Media Proliferation: A Study of Patterns of Absorption & Indigenization of Alien Culture

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Abstract

The present exploratory study has examined the effects of media exposure on western enculturation of youth in the urban town of Dera Ismail Khan in context of the debate on New International Information Communication Order (NIICO) in international fora on western cultural imperialism of the developing societies.

The present study proposes the concept of the media use, i. e, exposure to Urdu movies on Pakistan Television and Indian movies on VCR as Independent variables and conative enculturation among the graduate youth community as its dependent variables.

This is a survey, competitive study. We hypothesized that "higher the exposure to Indian movies on VCR, higher the conative Western customary enculturational effects on youth". And "higher the frequency of watching Urdu movies on PTV, higher the western customary conative effects on youth".

We have selected randomly 420 respondents (268 male & 152 female) as our representative sample and then selected only graduate youth out of the total sample.

The variables of the study were measured on ordinal level. The respondents were asked to respond to the questions on a liker type scale. The interview schedule was used to collect the data. The collect data were coded in the light of prepared code book. To analyze the data chi-squire distribution techniques were used as a major statistical tool to test these hypotheses.

On the basis of the findings, a significant first hypothesized relation is showed up. This study could not achieve support for the second hypothesis.

Introduction

VCR and television, both media in the developing countries, enjoy in immense popularity among the people. These are easily accessible and present a large verity of entertaining fair). (Sahin and Robinson 1982, Adler, 1981).

By observing the phenomenal increase in the availability of Indian movies, cassettes in scores of video centers in Pakistani/local video market, we may safely assume that most of the people around here watch Indian movies. There are some reasons of this selective behaviour. The language of these movies is also Urdu and their culture has also got some similarities with that of ours. Similarly PTV Urdu films have a great appeal for Western culture in entertaining way and it is also true that PTV viewers have a great interest in watching Urdu films due to their elements like theme, actions, suspense and music etc.

Indian movies and PTV Urdu films not only teach the Western culture directly but also provide a lot of knowledge to their viewers in an entertaining way. This topic is significant in the sense that today every nation is trying its best to preserve its own values and tradition, (Roe, 1983b, Rosengren and S.Windhall, 1972). And to make its culture safer from any other intruding culture has also become a burning issue at various international for a, sponsored by UNESCO. Many third world and socialist countries believe that U.S, U.K. and other Western states have become cultural imperialists as they export increasing number of publications, radio and TV programmes and films to the developing countries. Nationalists in the third world claim these media products are irrelevant, culturally inappropriate and dangerous. And so this is what the extender and carrier of western culture, the Indian and

Pakistani movies are doing in Pakistan. They are affecting the values and traditions of our culture. Morally they are likely to be effecting the youth, (Schneller, R. 1984b, Boyd, and Najai, 1984, Roe, 1983a , Roe, 1983b).

To teach western culture or to know about the western customs, there are also many other sources such as printed material, personal contacts, visits and other electronic media. But among all other sources VCR and television are the most effective (Schneller, R. 1984b, Boyd and Najai 1984). As these are entertaining and effective media and people can be taught a lot through entertainment and they believe the things more attractive and informative when they see them on the mini screen (Kelly, 1982, Himmelweit, et.al 1958, Rosengren, and S.Windhall 1972). They become more involved in the entertainment fair and learning takes place in both high and low involvement modes (Mills, 1969). so it is very interesting and important to explore, is it watching Indian movies on VCR Urdu movies on PTV that effect the culture or not?

Study's Rationale / Significance

In any applied study like the present one, problem solution is a chief motivation, which propels the whole research process. Our youth are effected by various sources of the Western culture (Erikson, 1968, Sebald, 1977). Television and VCR are the most important sources playing an effective role in the western enculturation (Brown, Cramond and Wilde, 1974, Roe, 1983a). It should be noted that both the TV and VCR influence cognitive, affective and conative aspects of the personality. We are interested comparing behavioural influence of TV and VCR.
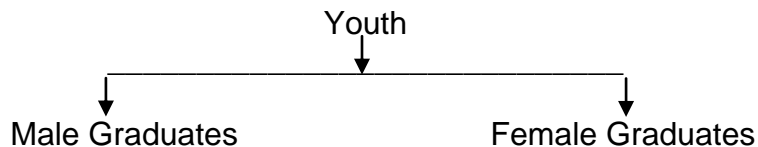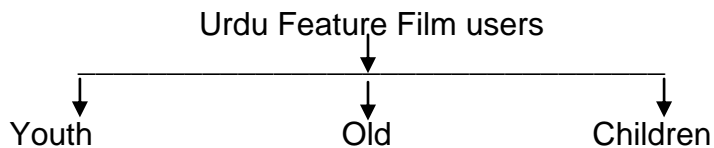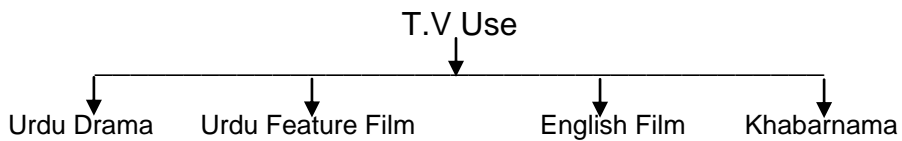
This paper also shows the uses and effects of TV and VCR among the graduate students of D.I.Khan. The study is an attempt to examine the impact of exposure to PTV Urdu films and exposure to VCR Indian movies on the behavioral level of youth in D.I.Khan.

DEFINITIONS OF VARIABLES

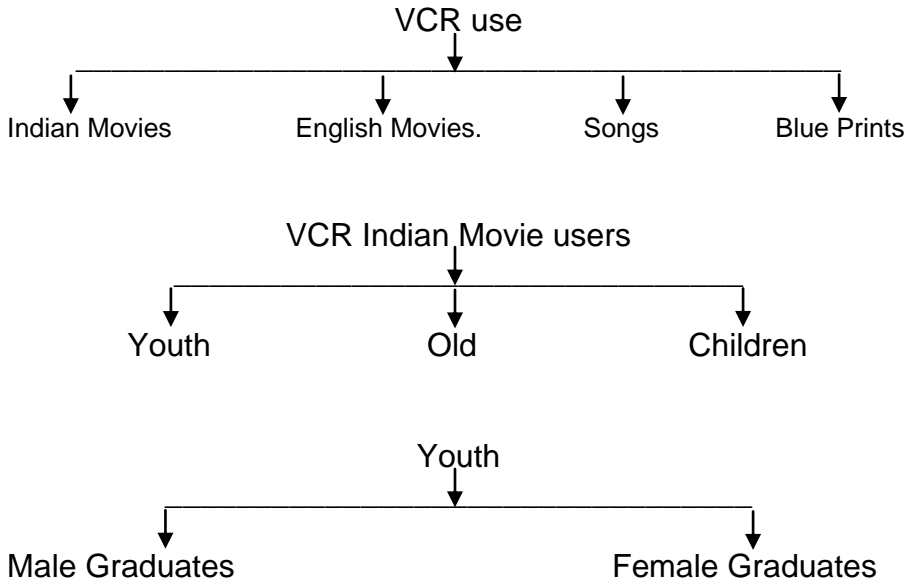## <u>CONCEPTUAL DEFINITIONS OF INDEPENDENT VARIABLES</u>

In this research, frequency of watching TV Urdu films is first independent variable. It is a planned exposure not accidental because viewers spend their time on watching Urdu films on PTV.

Explication

T.V Use

Urdu Drama   Urdu Feature Film   English Film   Khabarnama

Urdu Feature Film users

Youth   Old   Children

Youth

Male Graduates   Female Graduates

The second independent variable is exposure to VCR. Conceptually it can be defined as the extent or amount of exposure to VCR i.e. how frequently a person exposes him / herself to the VCR stimuli. In the present study, exposure to Indian movies on VCR has significant meanings. Because we are relating VCR exposure to the Western culture.

Explication

VCR use

| Indian Movies | English Movies. | Songs | Blue Prints |

VCR Indian Movie users

| Youth | Old | Children |

Youth

| Male Graduates | Female Graduates |

Conceptual Definitions of Dependent Variable

The dependent variables in the present research study are : to adopt women as leader (A W LEADER), adopt men jobs by women (A JOBS), adopt own choice of life (A LIFSTYL), adopt prefer rich friend (A PREFER) adopt introduce each sex friend to family (A INTFND), adopt women divorce right (A DIVORC). All these dependent variables refer to the behaviour of respondent about Western culture and norm.

Explication

Impact on Youth

| Cognitive Level | Affective Level | Cognitive Level |
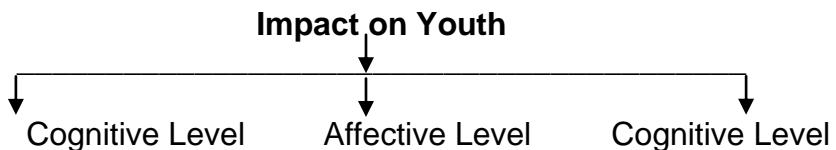
Hypotheses

There are two hypotheses in this study which are:

1.   Higher the exposure to Indian movies on VCR, Higher the cognitive western customary enculturational effects on youth.

2.   Higher the frequency of watching Urdu movies on PTV, higher the western customary conative effects on youth.

Methodology

Research Question

What is the extent of western cultural effects on youth by frequency of watching Indian movies on VCR and Urdu movies on PTV.

Universe of the Study

The population in this research study included students of different department, affiliated colleges and institutions of Gomal University, Government Colleges and other educational institutions of Dera Ismail Khan. These students were of all educational levels, age groups, income and sex.

Sampling

First the strength of all Gomal University, Government Colleges and other educational institutions was enlisted in a sample then researcher selected the required sample of 420 students (268 male and 152 female) out of the total universe. After during a sample we have interviewed those graduate respondents from the sample who are the users of PTV Urdu film and Indian movies on VCR.

The interview technique is, in a sense, an oral questionnaire. The questionnaires were not handed over to the respondents rather the interviewer put the question on the interviewee and recorded the response.

Before doing this, the researcher conducted a pilot study. It helped the researcher to make clear the meanings of some vague questions clear to the respondents.

Pre-Testing

Pre-testing is the most important and final stage after questionnaire construction. For pretesting the researcher conducted 25 interviews with a smaller sample and then the questionnaire was improved on the basis of responses obtained.

Findings

Table 1

Relationship of exposure to Urdu film on PTV (TU FILM) with the frequency of adoption of women as leader (A W LEDER) among graduates.

TU FILM

A W LEADER	Sometime	Frequently	Row Total
Agree	107 78.7 %	36 87.8 %	143 80.8 %
Disagree	29 21.3 %	5 12.2 %	34 19.2 %
Column Total	136 76.8 %	41 23.2 %	177 100 %

Level of Signification =   0.2826   P = 0.05   n = 177

The table indicates that is non significant difference   (i.e. 78.7 % vs 87.8 % with X2 P< 0.2826) between the high users of PTV Urdu film and their level of agreement. It means that there is negative relationship between PTV Urdu film users and frequency of adopting women as leader.

