



BRANCH:- BJMC
SEMESTER:-6th semester

UNIT - I

TOPIC- MEDIA AND RELIGION

SUBJECT:- MEDIA AND
SOCIETY

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OF
SOCIETY**

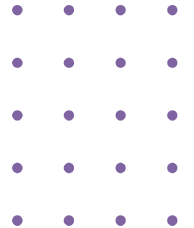
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01

CONCEPT AND TYPES OF SOCIETY





CONCEPT AND TYPES OF SOCIETY :-

- 1- An organized group of persons associated together for religious, benevolent, cultural, scientific, political, patriotic, or other purposes.
- 2- A body of individuals living as members of a community; community.
- 3- The body of human beings generally, associated or viewed as members of a community
- 4- A highly structured system of human organization for large-scale community living that normally furnishes protection, continuity, security, and a national identity for its members
- 5- An enduring and cooperating social group whose members have developed organized patterns of relationships through interaction with one another
- 6- A community, nation, or broad grouping of people having common traditions, institutions, and collective activities and interests
- 7- A part of a community that is a unit distinguishable by particular aims or standards of living or conduct : a social circle or a group of social circles having a clearly marked identity
- 8- A part of the community that sets itself apart as a leisure class and that regards itself as the arbiter of fashion and manners



TYPES OF SOCIETY

Hunting and Gathering societies-

The members of hunting and gathering societies primarily survive by hunting animals, fishing, and gathering plants. The vast majority of these societies existed in the past, with only a few (perhaps a million people total) living today on the verge of extinction.

To survive, early human societies completely depended upon their immediate environment. When the animals left the area, the plants died, or the rivers dried up, the society had to relocate to an area where resources were plentiful. Consequently, hunting and gathering societies, which were typically small, were quite mobile. In some cases, where resources in a locale were extraordinarily plentiful, small villages might form. But most hunting and gathering societies were nomadic, moving constantly in search of food and water. Labour in hunting and gathering societies was divided equally among members. Because of the mobile nature of the society, these societies stored little in the form of surplus goods. Therefore, anyone who could hunt, fish, or gather fruits and vegetables did so. These societies probably also had at least some division of labour based on gender. Males probably travelled long distances to hunt and capture larger animals. Females hunted smaller animals, gathered plants, made clothing, protected and raised children, and helped the males to protect the community from rival groups. Hunting and gathering societies were also tribal. Members shared an ancestral heritage and a common set of traditions and rituals. They also sacrificed their individuality for the sake of the larger tribal culture.

Horticultural societies-

Unlike pastoral societies that rely on domesticating animals, horticultural societies rely on cultivating fruits, vegetables, and plants. These societies first appeared in different parts of the planet about the same time as pastoral societies. Like hunting and gathering societies, horticultural societies had to be mobile. Depletion of the land's resources or dwindling water supplies, for example, forced the people to leave. Horticultural societies occasionally produced a surplus, which permitted storage as well as the emergence of other professions not related to the survival of the society.



Agricultural societies

Agricultural societies use technological advances to cultivate crops (especially grains like wheat, rice, corn, and barley) over a large area. Sociologists use the phrase Agricultural Revolution to refer to the technological changes that occurred as long as 8,500 years ago that led to cultivating crops and raising farm animals. Increases in food supplies then led to larger populations than in earlier communities. This meant a greater surplus, which resulted in towns that became centres of trade supporting various rulers, educators, craftspeople, merchants, and religious leaders who did not have to worry about locating nourishment. Greater degrees of social stratification appeared in agricultural societies. For example, women previously had higher social status because they shared labour more equally with men. In hunting and gathering societies, women even gathered more food than men. But as food stores improved and women took on lesser roles in providing food for the family, they became more subordinate to men. As villages and towns expanded into neighbouring areas, conflicts with other communities inevitably occurred. Farmers provided warriors with food in exchange for protection against invasion by enemies. A system of rulers with high social status also appeared. This nobility organized warriors to protect the society from invasion. In this way, the nobility managed to extract goods from the “lesser” persons of society.

Industrial societies

Industrial societies are based on using machines (particularly fuel-driven ones) to produce goods. Sociologists refer to the period during the 18th century when the production of goods in mechanized factories began as the Industrial Revolution. The Industrial Revolution appeared first in Britain, and then quickly spread to the rest of the world. Industrialization brought about changes in almost every aspect of society. As factories became the centre of work, “home cottages” as the usual workplace became less prevalent, as did the family's role in providing vocational training and education. Public education via schools and eventually the mass media became the norm. People's life expectancy increased as their health improved. Political institutions changed into modern models of governance. Cultural diversity increased, as did social mobility. Large cities emerged as places to find jobs in factories. Social power moved into the hands of business elites and governmental officials, leading to struggles between industrialists and workers. Labor unions and welfare organizations formed in response to these disputes and concerns over workers' welfare, including children who toiled in factories. Rapid changes in industrial technology also continued, especially the production of



Rapid changes in industrial technology also continued, especially the production of larger machines and faster means of transportation. The Industrial Revolution also saw the development of bureaucratic forms of organization, complete with written rules, job descriptions, impersonal positions, and hierarchical methods of management.

