is used to identify both an ideology and one of its main ideas. For instance, “socialism” may refer to an economic system, or it may refer to an ideology which supports that economic system.

Ideologies also identify themselves by their position on the political spectrum (such as the left, the center or the right), though this is very often controversial. Finally, ideologies can be distinguished from political strategies (e.g. populism) and from single issues that a party may be built around (e.g. opposition to European integration or the legalisation of marijuana).

Studies of the concept of ideology itself (rather than specific ideologies) have been carried out under the name of systematic ideology.

Political ideologies are concerned with many different aspects of a society, some of which are: the economy, education, health care, labor law, criminal law, the justice system, the provision of social security and social welfare, trade, the environment, minors, immigration, race, use of the military, patriotism and established religion.

There are many proposed methods for the classification of political ideologies.

Political ideologies may be of many types. Given below is a list of political ideologies

Anarchism ; Christian Democracy ; Communism ; Communitarianism ; Conservatism ; Fascism ; Feminism ; Green Politics ; Islamism ; Liberalism ; Libertarianism ; Masculism Nationalism ; Progressivism ; Social democracy and Socialism.

How does the mass media shape the political ideology of a person ?

Almost everyone gets his or her information about world, national, and local affairs from the mass media. This fact gives both print and broadcast journalism important functions that include influencing public opinion, determining the political agenda, providing a link between the government and the people, acting as a government watchdog, and affecting socialization.

Public opinion

The mass media not only report the results of public opinion surveys conducted by outside organizations but also increasingly incorporate their own polls into their news coverage. More important, newspapers and television help shape public opinion as well. Research has shown that the positions Americans take on critical issues are influenced by the media, especially when the media air divergent views and provide in-depth analysis.

Political agenda

The term *political agenda* is broader in scope than the term “public opinion,” and it refers to the issues Americans think are the most important and that government needs to address. A person’s perception of such matters as crime, civil rights, the economy, immigration, and welfare are affected by the manner and extent of media coverage. Studies indicate that a correlation exists between the significance people assign a problem and the frequency and amount of space or time newspapers, magazines, and television give to it.

Link between the government and the people

The mass media is the vehicle through which the government informs, explains, and tries to win support for its programs and policies. President Roosevelt’s “fireside chats” used radio in this manner. Today, the major networks do not always give the president desired airtime if they believe the purpose is essentially political. If they do grant the time, the opposition party usually has the opportunity to rebut what the president says or present its own views on a topic immediately after the president speaks.

Government watchdog

From muckraking early in the century to today’s investigative reporting, an important function of the mass media is to bring to the attention of the American people evidence of corruption, abuse of power, and ineffective policies and programs. Watergate would have remained just another burglary buried in the back pages of *The Washington Post* had Carl Bernstein and Bob Woodward not dug into the story. Although the media are often accused of having a “liberal bias,” and indeed surveys show most journalists to be liberal Democrats, all presidential administrations face close scrutiny from print and broadcast journalists.

The Power of the Media

The struggle over who gets what, when, and how is largely carried out in the mass media. Media power is concentrated in the leading television news networks (ABC, CBS, NBC, CNN), national newspapers (Washington Post, New York Times, Wall St. Journal), and newsmagazines (Newsweek, Time, U.S. News & World Report). Television is the first true mass communication medium because it is in virtually every home. The average home TV is turned on seven hours a day and shows such as 60 Minutes and 20/20 are among the most popular. Today the Internet is assuming the proportions of mass media, partly under the auspices of existing media as in the case of www.cnn.com or www.newsweek.com.

Reporters and news editors usually deny that they are powerful political actors, claiming they only mirror society; but the “myth of the mirror” is that the media do play key roles in setting the American political agenda by determining what news is to be covered, how much, and in what context.

Sources of Media Power

Media power derives from five functions: newsmaking, agenda setting, interpreting, socializing, and persuading:

Newsmaking. The media determines what will be news, thereby attaching importance to events and people. Investigative journalism can also pose a threat to politicians and bureaucrats, potentially uncovering scandal or ineffectiveness. Also, the media provide opportunities for political actors to gain the limelight through staging media events and providing “sound bytes.” By the same token, events which are not pictorial in nature may be relatively neglected by the media.

Agenda Setting. This is the real power of the media. The media do not just passively report the news. They select what is to be covered, thereby setting a political agenda. Conversely, media inattention can allow governments to continue ineffective policies or worse. The media can even propel a latent issue into a “crisis” with which government must deal.

Interpreting. The media interprets the news for us, often in the form of stories. Stories, in turn, often involve good guys versus bad guys, little guys versus big guys, and contrasts of appearance versus reality, sometimes showing governmental hypocrisy.

Socializing. Socialization, which is the learning of political values, is communicated not only in the news, but in entertainment, sports, and even advertising programming. Such programming coverage teaches how democracy works and legitimizes the electoral victors.

Persuading. Sometimes the media seeks to influence opinions directly. This occurs in editorial features, paid political advertisements, and other forms (for example, sometimes in investigative reports). PACs and corporations can use their funds to purchase media coverage to promote their views on issues and candidates. Candidates, in turn, rely on media professionals to maximize their impact on public opinion. Presidents can go “over the heads of Congress” to seek to persuade the public of the wisdom or propriety of their policies.

The Business of the Media

The business of the media is gathering mass audiences so as to sell time and space to interested advertisers. Nielsen boxes measure the proportion of homes that watch programs (the rating) and the proportion of homes with their television sets turned on that watch programs (the share). Mega-mergers in recent years have created corporate empires that spread across multiple media and dominate world/media and cultural interests.

The Politics of the News

The economic interests of the media in gaining and keeping viewers may bias it toward sensationalism, giving disproportionate coverage to events involving war, violence, conflict, scandal, corruption, sex, scares, and personal lives of politicians and celebrities. In general, there is a negativism in the media, biasing it toward bad news as more newsworthy. “Good news” stories, such as the fact that drug use has declined, is less reported and as a result often is not part of the knowledge base citizens use in forming their opinions. The news profession itself holds investigative reporting in high esteem, creating media pressure toward muckraking. Reporters may see themselves as “watchdogs” of the public interest or even as adversaries of government. Journalistic activism, in turn, means that the personal values of reporters are more important than they would otherwise be. Surveys of reporters, editors, and other media executives reveal a liberal bias, with few (around

10 percent in typical surveys) classifying themselves as conservative, right-leaning, or Republican. Conservative commentators include George Will, William F. Buckley, and Patrick Buchanan. Fox News network has brought a conservative voice to television.

Mediated Elections

The media links candidates to the voters, which means that good candidates must be media-savvy and able to project an appealing image. Reagan, for instance, was perceived as “the Great Communicator” because he was able to project a warm, reassuring, likable personality. The media strongly influence the early selection of candidates. Much media coverage concentrates on the horse race aspects (who’s ahead) and character issues (for example, the candidate’s sex life) rather than on the policy issues. In the 2000 election the tone of media coverage was negative for both Bush and Gore. Policy is typically less than one-quarter of television news coverage. The media see themselves as campaign watchdogs and the above-mentioned “bad news bias” arises in this context, with emphasis on weaknesses, blunders, and vulnerabilities of the candidates. Front-runners are particularly likely to be the object of scrutiny and media negativism. The personal liberal-leaning values of reporters are mitigated because the media seek to protect themselves against charges of media bias by giving equal coverage to both parties.

Freedom versus Fairness

The Constitution protects the freedom of the media but does not guarantee its fairness. Government may not place a prior restraint on the news, as it attempted to do in the famous Pentagon Papers case involving Vietnam-era documents. Broadcast media (radio, television) have a special legal status more subject to regulation than print media (newspapers, magazines) because their assignment of a broadcasting frequency by the Federal Communications Commission (FCC) is regarded as a public trust. The FCC imposes an equal-time rule which requires stations to give equal time to opposing candidates if free time is given to any candidate, or to offer opposing candidates air time at an equal price in the case of paid political commercials. The equal-time requirement does not apply to news, talk shows, or documentary coverage.

Libel and Slander

Libel involves written communications that wrongly damage an individual, while slander is the same for spoken communication. The injured party must prove actual damages existed and that the communication was false or defamatory (for example, calling someone a “son of a bitch”). In the case of public officials, based on the case of *New York Times v. Sullivan* (1964), the injured party must also prove “malicious intent.” This is called the Sullivan rule and it means that the media may be biased, unfair, or even print damaging falsehoods as long as no malicious intent was involved.

Politics and the Internet

As a new form of media, the Internet is unruly and chaotic but has the potential to provide interactive mass participation for the first time. By 1995 Americans were buying more computers than TV sets, and by 1999 there were an estimated 92 million users. Political websites abound, including government, party, ideological, interest-group, and candidate sites. Some argue that the Internet’s potential for “information overload” could lead to more voter apathy rather than the increased political participation that others predict.

The uncensored nature of the Internet has also raised issues of governmental regulation. Congress passed the Communications Decency Act of 1996, but the Supreme Court overturned it in *Reno vs. American Civil Liberties Union* in 1997 on the ground that the government may not limit the adult population to only what is fit for children. Likewise, the Internet has also raised issues of privacy rights by facilitating the easy accessibility

of all forms of data, such as credit information, in principle or practice. The information industry has sought powerful encryption software to protect privacy, which is especially important to companies that need to protect proprietary secrets, but the FBI has prevailed in regulations which require manufacturers to make “recovery keys” available for decrypting Internet traffic.

Media Effects: Shaping Political Life

The media have effects in setting the political agenda and in helping form new opinions, but they are less effective in changing existing opinions or in changing political behavior.

“Information overload” also diminishes the effects of the media, as does the relative disinterest of many Americans in political news. Moreover, the public exercises selective perception, mentally screening out information and opinions with which they disagree. And, the focus of network executives on government scandals has been found to produce feelings of general political distrust and cynicism toward government and the political system now called television malaise. The result of the media performing their self-declared watchdog role can be alienation rather than reform.

Still, television news anchors have high credibility and trust with the public and their opinions have the greatest media effect on mass opinion. Others who have been shown to have an effect on mass opinion through media exposure include independent experts and popular presidents, whereas interest groups often have little or even a counter-productive effect.

In the areas of media sex and violence, a common focus of study and debate, evidence suggests the media are more likely to reinforce than to change existing behavior patterns. Thus televised violence seems to trigger violent behavior in children predisposed to violence, but not in average children.

In the area of political advertising, ads are more successful in motivating supporters to actually go to the polls and vote. Ads are much less effective in winning converts. Name recognition and maintaining campaign momentum and enthusiasm are often the objectives of political advertising, not conversion.

12.5. Communication Policy

Government and other institutions create policies to ensure coherence and to avoid contradictions in the actions of various public and private entities. Policy instruments also seek to solve social and technical problems and to legitimise the implementation of programs and projects.

Countries are not strangers to policy-making. Most countries already have policies in various sectors; some of them well articulated, for example, an economic policy, a health policy, an agricultural policy, an educational policy, an environmental policy and a foreign policy. In some countries these are merely cosmetic documents virtually moribund, with no living dynamic reality, and not much possibility of being implemented. In other countries these policies provide sectoral orientations that can contribute to the overall goals of national development. In that context, a communication policy may be seen as a further contribution to the national development environment through consolidating actions around issues that cut across several sectors.

As far as communication policies are concerned, they have been described as:

Sets of principles and norms established to guide the behaviour of communication systems. They are shaped over time in the context of society’s general approach to communication and to the media. Emanating from political ideologies, the social and economic conditions of the country and the values on which they are based, they strive to relate these to the real needs for and the prospective opportunities for communication.

In every society, public and private institutions and individuals undertake internal and external communication for many reasons. There is often no over-arching idea or vision to help coordinate or rationalise these various actions, probably because policy-makers and planners do not see how they can be related. A national policy on information and communication for development provides a necessary conceptual and institutional framework for the coordination and integration of technical and social interventions undertaken by institutions ranging from agricultural extension to education and health ministries, from NGOs such as women's resource groups and human rights activists, to private sector interests such as chambers of commerce or banks. The contribution of a national policy is to articulate principles, values and norms that are applicable to communication at all levels of government, to civil society and the private sector, within the context of the development goals of the nation. An approach that considers information and communication as a «sector» for development planning would also help to rationalize investments as well as provide a basis for integrating information and communication interventions within national development strategies.

A communication policy can, therefore, be an instrument for supporting the systematic planning, development and use of the communication system, and its resources and possibilities, and for ensuring that they function efficiently in enhancing national development.

Efficient, widespread and continuous public communication is an important prerequisite for democratic governance. In the developing or re-emerging democracies of Africa, social communication provides the cement that binds various communities and social groups together in their resolve to build new societies. It can create linkages between political, religious, traditional and community leaders and their followers, and can build bridges between rural and urban communities and across generations.

It is through communication that government agencies and NGOs attempt to provide technical information and social services for improving the quality of life of citizens, and that civil society seeks to broaden and sustain participation in governance. New agricultural practices and policies, health campaigns, literacy classes, adult political and civic education and other development efforts have succeeded largely through communication support. In the context of current development challenges posed by the rapid spread of HIV/AIDS, communication for social mobilization and social change to support preventive behaviour and to support the infected and affected is a crucial necessity.

But communication can also divide people along various socio-cultural lines, contributing to social cleavage, marginalisation and even violence. These seemingly contradictory possibilities pose the challenge of choice, of making deliberate decisions to ensure that communication plays a positive role in society. The results of such decisions can be articulated in a policy statement.

Within this general framework, strategies can be devised to facilitate organised and intensified use of interpersonal, group and mass media channels of communication that are sensitive to cultural resources and orientation, and that are decentralized as necessary, in support of development programs. There is increased need to encourage local organizations to make use of new communications technologies, such as the Internet, to promote social linkages and to ensure widespread support for development efforts; so that in a dynamic and organic sense, communication can become an instrument for building solidarity for the common national and community goals of good health, economic recovery, poverty eradication, empowerment of women and youth, and good governance. These outcomes can be facilitated through a deliberate communication policy linked to national development policy.

For a national communication policy to be effective, it must attempt to be comprehensive, covering the issues that are considered relevant for the particular society. It should embrace various fields and sectors of human communication, including: traditional and indigenous cultural forms, print media, electronic/broadcast media, film, cinema, video, theatre, advertising, language development, training and technologies. These are the areas

of major action, as well as possible conflict of interest that are of concern to development actors and partners at different levels. Given the various socio-economic-cultural problems facing the continent, public information and communication in India should increasingly become development-oriented, directed at promoting the health, and economic and social well-being of the people, educating them on their civic rights and responsibilities, as well as empowering them to understand and implement solutions to national and community problems related to food, water, economic and entrepreneurial activities, population, environment, civic education etc. Therefore, one of the major policy issues in the development agenda of India as we move forwards in the twenty-first century, must be: how to use information and communication to support development initiatives at national and local levels. One possible answer is through a national communication policy.

Objectives of a National Information and Communication Policy

Example : A national policy on information and communication for development in any country may have the following objectives:

To support national development initiatives and programs, and to improve the quality of life of the people, by facilitating systematic and effective use and coordination of communication and information strategies and activities;

To rationalize multi-sectoral investments in information and communication hardware and software through their consolidation and appropriate integration in national development plans and planning structures;

To enhance access to information and communication infrastructures and new technologies, especially in rural communities;

To promote national dialogue on development issues by all citizens, consistent with the emerging democratic culture and national constitutional provisions;

To preserve national cultural identity, promote the national cultural patrimony and enhance the development of cultural and artistic capabilities and institutions, while enabling productive regional and international interchange.

To ensure the timely, orderly and effective growth of information and communication institutions and professions through standards setting, capacity-building and human resources development.

12.6. Summary

New media are often referred to as ‘digital media’, or ‘digital new media’.

Digitality, Analogue media, mass production and broadcasting, Fixity and Flux, hypermediacy are some of the important characteristics of new media.

The differences between old media like newspapers & magazines, direct mail advertising, and radio & television, and new media like world wide web are many:

In old media there are only a limited number of “players” in the market. The market entry cost is high. In new media, the number of players is unlimited. Entry cost is no more than a computer, a modem, and an Internet connection. Old Media are geographically limited. For new media no place in the world is appreciably further away than any other place. In old media, communications are strictly one way. In new media communication is inherently two-way. In old media providers have detailed and exact control of what the consumer sees or hears. In new media providers not only do not, they can not control exactly what the consumer sees. In old

media, presentation is more important than content. Content is more important than presentation. in new media.

Any political parties base their political action and programme on an ideology. In social studies, a political **ideology** is a certain ethical set of ideals, principles, doctrines, myths or symbols of a social movement, institution, class, or large group that explains how society should work, and offers some political and cultural blueprint for a certain social order. A political ideology largely concerns itself with how to allocate power and to what ends it should be used. Some parties follow a certain ideology very closely, while others may take broad inspiration from a group of related ideologies without specifically embracing any one of them.

Almost everyone gets his or her information about world, national, and local affairs from the mass media. This fact gives both print and broadcast journalism important functions that include influencing public opinion, determining the political agenda, providing a link between the government and the people, acting as a government watchdog, and affecting socialization.

Government and other institutions create policies to ensure coherence and to avoid contradictions in the actions of various public and private entities. Policy instruments also seek to solve social and technical problems and to legitimise the implementation of programs and projects. Sets of principles and norms established to guide the behaviour of communication systems. They are shaped over time in the context of society's general approach to communication and to the media. Emanating from political ideologies, the social and economic conditions of the country and the values on which they are based, they strive to relate these to the real needs for and the prospective opportunities for communication.

For a national communication policy to be effective, it must attempt to be comprehensive, covering the issues that are considered relevant for the particular society. It should embrace various fields and sectors of human communication, including: traditional and indigenous cultural forms, print media, electronic/broadcast media, film, cinema, video, theatre, advertising, language development, training and technologies. These are the areas of major action, as well as possible conflict of interest that are of concern to development actors and partners at different levels.

12.7. Technical Terms

New media : 'Ddigital media', or 'digital new media'.

Analogue Media : Old or traditional media.

HCI : Human Computer Interaction

Registrational interactivity : It refers to the opportunities that new media texts afford their users to 'write back into' the text – to add to the text by registering their own messages.

Hypertextual navigation : Moving around a hypertext page/pages.

Hypertext : A work which is made up from discrete units of material in which each one carries a number of pathways to other units. Text used usually in creating web pages.

CMC : Computer mediated communications (CMC) offer unprecedented opportunities for making connections between individuals, within organisations, and between individuals and organisations.

12.8. Model Questions

1. Define new media. Give examples.
2. What are the important characteristics of new media?
3. Differentiate between old media and new media.
4. How do mass media shape political ideologies?
5. What is a communication policy? What are the factors to be kept in mind while framing the communication policy of a country?

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UNIT - IV

Lesson - 13 :

EARLY JOURNALISM IN INDIA

13.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding the growth of Indian press.
- Understanding the characteristics of early Indian Press
- Learning about the contribution of Indian press to the nationalist movement

Structure of the lesson:

- 13.1. Growth of Early Indian Press
- 13.2. Newspapers that represent the History of early Indian Journalism
 - 13.2.1. The Hindu
 - 13.2.2. The Amrita Bazar Patrika
 - 13.2.3. The Vernacular Press Act
- 13.3. Summary
- 13.4. Technical Terms
- 13.5. Model Questions
- 13.6. Reference Books

13.1 Growth of Early Indian Press

The history of media in India is coloured by the colonial experience. William Bolts, an ex-employee of the British East India Company attempted to start the first newspaper in India in 1776. Bolts had to beat a retreat under the disapproving gaze of the Court of Directors of the Company.

Bengal

The *Hickey's Bengal Gazette or the Calcutta General Advertiser* was started by James Augustus Hickey in 1780. The *Gazette*, a two-sheet newspaper, specialised in writing on the private lives of the Sahibs of the Company. He dared even to mount scurrillious attacks on the Governor-General, Warren Hastings', wife, which soon landed "the late printer to the Honourable Company" in trouble.

Hickey was sentenced to a 4 months jail term and Rs.500 fine, which did not deter him. After a bitter attack on the Governor-General and the Chief Justice, Hickey was sentenced to one year in prison and fined Rs.5,000, which finally drove him to penury. These were the first tentative steps of journalism in India.

Calcutta

B. Messink and Peter Reed were pliant publishers of the *India Gazette*, unlike their infamous predecessor. The colonial establishment started the *Calcutta Gazette*. It was followed by another private initiative the *Bengal Journal*. The *Oriental Magazine of Calcutta Amusement*, a monthly magazine made it four weekly newspapers and one monthly magazine published from Calcutta, now Kolkata.

Madras

The *Madras Courier* was started in 1785 in the southern stronghold of Madras, which is now called Chennai. Richard Johnson, its founder, was a government printer. Madras got its second newspaper when, in 1791, Hugh Boyd, who was the editor of the *Courier* quit and founded the *Hurkaru*. Tragically for the paper, it ceased publication when Boyd died within a year of its founding.

It was only in 1795 that competitors to the *Courier* emerged with the founding of the *Madras Gazette* followed by the *India Herald*. The latter was an “unauthorised” publication, which led to the deportation of its founder Humphreys. The *Madras Courier* was designated the purveyor of official information in the Presidency.

In 1878, The Hindu was founded, and played a vital role in promoting the cause of Indian independence from the colonial yoke. Its founder, Kasturi Ranga Iyengar, was a lawyer, and his son, K Srinivasan assumed editorship of this pioneering newspaper during for the first half of the 20th century. Today this paper enjoys the highest circulation in South India, and is among the top five nationally.

Bombay

Bombay, now Mumbai, surprisingly was a late starter - *The Bombay Herald* came into existence in 1789. Significantly, a year later a paper called the *Courier* started carrying advertisements in Gujarati.

The first media merger of sorts: The *Bombay Gazette*, which was started in 1791, merged with the *Bombay Herald* the following year. Like the *Madras Courier*, this new entity was recognised as the publication to carry “official notifications and advertisements”.

‘A Chronicle of Media and the State’, by Jeebesh Bagchi in the *Sarai Reader 2001* is a timeline on the role of the state in the development of media in India for more than a century.

Bagchi divides the timeline into three ‘ages’. The Age of Formulation, which starts with the Indian Telegraph Act in 1885 and ends with the Report of the Sub-Committee on Communication, National Planning Committee in 1948.

At the time of the first war of independence, any number of papers were in operation in the country. Many of these like *Bangadoot* of Ram Mohan Roy, *Rastiguftar* of Dadabhai Naoroji and *Gyaneneshun* advocated social reforms and thus helped arouse national awakening.

At was in 1857 itself that *Payam-e-Azadi* started publication in Hindi and Urdu, calling upon the people to fight against the British. The paper was soon confiscated and anyone found with a copy of the paper was persecuted for sedition. Again, the first Hindi daily, *Samachar Sudhavarashan*, and two newspapers in Urdu and Persian respectively, *Doorbeen* and *Sultan-ul-Akhar*, faced trial in 1957 for having published a ‘Firman’ by Bahadur Shah Zafar, urging the people to drive the British out of India. This was followed by the notorious *Gagging Act* of Lord Canning, under which restrictions were imposed on the newspapers and periodicals.

Notable Role

In the struggle against the British, some newspapers played a very notable role. This included the *Hindi Patriot!* Established in 1853, by the author and playwright, Grish Chandra Ghosh, it became popular under the editorship of Harish Chandra Mukherjee. In 1861, the paper published a play, “Neel Darpan” and launched a movement against the British, urging the people to stop cultivating the crop for the white traders. This resulted in the formation of a Neel Commission. Later, the paper was taken over by Ishwar Chandra Vidyasagar. The paper strongly opposed the Government’s excesses and demanded that Indians be appointed to top government posts. The *Indian Mirror* was the other contemporary of this paper which was very popular among the reading public.

Yet another weekly, *Amrita Bazar Patrika* which was being published from Jessore, was critical of the government, with the result that its proprietors faced trial and conviction. In 1871, the *Patrika* moved to Calcutta and another Act was passed to suppress it and other native journals.

Marathi Press

Mahadev Govind Rande, a leading leader of Maharashtra, used to write in *Gyan Prakash* as well as the *Indu Prakash*. Both these journals helped awaken the con-science of the downtrodden masses. Another Marathi weekly, *Kesari* was started by Tilak from January 1, 1881. He alongwith Agarkar and Chiplunkar started another weekly journal, *Mratha* in English. The Editor of the ‘*Daccan Star*’ Nam Joshi also joined them and his paper was incorporated with *Maratha*. Tilak and Agarkar were convicted for writings against the British and the Diwan of *Kolhapur*. Tilak’s *Kesari* became one of the leading media to propagate the message of freedom movement. It also made the anti-partition movement of Bengal a national issue. In 1908, Tilak opposed the Sedition ordinance. He was later exiled from the country for six years. Hindi edition of *Kesari* was started from Nagpur and Banaras.

Press and the First Session of Congress

The Editors commanded a very high reputation at the time of the birth of the Indian National Congress. One could measure the extent of this respect from the fact that those who occupied the frontline seats in the first ever Congress session held in Bombay in December 1885 included some of the editors of Indian newspapers. The first ever resolution at this Session was proposed by the editor of *The Hindu*, G. Subramanya Iyer. In this resolution, it was demanded that the government should appoint a committee to enquire into the functioning of Indian administration. The second resolution was also moved by a journalist from Poona, Chiplunkar in which the Congress was urged to demand for the abolition of India Council which ruled the country from Britain. The third resolution was supported by Dadabhai Naoroji who was a noted journalist of his time. The fourth resolution was proposed by Dadabhai Naoroji.

There were many Congress Presidents who had either been the editors or had started the publication of one or the other newspapers. In this context, particular mention may be made of Ferozeshah Mehta who had started the *Bombay Chronicle* and Pandit Madan Malaviya who edited daily, *Hindustan*. He also helped the publication of *leader* from Allahabad. Moti Lal Nehru was the first Chairman of the Board of Directors of the *leader*. Lala Lajpat Rai inspired the publication of three journals, the *Punjabi*, *Bandematram* and the *People* from Lahore. During his stay in South Africa, Gandhiji has brought out *Indian Opinion* and after settling in India, he started the publication of *Young India*; *Navjeevan*, *Harijan*, *Harijan Sevak* and *Harijan Bandhu*. Subash Chandra Bose and C. R. Das were not journalists but they acquired the papers like *Forward* and *Advance* which later attained national status. Jawaharlal Nehru founded the *National Herald*.

Revolutionary Movement and the Press

So far as the revolutionary movement is concerned, it did not begin with guns and bombs but it started with the publication of newspapers. The first to be mentioned in this context is *Yugantar* publication of which was started by Barindra Kumar Ghosh who edited it also.

When the Ghadar party was organized in America, Lala Hardayal started publication of the journal 'Ghadar'. Within one year, millions of copies of this journal were published in Hindi, Urdu, Punjabi, Gujarati, Marathi and English and sent to India and to all parts of the world where Indians were residing. In the beginning the copies of the journal were concealed in parcels of foreign cloth sent to Delhi. It was also planned to smuggle the printing press into India for this purpose. But then the war broke out and it became almost impossible to import printing machinery from abroad. Lala Hardayal was attested in America and deported to India. One of his followers Pandit Ramchandra started publishing *Hindustan Ghadar* in English. With the U.S. joining the war, the Ghadar party workers were arrested by the American Government. When the trail was on, one of the rivals of Pandit Ramchandra managed to obtain a gun and shoot him dead in the jail itself. The death of Ramchandra led to the closure of this paper.

In 1905 Shyamji Krishna Verma started publication of a journal *Indian Sociologist* from London. It used to publish reports of political activities taking place at the India House in London. In 1909 two printers of this journal were convicted. Shyamji Krishna Verma left England for Paris from where he started the publication of the journal. Later on, he had to leave for Geneva. He continued to bring out the journal from there for two or three years more. In Paris, Lala Hardayal, in collaboration with Madam Cama and Sardar Singhraoji Rana brought out *Vandematram* and Talwar.

After *Yugantar*, it was *Vandematram* that played a significant role in the freedom struggle. This journal was established by Subodha Chandra Malik, C. R. Das and Bipin Chandra Pal on August 6, 1906. its editor, Aurobindo Ghosh, the editor of *Sandhya* B. Upadhyay and editor of *Yugantar* B.N.Dutt had to face a trial for espousing the cause of freedom.

So far as the Hindi papers were concerned, they looked to government for support for some time. Bhartendu Harish Chandra was the first to start a journal *Kavi Vachan Sudha* in 1868. its policy was to give vent to the miseries of the people of India. When the Prince of Wales visited India, a poem was published in his honour. The British authorities were given to understand that the poem could also mean that the Prince of Wales should get a shoe-beating.

The government aid to journals like *Kavi Vachan Sudha* was stopped for publishing what was objectionable from the government point of view. Bhartendu Harish Chandra resigned from his post of an honorary Magistrate. His two friends, Pratap Narain Mishra and Bal Krishna started publication of two important political journals.

Two friends, Pratap Narain Mishra and Bal Krishna Bhatt started publication of two important political journals *Pradeep* from Allahabad, and *Brahman* from Kanpur. The *Pradeep* was ordered to be closed down in 1910 for espousing the cause of freedom.

The *Bharat-Mitra* was a famous Hindi journal of Calcutta which started its publication on May 17, 1878 as a fortnightly. It contributed a lot in propagating the cause of freedom movement. The journal exposed the British conspiracy to usurp Kashmir. Several other papers published from Calcutta which played an important role in freedom struggle included Ambika Prasad Vajpayee's *Swantrantra*, Ramanand Chatterjee's *Modern Review* in English, *Pravasi Patra* in Bengali and *Vishal Bharat* in Hindi.

One of the foremost Hindi journalist who has earned a name for his patriotism was Ganesh Shanker Vidyarthi. In 1913, he brought out weekly *Pratap* from Kanpur. He made the supreme sacrifice in 1931 in the cause of Hindu-Muslim unity. Krishna Dutt Paliwal brought out *Sainik* from Agra which became a staunch propagator

of nationalism in Western U.P. The noted Congress leader, Swami Sharadhanand, started the publication of Hindi journal *Vir Arjun* and Urdu journal *Tej*. After the assassination of Swami Sharadhanand, Vidyavachaspathi and Lala Deshbandhu Gupta continued the publication of these journals. They were themselves prominent Congress leaders. One of the Important newspapers during this time was started by Maulana Abul Kalam Azad's. He was of the view that the Freedom Movement against the British is the combined responsibility of all communities and hence it should be carried unitedly. With these thoughts in his mind, Maulana Azad started the "Al-Hilal" Press and a weekly by the same name.

The "Al-Hilal" weekly was a landmark in the history of the press in India. Its circulation figures rose to 26,000 copies. Further, even back issues of this weekly had to be republished as every new subscriber wanted to hold all copies of "Al-Hilal". The message of patriotism and nationalism coupled with religious fervor inherent in the weekly gained wide acceptance among the masses. But these developments disturbed the British Government. In 1914, a security of two thousand rupees was imposed on "Al-Hilal" under the Press Act. When Maulana Azad deposited this amount, it was confiscated and a further security of rupees ten thousand was imposed.

When these punitive measures failed to tone down the anti-establishment stance of the periodical, the government banned "Al-Hilal" and confiscated its press in 1915. Maulana Azad was not discouraged by this move.

1915, barely five months after the ban on "Al-Hilal", Maulana Azad started the publication of the "Al-Balagh" weekly. It was similar in its content to "Al-Hilal". The British realized that the provisions of the Press Act are not enough to counter the onslaught of Maulana Azad's writings. Hence the Maulana Azad was asked to leave Calcutta after the Defence of India Provisions were invoked against him in 1916. Punjab, U.P., Delhi and Bombay also prohibited his entry under the same law. Bihar was the only state in which he could move without any hindrance. But the moment he reached Ranchi he was kept under house arrest. This detention continued till December 31, 1919. He was released on January 1, 1920.

In 1921 Maulana Azad started a weekly named "Paigham". But it was banned in December 1921 and he arrested. Maulana Azad's detention continued till January 1, 1921. In 1927, Maulana Azad restarted the publication of "Al-Hilal" and this weekly continued to be published till the end of the year.

In Lahore, Mahashaya Khushal Chand brought out *Milap* and Mahashaya Krishna started publishing Urdu journals which helped a lot in promoting the national cause. In 1881, Sardar Dayal Singh Majitha on the advice of Surendra Nath Bannerjee brought out *Tribune* under the editorship of Sheetala Kant Chatterjee. Bipin Chandra Pal also edited this paper for sometime. Later in 1917, Kalinath Rai joined the paper as its editor.

There is not a single province in India which did not produce a journal of newspaper to uphold the cause of freedom struggle. A. G. Horniman made the *Bombay chronicle* a powerful instrument to promote militant nationalism. He himself took part in the meetings where Satyagraha used to be planned. He published vivid accounts of Jallianwala Bagh carnage for which one correspondent of his paper, Goverdhan Das, was sentenced to three years' imprisonment by a military court. Horniman too was arrested and deported to London even though he was ill at that time. Amritlal Shet brought out the Gujarati Journal '*Janmabhumi* which was an organ of the people of the princely states of Kathiawad, but it became a mouthpiece of national struggle. Similarly another Gujarati journal *Saanjvartman* played a prominent role under the editorship of Sanwal Das Gandhi, who played a very significant role in the Quit India Movement in 1942. It was soon after independent formed a parallel Government in Junagarh and forced the Nawab of Junagarh to leave the country. The three editors of the Sindhi journal *Hindi* Jairam Das Daulatram, Dr. Choithram Gidwani and Hiranand Karamchand, were arrested, their press closed and the property of the paper confiscated.

In Bihar the tradition of national newspapers was carried forward by Sachidanand Sinha, who had started the publication of *Searchlight* under the editorship of Murtimanohar Sinha. Dev Brat Shastri started publication of '*Nav Shakti* and *Rashtra Vani*'. The weekly *yogi* and the *Hunkar*' also contributed very much to the general awakening.

13.2. Newspapers that represent the History of early Indian Journalism

The earliest history of Indian journalism is represented by The Hindu of Madras, The Amrit Bazar Patrika and the Indian Patriot of former Malabar (now Kerala).

13.2.1. The Hindu

The Indian press is two centuries old, 223 years old to be exact (if we take the launch of James Augustus Hickey's Bengal Gazette on January 29, 1780 as the founding date). Its strengths have largely been shaped by its historical experience and, in particular, by its association with the freedom struggle as well as movements for social emancipation, reform and amelioration. The long struggle for independence; controversies and battles over social reform, radical and revolutionary aspirations and movements; compromising as well as fighting tendencies; and the long-term competition between self-serving and public service visions of journalism - all these have found reflection in the character and performance of the Indian press over the long term.

Within the press, there was the famous divide between 'nationalist' and 'loyalist' newspapers, which lasted right up to the time of Independence. The histories of The Hindu and The Times of India exemplify this divide. Six young nationalists led by the upstanding social reformer and economic nationalist, G. Subramania Aiyer, founded The Hindu in Madras on September 20, 1878 as a weekly. It is the oldest surviving major newspaper of Indian nationalism, by which we mean the great socio-political movement that won freedom for India from colonial bondage and helped consolidate the gains of independence in every sphere of national life.

No issues of the newspaper from the first three years have survived as far as we know. Fortunately, we have the text of the first editorial titled "Ourselves". Not surprisingly for the times, no radical vision of freedom for India informed this leader. Indeed the founders of The Hindu identified for themselves a middle ground between "altogether [ignoring] the superiority of Western rule" and "cry[ing] down everything native... and [advocating] as a rule the preferability of Western institutions to those of our country." But the remarkable thing about the editorial was not the identification of such a middle ground. It was the clear-sighted and bold formulation of a role for a weekly starting with a print run of 80 copies - as the creator, regulator and moulder of public opinion. Attributing the absence of public opinion to "the want of a well conducted native press to which the public may look to regulate their opinion," the first editorial proclaimed that "the Press does not only give expression to public opinion but also modify and mould it according to circumstances. It is this want that we have made bold to attempt to supply." The Hindu asked the educated section of "the native community" to fill up "as far as it is possible and practicable the gap separating the governors from the governed." For itself, the newspaper proposed two guiding principles - "fairness and justice." These were to prove crucial for its survival and development over the long term.

It was the freedom struggle that provided a life support system for the newspaper when, in the early years of the 20th century, it found itself in a financial and professional crisis despite an enviable reputation among the educated public. With the partners falling out over socio-political issues, the radical social reformer Subramania Aiyer edged out, a toll taken by libel actions, and languishing circulation and advertising revenues, the big question on everyone's mind during the Silver Jubilee celebrations of September 21, 1903 was whether such a risky "journalistic enterprise that has deterred other men of public spirit from joining" the proprietor in "this noble work" (to quote M. Veeraghavachariar, the proprietor) could survive.

The answer came through the acquisition of The Hindu on April 1, 1905 by the lawyer, political radical, moderniser and shrewd entrepreneur, S. Kasturi Ranga Iyengar. The path of multi-faceted development - based on clear and boldly articulated principles in relation to which the newspaper's performance could be tested - he worked out at the beginning of a new era in India's social, political and economic development proved to be a winner. With the newspaper's survival never again in question, the challenge before his successors was one of consolidation, technological and editorial modernisation, expansion, enhancement of professional values, making serious journalism viable and successful in a business sense, and enabling successful journalism to keep its soul.