Table 2

Relationship of exposure to Urdo film on PTV with the frequency of adoption of men jobs by women (A job) among graduates.

TU FILM

A JOBS	Sometime	Frequently	Row Total
Agree	114 83.2 %	31 77.5 %	145 81.9 %
Disagree	23 16.8 %	9 22.5 %	32 18.1 %
Column Total	137 77.4 %	40 22.6 %	177 100 %

Level of Significance =   0.5536   P =0.05   n = 177

The table indicates that there is non significant difference (i.e. 83.2 % Vs 77. 5%) with X2 P<0.5536 between the high users of T.V Urdu film and their level of agreement. Therefore there is negative relationship between PTV Urdu film users and frequency of adopting men jobs by women.

Table 3

Relationship of exposure to Urdu film on PTV with frequency of adoption of hoteling with each sex friend (A HOTEL) among graduates.

<div align="center">TU FILM</div>

A HOTEL	Sometime	Frequently	Row Total
Agree	51 38.1 %	20 48.8 %	71 40.6 %
Disagree	83 61.9 %	21 51.2 %	104 59.4 %
Column Total	134 76.6 %	41 23.4 %	175 100 %

Level of Signification = 0.2976   P = 0.05   n = 175   missing=2

This table reveals a non-significant difference (i.e. 38.1 % Vs 48.8 % with X2 P< 0.2976) between the high users of TV Urdu film and their level of agreement. Therefore the relationship is negative between PTV Urdu film users and frequency of adopting hoteling with each sex friend.

Table 4

Relationship of exposure to Urdu film on PTV and frequency of adoption of own choice of life (A LIFSTYL)

TU FILM

A LIFSTYL	Sometime	Frequently	Row Total
Agree	114 85.1 %	33 80.5 %	147 84.0 %
Disagree	20 14.9 %	8 19.5 %	28 16.0 %
Column Total	134 76.6 %	41 23.4 %	177 100 %

Level of significance =0.6472   P = 0.05   n =175   missing =2

This table is showing the non-significant difference (i.e. 85.1 % Vs 80.5% with X2 P< 0.6472) between the high users of TV Urdu film and their level of agreement. So the relationship I negative between PTV Urdu film users and frequency of adopting own choice of life.

Table 5

Relationship of exposure to Urdo film on PTV with the frequency of adoption of prefer rich friend (A PREFER) among graduates.

TU FILM

A PREFER	Sometime	Frequently	Row Total
Agree	69 53.9 %	25 61.0 %	94 55.6 %
Disagree	59 46.1 %	16 39.0 %	75 44.4 %
Column Total	128 75.7 %	41 24.3 %	169 100 %

Level of significance = 0.5403   P = 0.05   n = 169   missing =8

This table reveals the non-significant difference (i.e. 53.9 % Vs 61.0% with X2 P< 0.5403) between the high users of TV Urdu film and their level of agreement. It means there is negative

relationship between PTV Urdu film users and frequency of adopting prefer rich friend.

Table – 6

Relationship of exposure to Urdo film on PTV and frequency of adoption of introducing each sex friend to family (A INTFRND) among graduates.

TU FILM

A INTEFRND	Sometime	Frequently	Row Total
Agree	88 65.7 %	33 82.5 %	121 69.5 %
Disagree	46 34.3 %	7 17.5 %	53 30.5 %
Column Total	134 77.0 %	40 23.0 %	174 100 %

Level of significance = 0.0667   P = 0.05   n = 174   missing = 3

This table is indicating a non-significant difference (i.e. 65. 7 % with X2 P< 0. 0667) between the high users of TV Urdu film and their level of agreement. This concludes that there is negative relationship between PTV Urdu film users and frequency of adopting introduce each sex friend to family.

Table 7

Relationship exposure to Urdu film on TV with the frequency of adoption of having right of divorce with women (A DIVORC) among graduates.

TU FILM

A DIVORC	Sometime	Frequently	Row Total
Agree	111 28.8 %	36 87.8 %	147 84.0 %
Disagree	23 17.2 %	5 12.2 %	28 16.0 %
Column Total	134 76.6 %	41 23.4 %	175 100 %

Level of Significance = 0.6058   P = 0.05   n= 175 missing = 2

This table also reveals a non-significant difference (82.8% Vs with X2 P< 0.6058) between the high users of TV Urdu film and their level of agreement. This shows that there is negative relationship between PTV Urdu film users and frequency of adopting, having right of divorce with women.

Table - 8
Relationship of exposure to Indian movies on VCR (VCR FREQ) with the frequency of adoption of women as leader (A W LEADER) among graduates.

VCR MOV

A W LEADER	Sometime	Frequently	Row Total
Agree	35 57.4 %	153 89.5 %	188 81.0 %
Disagree	26 42.6 %	18 10.5 %	44 19.0 %
Column Total	61 26.3 %	171 73.7 %	232 100 %

Level of Significance = 0.0000   P   = 0.55   n = 232   missing =2

This table indicates that there is significant difference (i.e. 57.4% Vs 89.5% with X2 P > . 0000) between the high users of VCR frequently and their level of agreement. It means that there is positive relationship between Indian movie users and frequency of adopting women as leader.

Table – 9
Relationship of exposure to Indian movies on VCR and frequency of adopting men jobs by women (A JOBS) among graduates.

VCR MOV

A JOBS	Sometime	Frequently	Row Total
Agree	44 72.2 %	147 86.5 %	191 82.7 %
Disagree	17 27.9 %	23 13.5 %	40 17.3 %
Column Total	61 26.4 %	170 73.6 %	231 100 %

Level of Significance = 0.0192   P = 0.05   n = 231   missing =1

This table indicates that there is a significant difference (i.e. 72.2 % Vs 86.5 % with X2 P>. 0192) between the high users of VCR frequently and their level of agreement. It means that there is positive relationship between Indian movie users and frequency of adopting men jobs by women.

Table 10

Relationship of exposure to Indian movies on VCR (VCR MOV) and frequency of adopting hoteling with each sex friend (A HOTEL) among graduates.

VCR MOV

A HOTEL	Sometime	Frequently	Row Total
Agree	11 18.3 %	88 51.8 %	99 43.0 %
Disagree	49 81.7 %	82 48.2 %	131 57.0 %
Column Total	60 26.1 %	170 73.9 %	230 100 %

Level of Significance = 0.0000   P = 0.55   n =   230   missing =2

This table is showing a significant difference (i.e. 18.3 % Vs 51.8% with X2 P > 0.0000) between the high users of VCR frequently and their level of agreement. Therefore there is positive relationship between Indian movie users and frequency of adopting hoteling with each sex friend.

Table – 11

Relationship of exposure to Indian movies on VCR (VCR MOV) with frequency of adopting own choice of life (A LIFSTYL) among graduates.

VCR FREQ

A LIFESTYLE	Sometime	Frequently	Row Total
Agree	44 72.1 %	148 88.1 %	192 83.8 %
Disagree	17 27.9 %	20 11.9 %	37 16.2 %
Column Total	61 26.6 %	168 73.4 %	229 100 %

Level of Significance = 0.0070   P = 0.05   n=229   missing =3

This table reveals that there is significant difference (i.e. 72.1 % Vs 88.1 % with X2 P > .0070) between the high users of VCR frequently and their level of agreement. It means that there is a positive relationship between Indian movie users and frequency of adopting own choice of life.

Table 12

Relationship of exposure to Indian movies on VCR (VCR MOV) with the frequency of adopting prefer rich friend (A PREFER) among graduates

VCR MOV

A PREFER	Sometime	Frequently	Row Total
Agree	15 26.8 %	108 64.3 %	123 54.9 %
Disagree	41 73.2 %	60 35.7 %	101 45.1 %
Column Total	56 25.0 %	168 75.0 %	224 100 %

Level of Significance = 0.0000   P= 0.05   n= 224   missing =8

This table is also indicating a significant difference (i.e. 26.8% Vs 64. 3% with X2 P> . 0000) between the high users of VCR frequently and their level of agreement. So there is positive relationship between Indian movie users and frequency of adopting prefer rich friend.

Table 13

Relationship of exposure to Indian movies on VCR (VCR MOV) with the frequency of adoption of introducing each sex friend to family (A INTFRND) among graduates.

VCR MOV

A INTFRND	Sometime	Frequently	Row Total
Agree	22 37.9 %	135 78.9 %	157 68.6 %
Disagree	36 62.1 %	36 21.1 %	72 31.4 %
Column Total	58 25.3 %	171 74.7 %	229 100 %

Level of Significance = 0.0000   P = 0.05   n= 229   missing =3

This table is also indicating a significant difference (i.e37.9% with X2 P> . 0000) between the high users of VCR frequently and their level of agreement. It means it means that there is positive relationship between Indian movie users and frequency of adopting introduces each sex friend to family.

Table – 14

Relationship of exposure to Indian movies on VCR (VCR MOV) with the frequency of adoption of having right of divorce with women.

VCR MOV

A DIVORC	Sometime	Frequently	Row Total
Agree	40 67.8 %	157 92.4 %	197 86.0 %
Disagree	19 32.2 %	13 7.6 %	32 14.0 %
Column Total	59 25.8 %	170 74.2 %	229 100 %

Level of Significance = 0.0000   p= 0.05   n = 229   missing =3

This table indicates that there is a significant difference (67. 8% Vs 92.4% with X2 P> . 0000) between the high users of VCR frequently and their level of agreement. It means that there is positive relationship between Indian movie users and frequency of adopting having right of divorce with women.

Conclusion

This research study was initiated with the motive for probing into the (a) relationship between "TV Urdu Film" (TU FILM) use and its behavioural impact on graduate youth and (b) relationship between " exposure to Indian Movies on VCR (VCR mov) and its behavioural impact on users. The objective of study was to explore" which medium is more effective in influencing the behaviour of graduate youth community.

It was a comparative media effects study of "TU film" and "VCR mov" in adoption of Western customs by youth. After data reduction for computer analysis, the researcher teased respondents' frequency of watching "TU film" and "VCR mov" and its impact on behavioural level about Western customs.

"TU film" and "VCR mov" were taken as independent variable while dependent variables were : AW Leader (Women as leader), a jobs (adopt mens' jobs by women), A Hotel (adopt hoteling with each sex friend), A LIFSTYL (adopt won choice of life), A PREFER (adopt prefer rich friend), a INTFRND (adopt introduce each sex friend to family), A DIVORC (adopt having right of divorce with women).