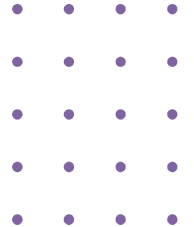
Post-industrial societies

Sociologists note that with the advent of the computer microchip, the world is witnessing a technological revolution. This revolution is creating a post-industrial society based on information, knowledge, and the selling of services. That is, rather than being driven by the factory production of goods, society is being shaped by the human mind, aided by computer technology. Although factories will always exist, the key to wealth and power seems to lie in the ability to generate, store, manipulate, and sell information. Sociologists speculate about the characteristics of post-industrial society in the near future. They predict increased levels of education and training, consumerism, availability of goods, and social mobility. While they hope for a decline in inequality as technical skills and “know-how” begin to determine class rather than the ownership of property, sociologists are also concerned about potential social divisions based on those who have appropriate education and those who do not. Sociologists believe society will become more concerned with the welfare of all members of society. They hope post-industrial society will be less characterized by social conflict, as everyone works together to solve society's problems through science.



02

STRUCTURE, CHARACTERISTICS AND BACKGROUND OF SOCIETY





STRUCTURE OF SOCIETY-

Social structure is sometimes defined simply as patterned social relations—those regular and repetitive aspects of the interactions between the members of a given social entity. Even on this descriptive level, the concept is highly abstract: it selects only certain elements from ongoing social activities. The larger the social entity considered, the more abstract the concept tends to be. For this reason, the social structure of a small group is generally more closely related to the daily activities of its individual members than is the social structure of a larger society. In the study of larger social groups, the problem of selection is acute: much depends on what is included as components of the social structure. Various theories offer different solutions to this problem of determining the primary characteristics of a social group. Before these different theoretical views can be discussed, however, some remarks must be made on the general aspects of the social structure of any society. Social life is structured along the dimensions of time and space. Specific social activities take place at specific times, and time is divided into periods that are connected with the rhythms of social life—the routines of the day, the month, and the year. Specific social activities are also organized at specific places; particular places, for instance, are designated for such activities as working, worshiping, eating, and sleeping. Territorial boundaries delineate these places and are defined by rules of property that determine the use and possession of scarce goods. Additionally, in any society there is a more or less regular division of labour. Yet another universal structural characteristic of human societies is the regulation of violence. All violence is a potentially disruptive force; at the same time, it is a means of coercion and coordination of activities. Human beings have formed political units, such as nations, within which the use of violence is strictly regulated and which, at the same time, are organized for the use of violence against outside groups.



Characteristics of society

Society consists of people. Without people there is no society. There is no social life and social relationships at all. Mutual awareness and mutual interaction – Society is the group of persons by continuous communication between each other. Society refers to mutual contact with more two persons. Society is the process by men interpenetrates the minds of one another. The limitations of the society are marked by the social interactions limits. Social interaction is only made possible because of the mutual awareness. Society exists where social beings behave towards each other in ways determined by their recognition with each other. Without mutual awareness there is no society. The main principle of likeness is important for the society. It exists among those resembles each other in mind and in body. People have resemblance with regards to their requirements, values, ideals, aims, works and outlook towards the life. Society also entails variations. Society is based upon entirely on uniformities and likeness is bound to be very loose in socialites. Suppose if a person is exactly alike then their social relationships will be limited. There will be only little reciprocity, give as well as take. They will contribute little to each other. More than that, life becomes very bore, uninteresting and monotonous if there are no differences. Therefore, you can find differences in the society. Each society's culture is distinct from one another. Every society is same because it has its own way of life. Culture encompasses whole range of life. It encompasses morals, judgments and attitudes of man. It also encompasses bullets, values, ideologies, ideas.