Even in the pre-Independence context, The Hindu, like some other mainstream newspapers, learned to act like a player in the major league political and socio-economic arena. Walking on "two legs" — serious, independent, quality journalism, and business viability and success — along the path worked out by The Hindu's second founder has brought the newspaper to where it is today: the front ranks of the world's major newspapers. Successive waves of technological modernisation, particularly over the past 75 years, have been a key to this achievement.

Journalism in India used to be regarded as a 'calling'. Fired by the spirit of patriotic and social reforming idealism, it was able to draw in outstanding talent as the freedom struggle and movements for social change intensified and as new educational and career opportunities arose in a modernising society. As is often the case with such pursuits, the calling was conspicuously underpaid. The transformation of the calling into a profession took place over a long period, mirroring the change in the character of a newspaper like The Hindu from a purely societal and public service mission into a business enterprise framed by a societal and public service mission.

Source : The Hindu, Saturday, Sept 13, 2003.

13.2.2. The Amrita Bazar Patrika

The history of Amrita Bazar Patrika and Jugantar is a thrilling study and once you go through it, a feeling of resurgent patriotism would grip you. During the freedom movement in India, newspapers played a great and significant role in arousing the sentiments about motherland, which was under British rule and in motivating people against their misrule. In this context, the role played by Amrita Bazar Patrika group was so prominent that the national leaders were depending on it for correct information and for getting genuine inspiration. The editor of Amrita Bazar Patrika, Sisir Kumar Ghose was a man of strong principle. Several years ago, Lokmanya Bal Gangadhar Tilak wrote about Sisir Kumar Ghose which I quote: "I had learnt many lessons sitting at his feet. I revered him as my father and I venture again to say that he, in return, loved me as his son...."

Most unfortunately, this great newspaper was closed in the year 1996 for huge debt in the market and for labour movement. That modernisation was not done in proper time, was another reason for which they were miserably discredited and discarded by general readers. There were efforts made by both central and state governments. But this newspaper could not be revived. When P.V. Narasimha Rao was Prime Minister, he took special initiative to run this traditionally renowned newspaper and formed a consortium of banks with six nationalised banks to provide them with funds. But the sorry part of the story was, they also failed in their mission. Ultimately they had to take a hard decision to sell out the properties held by Amrita Bazar Patrika group and pay off the employees' debts and sundry other debtors including the banks. To this date all properties have been sold barring two properties in Allahabad and one flat in Mumbai. It means the death of Amrita Bazar Patrika has already taken place. Now the preparation for its funeral is going on. Before giving its detail account, let me recall certain historical facts about Amrita Bazar Patrika for which it became so famous and people still remember its role with reverence.

Amrita Bazar Patrika was a bilingual weekly (in Bengali and English) started on January 17, 1868. It started its journey from a village called Palua-Magura under the district of Jessore, now in Bangladesh. Ghose brothers who started this weekly changed the name of the village as Amrita Bazar to perpetuate the memory of their mother Amritamoyee Devi.

Sisir Kumar Ghose, the founder editor of Amrita Bazar Patrika, always believed in the policy of “survival of the fittest”. Apprehending ill motive and stringent action by the government under Vernacular Press Act he made its editor to convert it into a full-fledged English weekly with effect from March 21, 1878—the second week of operation of the Act. The Patrika became a daily on February 19, 1891. Its security deposit with the government was forfeited in 1919 for writing two editorials (i) ‘To whom does India belong?’ (April 19) and (ii) ‘Arrest of Mr. Gandhi: More outrages’ (April 12). On May 15 of the same year the government of Sir Michael O’Dwyer banned the entry of the Patrika into the province of Punjab. The paper under the stewardship of Tushar Kanti Ghose since the thirties enlarged its circulation and income and put it in the rank of big newspapers of the country. Since 1937, it has a sister Bengali daily Jugantar.

Mention must also be made of the Hindu Patriot of Calcutta, which had as its first editor, Babu Harish Chandra Mukherji and as its second, Babu Kristo Das Pal. The paper made history in Bengal; and later it fell to the Amrita Bazar Patrika to carry on. Kristo Das Pal (1839 — July 24, 1884), (also known as Krihnadas Pal) Indian publicist, was born in Kolkata in 1839, of the Teli or oil-mans caste, which ranks low in the Hindu social hierarchy. He received an English education at the Oriental Seminary and the Hindu Metropolitan College, and at an early age devoted himself to journalism. In 1861 he was appointed assistant secretary (and afterwards secretary) to the British Indian Association, a board of Bengal landlords, which numbered among its members some of the most cultured men of the day. At about the same time he became editor of the Hindu Patriot, originally started in 1853 and conducted with ability and zeal by Harish Chandra Mukherjee until his death in 1861. This journal having been transferred by a trust deed to some members of the British Indian Association, it henceforth became to some extent an organ of that body. Thus Kristo Das Pal had rare opportunities for proving his abilities and independence during an eventful career of twenty-two years.

In Allahabad, Dr.Sachchidananda Sinha founded the Indian People in 1903; it was later on incorporated with the Leader, which began its existance in 1909. Madan Mohan Malaviya, who founded the Benares Hindu University (BHU), was born at Allahabad on 25 December 1861. His ancestors were known for their Sanskrit scholarship. His zeal for public work made him realise the necessity of starting newspapers, particularly in Hindi, for the education of the public. He started the *Abhyudaya* as a Hindi weekly in 1907 and made it a daily in 1915. He started the *Leader*, an English daily, on 24 October 1909. Both the *Abhyudaya* and the *Leader* rendered valuable service to the cause of national freedom for nearly half a century. Apart from this he also started a Hindi monthly, ‘Maryada’. This freedom fighter of India was also the founder and editor of the two national weeklies: Hindustan (Hindi) and the Indian Union (English). He was the nationalistic to the core and believed that the freedom from the foreign rule can be achieved only through right kind of education.

The Tribune, now published from Chandigarh, started publication on February 2, 1881, in Lahore (now in Pakistan). It was started by Sardar Dyal Singh Majithia, a public-spirited philanthropist, and is run by a trust comprising five eminent persons as trustees. The Tribune, the largest selling daily in North India, publishes news and views without any bias or prejudice of any kind. Restraint and moderation, rather than agitational language and partisanship, are the hallmarks of the paper. It is an independent newspaper in the real sense of the term. The English edition apart, the 124-year-old Tribune has two sister publications, Punjabi Tribune (in Punjabi) and Dainik Tribune (in Hindi). One of its ablest editors was the late Mr.N.Gupta, who went over to Lahore from Allahabad where he was joint editor of the Leader, with the late Sir C Y Chintamani. A later editor of the Tribune, Kali Nath Roy was also a journalist of the first rank.

The Pioneer of Lucknow and the Civil and Military Gazette of Lahore had the distinction of publishing Rudyard Kipling. The Pioneer was founded in Allahabad in 1865 by George Allen, an Englishman who had had great success in the tea business in north-east India in the previous decade. It was brought out three times a week from 1865 to 1869 and daily thereafter. In 1866, a supplement, the Pioneer Mail, consisting of “48 quarto-size pages,” mostly of advertisements, was added to the publication. In 1872, Anthony Sinnett became the editor of the newspaper. Although he was later to be known for his interest in theosophy, he oversaw the transformation of the newspaper to one of exercising great influence in British India. In 1874, the weekly Pioneer Mail became the Pioneer Mail and India Weekly News and began to also feature short stories and travel writings. The Pioneer became noted for its politically conservative outlook, and, for example, denounced Lord Irwin (Viceroy of India 1926-31) as a ‘Bolshevik’ in response to the latter’s moderate approach to the Indian nationalist movement. Author Rudyard Kipling (1865-1936), in his early 20s, worked at the newspaper office in Allahabad as an assistant editor from November 1887 to March 1889.

The Times of India, Bombay and the Statesman and the Englishman of Calcutta were other distinguished newspapers of this time. *The Times of India* was founded on November 3, 1838 as ***The Bombay Times and Journal of Commerce***, and served the British colonists of western India. It adopted its present name in 1861. Published every Saturday and Wednesday, *The Bombay Times and Journal of Commerce* was launched as a bi-weekly edition. It contained news from Europe, the Americas, and the Subcontinent, and was conveyed between India and Europe via regular steamships. The daily editions of the paper were started from 1850 and by 1861, the *Bombay Times* was renamed *The Times of India*. In the 19th century this newspaper company employed more than 800 people and had a sizable circulation in India and Europe. Originally British-owned and controlled, its last British editor was Ivor S. Jehu, who resigned the editorship in 1950. It was after India’s Independence that the ownership of the paper passed on to the then famous industrial family of Dalmiyas and later it was taken over by Sahu Shanti Prasad Jain of the Sahu Jain group from Bijnore, UP.

The Statesman was incorporated and directly descended from two newspapers: The Englishman and The Friend of India, both published from Calcutta. The Englishman was started in 1811. An Englishman named Robert Knight founded the new newspaper with a name of The Statesman and New Friend of India on 15 January 1875. Soon after, the name was shortened to the present The Statesman. During the British era, it was British run and managed, but after independence, control passed to Indians. It is known for its vehement anti-establishment stance. It opposed the shifting of India’s capital from Calcutta to New Delhi in 1911 in the following terms: “The British have gone to the city of graveyards to be buried there”. It strenuously opposed Indira Gandhi’s Emergency in 1975-77. The Statesman had Sir Alfred Watson as its editor for some time, he had been connected with the old Westminster Gazette of London and had served under the late Mr. J.A. Spender. The association of Sir Alfred with that great liberal journalist seemed to augur well for the future of Statesman, but events belied that pious hope. In due course he left the country, and was succeeded by Mr. Arthur Moore. During his tenure the Statesman became more or less a pro-Indian paper and remained such even under Mr. Ian Stephens, who had taken over Moore’s duties. When Delhi became the seat of government of India, the Statesman started publishing a Delhi edition; as a journalistic venture this was unique in India.

Sir Pheroz Shah Mehta founded the Bombay Chronicle under the brilliant editorship of Benjamin Horniman. Sir The English newspaper, the Bombay Chronicle (April 1913), became an important agency for expressing Indian public opinion. The Chronicle was edited by Mr. Syed Abdulla Brelvi, to whose credit it may be recorded that for over two decades he had contrived steadily to maintain the same high standards that had been set by his predecessor. He also skillfully piloted his journals through strenuous times. Benjamin Horniman was another strong supporter of Indian Independence movement and later moved his activities to Bombay’s second evening newspaper, the Bombay Sentinel. Horniman, a Britisher, who chose to side with the Indian nationalists throughout his long and turbulent career as journalist in India—he was editor, among other newspapers, of *The Bombay*

Sentinel—often paid for his courage and principles and had to be deported. Pothan Joseph was in a class all his own and is probably the only editor who was renowned not so much for the editorials he wrote—brilliant though they were—or the manner in which he gave leadership to his staff, but for his singular column, *Over A Cup of Tea*. In a way he remains India’s original columnist, when writing columns was not very common.

Another newspaper, *Blitz* first appeared on 1 February 1941. It was founded by R.K. Karanjia, who had earlier worked at *The Times of India*, and had briefly edited the *Sunday Standard* and the short-lived *Morning Standard*. He assembled a group that comprised three others: Dinkar V. Nadkarni, who had earned a reputation in journalism by penning sensational crime stories in the *Bombay Sentinel*, edited by the veteran B.G. Horniman; Zahir Babar Kureishi, who wrote a popular column under the pen-name of ZABAK; and Nadir Boman-Behram, who was to look after the advertising and business side of things.

The *Leader* was a distinguished newspaper in the United Province when it saw the light of the day in 1909 it had two editors - Sri N.Gupta and Sir.C.Y.Chintamani. After a year or two the former resigned from his position to take up the editorship of the *Tribune of Lahore*. The latter continued to occupy his chair till his death in 1941. Sir C.Y. Chintamani was an Indian editor, journalist, liberal politician and parliamentarian of early 20th century. He was born on Telugu new year day (ugadi) at Vizianagaram, Andhra Pradesh, India. He was called “Pope of Indian Journalism” by Sri V.S. Srinivas Sastry.

He made history at the age of 18 years by becoming the news paper editor of “Vizag Spectator”. He also organised ‘Indian Herald’ and ‘Standard’.

He has made great impact as Chief editor of “The Leader” from Allahabad, between 1909 and 1934.

‘The liberals’ are those people who broke away from the Indian National Congress for they were not prepared to participate in the Non-Cooperation Movement. This core value guided him and his comrades who formed the Liberal Party. He has done great service as Education Minister of Uttar Pradesh. He was invited as special guest to attend the First Round Table Conference at London in 1930-1931.

Mahatma Gandhi and the British administrators and the Indian People were greatly inspired by his editorials. Dr.Sachchidananda Sinha, who was Vice Chancellor of Patna University and also was finance minister of the Bihar government, was a barrister of great eminence and a journalist. He founded the *Indian People of Allahabad* and selected Chintamani as its editor. He also started the periodical *The Hindustan Review*, which had the distinction of being the first monthly in India. It originally started as the *Kayastha Samachar* in July 1899, and was then edited by Babu Ramayana Chatterjee, who later became the editor of the *Modern Review of Calcutta*.

13.2.3. The Vernacular Press Act

Vernacular Press Act, 1878 a highly controversial measure repressing the freedom of vernacular press. The regime of viceroy Lord Lytton is particularly noted for his most controversial press policy which led to the enactment of the Vernacular Press Act on 14 March 1878. Earlier dramatic performances act (1876) was enacted to repress the writing and staging of the allegedly seditious dramas. Vernacular Press Act (1878) was aimed at repressing seditious propaganda through vernacular newspapers. Introducing the Bill the Law Member of the Council narrated how the vernacular newspapers and periodicals were spreading seditious propaganda against the government. The viceroy Lord Lytton strongly denounced newspapers published in the vernacular languages as “mischievous scribblers preaching open sedition”. He remarked that the avowed purpose of most of the vernacular newspapers was an end to the British raj.

The papers that made the government worried were Somprakash, Sulabh Samachar, Halisahar Patrika, Amrita Bazar Patrika, Bharat Mihir, Dacca Prakash, Sadharani and Bharat Sanskarak. All these papers were said to have been leading the seditious movement against the government. The Act provided for submitting to police all the proof sheets of contents of papers before publication. What was seditious news was to be determined by the police, and not by the judiciary. Under this Act many of the papers were fined, their editors jailed. Obviously this repressive measure came under severe criticism. All the native associations irrespective of religion, caste and creed denounced the measure and kept their denunciations and protestations alive. All the prominent leaders of Bengal and of India condemned the Act as unwarranted and unjustified, and demanded for its immediate withdrawal. The newspapers themselves kept on criticizing the measure without an end. The succeeding administration of Lord Ripon reviewed the developments consequent upon the Act and finally withdrew it.

13.3. Summary

William Bolts, an ex-employee of the British East India Company attempted to start the first newspaper in India in 1776. Bolts had to beat a retreat under the disapproving gaze of the Court of Directors of the Company. The *Hickey's Bengal Gazette or the Calcutta General Advertiser* was started by James Augustus Hickey in 1780. The *Gazette*, a two-sheet newspaper, specialised in writing on the private lives of the Sahibs of the Company. B. Messink and Peter Reed were pliant publishers of the *India Gazette*, unlike their infamous predecessor. The colonial establishment started the *Calcutta Gazette*. It was followed by another private initiative the *Bengal Journal*. The *Oriental Magazine of Calcutta Amusement*, a monthly magazine made it four weekly newspapers and one monthly magazine published from Calcutta, now Kolkata.

The *Madras Courier* was started in 1785 in the southern stronghold of Madras. It was only in 1795 that competitors to the *Courier* emerged with the founding of the *Madras Gazette* followed by the *India Herald*.

In 1878, The Hindu was founded, and played a vital role in promoting the cause of Indian independence from the colonial yoke. Its founder, Kasturi Ranga Iyengar, was a lawyer, and his son, K Srinivasan assumed editorship

The Bombay Herald came into existence in 1789. Significantly, a year later a paper called the Courier started carrying advertisements in Gujarati. At was in 1857 itself that Payam-e-Azadi started publication in Hindi and Urdu, calling upon the people to fight against the British. The paper was soon confiscated and anyone found with a copy of the paper was persecuted for sedition. Again, the first Hindi daily, Samachar Sudhavarashan, and two newspapers in Urdu and Persian respectively, Doorbeen and Sultan-ul-Akhar, faced trial in 1957 for having published a 'Firman' by Bahadur Shah Zafar, urging the people to drive the British out of India. This was followed by the notorious Gagging Act of Lord Canning, under which restrictions were imposed on the newspapers and periodicals.

In the struggle against the British, some newspapers played a very notable role. This included the *Hindi Patriot!* Established in 1853, by the author and playwright, Grish Chandra Ghosh, it became popular under the editorship of Harish Chandra Mukherjee. In 1861, the paper published a play, "Neel Darpan" and launched a movement against the British, urging the people to stop cultivating the crop for the white traders. The *Indian Mirror* was the other contemporary of this paper which was very popular among the reading public.

Mahadev Govind Rande, a leading leader of Maharashtra, used to write in *Gyan Prakash* as well as the *Indu Prakash*. Both these journals helped awaken the con-science of the downtrodden masses. Another Marathi weekly, Kesari was started by Tilak from January 1, 1881. He alongwith Agarkar and Chiplunkar started

another weekly journal, *Mratha* in English. The Editor of the '*Daccan Star*' Nam Joshi also joined them and his paper was incorporated with *Maratha*. T

Ferozeshah Mehta started the *Bombay Chronicle* and Pandit Madan Malaviya edited daily, *Hindustan*. He also helped the publication of *leader* from Allahabad. Moti Lal Nehru was the first Chairman of the Board of Directors of the leader. Lala Lajpat Rai inspired the publication of three journals, the *Punjabi*, *Bandematram* and the *People* from Lahore. During his stay in South Africa, Gandhiji has brought out *Indian Opinion* and after settling in India, he started the publication of *Young India*; *Navjeevan*, *Harijan*, *Harijan Sevak* and *Harijan Bandhu*. Subash Chandra Bose and C. R. Das were not journalists but they acquired the papers like *Forward* and *Advance* which later attained national status. Jawaharlal Nehru founded the *National Herald*. In 1905 Shyamji Krishna Verma started publication of a journal *Indian Sociologist* from London. It used to publish reports of political activities taking place at the India House in London. In Paris, Lala Hardayal, in collaboration with Madam Cama and Sardar Singhraoji Rana brought our *Vandematram* and Talwar

After *Yugantar*, it was *Vandematram* that played a significant role in the freedom struggle. This journal was established by Subodha Chandra Malik, C. R. Das and Bipin Chandra Pal on August 6, 1906. its editor, Aurobindo Ghosh, the editor of *Sandhya* B. Upadhyay and editor of *Yugantar* B.N.Dutt had to face a trial for espousing the cause of freedom. Bhartendu Harish Chandra was the first to start a journal *Kavi Vachan Sudha* in 1868.

1915, barely five months after the ban on "Al-Hilal", Maulana Azad started the publication of the "Al-Balagh" weekly. In 1921 Maulana Azad started a weekly named "Paigham". But it was banned in December 1921 and he arrested. Maulana Azad's detention continued till January 1, 1921. In 1927, Maulana Azad restarted the publication of "Al-Hilal" and this weekly continued to be published till the end of the year. In Lahore, Mahashaya Khushal Chand brought out *Milap* and Mahashaya Krishna started publishing Urdu journals which helped a lot in promoting the national cause. In 1881, Sardar Dayal Singh Majitha on the advice of Surendra Nath Bannerjee brought out *Tribune* under the editorship of Sheetal Kant Chatterjee.

A. G. Horniman made the *Bombay chronicle*' a powerful instrument to promote militant nationalism. Amritlal Shet brought out the Gujarati Journal '*Janmabhumi* which was an organ of the people of the princely states of Kathiawad, but it became a mouthpiece of national struggle. In Bihar the tradition of national newspapers was carried forward by Sachidanand Sinha, who had started the publication of *Searchlight* under the editorship of Murtimanohar Sinha. Dev Brat Shastri started publication of '*Nav Shakti* and *Rashtra Vani*'. The weekly *yogi* and the *Hunkar*' also contributed very much to the general awakening.

The earliest history of Indian journalism is represented by The Hindu of Madras, The Amrit Bazar Patrika and the Indian Patriot of former Malabar (now Kerala). The Hindu Patriot of Calcutta, which had as its first editor, Babu Harish Chandra Mukherji and as its second, Babu Kristo Das Pal made history in Bengal. In Allahabad, Dr. Sachchidananda Sinha founded the Indian People in 1903; it was later on incorporated with the Leader, which began its existence in 1909.

The Tribune was started by Sardar Dyal Singh Majithia, a public-spirited philanthropist, and is run by a trust comprising five eminent persons as trustees. The Pioneer of Lucknow and the Civil and Military Gazette of Lahore had the distinctin of publishing Rudyard Kipling. The Pioneer was founded in Allahabad in 1865 by George Allen. The Times of India, Bombay and the Statesman and the Englishman of Calcutta were other distinguished newspapers of this time. *The Times of India* was founded on November 3, 1838 as *The Bombay Times and Journal of Commerce*, and served the British colonists of western India. It adopted its present name in 1861. The daily editions of the paper were started from 1850 and by 1861, the *Bombay Times* was renamed *The Times of India*. The Statesman was incorporated and directly descended from two newspapers: The Englishman and The Friend of India, both published from Calcutta. The Englishman was started in 1811.

Another newspaper, Blitz first appeared on 1 February 1941. It was founded by R.K. Karanjia, who had earlier worked at *The Times of India*, and had briefly edited the *Sunday Standard* and the short-lived *Morning Standard*.

The Vernacular Press Act of 1878 was a highly controversial measure repressing the freedom of vernacular press. Vernacular Press Act (1878) was aimed at repressing seditious propaganda through vernacular newspapers. Introducing the Bill the Law Member of the Council narrated how the vernacular newspapers and periodicals were spreading seditious propaganda against the government. All the prominent leaders of Bengal and of India condemned the Act as unwarranted and unjustified, and demanded for its immediate withdrawal. The newspapers themselves kept on criticizing the measure without an end. The succeeding administration of Lord Ripon reviewed the developments consequent upon the Act and finally withdrew it.

13.4. Technical Terms

Vernacular : Regional

13.5. Model Questions

1. Briefly trace the history of early Indian newspapers in India.
2. Mention atleast ten important early Indian newspapers.
3. What is the Vernacular Press Act?

13.6. Reference Books

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UNIT - IV

Lesson - 14 :

GANDHI AS A JOURNALIST

14.0. Objective of the lesson:

The objective of this lesson is to introduce you to

- Mahatma Gandhi as a freedom fighter
- Mahatma Gandhi as a journalist
- Gain an insight into important writings of Mahatma Gandhi

Structure of the lesson:

- 14.1. Introduction to Mahatma Gandhi's Life
- 14.2. The Transformation to Mahatma
- 14.3. Gandhi as a Journalist
- 14.4. Gandhi as a Writer
- 14.5. Summary
- 14.6. Model Questions
- 14.7. Reference Books

14.1. Introduction to Mahatma Gandhi's Life

When Gandhi was born British rule had been established in India. The uprising of 1857, known as the Mutiny, had merely served to consolidate the British adventure into an empire. India had effectively passed under British tutelage, so effectively indeed, that instead of resenting alien rule the generation of educated Indians were eager to submit to the "Civilizing mission" of their foreign masters. Political subjection had been reinforced by intellectual and moral servility. It seemed that the British empire in India was safe for centuries.

When Gandhi died it was India, a free nation that mourned his loss. The disinherited had recovered their heritage and the "dumb millions" had found their voice. The disarmed had won a great battle and had in the process evolved a moral force such as to compel the attention, and to some degree, the admiration, of the world. The story of this miracle is also the story of Gandhi's life, for he, more than any other was the architect of this miracle. Ever since his grateful countrymen call him the Father of the Nation.

And yet it would be an exaggeration to say that Gandhi alone wrought this miracle. No single individual, however great and wonderful, can be the sole engineer of a historical process. A succession of remarkable predecessors and elder contemporaries had quarried and broken the stones which helped Gandhi to pave the way for India's independence. They had set in motion various trends in the intellectual, social and moral

consciousness of the people which the genius Gandhi mobilized and directed in a grand march. Raja Rammohan Roy, Ramkrishna Paramhansa and his great disciple, Swami Vivekananda, Swami Dayananda Saraswati, Dadabhai Navroji, Badruddin Tyabji, Syed Ahmed Khan, Ranade, Gokhale, Tilak, Aurobindo Ghosh and Rabindranath Tagore, to name only a few. Each one of them, had in his own, field created a consciousness of India's destiny and helped to generate a spirit of sacrifice which, in Gandhi's hands, became the instruments of a vast political-cum-moral upheaval. Had Gandhi been born hundred years earlier he could hardly have achieved what he did. Nevertheless, it is true, that, but for Gandhi, India's political destiny would have been vastly different and her moral stature vastly inferior.

But though Gandhi lived, suffered and died in India for Indians, it is not in relation to India's destiny alone that his life has significance. Future generations will not only remember him as a patriot, politician and nation-builder but much more. He was essentially a moral force, whose appeal is to the conscience of man and therefore universal. He was the servant and friend of man as man and not as belonging to this or that nation, religion or race. If he worked for Indians only, it was because he was born among them and because their humiliation and suffering supplied the necessary incentives to his moral sensibility. The lesson of his life therefore is for all to read. He founded no church and though he lived by faith he left behind no dogma for the faithful to quarrel over. He gave no attributes to God save Truth and prescribed no path for attaining it save honest and relentless search through means that injure no living thing. Who dare therefore claim Gandhi for his own except by claiming him for all?

Another lesson of his life which should be of universal interest is that he was not born a genius and did not exhibit in early life any extraordinary faculty that is not shared by the common run of men. He was no inspired bard like Rabindranath Tagore, he had no mystic visions like Ramakrishna Paramhansa, he was no child prodigy like Shankara or Vivekananda. He was just an ordinary child like most of us. If there was anything extraordinary about him as a child, it was his shyness, a handicap from which he suffered for a long time. No doubt, something very extraordinary must have been latent in his spirit which later developed into an iron will and combined with a moral sensibility made him what he became, but there was little evidence of it in his childhood. We may therefore derive courage and inspiration from the knowledge that if he made himself what he was, there is no visible reason why we should not be able to do the same.

His genius, so to speak, was an infinite capacity for taking pains in fulfillment of a restless moral urge. His life was one continuous striving, an unremitting sadhana, a relentless search for truth, not abstract or metaphysical truth, but such truth as can be realized in human relations. He climbed step by step, each step no bigger than a man's, till when we saw him at the height he seemed more than a man. "Generations to come, it may be, will scarce believe", wrote Einstein, "that such a one as this, ever in flesh and blood walked upon this earth." If at the end he seemed like no other man, it is good to remember that when he began he was like any other man.

Such is the great lesson of his life. Fortunately, he has himself recorded for us the main incidents of his life till 1921 and described with scrupulous veracity the evolution of his moral and intellectual consciousness. Had he not done so, there would have been in India no dearth of devout chroniclers who would have invented divine portents at his birth and invested him with a halo from his childhood.

14.2. The Transformation to Mahatma

Three year's stay in South Africa persuaded Gandhi that he could not now desert a cause he had so warmly espoused. He therefore took six months' leave to visit India and bring his family back. But it was no holiday. He visited many cities in India and worked hard to interest the editors of papers and eminent public men in the unfortunate condition of Indians in South Africa. He published a small pamphlet on the subject. Though it was a very sober and restrained statement of the Indian case, a distorted summary cabled by Reuters created considerable misunderstanding in Natal which was to have unpleasant consequences later.

When plague broke out in Rajkot, Gandhi volunteered his services and visited every locality, including the quarters of the untouchables, to inspect the latrines and teach the residents better methods of sanitation.

During this visit, he made the acquaintance of veteran leaders like Badruddin Tyabji, Pherozeshah Mehta, Surendranath Banerjee and the great savant and patriot, Tilak. He met the wise and noble-hearted Gokhale and was greatly attracted to him. He addressed a large public meeting in Bombay. He was due to speak in Calcutta also, but before he could do so an urgent telegram from the Indian community in Natal obliged him to cut short his stay and sail for Durban with his wife and children in November 1896.

When the ship reached to Durban, it was put into five day's quarantine. The European community, misled by garbled versions of Gandhi's activities in India and by a rumour that he was bringing shiploads of Indians to settle in Natal, were wild with anger and threatened to drown all the passengers. However, the passengers, including Gandhi's family, were allowed to land unmolested. But when Gandhi came down a little later and his identity was discovered, an infuriated mob fell upon him, stoning, beating and kicking him and would probably have killed him had not a brave English lady come to his rescue.

News of this cowardly assault received wide publicity and Joseph Chamberlain, the British Secretary of States for the Colonies, cabled an order to Natal to prosecute all those who were responsible for the attempted lynching. But Gandhi refused to identify and prosecute his assailants, saying that they were misled and that he was sure that when they came to know the truth they would be sorry for what they had done. Thus spoke the Mahatma in him.

It was during this second period in South Africa that Gandhi's mode of living underwent a change, albeit gradual. Formerly, he was anxious to maintain the standard of an English barrister. Now he began, in his methodical but original fashion, to reduce his wants and his expenses. He "studied the art" of laundering and became his own washerman. He could now iron and starch a stiff white collar. He also learnt to cut his own hair. He not only cleaned his own chamber-pots but often his guests as well. Not satisfied with self-help, he volunteered, despite his busy practice as a lawyer and demand of public work, his free service for two hours a day as compounder in a charitable hospital. He also undertook the education at home of his two sons and a nephew. He read books on nursing and midwifery and in fact served as midwife when his fourth and last son was born.

In 1899 the Boer war broke out. Though Gandhi's sympathies were all with the Boers who were fighting for their independence, he advised the Indian community to support the British cause, on the ground that since they claimed their rights as British subject it was their duty to defend the Empire when it was threatened. He therefore organized and, with the help of Dr. Booth, trained an Indian Ambulance Corps of 1,100 volunteers and offered its services to the Government. The corps under Gandhi's leadership rendered valuable service and was mentioned in dispatches. What pleased Gandhi most was the fact that Indians of all creeds and castes lived and faced danger together. All his life nothing gave him greater happiness than the sight of men working as brothers and rising above the prejudices of creed, caste or race.

In 1901, at the end of the war, Gandhi felt that he must now return to India. His professional success in South Africa might, he feared turn him into a "money-maker". With great difficulty he persuaded his friends to let him go and promised to return should the community need him within a year.

He reached India in time to attend the Calcutta session of the Indian National Congress and had the satisfaction of seeing his resolution on South Africa pass with acclamation. He was however disappointed with the congress. He felt that Indian politicians talked too much but do little. He deplored the importance given to the English language in their discussions and was pained to see the insanitary condition of the latrines in the camp.

After staying for a few days in Calcutta as Gokhale's Guest, when he went out on a tour of India, traveling third class in order to study for himself the habits and difficulties of the poor. He observed that the extreme discomfort

of third class travel in India was due to much of the indifference of the railway authorities as to the dirty habits of the passengers themselves and suggested that educated persons should voluntarily travel third so as to reform the people's habits and be in a position to ventilate their legitimate grievances. The diagnosis as well as the remedy suggested were characteristic of his approach to all social and political problems - equal emphasis on obligations as on rights.

Gandhi was not destined to work in India yet. Hardly had he set up in practice in Bombay when a cablegram from the Indian community in Natal recalled him. He had given them his word that he would return if needed. Leaving his family in India he sailed again.

He had been called to put the Indian case before Joseph Chamberlain who was visiting South Africa. But the Colonial Secretary who had come to receive a gift of thirty-five million pounds from South Africa had no mind to alienate the European community. Gandhi failed in his mission to win Chamberlain's sympathy and discovered in the process that the situation in the Transvaal had become ominous for the Indians. He therefore decided to stay on in Johannesburg and enrolled as an advocate of the Supreme court.

Though he stayed on specifically to challenge European arrogance and to resist injustice, he harboured no hatred in his heart and was in fact always ready to help his opponents when they were in distress. It was this rare combination of readiness to resist wrong and capacity to love his opponent which baffled his enemies and compelled their admiration. When the so-called Zulu rebellion broke out, he again offered his help to the Government and raised an Indian Ambulance Corps. He was happy that he and his men had to nurse the sick and dying Zulus whom the white doctors and nurses were unwilling to touch.

It was during these marches through the Zulu country that he pondered deeply over the kind of life he should lead in order to dedicate himself completely to the service of humanity. He realized that absolute continence or brahmacharya was indispensable for the purpose, for one "could not live both after the flesh and the spirit". And so immediately after his return from the Zulu campaign in 1906, he announced his resolution to take a vow of absolute continence to a select group of friends.

This step was taken under the influence of the Bhagvad Gita which he had been reading regularly every morning for some time and committing to memory. Another doctrine of the Gita which influenced him profoundly was "non-possession". As soon as he realized its implications he allowed his insurance policy of Rs.10,000 to lapse. Henceforth he would put his faith in God alone.

Next to the Gita, the book which influenced him most deeply was Ruskin's *Unto This Last* which his friend Polak had given him to read one day in 1904. What Ruskin preached, or rather what Gandhi understood him to preach, was the moral dignity of manual labour and the beauty of community living on the basis of equality. Since, unlike Ruskin, Gandhi could not appreciate an ideal without wanting to practice it, he immediately set about to buy a farm where such a life could be lived. Thus was founded the famous Phoenix colony, on a hundred acres of land, some fourteen miles from Durban.

But Gandhi could not stay long at Phoenix. Duty called him to Johannesburg where also, later, he found another colony on similar ideals, at a distance of twenty-one miles from the city. He called it the Tolstoy Farm. In both these ashrams, as settlements organized on spiritual ideals are known in India, the inmates did all the work themselves, from cooking to scavenging. Extreme simplicity of the life was observed, reinforced by a strict code of moral and physical hygiene. No medicines were kept, for Gandhi who had earlier read Adolf Just's *Return to Nature* believed profoundly in nature cure. Every inmate had to practise some handicraft. Gandhi himself learnt to make sandals.

He foresaw that a shadow with the South African Government was sooner or later inevitable and knew from his own individual experience that no brute force could quell the spirit of man ready to defy and willing to suffer.

What he could do himself he could train others to do. Individual resistance could be expanded and organized into a mass struggle in the prosecution of a moral equivalent of war. He had read Tolstoy and Thoreau's use of the term "civil disobedience" did not seem to express Gandhi's own concept of ahimsa as a positive force of love, nor did he like the use of the phrase "passive resistance". The concept was now clearly formulated in his mind but the word to describe it was wanting. His cousin Maganlal Gandhi suggested sadagraha, meaning holding fast to truth or firmness in a righteous cause. Gandhi liked the term and changed to satyagraha. Thus was evolved and formulated Gandhi's most original idea in political action.

The occasion was not long in coming. In 1907, when the Transvaal received responsible government, it passed what came to be known as the Black Act, requiring all Indians, men and women, to register and submit to finger prints. Gandhi advised the Indian community to refuse to submit to this indignity and to court imprisonment by defying the law. In January 1908, he was arrested and sentenced to two months' simple imprisonment. He was followed by other satyagrahis.

Before the prison term was over General smuts sent him an emissary proposing that if the Indians voluntarily registered themselves he promised to repeal the Act. Gandhi agreed to the compromise. He always believed in trusting the opponent. But the other Indians were not so trusting. One burly Pathan even charged Gandhi with having betrayed them and threatened to kill him if he registered. On the day Gandhi went out to register he was waylaid and attacked by this and other Pathans and severely injured. When he recovered consciousness and was told that his assailants had been arrested he insisted on their being released.

Gandhi registered, but his disappointment was great when Smuts went back on his word and refused to repeal the Black Act. The Indians made a bonfire of their registration certificates and decided to defy the ban on immigration to the Transvaal. Jails began to be filled. Gandhi was arrested a second time in September 1908 and sentenced to two months' imprisonment, this time hard labour. The struggle continued. In February 1909 he was arrested a third time and sentenced to three months' hard labour. He made such good use of his time in jail with study and prayer that he was able to declare that "the real road to ultimate happiness lies in going to jail and undergoing sufferings and privations there in the interest of one's own country and religion".

In 1911, a provisional settlement of the Asiatic question in the Transvaal brought about a suspension of the satyagraha. In the following year, Gokhale visited South Africa and on the eve of his departure assured Gandhi that the Union Government had promised to repeal the Black Act, to remove the racial bar from the immigration law and to abolish the £3 tax. But Gandhi had his fears which were soon borne out. The Union Government went back on its promise, and to this fire was added a very powerful fuel when a judgment of the Supreme Court ruled that only Christian marriages were legal in South Africa, turning at one stroke all Indian marriages in South Africa invalid and all Indian wives into concubines. This provoked Indian women, including, Kasturbai, to join the struggle.