	Variable	Media	Percentage	Level of Significance
1.	AW Leader	VCR	57.4 Vs 89.5	0.0000
		TV	78.7 Vs 87.8	0.2826
2.	A Jobs	VCR	72.2 Vs 86.5	0.0192
		TV	83.2 Vs 77.5	0.5536
3.	A Hotel	VCR	18.3 Vs 51.8	0.0000
		TV	38.1 Vs 48.8	0.2976
4.	A LIFSTYL	VCR	72.1 Vs 88.1	0.0070
		TV	85.1 Vs 80.5	0.6472
5.	A PREFER	VCR	26.8 Vs 64.3	0.0000
		TV	53.9 Vs 61.0	0.5403

6.	A INTFRND	VCR	37.9 Vs 78.9	0.0000
		TV	65.7 Vs 82.5	0.0667
7.	A DIVORC	VCR	67.8 Vs 92.4	0.0000
		TV	82.8 Vs 87.8	0.6058

Table indicates that there is a negative relationship between "TU film" and all and all seven dependent variables. It means that TV Urdu film has not produced its effects on the behavioral level graduates about the Western customs.

The table also reveals that there is a positive relationship between "TU film" and all seven dependent variables. It means that exposure to Indian movies on VCR is causing behavioral effect on graduates about the Western customs.

So it is concluded that first hypothesis of this study which was "Higher the exposure to Indian movies on VCR, higher the conative Western customary enculturational effects on youth" is strongly supported by the findings. While the second hypothesis i.e. higher the frequency of watching Urdu movies on PTV, higher the Western the Western customary effects on youth, is strongly rejected by the findings.

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Ahmed Ali: The Critic.

By Dr.Muhammad Kamran
(Translated into English by: Mrs Zareena Saeed)

Professor Ahmed Ali [1910----1994] was a well-known short story writer, novelist, critic, translator, poet, dramatist, historian, educationist, commentator and an ambassador.[1]

He is considered to be one of the leading figures in the realm of modern short story writing.

From the years 1930---1945 Ahmed Ali wrote primarily in the Urdu language, it was later that he adopted the English language solely as a medium of expression. Initially he established his name as the co-writer of '**Angarey'**,(Embers)-a collection of nine short stories and a one act play, however he is probably best known for his English language novel, "Twilight in Delhi"(first published in 1940)and his contemporary translation of Holy Quran(1984). In fact he is an internationally celebrated scholar.

Professor Ahmed Ali's body of critical work reflects not only a keen perceptive mind but also proves beyond doubt the link between critical consciousness and creativity.

After disassociating from the Progressive Writer's Movement he dedicated himself entirely to the art of writing. This break away generated a negative response from the progressive writers who as a result acknowledged his fictional writing but ignored his critical prose and hence did not accord him the recognition that he deserved. Even today references are made to his art of short story writing but his affiliation with other literary genres is generally ignored.

Ahmed Ali's literary criticism can be categorized into three distinct areas. These are briefly enumerated below and then explained in detail:

- **Lectures in English**: The focus is primarily on English literature, for example: **Eliot's Penny World of Dreams.**
- Literary criticism on Classical Urdu poets with special reference to Ghalib's Art and literary consciousness. These are in fact translations of selected Urdu classical poetry. A. Ali took great care that the personal history along with the literary consciousness of the poet should not change in essence during the conversion from Urdu language to English. These aspects have been specially highlighted for the foreign readers so that they can get to know the background and temperament of classical Urdu poetry.

- Ahmad Ali's literary criticism on "Progressive Literary Movement" and a fondness for "progressive thought" form the third section.

Lectures in English:

A. Ali read the poetry of T.S. Eliot as an under graduate student and was deeply influenced by it:

> "The imagery and metaphors of Eliot stimulated me deeply. He opened out a new and wonderful world before me." (6)

Ali's critique of **Eliot's Penny World of Dreams** is divided into six chapters.
- The first chapter The Twentieth Century in Review is introductory in nature.
- The second chapter deals with conscious thought and poetic philosophy, where as the remaining four chapters deal with Eliot's world renowned poems and dramatic technique.

In fact this series of Lectures in English is a comparative study of contemporary poetic influences, with special references to Eliot's **"The Wasteland"** (8) which he felt reflected Eliot's universal consciousness. The creative thought within this poem, has as its backdrop, varied and diverse influences, which include bourgeois philosophy, the influence of aesthetic movements, and elements of semi-Buddhist and semi-Christian metaphysical consciousness juxtaposed in a way that artistic perfection takes precedence. In fact, Eliot in **The Wasteland,** has shown elements of 'distortion' in the form of cultural degradation. Commenting on this Ahmad Ali wrote:

> ' **The Wasteland**, full of 'heaps of broken images', and 'stony rubbish' is a dry desert in which we hear cries 'murmur of maternal lamentation' cracks and bursts and sterile thunder. There are only corpses, falling towers, dry grass and rocks. There is neither light nor hope, only misery and annihilation. In this arid desert the shadows and crowds peep amongst towers that are falling or upside down and the wind howls and the thunder roars. There is the chaos and turbulence of a storm, a dry wind storm. The leaves have fallen from the trees, the rivers have sunk, and a scorching fire is ablaze, and human beings rave and cry, or at best live in a long dead and forgotten past. There is only weeping, lamentation and suffering. The towers of a once Celestial city, and the Celestial city itself, have now become the Wasteland" (9).

Eliot's attempt to create a religious utopia has been severely criticized by Ahmed Ali's progressive conscience as he writes:

> "Its a great pity that he [Eliot] has given up poetry for religious drama. By doing this, he has, perhaps, fulfilled his mission as a religious teacher, but he has lost poetry. I hope he finally comes back to it and leaves drama to others." (10)

Ahmad Ali's regret holds weight but leaves room for argument, because Eliot's criticism, poetry and drama can be seen as three sides of a triangle. It is at times felt that Eliot's critical philosophy is being transformed into poetry, dialogue and the characters, all mediums through which he explores new ways of expression. As far as Eliot's preoccupation with imparting a religious feel to his subject is concerned, there is no dearth of critics who do not consider this a hindrance to his poetic perfection. F.B. Pinion, a critic on Eliot writes in this regard:

"His [Eliot] greatness cannot be disassociated from the high value he placed on Christian principles in the redemption, preservation, and promotion of civilized democracy.'' (11)

Further A. Ali believed that a study of dreams is essential to understand Eliot's:

"In order to understand Eliot's technique, and to find out the source of the method of symbolism, we have to go to another psychic phenomenon, namely, dreams for the technique of Eliot's poetry, and the method of symbolism, or dream technique and dream method, inexplicable in any other way…the whole atmosphere, in fact is that of dreams and we can neither ignore it nor explain it any other way.'

In the last chapter an overview of the various stages of Eliot's literary development has been carried out with special reference to **"A Murder in the Cathedral".**

In the West, many poets have been compared to Eliot as far as their thoughts and works are concerned, but Ahmad Ali is most probably the only critic who has traced the similarity in thought processes or consciousness between Allama Iqbal and Eliot, and gives the following arguments:

"Eliot, like Iqbal, afraid for his faith emphasizes religion, just as Iqbal wants to revive the atmosphere and the state of medieval Islam, so does Eliot wish to revive an atmosphere of medieval Christianity. Iqbal dreams of a Pan Islamic state, Eliot of an Anglo – Catholic

world. And both frightened by the rising tide of scientific and dialectical materialism, exhort the people to accept their faiths wholeheartedly and thus strengthen themselves against the growing force of Communism. To both, religion is the dying man's hope of the last straw at which they clutch with all their might. Both are storm tossed on the rising tide of the coming world revolution. Both are drowning without any hope of retrieving their lost ideals.

If there could be any difference between the two, it is one of temperament. Iqbal, the oriental, has realized that Islam has lost its glory and that the people have drifted far away from it. With this in view he coaxes them to come back to it by singing of the glorious past. He can only look back to give them any hope for the future. Eliot the occidental, on the other hand, does not sing so much of the past as he emphasizes the present. From this disrupting present he says, only Anglo-Catholicism can save us." (13).

In the West many commentaries and essays have been penned about Eliot's philosophy and works, but the above commentary is significant, because in the early decades of the 20th century, a writer from the sub-continent had made claims to understanding the greatness of Eliot's literary consciousness and analyzed the problems in this regard. Thus making it easier to comprehend a literary complexity like Eliot's.

The second part of Ahmad Ali's literary criticism includes an introduction to classical Urdu poets and presents an over all view of their literary as well as emotive techniques. In this field his most important work is **The Golden Tradition**. The opening section of this anthology deals with classical poetic tradition, and focuses primarily on the art of ghazal writing. Ahmad Ali's main objective is to develop in the foreign readers a taste and temperament for the classical Urdu ghazal and other forms of poetry:

> "The most common subjects of the Ghazal are the poet's love for the loved one; the indifference of the beloved; the sad state of the lover's heart; the cruelty of fate; the sorrows of parting and joys of the nights of

love now gone; the instability of human glory, the fleetingness of life. "(14).

In this Anthology a comprehensive and detailed introduction to the poetry of the18[th] and 19th century with special emphasis on the various literary dimensions in the poetry of Mir and Ghalib, bears witness to the critical faculty of Ahmad Ali. For instance, the emotive sense of Mir's poetry in which the combination of love and pathos breeds a philosophy that is spell-binding and owing to this Ahmad Ali wrote:

> "He was primarily a poet of love, a theme that had been impressed upon him even in childhood. In his attitude to love, Mir goes beyond the physical and enlightens the nature of reality…it is in the verse on the heart, however, of which he is the greatest poet, that Mir's real mind can be studied, and through which he expresses a whole philosophy of love and life." (15)

Ahmad Ali was fascinated by the complexity and diversity of meaning in the works of Ghalib. As a result he wrote and researched extensively on him:

> "The dialect of Ghalib's poetry is double edged. He uses current imagery, but makes new use of it, and shows its hollowness as it has become empty of thought and is inadequate to reflect the reality…Ghalib's poetry reflects the movement of thought. It is the product of a civilization standing on the brink of change and conscious of it…only a mind like his could feel and express like him, hammer out plastic images from a piece of steel on the anvil still red hot." (16)

A. Ali felt that familiarity with the style and technique of Ghalib's thought processes was possible only if their underlying metaphysical aspects were also kept in view. Ghalib was not metaphysical in the sense in which Rumi was, but more in the realm of the English metaphysical poet, John Donne, who stressed practical realism

combined with different dimensions of reality to formulate a cohesive whole. Thought and emotion are enforced to create a new dimension of lyricism in which the spirit finds a new and rightful place between the so called opposing forces of matter and metaphysical reality:

> "Ghalib's poetry pleases for the same reason as it intrigues, and he remains a living poet. For the thoughtful reader, the search for the meaning becomes a stimulating mental exercise and the casual reader derives enough aesthetic satisfaction from the surface. Even when inscrutable, his expression is so architectonic that he remains like the sphinx delightful in its mystery". (18)

The third topic of Ahmad Ali's literary writing is the progressive movement in literature and a zeal for progressive thought. In this regard A.Ali rose above other critics of the progressive movement, as he unlike them, did not question their creativity with- in the contentions of the Marxist ideology but in a much broader perspective. As a matter of fact, when the writers associated with the progressive movement adopted the ideology of Marxism, he disassociated himself completely from them claiming:

> "They have announced that progressive writing is undoubtedly about labourers and the life of farmers … I have objected fiercely as regards to this announcement, my viewpoint was that the progressive spirit prevails upon all aspects of life hence literature."(19)

Ahmad Ali in his essay **"Art, Politics and Life"** gave the following view point regarding progressive literature and wrote:

> "Progressive Movement in its literature, shows the most superficial aspects of life. Although the authors of the progressive movement have accomplished praiseworthy goals, yet their writing does not rise to the level of creativity." (20)

A. Ali wanted to see literature break free from the clutches of "moralistic values" and rise to a universal level, so he rejected severely all kinds of limitations imposed upon it, therefore seeing the progressive movement in a broader perspective. He believed that:

> "Life cannot be seen in its diversity and completeness from the view point of a particular school of thought, just as the entire universe can not be viewed by fixing one gaze upon a particular star or galaxy". (21)

A. Ali shed light on the background, creation, and the reasoning behind the progressive writer's movement, and also on the implicit 'distortions' that plagued its formulation in the following words:

> "In spite of what has been written so far, **The Progressive Writer's Movement** was essentially an intellectual revolt against the outmoded past, vitiated tendencies in contemporary thought and literature, the indifference of people to their human conditions, against acquiescence to foreign rule, enslavement to practices and beliefs… both social and religious… based on ignorance, against the problems of poverty and exploitation, the ideological interpretation was superimposed on the movement after the first formal conference on an all India basis in Luck now in 1936 by the political section, which subsequently remained in control but was not part of the movement when it was originally started in 1932". (22)

The main body of Ahmad Ali's literary criticism is in English. The fact that many of the topics he chooses to write on pertain to Urdu literature and **The Progressive Writer's Movement,** make them significant not only for international readers but also for those interested in Urdu literature, as well.

Notes:-

For: Ahmed Ali : The Man and His Works refer to:

1. a. Dr. Muhammad Kamran
        "Ahmad Ali – Life and Literary Achievements" Research Paper for Ph.D. Punjab University Lahore 1999.
    b. International Authors and Writers Who's Who: Men of Achievement. Cambridge: 1973.
    c. Journal of Indian writing in English; India: Gulbarga University, Vol:23, Jan—July 1995.

2. Farman Fateh Puri.Urdu Afsaana aur Afsaana Nigaar.
    (Urdu Short Story and Urdu Short Story Writers) (1st Edition) Urdu Academy Sindh, Karachi 1989.

3. Aslub Ahmad Ansari "Harf-e-Chand" (article) quarterly Naqad-e-Nazar. Aligarh volume 16 Edition 1994.

4. Ahmad Ali dedicated the above mentioned article to R.R. Saresta and Khawaja Manzoor Hussain acknowledging that Khawaja Manzoor was the one who introduced T.S. Eliot to him.

5. Ahmed Ali: Eliot's Penny world of Dreams: Lucknow Univesity,1942,pg—ix.

For T.S. Eliot's Biography and complete works see:

6.
    i. The Oxford Companion to T.S.Eliot, England: Oxford University Press.1967.
    ii. The Cambridge Companion to T.S.Eliot> England: Cambridge University Press,1994.
    iii. Behr, Caroline. T.S.Eliot: A Chronology of his life and works, London: Macmillan,1983.

iv.   Gray,Piers.   T.S.Eliot"s   Intellectual   and   Poetic Development[1901---1922]   England: Harvester Press,1982.

v.   Gallup,Donald. T.S.Eliot   A Bibliography, London: Faber & Faber Ltd.1969.

vi.   Pinion,F.B.   A   T.S.Eliot   Companion: Life   and Works.Macmillan,1986.

7.   Eliot,T.S. The Wasteland, edited by Cx.B.Cox and Arnold P.Hinchliffe. London: Macmillan, 1975.

8.   Ahmed Ali: Eliots Penny World of Dreams, pg 81—82.

9.   Ibid. p. ix.

10.   Pinion. F. B: A T. S. Eliot Companion. Pg 284.

11.   Ahmed Ali: Eliot's Penny World of Dreams. Pg38.

12.   Ibid.Pg123—124.

13.   Ahmed Ali: The Golden Tradition. New York: Columbia University Press, 1973. pg8.

14.   Ibid.pg136.

15.   Ahmed Ali: Ghalib: Selected Poems. Roma: Instituto Italiano Per ik Mediko Ed Estremo Oriente,1969.

16.   Ahmad Ali."Ghalib-Aik Maabaadut-tabiyaat Shair(Ghalib A Metaphysical Poet)included in theTanqeed-eGhalib Kay Sao Saal(critique 'Ghalib's Hundred Year's)Lahore: Punjab University 1969.

17.   Ahmed Ali: The Problem of Style and Technique in Ghalib.Karachi;Akrash Press.1969.pg 23.

18.   Ahmad Ali".Baqalam Khud" (From his own pen) Magazine Jamiya, Delhi :May to July 1994.

19.   Ahmad Ali."Pas-e-Lafz" (Only Words) included in "Maut se Pehley [Before Death]" Delhi. Insha Press 1945.

20.   Ibid pg.29.

21.   Ahmed Ali: The Progressive Writers Movement and Creative Writers in Urdu. Pg 42.

Designing National Communication Policy: Challenges and Prospects

Sameea Jamil,
Azmat Rasool & others

Introduction: Information, Communication and Development

There seems to be a little effort on the part of successive governments in developing countries to take the people into confidence while designing development projects. This trend is fashionable throughout the developing world where ethnocentrism of the people at the helm of affairs alienates and estranges common citizens from them. These countries have failed to frame a communication policy that could serve as a bridge between governments and the people. The objective of this paper is to study the importance of framing of an effective communication policy in order to introduce sustainable development.

"What are our goals, how do these relate to creating a better world, and how do the technologies we pursue help achieve our goals?"[1]

The relationship between information flows and national or local-level development have become better understood in recent years; as has the role of communication processes in mediating social and individual change. However, in most third world countries these relationships are not widely discussed or easily accepted, especially by development planners.

Basically, communication is a social process that produces changes in the knowledge, attitudes and behaviors of individuals, and groups, through providing factual and technical information, through motivational or persuasive messages, and through facilitating the learning process and social environment. These results might then lead to increase in the mastery of crucial skills by the individual, and to enhancing the achievement of various instrumental goals. Other

possible consequences of communication include enhancement in self-esteem and well being through participation in community and social life, increasing the individual's perceived efficacy in dealing with other people, reinforcing mutual respect and enhancing confidence among social groups and building trust within communities. These outcomes are the ingredients that contribute to the creation of those positive individual, community and societal changes that together are often referred to as development. Communication can thus positively influence development.

But using communication for development means different things to different people. It has even been viewed differently in different eras, considered variously as social engineering or giving voice to the voiceless. Both as idea and as practice, the relationship of communication to development has been problematic, as it has raised many questions. Can we show that communication has a place in the development process? What kind of communication has what kind of effect on what aspects of development? The questions are intriguing and intractable. Often the gains from communication become apparent only when something goes wrong in society.

Although the relationships are not clearly established, the Human Development Index, HDI, shows marked differences in the communication profiles of countries of high, medium and low human development. The indicators generally employed in the HDI are mostly infrastructural and technological, e.g. access to: radio; television; book titles published; post offices; main telephone lines; fax machines; mobile cellular telephone subscribers, internet users, personal computers. It is probably the case that the opportunities that these channels provide for carrying information and messages and for allowing multiple social interactions, that drive social progress, are a crucial contribution to the level of socio-economic development of societies. Yet even if communication is only a necessary and not a sufficient ingredient for development, that potential contribution has provided a motive for continuing to search for more effective ways of relating communication processes with development processes, and for justifying investments in information and communication ideas and practices. That is why a policy approach is needed to support the

integration of information and communication thinking and practice into national development and governance plans.

There are, at the moment in Africa, few examples of policies designed to push the systematic use of information and communication as part of general development strategy [2]. A number of short-term social campaigns include information and communication activities; but these episodic interventions, do not appear to able to sustain a national critical mass for instigating desired social change on a continuous and consistent basis. In the face of dwindling resources, third world countries will have to avoid unplanned, inconsistent, ostentatious or wasteful investments in the information and communication sectors. They will also have to tackle the underdevelopment or unbalanced development of communication institutions, and be more open to certain ideas and practices (such as freedom of expression or accountability) that accompany a more open and participatory approach to national development. The relevance of a sustainable development perspective for information and communication investments and programs is therefore an important consideration for third world countries at this time.

Rationale: Why do we need an Information and Communication Policy? [3]

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 legitimize the implementation of programs and projects.

Third world 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". [4]

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 rationalize 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 [5] 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, marginalization 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 organized 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. A lot of scholars have worked to discover the vital link between media and development. All these efforts aim at developing a workable model that could help pace up the development process with the assistance of media. It would be enlightening to refer to the Development Media Theory for this purpose in this article.

Development Media Theory

It is not easy to give a short, general statement of an emerging body of opinion and prescription appropriate to the media situation of developing countries, because of the great variety of economic and political conditions and the changing nature of situations. Nevertheless, it is necessary to make an attempt because of the (varying) inapplicability of the normative theories and the great attention now focused on matters to do with Third World communication. No one source for what follows can be cited, but perhaps the best single most recent source of ideas can be found in the report of the UNESCO's International Commission for the study of Communication Problems (McBride et al, 1980). The starting point for a separate 'development theory' of mass media is the fact of some common conditions of developing countries that limit the application of others theories or that reduce their potential benefits. One circumstance is the absence of some of the conditions necessary for a developed mass communication system: the communication infrastructure: the professional skills; the production and cultural resources; the available audience. Another, correlative, factor is the dependence on the developed world for what is missing in the way of technology, skills and cultural products. Thirdly there is the (variable) devotion of these societies to economic, political and social development as a primary national task, to which other institutions

should submit. Fourthly, it is increasingly the case that developing countries are aware of their similar identity and interests in international politics.

Out of these conditions have come a set of expectations and normative principles about mass media which deviate from those that seem to apply in either the capitalist or communist world. It is of course true that in many countries accounted as developing, media are operated according to principles deriving from the normative theories– authoritarian, libertarian and less often social responsibility or soviet. Even so, there is enough coherence in an alternative to deserve provisional statement, especially in view of the fact that past to be stated in terms of existing institutional arrangements, with an special emphasis on the positive role of commercial media to stimulate development or on media campaigns to stimulate economic changes in the direction of the model of the industrial society. The normative elements of emerging development theory are shaped by the circumstances described above and have both negative and positive aspects.

