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Mass Media and Society

By:

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**Sample Preview
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QUESTION PAPER

(June - 2018)

(Solved)

MASS MEDIA AND SOCIETY

Time: 3 hours]

[Maximum Marks: 100

Note: Attempt any five questions. All questions carry equal marks.

Q. 1. Sadharanikaran is cited as the communication model emerging out of traditional Indian philosophy. Discuss in detail, with relevant examples.

Ans. Ref.: See Chapter-2, Page No. 6, Q. No. 5, 4 and 6 and Page No. 7, Q. No. 7.

Q. 2. How have the Indian communication and media policies shaped up since independence, owing to various committees ? Discuss in light of either the Chanda Committee or the Kuldip Nayar Committee.

Ans. After Independence, the Indian media had evolved, realigned and reinvented itself to a large extent, and now-a-days you can see a clear division between commercial and aesthetic expressions of our Media Giants, sometimes arbitrary. Modern mass communication media is poles apart relative to any aesthetic feeling: vulgarity and arrogance nullify any hypothesis of meaning. Aesthetics is the more powerful answer to violence of modern mass communication. Today's mass communication media seems to elude every determination, exposing its message to all possible variants, it finishes to abolish it. Goal of mass communication is always the unbiased dissipation of any content, and the world wide web is no exception, and surely is the most efficient media tool.

It's also very interesting to observe how the old media are becoming more and more permeable to blogs and D.I.Y. information. This phenomenon is not due to a fascination in more democratic information sources. On the contrary—the pressure is rising due to the growth of the eyes' (cameras and new digital devices) that are watching the same events that mainstream media are reporting to us: the possibility of being uncovered are too many and broadcast journalists are forced to tell the truth (or at least a plausible version of it). As a consequence, blogs have become the major

source of news and information about many global affairs. We also have to consider that bloggers are often the only real journalists, as they (at their own risk) provide independent news in countries where the mainstream media is censored, biased or under control.

Under Indira Gandhi's direction as Minister in 1964, the Ministry of Information and Broadcasting established a committee led by former Auditor-General of India Ashok Chanda to investigate Indian broadcasting. It presented a report on radio and television in 1966 that was critical of the state's financial and administrative restrictions on these media. The report noted that the independence of All India Radio was systematically undermined by ministerial interventions in programming and through political appointments of staff: "Successive ministers usurped the policy-making functions of the directorate-general and started interfering even in matters of programme planning and presentation" (Chanda 1966, 51). The Chanda committee also noted that radio and television were significantly underfunded, as compared with comparative countries. Under the former Ministers of Information and Broadcasting since Indian independence – Vallabhbhai Patel (1947-1950), R.R. Diwaker (1950-1952), and B.V. Keskar (1952-1962) – the Chanda committee suggested that television was understood as "An expensive luxury intended for the entertainment of the affluent society and . . . should be left alone until our plans of economic development have been completed" (1966, 199). The Chanda report instead concluded that "A psychological transformation is necessary" (1966, 231) with regard to state approaches to Indian broadcasting, providing 219 recommendations. Unlike the majority

of the film industry, the report recommended that radio and television should remain publicly controlled, while requiring greater funding, including through advertising revenue.

On April 9, 1977 the Prevention of Publication of Objectionable Matters Act was repealed. The Parliamentary Proceedings (Protection of Publication) Act was not only re-enacted restoring the privilege but was buttressed and expanded, giving it 137 Constitutional protection, by inserting Article 361 A in the constitution by the constitution (44th Amendment) Act, 1978. (Bakshi, 2009:298) Along with this the Press Council Act was passed and the Press Council was revived, therefore, a one-man committee was set up under the Chairmanship of K. K. Das to enquire into the abuse of mass media and to present a white paper to parliament. The White Paper was placed before parliament on August 1, 1977. The Committee on the "Misuse of Mass Media" was preceded by the another committee set up to examine the structure of the news agency "Samachar" which came into being during the internal Emergency through the merger of four news agencies then existing. The Committee was headed by Kuldeep Nayar. Eventually, the four agencies were restored to their pre-emergency position and they started their separated operations in April 1978. However, the name VARTA was used by the UNI to christen its Hindi news service while PTI'S Hindi News Service was named "BHASA".

Q. 3. What do you understand by Development Communication ? What role can media play in development communication ? Cite a case study to elaborate media's positive role in pursuing a development goal.

Ans. Ref.: See Chapter-6, Page No. 21, Q. No. 1, 2, 3 and Page No. 22, Q. No. 4.