It was illegal for the Indians to cross the border from the Transvaal into Natal, and vice versa, without a permit. Indian women from the Tolstoy Ashram crossed the border without permits and proceeded to Newcastle to persuade the Indian miners there to strike. They succeeded and were arrested. The strike spread and thousands of miners and other Indians prepared, under Gandhi's leadership, to march to the Transvaal border in a concerted act of non-violent defiance. Gandhi made strict rules for the conduct of the satyagrahis who were to submit patiently and without retaliation to insult, flogging or arrest. He was arrested and sentenced, but the satyagraha spread. At one time there were about fifty thousand indentured labourers on strike and several thousand other Indians in jail. The Government tried repression and even shooting, and many lives were lost. "In the end", as an American biographer has put it, "General Smuts did what every Government that ever opposed Gandhi had to do - he yielded."

Gandhi was released and, in January 1914, a provisional agreement was arrived at between him and General Smuts and the main Indian demands were conceded. Gandhi's work in South Africa was now over and, in July 1914, he sailed with his wife for England where Gokhale had called him. Before sailing, he sent a pair of sandals he had made in jail to General Smuts as a gift. Recalling the gift twenty-five years later, the General wrote : "I have worn these sandals for many a summer since then even though I may feel that I am not worthy to stand in the shoes of so great a man."

14.3.Gandhi as a Journalist

Journalism was the factor that transformed Ordinary Gandhi into Mahatma Gandhi. Gandhi's work in journalism had a strong influence not only on every newspaper in India but also on the entire literary world of every language in India!!!

"My newspapers became for me a training ground in self-restraint and a means for studying human nature in all its shades and variations. Without the newspapers a movement like Satyagraha could not have been possible."
– Mahatma Gandhi

How did Gandhi become a Journalist?

In 1903, in South Africa, Gandhi started a weekly newspaper, Indian Opinion (16 pages tabloid), issued every Saturday in 4 languages. Three years later Gandhi dropped two of those languages for the want of competent editors, but he himself edited the paper in the other two languages and issued the paper on time until he left South Africa in 1914.

From India Gandhi continued supporting Indian Opinion all his life by providing regular editorial materials and moral and financial support. In 1919 Gandhi started two weeklies in India, Young India & Navjivan and issued it regularly all his life except for the durations during which the government ceased the press. In 1933 Gandhi added a third weekly, Harijan (which means 'the children of God') and ran it all his life except when the press was ceased.

More than 75 % of the content in his papers came from his own pen. It is estimated that during his lifetime Gandhi wrote more than 10 million words. That translates into 500 words every day for 50 years!! And all his writing was related to personal improvement, and social and political reform.

The single factor that helped Gandhi the most in earning the title of 'Mahatma' and the leadership of the masses was his dedication of running the weekly newspapers for nearly 40 years of his life.

Today, when the contemporary media scenario bristles with unheard of turmoil- investigative journalism- through all means fair and foul; over-riding role of market forces in the media wherein the "advertorial" and "response" and "response features" edge out editorials, and when the media is trying to project the celebrities and models as the icons of modern society, it would be worth while to revisit Mahatma Gandhi's philosophy and canon of journalism and his contribution as a journalist.

According to Chalapathi Raju, himself an eminent editor, Gandhi was probably the greatest journalist of all time, and the weeklies he ran and edited were probably the greatest weeklies the world has known. He published no advertisement; at the same time he did not want his newspapers to run at a loss. He had gained considerable experience in South Africa, where he had taken over in 1904 the editorship of the 'Indian Opinion' and published it in English, Tamil and Gujarati, sometimes running the press himself.

'Young India' and 'Harijan' became powerful vehicles of his views on all subjects. He wrote on all subjects. He wrote simply and clearly but forcefully, with passion and burning indignation. One of the objects of a newspaper,

he said. is to understand the popular feeling and give expression to it; another is to arouse among the people certain desirable sentiments, and the third is fearlessly to expose popular defects.

Gandhi's papers published no advertisements. They enjoyed wide circulation. His approach to journalism was totally devoid of ambitions. To him it was not a vocation to earn his livelihood; it was a means to serve the public. In the 'Young India' of 2 July 1925, he wrote: "I have taken up journalism not for its sake but merely as an aid to what I have conceived to be my mission in life. My mission is to teach by example and present under severe restraint the use of the matchless weapon of satyagraha which is a direct corollary of nonviolence."

Gandhi looked upon journalism as a means to serve the people. He said in his autobiography: "The sole aim of journalism should be service. The newspaper is a great power, but just as an unchained torrent of water submerges whole countryside and devastates crops, even so an uncontrolled pen serves but to destroy. If the control is from without, it proves more poisonous than want of control. It can be profitable only when exercised from within. If this line of reasoning is correct, how many journals of the world would stand the test? But who would stop those that are useless? and who should be the judge? The useful and the useless must, like good and evil. go on together, and man must make his choice.

Gandhi- The Great Communicator and Journalist

Apart from being a national leader and social reformer, Gandhi was a great communicator. More than any one else, he recognized that communication is the most effective tool to shape opinion and mobilize popular support. He was successful because he had a latent skill in communication that surfaced in South Africa where he had gone initially to set up practice as a lawyer. The practice of communication started by him in South Africa gave him the clue to rally millions of his countrymen when he returned to India.

Gandhi was associated with six journals, for two of which he was the editor. His first paper, 'Indian Opinion' was started in South Africa. In order to ventilate the grievances of Indians and mobilize public opinion in their favour, Gandhi started writing and giving interviews to newspapers, He focused on open letters and Letters to Editor, but soon realized that occasional writings and the hospitality of newspapers were inadequate for the political campaign he had launched. He needed a mouthpiece to reach out to the people; so in June 1903 he launched Indian Opinion.

It served the purpose of a weekly newsletter which disseminated the news of the week among the Indian community. It became an important instrument of education. Through the columns of the newspaper Gandhi tried to educate the readers about sanitation, self-discipline and good citizenship. How important the journal was to Gandhi is seen from his own statement in his biography, My Experiments with Truth:

'Indian Opinion... was a part of my life. Week after week I poured out my soul in its columns and expounded the principles and practice of satyagraha as I understood it. During 10 years, that is until 1914, excepting the intervals of my enforced rest in prison there was hardly an issue of 'Indian Opinion' without an article from me. I cannot recall a word in these articles set down without thought or deliberation or word of conscious exaggeration, or anything merely to please. Indeed the journal became for me a training in self restraint and for friends a medium through which to keep in touch with my thoughts.'

The critics found very little to which they could object. In fact, the tone of 'Indian Opinion' compelled the critics to put a curb on his palm.

Gandhi launched Satyagraha against the Rowlatt Act and the massacre in Jallianwala Bagh. He learnt in South Africa how important the press and public opinion could be in politics and had taught himself how to use the written word most effectively.

FREEDOM OF THE PRESS IS A PRECIOUS PRIVILEGE THAT NO COUNTRY CAN FORGO.

- M. K. Gandhi

The two journals 'Young India' and 'Navjivan' were used by him to ventilate his views and to educate the public on Satyagraha. In 1933 Gandhi started 'Harijan', 'Harijanbandhu', 'Harijansevak' in English, Gujarati and Hindi, respectively. These newspapers were the vehicles of his crusade against untouchability and poverty in rural areas. These papers published no advertisements even though they enjoyed wide circulation. His note of defiance and sacrifice gave a new stimulus to the evolution of press as a weapon of satyagraha.

Gandhi and Role of Newspapers

It will be pertinent to point out as to what Mahatma Gandhi considered to be the role of newspapers. He wrote: In my humble opinion, it is wrong to use a newspaper as a means of earning a living. There are certain spheres of work which are of such consequence and have such bearing on public welfare that to undertake them for earning one's livelihood will defeat the primary aim behind them. When, further a newspaper is treated as a means of making profits, the result is likely to be serious malpractices. It is not necessary to prove to those who have some experience of journalism that such malpractices do prevail on a large scale. He was of the opinion,

'Newspapers are meant primarily to educate the people. They make the latter familiar with contemporary history. This is a work of no mean responsibility. It is a fact, however, that readers cannot always trust newspapers. Often facts are found to be quite the opposite of what has been reported. If newspapers realized that it was their duty to educate the people, they could not but wait to check a report before publishing it. It is true that often they have to work under difficult conditions. They have to sift the true from the false in a short time and can only guess at the truth. Even then, I am of the opinion that it is better not to publish a report at all if it has not been found possible to verify it.'

The eminent journalist and freedom fighter Salien Chatterjee who covered Mahatma Gandhi, his actions and programmes for a number of years died a few months back. In an article, 'Reporting Mahatma', he had written for the special issue of Vidura on, Gandhi as a Journalist, (Jan-March, 1998) he said:

"I joined journalism in 1942. Reporting Mahatma Gandhi and my tours with him were the best and most memorable period of my journalistic career. Gandhi himself was a journalist. During my tours with him, he often told me how he worked day and night to produce his journal 'Indian Opinion' in Natal, South Africa. He described 'Indian Opinion' as the most useful weapon in his struggle in South Africa. He always stressed the importance of newspapers in educating the people. Gandhi always believed and always emphasized that the sole aim of journalism should be service, service of the people and the country.

In 'Young India' Gandhi once gave a glimpse of the exacting code he had set up for himself. "To be true to my faith, I may not write in anger or malice. I may not write idly. I may not write merely to excite passion. The reader can have no idea of the restraint I have to exercise from week to week in the choice of topics and my vocabulary. It is training for me. It enables me to peek into myself and to make discoveries of my weaknesses. Often my vanity dictates a smart expression or my anger a harsh adjective. It is a terrible ordeal but a fine exercise to remove these weeds."

Gandhi's canons of Journalism

Gandhi had been frequently writing on various aspects of journalism. To him editorial independence, adherence to truth and self-restraints were the three overriding considerations for journalism. In his message for the editor of the newspaper, 'The Independence', on 30 January 1919, he wrote: In wishing you success in your new

enterprise, I would like to say how I hope your writings would be worthy of the title you have chosen for your journal; and may I further hope that to a robust of independence you will add an equal measure of self-restraint and the strictest adherence to truth? Too often in our journals as in others do we get fiction instead of fact and declamation in place of sober reasoning. You would make 'The Independence' a power in the land and a means of education for the people by avoiding the errors I have drawn attention to.

Newspapers and Advertising

On receiving Advertisement support for running a newspaper Mahatma Gandhi wrote: It is now an established practice with newspapers to depend for revenues mainly on advertisements rather than on subscriptions. The result has been deplorable. The very newspaper which writes against the drink evil publishes advertisements in praise of drinks.

In the same issue, we read of the harmful effects of tobacco as also from where to buy it. Or we shall find the same issue of a paper carrying a long advertisement for a certain play and denouncing that play as well. Medical advertisements are the largest source of revenue though they have done, and are still doing incalculable harm to the people. These medical advertisements almost wholly offset the services rendered by the newspapers. I have been eyewitness to the harm done by them. Many people are lured into buying harmful medicines. Many of these promote immorality. Such advertisements find a place even in papers run to further the cause of religion.

This practice has come entirely from the West. No matter at what cost or effort we must put an end to this undesirable practice or at least reform. It is the duty of every newspaper to exercise some restraint in the matter of advertisements.

THE SOLE AIM OF JOURNALISM SHOULD BE SERVICE.- M. K. Gandhi

Today, when there is widespread concern over the growing influence of market forces on media, and regret over journalism being no longer a social service, Gandhi's views on values of journalism bring to bear on the profession of journalism the force of ethics and morality. In this context he had said, 'It is often observed that newspapers published any matter that they have, just to fill in space. The reason is that most newspapers have their eyes on profits..... There are newspapers in the west which are so full of trash that it will be a sin even to touch them. At times, they produce bitterness and strife even between different families and communities. Thus, newspapers cannot escape criticism merely because they serve the people.'

THE TRUE FUNCTION OF JOURNALISM IS TO EDUCATE THE PUBLIC MIND, NOT TO STOCK IT WITH WANTED AND UNWANTED IMPRESSIONS. - M. K. Gandhi

Gandhi and Radio

The first and only time Gandhi visited the Broadcasting house, Delhi was on 12 November, 1947, the Diwali Day. He arrived at the Broadcasting House accompanied by Rajkumari Amrit Kaur. A report on this event published in the issue of 'The Indian Listener' of 22 February, 1948, after Gandhi's death, said: "A special studio was fitted with the 'takhposh' (low wooden settee) which was daily used by him for his prayer meeting addresses at Birla House, Appropriately, the prayer meeting atmosphere was created in the studio..... Gandhi was at first shy of the radio and it was after much persuasion that he agreed to broadcast from the studios of AIR..... but the moment he reached the studio he owned this impersonal instrument as his own and said: "This is a miraculous power. I see 'shakti', the miraculous power of God". According to the 'Hindustan Times' of 13th November,

“He spoke for 20 minutes and his voice was exceptionally clear. His message was followed by recorded music of Vande Materam”

The news of Gandhi’s assassination on the evening of January 30, which had spread like wild fire in Delhi was flashed by foreign correspondents and news agencies all over the world within minutes. That evening at 8-30 p.m. Prime Minister, Nehru whom Gandhi had called his heir in the freedom struggle, broadcast from the Delhi station a very moving talk which began with the oft quoted words: “A light has gone out of our lives”. Others who broadcast later were Sardar Patel, Sarojini Naidu and numerous leaders and prominent personalities from all walks of life. Lord Mountbatten came to the Delhi station on 12 February to pay his homage in a broadcast talk.

On the day of the funeral, Melville De Mellow gave the marathon, almost ten hour long commentary, which in its moving description of the crowds and the procession as it inched its way with millions of people lining the route to the place chosen for the last rites on the bank of the river Yamuna, seemed to articulate the whole nation’s grief and homage. It was a classic of broadcasting at its best, and established De Mellow’s fame as an outstanding commentator. It was De Mellow who described the last anguished moments of the funeral ceremony before returning to the studios.

THE NEWSPAPERS SHOULD BE READ FOR THE STUDY OF FACTS. THEY SHOULD NOT BE ALLOWED TO KILL THE HABIT OF INDEPENDENT THINKING.

M. K. Gandhi

Mahatma Gandhi’s speech during his visit to ‘The Hindu’ sums up his philosophy and vision of journalism: I have, therefore, never been tired of reiterating to journalists whom I know that journalism should never be prostituted for selfish ends or for the sake of merely earning a livelihood or, worse still, for amassing money. Journalism, to be useful and serviceable to the country, will take its definite, its best for the service of the country and, whatever happens the views of the country irrespective of consequences. I think that we have in our midst the making of newspapers which can do so.

Let us be clear in our minds that to confine Gandhi to India and to view him as merely the great Indian national leader is to diminish his greatness and personality. Gandhi belonged to the whole world, the humanity at large. The Time magazine, while chronicling the sweeping forces and great events of the 20th century- catalogued Gandhi as one of the greatest activists-who fought for change from outside the traditional halls of power, who was bound to an abstract vision for which he would pay any price was life. The world that revered few men had revered Gandhi. Although Gandhi died believing his lone voice was unheard- he was mistaken; the power of his message would endure to move men and nations for all times to come.

Source: *Employment News*, Dated -29 September-5 October 2001, Vol. XXVI

14.4. Gandhi as a Writer

Mahatma Gandhi (1869-1948) edited three journals during his life. The first one, Indian Opinion (1903-1914), was in South Africa. The other two: Young India (1919-1932) and Harijan (1933-1948) were both from Ahmedabad. The fact that Gandhi gained a London matriculation and was called to the Bar in 1891, needs to be placed alongside the reality that English was not Gandhi’s mother tongue and as a lawyer in India he was an utter failure. The latter was probably not so much due to his lack of knowledge of the language, as to stirrings within him about the ethics of his own profession and whether it was in a court of law that a petitioner could seek truth, though she may well get justice. So, neither training nor learning a language are keys to understanding how and why Gandhi came to wield an effective pen - in Gujarati, Hindi and English, notwithstanding that both were important means.

Writers, journalists, correspondents, and all those who use the currency of language to express thoughts and feelings about events outside or within themselves, especially those who work diligently at their craft, invariably start from a locus which is physical. Could it be the physical locus, South Africa in 1893, in Gandhi's case, provided the impetus for him to pick up his pen and respond to a reality?

Three physical events where Gandhi was bodily and violently hurt partly explain the awakening of his unknown talent to express a reality and locate himself beyond the physical. First, in June 1893, Gandhi was thrown out of the train to Pretoria, as he was in a compartment where only white persons could travel and holding a first-class ticket was held against him. Second, in July 1893, Gandhi was kicked off the footpath near President Kruger's home. Third, in January 1897, on arrival in Durban from India, Gandhi was attacked by a mob. These were humiliations to which the entire "coloured" community was subject, not only Gandhi, but they had a particular effect on him.

In each of these cases, Gandhi refused to sue his assailants, but that does not mean that he stopped thinking about the motivation of his white brothers and sisters who continued to demean (using contemptuous words, such as, "coolies", "coolie barrister", "coolie ships", and so on) an entire community. The other part of his inner need to communicate - stemmed from his training - was warranted by the legal disabilities which all persons of colour, again not only Indians, were subject. In short, it was a "condition of semi-slavery" which thousands of indentured labourers from various part of the British Empire endured, not without tremendous pain, suffering, and debasement.

It was these physical and legal incidents which Gandhi pondered very seriously and have been perceptively characterised as "iron enter(ing) his soul." Yet, the effect of that corrosive metal piercing a sensitive soul cannot totally account for the prodigious outpouring from Gandhi's pen, mind and heart. Could they? Starting from editing *Indian Opinion* in 1903 till his assassination by an ultranationalist in 1948, his pen continued to write. The *Collected Works of Gandhi* now number 100 volumes and these are edited.

What is it in a writer that serves as a proverbial fount to return to time and again for sustenance, reflection, and at times even temporary silence? In Gandhi's case there is ample evidence in his writings, be it in his *An Autobiography*:

The *Story of my Experiments With Truth* (first published in two volumes in 1927 and 1929) or in his seminal work *Hind Swaraj* (1909), that it was his intense search for the spiritual combined with the need to make human beings deeply aware that their response to inhumanity is with added humanity and love of the opponent. These were the embryonic seeds of ahimsa and satyagraha. Some have characterised his search as being God-centred and human-orientated. However one may define this bedrock within Gandhi, it is clear in his writings about satyagraha and ahimsa, while in South Africa and later in India, that he was writing for change both spiritual and temporal. Hence, the concept of swaraj for Gandhi was not just independence from the British Raj, but also self-discipline and self-rule by Indians. He perceptively saw a time when Indians themselves would exploit other Indians. Even though India was politically free, its poorest citizens would be in utter bondage and servitude. To them, independence effectively meant more subjugation, displacement, discrimination, misery, loot and mayhem. Hence, Gandhi's question: "What is swaraj?" It was addressed both to oppressors and oppressed, to morally change themselves, while subjecting himself to the same introspection.

The quotation at the outset provides an effective illustration of this, which are replete in his writings.

In South Africa from 1893-1915, writing for change meant, creating unity and harmony within the entire Indian community. This was a heterogenous group. Gandhi intended "infus(ing) a spirit of comradeship among Muslim merchants and their Hindu and Parsi clients from western India, the semi-slave indentured labourers from Madras, and the Natal-born Indian Christians." This was no easy task.

Gandhi's creative response in his writings on the grim situation in the columns of the Indian Opinion were a combination of legal memoranda, reports and remedies; historical antecedents of humanity's struggle for social justice and equality; righteous appeals to the Boers, British and Indians - all citizens of the Empire - to be conscious of their moral duties, evocation of religious ideals from various scriptures, and the evolution of satyagraha and ahimsa as effective means to non-violent change.

All those familiar with Gandhi's style of writing speak universally about his simplicity. His writings even on his return to India in 1915 and available in Young India and Harijan are factual, rational and with very little rhetoric. He is certainly moralistic, but not just that. He provokes his readers to respond and reflect on his moralistic writings and reply. That is why the style which Gandhi adopted in Hind Swaraj is polemical (as a dialogue between the "Reader" and "Editor"). The latter was Gandhi and the former were the extremists. In fact, Gandhi used this literary device to get the radical nationalists and anarchists to dialogue with him on various critical issues pertaining to India and his own moral and political philosophy.

Thus, as a writer he demonstrated his skills and interests in mediating between various points of view. In fact, James Hunt in Gandhi in London writes that Gandhi "had his most public encounter with the ideology of terrorism" during a dinner to celebrate the Dussera festival in London on October 24, 1909. At this dinner Vinayak Damodar Savarkar (1883-1966), a fervent revolutionary and spokesperson for the extremists, spoke. It was "as a consequence of this encounter, Gandhi wrote Hind Swaraj." This is another practical illustration of Gandhi's deep commitment to change. Even then, his writings were devoted to changing the hearts of zealots, those committed to violent change, perversion of history, and the need for morality in politics as in all spheres of life.

Writing, for Gandhi, was certainly a means to an end. It was the means to reach the masses of India who were not part of the elitist Congress party at the time, but who necessarily formed an effective part of his vision for a free India. It was a means to search for practical ways which would bind Hindus, Muslims, Sikhs, Christians, Jains, Buddhists, Zoroastrians, and all others as sisters and brothers.

Gandhi, however, was not just a writer, but also a doer (karma yogin). His "Constructive Programme" envisaged an India which particularly embraced its poorest and those who were oppressed by the pernicious caste system. It aimed at moral, economical, and spiritual rejuvenation of all through sarvodaya, while building democracy from the paddy fields and mud huts. In his writings are also the basis for "civil disobedience", hartal, dharna, accounts of massive jail-goings and rights of citizens, while using satyagraha and non-cooperation effectively against those who are elected to political or other offices and use it for their own benefit, foment communal division and wreak havoc on the body politic. Gandhi did all this and much more without any monetary compensation for his editorial labours, for no small change.

From The Bijak of Kabir, translated from the original Hindi and ed. Linda Hess and Shukdev Singh, New Delhi, Motilal Banarsidass, 1986.

14.5. Summary

As a powerful mass communicator and as a fearless journalist, Mahatma Gandhi was unrivalled. Almost everyone knows that Mahatma Gandhi was a Political Leader, but very few know that Gandhi was also a journalist! Yes, Gandhi was an outstanding journalist. For 45 years, starting from 1903, he edited and published weekly newspapers. Journalism was the factor that transformed ordinary Gandhi into Mahatma Gandhi. Gandhi's work in the field of journalism had a strong influence not only on every newspaper in India but also on the entire literary world of every language in India!!!

Even when he was studying for the Bar in London, Gandhiji wrote articles for the 'Vegetarian'. When his political career in South Africa started in 1893, he wrote letters to the editors of the South African news papers

and also of some news papers in India. That is how he came into contact with G A Natesan, the Editor of Indian Review in Madras. G A Natesan became a close friend of Mahatma Gandhi and Gandhiji always stayed at the residence of G A Natesan during his several visits to Madras till the late 1930s.

After a few months' stay in South Africa in 1893, Gandhi realized the paramount public need to become a journalist to fight for the rights of the Indian community. And he brought the highest qualities of the journalistic profession – courage in the face of adversity, unswerving adherence to truth, pursuit of public causes, and objectivity in presentation – in all his letters, representations and memorials, not only to the government of the day but also to the leading newspapers of the time.

His letters to the editors of South African dailies can serve as a lesson to all journalists even today on how to fight injustice in any country or any public system where the laws are loaded against one section of the people, without giving offence to the rulers themselves. Gandhiji's only aim as a journalist was to achieve illuminating candour in print and to strip away cant. In short he was totally committed to the sacred pursuit of and the heroic effort to state the truth. Gandhiji was fully aware of the fact that the pursuit of the truth and the articulation of it was the most delicate, hazardous, exacting, and inexact of tasks. He was totally committed to the cause of the pursuit of truth, information and enlightenment. A telling example of this trait can be seen from his letter dated 25 October, 1894 to the Times of Natal, which had carried a contemptuously worded editorial titled 'Rammysammy'.

Gandhi wrote: 'You would not allow the Indian or the native the precious privilege (of voting) under any circumstances, because they have a dark skin. You would look the exterior only. So long as the skin is white it would not matter to you whether it conceals beneath it poison or nectar. To you the lip-prayer of the Pharisee, because he is one, is more acceptable than the sincere repentance of the publican, and this, I presume, you would call Christianity. You may; it is not Christ's. Sir, may I venture to offer a suggestion? Will you re-read your New Testament? Will you ponder over your attitude towards the coloured population of the Colony? Will you then say you can reconcile it with the Bible teachings or the best British traditions? If you have washed your hands clean of both Christ and the British tradition, I can have nothing to say; I gladly withdraw what I have written. Only, it will then be a sad day for British and for India if you have many followers.'

After 10 years of relentless struggle, Gandhi realised that the twin tasks of mobilizing public opinion and influencing official decisions required a regular newspaper. Thus was born Indian Opinion in June 1903. He was clear about the nature and content of his newspaper. It would not carry any advertisements nor try to make money.

Instead, he sought subscribers who would give donations. It was while writing in Indian Opinion that Gandhi stumbled on the concept of satyagraha. Indian Opinion became certainly a most useful and potent weapon in the struggle for the rights of Indians in South Africa. In South Africa his writings often made the white racists look ridiculous: 'The white barber refused to cut my black hair, extending his colour prejudice to not only non-Christian skin but non-Christian hair as well.'

Gandhi served as Editor of Indian Opinion for 12 years from 1903 to 1915. Gandhi often declared that journalism was not a profession or business for him, but an effective medium of communicating with the common people. For this reason he wrote more and more in the Indian languages and spoke to the masses directly. It is not therefore surprising that Indian Opinion was bi-lingual (English and Gujarati) right from the beginning. Later for sometime it had also Hindi and Tamil sections. Indian Opinion more or less forced the South African provincial regimes to modify their repressive laws against Indians. Gandhi himself has confirmed this fact. He says of his Indian Opinion articles: 'There was no padding, no essays given to the readers. I used to reason out for them their difficulties. I had no time to discuss theories. They had weekly instructions as to what they were to do. I have no doubt that Indian Opinion had a vital part to play in moulding and guiding the Satyagrahis.' (1-7-1940)

Gandhi returned to India from South Africa in January 1915. In 1917 he got a call from the Indigo farmers of Champaran in Bihar that they were being subjected to the same forms of indignity and exploitation as the

indentured labourers in South Africa. Gandhi rushed to Champaran and conducted an investigation and wrote a detailed report. It was a masterpiece of journalism at its truest and noblest. After Champaran it was only a matter of time before the Mahatma took to journalism as his most potent weapon of satyagraha in India till the attainment of our independence on 15 August, 1947.

Gandhi was the Editor of Young India from 1919 to 1931. Young India had a Gujarati edition called Navajivan. Young India, like Indian Opinion in South Africa, was the mouthpiece of the civil disobedience movement during the 1920s. Issue after issue of Young India and Navajivan carried samples of the Mahatma's journalistic genius which blended seemingly earnest appeals to the government to do what was 'just and righteous'. Gandhi was Editor of Harijan from 1933 to 1942 and again from 1946 to 1948. Harijan was the organ of the Harijan Sevak Sangh in the fight against untouchability. Like Young India, Harijan too had both Gujarati and Hindi editions.

In Gandhi's conception of journalism, there was no room for sensational scoops. He said, 'there are occasions when a journalist serves his profession best by his silence'.

His writing was simple, direct and forthright. He was economical and effective in his choice of words and studiously precise in his expressions. His captions would repay careful study.

14.6. Model Questions

1. How did Gandhi emerge as an important journalist of his time? Discuss?
2. Critically evaluate Mahatma Gandhi as a journalist.
3. Discuss the contribution of Mahatma Gandhi to Indian journalism.

14.7. Reference Books

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Unit-IV

Lesson - 15 :

RAJA RAM MOHAN ROY AND HICKEY AS JOURNALISTS

Objective of the lesson:

The objective of this lesson is to introduce you to

- Raja Ram Mohan Roy as a Social Reformer
- Raja Ram Mohan Roy as a journalist
- Journalism of Hicky

Structure of the lesson:

- 15.1. Introduction to Raja Ram Mohan Roy
- 15.2. Raja Ram Mohan Roy as a Journalist
- 15.3. James Augustus Hickey
- 15.4. Hickey as a Journalist
- 15.5. Summary
- 15.6. Model Questions
- 15.7. Reference Books

15.1. Introduction to Raja Ram Mohan Roy

Raja Ram Mohan Roy's efforts to abolish the despicable practice of sati and the setting up of the Brahma Samaj is more well-known than the fact that he was also far ahead of his time in interpreting religion.

Much of what he said more than 200 years ago is relevant even today, despite the passage of time and attendant changes in the social fabric.

He mastered Persian and Arabic, read the Qur'an and the works of Sufi mystics in the original as well as Arabic translations of the works of Aristotle and Plato.

When Raja Ram Mohan Roy was barely 16 years of age, he set out on a journey, through northern India and Tibet to get first-hand knowledge of Buddhism. He continued with his travels for three years. He went to Varanasi where he learnt Sanskrit and studied ancient Hindu scriptures. He was also influenced by Western liberal thinkers.

In his first publication Tuhfatul Muwahhiddin in Persian, Roy said, "I travelled in the remotest parts of the world, in plains as well as in hilly lands, and I found the inhabitants thereof agreeing generally in believing in the existence of one being who is the source of creation and the governor of it".

He felt that while it was natural for every human being to look up to an eternal being, conditioned responses from sectarian beliefs passed on from one generation to another caused turmoil between faiths.

Ram Mohan Roy felt that through observing creation and the laws of nature, man ‘has an innate faculty in him by which he can infer that there exists a Being who (with His wisdom) governs the whole universe’.

He emphasised self-reliance rather than blind belief in interpreting texts and wrote, ‘the fact of God’s endowing each individual human being with intellectual faculties and senses implies that he should not, like other creatures, follow the examples of the fellow brethren of his race, but should exercise his own intellectual power with the help of acquired knowledge, to discern good from bad, so that his valuable divine gift should not be left useless’.

Roy believed that morality cannot be separated from religion and spirituality. He said that the Vedas and the Upanishads indicated that moral principle is a part of the adoration of God and quoted from the Katha Upanishad: ‘No man can acquire a knowledge of the soul without abstaining from evil acts’.

Ram Mohan Roy also studied the Bible and wrote three lengthy tracts on the theme, ‘An appeal to the Christian public in defence of the precepts of Jesus’.

These tracts focused on love; love of God and of one’s fellow men. A belief in God as a loving father and one’s fellow-men as brothers was a message that echoed Roy’s own convictions. Roy’s efforts in setting up the Brahma Samaj was with the idea of amalgamating the best in Hinduism and other religions.

His attempts at religious reform were motivated by his desire to see the barriers and antagonisms removed between the adherents of world religions. His view was that God is not limited to any one way.

Raja Ram Mohan Roy is often referred to as the father of Indian renaissance. He refused to accept traditions blindly and was willing to give them up if they were found wanting.

He exhorted Indians to be forward-thinking as well as past-oriented. Roy’s most valuable contribution is his belief in the unitarian concept of God and His mercy that is best summed up with the concluding chant of all Brahma worship: Brahma kripa hi kevalam, Brahma kripa hi kevalam, Brahma kripa hi kevalam. Om Shanti, Shanti, Shanti, Hari Om.

Ram Mohan Roy, was the founder of the Brahma Samaj, one of the first Indian socio-religious reform movements. His remarkable influence was apparent in the fields of politics, public administration and education as well as religion. He is most known for his efforts to abolish the practice of sati, a Hindu funeral custom in which the widow sacrifices herself on her husband’s funeral pyre. It was he who first introduced the word ‘Hinduism’ into the English language in 1816.

In 1828, prior to his departure to England, Rammohan founded, with Dwarkanath Tagore, the Brahma Samaj, which came to be an important spiritual and reformist religious movement that has given birth to a number of stalwarts of the Bengali social and intellectual reforms. For these contributions to society, Raja Ram Mohan Roy is regarded as one of the most important figures in the Bengal Renaissance.

Early life and education

Roy was born in Radhanagore, Bengal, in 1772. His family background displayed an interesting religious diversity. His father Ramkant was a Vaishnavite, while his mother Tarini was from a Shakta background. Rammohan learnt successively Bangla, Persian, Arabic and Sanskrit by the age of fifteen.

As a teenager, Roy became dissatisfied with the practices of his family, and travelled widely, before returning to manage his family property. He then worked as a moneylender in Calcutta, and from 1803 to 1814 was employed by the British East India Company.

Reformer

Roy advocated monotheism, or the worship of one God.

He denounced rituals, which he deemed meaningless and giving rise to superstitions.

He published Bengali translations of the Vedas to prove his points.

In 1814, with the help of young Indians, he set up the Amitya Sabha to propagate rational religious ideas.

Social Reformer

Crusaded against social evils like sati and polygamy.

Demanded property inheritance rights for women.

In 1828, he set up the Brahma Sabha to campaign against social evils.

Due to his efforts, Governor General William Bentinck made sati illegal through an act in 1829.

Educationist

Roy believed education to be an implement for social reform.

In 1817, in collaboration with David Hare and Alexander Duff, he set up the Hindu College at Calcutta.

In 1830, he helped Alexander Duff in establishing the General Assembly's Institution, by organizing the venue and getting the first batch of students.

He supported induction of western learning into Indian education.

He also set up the Vedanta College, offering courses as a synthesis of Western and Indian learning.

He was a polyglot and was well versed in many world languages.

Late Life

Statue on College Green, Bristol.

Blue plaque in Bedford Square, London In 1831 Ram Mohan Roy travelled to the United Kingdom as an ambassador of the Mughal Empire to ensure that that Lord Bentick's law banning the practise of Sati was not overturned. He also visited France.

He died at Stapleton then a village to the north east of Bristol (now a suburb) on the 27th September 1833 of meningitis and is buried in Arnos Vale Cemetery in southern Bristol. A statue of him was erected in College Green, Bristol in 1997. There is also a blue plaque commemorating him on his house in Bedford Square, London.

Tomb

The tomb built in 1843, located in the Arnos Vale Cemetery on the outskirts of Bristol, is in need of considerable restoration and repair. It was built by Dwarkanath Tagore in 1843, 10 years after Rammohun Roy's death due to meningitis in Bristol on Sep 27, 1833.

In September 2006 representatives from the Indian High Commission came to Bristol to mark the anniversary of Ram Mohan Roy's death, during the ceremony Hindu, Muslim and Sikh women sang Sanskrit prayers of thanks

Following on from this visit the Mayor of Kolkata, Bikash Ranjan Bhattacharya (who was amongst the representatives from the India High Commission) decided to raise funds to restore the tomb.

In June 2007 businessman Aditya Poddar donated £50,000 towards the restoration of his grave after being approached by the Mayor of Kolkata for funding.

Epitaph

The epitaph on the late 19th century stone at the tomb reads: "Beneath this stone rest the remains of Raja Rammohun Roy Bahadur, a conscientious and steadfast believer in the unity of Godhead, he consecrated his life with entire devotion to the worship of the Divine Spirit alone.

"To great natural talents, he united through mastery of many languages and distinguished himself as one of the greatest scholars of his day. His unwearied labour to promote the social, moral and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of suttee and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man live in the grateful remembrance of his countrymen."

Given below are the words of three great personalities who held Raja Ram Mohan Roy in high esteem Rabindranath Tagore

"When Rammohun Roy was born in India, the darkness of a moonless night was reigning. Death was roaming in the skies... When Rammohun Roy awoke and spread his sight on Bengali society it was an abode of the spirits... At that time, only the ghost of the living ancient Hindu religion held its sway in the funeral grounds. It had no life, it had no vitality, it only had its strictures and threats... In the days of Rammohun, the tattered foundations of Hindu society, with thousands of holes filled with creatures, progressively growing from generation to generation, was bulging with the impact of age and immobility. Rammohun proceeded fearlessly to free society from the serpent-like bondage... Today even our youngsters will kick such dead serpents with a smile on the face, we will laugh them off as common field snakes without any poison – we have forgotten their enormous power, the magnetic attraction of their eyes and the dangerous embrace of their long tails... When the Bengali students came out of Hindu College, imbibed with the new English education, a certain type of intoxication grew in them... They took the blood that oozed from the deeply injured heart of the ancient Hindu society and used it as a plaything... To them nothing was good or sacred in Hindu society, they did not even have that respect for ancient Hindu society that they should pick up its skeletons, scattered hither and thither, cremate them properly and return home with a heavy heart after sprinkling the ashes in the waters of the Ganges... Considering the conditions of the period, they cannot be blamed that much... But the man who scotched the first flames of revolutionary fire in the present Bengali society, that Rammohun Roy was not intoxicated in that manner. He observed everything, good and bad, patiently. He enlightened the dark Hindu society of those days, but did not light the all-consuming fires of cremation. That was the greatness of Rammohun Roy. "

Brajendra Nath Seal

"The period in which the Raja was born and grew up was, perhaps, the darkest age in modern Indian history. An old society and polity had crumbled down, and a new one had not yet been built in its place. Devastation reigned in the land. All vital limbs of society were paralysed; religious institutions and schools, village and home,

agriculture, industry and trade, law and administration, all were in a chaotic condition. An all-round reconstitution and renovation were necessary for the continued existence of social life and order. But what was to be the principle for organisation? For there were three bodies of culture, three bodies of civilisations, which were in conflict, - the Hindu, the Moslem, and the Christian or Occidental; and the question was, - how to find a rapport, of concord, of unity, amongst these heterogeneous, hostile and warring forces. The origin of Modern India lay there. The Raja by his finding of this point of concord and convergence became the Father and Patriarch of Modern India, an India with a composite nationality and a synthetic civilisation; and by the lines of convergence he laid down, as well by the type of personality he developed in and through his own experiences, he pointed the way to the solution of the larger problem of international culture and civilisation in human history, and became a precursor, an archetype, a prophet of coming Humanity. “

Friedrich Max Muller

“ Rammohun Roy was to my mind a truly great man, a man who did a truly great work, and whose name, if it is right to prophesy, will be remembered for ever, with some of his fellow-labourers and followers, as one of the great benefactors of mankind. . . . And, therefore, whatever narrow-minded critics may say, I say once more that Rammohun Roy was an unselfish, an honest, a bold man, — a great man in the highest sense of the word.