They are, especially, opposed to dependency and foreign domination and to arbitrary authoritarianism. They are for positive uses of the media in national development, for the autonomy and cultural identity of the particular national society. To a certain extent they favour democratic, grass roots involvement, thus participative communication models. This is partly an extension of other principles of autonomy and opposition to authoritarianism and partly recognition of the need to achieve development objectives by cooperative means. The one thing which gives most unity to a development theory of the media is the acceptance of economic development itself (thus social change) and often the correlated 'nation-building', as an overriding objective. To this end, certain freedoms of the media and of journalists are subordinated to their responsibility for helping in this purpose. At the same time, collective ends, rather than individual freedoms, are emphasized. One relatively novel element in development media theory has been the emphasis on a 'right to communicate' based on Article 19 of the Universal Declaration of Human Rights: 'Everyone has the right to freedom of opinion and

expression. The right includes freedom to hold opinions without interference, to seek, receive and impart information and ideas through any media regardless of frontiers. While it is hard to find individual cases of national media systems that clearly exemplify development media theory, the main principles can be stated as follows:

> ➢ Media should accept and carry out positive development tasks in line with nationally established policy.

> ➢ Freedom of the media should be open to restriction according to (1) economic priorities and (2) development needs of society

> ➢ Media should give priority in their content to the national culture and language

> ➢ Media should give priority in news and information to links with other developing countries which are close geographically, culturally or politically

> ➢ Journalists and other media workers have responsibilities as well as freedoms in their information gathering and dissemination tasks.

> ➢ In the interest of development ends, the state has a right to intervene in, or restrict, media operations and devices of censorship, subsidy and direct control can be justified.

Dimensions of Information and Communication 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 the third world countries 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 these countries, 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

In view of the foregoing considerations, a national policy on information and communication for sustainable development in third world countries 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.

Development Support Communication: DSC

The practice of Development Support Communication, DSC, is a multi-sectoral process of information sharing about development agendas and planned actions. It links planners, beneficiaries and implementers of development action, including the donor community. It obligates planners and implementers to provide clear, explicit and intelligible data and information about their goals and roles in development, and explicitly provides opportunities for beneficiaries to participate in shaping development outcomes. It ensures that the donor community is kept constantly aware of the achievements and constraints of development efforts in the field.

Development Support Communication makes use of all available structures and means of information sharing. Therefore it is not limited to mass media alone. It also uses both formal group and non-formal channels of communication, such as women's and youth associations, as well as places where people gather.... markets, churches, festivals, and meetings. But its contribution is in using these in a systemic, continuous, coordinated and planned manner, to perform linkage and enabling functions. It requires analysis of the communication environment, of the available and needed communication competencies and resources (hardware, software,

financial and human), and clearly indicates expected results from specific resource inputs, so as to maintain accountability.

In short, DSC is a legitimate function of development planning and implementation. DSC, therefore, needs to be examined as a valuable technology for using the social communication process to foster and strengthen sustainable development at local and national levels. It should be taken more seriously in programs of social change, and should be reflected explicitly in development policy and strategy. One way of doing so is through the enunciation of a national information and communication policy, which can be explicitly integrated into national development thinking and practice.

Some Issues Requiring Policy Action

- Media development: regulation and deregulation
- Enhancing communication professions and institutions
- Cultural development and social integration
- Human resources development and training
- Communications technologies: old, new and emerging
- Development Support Communication
- Regional and international cooperation
- Commercialization and privatization
- Resource mobilization and allocation.

Because of the multi-sectoral and comprehensive nature of national development needs and objectives, a national strategy on information and communication for sustainable development must be seen also as a multi-sectoral, multi-dimensional issue, around which different development stakeholders can find a rallying point, and to which they can make invaluable constructive contributions. Previous attempts in some countries to deal with information and communication policy issues, because they lacked an over-arching development-oriented framework and justification, have tended to be ad hoc, and overly politicized.

By focusing almost exclusively and without much negotiating margins, on particular sectoral interests or thematic considerations

(e.g. commercialization, privatization, public service, monopoly, freedom of expression, minority rights, etc.), they tended to exacerbate areas of tension and disagreement, instead of promoting opportunities for constructive dialogue. The development and management of a national information and communication policy can be seen as a mechanism for ensuring widespread public education and informed public participation in decision-making on the future directions of development in developing societies.

Constraints / Challenges

The process of developing and implementing a national policy on any issue probably goes through several steps, among them are:

1. Development

Is your country developing? Whether your answer is: yes, no or maybe, how can information and communication enhance development in your country? Specifically, how can a policy approach to information and communication enhance development in your country?

In that connection, what are the goals of development in your country? Are you concerned about economic growth? Are you concerned about reducing the level of poverty? Are you concerned about the quality of life of your people? Are you concerned about the people's right and freedom to speak out? How can a policy approach to information and communication enhance development in your country?

2. Politics

Policies are about politics. Politics is about power; power to choose, power to decide. Who has the power to decide in developing countries today? The challenge is political will**.** Where lies the political will in these countries? Governments are obviously important; but civil society and the individual citizen are becoming important as well.

How can the process of designing and implementing national communication policies affect the balance of power in developing nations?

3. Democracy

In developing countries, governments and citizens are expressing a commitment to democracy, even though it is often not clear if democracy means more than holding periodic elections. Whatever it means, democracy must include the notion of participation by the majority in discussing issues of national importance. How can the design and implementation of a national information and communication policy enhance democracy?

4. Culture

Culture is about adjustment to the physical and metaphysical environment. Culture is about identity, about defining who we are, what our values are, how we see ourselves, how we want others to see us.

How can a national information and communication policy contribute to cultural development? In the 21st century, can we still speak about national cultures in any country? Are we not becoming part of a global society? Who defines how that global society should communicate, and about what? What is the contribution of under-developed countries to a global cultural environment? How can this be articulated in national communication policies? Culture is also about institutions, such as religion. What provisions need to be made in a national information and communication policies with reference to religion?

In much of world, culture is about diversity; because many nations are multi-ethnic, with several cultural backgrounds. How can a national information and communication policy make provisions for cultural diversity as well as the national cultural uniformity, which is much desired?

5. Language

Communication is centered on language; and the language of communication can either exclude or include individuals and groups. The language policy of a national communication policy is an important aspect of its acceptability and impact.

6. Freedoms

The right to communicate, to speak and to be spoken to has become a universal right. A national communication policy should recognize the right to communicate and ensure that it is respected legally and practically.

7. Access

There is a wide gap between individual and among groups in their ability to access the media or other channels of public communication. A national communication policy seeks to enhance access and reduce factors that inhibit access.

8. Technology

As the 1972 UNESCO report states: "The rapid development of communication technology makes it especially important for potential users to keep up to date". What was technically or economically untenable yesterday may be possible today and quite attractive tomorrow. "A national communication policy will seek to balance the needs of the day after tomorrow with the realities of today".

9. Economics

Should information and communication policies deal only with what is affordable? Should the nation's resources alone guide what is examined and proposed in the policy?

10. The institutional framework

Who should be responsible for initiating and managing a policy on information and communication? In some countries, the initiative has come from the government department charged with public information or telecommunications. A re-baptized Ministry of Communications has led the management of a communication policy often. Earlier international discussions suggested a National Communication Council as an independent entity, responsible to Parliament or some non-partisan framework. What actually happens in any given country will be a matter for negotiation among the competing interests and social forces in the development context.

However, the existence of strategic communication actions in support of programs or projects in development sectors may also influence the choices made in the directions that a national communication for development policy takes. For example, many countries have a communication support system or project in agriculture, involving agricultural extension and agricultural information, combining interpersonal and mass media communication strategies. Many countries have also developed health promotion and health education programs or projects. In yet other countries, population communication is often based on a sectoral strategy for promoting reproductive health, or adolescent behaviour change. Similarly, the communication activities in support of HIV/AIDS prevention in many countries are based around multi-media, multi-sectoral strategies. All of these actions on the ground are building blocks for the implementation of a national communication for development policy. Civil society, including the legal profession, journalists, advertising and marketing groups, women's societies, human rights activists and NGOs have been actively involved in pushing one or more areas of communication policy to suit their particular political or economic agenda. These also can contribute perspectives and actions in dealing with the basic challenge, which is: To develop or to not develop, how can information and communication play a role?

Policy Design and Implementation

Some preliminary considerations in the design of a policy involve questions such as: Who needs it? The need for a communication policy is often felt at the level of public or private institutions or of civil society. Whatever the source of concern, information/communication policy provisions will impact on various groups or individuals. Therefore, the design and formulation of the policy should be seen as a public good, of potential interest to a wide spectrum in society. The process should therefore be transparent, and should seek to be inclusive of diverse interests. While information and communication technicians and professionals should be involved, other groups should also be represented, so as to make the ownership of the process and the product truly national.

Another question concerns the challenge and vision, in other words: Why is it needed? Experience has shown that the increasing global influence of information and communication technologies and organizations is felt at various levels in 3rd world countries. Similarly, changes in the political arena, with democratization and more involvement in governance by civil society create tensions, which require changes in the management of public goods and services, including those related to communication. Therefore, such issues as the control and ownership of telecommunications and media organs, as well as freedom of expression, and access to media by political parties during elections have become prominent in the national discourse of many countries. In addition, the need for individuals and communities to participate in development activities makes communication for building trust and consensus on the development agenda an important goal of governments and society at large. The emergence of new technologies, including computers, the internet and related adaptations, is creating situations, which require concerted action within national and regional space. These are some of the reasons which usually make a policy necessary; to deal in a clear and public manner with technical and cultural issues.

But solving today's problems is not the only goal of policy. A good policy should be able to provide signposts for the next decade or so. It

is true that the communication sector is changing rapidly worldwide, so the policy environment may be more dynamic, even in the short term. For this reason, it is important that policies be forward-looking, and that they meet the future expectations of the people who will implement them and be influenced by them. One concrete way of ensuring this is through visioning; that is getting the collective ideas of a cross-section of society about the kind of future environment in which they would like to live, and to see what role information and communication would play in those future scenarios. This would then be part of the environment to which a communication policy should respond. Joint visioning is a tool for social management, which should be incorporated in the process of designing the policy [6].

Yet another question: What are the development challenges on the ground? What do we know? What do we need to know?

A situation analysis is the first step in the policy design process. It attempts to scan the policy environment. It should help to define the need for a policy by identifying the development problems that a policy on information and communication can help to solve. In this connection, relevant questions include: What is the current situation of the communication system, looking at various components and sub-sectors? What are its strengths and weaknesses? The situation analysis should evaluate the potential of the system for change in the short to medium term, considering the opportunities and constraints, which may confront the system.

Among the preliminary concerns are objectives, goals and principles. A policy should have goals and objectives. These represent answers to the long term and medium term development needs that the policy should address. A policy should also be based on certain norms or principles, which will guide its orientation and content. These are usually derived from national development goals or constitutional provisions, which may in turn have been derived from internationally agreed ideas. A sample of underlying principles includes:

- Democratization
- Popular participation

- Equity/Access to information and communication
- Freedom of expression and reception
- Social integration
- Cultural promotion and preservation
- Responsibility in public communication
- Communication rights
- Coherence with other social/sectoral policies.