Therefore society and culture will go together. Society and human life also go together. Man has born in the society, bred up in the society, nourished in the society and nurtured in the society. From the childhood to the adult stage, from adults to the youth stage, from youth to the maturity stage, from maturity stage to the old age until death, man lives in the society. Man depends upon the society for the purpose of protection, comfort, education and nature. Participation in the society is important for overall development of the personality. Society makes your life lovable. Society is like the nurse of the youth, the arena of womanhood and manhood society is, hence, it is more than your environment. Society limits the activities. It also controls their behaviour in countless methods. Society shapes your ideals, morals, beliefs and limits. Intellectual maturity, emotional development, material comforts and satisfaction in physical requirements are impossible without society. Society is one of the part of your mental equipment and we are one of the part of the society. It also stimulates the growth of your personality. It also stimulates the growth of your personality. It controls and liberates your capacities and talents

Bckground ofsociety

The History of Science Society is the world's largest society dedicated to understanding science, technology, medicine, and their interactions with society in their historical context. Founded in 1924, it is the oldest such society. Through its publications and other activities, the Society provides scholars, decision makers and the public with historical perspectives on science, policy, and the potentials, achievements, and the limitations of basic and applied science.

Anyone may join the History of Science Society. Its members work in universities, colleges, and high-schools; in museums of science and technology; in government agencies; in archives, libraries, and foundations; in the medical, scientific, and engineering professions; and includes many interested amateurs. The Society is both a learned society and a professional association serving over 3,000 individual members and institutions around the world.

Publications enable the Society to carry out its primary role of advancing research and teaching in the history of science. The Society was incorporated in Washington DC to secure the future of *Isis*, the international review that George Sarton (1884-1956) founded in Belgium in 1912. The four quarterly issues of *Isis* contain editorials, scholarly articles, essay reviews, book reviews, research notes, documents, discussions, and news of the profession. The fifth number of each volume, the *Isis* Current Bibliography, lists over 3,500 publications in all



The regular, formal set of communications is complemented by the Society's meetings. In recent years the annual meeting has featured ten to twelve concurrent sets of sessions, spread over two and a half days, on topics from ancient times to the present, from the pharmacopoeia of Galen to the politics of space science in the 1980s. The elected Council of the Society holds a regular session in conjunction with each annual meeting. The Society is an international organization with nearly one third of its individual members residing outside of the United States. It also represents North American historians of science in various ways: it works with sister societies in the U.S. to serve as the U.S. national committee for the International Union for the History and Philosophy of Science and Technology; it fosters cooperation with government agencies and private foundations concerned with science and the role of science in society both directly and through affiliation with the American Council of Learned Societies and the American Association for the Advancement of Science; and its Sponsor A Scholar program reaches out to those outside of the U.S. who may find membership difficult due to currency exchange rates..

DEFINATION AND CONCEPT OF RELIGION-

Religion, human beings' relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence. It is also commonly regarded as consisting of the way people deal with ultimate concerns about their lives and their fate after death. In many traditions, this relation and these concerns are expressed in terms of one's relationship with or attitude toward gods or spirits. in more humanistic or naturalistic forms of religion, they are expressed in terms of one's relationship with or attitudes toward the broader human community or the natural world. In many religions, texts are deemed to have scriptural status, and people are esteemed to be invested with spiritual or moral authority. Believers and worshippers participate in and are often enjoined to perform devotional or contemplative practices such as prayer, meditation, or particular rituals. Worship, moral conduct, right belief, and participation in religious institutions are among the constituent elements of the religious life. a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs. a specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects: the body of persons adhering to a particular set of beliefs and practices. the practice of religious beliefs; ritual observance of faith.something one believes in and follows devotedly; a point or matter of ethics or conscience.



Brief idea of religion

Hinduism-The term Hinduism became familiar as a designator of religious ideas and practices distinctive to India with the publication of books such as *Hinduism* (1877) by Sir Monier Monier-Williams, the notable Oxford scholar and author of an influential Sanskrit dictionary. Initially it was an outsiders' term, building on centuries-old usages of the word Hindu. Early travellers to the Indus valley, beginning with the Greeks and Persians, spoke of its inhabitants as “Hindu” (Greek: *Indio*), and, in the 16th century, residents of India themselves began very slowly to employ the term to distinguish themselves from the Turks. Gradually the distinction became primarily religious rather than ethnic, geographic, or cultural. Since the late 19th century, Hindus have reacted to the term Hinduism in several ways. Some have rejected it in favour of indigenous formulations. Others have preferred “Vedic religion” using the term Vedic to refer not only to the ancient religious texts known as the Vedas but also to a fluid corpus of sacred works in multiple languages and an orthopraxy (traditionally sanctioned) way of life. Still others have chosen to call the religion Santana dharma (“eternal law”), a formulation made popular in the 19th century and emphasizing the timeless elements of the tradition that are perceived to transcend local interpretations and practice. Finally, others, perhaps the majority, have simply accepted the term *Hinduism* or its analogues, especially Hindu dharma (Hindu moral and religious law), in various Indic languages. Since the early 20th century, textbooks on Hinduism have been written by Hindus themselves, often under the rubric of Santana dharma. These efforts at self-explanation add a new layer to an elaborate tradition of explaining practice and doctrine that dates to the 1st millennium BCE. The roots of Hinduism can be traced back much farther—both textually, to the schools of commentary and debate preserved in epic and Vedic writings from the 2nd millennium BCE, and visually, through artistic representations of yaksas (luminous spirits associated with specific locales and natural phenomena) and nags (cobra like divinities), which were worshipped from about 400 BCE. The roots of the tradition are also sometimes traced back to the female terra-cotta figurines found ubiquitously in excavations of sites associated with the Indus valley civilization and sometimes interpreted as goddesses.