15.2. Roy as a Journalist

Roy retired from the Company service in 1814 and published his first book of prose called *Vedantasara* in 1815. A well deserved break with the tradition was established in Bengali prose style. The influence of Sanscrit, Arabic and Persian words was minimised. Rammohun, for his time, was a fiercely independent journalist. In 1821 he published his first Bengali Newspaper - **Sambad Kaumudi**.

In a speech in the Kolkata Press Club, the Prime Minister of India, Manmohan Singh, regarded Rammohun as “the father of the Indian press and of Bengal renaissance”. PM stated that:

“He published newspapers in Bengali and Persian languages and remained at the forefront of the struggle for a free press. Raja Ram Mohan Roy brilliantly expounded the importance of the freedom of the press as early as in 1823.”

PM quoted from Rammohun’s own thoughts on freedom of press:

“..... a free press has never yet caused a revolution in any part of the world whereas, where no freedom of the press existed and grievances consequently remained unrepresented, innumerable revolutions have taken place in all parts of the globe.”

He went on to recollect the history:

“When restraints were imposed on the press in Calcutta, Raja Ram Mohan Roy submitted a memorandum to the British Government lamenting the decision of the Government. He drew the Government’s attention to the useful role of the press in these words:”

‘.....ever since the art of printing has become generally known among the Natives of Calcutta numerous Publications have been circulated in the Bengalee Language which by introducing free discussion among the Natives and inducing them to reflect and inquire after knowledge, have already served greatly to improve their minds and ameliorate their condition’.

In the space of 15 years, from 1815 to 1830, Rammohun wrote thirty books in Bengali. According to Soumendranath Tagore, “the excellence that the Bengali prose [later] achieved in literary form under **Bankim Chandra** and **Rabindranath** owes its beginning to the Bengali prose developed by Rammohan”.

The major publications during this period includes the following - not all those mentioned here are in Bengali:

- Vedantasara 1815,
- *Translation of an Abridgment of the Vedant* 1816,
- Ishopanishad 1816,
- Kathopanishad 1817,
- *A Conference between an Advocate for, and an Opponent of the Practice of Burning Widows Alive* (Bengali and English) 1818,
- Munduk Upanishad 1819,
- *A Defence of Hindu Theism* 1820,
- *A Second Defence of the Monotheistical System of the Veds* 1820,
- *A Second Conference*, 1820 (the case for women’s rights),
- The Precepts of Jesus - Guide to Peace and Happiness 1820,
- *Sambad Kaumudi* - a Bengali newspaper 1821,
- *Mirat-ul-Akbar* - Persian journal 1822,
- *Padari Sisyas Sambad* (Bengali satire) 1823,
- Bengali Grammar 1826,
- Brahmapasona 1828,
- Brahmasangeet 1829 and
- The Universal Religion 1829

Rammohun composed a large number of Bengali songs (hymns) called BrahmaSangeet that are still popular in Brahma Churches.

His translations of Kenopanishad and Ishopanishad into English and Bengali came out in 1816, followed by the translations of Kathopanishad and Mundakopanishad in 1817. These were part of his major attempt to place the vedantic knowledge within the grasp of common man. An abridgement of the Vedanta (1816) was another notable work in this regard. In 1817 he published his English pamphlet, *The Defence of Hindoo Theism* which was a strong vindication of monotheism. Interestingly, Ram Mohan never attacked Hindu religion but only its superstitions and blind beliefs. He admired the true spirit of Christianity in his books. Most of Ram Mohan’s Bengali writings were prompted not only by socio-religious controversies but also by a spirit of truth and knowledge. Ram Mohan’s books on the anti-sati campaign were written with a deep sense of respect for women. Apart from his socio-political writing, Ram Mohan published a grammar of Bengali language. He was the first to write Brahma songs in Bengali. Ram Mohan Roy is a unique personality in Indian literature. He happens to be the first English prose writer of his time in Indian-English literature. He will be ever remembered as the father of Bengali prose also.

First Editor of Newspaper in Indian Language



It was Rammohan Roy who first published a newspaper in an Indian language. Newspapers are absolutely necessary to reform the people. It is possible to make thousands of people understand many things in their own language. Rammohan made the newspaper the means of bringing home his views to many people.

‘Atmiya Sabha’ used to publish a weekly called ‘Vangal Gazette’. Besides, Rammohan was himself bringing out a newspaper in Persian called ‘Miratul-Akhbar’ (the Mirror of News) and a Bengali weekly called ‘Sambad Kaumudi’ (the Moon of Intelligence).

In those days, items of news and articles had to be approved by the government before being published. So, there was no freedom of the press. Rammohan protested against this control.

He argued that newspapers should be free and that the truth should not be suppressed simply because the government did not like it. Newspapers should have the right to uphold the truth. It needed much courage to speak out like this 150 years ago, when India was under the British rule. The press secured freedom by the constant efforts of Rammohan. In his articles in the papers, Rammohan explained his views and replied to his opponents. He made his words very carefully. He made his comments with tolerance and without wounding anybody’s feelings. He thus set a good example to later editors of newspapers.

RamMohan and the Struggle for the Freedom of the Press

The upsurge that came in the wake of the manifold reform movements - social, educational, economic, political and religious - initiated by by Rammohun underlined the need for a liberal press. The origin and the development of the press in Bengal can be traced to this important need.

The first liberal paper to be published was the Bangala Gazette, a Bengali weekly started in Calcutta in 1816 by the enthusiastic members of Rammohun’s “Atmiya Sabha”. This newspaper was in existence till 1820. The Serampore Christian Samachar Mission started another Bengali weekly, the Samachar Darpan, in 1817, and also published an English journal, The Friend of India. The first liberal newspaper in English, the Calcutta Journal, was brought out by James Silk Buckingham in October, 1818.

The Sambad Kaumudi, a Bengali weekly, was started by Tarachand Dutta and Bhabani Charan Bandopadhyay. When Bhabani Charan resigned from the editorship of this publication in December 1821, Rammohun took charge of it. The Sambad Kaumudi being intended for the common people, Rammohun used the new Bengali prose style for the man in the street.

The first issue of Sambad Kaumudi under Rammohun’s editorship appeared on December 4, 1821. Though Bhabani Charan Banerjee was nominally in charge of this weekly till the publication of its thirteenth issue, Rammohun was its promoter, and for all practical purposes, also its editor. The Reverend William Adam, while delivering his well-known lecture “The life and Labours of Rammohun” at Boston, said : “He established and conducted two native papers, one in Persian and the other in Bengali, and made them the medium of conveying much valuable political information to his countrymen.

In a prospectus for the Sambad Kaumudi, published in English and Bengali in November 1821, Rammohun appealed to his countrymen to lend him “the support and patronage of all who feel themselves interested in the moral and intellectual improvement of our countrymen”. In the same prospectus, he further stated that religious,

moral and political matters, domestic occurrence, foreign as well as local intelligence including original communications on various hitherto unpublished interesting local topics, etc. would be published in the Sambad Kaumudi every Tuesday.

On December 20, 1821, the Calcutta Journal brought out an editorial, commenting on the publication of this “new Bengali newspaper edited by a learned Hindoo”. It also reproduced the prospectus, and published the ‘Appeal to the Bengali Public’ written by Rammohun in the first issue of the Sambad Kaumudi, dated December 4, 1821. In the appeal, Rammohun said :

“It is our intention hereafter to give further currency to the Articles inserted in this paper, by translating the most interesting parts in the different languages of the East, particularly Persian and Hindoostanee; but all this will entail considerable expense, the accomplishment of it will, of course, depend upon the encouragement which we may be able to obtain. The foregoing being an outline of what we are desirous of performing, our countrymen will readily conclude that although the paper in question be conducted by us, and may consequently be considered our property, yet virtually it is the ‘paper of the public’ since in it they can at all times have inserted, anything that tends to the public good ...”

Although under Rammohun’s editorship the Sambad Kaumudi was in existence only for six months till May 1822, its impact on the public mind can be assessed by the following passage of the editorial of the Calcutta Journal of February 14, 1823:

“The paper which was considered so fraught with danger and likely to explode over all India like a spark thrown into a barrel of gunpowder, has long since fallen to the ground for want of support; chiefly we understand because it offended the native community by opposing some of three customs, and particularly the burning of Hindoo widows, etc.”

The Sambad Kaumudi dealt with various subjects of public interest; for example:

- an appeal to the Government for the establishment of a seminary for the ‘gratuitous instructions’ of the children of the poor;
- an appeal to the Government to extend the boon of trial by jury to the moffussil, zillah and provincial courts of judicature;
- an address to the Hindu community, stressing the need of giving their children instructions in the grammar of their own languages before imposing upon them the study of foreign languages;
- an article describing the miserable condition of the Hindus suffering from the prejudices of caste; and
- an article requesting Hindus to become tradesman rather than mere copyists or sircars.

In April 1822, Rammohun started a weekly in Persian, the *Mirat-ul-Akhbar* - the Mirror of News - which was the first Persian periodical to be published in India, with a view to communicating his political and social views to the educated elite in a manner and form suited to their needs.

... In the second issue of the *Mirat-ul-Akhbar*, Rammohun published an article written by him on the English Constitution. In 1822, Rammohun wrote an editorial about the trial of one Pratap Narayan Das who had succumbed to the injuries caused by whipping ordered by one Mr John Hayes, Judge of Comilla, for the breach of internment order passed by the Judge. Pratap Narayan got 20 stripes, and was then thrown in jail where he was found dead. The trial of Hayes by the Supreme Court took place in April 1822. Rammohun’s editorial was translated into English and published in the Calcutta Journal of May 14, 1822, by James Silk Buckingham, the editor of the Journal, who was a great friend of Rammohun, and was well-versed in quite a few oriental languages. In this editorial, the following observations of Rammohun are noteworthy:

“It is necessary that the local Magistrate should be vested with more efficient authority for carrying the orders of the Government into execution, and likewise, for preventing the powerful from tyrannizing over the weak. But there is no remedy whatsoever for the abuse, which is noticed in this case arising from their being invested with such powers, except the Government should adopt such measures as might enable it to become acquainted with the proceedings of its executive officers without the intervention of favor or partiality to screen them. It is probable that this superintendent of the Government would be a sufficient check upon the police officers and put them upon their guard.

Although the mode of establishing Courts of Appeal may be considered as in some degree a substitute for their restraints, yet it fails in some instances to produce the desired effect. For example, after one has been punished with rattan and thrown into jail, and put in irons by order of a local Magistrate, he cannot recover from that disgrace although the sentence passed upon him by the local Magistrate should be reversed at a subsequent period. If the execution of the sentence passed by the local Magistrate for inflicting corporal punishment upon a person ... be deferred in case the person condemned appealed against the order of the local Magistrate and paid the regular fees, until the order of the Supreme Court of Appeal be issued, this might be preventive of excesses on the part of the police officers and might secure the subject from the injurious consequences arising from their passion or error.”

... [Rammohun's] criticisms of popular Christian faith, then English foreign policy and of the British insolence on public roads towards the common people was too much for the British administration in India to swallow.

Soon, the acting Governor-General came down with a heavy hand for the suppression of the liberty of the press, and promulgated a new Press Ordinance, drastically curtailing free expression of opinion through the press. Immediately after the enactment of the ordinance, Rammohun closed down the *Mirat-ul-Akhbar* as a mark of protest. In the last issue of his paper, he “declared his inability to go on publishing under,” what he considered were “degrading conditions”, and he lamented that he, “one of the most humble of men, should be no longer able to contribute towards the intellectual improvement of his countrymen.”

15.3. James Augustus Hickey

An expatriate Irishman and a fiercely independent journalist, James Augustus Hickey published India's first newspaper, the *Bengal Gazette* or the *Calcutta General Advertiser* in 1780. This paper narrates little-known facts about Hickey's journalistic career, the influence of his newspaper on society and other issues not probed by earlier researchers.

Hickey quickly realized that truly distinguished newspapers should serve society, even at the risk of official displeasure.

Hickey's newspaper made interesting reading with its ample dose of scurrilous reporting, risqué advertisements reflecting the low morality in society, and scandalous accounts of the misdeeds of British administrators in India.

Soon enough, the British rulers charged him of libel. Hickey was harassed, attacked and jailed. Undaunted, Hickey continued to edit his newspaper from prison. But his publication did not survive long and the British rulers caused him immense harm and Hickey died a pauper.

The Hickey's *Gazette* was forced to wind up in March 1782 as the printing press was seized and Hickey jailed and exiled. This pioneer of Indian journalism died an obscure death.

Publishing a newspaper is an expensive business as Hickey realised to his cost. He was losing money faster than the newspapers came out of the printing press. To make ends meet, Hickey decided to take on advertisements or ads.

The earliest ads consisted of simple messages 'classified' into different categories for easy reference with a mailing address from where they could be ordered. These became the forerunner of today's classified advertisements in newspapers. For instance, today's newspaper carry sale of autos, electronic items, domestic services, pets, etc under these headings.

Hickey's paper was the first to carry such advertisements but these were mostly from 'patent' medicine manufacturers. The concept of chemists or druggist shops as we know today, came much later. Most medicines then were grandma's recipes, or were concoctions made by so called 'doctors' and were thus sold (patented) under their own names.

15.4. Hickey as a Journalist

The first Indian newspaper, a weekly, was published from the capital of the rising (although still far from pre-eminent) power of the subcontinent, the British Raj.

It was in the language that would soon become the lingua franca of power, English. Its owner was egoistic enough to name the paper after himself, which made him suitable for media. The owner was also its editor, which makes him a contemporary spirit. And it might be of some comfort to present-day newspaper owners to realise that Hickey Bengal Gazette had a second name, the Calcutta General Advertiser.

It appeared on January 29, 1780, the year in which Writer's Building was completed in Calcutta to serve as the office of the junior civil servants of the East India Company; Gwalior became a feudatory state of the British; Haidar Ali an ally of the French when they declared war on Britain; and governor general Warren Hastings fought a duel in Calcutta with the aspirant for his job, Sir Philip Francis (neither died, though Hastings had the better of the encounter).

No line has better summed up the nature of the media business than the Gazette's motto: "A Weekly Political and Commercial Paper, Open to all Parties, but influenced by None." News must be political and commercial. A newspaper must be open to all interests but subject to none. It must offer due respect to advertising. When you consider that there was a spelling mistake in the title, and lots of Calcutta gossip on its pages, then all the components of a modern newspaper may be found in the path breaker. After all, what is a newspaper without a typo?

The Gazette was launched by James Augustus Hickey, one of the most exotic stars of a multicoloured era. We think of the British as staid Victorian gentlemen with stiff necks and stiffer upper lips. But they stiffened after the uprising of 1857, when India was incorporated formally into the British Empire. As long as the buccaneers of the East India Company, who created British rule, were in charge, life was not only more flexible but also more interactive with Indians. The officials of John Company were a different breed whose favourite toast after victory at Plassey (Palashi) was to hope for "a lass and a lakh a day". After the excesses of Robert Clive and the corruption charges against Hastings, a lakh a day became more difficult, but the former option flourished. Many of the Sahibs were delighted to turn "native" as they discovered the pleasures of not merely living in India, but living in India like Indians.

Job Charnock, who founded Calcutta, married Leela, a beautiful Brahmin girl he rescued from suttee. Francis Day chose the site of the Madras fort only because it was near his Indian mistress' home. The first British resident after the capture of Delhi in 1803, David Ochterlony, popularly known as "Loony Akhtar", deserves all

the legends attached to his name; he was accompanied by all 13 of his wives when he went out to “take the air” every evening in Delhi, each wife on a separate elephant. Reginald Heber, Bishop of Calcutta between 1823 and 1826, could not take his eyes off Bengali beauties bathing in the river at five in the morning and confessed that “the deep bronze tint was more naturally agreeable to the human eyes than the fair skins of Europe”.

Hickey, a good journalist, wrote a splendid account of his Indian Bibi, the superbly named Jemdaneer who “lived with me, respected and admired by all friends for her extraordinary sprightliness and great humour. Unlike the women in Asia she never secluded herself from the sight of strangers; on the contrary she delighted in joining my male parties, cordially joining in the mirth which prevailed though never touching wine or spirits of any kind”.

So it was an exercise in double standards (typical, did I hear?) when Hickey sent the circulation of his paper up by sensational reporting on the first adultery case to reach the Calcutta High Court. The principal accused were Madame Grand, a young Dutch-English woman of exceptional beauty, who was born near Pondicherry and blossomed in Chandernagore, and, astonishingly, went on to marry Napoleon’s brilliant foreign minister Prince Talleyrand; and Philip Francis, Hastings’ quarrelsome deputy, who was caught by unobliging servants while clambering over the wall of her compound while her husband was away at dinner. (The servants refused to accept a bribe for letting their prisoner get away.) The first sittings of the trial commenced on 8 February 1779, just in time for circulation growth. There is something to be said for the theory that Francis left India not because of his duel with Hastings, but because of the scandal.

If the laws of libel made it difficult to publish a story, Hickey happily switched to transparent pseudonyms like “Pompos” or “Turban Conquest” or “Hooka Turban” or “Chinsurah Belle”. Here is an example of journalist double entendre: “March, 1781. Public Notice: Lost on the Course, last Monday evening, Buxey Clumsy’s heart, whilst he stood simpering at the footstep of Hooka Turban’s carriage: as it is supposed to be in her possession, she is desired to return it immediately, or to deliver up her own as a proper acknowledgment.”

There is nothing new about Page 3.

As one commentator noted, Hickey “admitted contributions which, while hypocritically affecting to teach and uphold public and private morality, in reality pandered to the impulses of the prurient and the vicious”. Anyone recognise anything familiar? The owner-editor, of course, never descended from his high pedestal, pompously noting, in one instance, “Lothario’s letter and poetry is received, but is not fit for insertion, nor will anything ever be inserted in the Bengal Gazette that can possibly give offence to the ladies”.

He was always happy, though, to give offence to the men.

Success, but naturally, encouraged competition. Success was not necessarily financial success, but Hickey’s power became phenomenal. And so a salt agent called Peter Reed, in partnership with a theatre-person named B. Messink (I could not have made up a name like Messink for a fictional newspaper proprietor even if I had tried), started the India Gazette in 1781. Hastings, who hated Hickey’s guts, helped the new paper. It was “well-printed,” with four pages of 16 inches long, divided into three columns. Hickey joyfully nicknamed his rivals “Peter Nimmuck” (as in salt, of course) and “Barnaby Grizzle” (for reasons I have not been able to discover, but perhaps Messink was fat and bearish). Hickey was in rapture when the India Gazette closed down because Grizzle cheated Nimmuck.

Hickey’s own publication did not survive much longer, but it was not “scurrilous” journalism that brought him down. He lost the battle of power with Hastings. On 14 November 1780 a diktat was issued from Fort William: “Public notice is hereby given that as a weekly newspaper called the Bengal Gazette or Calcutta General Advertiser, printed by J.A. Hicky, has lately been found to contain several improper paragraphs tending to vilify private characters and to disturb the peace of the Settlement, it is no longer permitted to be circulated through the channel of the General Post Office.” In a private letter to a friend in England, Hastings explained why he

had been emboldened to act against Hickey. Hastings wrote that since his formidable enemy, Philip Francis, announced he would leave India, "I shall have no competitor to oppose my designs, to encourage disobedience to my authority, to excite and foment popular odium against me. In a word, I shall have power, and I will employ it."

I shall have power, and I will employ it. How many rulers of India have thought the same since!

And how many journalists have responded in the manner Hickey did? Enough to ensure the honour of the profession. His paper was more noble in death than it had been in life.

Talking in the third person, Hickey responded: "Before he will bow, cringe, or fawn to any of his oppressors ... he would compose ballads and sell them through the streets of Calcutta as Homer did. He has now but three things to lose: his honour in the support of his paper, his liberty, and his life; the two latter he will hazard in defence of the former, for he is determined to make it a scourge of all schemers and leading tyrants; should these illegally deprive him of his liberty and confine him in a jail, he is determined to print there with every becoming spirit suited to his care and the deserts of his oppressors... Shall I tamely submit to the yoke of slavery and wanton oppression? No!" Enough said.

15.5. Summary

Raja Ram Mohan Roy, the pioneer of modern Indian Renaissance lived between the Battle of Plassey (1757) and the Great Indian Mutiny (1857). By introducing Western ideas of liberal democracy and reaffirming his faith in Advaita Vedanta, he gave a sense of direction to the course of India's future development. He was the founder of the Brahma Samaj (1828) and a great leader of social reform. It was as a result of his persistent campaign that the cruel custom of Sati was declared illegal in 1829 A.D. by Lord William Bentick.

In the space of 15 years, from 1815 to 1830, Rammohun wrote thirty books in Bengali. According to Soumendranath Tagore, "the excellence that the Bengali prose [later] achieved in literary form under **Bankim Chandra** and **Rabindranath** owes its beginning to the Bengali prose developed by Rammohun".

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Soon enough, the British rulers charged him of libel. Hicky was harassed, attacked and jailed. Undaunted, Hicky continued to edit his newspaper from prison. But his publication did not survive long and the British rulers caused him immense harm and Hicky died a pauper.

15.6. Model Questions

1. Write about the role played by Raja Ram Mohan Roy as a Journalist and social reformer.
2. Discuss the first newspaper of India - The Bengal Gazette.
3. What were the main features of Hickey's Gazette?

15.7. Reference Books

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UNIT - IV

Lesson - 16 :

TILAK AND SADANAND AS JOURNALISTS

16.0. Objective of the lesson:

The objective of this lesson is to introduce you to

- Tilak as a journalist
- The contributions of Sadanand to Indian Journalism

Structure of the lesson :

- 16.1. Introduction to Bal Gangadhar Tilak
- 16.2. Tilak as a journalist
- 16.3. S.Sadanand
- 16.4. The Free Press Journal
- 16.5. Summary
- 16.6. Model Questions
- 16.7. Reference Books

16.1. Introduction to Bal Gangadhar Tilak

Bal Gangadhar Tilak was described by British as “The Father of Indian Unrest”. Tilak was born on 23.07.1856. His slogan, “Swaraj (Self Rule) is my birthright”, inspired millions of Indians. His book “Geetarahasya”, a classic treatise on Gita in Marathi was written by him, in prison at Mandalay. Great journalist-editor, an authority on Vedas, Sanskrit Scholar, mathematician and a natural leader of India.

He died on 01.08.1920. “Swaraj is our birthright,” thundered Tilak, the Lion of India. He founded schools and published newspapers, all for his motherland. He rotted in a distant jail at Manda lay, in Burma. He wore himself out till his last breath, to awaken his countrymen.

“If 5 sheep eat up all the grass in a meadow in 28 days, how many sheep will eat up the grass in 20 days?”

“Seven sheep, sir,” flashed back the answer even before the teacher finished his question.

‘Who is it that answered without working out the sum?’ Thundered the teacher.

Two or three voices shouted, “Bal, sir.”

The teacher went near Bal. He took his note book and glanced through it. Should he not at least take down the problem, let alone work it out?

“Where have you worked the sum?”

Bal, with a mischievous smile, pointed to his head with his index finger.

“You should work the problem in your book,” the teacher said.

“Why? I will do it orally,” replied Bal.

Bal’s classmates found it difficult to understand certain problems even when the teacher did them thrice. But, to Bal mathematics was as easy as drinking Water. Sanskrit, of course, was like peeled banana to him!

Intelligent But Mischievous

Bal’s father Gangadhar Ramachandra Tilak was a Sanskrit scholar and a famous teacher. Because of his scholarship, he had become ‘Gangadharpant’ to every one.

Bal learnt all the lessons at home and there was nothing left to learn at school.

Though Bal was very intelligent, he was not his teachers’ favorite because of his mischievousness. From his childhood, he used to form independent views. He took an independent stand always. He was very much different from boys of his age.

Those were the days of his schooling in the primary school at Ratnagiri.

One afternoon the teacher entered the class after the interval and found groundnut shells scattered in the classroom. Naturally he grew angry. He took his cane and asked, “Who scattered the groundnut shells like this?”

There was silence. The teacher’s anger rose.

“Speak, who ate the groundnuts?” No one confessed. The teacher lost his temper. He decided to punish the entire class. He began to give each boy two cuts with his cane. When Bal’s turn came, he did not hold out his hand. “I did not eat the groundnuts. So I will not receive the cuts.”

“Then who ate the groundnuts?”. “It is said that carrying tales is bad. So I won’t tell.” Bal’s straightforwardness and truthfulness made the teacher himself uncomfortable. He became angry, too. He sent him out of the school. And Bal’s father Gangadharpant received a complaint against his son.

Next day, the father brought Bal to the school. He said that what his son had said was true. Bal was not in the habit of eating anything outside his home and he, the father, never gave his son money to buy anything.

Even at that young age it was Tilak’s nature to protest against injustice.

Childhood

He liked stories very much. Soon after his studies, he would run to his grandfather to hear stories from him. His grandfather had lived in Kashi during the days of the 1857 Revolution (the first war of Independence). On hearing the stories about the revolutionaries like Nana Saheb, Tatia Tope and Jhansi Rani, Bal would be thrilled.

Oh! What great men were they who sacrificed their lives for the country! When he grew up he, too, should serve his country like them and free Mother India from slavery this became his heart’s desire.

Bal was ten years old when Gangadharpant was transferred to Pune. Coming from Ratnagiri to Pune was a milestone in the life of Bal Tilak.

A new place and new people.

By joining the Anglo-Vernacular School in Pune, young Tilak was able to get good education from well known teachers.

Bal's mother passed away only a few months after coming to Pune. Fasts and strict religious observances had made her weak and thin. She wished for a son, and undertook a strenuous form of the worship of the Sun God for eighteen months. The boy who was born by the grace of the Sun God, was instrumental in making the sunset in the British Empire!

Bal lost his father also six years after his mother's death. Then he was 16 years old.

He was studying in the Matriculation Class. He had been married to a ten-year old girl called Sathyabhama.

At College

Naturally one's responsibility increases after marriage. Now Bal Tilak became 'Bal Gangadhar Tilak'. After passing the Matriculation Examination he joined the Deccan College.

His health was delicate as his mother's. How could he sacrifice his life for the country if his body was weak? So, Tilak decided to improve his physique even at the cost of his studies during the first year at college.

He used to do physical exercises every day. And his food was regulated but nutritious.

In the course of one year, Tilak was first in all games and sports. He became an expert swimmer and wrestler. He developed his body so well that all wondered at such radiant health.

In 1877, Tilak got his B.A. degree. It was no wonder that he got first class marks in mathematics. He continued his studies and got the LL.B. degree also.

Dedicated To The Country

Tilak, being a double graduate, could easily have got a well-paid job like others, under the British. But, as he had decided when he was young, he dedicated himself to the service of his country.

The concept of Swaraj had yet to blossom in the minds of the people. They had to be made to feel that thirst for independence. Patriotism had to be nurtured. To lay a strong foundation for a new way of life, an educational institution reflecting Indian culture had to be established. Every Indian had to be taught about Indian culture and national ideals. Good citizens can be molded only through good education. Such were the views of Bal Gangadhar Tilak.

His classmate Agarkar gave him full support. As Tilak and Agarkar were working out the plans for a system of education which would make students truly useful to the country, another great person, Vishnushastri Chiplunkar, joined them.

The New School - A Banyan Tree

Chiplunkar, himself a teacher, wished that at least the younger generations should receive the right type of education. The people's blind faith that British rule was God's gift to India had to be wiped out. Tilak, Agarkar and Chiplunkar were three persons impelled by the same ideal. They joined hands to create an educational institution to develop moral strength in the pupils.

The educational institution planned and founded by Tilak is like a banyan tree. The little seedling planted by him, has grown into a gigantic tree with many branches, and every branch gave life to a new educational institution.

The New English School has now grown into the 'Deccan Education Society'. This society now runs the Fergusson College and the Greater Maharashtra Commerce and Economics College in Pune, the Willingdon College in Sangli and the Bombay College in Bombay as well as a number of high schools.

As the New English School started in 1880, progressed, attracted larger and still larger numbers of pupils. This was a school which reflected out culture and the ideals of our life and was thus our very own. It was also securing the best results in the examinations. Teachers were so preparing their pupils for the examinations as to secure all the scholarships for their school. Tilak and his colleagues toiled not a little for the school. During the first year, neither Tilak nor Chiplunkar drew even a rupee as salary.

The World of Journalism

Now, Tilak thought of expanding the field of national education. The school imparted education only to the students. It was necessary to bring home to the mind of every Indian the nature of the slavery of Indians. People had to be organized and the people had to be roused to their condition and duty. Tilak thought that the newspapers were the most effective media.

The very next year after the school was started, Tilak started two weeklies. 'Kesari' was the Marathi Weekly and 'Mahratta' was the English Weekly.

The newspapers attracted the people. In just two years 'Kesari' had more readers than any Indian language paper. The editorials gave a vivid picture of the people's sufferings and of actual happenings. They called upon every Indian to fight for his right. The language was so sharp as to create in the most cowardly reader the thirst for freedom. Tilak used to say to his colleagues: "You are not writing for the university students. Imagine you are talking to a villager. Be sure of your facts. Let your words be clear as day light."

Prison

After the death of Rajaram, Maharaja of Kolhapur State, his adopted son Shivaji Rao became the Maharaja. 'Kesari' published articles condemning the cruel way in which the British treated him. When the people came to know of the tyranny of the British, unrest gripped Pune and Kolhapur. The Government filed a case against 'Kesari' (for publishing the facts!). The young editors Agarkar and Tilak were sentenced to 4 months' rigorous imprisonment. Tilak went to the prison with his friend Agarkar.

Farewell To His Own Institution

As the New English School was progressing well, Fergusson College and Deccan Education Society were established. Tilak made a rule that no one should expect more than seventy-five rupees a month as his salary. But other members of the management opposed this. When differences of opinion on this issue became endless, Tilak made over to others the institution he himself had founded.

Tilak was filled with immense grief, when he had to resign from the institution which he had started and for which he had toiled day and night for ten years.

The weeklies 'Kesari' and 'Maharatta' also brought no profit. Tilak had to find part time work to maintain his family. Never would he work under the British. He started classes to coach students for the Pleader's Examination.

The Significant Years

The period seven years between 1890, when Tilak left the educational field, and 1897, when he was imprisoned, was very significant in the life of Tilak. During this period, Tilak the Teacher became Tilak the Politician. The director of an institution became a national leader.

The exceptional - energy, so far hidden in him, now raced forth in many directions. In seven brief years, he acquired the experience of seventy years. In addition to the. Two weeklies, he was running classes for students of Law. He actually waged a war against the Government for the sake 'of social reforms. He issued a call for the banning of child marriage and welcomed widow marriage. Through the celebrations of Ganapathi Festival and the birthday of the Shivaji he organized people. He was a member of the Municipal Council of Pune, a member of the Bombay Legislature, and an elected 'Fellow' of the Bombay University, He was also taking a leading part in the Congress sessions. Added to these, he wrote and published his maiden work 'Orion'.

Such were Tilak's achievements in this brief span of seven years.

That Tilak managed to transform the local festivities of Ganesha and Shivaji into national festivals, 'is proof of his organizing ability and shrewdness. If people are to feel in their very blood and bones that they are all one, they should meet often; they should have common ideals and there should be occasions, when they can 'forget all other differences and mingle together joyously. Tilak's plan made these festivities spread to every nook and corner of Maharashtra in a few years.

Government's Celebrations Amidst Corpses

In 1896, famine broke out in India. Tilak pressed the government to relieve the distress of the people at once. He helped the farmers affected by the famine. He collected information about the conditions in every district and published it in the 'Maharatta' and the 'Kesari'. Plague broke out while the people were still in the grip of famine. Tilak opened some hospitals and, with the help of volunteers, looked after the patients.

Though the people were in the grip of famine and plague, the government was indifferent. The Viceroy himself said that there was no cause for anxiety. He also said that there was no need to start a 'Famine Relief Fund'! Revenue collection went on as usual. The government's indifference was severely criticized in the articles published in Tilak's papers. They published fearlessly reports about the havoc caused by famine and plague and government's utter irresponsibility and indifference. In the editorials, Tilak made appeals to the people and gave them advice. He explained to them the 'Famine Relief Act'. He exhorted them to demand relief from the Government as their right. "Are you cowards even while you are dying? Can't you gather courage?" So he questioned the people. He gave constructive suggestions to the government to arrest the plague.

The government made preparations to celebrate the Diamond Jubilee of Queen Victoria's reign. On one side, people were busy cremating the victims of the plague; on the other side, the government was busy making arrangements for the Diamond Jubilee Celebrations!

At last, the government appointed a Special Plague Officer to arrest the havoc of the plague. His name was Rand and he was more terrible than the plague itself. He sent armed soldiers to make the people vacate the houses which plague had entered. The soldiers forcibly entered the houses and terrified the people with their guns. They admitted to the hospitals some one they could catch no matter whether he was suffering from

plague or not. They took the remaining members of the family to distant camps; they burnt all their belongings on the assumption that they carried the infection. Rand Sahib became a worse plague than the plague itself. But, in his own hospitals, Tilak was toiling day and night to save the lives of plague- affected people.

‘Has The Government Gone Mad?’

A youth, enraged by the senselessness of the government’s anti-plague measures, shot the Special Plague Officer Rand dead. The police reacted violently and acts of injustice and cruelty multiplied.

Tilak’s blood boiled.

Under the title “Has the Government gone mad?” Tilak condemned in the ‘Kesari’ the immoral acts of the government.

Tilak’s pungent writings made the government tremble. The government came to the conclusion that if Tilak was free it could not survive. By some means or the other Tilak must be locked up behind the bars.

The government suspected that Tilak might have had a hand in Rand’s murder! It took objection to a poem and an article on Shivaji published in the ‘Kesari’, and imprisoned Tilak in 1897.

Tilak was charged with writing articles instigating people to rise against the government and to break the laws and disturb the peace.

He was sentenced to a year and a half’s rigorous imprisonment.

A Lion Even In The Cage

The cells in the jails in those days were actual, hell.

The dark cell measured just 13 square feet, and the prisoner could not even turn from one side to another. The blanket was full of worms. Mosquitoes were innumerable. The bugs in the bed sucked the prisoners’ blood as if to prevent the mosquitoes from flying away with the prisoner. The bread was mixed with sand. The clothes were coarse. Officers whipped the prisoners and mercilessly set them to work.

Tilak had to make rope and mats from coir and his fingers got blisters. The fingers that wrote ‘Orion’, which won praise from great scholars like Max Muller, were made to do dreadful tasks which made them bleed. Tilak lost 30 pounds in weight in just four months.

In the little leisure he had he read and wrote. His book ‘The Arctic Home in the Vedas’ written in the jail, is a priceless work.

Scholars and statesmen from all over the world appealed to the government to release Tilak. The government insisted on two conditions to release him: he should not attend any reception arranged in his honor and he should not criticize the government. Tilak was ready to accept the first condition as he did not desire anything for himself. But he would rather live as an outlaw in the Andaman than live as a coward in Maharashtra, admitting that he had done something wrong when he had not done so. So he rejected the second condition. Finally the government reduced his sentence from one and a half years to a year.

A National Leader

It was Deepavali in 1898; Tilak was released from jail. The joy of the people was beyond words. There were illuminations and fireworks everywhere. There was a heavy rush of people to have ‘darshan’ of Tilak. He was taken in a procession through the main streets of Pune.

People shed tears of joy. Mothers and children worshipped Tilak's portrait in their homes by lighting incense and camphor. Tilak, who was a regional leader, now became the national leader. Every Indian's heart was filled with reverence for Tilak.

His sufferings in the jail had made him very weak. His eyes were sunken and the bones in the cheeks protruded. But after his release in a few days his health improved.

The Sacred Word: 'Swadeshi'

At this time, the 'Swadeshi' movement grew intense. This was a movement for "boycott of goods made in other countries. Gokhale, Ranade, Paranjape and others had shown the importance of the swadeshi principle. Through newspapers and lectures, Tilak spread the message to each and every village in Maharashtra. A big 'Swadeshi Market' was opened in front of Tilak's house. Swadeshi goods were sold in the fifty odd stalls of the market.