Steps in the Design and Implementation of a National Communication for Development Policy

The following steps seem to be necessary in the process of designing and implementing a national communication for development policy:

Design Phase

1. Expressed national willingness to design a national communication policy in support of development programs.

2. Establishment of a National Committee to provide strategic guidance to the design effort.

3. Identification and selection of themes and sectors to be involved in the situation analyses and background studies, in the context of national possibilities.

4. Preparation of a summary document outlining the major development thrusts, and the socio-cultural-economic challenges and realities of the country. This will serve as a reference/guide for national experts preparing sectoral and other studies.

5. Organization of a national training and consensus building workshop for national experts and others involved in the design process, to facilitate common understandings and set common values and goals.

6.   Undertaking of desk and field research in the identified areas, using a common methodology and especially participatory approaches.

7.   Organization of regional/provincial consultations to assess information and communication needs at these levels, and to involve the views and ideas of frontline development workers and grassroots communities in policy the design process.

8.   Preparation of a summary document of the results of field research and information collected at national and regional levels, as a background paper and stimulus for national dialogue.

9.   Organization of a national workshop to design a national communication for development policy, involving a broad spectrum of stakeholders from government, civil society, private sector, NGOs and community based organizations. Inputs to the workshop include the conclusions and recommendations of the regional/provincial workshops, which are then discussed, noted and actioned as necessary.

10.   Report back consultations to stakeholders especially at regional/provincial levels.

11.   Design of a national communication for development program with short, medium and long-term action plans, sectoral programs and budgets.

Implementation Phase

1.   Reaffirmation of the national will to commit to the implementation of the adopted policy. This should involve government, civil society and all actors in national development.

2. Establishment of a credible, independent, flexible institutional framework for the implementation and management of the policy. This should include both a policy-level organ and a technical secretariat of qualified experts.

3. Identification and allocation of human and financial resources for the national coordinating mechanism.

4. Promotion of the national communication for development policy to obtain support from development partners and national stakeholders, including grassroots communities.

5. Organization of donors' round table and other actions for resource mobilization.

6. Monitoring and evaluation of the national communication for development policy.

These steps while not meant to be followed mechanically should be thoroughly examined in each national exercise, to ensure that the most suitable design and implementation process has been followed, so that the resultant policy and its implementation will add value to national development.

Conclusion

Under the light of the discussion, it can be assumed that formulation of an effective communication is the need of the hour in order to usher in an era of development in the third world countries. A communication policy usually encompasses 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 rationalize 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.

Notes

1. 'Technology for Development or Development for Technology?' Chap II in Information and Communication Technologies for Development: A UNESCO Perspective, 1996, p.3

2. A notable exception is the effort by a few West African countries to elaborate national communication policies for development, in collaboration with FAO. See for example,

Document de la politique nationale de la communication pour le développement au Burkina Faso, Tome 1, Tome 2; Burkina Faso, Ministère de la Communication et FAO, Rome, 2001.

3.   Information policies deal more with the hardware and software of a society's 'info structure', related to the implications of the ICTs and the 'information highway' for the processing of 'factual' material and its storage and transmission as knowledge. Communication is more social process oriented, concerned with interactions among individuals and groups and also the development and use of mass media. Obviously the two concepts intersect massively, and from a policy standpoint, they need to be taken together. In this paper, less attention is being given to 'information policy' as such, which merits detailed treatment in its own right. See also UNESCO, op. cit. 1996, for an extended treatment of this topic.

4.   See Mwaura, Peter, Communication Policies in Kenya, UNESCO, 1980, preface.

5.   The idea of 'communication planning for development' was introduced into the communication literature during the 1980s. It was seen as a tool for moving from policy to action as a 'process of formulating societal objectives, correlating these with the potential of the communication system, and making use of technology to secure the best possible match.' See: A. Hancock, Communication Planning for Development: An Operational Framework, Paris, UNESCO 1981; also A. Hancock, Communication Planning Revisited, Paris, UNESCO 1992.

6.   See O. Adesida, Health Futures, WHO Africa Region, Harare, 2001

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ROLE OF COMMUNICATION IN
DIFFUSION OF INNOVATIONS
(A Historical Analysis)

Saqib Riaz

Abstract

The purpose of this paper is to derive lessons learned from the past research on the diffusion of innovations that could be utilized in present day research in the area of mass communication. We place a main emphasis on how to evaluate the effects of diffusion process on adopters of the innovations. The paper describes the main elements involved in the diffusion of innovations process as well as it elaborates new dimensions in this research area. The role of communication channels have also been described in the process of diffusion of innovations.

Historical Background

Before the industrial revolution, changes in societies took place slowly. Some inventions were widely adopted, but a lot of them were not accepted in the societies. A lot of inventions took many decades or even centuries to come into wide use. Consequently the social and cultural structures of societies remained relatively stable over long periods.

The process of slow adoption of innovations might be due to low rate of innovations, but the major reason behind this was the limitations of communications that were essentially limited to word of mouth. The majority of people lived and worked in farms, even in Europe and U.S.A. Illiteracy was ruling over the world. Even after the invention of the printing press, literacy was limited to affluent and urban elite who could afford to buy the limited number of books, the early versions of newspapers and a few magazines that were available.

The industrial revolution changed the situation. It began near the end of the eighteenth century and accelerated during the nineteenth and twentieth centuries. In this period the rate of inventions drastically increased. Literacy became more common with increase in industrialization. Increased literacy made possible a rising tide of mass communication. In 1830s, the Penny Press became the first mass medium serving large number of readers on daily basis. Broadcast and film media were added in 1890s (Lowery, S.A. and DeFleur, M.L. 1995, p.116). Now the communication process was increased from the words-of-mouth medium to a number of print and electronic media. All of these changes provided circumstances favorable to both development and spread of innovations.

In this period of industrialization, significant social and cultural changes took place in human lifestyles. Cheap amusements like music etc. became a necessity for industrial workers. The demand of entertainment and news gave birth to wide spread media empires.

The industrial revolution changed the traditional society into a mass society in which people were isolated due to their different socio-economic backgrounds. Factors like bureaucracy, contracts, migration, stratification and the spread of innovations worked to set people apart far more than to bring them together. For these reasons, social scientists of the nineteenth century conceptualized the urban industrialized society as a mass society. (Lowery, S.A. and DeFleur, M.L. 1995, p.11)

As a result of industrial revolution, many kinds of unlike people were mixed through migrations and now they began to live together in urban areas. This diversity reduced the free flow of information through informal interpersonal channels based on friendship and kinship. The old traditional society was disappearing. People became increasingly dependent on mass media as a means by which they could become aware of new products, ideas and other innovations. (DeFleur, M.L. and Dennis, E.E., 1994, pp.18-19).

Role of Innovations in Social Change

A real wave of inventions had been produced in industrializing societies by the beginning of the last (20th) century. New machines, ideas, devices and equipments were constantly being invented or borrowed from other societies. This flow of innovations had the capacity to change almost every aspect of life. But the phenomenon of adoption of innovations became complex when some items were widely accepted while some others were ignored or rejected by the societies. In these circumstances the question was significant: why is one thing, practice or idea well received and widely adopted, while another is all but ignored? The French sociologist Gabriel Tarde stated this issue almost one hundred years ago in these words:

"Our problem is to learn why given one hundred innovations conceived at the same time, ten will spread abroad, while ninety will be forgotten."(Gabriel, T. 1903, p.140)

Tarde's answer was to search for universal "laws of imitation" relating the characteristics of "things" to human desires through a process of "suggestion". In other words, he wanted to identify the human decision-making process that led people to adopt or reject a given innovation when it came to their attention. Social scientists began to see similarities between the cumulative patterns of growth over time in the adoption of an innovation by a population. Researchers found S-shaped curves in adoption of innovations. Similarities were found between growth patterns in research studies conducted in the fields of biology and economics and in the adoption of certain social and cultural phenomena. (Lowery, S.A. and DeFleur, M.L. 1995, p.117) Another sociologist Stuart Chapin studied growth patterns in social institutions over varying spans of years. He also found cumulative S-shaped curves describing the adoption of such phenomena as the commission form of city government. He had high hopes that some kind of universal pattern would eventually be revealed. (Chapin, F.S. 1928, P.376)

By the 1940s, then, it seemed clear that those innovations that did spread through a population were likely to follow an S-shaped curve of adoption. (These curves are shown in the figure included in this paper). It appeared that a universal law was within reach. However, it was yet not clear how the innovation came to their attention and how they decided whether or not to adopt it. No researcher provided effective insights into why some innovations were widely adopted while others were largely ignored. Then a longitudinal study was conducted by rural sociologists of the Iowa State University. It was a study of how an agricultural innovation was adopted by a number of Iowa farmers who raised corn. This study has revealed a more complete understanding of how adoption takes place and the role of communication especially mass media, in the process of adoption of innovations in some population. The researchers of this study were two rural sociologists, Ryan and Gross, and the adoption of hybrid seed corn was studied between two groups of farmers in Iowa. The data was gathered through in-depth interviews with farmers.

Ryan and Gross Study:
New Dimensions in Diffusion of Innovations Research

The paradigm for diffusion research can be traced to the rural sociology research tradition, which began in the 1940s. Ryan and Gross (1943) investigated the diffusion of hybrid seed corn among Iowa farmers. Hybrid seed was made available to Iowa farmers in 1928. The hybrid vigor of the new seed increased corn yields on Iowa farms, hybrid corn varieties withstood drought better than the open-pollinated seed they replaced, and hybrid corn was better suited to harvesting by mechanical corn pickers. By 1941, about thirteen years after its first release, the innovation was adopted by almost 100 percent of Iowa farmers. (Ryan and Gross, 1943) Ryan and Gross studied the rapid diffusion of hybrid corn in order to obtain lessons learned that might be applied to the diffusion of other farm innovations. However, the intellectual influence of the hybrid corn study reached far beyond the study of agricultural innovations, and outside of the rural sociology tradition of diffusion research. Since the 1960s, the diffusion model

has been applied in a wide variety of disciplines such as education, public health, communication, marketing, geography, general sociology, and economics.

Ryan and Gross study of the adoption of hybrid seed corn opened new dimensions in the research of diffusion of innovations. The researchers found that the adoption tended to be on a gradual and almost experimental basis. Few farmers had switched their entire land from old seed to new hybrid in a single planting. A number of different channels were involved in the process of attention of the innovation. Nearly half of the adopters stated salesmen from the seed companies as their earliest source of information. About ten percent learned of its existence from radio advertisements. Articles in farm journals accounted for an additional 10.7 percent. Only 14.6 percent named neighbors as their initial source of information. Some few people had been informed by their relatives. In decision making process, neighbors were found as the most influential source and the salesmen as the least influential in spite of the fact that they were identified as the most frequent source of initial information. (Ryan and Gross, 1943, p.16)

Concepts of Diffusion and Innovation

Rogers defined and explained the concepts of diffusion and innovation. He defined an innovation in a straightforward manner as an idea, practice or object that is perceived as new by an individual or other unit of adoption. According to this definition it does not matter whether or not something is in fact "new". It can be regarded as innovation if it appears to be new to the adopter. Rogers defined diffusion as a process by which an innovation is communicated through certain channels over time among the members of a social system. (Rogers, E.M. 1995, p.1) Different types of innovations diffuse at different rates. The pattern of adoption (swift or slow) will depend on the particular trait and the characteristics of the social system, as well as the types of people who become aware of its existence and potential value for their purposes.