MUSLIMS- major world religion promulgated by the Prophet Muhammad in Arabia in the 7th century CE. The Arabic term *islām*, literally “surrender,” illuminates the fundamental religious idea of Islam—that the believer (called a Muslim, from the active participle of *islām*) accepts surrender to the will of Allah (in Arabic, Allāh: God). Allah is viewed as the sole God—creator,



sustainers, and restorer of the world. The will of Allah, to which human beings must submit, is made known through the sacred scriptures, the Qur'ān (often spelled Koran in English), which Allah revealed to his messenger, Muhammad. In Islam Muhammad is considered the last of a series of prophets (including Adam, Noah, Abraham, Moses, Solomon, and Jesus), and his message simultaneously consummates and completes the “revelations” attributed to earlier prophets. An electron microscope is a microscope that uses a beam of accelerated electrons as a source of illumination. Retaining its emphasis on an uncompromising monotheism and a strict adherence to certain essential religious practices, the religion taught by Muhammad to a small group of followers spread rapidly through the Middle East to Africa, Europe, the Indian subcontinent, the Malay Peninsula, and China. By the early 21st century there were more than 1.5 billion Muslims worldwide. Although many sectarian movements have arisen within Islam, all Muslims are bound by a common faith and a sense of belonging to a single community. From the very beginning of Islam, Muhammad had inculcated a sense of brotherhood and a bond of faith among his followers, both of which helped to develop among them a feeling of close relationship that was accentuated by their experiences of persecution as a nascent community in Mecca. The strong attachment to the tenets of the Qur'ānic revelation and the conspicuous socioeconomic content of Islamic religious practices cemented this bond of faith. In 622 CE, when the Prophet migrated to Medina, his preaching was soon accepted, and the community-state of Islam emerged. During this early period, Islam acquired its characteristic ethos as a religion uniting in itself both the spiritual and temporal aspects of life and seeking to regulate not only the individual's relationship to God (through conscience) but human relationships in a social setting as well. Thus, there is not only an Islamic religious institution but also an Islamic law, state, and other institutions governing society. Not until the 20th century were the religious (private) and the secular (public) distinguished by some Muslim thinkers and separate formally in certain places such as Turkey .

Christianity-major religion stemming from the life, teachings, and death of Jesus of Nazareth (the Christ, or the Anointed One of God) in the 1st century CE. It has become the largest of the world's religions and, geographically, the most widely diffused of all faiths. It has a constituency of more than two billion believers. Its largest groups are the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches. The Oriental Orthodox churches constitute one of the oldest branches of the tradition but had been out of contact with Western Christianity and Eastern Orthodoxy from the middle of the 5th century until the late 20th century because of a dispute over christianity.



At its most basic, Christianity is the faith tradition that focuses on the figure of Jesus Christ. In this context, faith refers both to the believers' act of trust and to the content of their faith. As a tradition, Christianity is more than a system of religious belief. It also has generated a culture, a set of ideas and ways of life, practices, and artefacts that have been handed down from generation to generation since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers.

Buddhism:-Buddhism, founded in the late 6th century B.C.E. by Siddhartha Gautama (the "Buddha"), is an important religion in most of the countries of Asia. Buddhism has assumed many different forms, but in each case there has been an attempt to draw from the life experiences of the Buddha, his teachings, and the "spirit" or "essence" of his teachings (called dharma or dharma) as models for the religious life. However, not until the writing of the Buddha Charta (life of the Buddha) by Ashvaghosa in the 1st or 2nd century C.E. do we have comprehensive account of his life. The Buddha was born (ca. 563 B.C.E.) in a place called Lumina near the Himalayan foothills, and he began teaching around Benares (at Senath). His era in general was one of spiritual, intellectual, and social ferment. This was the age when the Hindu ideal of renunciation of family and social life by holy persons seeking Truth first became widespread, and when the Upanishads were written. Both can be seen as moves away from the centrality of the Vedic fire sacrifice. Siddhartha Gautama was the warrior son of a king and queen. According to legend, at his birth a soothsayer predicted that he might become a renounce (withdrawing from the temporal life). To prevent this, his father provided him with many luxuries and pleasures. But, as a young man, he once went on a series of four chariot rides where he first saw the more severe forms of human suffering: old age, illness, and death (a corpse), as well as an ascetic renounce. The contrast between his life and this human suffering made him realize that all the pleasures on earth were in fact transitory, and could only mask human suffering. Leaving his wife—and new son ("Rahall"—fetter) he took on several teachers and tried severe renunciation in the forest until the point of near-starvation. Finally, realizing that this too was only adding more suffering, he ate food and sat down beneath a tree to meditate. By morning (or some say six months later!) he had attained Nirvana (Enlightenment), which provided both the true answers to the causes of suffering and permanent release from it.