The slogan of swadeshi was heard everywhere. Foreign clothes were reduced to ashes. Foreign sugar was thrown away and local jaggery was used. Swadeshi cotton mills, paper mills and factories to manufacture matches were started.

The students of Rajaram College, Kolhapur, were to take an examination. They tore the blank books given to them, saying they would not use foreign-made paper. These students were given six lashes each as punishment. And they pleaded that they should be beaten only with a local made cane!

'Swadeshi, Swaraj (self-rule), Boycott and National Education'- these were the sacred words preached by Tilak. And the people made weapons of these words. The tendency grew in Indians to defy slavery. Galvanizing people's love of their country was itself a revolution brought about by Tilak.

A Shameless Government

Fourteen years later Gandhiji started the non-cooperation movement against the British. The methods he placed before the people, Tilak had formulated as early as in 1906!

During this time, the Government of India and some British newspapers harassed Tilak in many ways. A rich man, Baba Maharaj by name, had died. He had expressed the wish that Tilak should look after his property. So Tilak took charge of it. Baba Maharaj's wife was misled by some selfish persons. She complained against Tilak to the government. The government was waiting for an opportunity to crush a leader who had been fighting against it. It appointed special officers and held a mock trial; 'it decided that Tilak had tendered false evidence and was also guilty of forgery. He. was handcuffed like thieves and murderers and sent to prison. Tilak, after coming out of the jail of bail, fought for fourteen years in different courts and finally got justice from the privy Council in England. The Privy Council rebuked severely the courts in India for the way they had tried this case.

The 'Globe' of London and 'The Times of India' had written that Tilak incited people to commit murders. Tilak did not rest till he made those papers apologize to him.

'The Country's Misfortune'

The British divided Bengal. Then the people of Bengal used boycott itself as powerful weapon. A powerful movement flared up to protest against the division of Bengal. There was a District Magistrate who was the embodiment of injustice. A revolutionary by name Khudiram Bose threw a bomb on him.

The government used very harsh methods to break the will of the people. Aurobindo was arrested and taken to the police office in iron handcuffs, with a rope tied to his waist. Any one suspected of trying to use explosives could be sent to prison for 14 years!

Such atrocities made the people revolt against the government. Tilak's blood boiled. He wrote an article in the 'Kesari' under the title 'The Country's Misfortune' and took the government to task:

'It is unfortunate that bombs are being made in the country. But the responsibility for creating a situation in which it has become necessary to throw bombs, rests solely on the government. This is due to the government's unjust rule.'

The British were like a pricked balloon. They concluded that their government would be in danger if Tilak remained free.

Exiled From The Country

The government made this article 'The Country's Misfortune', a pretext to charge Tilak with treason against the government. Tilak was arrested on 24th June 1908 in Bombay. He was sentenced to six year's imprisonment outside India.

Tilak was then 52 years old. He had plunged into the struggle for freedom with no thought for his health and had grown weak. Diabetes had further weakened him. How could he withstand this severe imprisonment for six years far away from India?

The country was plunged in grief. Even foreign thinkers condemned this severe punishment to Tilak, who was a scholar, highly respected and honored throughout the world.

A Scholar And a Hero Even In jail

The prison in Mandalay, Burma; a small room made of wooden planks; inside, a cot, a table, a chair and a bookshelf this was Tilak's room. There was no protection from wind and cold. And he was cut off from other men.

By the time Tilak completed one year in this jail, he got a note through one of his friends. The note said that if he accepted certain conditions, then he would be released.

Tilak wrote back saying, 'I am now 53 years old. If I live for another ten Years, that means I shall live for five years after I come out of the prison. I can at least spend those five years in the service of the people. if I accept government's conditions, I am as good as dead'.

The rigorous imprisonment was reduced to simple imprisonment. So he was allowed to read and write. It was here that he wrote the book 'Gita-Rahasya'. It is a mighty work.

Tilak wished to forget his loneliness and so was always immersed in reading and writing. By the time his term of six years in the jail was over, he had collected about 400 books. In the prison he learnt German and French languages with the help of 'Teach Yourself, guides.

He returned to his old daily routine, which he had given up for want of time. Every morning he used to pray to God, chant hymns like the Gayathri Mantra and perform religious rites; then, he would read and write.

Tilak's, wife passed away in India when he was still rotting in the jail in Mandalay.

In India

Tilak was released on 8th June 1914. He was brought to Pune on the 16th and was let off. Many organizations in Pune arranged public meetings in honor of Tilak. Tilak said. "Six years of separation from you has not lessened my affection for you. I have not forgotten the concept of Swaraj. There will be no change in the programs I had already accepted. They will all continue as before."

By the time Tilak returned from Mandalay, there was a serious rift between the two Congress groups. His efforts to unite them were in vain. Then Tilak decided to build a separate powerful organization called the 'Home Rule League'. Its goal was Swaraj.

Tilak went from village to village, explained the aim of his league to the farmers and won their hearts.

'Home Rule' means that we ourselves should manage our homes. Should our neighbor become the master of our house? An Indian should have as much freedom in India as an Englishman has in England. This is the meaning of 'Home Rule' - so Tilak explained.

He traveled constantly, in order to organize the people. He spoke from hundreds of platforms about 'Home Rule'. And where ever he went he received a hero's welcome.

Swaraj - Our Birth-Right

After his visit to Lucknow, he came to Kanpur.

Here Tilak roared: "Swaraj is our Birth-Right. We want equality. We cannot remain slaves under foreign rule. We will not carry for an instant longer, the yoke of slavery that we have carded all these years. Swaraj is our birth right. We must have it at any cost. When the Japanese, who are Asians like us, are free, why should we be slaves? Why should our Mother's hands be handcuffed?"

As days passed, Tilak began to stamp the slogan 'Swaraj is our birthright' on the minds of every Indian. Lokamanya Tilak's popularity grew rapidly.

A Light Sixty Years Old

In 1916, Tilak completed sixty years of a fruitful life. Scholars, leaders and friends thronged his house on the occasion of the sixtieth birthday celebrations. Tilak was honored with the presentation of an address of felicitations and a purse of one lakh rupees. The celebrations were on a grand scale. The Lokamanya gave away the money to be used in the service of the country.

The government also gave him a present on the occasion of his sixtieth birthday! On the day before his birthday the government served him with a notice; it ordered him to give a surety of Rs. 20000, for his good behavior for one year!

His body gradually grew weaker. His talks and writings were not as fiery as before. Yet he successfully tried to unify the divided Congress.

In England

When a journalist of England by name Chirol, visited India, he studied the movement directed by Tilak and made false allegations against Tilak. He charged that 'Tilak was the leader of a violent revolution. in India!' Tilak claimed that this was an insult to him and went to court for damages, He had to go to England for the 'Chirol episode' and had to remain there for 13 months. On account of this, he had to spend his precious time and money.

It was not solely for this case that Tilak visited England. His purpose also was to explain to the British government, the conditions in enslaved India. He addressed hundreds of meetings and intensified the 'Home Rule' movement. He won the friendship of leaders of the Labor Party.

The Lion Of India Is No More

In 'the World War, the British sought the help of Indians. Victory in the war intoxicated the British and tyranny was let loose in India.

When the Rowlat Act was opposed, the 'Jailianwala Bagh Massacre' took place. The heartless government murdered in cold blood hundreds of unarmed civilians in a brutal way.

On hearing this, Tilak rushed back to India at once. He issued a call to the Indians not to stop their movement no matter what happened, till their demands were met.

The Lokamanya had become very weak by this time. The body was tired and yet, he undertook tours to awaken the people. He visited Sangli, Hyderabad, Karachi, Sollapur and Kashi and lectured at all these places. Later he came of Bombay.

In July 1920, his condition worsened. In the early hours of 1st August, the light went out.

Even as this sad news was spreading, a veritable ocean of people surged to his house to have the last glimpse of their beloved leader. Two lakhs of people witnessed his last journey. Mahatma Gandhi, Lala Lajpat Rai, Shaukat Ali and others shouldered the bier by turns.

Tilak's was a magnificent life and he was every way worthy of the people's homage. He led a simple life, and offered himself, body and soul, to the service of his country. Tilak had no property. His clothes were very simple. A dhoti, a shirt, a shawl on the shoulder and a red 'Pagadi' (a marathi cap) on his head - this was all he wore.

The Lokamanya's wife Sathyabhama also was very simple like her husband. She never wore costly dress. She spent all her life in working for the family and in looking after guests. At the time of her death, she longed to see her husband. But that was not to be. Tilak was in the Mandalay jail at that time.

A Great Life A Great Man

Tilak was born in Ratnagiri on 23rd July 1856. He lived for 64 years. Every year of his life was a milestone of achievements.

How much the British feared Tilak, can be gauged from the letter the Governor of Bombay wrote in 1908 to the Secretary of State for India in England:

'He is one of the chief conspirators opposed to the British rule in India. He may even be the Chief conspirator. He has planned the Ganesha Festival, the Shivaji Festival, the Paisa Fund and the National Schools, with the sole aim of destroying British rule in India.'

When Tilak passed away, Mahatma Gandhi said: "He used his steel-like will power for the country. His life is an open book. The Lokamanya is the Architect of New India. Future generations will remember Tilak with reverence, as the man who lived and died for their sake."

16.2. Tilak as a Journalist

In 1881, with the help of his classmates, Agarkar and V. Chiplunkar, Tilak started two weekly newspapers, “Kesari” and “Mahratta”. Kesari was the Marathi weekly and Mahratta was the English weekly. The editorials of these newspapers portrayed the suffering of the people and vividly reported the day to day events. The language used was sharp so as to create in the most cowardly reader the thirst for freedom.

When ‘Kesari’ published articles condemning the cruel way in which the British had treated Shivaji Rao, the new Maharaja of Kolhapur state, after his father Rajaram’s death, people came to know of the tyranny of the British. Unrest gripped Pune and Kolhapur. The British government in turn sentenced Tilak and Agarkar to four months rigorous imprisonment, and filed a case against ‘Kesari’ for publishing the facts!

Tilak’s writings landed him in jail thrice. The first time was for having published the facts about the way the government had ill-treated the Maharaja of Kolhapur. The second time was in 1897 following the publication of an article and poem in his paper ‘Kesari’, condemning the unjust and immoral acts of a reckless and indifferent government during the 1896 famine and plague.

The inhuman government imprisoned him for one-and-a-half years (subsequently reduced to a year) and subjected him to enormous torture. He was given a dark cell filled with mosquitoes, measuring just 13 square feet - he couldn’t even change sides. The blanket provided was full of worms and bugs and the bread was mixed with sand; the clothes were coarse; and officers whipped the prisoners mercilessly and set them to work. He had to make rope and mats from coir. Tilak lost 30 pounds in just four months. Yet in the little leisure he had, he read and wrote. His priceless work ‘The Arctic Home in the Vedas’ was written during this period.

Tilak placed great emphasis on the need for a free and fearless media. Kesari and Mahratta were thus born “to discuss every subject in an impartial manner, and in the light of what we think to be true”. Maharashtra experienced during 1896-97, the worst famine witnessed during the colonial period. Through the columns of Kesari, he fought for preventing misery and death, and suggested a three-pronged strategy consisting of relief work, remission of land revenue, and the grant of short-term loans.

Along with Chiplunkar, Agarkar and Namjoshi, Tilak initially concentrated on launching a nationalist weekly - the Kesari (1881), the publishing house - Kitabkhana, and developing Indian educational institutions such as the Deccan Education Society (1884). Tilak and his friends saw the right kind of education as being a crucial element in the task of national regeneration, and in this respect appeared to be continuing in the tradition of Jyotirao Phule (1827-1890) and Gopalrao Deshmukh (1823-1892) who was more known by his pen-name ‘Lokahitwadi’.

In 1896, famine broke out in India. Tilak pressed the government to relieve the distress of the people immediately. Through the editorials of Kesari and Mahratta, Tilak appealed to the people and gave them advice. He explained to them the ‘Famine Relief Act’. He persuaded them to demand relief from the government as their right.

Working through the *Kesari*, (and later also the *Maratha*) he gradually developed a more advanced nationalist perspective based on the pillars of nationalist education, *Swaraj* (self-rule) and *Swadeshi* (self-reliance). One of the first to take the nationalist message to the Indian masses, he played a particularly important role in organizing western Maharashtra’s peasant and artisan communities during the 1897 famine under the auspices of the Sarvajanik Sabha.

The British Government of India and some British newspapers harassed Tilak repeatedly for his persistent fighting against British injustice. When Tilak wrote an article in the Kesari entitled ‘The Country’s Misfortune’,

that took the government to task, he was once again arrested on June 24th 1908 in Bombay. He was sentenced to six years imprisonment outside India.

Later, in 1903, he wrote the much more speculative *Arctic Home in the Vedas*. In it he argued that the Vedas could only have been composed in the Arctics, and the Aryan bards brought them south after the onset of the last Ice age.

Tilak also authored 'Geetarahasya' - the analysis of 'Karmayoga' in the Bhagavadgita, which is known to be gist of the Vedas and the Upanishads.

Other collections of his writings include:

- The Hindu philosophy of life, ethics and religion (published in 1887).
- Vedic chronology and vedanga jyotisha.
- Letters of Lokamanya Tilak, edited by M. D. Vidwans.
- Selected documents of Lokamanya Bal Gangadhar Tilak, 1880-1920, edited by Ravindra Kumar.
- Trial of Tilak.

16.3. S.Sadanand

S.Sadanand was the eldest son of the late Mr. C. V. Swaminatha Aiyar, Editor of the well-known former Tamil Weekly *Vivekachintamani*, Sadanand was educated in Madras City and entered journalism in 1917. A keen student of public affairs, habitually clad in spotless Khadi, he was in the thick of politics right from the start of his career, was a signatory to the pledge against the Rowlatt Act, and joined the Civil Disobedience Movement.

On Reuter's staff in 1920, he later became Assistant Editor of *The Independent*, Allahabad.

As Publicity Officer for the Indian National Congress for a while, he looked after Khadi and Village Industries. In October 1930, he promoted the Free Press of India News Agency, and later, the *Free Press Journal*, and continued to be its Managing Editor. Prosecuted by the British Indian Government under Press Laws and convicted in 1930, on appeal he was acquitted. On a number of occasions, monetary securities were demanded of him making him forfeit more than Rs. 50,000.

Sadanand took over the *Indian Express* in 1932 from Dr. P. Varadarajulu Naidu and conducted it as a newspaper of the *Free Press Journal* group. In 1937, he founded the *Bharata Devi*. Sadanand covered the Second Round Table Conference in London in 1931 attended by Mahatma Gandhi, and also the Third Round Table Conference in 1933. He went to the Imperial Press Conference in 1946, and was a member of the Indian Newspaper Society delegation to London in 1948. He was in the All-India Newspaper Editors' Conference from inception, and a member of its Standing Committee.

16.4. The Free Press Journal

The Free Press Journal is one of the oldest English Daily newspapers from Mumbai with a heritage of 78 years of Publication.

It was at the forefront of freedom struggle against the British and continues the free and fearless journalism till date. It delivers an array of interesting lifestyle stories from the World of Business with an easily assimilated manner.

Mr. Swaminath Sadanand 30-year-old idealist from Madras trudged his way to Bombay and with a vision that was to prove uncomfortably ahead of his day, brought out a newspaper as unorthodox in character as it was innovative in concept, for, Swaminath Sadanand the Free Press Journal was not so much a business venture as a cause.

The spirit with which he launched the paper and ran it for almost three decades helped make it an integral part of two great Indian movements — the struggle for independence and the evolution of Indian Publishing.

It was appropriate that the birth of the Free Press should have coincided with the rise of Bombay as the nerve centre of the freedom movement. At the turn of that eventful decade, the country had been electrified with the salt satyagraha and by the resurgence of a nationwide civil disobedience campaign it signalled.

Analysing the scene, Jawaharlal Nehru wrote: “Bombay occupied the centre of the picture with its tremendous hartals and processions and lathi charges. Much of what was remarkable happened in Bombay and being a great city it had the Advantage of publicity”.

With the drive and tenacity and all-encompassing purposefulness, Sadanand wrote the Free Press into the story of the times. It was by no means the only nationalist newspaper of the day, but Sadanand was one of a kind and he gave it a stamp no other Paper had.

It aimed at the common man as its Pricing policy and writing style proclaimed in every issue. It spoke from the heart and did not hesitate to chastise the nation’s idolized leaders if the occasion demanded.

That was part of the uniqueness of the Free Press and it was made possible not only by the personality of its founder but by what Nehru perceived as a special feature of the particular point in time when the paper made its bow. “In 1930”, he wrote in his autobiography, “the national movement in India fitted in for a while with the growing social forces of the country and because of this a greater power came to it, a sense of reality, as if it was indeed marching step by step with history” , Free Press Journal emerged as a truly people’s Paper to Coalesce with the political milieu and join the social forces that carried the Congress to new heights of influence and prestige.

In the process it lighted a spark in the news industry. Not only did Free Press Journal set new standards by opening a full page to sports, another to commercial news at a time when the West enjoyed an unchallenged monopoly in the field of news gathering, Sadanand pioneered the concept of an Indian news agency. His Free Press of India was the first venture of its kind in all Asia. The man he sent to China was the first Asian correspondent to be posted by one Asian country to another. It was a grand vision. If he had lived longer, it might have been carried to fruition one way or another, obviating the need for today’s agonised groping for third-world news agency. The Free Press institution has been in Bombay’s life and part of it. It is in celebration of this identification that this commemorative volume dwells as much on the story of Bombay as on the story of the Free Press Journal Group. Free Press Group its people oriented from the start. It was appropriate that the birth of the Free Press should have coincided with the rise of Bombay as the nerve center of the freedom movement. At the true of that eventual decade, the country had been electrified.

16.5. Summary

Bal Gangadhar Tilak (July 23, 1856 - August 1, 1920), was an Indian nationalist, social reformer and freedom fighter who was the first popular leader of the Indian Independence Movement and is known as “Father of the Indian unrest.” Tilak was one of the first and strongest proponents for Swaraj (complete independence) in Indian consciousness, and is considered the father of Hindu nationalism as well. His famous quote, “Swaraj is my birthright, and I shall have it!” is well-remembered in India even today and is very popular. Reverently

addressed as Lokmanya (meaning “Beloved of the people” or “Revered by the world”), Tilak was a scholar of Indian history, Sanskrit, Hinduism, mathematics, law and astronomy.

Later, in 1903, he wrote the much more speculative Arctic Home in the Vedas. In it he argued that the Vedas could only have been composed in the Arctics, and the Aryan bards brought them south after the onset of the last Ice age.

Tilak also authored ‘Geetarahasya’ - the analysis of ‘Karmayoga’ in the Bhagavadgita, which is known to be gist of the Vedas and the Upanishads.

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- Selected documents of Lokamanya Bal Gangadhar Tilak, 1880-1920, edited by Ravindra Kumar.
- Trial of Tilak.

Tilak then obsessed himself with exposing the British exploitation of the Indians. To fight this situation, Tilak spelt out four strategies namely - the boycott of foreign goods; National Education; Self- government; and Swadeshi or self-reliance. Towards national education, Tilak started two weeklies in 1881 - ‘Kesari’, a Marathi Weekly and ‘Mahratta’, an English Weekly, to teach Indians of their glorious past and remind them to be self-reliant.

S.Sadanand was the eldest son of the late Mr. C. V. Swaminatha Aiyar, Editor of the well-known former Tamil Weekly Vivekachintamani, Sadanand was educated in Madras City and entered journalism in 1917. He bought the Indian Express from Varadarajulu Naidu in 1932 at Chennai published by his “Tamil Nadu” press. But soon under financial difficulties he sold it to S.Sadanand, founder of the Free Press Journal, a national news agency. In 1933 Express opened its second office in Madurai and launched the Tamil edition Dinamani. Sadanand after introducing several innovations and reducing the price, later under financial difficulties was forced to sell some stake in form of convertible debentures to Ramanath Goenka (RNG). Later when the free press journal collapsed in 1935 Sadanand lost the ownership of Indian Express after a long controversial Court battle with RNG, where blows were exchanged between some of the partisans.

The Free Press Journal is one of the oldest English Daily newspapers from Mumbai with a heritage of 78 years of Publication. It was at the forefront of freedom struggle against the British and continues the free and fearless journalism till date. It delivers an array of interesting lifestyle stories from the World of Business with an easily assimilated manner. Mr. Swaminath Sadanand 30-year-old idealist from Madras trudged his way to Bombay and with a vision that was to prove uncomfortably ahead of his day, brought out a newspaper as unorthodox in character as it was innovative in concept, for, Swaminath Sadanand the Free Press Journal was not so much a business venture as a cause. The spirit with which he launched the paper and ran it for almost three decades helped make it an integral part of two great Indian movements — the struggle for independence and the evolution of Indian Publishing.

16.6. Model Questions

1. Discuss the contribution of Bal Gangadhar Tilak to Indian Journalism
2. Discuss Bal Gangadhar Tilak as a freedom fighter and journalist.
3. Evaluate the role of S.Sadanand in Indian Journalism.

16.7. Reference Books

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UNIT - V

Lesson - 17 :

TELUGU JOURNALISM

17.0. Objective of the lesson:

The objective of this lesson is to assist you in

- Understanding the growth of Telugu Newspapers
- Gaining an insight into early Telugu Newspapers/ journals

Structure of the lesson:

- 17.1. Introduction to Telugu Journalism
- 17.2. Telugu Newspapers and journals of 19th century.
- 17.3. Summary
- 17.4. Model Questions
- 17.5. Reference Books

17.1. Introduction to Telugu Journalism

The History of newspapers and journals in Telugu, as in other languages, is a saga of sacrifice and devotion to nationalist ideals. Profit or other commercial aspects never were dominant considerations. Even the rare example of a financially successful venture like the Andhra Patrika can be said to have done so more due to the affection of the Andhra people to the newspaper than any other consideration.

Telugu journalism made a beginning in Madras with the publication of Vrittanti in 1838 (Arudra 1968: 10–11). Some letters by readers published in that journal display enthusiasm for social reform. That journal was monitored by the government for content of disaffection and reached distant towns such as Rajahmundry in the Telugu districts. It was closed down in 1841 for financial reasons. Another Telugu journal, Vartamana Tarangini, published by Syed Rahmatullah and edited by Puvvada Venkata Rao, began to be brought out of Madras in 1842. It was distributed manually in Madras, while copies were mailed to outside towns. Yet another Telugu journal, Hitavadi, was published starting in 1848 by Edmond Sharkey, a missionary based in Machilipatnam. This is the first instance of a Telugu journal published from the Telugu districts (though it was printed in Madras). Bellary and Visakhapatnam were the only places with printing presses at that time in the Telugu districts. Godavari Vidyaprabodhini, published from 1870 at Rajahmundry by the English headmaster of a high school, and Purusartha Pradayani, publication starting in 1872 at Machilipatnam, were the two journals to which Viresalingam regularly contributed on social issues before he started his own journal Vivekavardhani in 1874. It was a monthly at first and copies were printed in Madras. Andhrabhasa Sanjivani, publication starting in 1871 at Madras and edited by Kokkonda Venkataratnam, took conservative positions on contemporary social issues.

Once the public sphere, in however limited fashion, was constituted and the media for the articulation of public opinion put in place, discussions in such media were not confined only to public issues that concerned all.

Christian missionaries, for instance, could berate Hindu beliefs and practices in their journals to undermine their influence. Hindu reformers too could use the public sphere to articulate critiques of their religion and society and advocate reform. The public media also became an efficient means of internal communication and discussion for particular communities even as such communication happened under the 'public gaze', so to speak, as those outside the community listened in. This new context had important consequences for the functioning of particular communities. Traditional authority in a particular community could now be challenged in the public media and undermined. Space for dissent or minority opinion within a community could be fought for in the public media. When factions within a community were unable to settle issues amongst themselves, they could approach the state to intervene. This logic applied to all communities in colonial India, be they religious communities or castes groups. Reformers, including Viresalingam, used this new context to their advantage as much as possible in advancing their agenda for social change.

There were some journals earlier but *Andhra Patrika*, started as a periodical in Bombay in 1908 soon became popular because the founder, P. K. Nageswara Rao Pantulu, himself an eminent scholar, sent copies free to libraries and reading rooms all over Andhra. Kasinadhuni Nageswararao, better known as Nageswara Rao Pantulu was rare combination of a journalist, nationalist, politician, a staunch supporter of Khaddar movement and an enthusiastic pioneer in library movement in Andhra. His participation in Indian freedom movement and in Indian National Congress Party was historical. He was one of the Andhra veterans who took part in Mahatma Gandhi's Civil Disobedience movement through salt satyagraha.

It is no wonder that his life-long exertions in such diverse fields in the service of the nation has earned him the honorific prefix *Desodharaka* (uplifter of the masses), conferred on him by the people of Andhra Pradesh as a mark of their great respect and appreciation of his services to Andhra and to India and the special title of *Kalapurama* (doctor of Literature) which was conferred on him by the Andhra University in 1935.

He approached Telugu people in Mumbai, associated with them and worked for the welfare of Telugu people. He attended the National Congress meeting in Surat in 1907 and joined the freedom movement. He recognized the need for a Telugu language journal to campaign effectively for the freedom struggle and founded a weekly *andhra patrika* in 1909 in Mumbai. Within a short time *andhra patrika* gained popularity among Telugus. In 1914, he moved the journal from Mumbai to Chennai and introduced it as a daily newspaper.

Besides being a journalist, Sri Nageshwara Rao was also a Telugu literature of repute with a razor sharp intellect and a publisher. In 1926 he launched a publishing house known as the *Andhra Grandha Mala*. This institution published as many as 20 books besides reproducing many Telugu classics as well as modern writings. With a view to placing the fountain-head of knowledge within easy reach of the common man, he priced his publications very low. Sri Nageswara Rao can be regarded as the father of the library movement in Andhra.

Because of his exertions during the first two decades of the century, as many as 120 libraries came into being in Andhra districts.

The contents of the periodical reflect the history of Telugu during the 20th century. The *Patrika* was shifted to Madras in 1914 and became a daily. On Nageswara Rao's death in 1938, his son-in-law, Sambu Prasad, took over. In 1965 it was again shifted to Vijayawada. The paper was dominant in spreading Gandhiji's ideals in the nooks and corners of Andhra. The memory of *Andhra Patrika* remains a matter of pride to Telugus.

Apart from nationalist ideals, one other subject that occupied the attention of the founders of Telugu newspapers was the style of the language. There were simple styles as in Vemana's verses or the *Sumathi Satakam*. Even Pothana's *Bhaghavatham* can be said to be in a simple style of Telugu, compared to poets like Nannaya, or Srinatha. But grammarians, especially during the 19th century, locked up the language in an ununderstandable literary straight jacket that caused a large-scale revolt in the early 20th century. The most notable of the scholars

who led this movement were Gurjada Apparao and Gidugu Ramamurthi. Their main rival was the Parishat Patrika, in which such eminent scholars as Jayanti Ramayya Pantulu, Veeresalingam, Vedam Venkatraya Sastri and others stoutly opposed what they felt was debasing the language in the name of simplification. Their fears to some extent have been justified by the success of the votaries of “as we speak we write”. Some sort of poetic justice can be seen in the writings of these people which, submerged in an ocean of colloquialism, make little sense to Telugu readers themselves and can be understood only if translated into better Telugu or even into English. There have been many other newspapers and periodicals that came to prominence in the first half of the 20th century. Some of these are - Krishna Patrika, Golconda Patrika,

Andhra Prabha, Andhra Sahitya Parishat Patrika, and Bharathi (monthly). Nearly a hundred names are to be found in the list of the newspapers and periodicals of the 20th century.

Naarla Venkateswara Rao was yet another stalwart of Telugu Journalism. His numerous writings over a period of five decades were divided into seven volumes. Early works, social plays and essays, mythological plays, poetic compositions and monographs, editorials on tradition, culture and classical literature, current affairs and musings, profiles and some more editorials in his more than four-decade stint as a newspaper editor and leader-writer, Naarla had significantly influenced the course of Andhra history of the day.

His forceful and forthright leaders were heeded by the people and they mattered both in political and social affairs. In those days when there were no journalism departments in universities, his writings greatly served as learning material for the budding journalists of the day. A pioneering trendsetter of modern Telugu journalism, he inspired many youngsters to adopt and imitate his pen. His musings on social attitudes and human behaviour are full of wit and wisdom with a little punch.

The more than 400 stanzas of Naarla’s poetry, composed in the mode of the 14-15 Century A.D. poet, Vemana, both in prosody and content, clearly reflect his philosophy as a poet. “His views on ethics, politics, public conduct and private morals were closely knitted into these simple stanzas. In a grab of deceptive naivete, they eloquently outline his testament of faith, rather his philosophy of reason...”

“These poems with his cryptic and caustic, trenchant and wide ranging, frank for fortnight remarks, scattered all over the volumes project him as a social thinker and by his own definition, a thinker’s primary function is to recognize in advance the emerging historical forces and to transform them into ideas, concepts, hypotheses or theories...”

As a playwright Naarla excelled in portraying rural life with all its characteristic nuances and ethos, in a style of his own, which is typically of grassroots mode in sound and substance. A young and award-winning fiction writer Pydi Chandralatha ably completed his unfinished novel. Her style and diction blend well with those of Naarla.

In his writings, Naarla emphasises that “a stage has come when the choice before man is a better world or dead world.

The choice by every one of us and it is too serious a matter to be left to the rulers whose only care is to stick on to their seats of power.

Similarly, in the rise of consciousness of a separate Telugu identity and the demand for a separate Andhra State, Telugu press played a crucial role. “Rising education brought about a new interest in modern Telugu literature and culture, which Telugus felt, was being suppressed by Tamilians. Therefore Andhra Brahmans and non-Brahmans together formed a sub-national movement to demand a separate State in which Andhra interests could be expressed”. The organization of people on caste lines was also a new phenomenon and print was one

of the factors which made it possible. Thus the print, in the form of Journalism played an enormous role in the construction of identities on the basis of language, region, religion, and caste.

Madras centered Telugu press (originated in 1830s) began to shift to the delta region as the founders of these organizations (most of them were from western educated middle class, who were also founders of socio-religious organizations) attempted to spread the reformist ideas through the press. (Absence of these factors attests the very slow development of press in the dry zone). Thus there was a steady growth of journalism in the deltas from 1858 onwards. Rajamundry, Cocanada, Bezawada, Machilipatnam, Amalapuram, Narasapuram became centers of journalism. Purusharda Pradayini and Andhra Basha Sanjeevani were prominent journals in the beginning. With this, foundations for the social and political leadership of delta area and dominance of coastal Telugu were laid. By early twentieth century every caste tried to reform its group by spreading progressive and rational ideas through caste journals. In the process, several caste groups got consolidated across the regions. Thus land and social structure acted one upon the other and produced a variety of polity wherein caste groups assumed significance, whose identity and course of action was remarkably influenced by the press.

The father of modern Telugu literature is Kandukuri Viresalingam Pantulu (1848—1919), who wrote a novel, Rajasekhara Charitamu, inspired by the Vicar of Wakefield. He was the first person in modern times to use literature to eradicate social evils. He was followed by Rayaprolu Subba Rao, Gurazada Appa Rao, Viswanatha Satyanarayana, Katuri Venkateswara Rao, Jashuva, Devulapalli Venkata Krishna Sastry, Sri Sri, Puttaparty Narayana Charyulu and others in the sphere of poetry. Viswanatha Satyanarayana had won the coveted Jnanapith Award. “Kanyasulkam” (Bride-Money), the first social play in Telugu by Gurazada Appa Rao was a thumping success. We also find the progressive movement, free verse movement and Digambara style finding expression in Telugu verse. The well-known modern Telugu novelists were Unnava Lakshminarayana (of Malapalli fame), Viswanatha Satyanarayana (Veyi Padagalu), Kutumba Rao and Buchchi Babu. Telugu is specially known for its daring experiments in the field of poetry and drama.

Veerasingam was influenced by the Brahmo Samaj leader, Atmuri Lakshmi Narasimha. The ideas of Raja Rammohun Roy, Iswar Chandra Vidyasagar and Keshub Chunder Sen had a powerful impact on him. David Kopf says, “The new social conscience and consciousness of Unitarianism was in Rammohun almost entirely directed to the miserable state of Hindu women. He found them uneducated and illiterate, deprived of property rights, married before puberty, imprisoned in purdah, and murdered at widowhood by a barbaric custom of immolation known as sati. One has only to read Rammohun’s works on social reform to realize that most of it deals with one aspect or another of man’s inhumanity towards women in Bengal. The conclusion is that only by freeing women and by treating them as human beings could Indian society free itself from social stagnation.

Kandukuri Veeraselingam Pantulu expressed the opinion, “The denigration of women has ruined our society,” and dedicated his entire life to the cause of uplift of women in his society. He started a magazine named *Vivekavardhini* (Knowledge Improver) at Davaleswaram, in which he wrote about women’s uplift, criticised superstitious beliefs among people and rampant corruption among officials. Initially he used to get it printed at Chennai but when the magazine picked up in popularity, he set his own press at Rajahmundry. He launched *Satihitabobhini*, a special magazine for women. Through it, he enlightened women about their rights.

In one of the initial issues of *Vivekavardhani* in 1874, Viresalingam declares his objectives in starting the journal as follows:

I am a Brahmin. I learned English and passed the matriculation examination in that language. I have an interest in Telugu language and literature. I will spare no efforts for the development of the country/nation. I also possess some literary ability. I will write about issues of general interest for everyone and ethical issues in a simple style that is accessible to all, avoiding the turgid style. I will also employ in my writings usages borrowed from other languages if necessary.

He adds in the autobiography, in which this statement from the journal is excerpted, that his objective in the publication of the journal is two-fold: development of the language and development of the country. We can thus see Viresalingam operating within the language of modernist discourses, using the terms 'development', 'progress' and 'country'. The Telugu terms he uses are *desamu* for country/ nation and *abhivrddhi* for development/progress.

In a similar vein, Viresalingam wrote in *Vivekavardhani* in 1878:

We are not aspiring for financial profit in publishing this journal. We are doing it for the welfare of the people and the country. We have made enemies of some local government servants by writing about their misdeeds. But we cannot swerve from our duty as journalists fearing someone's wrath or to curry someone else's favour. We are glad we were able to help the society in spite of antagonizing some people.

Though Viresalingam is using the discourse of the 'nation', in the absence of an anti-colonial awareness, it is incorrect to call him a nationalist. It is a discourse of modernity and of the public sphere, and Viresalingam was the first to deploy it in the Telugu districts. Viresalingam contributed to the 'discursive' public sphere through his literary output and essays and articles of the non-fictional kind. Many Telugu journals including *Vivekavardhani* often carried both kinds of writings. He also wrote about what he considered 'immoral' practices of the local Indian elite. He contributed to the political sphere by his activist journalism of writing about issues such as corruption in the local administration. The presidency government kept a close tab on the Indian language press and sometimes responded to investigate such allegations. Viresalingam also intervened more directly by conducting widow remarriages and popularizing new forms of voluntary association.

For Kandukuri Viresalingam, the husband was a socially necessary master and without them women had no life. "The husband is to be held as God, since he provides all comforts and caters to the pleasures of the wife; hence she should dedicate herself to his service: if need be, tolerate his anger, abuse and patiently endure even beating and physical violence ... the wife should not wear flowers and jewels and should not laugh loudly when the husband is away". To shape the 'ideal Hindu *patni*' on these lines he started the journal '*Srihita Bodhini*' and wrote '*Satyavati Charitramu*', '*Chandramati Charitramu*', '*Satya Sanjeevani Patni*' and '*Hita Suchani*'. "At night after entire work was complete, she had to clean up the kitchen, take bath, touch husband's feet and then *mangalsutra* and finally to bed" writes Viresalingam. The impact of this idealization was such that a young girl wept after reading '*Hita Suchani*' for failing in her callings. This took place in 1887 and was narrated by Viresalingam himself in his '*Sweeya Charitra Sangrahamu*'.



Kandukuri Veeresalingam Pantulu

He organised the **Rajahmundry Social Reform Association** in 1878. Initially, it concentrated on the anti-nautch movement to discourage the hire of nautch girls for celebration, but later concentrated on widow remarriage.

He organised the first widow remarriage in the area on 11 December 1881. Pyda Ramakrishnayya of Kakinada extended financial support for it. However, both of them faced severe opposition from society. He succeeded in bringing about a change in the mindset of his people and gradually more and more people accepted widow remarriage. His progressive thoughts brought in severe criticism and opposition but he continued unabated. He fought to abolish child marriages and *Kanyasulkam* (a kind of dowry given by the groom to the bride's parents).

In 1881, his contemporary social and religious reformer, Kolkata-based Sivanath Sastri met him at Rajahmundry, during one of his missionary visits. About his meeting, Sivanath Sastri writes, “The next day I went by boat to Rajahmundry, and shall gratefully remember the love and affection of Veerasalingam and the hospitality of his wife. Veerasalingam’s wife is a remarkable person. On one hand, she is strong willed, powerful and dutiful. On the other, she is soft hearted and dedicated to the well being of others. It is because Veerasalingam got a wife like her that he was able to carry on with his work in spite of social oppression.”