In other words, diffusion is the process by which (1) an innovation (2) is communicated through certain channels (3) over time (4) 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. The four main elements in the diffusion of new ideas are (1) the innovation, (2) communication channels, (3) time, and (4) the social system The following Figure elaborates the process of diffusion of innovations.
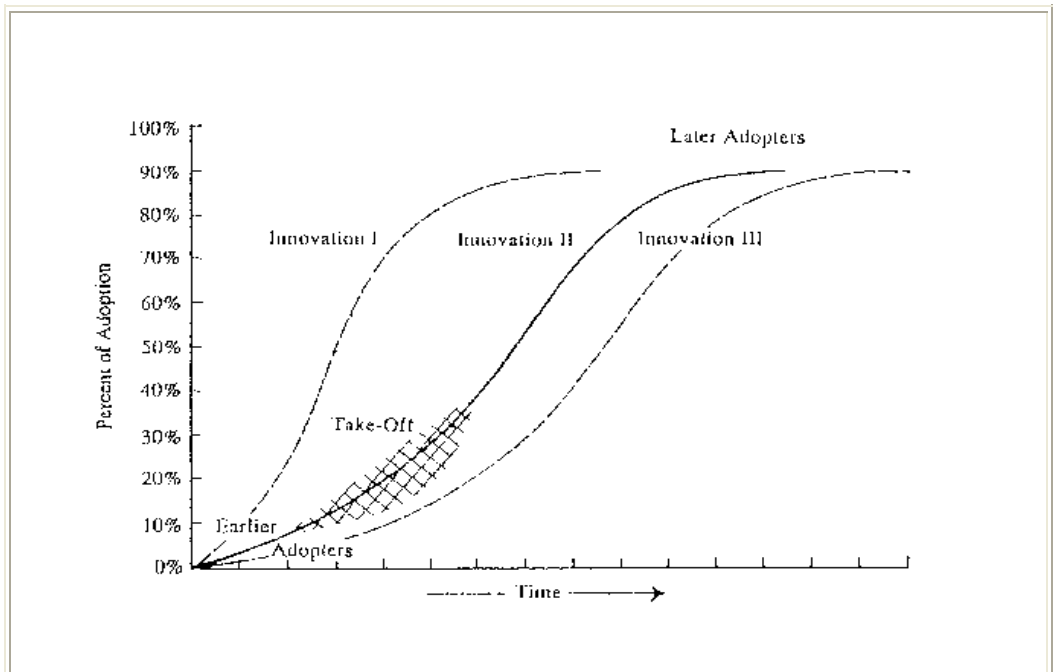

Figure: Diffusion is the process by which (1) an *Innovation* is (2) *Communicated* through certain *Channels* (3) over *Time* (4) among the members of a *Social System*

Role of Innovations in Diffusion Process

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 above figure shows the relatively slower, and faster, rates of adoption for three different innovations. Why do certain innovations spread more quickly than others? The characteristics which determine an innovation's rate of adoption are:

(1) relative advantage

(2) compatibility

(3) complexity

(4) trialability, and

(5) observability.

- <u>Relative advantage</u> 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.
- <u>Compatibility</u> 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.
- <u>Complexity</u> 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 isolatable. An innovation that is trialable represents less uncertainty to the individual who is considering it for adoption.
- 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. In summary, then, innovations that are perceived by individuals as having greater relative advantage, compatibility, trialability, observability, and less complexity will be adopted more rapidly than other innovations.

Role of Communication Channels in Diffusion Process

Another main element in the diffusion of new ideas is the communication channel. 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.

Ryan and Gross study found interpersonal channels (salesmen and neighbors) more important in bringing the innovation to the attention of potential adopters than mass media like radio, magazines and

newspapers. The finding is to some extent astonishing for the scholars of mass communication because the research did not show that mass communications were particularly important, either in informing the relevant population or in persuading them to adopt it. The reasons that mass communications played a relatively minor part in the diffusion of the adoption of the hybrid seed corn in Iowa at the time is that the setting was a rural environment closely resembling a traditional society where word-of-mouth communication channels were more important. Moreover it was not a kind of innovation that would normally be advertised via common mass media that were operative at the time. Because of these reasons interpersonal channels were stronger than mass media in the diffusion of innovations process of the hybrid seed corn.

In urban areas, then or now, where one's neighbors may be total strangers, one would seldom expect to receive a great deal of information about an innovation by word-of-mouth channels. In cities, mass media are undoubtedly far more significant as sources of first learning of almost any new idea, product or service. People hear about new innovations from mass media. The ratio between interpersonal channels and mass media channels is likely to be drastically reversed for most innovations adopted in more urban settings.

The important points revealed by the Ryan and Gross study were the ideas of stages in the adoption process, the different categories of adopters, and the channels by which they receive different influences from various sources. The study has had a profound intellectual impact in understanding the role of mass communication in social and cultural change.

Role of Time Factor

The third main element in the diffusion of new ideas is time. The time dimension is involved in diffusion in two ways. First, time is involved in the innovation-decision process. The innovation-decision process is the mental process through which an individual 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. 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. Rogers described five adopter categories on the basis on their innovativeness: (1) innovators, (2) early adopters, (3) early majority, (4) late majority, and (5) laggards. (Rogers, E.M. 1997)

Role of 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.(Rogers, E. M. 1995) 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. Social system plays an important role in diffusion of innovations process and without taking it in consideration; no innovation can be diffused successfully.

Role of Opinion Leaders

The two-step flow model of mass communication suggests that communication messages flow from a source, via mass media channels, to opinion leaders, who in turn pass them on to followers (Rogers, 1995). This two-step flow model of mass communication can be utilized to diffuse an innovation. The model focuses attention on the inter-media interface between mass media channels and interpersonal communication channels. Mass media channels are primarily creators of awareness-knowledge of innovations, while interpersonal networks

are more important in persuading individuals to adopt or reject innovations.

Ascraft, Roling and Rogers described the importance of opinion leaders in adoption of innovations in these words:

One essential thing that the change agent must do is to identify the local leaders. The leaders may base their authority on different grounds: religious, traditional, political but often new ideas cannot be introduced without the support of such groups. If they do not wish to encourage the practice of a new idea actively, at least they should be persuaded not to actively oppose it. (Ascraft, Roling and Rogersm E.M. 2000, Development Support Communication, AIOU, Islamabad.

Role of New Communication Technologies

We live in the age of communication revolution. New and developing communication technologies, and, ultimately, equipment and systems, are greatly influencing the communication industry. Internet is one example. This is a network of interconnected computer systems. By using the Internet as a data highway, an individual can communicate with colleagues and friends at great distance very cheaply, and gain direct access to information in other computer systems. The Internet provides a direct connection to library catalogs, electronic journals, software, and data-files. Furthermore, diffusion of the Internet has been exceedingly rapid. From 1990 to 1996, the number of individuals adopting the Internet in North America rose from approximately 5 million to 52 million. (Rogers, E.M. and Karyn L. S. 1997) Now-a-days, internet is playing vital role in diffusion of innovations worldwide.

Conclusion

Now the world has been changed into global village. From U.S to Pakistan, the old traditional societies have changed into modern societies. Media have a pivotal role in the lives of the people in the

whole world. Even farmers rely on media for information, unlike the farmers of 1940. Modern day planners and change agents cannot ignore the role of media and technology in diffusion of innovations process. The need is to evaluate how to use modern media effectively for the wide spread adoption of innovations. The past experiences can provide a solid theoretical and practical background in this regard. The past research can provide a foundation stone to the modern day research.

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SARAIKI POLITICAL MOVEMENT:
ITS IMPACT IN SOUTH PUNJAB

Dr. Umbreen Javaid

Introduction

Saraiki language, which has acquired this specific name not very long ago, is the mother tongue of the people of south Punjab. Starting from about the conflux of river Jehlum and Chenab and extending almost perpendicularly on the right to Dera Ismail Khan and on the left to Bahwalnagar, its domain extends upto the boundaries of Sindh and Baluchistan. "The area where the language is spoken lies in the central part of Pakistan, on either side of the river Indus, including the lower reaches of Chenab and Sutlej. This corresponds to the southwestern part of the Punjab Province and the adjacent area."[1]

Punjab province is a vast and multi-linguistic region, over here Punjabi is the most commonly spoken language over a vast area, however high disparity exists in the local dialects. In the northern region it is pronounced in a typical as well as Hindko pronunciation in Potohari style. While in the central Punjab, pure Punjabi is spoken with varying pronunciation. In southern and southwestern Punjab, Saraiki is the most common language.[2] Urdu however, is the lingua franca for various ethnic groups residing in different areas of the Province, it is also the medium of instructions throughout the Province at school level being the national language.

> 'According to the 1998 population census Punjabi is the predominant language being spoken in the Province, representing 75.2 percent of the population, followed by Saraiki and Urdu spoken by 17.4 and 4.5. percent respectively while others speak Pushto, Balochi, Sindhi, Hindko, Brahvi, Dari etc. Though Punjabi is the major language being spoken in the Province but the proportionate shares of people speaking different

languages has changed over time. The proportion of people speaking Punjabi has decreased from 78.7. Whereas percentage shares of Saraiki speaking and other languages like Urdu, Pushto etc have increased over this period.'[3]

The following table gives details on percentage of population by mother tongue being spoken in rural and urban areas according to 1981 and 1998 Population Census of Pakistan.

Percentage of Population by Mother Tongue and Rural/Urban Areas, 1981 And 1998

AREA	URDU	PUNJABI	SINDHI	PUSHTO	BALOCHI	SARAIKI	OTHERS
1998							
All Areas	4.5	75.2	0.1	1.2	0.7	17.4	0.9
Rural	2.0	73.6	0.2	0.9	0.9	21.4	1.0
Urban	10.1	78.7	0.1	1.8	0.1	8.4	0.8
1981							
All Areas	4.3	78.7	0.1	0.8	0.6	14.9	0.6
Rural	1.6	78.2	0.1	0.6	0.7	17.9	0.9
Urban	12.1	80.1	*	1.1	0.1	6.3	0.3

• Refers to a very small number.

    Source: 1998 Punjab Population Census Report, (Islamabad: Population Census Organization, Government of Pakistan, 1999), p.32.

It was in the 1981 Census that for the first time Saraiki was taken as a distinct language. Even though Saraiki has been constantly influenced by a variety of dialects and languages. Its openness to other languages has not diminished its distinct identity.

Origin of Saraiki.

Regarding the word 'Saraiki' various writers have given their views. One of the explanations is that this word originated in Sindh where the Saraiki language is spoken by a large section of population. "The word 'Sera' is related to 'Ser' used for north in the Sindhi language.