Jainism:- Jainism is one of the three most ancient Indian religious traditions still in existence and an integral part of South Asian religious belief and practice. While often employing concepts shared with Hinduism and Buddhism, the result of a common cultural and linguistic background, the Jain tradition must be regarded as an independent phenomenon rather than as a Hindu sect or a Buddhist heresy, as some earlier Western scholars believed. The name *Jainism* derives from the Sanskrit verb *ji*, “to conquer.” It refers to the ascetic battle that, it is believed, Jain enunciates (monks and nuns) must fight against the passions and bodily senses to gain enlightenment, or omniscience and purity of soul. The most illustrious of those few individuals who have achieved enlightenment are called Jina (literally, “Conqueror”), and the tradition’s monastic and lay adherents are called Jain (“Follower of the Conquerors”), or Jana. This term came to replace a more ancient designation, Nirgrantha (“Bondless”), originally applied to enunciates only. Jainism has been confined largely to India, although the recent migration of Indians to other, predominantly English-speaking countries has spread its practice to many Commonwealth nations and to the United States. Precise statistics are not available, but it is estimated that there are more than six million Janis, the vast majority of whom live in India. Janis believe that their tradition does not have a historical founder. The first Jain figure for whom there is reasonable historical evidence is Parshvanatha (or Pasha), a renunciant teacher who may have lived in the 7th century BCE and founded a community based upon the abandonment of worldly concerns. Jain tradition regards him as the 23rd Tirthankara (literally, “Ford Maker”; i.e., one who leads the way across the stream of rebirths to salvation) of the current age (*kalpa*). The 24th and last Tirthankara of that age was Vardhamana, who is known by the epithet Mahavira (“Great Hero”) and is believed to have been the last teacher of “right” knowledge, faith, and practice. Although traditionally dated to 599–527 BCE, Mohair must be regarded as a close contemporary of the Buddha (traditionally believed to have lived in 563–483 BCE but who probably flourished about a century later). The legendary accounts of Mahavira’s life preserved by the Jain scriptures provide the basis for his biography and enable some conclusions to be formulated about the nature of the early community he founded.

Sikhism:- religion and philosophy founded in the Punjab region of the Indian subcontinent in the late 15th century. Its members are known as Sikhs. The Sikhs call their faith Gurmat (Punjabi: “the Way of the Guru”). According to Sikh tradition, Sikhism was established by Guru Nanak(1469–1539) and subsequently led by a succession of nine other Gurus. All 10 human Gurus, Sikhs believe, were inhabited by a single spirit. Upon the death of the 10th, Guru Gobind Singh (1666–1708), the spirit of the eternal Guru transferred itself to the sacred scripture of Sikhism, Guru Granth Sahib (“The Granth as the Guru”), also known as the Adi Granth which thereafter was regarded as the sole Guru. In the early 21st century there were nearly 25 million Sikhs worldwide, the great majority of them living in the Indian state of Punjab.



Sikh in Punjabi means “learner,” and those who joined the Sikh community, or Panth (“Path”), were people who sought spiritual guidance. Sikhs claim that their tradition has always been separate from Hinduism. Nevertheless, many Western scholars argue that in its earliest stage Sikhism was a movement within the Hindu tradition; Nanak, they point out, was raised a Hindu and eventually belonged to the Sant tradition of northern India, a movement associated with the great poet and mystic Kabir (1440–1518). The Sants, most of whom were poor, dispossessed, and illiterate, composed hymns of great beauty expressing their experience of the divine, which they saw in all things. Their tradition drew heavily on the Vaishnava bhakti (the devotional movement within the Hindu tradition that worships the god Vishnu), though there were important differences between the two. Like the followers of bhakti, the Sants believed that devotion to God is essential to liberation from the cycle of rebirth in which all human beings are trapped; unlike the followers of bhakti, however, the Sants maintained that God is nirgun (“without form”) and not *sagun* (“with form”). For the Sants, God can be neither incarnated nor represented in concrete terms.