A fearless journalist, he used his journal *Vivekavardhini* to expose corruption and bribery in public life. He educated generations in new western values, popularised science and stressed the need to be vigilant against authoritarian tendencies. He was the first novelist in Telugu, the first to write an autobiography, the first to counter the influence of self-called religious leaders, the first to widely propagate the ideals of the Brahmo Samaj in Andhra.

Added to this is the overwhelming influence of ‘Annie Besantamma’ among the women. Reports of her speeches and activities was a regular feature in all major newspapers and journals in general and women journals in particular of the Andhra region. But an attempt at altering this discourse can be seen in the writings of Gurajada. Well positioned both in traditional learning and western education, with a vast reading and wide travel, being an active participant in the ongoing spoken language movement, enjoying the liberal patronage of a reformist raja and surrounded by forward looking writer friends and sensible to the contemporary theatre, Gurajada for himself could see the shallowness of the ongoing reform activity and writings. He problematised the whole reformist discourse in –*Kanyasulkam*- a satirical play.

The society in which Gurajada lived could not capture the subtleties of his writings. Moreover his short span of life and meager literary output could not create an influential literary legacy. As a result the subsequent writers could not take this discourse to its logical conclusion. Efforts of Unnava Lakshmi Narayana, Kallakuri Narayana Rao, Jashua and a host of other writers were swamped by the larger discourse that was outlined above. Chalam’s writings created an outburst of violent criticism rather than meaningful debate, which would have set the ball rolling. Writers like Kodavatiganti and Sri Sri who were heavily influenced by the Marxist thought could not address the issue.

However, there was a highly contrasted picture of the gender theme in the literary productions of male and female writers in colonial Andhra. Male reformers always outpoured the dangerous effects of enforced widowhood on the moral fabric of the society whereas contemporary accounts of women revealed the vulnerable existential condition. Writings of female writers like Atluri Venkata Sitamma, Annapurna Devi, Kanuparti Varalakshamma, Chillarige Venkataramamma, Voleti Suryaprabhadevi, P Srinivasamma, Tadi Nagamma, Venpati Sarada Devi, Vadlapatla Lalitamba etc., reveal the tensions and complexities of the contemporary society more vividly. But the influence of the Annie Besant movement and the Gandhian national movement as mentioned in the context of caste groups, accounts for the reasons for the non-radicalization of the women organizations themselves.

**K.Rama Rao**

Another notable journalist who was a stalwart in Telugu Journalism is K.Rama Rao. Mahatma Gandhi called him, “My fighting editor” and Jawaharlal Nehru considered it a privilege to be associated with him for a number of years when he was the Editor of National Herald. “He struck me as a man with ideals and a mission. He was an outstanding figure in Indian journalism.” Kotamaraju Rama Rao was born on 9 November 1896 at Chirala a small village in Andhra Pradesh. Telugu was his mother tongue. He started his journalism in Madras where the native language was Tamil. From there he went to Karachi in Sindh where the native language was Sindhi. Other destinations in his 40

year long journalistic career were Bombay where the native language was Marathi, Allahabad, Lucknow, Patna and Delhi which fall in Hindi belt, Calcutta where Bengali and Lahore where Punjabi was native language. He made his mark as journalist in all these different places where culture was different from his own. He did find some difficulties. At least two incidents are mentioned in his memoirs. First when he was working with *New Times*, Karachi. “I was reporter-cum-subeditor. After the day’s work I had to go out to report meetings and other public functions. My first account of a municipal meeting brought letters of protest from some members; I had “madrasified” the spellings not being familiar with Sindhi names; I had got confused between one speaker and another, between one subject and another, and made a mess of it on the whole.”

Another incident mentioned was when Rama Rao was working in the *Leader* of Allahabad where C.Y.Chintamani, another great name from Andhra was editor. “Chintamani did not believe in dividing work into water-tight compartments. Subeditors were asked to report and the reporters were asked to edit. Told of for a meeting, I came back one day without a scrap of notes in my hand. Explanation asked, I said I could not follow Hindi. I was promptly warned to learn it, though the chief himself had not mastered it during his many years in Allahabad.”

**Sir C.Y.Chintamani**

These must be the two striking examples that Rama Rao found interesting enough to be mentioned in his memoirs written almost at the end of his innings, as the book came out only after his death. After such experiences in the field he must have adjusted himself to cultural environment of the area where he worked. There is another aspect of cultural diversity in his career as he has worked in newspapers, which had different cultures of their own. His career began with the *Humanity*, Madras, a Brahmosamaj weekly brought out by his brother Kotamaraju Punniiah. Brahmosamaj was a social and religious reform movement, which originated in Bengal and was propagated all over the country. It preached vigorously against caste and communalism, idolatry, *devadasis* drink and a number of other evils. Politically its policy was free and vigorous.”

As Punniiah could not afford staff his two brothers Byragi Das and Rama Rao had to help him. As “Byragi Das left for Mesopotamia in the middle of the First World War, and so I had to take over his work also. I looked after advertisement, circulation and management. But my main work was to help Punniiah in preparing copy for the press. We were too poor to afford a typewriter, and I had to copy out legibly much of the accepted... I had often to “sub” copy and go to the press when my brother was out of station... *Humanity* was a considerable success editorially. It had some of the best writers in India, if only for the reason that many of our intellectuals were members of the Brahmo Samaj for which it spoke. Some of the contributions were first rate, none of them paid for.” Rama Rao’s next paper, the *New Times*, Karachi, which he joined in 1919 was “a venture of faith, as the

proprietor-editor put it to me when I was leaving after ten months for pastures new. T.K. Jaswani had money to burn, given by an indulgent father. Being a sensible youth, he thought that he should burn it patriotically for a newspaper, of which the nationalists of Sindh stood in need. T.L. Vaswani, recently retired from the principalship of a college in Patiala, was behind it as *de facto* editor... We were in difficult times, with a war on the Frontier and martial law all over the Punjab. With his ripe age and mature judgement, Vaswani guided the paper carefully through the shoals. Not a politician, but a saint, a *Sadhu*. Not a day passed when he did not invoke the blessings of Providence on his Sindh Desh, but Providence has been very unkind, as it generally is, and he has lived to see Sindh go out of India.”

It is interesting to recall the environment when we are discussing inter-cultural angle. Rama Rao recalled, “The house in which we were living was under surveillance. Once the hoof of a police horse narrowly missed trampling me down – not its fault nor of the sowar, but I dodged deftly... A large Punjabi population lived in Sindh. Eager and anxious inquiries about the fate of near and dear ones in the Punjab were being made every day at the newspaper offices which were the only sources of information about the happenings in the beleaguered province, but even these sources were tainted and restricted. For any news of the happenings whatever it was worth, we depended on the Anglo-Indian papers, which were in a privileged position. They supported the soldiers’ atrocities with unabashed gusto. *The Civil and Military Gazette* published reports of the major and minor crimes of the soldiers with a relish which showed that Imperialism’s camp followers could be as blood-thirsty with the pen as its soldiers were with sword and gun... These were a blockade of news under the martial law regime, and those papers which published the news somehow were penalised. Strong comments on the administration brought the gag or imposition of securities on the press. Correspondents who smuggled out reports were punished under a new law specially made for the purpose.”

Thus there was this cultural difference between Anglo-Indian papers and nationalist papers. Rama Rao had opportunity to work for both. But there were different shades of culture among these two general categories too. Chintamani’s leader was a nationalist paper but: “There had been a strike and a labour demonstration at Jamshedpur, which set my soul aflame. I blazed away with the headline ‘Bayonets Lose Their Terror’ in order to bring out the force of the news that the angry striking labourers had refused to be frightened by the threats of the police to charge them. A ten-minute lecture by the editor followed the next day, and I was admonished that the leader was not an ‘extremist rag’ for such an explosive headline. Sensational display of news was among the major taboos.”

Rama Rao’s next job was with *Advocate of India*, Bombay edited by James Cunningham. Culture of the city as well as of the newspaper differed here. As many people were in Bombay from his region, some of them came together to establish the “Andhra Home” and even conducted a manuscript weekly for private circulation. This is longing for your own culture in metropolitan environment. The work culture was different. Rama Rao describes, “I was not allowed to send even a line of what I edited for the first two or three months. Every line was examined, every other sentence re-written. Not a single headline of mine survived. It was a general massacre, but I liked it, being determined to learn from a real *guru*. I was lectured on my mistakes as the process of re-editing went on. It would have taken me years to learn all this if I had been left to myself... The lesson that Holsinger taught me to respect no copy unduly, once I sat at desk to handle it. The mistakes of expression even in the King’s speech must be corrected... Modesty is not a virtue in the sub-editor and excessive modesty is a fatal weakness. I won Holsinger’s good opinion when I pointed out the collapse of a sentence in Sir Malcolm Hailey’s financial statement of 1921. Another time when I found three proof reading mistakes in an editorial of the *Times*, London.” *Times of India*

Rama Rao has worked in European owned the *Times of India* and had high regard for many things in that paper. “One thing I discovered immediately after entering the *Times*. Subject to the natural limitations of European-

owned institution, there was freedom from race prejudice, certainly on the editorial side. I shall give an example. The communiqué of the Government of Bombay announcing the release of Gandhiji came one midnight in January 1924. Under the instructions of the Governor it was to be personally handed over to the principal newspapers by a top European official. He walked into subeditors' room in the *Times*., looked around startled, went back and asked the sepoy (peon) on duty whether it was really the subeditors' room. On being assured it was, he unwillingly handed over the communiqué to the subeditor on duty. Next day at Byculla Club, exclusively European, he chaffed the editor before a number of friends that the *Times of India* was a black man's show, which explained why he was startled when he walked into subeditors' room. The editor promptly wrote to the Governor asking whether high officials of the Government were permitted to talk racial nonsense about editors and papers in the Club. An apology by the indiscreet official followed."

Rama Rao expressed his regard for one editor, Sir Francis Low. "During his editorship the *Times of India* touched heights it had never reached before and outstripped other papers in the point of circulation and the volume of news printed. Fundamentally a newsman, Low kept a constant and regular vigil on that side of the paper. As I worked directly under him, first in the *Times of India* and then the *Evening News*, our contacts were intimate. When the *Evening News* was started in November 1923 with him in charge, he drafted me on to it, as he thought I had the essential qualifications for working on an evening paper, namely speed and accuracy of 'subbing', bright headlining and quick writing up of the leads. When later I was transferred to the *Times* at my own request, he warned me: 'None of your smart headlines here. The *Times* is a sober paper.' He was not only kind but affectionate to me and he watched me rise the profession with the pride and love of a old chief."

It is interesting to mention here how Rama Rao puts his departure from the *Times of India*, particularly from the intercultural angle. "After four years and four months in the *Times of India* and the *Evening News of India* (June 1923-September 1927), I could say to myself that I had served out my novitiate, and could confidently don the robes of a junior priest in the temple of journalism. When I was leaving the paper the editor asked me the reason. Anybody who had a chance to work on a first class paper like that, he thought, would only be too glad to continue, but here I was leaving voluntarily. I remember my answer. 'I have been long enough here and have learnt my work pretty well. I have my own ambitions. Can I ever be the editor of the *Times of India*?' He understood and smiled."

After 10 months in his hometown Chirala, Rama Rao joined the *Pioneer* in July 1928. His comment on the new editor F. W. Wilson is interesting from intercultural point of view. "Wilson was a live-wire journalist; he had the reputation of being one of the 'most brilliant of the younger man of Fleet Street.' One recognised this as soon as one came to know him. He had some of the best qualities of a journalist. Being new to India, he was deficient in his knowledge of Indian politics, but he remedied this soon by careful study, by cultivating valuable contacts, by talking to men who knew."

But though he adjusted to the culture of the country, and the readership increased, there was trouble with the culture of the old readers of the *Pioneer*. As Rama Rao puts it, "His pro-Indian policy lost the old readership. Angry colonels and majors, who had been regarding their *Pioneer* as the true gospel of imperial righteousness, sent frantic telegrams demanding their names to be removed from the subscribers' list. Wilson, on one occasion, attacked the Commander-in-Chief over the lack of progressive army policy. 'Pray, who the devil are you to do that?' a choleric colonel wired. What right had a mere civilian to call in question the wisdom of the supreme deity of the Indian military pantheon? The very legitimate right, Wilson replied, that the writer too was among those who had bared their chests to enemy bullets in the World War."

F.W.Wilson moved from *Pioneer*, Allahabad to *Indian Daily Mail* in Bombay and Rama Rao joined him as news editor in May 1930. This paper died in 1931. Rama Rao has described, "Lady Wellington, the Viceroy's wife, had dropped her parasol at a party and the ADC was somewhat tardy in retrieving it. That never too

sweet-tempered lady flew into violent tantrum at this. That any rate was the story that Wilson put out in gossip column. The humourless Political Department After 10 months in his hometown Chirala , Rama Rao joined the *Pioneer* in July 1928. His comment on the new editor F. W. Wilson is interesting from intercultural point of view. “Wilson was a live-wire journalist; he had the reputation of being one of the ‘most brilliant of the younger man of Fleet Street.’ One recognised this as soon as one came to know him. He had some of the best qualities of a journalist. Being new to India, he was deficient in his knowledge of Indian politics, but he remedied this soon by careful study, by cultivating valuable contacts, by talking to men who knew.”

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Another installment of debentures, which had been promised by the Nizam, was not taken up and the last hope of money flowing into the paper’s coffers disappeared. I reflected wryly that next to Desdemona dropping her handkerchief, Lady Wellington’s parasol dropping must be considered the most tragic trifle in history.” From the intercultural point of view of this is an interesting example from Indian media history.

This was interaction of colonial, princely and journalistic cultures that resulted in the end of *Indian Daily Mail*. But then there is an interesting insight into the culture of the Fleet Street of those days, “Wilson’s advocacy of the Indian cause put him on the terrible black list of the British Union of Journalists and he could not get back to Fleet Street again. He died a poor, neglected, wretched man, as his last letter to me from England showed.”

Rama Rao worked for many papers with different cultures and one can go on and on. But the most important period in Rama Rao’s career was 1938 to 1946 when he was the editor of the *National Herald* founded by Jawaharlal Nehru. He was also sentenced to a jail term in 1942. The paper closed and reopened. It was time of the War too. From inter-cultural point of view some incidents in Rama Rao’s memoirs are significant. He published an article written by a former minister on restrictions to travel to Pashpatinath temple in Nepal under the heading, “God or Guns?” and got a warning. “Promptly I got a warning from Desmond Young who had , bringing it to the attention of Sir Akbar Hydari (Senior), then Dewan of Hyderabad, wanted to know whether it was the paper to which the Nizam had been lending money. There was panic in the capital of Deccan.

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Sir. C.Y.Chintamani was another notable stalwart of his times. The author of the book, *Indian Politics Since the Mutiny*. C.Y. Chintamani, became an editor at the age of 18, a legislator at 36 and a minister at 41. While continuing to wield his pen like a sword, he dominated Indian journalism in the first three decades of the 20th century. His dominance and influence in public life is all the more remarkable when we consider that at a very young age he crossed the Godawari to make Allahabad his *karamakshetra*. The present book is the result of a series of lectures delivered by the author in Andhra University in 1935. The seven-hour lecture traced the development of public life and political ideas and institutions of India from 1858 to 1935, and sketches and comments upon the polity, politicians and newspapers of the times.

As editor of *The Leader* in Allahabad, he became an intellectual titan of his time, respected by the British colonial government as well as Indian nationalist leaders. His editorials often ran into several columns and sometimes were continued from one day to another; but people would wait eagerly to read them. At one time, he became a Minister in the United Provinces Government, but took the first opportunity to go back to his editor's chair.

The Leader was owned by a group of Indian nationalist leaders. In the early stages its board of directors was chaired by Motilal Nehru. When a British Empire Exhibition was held in Allahabad in 1910, Motilal agreed to become chairman of one of the exhibition committees. Chintamani considered this ill-advised and wrote editorials attacking the Chairman of his Board. When an angry Motilal described the editor's conduct as impertinent, Chintamani's response was: “As Chairman of the Board of Directors, Motilal has every right to dismiss me. But he cannot tell me what to publish and not publish in the paper”

Motilal Nehru did what was the most honourable thing to do in the circumstances: He dismissed himself. Pandit Madan Mohan Malaviya, the great nationalist visionary, became the new Board Chairman. When the British came up with a reform proposal, Malaviya and the Congress opposed it. Chintamani, as a leader of the Moderate Group, favoured it. The opposing viewpoints clashing openly in *The Leader*, Chintamani requested permission to resign. Malaviya's response was: “*The Leader* can get along without me as Chairman, but it cannot get along without Chintamani as editor”.

17.2. Telugu Newspapers and Journals of 19th century

- 1831 London Mission Society, Madras, might have started the first Telugu journal.
- 1832 The Telugu version of the Madras Chronicle was contemplated.
- 1833 The first Telugu newspaper appeared in this year according to the evidence of J.Long.
- 1835 W.Morrison, a member of the Governer General council, had apprehensions about the native press of Madras. Probably he referred to the vernacular press.
- 1838 Vrittantini. The first known Telugu weekly. Edited by Mandigala Venkataraya Sastry. Appeared from Madras.
- 1842 Varthamana Tharingini. Madras. Started on June 8th 1842. Editor : Puvvada Venkata Rao.
Publisher : Syed Ramatullah. Ran for more than a decade.
- 1848 Hithavadi. A monthly published from Machilipatnam and printed at Madras. Editor : Edmond Sharkley.
Ran for one and a half decade.
- 1861 Dinavarthamani : A weekly from Madras. Editor : Peter Percival. Published from Saturdays. Ran till 1872.
- 1863 Sri Yakshini : A fortnightly from Belalry.
- 1865 Sujana Ranjini : Run by Vinjamuri Krishnamacharyulu and Bahujanapalli Sitaramacharyulu. Lived only for two years.
- 1870 Godavari Vidya Prabhodini : Edited and published by Barrow, Veeresalingam started his journalistic career with contributions to this journal.
- 1871 Andhra Bhasha Sanjeevani : Madras. Edited and published by Kokkonda Venkataratnam Pantulu.
Ran for twelve years till 1883. Restarted in 1892. Lived upto 1899.
- 1872 Purushardha Pradayini : Published from Machilipatnam. Championed the cause of female education. Springboard of Veeresalingam to wade in his reformisitic writings.
- 1873 Swadharma Prakasini : Machilipatnam.
- 1874 Brahmanda Ranjini : Madras.
- 1874 Loka Ranjini : Madras.
- 1874 Sudhi Ranjani. Kakinada.
- 1874 Vidvan - Manoharini : Narasapur.
- 1874 Vivekavardhini. Rajahmundry. Edited and published by Kandukuri Veeresalingam. Started in October 1874 as a monthly and converted into a fortnightly in July 1876, and made a weekly after many years.
- 1875 Bharathi. Bellary.
- 1875 Janavinodini. Edited by V.Krishnamachari.
- 1875 Sakala Vidhabhivardani. Vishakapatnam.

- 1875 Swadesi : Berhampore.
- 1875 Hasyavardhani : Madras. Edited and published by Kokkonda Venkataratnam to abuse Veeresalingam of Vivekavardhani.
- 1875 Hasya Sanjeevani : Rajahmundry. Started by Veeresalingam of Vivekavardhani to scorn Kokkonda Venkataratnam.
- 1877 Rayabari. Changallu (W.Godavari) a monthly run by Christian misisonaries.
- 1879 Mandara Manjari. Kakinada.
- 1883 Sateehitabodhini. Rajahmundry. Started by Veeresalingam of Vivekavardhani as a women's journal.
- 1885 Amudhrita Grandha Chintamani. Nellore.
- 1886 Grandha Pradarshini.
- 1888 Satyadoota. Madras. Christian Literature Society.
- 1889 Edited by V.Krishnamachari.
- 1891 Chintamani. Rajahmundry. Edited by Nyapathi Subba Rao. Printed at Vivekavardhani Press. A monthly magazine.
- 1891 Satya Samvardhini : An anglo-vernacular monthly of the prardhana Samajam. Edited by Kandukuri Veeresalingam. Ran till 1901.
- 1894 Sasi Lekha : A weekly.
- 1894 Editor : P.S.Charlu.
- 1897 Satya Sadhani : Madras. Journal of Theosophical society.
- 1898 Manjuvani. Eluru. Bi-monthly.
- 1898 Saraswathi : Rajahmundry. Published by Zamindar of Polavaram.
- 1899 Vagvalli : Nellore. Editor : K.V.Ramanuja Sarma.
- 1884 Jana Vinodini : Children's magazine. Madras.
- 1908 Vivekavathi : Children's monthly.
- 1940 Bharathi : Longest surviving Telugu literary monthly.
- 1944 Baala : First full-fledged children's magazine in Telugu.
- 1952 Baala Prabha : Children's weekly started by P.Madhava Sarma from Vijayawada.
- 1946 Mahila : Komarraju Atchamamba. Women's monthly journal.
- 1944 Andhra Mahila. Founded by Durgabai Deshmukh for women.
- 1967 Mahilodaya. Edited by Manoharam from Vijayawada. Woman's journal.

17.3. Summary

The History of newspapers and journals in Telugu, as in other languages, is a saga of sacrifice and devotion to nationalist ideals. Profit or other commercial aspects never were dominant considerations. Even the rare example of a financially successful venture like the Andhra Patrika can be said to have done so more due to the affection of the Andhra people to the newspaper than any other consideration.

There were some journals earlier but Andhra Patrika, started as a periodical in Bombay in 1908 soon became popular because the founder, P. K. Nageswara Rao Pantulu, himself an eminent scholar, sent copies free to libraries and reading rooms all over Andhra. The contents of the periodical reflect the history of Telugu during the 20th century. The Patrika was shifted to Madras in 1914 and became a daily. On Nageswara Rao's death in 1938, his son-in-law, Sambu Prasad, took over. In 1965 it was again shifted to Vijayawada. The paper was dominant in spreading Gandhiji's ideals in the nooks and corners of Andhra. The memory of Andhra Patrika remains a matter of pride to Telugus.

Apart from nationalist ideals, one other subject that occupied the attention of the founders of Telugu newspapers was the style of the language. There were simple styles as in Vemana's verses or the Sumathi Satakam. Even Pothana's Bhaghavatham can be said to be in a simple style of Telugu, compared to poets like Nannaya, or Srinatha. But grammarians, especially during the 19th century, locked up the language in an ununderstandable literary straight jacket that caused a large-scale revolt in the early 20th century. The most notable of the scholars who led this movement were Gurjada Apparao and Gidugu Ramamurthi. Their main rival was the Parishat Patrika, in which such eminent scholars as Jayanti Ramayya Pantulu, Veeresalingam, Vedam Venkatraya Sastri and others stoutly opposed what they felt was debasing the language in the name of simplification. Their fears to some extent have been justified by the success of the votaries of "as we speak we write". Some sort of poetic justice can be seen in the writings of these people which, submerged in an ocean of colloquialism, make little sense to Telugu readers themselves and can be understood only if translated into better Telugu or even into English. There have been many other newspapers and periodicals that came to prominence in the first half of the 20th century. Some of these are - Krishna Patrika, Golconda Patrika, Andhra Prabha, Andhra Sahitya Parishat Patrika, and Bharathi (monthly).

Krishna Patrika is one of those few journals that has not only survived, but has continued to serve the cause of Indian nationalism through various phases of our country's history.

This could happen only because it was

- founded by the vision of a great patriotic-editor, **Deshabhakta Konda Venkatappaiah Pantulu;**
- nurtured and developed by the life-long tapasya of another great nationalist editor, **Mutnuri Krishna Rao;**
- and is being sustained by the present editor, **Shri Piratla Venkateswarulu,** who deservedly belongs to the same fine tradition.

The fact that even the renowned Congress leader, Dr. Pattabhi Seetharamaiah, was the editor of this journal shows what a great stature and prestige it enjoyed during those days.

Krishna Patrika was a torch that was lit by the flames of India's Freedom Struggle. This torch in turn lighted the fire of nationalist passion in the hearts and minds of millions of people in Andhra Pradesh. I am told that it began as a paper to create mass awareness about nationalist politics, social reforms, and cultural revival. Above all, it highlighted the plight of farmers under the British rule.

It is when newspapers and journals touched the hearts of the kisans of India that the Freedom Movement acquired a mass character. Mahatma Gandhi understood this very well. That is why, he dressed and lived like the ordinary Indian and spoke in the idiom that Indian farmers understood. It is not surprising that Mutnuri Krishna Rao, who edited *Krishna Patrika* for four long decades from 1905 to 1945, came under the profound influence of Mahatma Gandhi. He was also deeply influenced by Bipin Chandra Pal and Yogi Aurobindo. Like the "Bande Mataram" of Aurobindo in Bengal, or the "Kesari" of Lokamanya Tilak in Maharashtra, or numerous other nationalist publications of that time, *Krishna Patrika* was not concerned with India's political independence alone. Every language of India had such courageous journals, which strove for the all-round resurgence of the Indian nation based on Indian values and a revival of Indian agriculture and industry.

All the great editors of those times wielded their pens with the persuasive power of good teachers when they addressed Indians, and with combative firmness when they addressed the colonial rulers.

Frequently, they went to jail on charges of sedition.

What is notable is that, unlike the trend that is in some fashion these days, the editors and writers those days did not write for self-projection or for creating a sensation.

Mutnuri Krishna Rao was, indeed, so self-effacing that he was respectfully called a "Mauna Yogi", a silent meditator and worker. It is only such self-less striving that produces great publications, publications that stand the test of time. The editors of the Swaraj era were also men and women of firm personal convictions. They did not hesitate to express their views even though these were at times unpopular.

17.4. Model Questions

1. Trace the history of Telugu Journalism.
2. Discuss important early journalists and explain their contribution to Telugu journalism.
3. Explain how *Krishna Patrika* occupies an eminent position in the annals of Telugu journalism.

17.5. Reference Books

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UNIT - V

Lesson - 18 :

ANDHRA PATRIKA AND EENADU

18.0. Objective of the lesson:

The objective of this lesson is to introduce you to

- The history of Andhra Patrika
- The founder of Andhra Patrika - K.Nageswara Rao
- The growth of Eenadu
- Salient features of Eenadu

Structure of the lesson:

- 18.1. Andhra Patrika
- 18.2. Eenadu
- 18.3. Summary
- 18.4. Model Questions
- 18.5. Reference Books

18.1. Andhra Patrika

Andhra Patrika (AP) established by Kasinadhuni Nageswararao Pantulu (KNP), a pioneering journalist, patriot and an astute businessman considered on a par with Bala Gangadhar Tilak and Pandit Madanmohan Malaviya.

After witnessing the phenomenal gratitude of the beneficiaries of KNP's benevolence, Mahatma Gandhi addressed him as "Viswadata" (universal provider).

AP was the first integrated Telugu daily and a trendsetter of high ethical standards. Backed by about three decades of association with the paper, the author presents an authentic ringside view of the trials and tribulations of the daily during eight decades of its existence (1911-91).

Besides having celebrated editors like G. Harisarvottamarao, C. Seshagirirao and S. Sambhuprasad, AP also became a springboard for a host of illustrious journalist-writers like Kotamraju Punnaiah, Gidugu Sitapati, Kodavatiganti and Mullapudi who emerged with flying colours.

Along with its sister publication Bharati, the office became a literary powerhouse where stalwarts like Rayaprolu, Tallavajhula, Devulapalli and Nayuni used to meet for purposeful discussions.

While AP played a pivotal role during the freedom movement by providing a platform to leaders like Pattabhi and Prakasam, it also protested against the imposition of the Emergency in June 1975 by keeping editorial space blank for three days.

Nageswararao Kasinadhuni was one of the Andhra veterans who took part in Mahatma Gandhi's Civil Disobedience movement through salt satyagraha.

His participation in freedom movement and in National Congress Party was historical. Nageswararao Kasinadhuni, popularly known as Nageswararao Pantulu, was born on May 1, 1867 in Elakurti village in Krishna district of Andhra to a Brahmin couple Bucchaiah and Shyamalamba. He was educated in Bandaru and Chennai (Madras). He graduated from Madras Christian College in 1891. Viresalingam Kandukuri's articles in *vivekavardhini Journal* influenced him.

After a brief stint in business in Chennai, he went to Kolkatta (Calcutta) to work in an apothecary for some time. Later, he went to Mumbai to work in an office. But, he couldn't stick around there. He was interested in starting his own business. He founded Amrutanjan Limited in 1893. He invented amrutanjan pain balm. Within a short time amrutanjan pain balm became very popular medicine for all pains, colds, sprains, lumbago etc. and made him a millionaire. Amrutanjan Limited has established R & D, fine chemicals division, and infotech divisions.

He approached Telugus in Mumbai, associated with them and worked for the welfare of Telugus. He attended the National Congress meeting in Surat in 1907 and joined the freedom movement. He recognized the need for a Telugu language journal to campaign effectively for the freedom struggle and founded a weekly andhra patrika in 1909 in Mumbai. Within a short time andhra patrika gained popularity among Telugus. In 1914, he moved the journal from Mumbai to Chennai and introduced it as a daily newspaper.

Andhra Patrika weekly was started by Kasinathuni Nageswara Rao in 1908. The magazine was originally published from Bombay and moved to Madras in 1924. The mission statement of the publishers was, "We hope to provide knowledge relating to our society and the world for all our people." Significantly the magazine did not identify the females as a separate class in its reference to the public. However *Andhra Patrika weekly* was one of the magazines that featured female writing extensively. In their target audience, the specific reference to females was conspicuous by its absence. Possibly in the post-independent era identifying female writers as a separate class needing special attention was waning off. Lakshmana Reddy also noted that the magazine enjoyed a subscription of 2000 members at the time.

Among these magazines, *Bharati* (1923), a monthly, became a milestone for its high literary standards. Although most of the writers/scholars were male, *Bharati* featured female writers like Kommuri Padmavatidevi, Illindala Saraswatidevi, R. Vasundharadevi, Dwivedula Visalakshi, and Kalyanasundari Jagannath, Turaga Janakirani, among several other prominent female writers.

He was one of the founders of Andhra movement for a separate Andhra state from the Madras province. He published several articles on the need for a separate Andhra state. He was the author of many of these articles. In recognition of his untiring efforts for the all-round development of Andhra nation, Andhra language, and Andhra culture Andhra people honored him with title, *desoddaaraka* (savior of the nation).

Wherever he was, Nageswararao's house was full of guests. Poets, writers, politicians, social workers, relatives and friends used to visit him. He used to donate funds and help various causes and the needy. Nobody ever left his home empty handed. Amazed by his generosity, Mahatma Gandhi honored him with a title, *viswadaata* (universal donor).

He was jailed in 1931 for six months for participating in salt satyagraha. When he was in jail, he wrote an exposition on the sacred text of Indians, Bhagavad-Gita. He explained that Bhagavad-Gita did not belong to a particular religion, but belonged to the entire humanity as a scripture of yoga for the spiritual enlightenment and prosperity of the entire world. His interest in Telugu language, literature and science was quite evident in his untiring efforts in publishing journals such as bharati and andhra patrika, publications like andhra grandhamala (garland of Andhra books), and special editions for ugaadi (Telugu New Year). Through andhra grandhamala, he introduced various texts on language, literature and science and was instrumental in spreading science and literature. He published various ancient texts like basava puranamu, panditaradhya charita, jeerna vijayanagara charitra, more than 30 volumes of tamil vignana sarvswam and Marathis have finished 21 volumes of maharashtra vignana sarvaswam. Nageswararao Kasinadhuni died in 1938 leaving behind his immense contributions and service to Andhra nation, Andhra language, and Andhra culture that are eternal and historical and will be remembered forever.

Tanjavoorandhra rayakula charitra, and modern texts like malapalli, mahatma gandhi atmakatha, etc. He wrote several essays on various topics and introductions and prefaces to various books. He also published Lakshmanarao Komarraju's three volumes of andhra vignana sarvasvamu in 1938, while Tamils have publishing centre of the daily. The Chennai establishment was wound up.

Nagewara Rao Pantulu wanted to bring out Andhra Patrika in a style that was unique to the times. He wanted to give importance to literary, social and political issues in the paper. Printed on a pink background he summarized its goals in the first edition of the paper as follows :

“..... We are striving for the welfare of the people, we want to tell our readers that if a man has no fear for god, yet has the welfare of the country in mind, it is rather futile. We therefore strive to inculcate both these emotions in the hearts of our readers. Our aim is also to do away with the foreign rule.”

The yearly subscription to the paper in those days was two rupees. The paper was also sent free of cost to donors. The first Ugadi edition of the paper had 28 pages. There were 126 photographs and illustrations. Even in today's times, without the efforts of a team of people over 5 months, it is impossible to bring out a paper on that scale. It took two months to just print the paper in those days. The paper boasted the writers panel of famous literary, poetic and intellectual as well as scientific community of those days. The annual edition of the paper consisted of “prasavana” of Nagewswara Rao himself. The annual cediiton also consisted of a roundup of all the important literary, political and cultural news of events that had occurred throughout the year. Essays and criticisms were also prominent. These gave a direction to the paper.

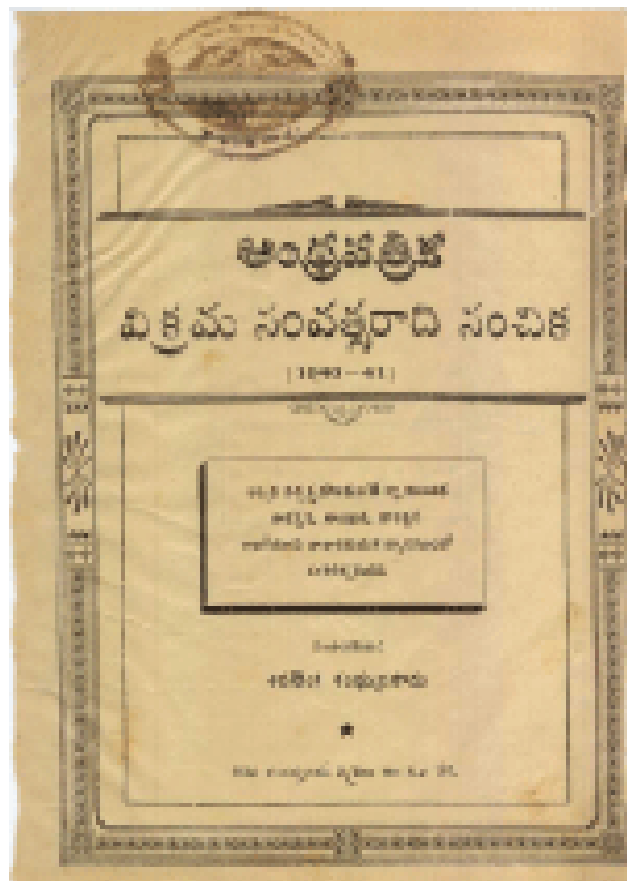
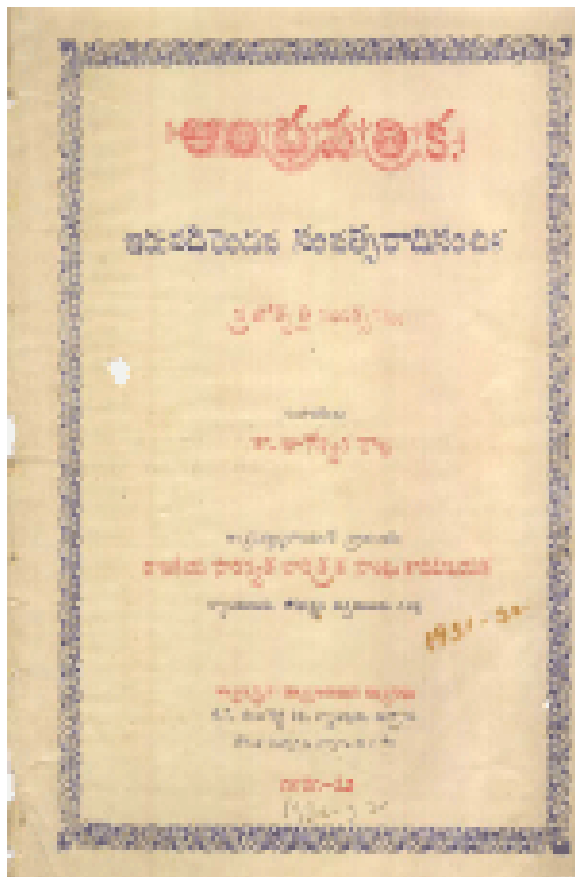
It was rather difficult to print the paper in Bombay. Nagewara Rao feared that the paper might not meet the deadlines. Therefore he arranged for the paper to be printed not only in the “Tatvavivechaka” press but also in the ‘Anand’ and “Vaijayanti press”. The publishing of photographs was another difficult area. He had by then decided to shift the paper to Madras. It was at this time that the thought of establishing a weekly came into his mind. He did not however want to decide the issue himself. Therefore the readers of Andhra Patrika were pose three questions :

1. Is it possible to bring out a Telugu daily ?
2. What is the right place to establish such a newspaper ?
3. How much money has to be collected from the donors ?
4. Can you give some ideas to make such a daily a success ?
5. What further suggestions can you give us in order to take up this good work ?