Q. 4. What is Development Support Communication (DSC) ? In what way can DSC benefit the formulation of communication strategies for the eradication of poverty in our country ?

Ans. Ref.: See Chapter-7, Page No. 24, Q. No. 1, 2 and Page No. 25, Q. No. 5.

Q. 5. State the role of media in popularizing methods to protect our environment. Write a 200 word speech by an environment expert, elucidating relevant actionable points to motivate listeners.

Ans. Ref.: See Chapter-8, Page No. 28, Q. No. 3 and Chapter-10, Page No. 35, Q. No. 2 and 3, Page No. 30, Q. No. 4 and 5.

Q. 6. Define the concept of human rights. What is the role of media in bringing issues in the public domain ?

Ans. Ref.: See Chapter-12, Page No. 42, Q. No. 1 and Page No. 43, Q. No. 4.

Q. 7. What is the nature and function of a news agency ? Talk about any two global news agencies.

Ans. Ref.: See Chapter-17, Page No. 44, Q. No. 1, 2 and Page No. 45, Q. No. 4 and 5.

Q. 8. Third World countries have been trying hard to bridge the information gap between them and the developed nations. List the initiatives taken by the NAM countries to become self-reliant for news gathering and dissemination.

Ans. Ref.: See Chapter-15, Page No. 50, Q. No. 2, Page No. 53, Q. No. 9 and 10 and Chapter-16, Page No. 55, Q. No. 2.

Q. 9. There is no formal section on Press Laws in the Indian Constitution, but Press Laws are inbuilt in various sections. Describe the substantive provisions of various laws relating to Press with suitable citations.

Ans. Ref.: See Chapter-17, Page No. 57, Q. No. 1 and Page No. 59, Q. No. 6 and Chapter-19, Page No. 65, Q. No. 1, 2 and 3.

Q. 10. Write short notes on the following :

(a) Voice of America

Ans. Ref.: See Chapter-13, Page No. 46, 'Voice of America (VOA)'.

(b) UNESCO

Ans. Ref.: See Sample Paper-1, Page No. 6, Q. No. 8 (iv).

(c) The MacBride Report

Ans. Ref.: See Chapter-15, Page No. 51, Q. No. 4.

(d) The Dominance Syndrome

Ans. Internet-enabled "mass self-communication" as steadily eroding the power of a mass media industry that will not easily relinquish its dominance. Williams and Delli Carpini 2011 offers a close qualitative comparison of the political relevance of mainstream news, even in its supposed golden age, with the emerging entertainment and opinion-oriented "multiaxial" media regime and conclude that the latter is often more democratically useful. Other scholars have questioned the normative desirability or empirical existence of a decentralized online public sphere. Turow 1997 offers an influential critical account of the relationship between the commercial imperatives of

Sample Preview of The Chapter

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J.M.C. - 2

MASS MEDIA AND SOCIETY

BLOCK - 1 | RELATION BETWEEN MASS MEDIA AND SOCIETY

INDIAN SOCIETY : HISTORICAL AND SOCIOLOGICAL PERSPECTIVES



Q. 1. 'The Indian population is a mixture of Aryans and Dravidians.' Explain.

Ans. The understanding of the Indian society from the historical and sociological perspective is necessary to understand the relationship between Indian society and mass media. Mass media do not operate in isolation. They are shaped by the people, and in truth influence the people.

The Indian civilization finds its roots in Indus valley civilization in 2300 B.C. It was popularly known as Harappan culture and it spread over in the Indus plain covering Punjab and Sindh, Rajasthan, Kathiawar. Builders of the Indus civilization were a mediterranean race.

They were the earliest people known to develop farming. They introduced the alloy of bronze mixing copper with tin. They were the people, who invented potter's wheel. They used an atypical which had no resemblance with any other script of that time. It was a highly developed urban culture with deep knowledge in town planning and management.

The Aryans came from the east of the Alps. They spoke Indo-European languages. They spread over a major part of the Indian sub-continent including Pakistan and the Northern and Western regions of India.

The people of this region speak Indo-Aryan languages (Punjabi, Hindi, Urdu and Bengali) and are predominantly Mediterranean racial stock.

The Dravidians hailed from the civilization of Indus valley. They were spread over the whole of India prior to the advent of the Aryans. Dravidians were essentially city people whereas the Aryans were a pastoral race.

Q. 2. Please comment on the communication pattern of Vedic Period.

Ans. There are four *Vedas* i.e. Rig Veda, Sam Veda, Atharva Veda and Yajur Veda. The four Vedas together constitute a rich repository of the Aryan culture. They were preserved mostly in oral tradition throughout India with reverence.