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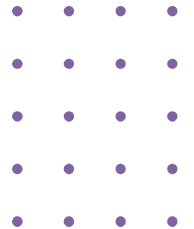
UNIT - 2
TOPIC- MEDIA
AUDIENCE,REACH,ACCES

SUBJECT:- MEDIA AND
SOCIETY



03

**MEDIA AUDIENCE, MEDIA
REACH. MEDIA
ACCESS, INTERCULTURAL
COMM, ASPECTS OF INDIAN
CULTURE, SOCIAL INSTITUTION**





Media Audience

In media studies, the term 'audience' is the most contested territory. 'Who is audience' is most often very difficult to define for a filmmaker or a television producer or a journalist writing a news report. Yet all of them create a message for 'perceived' receivers. The audience is the one for whom the communication takes place. Senders vaguely define their own audience - yet the discourse around 'audience' is open-ended. We do not call people waiting for bus as an audience. An audience means the person has been engaging with media. A pH meter is an instrument used to measure hydrogen ion activity in solutions - in other words, this instrument measures acidity/alkalinity of a solution. The degree of hydrogen ion activity is ultimately expressed as pH level, which generally ranges from 1 to 14. In oral cultures 'audience' was always present whereas with the emergence of written word the receivers and sender were freed from the constraints of time and space. Written word made it possible to reach out to receivers not even anticipated by the sender. The beginning of printing and later with photography, sound recordings, motion pictures, radio and television and now Internet have changed the concept of the 'audience'. It has changed from 'fixed', defined, homogeneous conception to polysemic, unstructured, diverse and heterogeneous individuals. Though communication and theatrical processes are much older, last quarter of the sixteenth century witnessed gradual emergence of polarised identities of performer and listeners in musical performances. The emergence of broadcast system then brought out the concept of individuals sitting in the privacy of their home listening to radio or watching television. These individuals were different from those attending lectures or concert halls. They were not located at the place where message was created. Let us take an example that you are watching a film made on Mahatma Gandhi. Depending upon the type of film (documentary or feature film or actual footage), the film is made 'about' a time/place, it is made 'in' a time/place and you as a viewer watch it in another time/place. Receivers which most often are referred as 'audience' of mass media are usually distanced from the senders



Media Reach

Size of audience exposed (*see* exposure) to an advertisement through a particular medium. For example, the media reach of a television commercial could be millions of viewers, but the potential media reach of a local newspaper advertisement could be only hundreds of people. are usually distanced from the senders. Reach is difficult to measure precisely. There are usually many more readers per copy of a magazine or newspaper than the number of copies sold. Estimates go as high as 4.5 readers per copy for a particular publication. reach is the number of unique users you have exposed your ad to. In digital marketing, this can refer to the number of unique users reached in a digital campaign, not the total number of impressions delivered. Reach is usually accompanied by frequency: while reach will tell you how many users you have hit, frequency tells you how many times that user was hit on average. Reach is a metric that can be pulled in many reporting tools of ad servers and DSP platforms.

Media Access-

Media access refers to how digital, web and broadcast content can be used, read or viewed by people with disabilities, particularly those who are blind, vision impaired, Deaf, hearing impaired, or who have a cognitive condition or mobility disability. This includes the provision of effective access to websites, online information, digital communications, streaming services and broadcast television, as well as access in the classroom, cinema and the arts.



Intercultural Communication

Intercultural communication essentially means communication across different cultural boundaries. When two or more people with different cultural backgrounds interact and communicate with each other or one another, we can say that intercultural communication is taking place. So intercultural communication can be defined as the sharing of information on different levels of awareness between people with different cultural backgrounds, or put simply: individuals influenced by different cultural groups negotiate shared meaning in interactions. Intercultural communication involves the sharing of information across different cultures and social groups, including individuals with different religious, social, ethnic, and educational backgrounds. It seeks to understand the differences in how people from a variety of cultures act, communicate, and perceive the world around them. Culture has a large impact on how people conduct business; therefore, cultural implications are critical for succeeding in an international context. Lack of intercultural sensitivity in business dealings can offend prospective or current clients, alienate employees who work in other locations across the globe, and have a negative effect on a company's bottom line. Specific steps can be taken to improve intercultural communication skills and cross cultural interactions that will enhance personal marketability.