The questions which were posed to the readers in the paper, received good response. Even the prominent writers and journalists of the day encouraged him to start a daily Telugu paper. The paper started its edition from Madras, on April 1st 1914. According to Telugu panchangam, the paper started in the Telugu year called “Anandanama samvatsaram”, on the Chaitra Shasti day. The paper was published in its own press in the Thambuchetti street in Madras. The newspaper owned its own printing press. The office of the Andhra Patrika was a tourist spot for the journalists, poets, critics, and writers of those days.

Nagewara Rao himself strived a lot to inculcate the reading habit among the people. In those days, nearly 800 people were receiving Andhra Patrika daily in a free circulation basis. Many of the libraries were also given the paper free of cost.

Kasinadhuni Nageswara Rao was an exceptional personality. He established the Amrutanjanam industry in Bombay at a very early age. Having witnessed intellectual and social awakenings in Maharashtra and the North, he wished also for such a transformation in Andhra Pradesh. That was the prime motive for starting the Andhra Patrika. In 1924, he started the literary journal Bharathi. It later became the mouthpiece of several literary stalwarts of the times. There are several distinguished achievements of Nageswara Rao in



The Front Pages of Andhra Patrika (1931 and 1940)

the early days of the 20th century. In October 1924, during the Andhra MAhasabbha, in Chennai, where Kattamanchi Ramalinga Reddy was the chief guest, he was conferred the title of “Desodhraka”. When Gandhiji visited Madras in 1933, he inaugurated the photographs of Nageswara Rao in an exhibition in the hall of the Andhra Mahasabha and conferred the title of “Visvadata” on him. One year before his demise in 1938, the Andhra Visvakala Parishad bestowed the honor of “Kalaprapoorna” on him. He however always discouraged the use of these titles for him by his staff in his dailies. This becomes evident from the letter written by him to his staff from the Tiruchirapalli jail :

“I request you to remove the titles of ‘desodharaka’ and ‘Visvadata’ that are appearing before advertisements of the paper. I also request the people who are writing to me, not to use these titles. It is not right to use these illustrious titles for me. My situation becomes rather embarrassing if you use these titles”

Narla Venkateswara Rao writes about Nageswara Rao thus in his editorial...

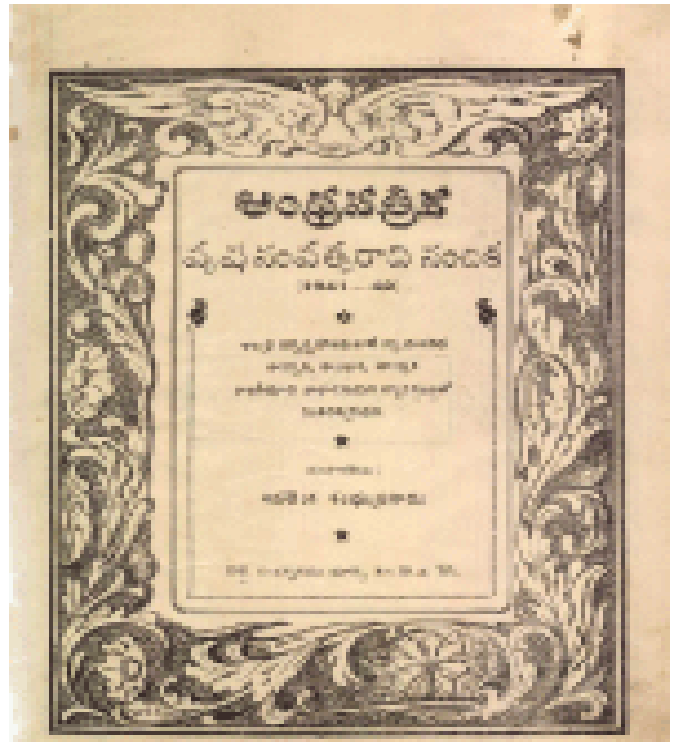
“Sri Nageswara Rao Pantulu is the grand old man of newspaper journalism. Telugu journalism owes a lot to this man for its evolution into a magnificent enterprise”.

Nagewara Rao’s home “SriBaag” in Madras had many visitors. It was there that the treaty between the leaders of Andhra on the rights of the people of Rayalaseema was signed. That is why the treaty is called ‘the treaty of SriBaag’.

After Sri Nagewara Rao, Sivalenka Shambhu Prasad took over the editorship of Andhra Patrika and Bharathi. In his regime the Vijayawada and Hyderabad editions of the paper were started. However, the rapid changes that came into the newspaper industry in the 20th century could not be adapted to by the paper, which eventually closed down.

Kasinadhuni Nagewara Rao’s discourse in the meeting of the Andhra Vaartha Patrika in Gudivada in 1961 detailed the status of newspapers of his times, the problems of newspaper establishments and the impositions on the press by the government. he mentioned the newspapers coming out in those days as follows :

Satyadoota, Andhra Prakasika, Sasilekha, Desabhimani, KrishnaPatrika, Ravi, Andhra Patrika, Desamatha, Sudarsini, Suvarnalekha, Vyavasaya Patrika, Dharmasaadhini, Yuddhadhvani, Andhra Chandrika, Saahitya Parishad Patrika, Swadharma Prakasini, Abhinava Saraswathi, Andhra Samrakshini, Aryamatabodhini, Divyajnana Deepika, Pradhama Paatasaala Patrika, jnanodayamu, Hindusundari, Sahakara Sangha Patrika, Prabhodini, Prarambha Vidya, Sangeeta Satsampradayani, Satyaprakasamu, Sahaayamu, Chraistava Vartamani, United Church Herald, Telugu Baptist, Telugu Officer, Sunday School Patrika, Telugu Law Journal, Vidyavathi, Vivekavathi.



Andhra Patrika 1941



Andhra Patrika 1936

Among these, daily newspapers -1, Bi-weeklies -2, rest were mostly monthlies. Religious newspapers were 10, literary - 7, education related - 1, women - 3, agriculture related were 4. After the Andhra Patrika was shifted to Madras and became a daily paper, it progressed slowly but steadily to become a family newspaper that was looked forward by all the members of the family. It rose from being a mere newspaper to include stories and novels of contemporary relevance. Slowly the tradition of translating good stories from English to Telugu and putting them in the paper was established. Thus the people of Andhra Pradesh could read the novels of R.L.Stevenson and Charles Dickens. One of the prominent journalists who worked in the weekly Andhra Patrika was Pilaka Ganapathi Sastry. He also worked later in the daily edition of the paper along with Bharathi. Soorampudi Seetharam, Kodavatiganti Kutumba Rao, Nanduri RamMohan Rao were also the other journalists associated with the weekly edition of the paper. Veeraji, Polavarapu SriRamulu, C.Kanakambara Raju were the later journalists who were associated with the paper. Babu joined as political cartoonist for the newspaper *Andhra Patrika* in 1955 and his pocket cartoons were a rage in the '50s.

18.2. Eenadu

Eenadu, headquartered in Hyderabad, India, is the largest circulated Telugu news daily in the state of Andhra Pradesh. According to NRS (National Readership Studies) 2006 it has a readership of 13,805,000 and is the third most read daily in India. Eenadu (meaning "Today" in Telugu) was founded by the Indian media baron Ramoji Rao in 1974. It has also adapted the latest publishing and communication technologies into the Telugu language. The satirical works of the cartoonist Sreedhar have been featured in this newspaper.

Early days

Eenadu has had its share of early struggles. When launched in Vishakapatnam, it was not able to sell more than 3,000 copies a week. Eenadu found itself struggling to become an established daily publication, managing to achieve its target by 1975. The Eenadu is the third largest read news paper in India only next to Dainik Bhaskar and Dainik Jagaran according to National readership Survey.

Eenadu was born out of an inherent need of Telugus for a newspaper in their own language - best reflecting their nuances, their concerns, their views. Today the newspaper of the Telugus is Eenadu.

More households in the state of Andhra Pradesh wake up to the Eenadu than any other news daily. The heart and soul of Andhra Pradesh, it enjoys a circulation of 11,08,386 copies (ABC Jan-June 2006) per day and is

published simultaneously from 23 printing centers. Making it one of the largest circulated newspaper in the country.

On 10th August 1974, it all began. Eenadu was launched in Visakhapatnam and a new chapter in newspaper publishing and journalism was heralded in. It was a moment etched forever in memory, for the Telugus.

Eenadu was conceived for Telugus. A newspaper which provided the latest news and best reflected their needs. From the first day to now, for Telugus there are two distinct phases in their lives - before Eenadu and after Eenadu.

Before the first rays of the sun kissed the night away, Eenadu was there. Telugu newspaper readers in Visakhapatnam and the neighboring districts got the latest news, the earliest.....

The common man is Eenadu's hero. His news, his needs are paramount in importance. Whether it is village news, local news, infact important city news, Eenadu brings it to his doorstep. And in spoken Telugu, in an idiom best understood by him.

The very concept of 'investigative journalism' entered the vocabulary of the Telugu reader via Eenadu. First to introduce this concept, it was Eenadu's pioneering strides to investigate and report that gave news wholesomeness and depth.

16 months after the Vizag edition, the signs of times pointed to Hyderabad. And so it was that in 1975 on Dec. 17th, Eenadu gave a new ray of hope and expectation to newspaper readers. At last, here was a newspaper that Telugus in Hyderabad could call their very own.....

And what a change the complete distribution of a newspaper saw with Eenadu. To reach the remotest places, Eenadu deployed its own vehicles. What's more, any one who was motivated enough to give the Telugus a path breaking

newspaper was enrolled as an agent. Those who were ready to distribute even less than 10 copies were welcomed. In some places where buses don't reach, Eenadu does! 26,000 villages, all the towns and cities of AP, select regions outside the state - all covered through 8,500 agents, 362 days a year!

As the river Krishna gently flowed by, on the eventful day of May 1st, 1978, Eenadu entered Vijayawada. With this step came another 'first' - a newspaper getting simultaneously published from three places, Eenadu Over 90% of the circulation is catered to by Eenadu's own modes of transport * Eenadu is available in 8,500 from Visakhapatnam, Hyderabad and Vijayawada.

All it took was four years for Eenadu to become the No.1 daily newspaper in Andhra Pradesh. The secret to being on the top, is Eenadu's love for Telugus and Telugu. Their aspirations, their causes, their language are Eenadu's inspiration and path to pre-eminence.

Recognizing this latent need, Eenadu brought in a product innovation - for every district its own newspaper. The district's news, events, views were given the importance they richly deserved. Thus were born 30 district, city newspapers in a multicolor tabloid form. Such a landmark change was for the first time in the world.

Rayalaseema Telugu readers never looked back after June, 20th 1982. On this momentous day, Eenadu's Tirupati edition entered their lives with fresh news and in their spoken language.

Eenadu Karimnagar edition was launched in 1992. With this Karimnagar and the surrounding districts got the latest news. Without waiting or needing to depend on the newspaper to come from Hyderabad city.

With Eenadu, classifieds no longer remained confined to major cities. A unique product innovation, readers in most districts got their very own classifieds column. An 'Eenadu feature' that benefited them like never before.

Sundays got transformed and a stir was created with the never before. Eenadu Adivaram. A special Sunday magazine, specially created for the Telugu readers. Eenadu Adivaram was a 32 page magazine with 16 colour pages. Wholesome, entertaining and informative. A cover story for the weekend, articles and views that best reflected Telugu tastes. Uncommon and unusual people, events, anecdotes were also Adivaram's forte. And the icing was of course Adivaram becoming a springboard for story writers.

In september 1992, Vasundhara, a separate section came into women's lives. With a goal to mirror their world. And a desire to be their best friend by being informative, earnest and interesting. With Vasundhara, for the first time in India there was a supplement dedicated to women. Today Vasundhara is virtually the heartbeat of the Telugu woman.

The excitement of getting a tip from the 'Nazrana' column, pouring their woes out to 'Dear Vasundhara,' or moving up the fashion orbit with 'Fashion - Fashion,' all are Vasundhara's unique offerings. Firmly rooted in the woman's world, Vasundhara lends a fresh touch to issues related to them. Discussions, essays, stories, titbits, advice from the casual to serious matters - What a woman wants, Vasundhara gives.....

From 1989 January, students have been meeting their needs with the unique Pratibha. Filling in the role of an information provider and guide, Pratibha gives information on education, careers with all their twists & turns and the efforts that are required to make it big in life. Course details, model question papers, regular columns on counseling are what the Pratibha readers get. In fact, the yeoman effort of Eenadu with Pratibha has also been recognised by several educational institutions, educationalists and more.

Common man got a share of his choice, courtesy the 'Business' page of Eenadu. For the first time here was a language daily which provided the stock-listing. And of course all the tips, details, pros and cons to stay in business. Shares, stock markets, economy, savings all were there in Eenadu's 'Business' page.

Farmer is the King. The recognition of this truth is Eenadu's 'Raithay Raju.' Launched in 1985, August, it has evolved into a bridge to the farmer and his world. A path for him to harvest happiness. Farmer's issues were given prominence for the first time ever with the pioneering 'Raithay Raju.' Scientific practices, crop-related advice, new opportunities, expert opinions - modern, contemporary counsel was just a newspaper away with Eenadu.

RETA, a big benefit for small businesses. When small businesses cannot afford big budgets in creating advertising, Eenadu is there. A value addition and an 'Eenadu extra', the RETA (Retail Advertising) service conceptualizes and designs the advertising, and subsequently releases the same. RETA is a pioneering Eenadu effort to grow the potential of small businesses. Help them, guide them and make their rupee work harder.

Eenadu's news network is vast and has the unique feature of having reporters in every state of India. Eenadu has stringers in every city, town and mandal of A.P. A total of over 1800 news contributors and 300 journalists keep the news ticking. Apart from reporters in major cities, it is to Eenadu's credit that there are news bureaus of Eenadu in New Delhi, Kolkata, Mumbai, Chennai, Bangalore and every state capital.

Shops : 90% of Eenadu readers have an Eenadu printing facility within 100 kms of their reach.

Eenadu topped all newspapers in the country, in readership in 1997 itself. As per NRS 1997, Eenadu was read by 44.11 lakh urban readers ever day. No other newspaper either in English or in any Indian language, had so much of readership.

Some golden letter days

1,00,000	1.5.1978
2,00,000	August 1979
3,00,000	November 1982
4,00,000	28.7.1983
5,00,000	.8.1994
6,00,000	1.11.1996
7,00,000	18.12.1998
9,00,000	1.7.2002

Editions

Visakhapatnam	Tadepalligudem
Hyderabad	Warangal
Vijayawada	Cuddapah
Tirupati	Mahaboobnagar
Ananthapur	Nizambad
Karimnagar	Khammam
Rajahmundry	Ongole
Suryapet	Chennai
Guntur	Mumbai
Nellore	Bangalore
Srikakulam	Delhi
Kurnool	

Features

Main Edition ; Mini Edition ; 7 new features ; Business Page ; Pratibha Chaduvu ; Pellipandiri ; Computer ChipChat Sukhibhava ; Vasundhara ; Real Estate Champion ;

Cinema ; Classified e-nadu ; Siri ; Ee Tharam ; Hai Bujji

18.3. Summary

Andhra Patrika (AP) established by Kasinadhuni Nageswararao Pantulu (KNP), a pioneering journalist, patriot and an astute businessman considered on a par with Bala Gangadhar Tilak and Pandit Madanmohan Malaviya.

After witnessing the phenomenal gratitude of the beneficiaries of KNP's benevolence, Mahatma Gandhi addressed him as "Viswadata" (universal provider).

AP was the first integrated Telugu daily and a trendsetter of high ethical standards. Backed by about three decades of association with the paper, the author presents an authentic ringside view of the trials and tribulations of the daily during eight decades of its existence (1911-91).

Besides having celebrated editors like G. Harisarvottamarao, C. Seshagirirao and S. Sambhuprasad, AP also became a springboard for a host of illustrious journalist-writers like Kotamraju Punnaiah, Gidugu Sitapati, Kodavatiganti and Mullapudi who emerged with flying colours.

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18.4. Model Questions

1. Trace the history of Andhra Patrika.
2. Discuss the contribution of Kasinadhuni to Telugu journalism.
3. What is the contribution of Andhra Patrika to Telugu journalism ?
4. Write about the history of Eenadu.
5. Mention the innovations brought about by Eenadu to Telugu journalism.
6. Mention some important features of Eenadu.

18.5. Reference Books / related websites

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UNIT - V

Lesson - 19:

KRISHNA PATRIKA, ANDHRA JYOTHI, ANDHRA PRABHA

19.0. Objective of the lesson:

The objective of this lesson is to introduce you to

- The history of Krishna Patrika
- Andhra Jyothi
- Andhra Prabha
- Vaartha

Structure of the lesson:

- 19.1. Krishna Patrika
- 19.2. Andhra Jyothi
- 19.3. Andhra Prabha
- 19.4. Vaartha
- 19.5. Summary
- 19.6. Model Questions
- 19.7. Refernce Books

19.1. Krishna Patrika

The 20th century era of Telugu journalism started with the advent of Krishna Patrika. Started in 1902, it influenced the history of Andhra Pradesh considerably. It was a notable feature in the beginning of the 20th century that a new style of journalism and writing emerged in Telugu journalism. It is a notable feature of the beginning of the 20th century that the newspapers in Telugu played a prominent role in political awakening among the masses. Krishna Patrika became instrumental in influencing the life of the people of Andhra Pradesh in every way.

Before the advent of Krishna Patrika, Krishna district was separate from Anantaram Krishna district. Krishna district was a huge district initially. Guntur was also a part of Krishna district. The most important town of Krishna district was Bandar. It was also called Machilipatnam. Bandar was also the most important hub of political and commercial activity in those days. It is probably this reason that many newspapers came up from his place. Among the most important was Krishna Patrika. The history of Krishna district is closely associated with Krishna Patrika. The paper was established by Konda Venkatappayya. He soon left Bandar after the formation of Guntur district. It was then that the paper fell into the hands of Mutnuri Krishna Rao. It was after the establishment of Krishna Patrika that the injustice meted out to Telugu speaking people in the erstwhile state of Madras, and the need for a separate statehood for Telugu people gathered momentum.

In the biography of Desabhakta Venkatappayya, mention is made of the birth of Krishna Patrika thus ...

“In the year 1900 when we friends were talking generally, we felt that there were no newspapers in our district and everyone of us opined that it would be fruitful to have a newspaper in Telugu for the people of our district. We decided to request the famous lawyer, Dasu Narayana Rao to start a newspaper. I then collected some money in donations and added to it my own personal money and declared the establishment of Krishna Patrika.

Narayana Rao was more versatile in Telugu language than myself. He was also a genius in poetry writing. However, his interest in the paper gradually waned. The task of gathering news and essays, getting it printed and meet the deadlines eventually fell on me. Avatapalli Narayana Rao also joined as clerk in the office. His enthusiasm helped the editorials of the newspaper. We could get good appreciation from the readers, but the lack of finances was a definitive problem. In this scenario, Sri Dasu Narayana Rao's sudden demise caused considerable pain. However, I did not stop the publication of the paper. There was only one printing press in the town. Due to this the paper did not often meet the deadlines. Meanwhile, the government was viewing our paper suspiciously and branded us as extremists (as all freedom fighters in those days were called). In spite of these difficulties we continued to bring out the paper.

This is how Krishna Patrika started. Initially the paper appeared as a fortnightly and this continued till the first four years. After that it was converted into a weekly paper. Soon Krishna Patrika was branded as a newspaper of extremists. Avatapalli Narayana Rao, who joined the paper as a clerk was soon making valuable contributions to the editorial of the paper. He later went on to pursue higher education in America. He later won a chance to study world history. He later joined Andhra Patrika and worked for some time in the paper. He also then started a worker's paper in Burma to fight for the rights of the workers. He was later elected to the Parliament of Burma.

In its first edition, Krishna Patrika detailed its activities thus :

It is the aim of the paper to examine the governance in the region, find out faults if any and suggest remedies, motivate social change, write about agricultural innovations and news, handicrafts in the region and also natural science. It is important to take these subjects to the people in order to facilitate the development of the country. It is hoped that the people of Krishna District will consider the task of national development and subscribe to this paper.

The government decided to divide Krishna district and make a new Guntur district in 1902. Initially one or two courts were established in Guntur. In 1904, the district was established. Konda Venkatappayya was a leading practitioner in those days. After the courts were shifted to Guntur, it became his desire to move over to Guntur district. He then handed over the functioning of the paper to his friends and moved from Machilipatnam. But he kept in constant touch with the paper. A year after this Mutnuri Krishna Rao joined the paper as one of the editors. It appears that Krishna Rao joined the paper with the determination of dedicating his life to it. In 1905, the implications of dividing Bengal also affected Andhra Pradesh. On 6th August, 1906, the paper Bandemataram saw the light of the day. Edited by Bipin Chandra Pal, Chittaranjan Das and Subodh Chandra Mallik. People believed the editorials in the paper written by Aurobindo Ghose to be written by Pal himself. Krishna Rao was with Pal during the latter's tour of Andhra and translated his speeches in public meetings. After Pal went back, Krishna Rao returned to Krishna Patrika. He took over the full responsibilities of the paper from 1907. He also established his own printing press and took over the ownership of the paper.

In the first year of Krishna Patrika, Konda Venkatappayya, Dasu Narayana Rao, Avatapalli Narayana Rao worked in the editorials. Later Krishna Rao also joined them. In 1905 Dasu Narayana Rao passed away. Venkatappayya started focusing more on his practice in Guntur. When Mutnuri Krishna Rao left for his tour of Bengal, Avatapalli Narayana Rao took over the responsibility of running the paper. It was because of the pressure

from the British government and the local collectorate that Krishna Rao had to stay away from the paper for four years. At that time Bhoga Raju Pattabhi Seetaramayya took over the running of the paper. Versatile in both English and Telugu, Seetaramayya started a paper in English called “Janmabhoomi”. He also wrote the history of Congress. Till that time Krishna Patrika never recorded gains. When in 1912, Krishna Rao returned to take over the editorial of the paper, Seetaramayya handed over the profit making paper to him.

From 1912 to 1945, the role of Krishna Patrika in Telugu journalism heralded the age of golden era in journalism. Innumerable journalists worked in the paper and learnt the basics of journalism there. Katuri Venkateswara Rao, Ravuru Venkata Satyanarayana, Kota Subba Rao, Kamalakar Venkata Rao were some of the prominent journalists associated with the paper. Ravuru Venkata Satyanarayana’s column in Krishna Patrika called “Vadagallu” tickled the Telugu people with its humour and sarcasm.

When Krishna Rao became ill, he formed a trust to look after the paper. His grand daughter Narasabai along with Katuri, Kamalakar Venkata Rao and Ravuru Satyanarayana took over the responsibility of running the paper.

The demise of Krishna Rao in 1945 left a vacuum in the paper. As per his will, Katuri Venkateswara Rao worked as editor of the paper for some time. Later he joined with Kolavennu Ramakoteswara Rao to run the paper. After then the paper was taken over by RDL Narasimha Murthy. He brought out the paper at times from Madras, and at times from Bandar. In 1960, Mudigonda subramanya Sarma took over the paper. The paper started publication from Hyderabad. It was then again shifted to Vijayawada. Now Piratla Venkateswara Rao has converted it into a daily paper and is publishing it from both Hyderabad and Vijayawada.

19.2. Andhra Jyothi



Sri Narla Venkateswara Rao started the Telugu daily Andhra Jyothi with the help of friends, including industrialists, zamindars, politicians et al. Soon the Andhra Jyothi started an edition from Vijayawada, its first foray into Andhra Pradesh.

During this time the magazines, in order to recover their investment, started several link magazines in 1960s, for instance *Andhra Jyoti* started *Bala Jyoti* for children and *Vanita Jyoti* for women. Thus, with the proliferation of magazines and link magazines a need to feed them followed. They needed contributions as well as editors. Well-informed persons with a sense of social responsibility became editors which in turn helped social consciousness writers to come into existence. The literary scene led to magazines competing for readership. Amidst this competition, a concern to identify a paradigm to attract the readership became important. The focus became not what was good for the general public but what they wanted to read. That caused a major change in the literary trends of the time.

Andhra Jyothi had always championed the cause of truth and righteousness. For e.g., Sahitya Academy is a literary organization created by Andhra Pradesh State Government Organization created in the mid-1960’s. Part of their mission is to honor writers in each genre annually. In 1976 the Academy announced awards for various literary genre as usual but excluded fiction from the list of categories. Puranam Subrahmanya Sarma, editor of *Andhra Jyoti Weekly*, took exception to their decision, and published a letter condemning the Academy’s action. The letter read as follows:

On October 31, Andhra Pradesh Sahitya Academy published several categories for awards... Left out the genre of novel. The novels that received the same award in the past may not be of inferior quality. But the ones that are being published are not of any lesser quality compared to those that have received the awards in the past... For instance, Madireddy Sulochana has written excellent fiction depicting Telangana life—among the titles worth mentioning are *Tharam marindi* [new generations], *Pula manasulu* [tender hearts], and *Mathamu-manishi* [Religion and man]. So also Andhra people's favorite writer Sulochana Rani whose novels include *Jeevana tharangalu* [The waves of life], *Bandi* [the prisoner], *Premalekhalu* [love letters] etc... Any one of these novels is sure to meet the criteria for an award. Several Telugu women writers like Parimala Someswar, D. Kameswari, and I.V.S. Atchyutavalli have written several great novels. Publishers have published a record number of 300 new novels and that is unheard of in the past.

ANDHRA JYOTI, VIJAYAWADA. TELEPHONE: 187

ఆంధ్రజ్యోతి
ఎడిటర్: నార్ సోకేశ్వరరావు

పాఠశాల: పాఠశాల పాఠశాల సంఘం

వచ్చిన తేదీ: 2-10-1966 శనివారం | 32 వేలం: 25 పేజీలు

ఆంధ్రజ్యోతి అనుదిన సేవకు "ఆంధ్రజ్యోతి" ఆవిర్భావం

తాత్కాలిక రాష్ట్రపతి, ప్రధాని నెహ్రూ సమేతుగా దేశనాయకుల గురించి ఆసీస్సులు

ఆంధ్ర ముఖ్యమంత్రి దీక్ష

ప్రవాస నాయకులు

జ్యోతి గీతీ

గవర్నర్

The Nation's Own nourishment

కొత్లా

First edition of Andhra Jyothi



పట్టాలు తప్పిన 'సర్కారు' బండి



- పరిపాలన పట్ల... అధికారులదే పాపం
- ఒకరిని చూసి మరొకరు... పెరిగిపోతున్న ధర్మాలు
- పాత పనులుండగా ఆఫీసుందుకూ...
- విదేశాలు చుట్టొచ్చాయి... సెలవు మాట శయ్యక చూద్దాం
- సీఎం, సీఎస్ నమావేలొచ్చినా ఆ రోజీ నవీన్ దేఖాతర
- మార్కెట్ రాష్ట్ర కొలుస్తున్నట్లే వారే మేలు... నితాయితీ గల అధికారుల విఫలదీరణం

- మంత్రిల పేర్లు అక్రమాల నిలయాలు... ఇంటిలిజెన్స్ నివేదికలు బుద్ధిచాళులు
- అర్ధశతాబ్దంలో ఆయోమయం
- ముఖ్యకార్యదర్శి ఆరంభ చూరక్కం... అధికారులంతా దూరం దూరం
- సీఎం పేర్లలో గందరగోళం... అంతా ఇష్టారాజ్యం
- ముఖ్యమంత్రి ఆదేశాలకే కాలగ్రహణం
- వెరసె... మూడు కీబోలు... ఆరు రద్దలలో పరిపాలన నగులాట



వూమర్ ది హత్యా?
పోస్టుమార్గం రిపోర్టులో అన్వేషణ - 2



కాంగ్రెస్ కు నాగేందర్

Print Edition of Andhra Jyothi today - Notice the change in color from the first edition

Since July 1960, along with Narla, Nanduri Rammohan Rao, Turlapati Kutumba Rao, Puranam Subramanya Sarma had been making valuable contributions. In 1976, Narla was appointed as Chief Editor and Nanduri Rammohan Rao was appointed as editor of the paper. After the elections of 1977, Narla resigned from the responsibilities of editorship. Nanduri Rammohan Rao took over his place.

Andhra Jyothi weekly magazine, Vanita Jyothi, JyothiChitra and Bala Jyothi are some of the other publications of the Andhra Jyothi group.

Andhra Jyothi also has an online edition at <http://www.andhrajyothi.com/>.

19.3. Andhra Prabha

Andhra Prabha was started on 15th of August, 1938 in Madras. The owner of Indian Express, an English daily thought of this paper in view of only one Telugu paper existing in those days. Immediately he made his vision a reality. He requested Khasa Subba Rao to spearhead the paper as its editor. He then gave him a go ahead to secure the required machinery to run the paper. The second world war started in September 1939. In the first edition of the paper the headlines read as "Hitler indicates war : European nations express anxiety". In those days the papers had 7 columns. Andhra Prabha, except for one headline news and another two-column news, started with only one column.

Many papers had come before with the name “Andhra”. The only Telugu daily Andhra Patrika also had the word “Andhra” in it. Khasa Subba Rao and others in the paper suggested to Goenka that it would be pertinent to ask the readers themselves regarding the name of the new Telugu daily. One of the readers suggested the name Andhra Prabha



Print Edition of Andhra Prabha

And that is how the paper got its name. After Khasa Subba Rao, Nyapathi Narayana Murthy took over the editorship off the paper. In 1924, Narla Venkateswara Rao, who had worked as news editor of the paper took over as editor. In 1958-59, due to workers’ agitation Andhra Prabha

Declared closure. Narla Venkateswara Rao submitted his resignation.

In 1959 arrangements were made to bring out the paper from Vijayawada. No one came forward to take over the editorship of the paper due to the worker’s agitation. It was then that V.D.Prasad Rao Took over as the editor. He worked as the editor for the next three months. Kandimalla Satyanarayana, along with the others helped the paperto come out in tabloid size. Then Neelamraju Venkatesayya became the editor. Bellamknda Ramadasu, Ajantha, Rentala Gopalakrishna, and others took turns being the editors of the paper. Ravuri Sayanarayana was incharge of the weekly magazine. G.Krishna also joined the editorial board of the paper at this time. The Chittoor and Bangalore editions of the paper were started when Venkata Seshaiyah was the editor

of the paper. G.Krishna worked as the resident editor of the Chittoor edition of the paper. After Venkata Seshaiyah, Nagewara Rao worked as the editor of the paper. Under the editorial ship of Neelam Raju Venkataseshaiyah and Nagewara Rao, the circulation of the paper touched and a half lakh copies. However, there is no definitive information on why Nyapati Narayana Murthy left Andhra Prabha. Goenka consulted many people on who will replace him. Goenka invited Kolavannu Ramakoteswara Rao, the founder, owner and editor of Triveni in 1938 to fill in the gap left by Nyapati.



Ramnath Goenka - Founder of Andhra Prabha

In 1980, ABK Prasad worked as the resident editor of the paper. He then worked as the acting editor of the paper before resigning. In May 1977 Potturi Venkateswara Rao worked as resident editor of the paper in Hyderabad. He then took over as the editor of the Andhra Prabha weekly magazine. From 1982 onwards he took over both the responsibilities of Andhra Prabha daily as well as weekly. In 1985 the Vijayanagaram and Madras editions of Prabha were started. However the paper soon lost its position as the most widely read Telugu daily due to a number of reasons. Prominent among them are : Innovations in printing and marketing that the paper could not adapt to, inability to bring in journalistic changes with the times of the day, and the strategies of Eenadu to enter the market. The weekly magazine Andhra Prabha also lost its first position to its contemporary Andhra Bhoomi. In 1991, Sri RamaMurthy and P.S.Sundaram worked as the editors of the paper after the resignation of Potturi Venkateswara Rao. In 2003, there was a change in the ownership of the paper and ABK Prasad was appointed as Editor – in – Chief of the paper. After him Satish Chandra took over as the editor.

The Weekly Andhra Prabha

The weekly Andhra Prabha was started in 1952 under the editorship of Narla Venkateswara Rao. The weekly magazine was started 14 years after the launch of the daily. “Aaseervadinchandi” was the first edition of the paper in which Narla mentioned that “the paper would take his social work forward. The daily newspapers are full of political news. However, life is more than mere politics. In the daily newspapers, life related issues cannot be addressed. Even then Andhra Prabha has been striving to include news on culture, entertainment, social issues and scientific and educational issues in its Sunday magazine. To take this effort forward, the weekly magazine is being started” he said.

After Narla, Neelamraju Venkataseshaiyah took over the editorship of the paper. It was the tradition in the papers of Goenka that the editor of the daily papers also worked as the editor of the weeklies. Ravuri Satyanarayana also worked as the editor for some time. After , Neelamraju Venkateseshaiyah the editors of the daily and weekly were spearheaded by two people. Nageswara Rao took over the daily and Vidwan Viswam took over the weekly. After him Potturi worked as the editor. Later Goenka’s grandson, Manoj Kumar Santhalia as editor and Vaakati Paanduranga Rao as deputy editor ran the show. The weekly was shaped in Hyderabad and was printed in Madras. After 1980, the publication was also shifted to Hyderabad. However, under the new ownership, the weekly closed down.

Journalists who were associated with Andhra Prabha weekly for a considerable time were BC KamaRaju, Sarvari, Ellora. Some of the columns in daily and weekly edition of the paper won the hearts of the readers. “Paan Supaari” of Nyapati NarayanaMurthy was very popular among the readers. “Ashamashi” of Raavuri Satyanarayana in the daily was yet another popular column. Vidvan Viswam used to write “ManikyaVeena” in

the weekly. Malathi Chandar's "Pramadavanam" appeared for a considerable period of time. Narla wrote "Lokam Pokada" in 1977 for some time. Many of the writeups, news items, literary works, features, opinion columns, editorials that appeared in Andhra Prabha have historical significance.

The columns written by Nageswara Rao during the emergency made significant contribution to popular opinion in those days. Andhra Prabha had the distinction of defying the British rule and publishing news prohibited by the government during the quit India movement. The paper was also instrumental in Congress victory in 1955.

19.4. Vaartha



ABK Prasad wanted to start a newspaper and run it himself and thus, with the the help of a few of his friends he started the Vaartha daily newspaper in 1997. Before starting this paper, ABK had made efforts to start a daily newspaper that has historical significance. No where in the history of Telugu journalism an editor had started a newspaper only with the resources available with him and with no outside help. ABK Prasad toured all districts of Andhra Pradesh and managed to gather Rs.30 lakhs for the paper. The money was given by the friends and well wishers of ABK who had no doubt about his journalistic abilities. People of other countries who were his friends signed on MOUs worth Rs. one and a half crore rupees.

The then Chief Minister of Andhra Pradesh, Kotla Vijaya Bhaskara Reddy allotted a building in Hyderabad for the publication of the paper. However, the money gathered was insufficient to run the paper. Even after approaching 9 to 10 banks, nothing was forthcoming. “It is said that if you want to get a girl married at least half a dozen slippers get worn out. Even though my slippers are worn out, I couldn’t get the required money”, said ABK in an interview. As the editor of the paper, ABK tried his level best to bring out the paper. The people who had lent money to ABK became restless. In this scenario, the Sanghvi group of companies came forward to buy and run the newspaper.

Online edition of Vaartha @ <http://www.vaartha.com>

ABK made it a policy to start a newspapers without the tag of “Andhra” attached to the paper’s name. The name of Vartha was rejected by the Registrar of Newspapers of India on grounds that another paper with a similar name existed in the country. The management then changed the spelling of the name and sent it to the Registrar. Still it was of no use. It was then that the name of “Telugu Jaateeya Patrika - Vaartha” was proposed and sent to the Registrar’s office. It got acceptance. It was in this manner that Vaartha found the light of the day.

Under the ownership of Sanghvi, the paper is coming out from many centres. Hyderabad, Vijayawada, Vishakhapatnam, Karnool, Karimnagar, Mahboobnagar, Khammam, Nellore, Nalgonda are the prime centers from which Vaartha was being published. In 2003, Srikakulam, Vijayanagaram, Adilabad were receiving the paper from nesrby centres. Publication also started from Guntur. In Rangareddy district, the distribution is that of the Hyderabad edition.

After the editorship of ABK Prasad, K.RamaChandra Murthy took over the editorship. After he left to take over the editorship of Andhra Jyothi in 2002, the editorship of Vaartha was taken over by Tankasala Ashok.

19.5. Summary

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Andhra Jyothi also has an online edition at <http://www.andhrajyothy.com/>.