The Rig Veda is the oldest of all Vedas. It is believed to have been composed around 1500 B.C. It is a collection of prayers in Sanskrit language offered by the Aryans to Gods of fire and rain. It also mentions artisan communities like those of the carpenter, the weaver, the potter and the leather worker. Rig Veda describes that

Telugu, Kannada, Tamil and Malyalam constitute the Dravidian group of languages. They are purely of Indian origin. Mundari, Kol, Santhal and Khasi etc constitute the Austric group of languages. They are spoken in Central, Eastern and North-Eastern regions of India.

The Sino-Tibetan languages are spoken by tribals in Nagaland, Arunachal Pradesh, Mizoram and people in Himalayan ranges.

The Indo-Aryan language was Sanskrit introduced by the early Aryans. This has great similarities with Latin and German. Later, Prakrit an allied to Sanskrit, became popular as spoken language of the Aryans. Many of the Indian languages find its roots in Brahmi Script, which came into being during 4th Century. B.C.

Now, India recognises 18 major languages, but there are 1650 mother tongues, which are spoken throughout the country. Irrespective of this language plurality, all Indians feel and enjoy the rich literary and cultural heritage of Sanskrit.

(iii) Religious Plurality : A religious plurality is one of basic characteristics of Indian culture. There are number of religions like Hinduism, Sikkism, Jainism, Budhism, Islam, Christianity etc flourishing without much interruption in the country. The major reason for flourishing of religions plurality is that religious tolerance has been the essence of all religions of Indian origin.

Q. 5. Explain the following components of caste system :

(i) Varnas,

(ii) Jajmani System,

(iii) Tribal Communities.

Ans. (i) Varnas : The cultural, religious and racial diversity of India is attributed to the caste system and its variations. The post-Vedic period, reflects a very rigid stratification of the Varnas. The Bhagvadgita also gives a classification of the society into four Varnas. Each *Varna* was a distinct unit, almost in itself for its social life. The four varnas are :

(a) Brahmins or Priests,

(b) Kshatriya or Warriors,

(c) Vaishya or Traders, and

(d) Shudra or lowest people such as *chamars*.

(ii) Jajmani System : Tradition, customs and rules of behaviour differ from one caste group to the other, but each caste tries to maintain its influence over its members and regulates intercaste and intercaste social interactions. Upto an extent they are dependent upon each-other to secure some service or the other. Such dependence among the castes is traditionally known as '*Jajmani System*'. Under the *jajmani system*, each caste group within a village, provides certain social, religious and economic services to the other castes members.

(iii) Tribal Communities : In India, it is estimated that there are more than 400 tribal groups scattered in different parts of the country, most of them live in far-flung areas, particularly in the forest and hill tracts. A minority of them, however, have settled in industrial belts, tea-gardens, mines and collieries as non-agricultural labourers. Among the states, a very high concentration of the tribals is found in Central, Eastern and North-Eastern States whereas in Northern States there is a low per cent of tribal population.

Q. 6. Discuss the status of women in Indian society.

Ans. Status of Women in Indian Society : The status of women in any society is indicator of the strength of its social organisation.

In India status of women has passed through different stages and it has changed from *vedic* period to the present period.

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- During the *vedic* period women enjoyed respect and equal status with man in the society. They had equal rights as owners of property and even were given freedom to learn vedic education, take part in the rituals and they attended the assemblies to participate in the political affairs. So, the status of women in ancient India was based on liberty, equality, mutual respect and cooperation.
- In the Buddhist period also the women were highly respected for their achievements in education and contribution to Buddhist literature.
- But in later periods, women slowly lost their grounds and were treated as ineligible for *vedic* studies and religious rituals. By 200 A.D. the status of women had reduced significantly.
- During the medieval period the position of women further deteriorated due to the introduction of *purdah* and greater prevalence of polygamy among the Kings and Chieftains. The revival of '*Sati*' worsened position of women and reduced their status to the level of helpless dependents.
- The complete neglect of education of girls and advocacy of child marriages contributed to further degradation of the status of women.
- During this period various social reformers, leaders of independence movements and spiritual leaders tried to improve the status of women by generating mass awareness against the above mentioned rituals.

Their efforts were directed towards the promotion of education among girls and against eradication of disabilities like *purdah*, prohibition of remarriage of widow, *sati*, and child marriage etc.

- The Gandhian era and post-Independence period brought about significant changes in the status and position of women in India. With the spread of education and enactment of laws against exploitation of women, the social status of the women has improved.

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