Various Aspects of Indian Culture-

Indian Culture or Hinduism, as it is popularly known, is like a huge tree with its branches representing various systems of religious thought. Gayatri Mantra, from which the Vedas are said to be originated is the foundation of this Divine Culture. The Vedas represent the religious tradition and their extension Upanishads represent the philosophy upon which that tradition is based. Indian Culture essentially preaches: peaceful coexistence, potential divinity of an individual, freedom of thought, Cosmic Unity, non-violence in word, deed, and thought, reverence for all forms of life, and the law of karma:



As you sow so shall you reap and rebirth. Unlike other religions of the world, Hinduism does not date from a particular point in time, and has no particular founder. It is based upon the insight and experiences of a large number of sages, saints, and seers. It is essentially a way of life, known in Sanskrit as Santana Dharma (Santana means eternal and Dharma means righteousness or religion)

Social Institution

A social institution is an interrelated system of social roles and social norms, organized around the satisfaction of an important social need or social function. Social Institutions are organized patterns of beliefs and behaviour that are centered on basic social needs. Social institutions are universal. They vary from time to time and across cultures, in terms of complexity, specialization, scope, formality and organization. But their basic nature and purpose are similar everywhere. • Social institutions are resistant to change; they tend to persist.

1-Family:-

The family is generally regarded as a primary social institution. The institution of family is a basic unit in the society, and the multifaceted functions performed by it makes it a much-needed institution in a society. It is one of the oldest social institutions on the earth. Although families differ widely around the world, they also share certain common concerns in their everyday lives.



Community :-

A social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage. A locality inhabited by such a group. A social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists. A group of associated nations sharing common interests or a common heritage

Social Groups :-

Any set of human beings who either are, recently have been, or anticipate being in some kind of interrelation. The term *group*, or *social group*, has been used to designate many kinds of aggregations of humans. Aggregations of two members and aggregations that include the total population of a large nation-state have been called groups. A social group is a collection of people who interact with each other and share similar characteristics and a sense of unity. A social category is a collection of people who do not interact but who share similar characteristics. For example, women, men, the elderly, and high school students all constitute social categories. A social category can become a social group when the members in the category interact with each other and identify themselves as members of the group. In contrast, a social aggregate is a collection of people who are in the same place, but who do not interact or share characteristics.



BRANCH:- BJMC
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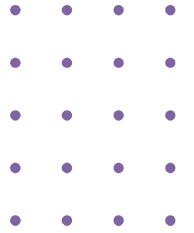
UNIT - 3
TOPIC- CAST
SYSTEM,CHARCTERSTICS,

SUBJECT:- MEDIA AND
SOCIETY



03

**CASTE SYSTEM IN
INDIA, CHARACTERISTICS, SOCIO, CULTURAL,
ECONOMIC, POLITICAL
DIMENSION, POWER DIMENSION OF
CASTE SYSTEM IN INDIA**





Caste system in India

In South Asia the caste system has been a dominating aspect of social organization for thousands of years. A caste, generally designated by the term *jati* (“birth”), refers to a strictly regulated social community into which one is born. Some *jatis* have occupational names, but the connection between caste and occupational specialization is limited. In general, a person is expected to marry someone within the same *jati*, follow a particular set of rules for proper behaviour (in such matters as kinship, occupation, and diet), and interact with other *jatis* according to the group’s position in the social hierarchy. Based on names alone, it is possible to identify more than 2,000 *jatis*. However, it is common for there to be several distinct groups bearing the same name that are not part of the same marriage network or local caste system. In India virtually all nontribal Hindus and many adherents of other faiths (even Muslims, for whom caste is theoretically anathema) recognize their membership in one of those hereditary social communities. Among Hindus, *jatis* are usually assigned to one of four large caste clusters, called *varnas*, each of which has a traditional social function: Brahmans (priests), at the top of the social hierarchy, and, in descending prestige, Kshatriyas (warriors), Vaishyas (originally peasants but later merchants), and Shudras (artisans and labourers).

Characteristics of caste:-

Caste system entails a number of characteristics. They are as follows:-

1. Segmental division:-So far as caste system is concerned, each caste is an autonomous group independent of the other. Membership in a caste is based on birth. Hence it is unchangeable. For this reason mobility from one caste to another is impossible. Each caste has its own way of life. It has its own rules and regulations, customs, traditions, practices and



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rituals. It has its own governing body called the caste council to enforce the caste rules. In this way each caste is a social world by itself

2. Hierarchy:-

The caste system is hierarchical in nature. It comprises four varnas or castes. These in descending order of ranking are Brahmins, Kshatriyas, Vaishyas and Shudras. There are many castes between the two extremes-the Brahmins and the Shudras. Their social status depends upon their distance from the Brahmins.

3. Endogamy:-

Westermarck regards endogamy as the essence of the caste system. Endogamy refers to marriage within the caste. The principle of endogamy forbids its members to marry outside the caste. The violation of the rule of endogamy would mean ostracism and loss of caste. Marriage within the Gotra or clan is prohibited. This rule of exogamy is observed strictly in the rural setting. Further, it is worth mentioning in this context that there are a few exceptions to the rule of endogamy in the form of anuloma and pratiloma marriage.