Andhra Prabha was started on 15th of August, 1938 in Madras. The owner of Indian Express, a English daily thought of this paper in view of only one Telugu paper existing in those days. Immediately he made his vision a reality. He requested Khasa Subba Rao to spearhead the paper as its editor. He then gave him a go ahead to secure the required machinery to run the paper. The second world war started in September 1939. In the first edition of the paper the headlines read as “Hitler indicates war : European nations express anxiety”. In those days the papers had 7 columns. Andhra Prabha, except for one headline news and another two-column news, started with only one column. Under the editorial ship of Neelam Raju Venkataseshaiah and Nagewara Rao, the circulation of the paper touched and a half lakh copies. However, there is no definitive information on why Nyapati Narayana Murthy left Andhra Prabha. Goenka consulted many people on who will replace him. Goenka invited Kolavannu Ramakoteswara Rao, the founder, owner and editor of Triveni in 1938 to fill in the gap left by Nyapati. In 1980, ABK Prasad worked as the resident editor of the paper. He then worked as the acting editor of the paper before resigning. In May 1977 Potturi Venkateswara Rao worked as resident editor of the paper in Hyderabad. He then took over as the editor of the Andhra Prabha weekly magazine. From 1982 onwards he took over both the responsibilities of Andhra Prabha daily as well as weekly. In 1985 the Vijayanagaram and Madras editions of Prabha were started. However the paper soon lost its position as the most widely read Telugu daily due to a number of reasons. Prominent among them are : Innovations in printing and marketing that the paper could not adapt to, inability to bring in journalistic changes with the times of the day, and the strategies of Eenadu to enter the market. The weekly magazine Andhra Prabha also lost its first position to its contemporary Andhra Bhoomi. In 1991, Sri RamaMurthy and P.S.Sundaram worked as the editors of the paper after the resignation of Potturi Venkateswara Rao. In 2003, there was a change in the ownership of the paper and ABK Prasad was appointed as Editor – in – Chief of the paper. After him Satish Chandra took over as the editor.

ABK Prasad wanted to start a newspaper and run it himself and thus, with the the help of a few of his friends he started the Vaartha daily newspaper in 1997. Before starting this paper, ABK had nade efforts to start a daily newspaper that has historical significance. No where in the history of Telugu journalism an editor had started a newspaper only with the resources available with him and with no outside help.

ABK made it a policy to start a newspapers without the tag of “Andhra” attached to the paper’s name. The name of Vartha was rejected by the Registrar of Newspapers of India on grounds that another paper with a similar name existed in the country. The management then changed the spelling of the name and sent it to the Registrar. Still it was of no use. It was then that the name of “Telugu Jaateeya Patrika - Vaartha” was proposed and sent to the Registrar’s office. It got acceptance. It was in this manner that Vaartha found the light of the day.

Under the ownership of Sanghvi, the paper is coming out from many centres. Hyderabad, Vijayawada, Vishakhapatnam, Karnool, Karimnagar, Mahboobnagar, Khammam, Nellore, Nalgonda are the prime centers from which Vaartha was being published. In 2003, Srikakulam, Vijayanagaram, Adilabad were receiveing the paper from nesrby centres. Publication also started from Guntur. In Rangareddy district, the distribution is that of the Hyderabad edition.

After the editorship of ABK Prasad, K.RamaChandra Murthy took over the editorship. After he left to take over the editorship of Andhra Jyothi in 2002, the editorship of Vaartha was taken over by Tankasala Ashok.

19.6. Model Questions

1. Discuss the growth of Andhra Jyothi.
2. Explore the contributions made by Andhra Jyothi to Telugu Journalism.
3. Discuss the evolution of Andhra Prabha and its role in Telugu journalism.
4. How was Vaartha started? Comment on its place in Telugu journalism today.

19.7. Reference Books

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UNIT - V

Lesson - 20 :

PRAJASHAKTHI AND VISAALANDHRA

20.0. Objective of the lesson:

The objective of this lesson is to introduce you to

- The history of Praja Shakthi
- Visaalandhra
- Trends in Telugu journalism

Structure of the lesson:

- 20.1. Praja Shakthi
- 20.2. Visaalandhra
- 20.3. Trends in Telugu journalism / Regional Newspapers and their Coverage
- 20.4. Summary
- 20.5. Model Questions
- 20.6. Reference Books

20.1. Prajashakthi



PRAJASHAKTI (People's Power) was the first communist periodical in Telugu, started in 1942 from Vajayawada, Andhra Pradesh. For the first three years it was published as a weekly. From 1945 to 1948, it was published as a daily, espousing the cause of the working class, as the voice of progressive, patriotic and democratic sections of the people. In 1948, it had to be closed down due to repressive measures and ban by the government in the wake of the Telangana movement.

The ban was relaxed in August 1951 and Prajashakti again started publication from November 21, 1951, as a biweekly.

In the general elections held in 1952, Communist Party came out as the largest single party in Andhra Pradesh and became the main opposition party in parliament. As a result of its increased responsibilities towards the people's aspirations, Prajashakti converted itself into Visaalandhra daily with effect from June 22, 1952.

newspapers. But the first full fledged socialist newspaper in Andhra Pradesh was Navashakti, started by Madduri Annapurnayya on behalf of Congress Socialist Party. However, Navashakti was more or less under communist influence, thanks to the late Comrade P Sundarayya who was a Central Committee member of the Communist Party and also the secretary of Congress Socialist Party, simultaneously. Navashakti was first published from Rajamundry but was later shifted to Vijayawada.

At this juncture, the Second World War broke out. Since the Communist Party took a stand against the war, the editor anticipated that the British government would ban Navashakti. He brought out its last edition, enumerating the people's responsibilities at that stage. Navashakti stopped publication according to a plan, in order to save its printing press and office from confiscation. Thus the press and Party machinery were protected tactfully. The leaders went underground.

During the period 1939-42, the Communist Party secretly published Swatantra Bharat and made elaborate arrangements to distribute it all over the state. In running this paper, in addition to Sundarayya, editors Maddukuri, Tummala, Kondepudi Lakshminarayana, Lanka Jogarao and others played an important part. The government tried to locate and destroy its publishing and distribution network, but failed. It proclaimed that all those reading or even possessing a copy of the paper would be arrested. Yet people used to procure the paper and read it. Some were even jailed for just possessing a copy.

The ban on Communist Party was lifted in June 1942. Even before the jailed or underground Party leaders could come out, Katragadda Rajagopala Rao took a declaration for Prajashakti whose first edition came out on June 13, 1942.

Thus Prajashakti became the first officially published newspaper of the Communist Party. From July 29, 1942, it became the organ of "Comintern — Communist Party of India — Andhra Committee." Its editorial board consisted of Maddukuri Chandrasekhararao, Kambhampati Satyanarayana senior, Tummala Venkataramayya, Putchalapalli Sundarayya and Chalasani Vasudevarao.

That was the period when the Communist Party was taking shape as a revolutionary people's party in Andhra. Struggles of the workers, peasants, youth, students and women were developing into major organised movements. Intellectuals were turning to the communist movement. The Party was developing into a major political force and an alternative to the Congress. At this juncture, the Party decided to bring out Prajashakti as a regular daily in order to cater to the needs of Party's growth and make it a weapon of people's struggles.

Unlike today, it was then a very difficult task to get permission from the government to start a communist daily. To get the permission, one comrade (Kambhampati Satyanarayana junior) had to be stationed in Delhi for months together. The much needed staff, network, resources and money to publish the daily had to be secured. It was a matter of significance that, apart from common people, progressive intelligentsia also took a keen interest in establishing a communist newspaper at Vijayawada, the nerve centre of Andhra politics.

Many progressive young poets and writers, even though they had no experience in running a daily, came forward on their own to work in the editorial section. Those who joined included literary stalwarts like Vidwan Viswam, Setti Eswararao, Anisetti Subbarao, Mahidhara Rammohanarao and reputed cartoonist Madhavapeddi Gokhale, apart from those already working like Maddukuri, Tummala and Kambhampati senior.

As soon as the news spread that Prajashakti was going to be published as a regular daily, freedom fighter, reputed poet, novelist and cartoonist Adavi Bapiraju designed with dedication and sent the logo for Prajashakti, on his own.

Later, Kakumanu Narayanarao, who was working as chief mechanic in the famous BNK Press in Madras, joined Prajashakti and helped in its publication.

Sympathisers from all over the state sent donations liberally and helped in creating the infrastructure needed for starting the daily. Its office was started in the “Tobacco Barons” of Katragadda Brothers in Mogalrajapuram, Vijayawada, with the donations received from people. Several acres of land were acquired there and a Prajashakti Nagar was established. Comrades working in the paper, centre and state used to reside, alongwith their families, in the huts constructed on this land. Prajasakti Nagar was then a tourist centre for the communists and sympathisers. Comrades who escaped from the reign of terror in Telangana used to be sheltered there.

With this background, the first edition of rejuvenated communist daily in Telugu, Prajashakti, came out on December 3, 1945. Its inaugural edition was released in a very big meeting by Uppala Lakshminarayanarao, a literary stalwart, engineer and sympathiser.

The date became a milestone in the history of communist journalism in Telugu. In order to weaken the communist movement, when the feudal-capitalist press was dishing out disinformation every day and pouring out allegations that the communists were foreign agents, when the working class, the Communist Party, the first socialist state Soviet Union and the international communist movement were denigrated with all sorts of unsubstantiated and false allegations, Prajashakti Telugu daily came out as the voice of the working class and progressive sections.

Because of its role, the movement got strong foundations in Andhra; at the all-India level the Party acquired a distinct position.

In the same period, Andhra Mahasabha became a powerful people’s organisation under communist leadership, and fought against the Nizam’s feudal rule in Telangana area of the present

Andhra Pradesh. The people were attracted towards the call of Comrade Sundarayya, on behalf of Communist Party, for creation of a unified democratic Visaalandhra for all the Telugu speaking people. Prajashakti served the cause of this movement to a very great extent. One of the Andhra Mahasabha leaders from Telangana, Arutla Lakshmi Narasimharao, joined its editorial department, to edit the news of its movement.

As the Prajashakti became very popular, it also became a headache for the rulers. Since Prajasakti Nagar had become a centre for fund collection in coastal areas for the cause of liberation of Telangana from the feudal rule of Nizam, it angered the Nehru government at the centre also.

By 1948, the repression on the communist movement in Andhra had become severe and the main leaders had to go underground. The police raided the Prajashakti premises a number of times. Senior comrades working in editorial section had to work under semi-legal circumstances. As repression became severe and severe, two or three comrades deserted in view of the lurking danger.

While the publication was continuing within the limitations of staff, police raided the Prajashakti office and fully destroyed all the copies, printing machinery and library in a most inhuman way. The question of running the paper any longer became impossible. Prajashakti was banned with effect from April 22, 1948.

The Communist Party faced a series of repression during the period 1948-52. In the Telangana area, under the leadership of Communist Party and Andhra Mahasabha, armed struggle was being waged against the Nizam’s feudal rule and oppression. The historic struggle was for securing land to the tiller and the right to live. The demand was to abolish Hyderabad state and unite all Telugu speaking areas into one state of Visaalandhra. The leaders had to go underground to conduct the struggle. The government resorted to all sorts of repressive measures. Communists and their sympathisers faced such atrocities and cruelty as they had not faced even during the British rule.

The captured leaders were detained in jails indefinitely without being produced before any authorities. Some others were shot dead in an inhuman manner. Those who were identified as sympathisers used to face lot of

restrictions and humiliation. On the plea that they were helping the struggle in Telangana, the people in coastal districts of Andhra Pradesh were subjected by the rulers to unprecedented cruel repression. The government resorted to severest oppression and humiliated the people in Katuru and Yalamarru villages in Krishna district by forcing them to undress.

Even during those difficult times, however, the Party leadership tried to reach out to the people through journals.

Some time after Prajashakti was forced to stop publication, in order to disseminate the views, the Communist Party leadership decided to utilise the fortnightly called Janata for which declaration had already been obtained by Gangineni Venkateswararao of Guntur.

To entrust VR Bomma Reddi that responsibility, underground comrades, Moturu Hanumantharao and Chalasani Vasudevarao, sent a message to a village in Krishna district where he was working as a teacher of the Party's political classes. However, after Janata was started, Hanumantha Rao was arrested and detained in jail. Bomma Reddi and Vasireddi Bhaskararao, noted playwright of Maa Bhoomi (Our Land), together used to shoulder the editorial responsibilities of the paper. Ananda Rao, who had earlier worked in Prajashakti, was the manager.

Gangineni Venkateswara Rao, who was the editor and publisher of Janata, entrusted to them the whole responsibility and shifted to Visakhapatnam to study law. Later the paper was run totally by the Communist Party leadership.

Since it was a period of complete ban on communist activities, articles and commentaries on day to day problems and contemporary politics, ideology-based articles, write-ups on international issues, and translations were published in Janata. The paper was successfully run for two years with pictures of Marx, Engels, Lenin, Stalin, etc, on the cover page.

The journalists had to work with the least possibility of getting any messages from the Party leadership. In order to camouflage his presence, Bomma Reddi had enrolled myself as a proof-reader but worked as the editor of Janata. The police raided the premises on a number of occasions but could not get any information. But as the horrible incidents of arrest, repression and shoot-down even on the basis of suspicion increased, it became impossible to run the paper from Vijayawada, and the publication was stopped.

The leadership then directed them to shift to Madras where restrictions were not so severe, and start another paper. That way, the three comrades reached Madras.

On their own, there was absolutely no possibility of starting a new paper. Fortunately, a Party sympathiser and law student, G Gopala Rao, possessed a declaration for a weekly called Sandesam (Message) at the end of 1950. Rambhatla Krishnamurty, who earlier worked in Meezaan daily at Hyderabad, was deputed to work in Sandesam. Kambhampati senior, S V Narasayya and others used to help from the underground.

A K R B Koteswara Rao used to be the courier between the three journalists and the underground leadership. Prior to these, Taapi Mohana Rao who worked in Prajashakti at the time of closure, had also shifted to Madras to run Janavani started by his renowned father, Taapi Dharma Rao.

At the same time, Maddukuri Chandrasekhara Rao, under detention, was released on parole due to his mother's death. As per the Party direction, Bomma Reddi and others met him at Madras and brought him to the underground centre by dodging the police detectives. He asked Reddi to work in Janavani and directed Setti Eswararao, who earlier managed the Vasaalandhra Literary Monthly, to shift to Delhi to work in Soviet Land. Vasireddi Bhaskara Rao had gone to Bombay. Till Prajashakti weekly was restarted from Vijayawada in 1952, Reddi continued to work in Janavani.

Even though Janavani used to publish news and views in support of the communist movement and the people's agitations, the government could not interfere as it was owned by a noted literary giant, Taapi Dharma Rao. Besides, as Janavani used to be printed in the press owned by the central minister B S Murthy, communists could ward off suspicions.

In those days, Taapi Mohana Rao and Reddi used to be the link between the underground leadership and those working openly. Communists were always haunted by the fear that we might land up in police trap or shot dead mercilessly. Therefore, they used to take a lot of precaution. To meet the underground leaders, they used to go to two or three places for two days within the city and then reach the appointed place.

Taapi Dharma Rao left the management of Janavani completely to Mohana Rao and myself. However, he used to write the editorials regularly. He never touched the political issues. Still the communists used to include political matters in a balanced way, with care. And in the end, they used to publish the Polit Bureau's announcements and Party news. Taapi Dharma Rao never objected to this trick. He was a pragmatist. Even though he was a follower of a different political philosophy earlier, ever since his sons started working in the Communist Party and after getting the opportunity to closely observe the communist ideology, Dharma Rao became a sympathiser of the Leftist movement. It was thus that he agreed to preside over the first ever meeting of Andhra Progressive Writers.

After coming out from underground, Comrades Sundarayya and Rajeswara Rao met Taapi Dharma Rao and personally thanked him for helping the movement in the most difficult period.

PRAJASHAKTI WEEKLY

The ban on Communist Party was relaxed to an extent in August 1951 and some important Party leaders were released from jail, as the general elections were to be held in 1952. Even as the main leadership was still in jail or underground, Prajashakti was restarted as a weekly from November 21, 1951.

After Comrade A K Gopalan was released from jail, the leaders overground arranged his public meetings at Vijayawada and other places, and these meetings reduced the then prevailing fear psychosis among the people. The relaxation on ban and the general elections prompted the reappearance of Prajashakti as a weekly.

Bommi Reddi came back from Madras to work in Prajashakti again. Rambhatla Krishnamurthy who had worked in Sandesam, T V Krishna who was a detenu in Rayaveluru Jail and Mahidhara Rammohana Rao who was leading underground life in Rayalaseema also joined.

The news that Prajashakti was about to reappear rejuvenated the enthusiasm among the communists and democratic sections. "Sri Sri," a revolutionary poet of Telugu, wrote a poem for publication that is translated below:

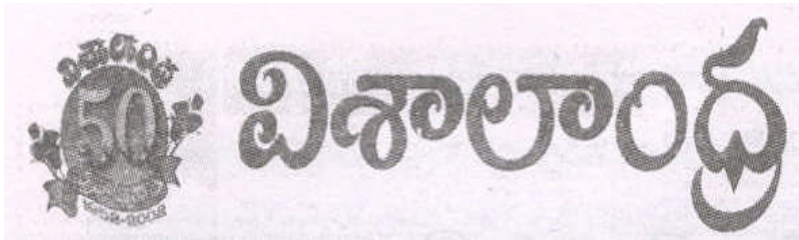
*Come! Prajashakti Come!
Let it be every week,
Surely Come!
Become the voice of voiceless,
Expose the falsehood and guilt,
Drive out the darkness of lies,
Bring in the golden light of truth,
Come! Prajasakti Come!
To change the world, Come!*

Prajashakti became a biweekly from December 1951, keeping in view the first general elections to be held in 1952 and the need to disseminate the Party ideology to the people, and played a historic role.

The ruling Congress party and its ministers were defeated both in assembly and Lok Sabha elections in coastal as well as Telangana areas.

The Communist Party came out as the single largest party.

20.2. Visalandhra Daily



After the 1952 general elections, Communist Party emerged as an alternative political force to the Congress in the states of Andhra, Kerala, Tamil Nadu (Madras) and West Bengal. In the parliament as well as in united Madras state, Kerala and West Bengal, communists became the main opposition.

The main Communist Party leaders in Andhra and Telangana were released from jail and started working for the Party. In such circumstances, the need of starting a daily newspaper in Telugu became overriding. Keeping in view the task of integrating the Telugu speaking areas in Nizam's state with other areas and to fight for a separate enlarged Andhra, the Party leadership decided to name the Party daily as Visalandhra. In fact, even during the ban period, a secret bulletin called "Visalandhra" used to be published by the Communist Party.

This Telugu daily came out on June 22, 1952 and the existing Party paper, Prajashakti gave way to it. The inaugural issue was released in a meeting held in Rammohan Library by Taapi Dharma Rao, who had earlier helped the movement during the ban period through his Janavani.

Poet "Sri Sri" sent a message to Visalandhra also, which contained a reference to a black crow; it meant C Rajagopalachari who opposed the formation of a separate Andhra state.

Problems were initially faced in running the daily as comrades experienced in working with a daily were not available. Therefore, the daily was started with a nearly all-new staff.

JANASHAKTI (PEOPLE'S POWER)

In between, serious differences started surfacing in the communist movement both at national and international levels. Despite the declaration of Communist Parties of 81 countries and the Vijayawada Party Congress resolution, a revisionist trend started appearing in the Party. Taking this opportunity the central government utilised the Sino-Indian border dispute as an excuse, started branding one section of the Party as anti-national and jailed them in order to divide the movement.

The majority in Andhra Party leadership unilaterally removed Visalandhra editor Moturu Hanumantha Rao, general manager Golla Radhakrishna Murthy and others from the board of directors of Visalandhra Vigyana Samiti and appointed its own men. The revisionists thus took control of the paper.

Under those circumstances, some comrades started Janashakti weekly in June 1963 even while the leaders were in jail. Later it became a biweekly.

After the split in the Party, when the Polit Bureau of the CPI(M) was meeting in Kerala after the Seventh Party Congress in Calcutta, the central government suddenly arrested its leaders all over the country and detained them. Comrade D V Subba Rao, editor, publisher, manager and chief executive of Janashakti, was one of them.

The government thought the paper will cease to appear now. But as per the directions of the leadership, myself and other comrades successfully managed to publish the Janashakti biweekly to disseminate the CPI(M)'s ideology and message to the people till the leadership came out of jail. During the period its circulation went up.

After the leaders came out of jail or underground, it was decided to bring out Janashakti as a daily; its first issue was brought out on September 1, 1966. It was released by a prominent progressive Telugu writer, Kodavaganti Kutumbarao, in a public meeting presided over by Comrade Sundarayya. The paper was published successfully for two years. After the Naxalites split away, the paper continued as a weekly for some time but ultimately went into Naxalite hands.

విశాలాంధ్ర స్వరోక్షేపం

22-6-2002

నవయుగ వైకాళికులు



వీరబాబు దేవేంద్రం ప్రసాదు గుండల జయీరావు గిడుగు రామమూర్తి

మీనా ప్రసాద్‌ల పునరుత్థాపన కృత్యం



చేబాకాండ్లలు



తెలుగుజాతి పోరాటాల చరిత్రకు ప్రతీక 'విశాలాంధ్ర'



విశాలాంధ్ర పత్రికా సంస్థానం (విశాలాంధ్ర) చరిత్రకు ప్రతీక

సామాజిక ప్రగతికి, సాహిత్యాభ్యుదయానికి అసమాన సేవలందించిన విశాలాంధ్ర



విశాలాంధ్ర, కమ్యూనిస్టు ఉద్యమ నిర్మాతలు



విశాలాంధ్ర స్వరోక్షేపన కుభవేళ

Now, the CPI (M) did not have a paper of its own. As per the directions of the Party, Bommi Reddi then obtained declaration for Prajashakti weekly. It took 2-3 months to obtain the declaration and bring out the paper. In the meantime, in order to explain the CPI(M)'s policies and counter the arguments of splitters, the Party had to publish four or five bulletins.

Finally, Prajashakti weekly came out on July 27, 1968.

For over 13 long years, Prajashakti was published as a weekly, biweekly, or daily at election time.

The paper did creditable work in mobilising the working class and democratic sections. It projected the CPI(M)'s policies and correctly analysed the national and international issues from time to time.

After Mrs Indira Gandhi imposed Emergency, the leadership was again jailed or went underground. In those difficult days, Prajashakti became a beacon light and did commendable work.

Later, keeping in view the political needs, the Party leadership decided to bring out Prajashakti as a daily.

Prominent progressive writer, researcher and Party sympathiser, Dr Arudra, wrote a special welcome poem for the daily. As was wished in the poem, the daily has been continuing its duties towards the people inspite of several ups and downs.

Pioneers

The following are the departed leaders, who served with Prajashakthi and Vissalandhra, who sacrificed their lives working for the communist press in Andhra.

- * Comrade Sundarayya who was instrumental in establishing and running all the communist newspapers in Telugu from time to time;
- * Comrade Chapala Venkateswara Rao who worked in Prajashakti in the initial days and later managed the underground printing press at the centre;
- * Comrade Nagulapalli Koteswara Rao who worked as Prajashakti press manager and was later shot dead while working in the Party's secret network during the ban period;
- * Comrade Kakumanu Narayana Rao who operated the printing press of the first Prajashakti daily;
- * Comrade D V Subba Rao who very efficiently managed Visaalandhra press and later Janashakti press and who died while under detention during the ban period;
- * Comrade Golla Radhakrishna Murthy who worked as the general manager of Visaalandhra and later Prajashakti;
- * Comrades Maddukuri Chandrasekhara Rao, Tummala Venkataramayya and Kambhampati senior who worked as editors of the communist periodicals in the early days.

Now, Prajashakti daily is growing day by day with three editions — from Vijayawada, Hyderabad and Visakhapatnam — and has become the voice of the working class and common people in Andhra Pradesh.

Source : V.Bommi Reddi in Ganashakti Newsmagazine.

20.3. Trends in Telugu Journalism / Regional Newspapers and their Coverage

Telugu newspapers have seen a considerable degree of change and evolution since the days of early newspapers. Changes in political climate, changes in language and translation, economy and information technology have had a bearing on the newspapers also. For e.g., in the early days the 'editor' was the person who actually did the job of editing the newspaper. Today, the editor is mostly the owner of the paper while the day to day working of the paper including the writing of editorials is looked after by some one else. In the olden days the readers received copies of the paper in a few hours after publication. It took 12 to 24 hours for the paper to reach villages. Now the publishing centers have also increased. The increase in literacy rates and per capita income has also increased the circulation of the newspapers. The 21st century has witnessed tremendous changes in the layout and publication of the newspaper. In the middle of the 20th century, the circulation of the newspapers could not increase one lakh copies. Now, in the 21st century, the circulation has touched 10 lakhs. The paper that was confined to four pages is now coming out in three times the former size. The cost of the paper has also increased considerably. It has also become common for newspapers to publish color photographs and illustrations. This has no doubt changed the face of the large newspapers, however, the small newspapers have been severely affected due to the domination of the large papers. It has also become the order of the day for newspapers to have one broadsheet and one tabloid paper. The tabloids are covering regional news and catering to the local readers. This is also the reason why the popularity of the Sunday news magazine has come down. Also, the large newspapers, in order to attract more advertisements through increasing circulation have brought down the cost of the papers in some areas significantly. That is perhaps the reason why newspapers like Andhra Patrika and Bharathi had to eventually close down.

The innovations in technology have also changed the very nature and appearance of the newspapers. Today news can be sent from one place to another in matter of seconds. It is becoming possible to send news to the readers, along with photographs in minutes after an event has occurred. Offset printing has gained a lot of popularity.

The language of newspapers also underwent considerable transformation in recent times. The tug of war between literary Telugu and Colloquial Telugu in the society has also had its implications on newspapers. However, it has been proved without doubt that colloquial language has had an upper hand on literary writing in newspapers. It was proposed that newspapers exist to give news to a majority of the population and therefore, the language in Telugu newspapers must be colloquial. In the early days, the majority of journalists were from coastal districts, and therefore, the language in Telugu newspapers was dominantly that of coastal areas. Gradually however, journalists from all parts of the state, from all castes and classes started working in the newspapers. Therefore, the language of newspapers is gradually evolving to include the good words of all regions of the state. However some journalists have been using terms like "Eendi", "Dammunte ra" which need caution in their usage.

Telugu journalism is not confined to only daily or weekly newspapers. There is also a need to include fortnightlies, monthlies, and periodicals. Telugu journalism cannot as for today, boast of any specialized journals or newspapers that focus on economy, culture or politics. The weeklies also consist only of three or four serials, one or two features for women, and a few sporadic stories. The serials in Telugu weeklies also contain stories laced with sexual innuendoes. This is perhaps done to increase the circulation of the paper. However, these kind of writings need to adopt a proper and ethical approach. Also, the serials in weeklies are competing with those coming on television. In this situation, readers are more likely to watch television serials than read weeklies. Therefore innovation is required in the content and presentation of stories in weeklies and monthlies.

In the recent past, there has been a considerable change in the policy, direction and goals of newspapers. The policies of newspaper owners have also changed. One positive outcome of this is that the number of journalists

has increased in the recent times. Also, the number of qualified journalists with degrees and diplomas in Journalism has been increasing. Journalists are also coming in from all regions and parts of the state.

Revolutionary changes in the eighties

Unanticipated and revolutionary changes came into Telugu dailies in the 80s of the 20th century. The advent of the new technology replaced hand composing with computers. The old traditional printing press got replaced with the offset press that set in the trend of colorful pages in newspapers. In no other state and language do the regional newspapers look this colorful. Modem and faxmillie have accelerated the conveyance of messages and information. This also helped in the coming up of multieditions. In the early days Vijayawada was the main publication centre for newspapers. Also the nuber of publising centres of a newspapers were limited. It was not possible to send news to far off places. Newspapers that had only one or two publishing centres, today have a centre in every nook and corner of the State and provide news to all regions of Andhra Pradesh.

The Journalists

The Mandal systems established during the times of NT Rama Rao also helped the systematic working of the journalists. In the early days, newspapers allotted only one page for regional news. There was no proper technology to gather news from villages and send them to the publishing centres in time. It was only after two or three days that the news from villages could appear in the newspapers. However, realising the reading and buying potential of the people from villages, newspapers that took marketing seriously started tabloid size district editions. Thus the need for a strong network of correspondents and reporters who could gather news from towns and villages arose. All major newspapers appointed part-time reporters at the mandal levels. Today reporters and contributors for major newspapers are present in all the mandals. As such even small news items relating to these areas is appearing in the papers. These reporters were also fascinated by the glamour associated with their names appearing in newspapers.

Poilitical leaders also started using newspapers as a forum for publicity. However, the mere increase in the number of journalists all over the state did not result in an equivalent increase in the quality of journalism and news. Many of the reporters from these areas have only studied upto tenth class or intermediate. As such they are fully aware of various aspects of the game and the need for a total dedication to the profession that was found in the erstwhile journalists. Newspaper managements also have not recognised the need to train these journalists. As such even though the number of journalists have increased, the quality of news leaves much to be desired.

The glamour associated with journalism

The profession of journalism was considered to be a noble one in the earlier days. However, soon glamour also came to be associated with the profession. This is an age where all aspects and areas of life are being ruled by politics. As such journalists are also giving more prominence to political news. Also politicians are using the newspapers to propagate their ideology and spread their popularity. After perhaps the distric collector and the SP, the journalists are probably the most important people in a district Today.

Women's position sees no change

Though the number of journalists in the state have increased, not much change has been witnessed in terms of the number of women journalists. Though a few women are working as sub editors, the number of reporters are very few. Shift duties and professional pressures are to some extent responsible for this state of affairs. The fact that even women's pages and supplements in newspapers are being monitored by men is deplorable.

Self-interests of Newspaper owners

Most of the newspapers being run by industrial houses, the owners of these papers are using them to further their own business interests. Depending on the equations of the owners with political parties, the policy of the newspaper changes. The readers have also become aware of this and know the motives behind the news in a particular newspaper. When self-interests of the owners came into picture in running the paper, the owners themselves emerged as the editors of the newspaper. In most of the newspapers, the owners are themselves the editors. This was not the case earlier. The days when the prestige of the editor in a newspaper and his personality brought a certain respect and regard for the newspaper among the people may never come again. The role of the editor in a newspaper is also witnessing a decline. Perhaps the days will come when editor - cum - owners will be the order of the day in major newspapers.

Limited powers and role of the editor

There was a time when the editor was the supreme boss of the newspaper. He could dictate terms to all the sections of the paper. Today this is not the case. The role of the working editor is rather limited. It is the owner of the newspaper who pilots the paper along with the co-pilot, the marketing manager. The marketing manager today dictates terms to the editor to put the interview of a particular industrialist in the front page in case he has given a full page advertisement. In the earlier days the editor had the power to restrict advertisements in the front page. However this is not the case today. The launching of the district editions have also restricted the powers of the editors. The editor has no chance of knowing what news gets into the papers in far off centres. As news becomes another commodity in today's world, editors are also emerging as product managers.

Everything for everyone

Telugu newspapers are striving to cater to the needs of all the readers today. There is employment news for the unemployed, education features for the students, share market and economic news for those interested in these areas, women's features and supplements for women, children's columns, cinema features and news for movie enthusiasts. Today the daily paper is not merely news, it also women's paper, children's paper, students' paper, health paper, regional paper etc.

A blow to small newspapers

Big Telugu newspapers today are covering regional news extensively with the help of some kind of tie ups. Due to this reason local advertisements are also being bagged by these papers. All these days the small newspapers were depending on the local news and advertisements for their survival. However, technology has made it easy for the big papers to gather news and advertisements from local areas. As such small newspapers' sustainance has become a problem. When the publishing centres also reached these areas the small newspapers' survival became difficult and as such many of them had to close down.

Diminishing popularity of weeklies

Today daily newspapers are catering to the needs of all the sections of the society. News, features, serials, stories are all finding place in the daily newspapers. In this situation, the position of the weeklies and monthlies is diminishing. Also the boom of the satellite channels that broadcast news four to five times a day along with popular programs and serials has eaten into the business of the weeklies and monthlies.

Domination of one paper

Telugu journalism is witnessing an era where only paper is dominating the industry. The difference in the circulation figures between the first and the second/third largest circulated paper is considerable. Also, with the advent of the Internet, people all over the world are able to access Telugu newspapers, since almost all of them are available on-line.

The advent of portal magazines is a new feature of this age. The mushrooming portal magazines are increasingly targeting people living outside the country. Many of the journalists who work in newspapers are also busy in portal magazines. There is no dearth of employment for Journalists today. Even though the platforms for communication have changes, writing skills are a prerequisite. However, employment in the new media emerging today needs to be standardised. Journalists are also yet to fully comprehend writing skills in various media. For e.g., the writing style in portal magazines is different from that in a newspaper. Also the advent of satellite TV has posed a challenge to Telugu newspapers. TV broadcasts news within seconds of its occurrence unlike the newspapers that can only bring out the news the next day. In this scenario it became the order of the day for most newspapers to analyse news and present it to the readers. Today, news is being merged with opinion.

Also the price war that has set in with the coming of regional English papers has also crept into the Telugu newspapers. The changing trends in technology and news coverage is today keeping both the management of newspapers and journalists on their toes.

20.4. Summary

Prajasakti started as a daily news paper in the year 1981 with Vijayawada as the centre. Currently it is being published from 6 editions at Hyderabad, Vijayawada, Visakhapatnam, Thirupati, Khammam and Kurnool and 100 computer centres across the state.

Prajasakti has grown up in leaps and bounds and is the largest circulated progressive daily in the Telugu newspaper industry. On the 20th anniversary of Prajasakti it has gone online and came much nearer to all those who are not within the reach in this global world.

Prajasakti is committed to the cause of oppressed people. At its very inception it was with the peasants struggle in 1981. Prajasakti has always spearheaded the propaganda for secular and progressive values in the society. It strives for the democratic values, and upholds the ardent struggle for democracy and a just living waged against the one-sided imperialist globalisation.

It comes out with a scientific analysis on all the contemporary, national and international issues. Prajasakti stands for the projection of all the just values and relentlessly fights anti-people policies, corruption, communalism and many issues that make the life of the poor and middle class worse.

Prajasakti was a borne child of the freedom struggle. It had its inception in the year 1942 and was published as a daily from the year 1945. No sooner it was subjected to repression by the British and banned in the year 1948. It started as a weekly journal in the year 1969 and took the form of a daily in the year 1981 with Vijayawada as the edition centre.

It had grown in leaps and bounds in the last decade and won the hearts of the toiling masses, workers and the middle class. It is important to note that Prajasakti forged ahead in an atmosphere when all progressive and democratic forces were facing an uphill task of struggling the onslaughts by imperialism. The second edition started in the year 1997 from Hyderabad, the third edition in 1997 at Visakhapatnam and the fourth edition in 2001 at Thirupati, the fifth edition at Khammam in July 2003 and the sixth edition at Kurnool in Nov 2003, the

Seventh Edition at Rajahmundry in May 2005, Eighth Edition at Karimnagar in September 2005, and the Ninth Edition at Srikaakulam in 2006.

Prajasakti daily is a part of the Prajasakti Sahithe Samastha with its head quarters at Hyderabad. It has a strong team functioning democratically with hundreds of journalists and professionals from the advertisement team, circulation department, technical department and the editorial board headed by S. Vinay Kumar as editor and V. Krishnaiah as general manager. Prajasakti daily is published at the Prajasakti daily printing press that caters the print requirement. Prajasakti daily extends its support to the Prajasakti Book House and the Prajasakti Publishing House which are the centres for progressive literature.

Telugu newspapers have seen a considerable degree of change and evolution since the days of early newspapers. Changes in political climate, changes in language and translation, economy and information technology have had a bearing on the newspapers also. For e.g., in the early days the 'editor' was the person who actually did the job of editing the newspaper. Today, the editor is mostly the owner of the paper while the day to day working of the paper including the writing of editorials is looked after by some one else. In the olden days the readers received copies of the paper in a few hours after publication. It took 12 to 24 hours for the paper to reach villages.

Now the publishing centers have also increased. The increase in literacy rates and per capita income has also increased the circulation of the newspapers. The 21st century has witnessed tremendous changes in the layout and publication of the newspaper. In the middle of the 20th century, the circulation of the newspapers could not increase one lakh copies. Now, in the 21st century, the circulation has touched 10 lakhs. The paper that was confined to four pages is now coming out in three times the former size. The cost of the paper has also increased considerably. It has also become common for newspapers to publish color photographs and illustrations. This has no doubt changed the face of the large newspapers, however, the small newspapers have been severely affected due to the domination of the large papers. It has also become the order of the day for newspapers to have one broadsheet and one tabloid paper. The tabloids are covering regional news and catering to the local readers. This is also the reason why the popularity of the Sunday news magazine has come down.

Also, the large newspapers, in order to attract more advertisements through increasing circulation have brought down the cost of the papers in some areas significantly. That is perhaps the reason why newspapers like Andhra Patrika and Bharathi had to eventually close down.

The innovations in technology have also changed the very nature and appearance of the newspapers. Today news can be sent from one place to another in matter of seconds. It is becoming possible to send news to the readers, along with photographs in minutes after an event has occurred. Offset printing has gained a lot of popularity.

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20.5. Model Questions

1. Trace the history of Prajashakthi.
2. Discuss the evolution of Visaalandhra.
3. Discuss the major trends in Telugu journalism.

20.6. Reference Books

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