The background of this geographic sense is that north refers to the upper part of Sindh as the river Indus flows from the north to the south in that area. Therefore, Saraiki word means the language of the north, or the language of the people from the northern area."[4]

H.T. Lambrick further on explains that this has been the "language of camel-driving and camel-raising 'Jats' and of a number of Baluch tribes who settled in Sindh after a prolonged stay in Punjab."[5]

According to another observation Saraiki relates to the word "'SERAI' which was popular because of its association with 'Kalhoras' (a ruling dynasty) as an honorific title. Kalhoras were called 'Sirai' because they originally belonged to Bahawalpur and Multan, the region in the north of Sindh."[6] A quite different approach is that Saraiki is derived "from 'Aserki' or 'Asurki' in turn taken from 'Surya' which is a word of Sanskrit, meaning the sun. The 'Asury' were the people who worshipped the sun. They were a ruling nation of Multan some 3,000 year's ago."[7]

Still another interpretation is that Saraiki is the "modified form of word 'Sarawaki'. 'Sarawa' was a village near Rahim Yar Khan, district of the Punjab. Saraiki meant the language of the people of 'Sarwa' village."[8] Wagha concludes that it is possible that the term Saraiki belongs to Saraiki language itself. The suffix 'Ki' or 'akki' is used in Saraiki to make the proper noun of a language with reference to its speakers.[9]

Till 1950's Saraiki was given a number of local names. Earlier the language of Bahawalpur, Multan, Muzaffargarh etc. has not always been called Saraiki.

"The names Multani, Muzaffargarhi, Uchi, Riasati, Derewali, Hindko, Thalchari, Lahnda, Jaghdali, Jatki and Belochi have been used by local people for the language which is now called Saraiki."[10] Shackles in his work on Saraiki calls it Sindhi Saraiki.[11] While Gankovsky considers it a dialect of Punjabi, he writes that,

> 'The division of the Punjabi dialects, proposed by some, linguistics into a western and an eastern group, is to a large extent arbitrary. To contrast the western with the eastern dialects and regard them, as the manifestation of a separate language seems unwarranted, it is more to the point to regard both the western and eastern dialects as forms of a single language, Punjabi. At least from the fifteenth century onward the term Punjabi was used as "generic name" for Lahori, Multani, Pothwari, Bahawalpuri and other western as well as eastern dialects. The principal dialects of Punjabi in the late Middle Ages were Lahori between the Jhelum and the Sutlej rivers, Sirhindi in the area east of the Sutlej, Pothwari in the upper reaches of Indus – Jhelum Doab, and Multani, Jatki, Ucchi or Hindko in the Indus Valley south of the Salt Range upto upper Sind.'[12]

Whatever the origin or source, the Saraiki language has a long history that dates back many centuries. In the course of history, Saraiki area was attacked, occupied and populated from west and north by Aryans, Persians, Greeks, Parthians, Huns, Turks and Mongols. They had their own language and culture was so rich and deep rooted that it absorbed all the languages and cultures of invaders and developed itself into a unique language and culture.

"The evolution of the Saraiki language had been mainly contributed by the dialects of ancient pre-Aryan, Dravidian and Dardic groups of languages. The hordes of invaders from the Central Asian region and the Pamir Mountain ranges brought to the plains of the Indus Valley a great amalgam of dialects, which had a tremendous impact on the development of local languages."[13]

According to the Population Census of 1998, in Punjab Saraiki speaking Districts include Bahawalpur, Rahim Yar Khan, Bahawalnagar, Rajanpur, Dera Ghazi Khan, Muzaffargarh, Multan, Vehari, Pakpattan, Sahiwal, Khanewal, Lodhran, Layyah, Bhakkar, Mianwali, Khushab, Jhang, Sargodha.[14].

Saraiki Movement

"The process of the creation of a Saraiki identity in south western Punjab involved the deliberate choice of a language, called Saraiki, as a symbol of this identity".[15] By 1960's the activists of the Saraiki Movement rejected the common notion that Saraiki was a dialect of Punjabi, claiming that Saraiki was a different language from Punjabi.

"Historically Multan which is the centre of power of Saraiki area had a separate and distinct administrative identity till 1818, when, Ranjeet Singh killed the ruling Nawab Muzzafar Khan of Multan and after this he ended the separate identity of Multan, Lahore, Kashmir, Peshawar and collectively named it Punjab."[16] "Later on the Britishers made Frontier a separate administrative unit, sold Kashmir to Dogars and Multan remained with Punjab. Abul Fazal in Ain-e-Akbari gives fifteen provinces in which Lahore and Multan are separate provinces."[17]

Gankovsky giving an account of the area mentions that "the Saraiki area has always had, geographically, culturally, economically and even racially more in common with Sindh than with the Punjab."[18] Traditionally Multan's trade was through Sindh because of it being more close to Sindh, and this led to more cultural interaction between these two. Tariq Rehman suggests that "population was sparse and the river Sindh provided fish and agricultural goods. Farming required the presence of all the available males as did the semi-nomadic way of life in the desert regions."[19] Thus Saraiki culture like the Sindh one discouraged travelling for employment. The Saraiki's were far more homebound than the Punjabis.[20] One of the major grievances of the local Saraikis is the settlement of people from other areas.[21] This was done twice on a large scale, firstly when in 1886-88 canals were dug by the British in Punjab and then in 1925 with the introduction of Sultej Valley Project many people from all over Punjab came and settled in Bahawalpur and this practice of new settlers pouring in continues till today much to the disapproval of the Saraiki people.

But the main cause, which initiated the feelings of separate identity after 1960's, is the lack of development in the Saraiki area. Helbock and Naqvi, two economists who carried out a comparative study of the development of districts, reported that in comparison with the Punjabi speaking areas, "Saraiki speaking area show slower development and are less developed than Punjabi ones."[22]

It has been observed that perceived injustice breeds ethnic nationalism. Some examples of this injustice are less access to power, goods and services which result in lack of development of that area. Thus an ideal stage was set in 1960's for the momentum of a Saraiki ethnic nationalist movement. The cultural, linguistic movement later on turned into a political movement.

"The economic deprivation of Saraiki region influenced its culture and created consciousness of a distinct culture among the people. This fact gave rise to a political movement for a separate Saraiki Province."[23]

Saraiki cultural and linguistic activities began in 1950's, in which various conferences were held to project and develop the cultural and linguistic aspects of Saraiki. Some serious study work also began by Saraiki writers. This included the publication of Deewane Farid which is the mystical Saraiki poetry of saint Ghulam Farid, its translation into Urdu, and celebrations of anniversary of Ghulam Farid. From Bahawalpur various books were written on the Nawabs in Saraiki and also the Quran was translated into Saraiki. Various cultural organizations at Multan, Bahawalpur, Muzaffargarh began functioning in 1960's. Alongwith these many Saraiki magazines and publications also were being published.

It was in 1971 when Bahawalpur Suba Movement after attaining momentum, fizzled out because of the dismemberment of Pakistan. The leadership of Bahawalpur Suba Movement in the national interest decided to call off the demand for the time being. At the same time, the Saraiki Province Movement began in Bahawalpur region.

Riaz Hashmi's Saraiki Suba Mahaz was the first political organization of this area which was formed in 1973 in Bahawalpur.[24] The major milestone was the year 1975. All Pakistan Elmi-o-Adbi Saraiki Conference was held at Multan. It was attended by many from all over Pakistan. A resolution was passed in favour of a separate Saraiki Province. It was considered that Saraiki Province Movement was a more viable demand than Bahawalpur Suba Movement, which was only limited to a smaller region of Bahawalpur and was based on it being a separate State earlier.

In 1975, the lawyers of Lahore High Court belonging to Saraiki areas decided to assert the cause for the Saraiki Province. They held a meeting and decided to popularize the cause amongst the masses and also involve the public in the movement. In the meeting, Mr. Taj Muhammad Langah was made the President of the newly established "Saraiki Forum". But it was in 1983 that the proper movement for a Saraiki Province which was named as "Saraikistan" began. This proposed Province would include Multan, Bahawalpur and Dera Ghazi Khan Divisions. On 6 April, 1984 another organization named "Saraiki Suba Mahaz" was established which later on turned into "Pakistan Saraiki Party" on 17 April, 1989, and Taj Mohammad Langah became its President.

At the moment, the political organizations or parties working for "Saraikistan" are: Manzoor Bohar's "Saraikistan Qaumi Inqalab Party", Abdul Hameed Kanju's "Saraiki National Party" and Taj Mohamamd Gopang's, "Saraiki Thinkers Forum". These are few of the eminent parties but practically it is only the Taj Mohammad Langah's Pakistan Saraiki Party which is the actual representative and effective party towards the cause.

The main demands, aims and objectives of the Pakistan Saraiki Party as highlighted in its manifesto include the following:-[25]

> 1. Creation of Saraikistan province comprising of Multan, Bahawalpur, Dera Ghazi Khan, Sargodha Division, Jhang and Dera Ismail Khan Districts.

2.   The people of Saraiki area to be given more employment quota in Armed Forces, Railway, WAPDA, Police and other Federal and Provincial Organizations in accordance with the population of the area.

3.   Saraiki to be the medium of instructions for the primary schools of the area.

4.   More time should be given to Saraiki programme's on radio and television.

5.   A grievance is that Saraiki land is distributed among non-Saraikis.

6.   The Saraiki area is economically exploited and it is believed that Bahawalpur being the production center of much of Pakistan's cotton, was not being given its due share regarding development. This does not only apply just to Bahawalpur but to the whole Saraiki area which is believed to generate more income than what is spent on it.

7.   Settlement of Bihari's (Urdu speaking immigrants from Bangladesh) in the Saraiki areas meets with disapproval from the locals.

Even though the Saraiki parties claim to be the representatives of the aspirations of the people of Saraiki area, the fact remains that never in any provincial or national elections, these parties have been able to attain a single seat.

There are a large number of Urdu-speaking population in the region, these vehemently appose Saraikistan which will be established on the basis of Saraiki language. Generally, it is seen in the region that people do not support Saraiki Movement as it is based on linguistic separate identity. Large scale settlement of Punjabi speaking people from East and North Punjab districts in pre-partition days and after

partition has also to be taken into account which at times levels out political overtures on the basis of Saraiki Suba issue.

The activities of the regional political parties championing the cause of Saraiki population are generally limited to press coverage and fan fare. These have failed to take roots in the people. Saraiki speaking people hold this cause close to their hearts but they would use brains while voting in general and local elections and see which candidate or national political party could be more beneficial for their day to day works and local issues. They take pride in their language and culture but prefer to stay in the mainstream political activities.

This, however, should not be taken as a lasting trend. The tragedy of separation of East Pakistan should be a lesson for all times to come. All the less developed areas should be given more attention by the government towards their development. Less development or underdevelopment is one of the root causes of the Saraiki Suba Movement.

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