4. Fixity of occupation:-

Caste system is characterized by fixity of occupation. Occupations are hereditary and the members of a caste are expected to follow their traditional occupation without fail. Brahmins are engaged in performing religious ceremonies. Washermen regard it their duty to wash clothes of other caste people. Some occupations like trade, agriculture, military service are, however, regarded as anybody's callings.



5. Commensality:-

Commensality refers to the beliefs, practices, rules and regulations that determine inter-caste relationships and are observed with regard to the kind of food and water taken. The members of a caste accept 'kachcha food' only from either their own caste or castes ritually higher than their own

6. Purity and Pollution:-

The caste system is said to be founded on the concepts of purity and pollution. The concepts of purity and pollution provide one of the main criteria for determining the position of a caste or sub-caste in the hierarchical order. The Brahmin is said to be the purest group. He is placed at the zenith of the caste hierarchy. On the other hand, Harijans, not included in the Varna scheme are considered as the most polluting and rank the lowest.

7. Unique culture:-

According to Professor Ghurye, "Castes are small and complete social worlds in themselves, marked off definitely from one another, though subsisting within the larger society." Every caste has a distinct culture, customs and traditions which distinguish it from those of the other castes. The food habits, occupational specialisation, behavioural patterns etc. of a caste are handed down from one generation to another through the process of socialisation.

8. Caste Panchayat:-

The Caste Panchayat is concerned with all matters belonging to the code and discipline of the caste. Matters such as breaking the marriage promise, adultery by the wife, having illicit sex relations with people of another caste, killing cows, insulting Brahmins, non-payment of debt etc. are dealt with by the Caste Council.



Power Dimension of Caste System

The stratification or division of society into several ranks on the basis of super ordination and subordination, is a characteristic feature of most of the social systems. Social scientists use class as the powerful concept of stratification for explaining social organization, social movements and power structure. Greek philosopher, Plato conceived of three great classes on the basis of natural faculties. The ancient 'Varna' model of classification of Hindu society was based on an identical functional division of fourfold classification which eventually evolved into the caste system. A social class may be interpreted in a couple of ways. First, it may be defined in terms of some objectives, normally economic. According to Karl Marx, classes are large groups of people who differ from each other by their relation to the means of production, by their role in the social organization and labour and consequently by the mode and dimension of acquiring the share of social wealth of which they dispose. A social class has its own distinctive ways of life in matters of the consumption system, type of conveyance, the way of recreation and leisure. The members of upper class are considered as masters rather than servants. They are free from manual labour and their life style is completely marked off from the rest. They, thus, live in the lower class.

Inter-Caste Relations:-

Caste and religion are integral parts of Indian society. These two systems create water tight compartment between communities and by this gap, bring division, hatred and tension among various social groups. The basic problem in Indian society is not of class division but of caste division. Marriage within the same caste and same religion is the rule of land of the Indian society. To think of marriages between different castes and different religions is a difficult and socially unacceptable proposition. To every such marriage social stigma is attached, making it difficult for the couples to survive.



Recently the process of modernization, westernization, democratization and development has brought lots of positive changes in Indian society. The major objective of the present paper is to understand the social and legal issues involved in inter-caste and inter-religious marriages in India. The discrimination on the basis of caste and religion are like a halt to the progress of India. For centuries Indian society has been divided on the basis of caste system and religion. The problem of caste system is so deep rooted that it will take a number of years for the Indians to come out of that idea. A custom which is prevalent in our society since the inception of the society cannot be eradicated totally in just 200 years.

Changes in caste syetem in India:-

At first, the relative position of different castes in the hierarchy is difficult to pinpoint. In the past, each caste had its own fixed position in the hierarchy and accordingly they followed their own way of life. But now the low caste people by following the way of life of the high caste people are trying to change their position. Sanskritisation is one of the most important factors for it. Secondly, there is decline in the supremacy of Brahmins. Brahmins were considered as the representatives of supreme power and they were given utmost importance in the society. All other categories, including the railing group were paying respect to the Brahmins. But, now the situation has been changed. Even in rural India, the dominant caste is getting high respect and if a dominant caste is from a lower caste group, it has power to command over Brahmins. Thirdly, there is growing dissociation between caste and hereditary occupation. No longer one can deduce a person's caste by looking at his occupation. A person who is working in a salon may not be a barber. It is because of decline in the institute of caste panchayat. Caste panchayat was regulating the behaviour of the caste people with regard to their occupation. But now it has lost its power



Thank You

