

The Role of Television ^{secular and} in the Shaping of a Participative Consciousness ~~Among The Young.~~

— Chandita Mukherjee

An estimated 40% of our population today is under 16 years ^{that is,} old, some three hundred million persons. How many of these will have the privilege of passing through the formal school system, or even the benefit of ^{access to non-formal education} ~~participating in the NFE~~ programmes? Even the most optimistic estimate will still leave tens of millions of young citizens of our country in the unenviable position of being illiterate, unskilled and unemployed as they enter adulthood.

This defines the magnitude of the problem we are considering. In what follows, the terms 'viewer' and 'audience' will refer specifically to ~~the members of~~ ^{specific under discussion here} this section of our nation's people. The ~~problem~~ ^{therefore} is ~~that~~ of providing an alternative educational system through the national TV network and INSAT to those who have been sidelined by the existing ~~educational~~ opportunities ^{for education.}

There can be only one answer to the question: ^{Will} ~~is~~ this be possible? ~~It~~ ^{It} has to be made possible. No nation can survive with a hundred million of its young adults facing a grim future of no employment, no useful skills, and no prospect of betterment of one's existence through legal means.

^{As with the design of} ~~Like~~ any other educational system, we have to approach the ~~above~~ problem systematically, and with an underlying philosophy. There is a need to define a few basic principles and guidelines which will permeate the great variety of programming that such a project will generate.

We can already see the consequences of neglecting this problem. ^{In the absence of programming specifically designed for the young,} ~~A recent survey showed that out of approximately 30-35 hours per week of telecasting time, only 1-3 hours was devoted to allocated to children in metropolitan cities.~~ Children in urban ^{In the absence of programming developed specif.} slums develop their attitudes from what they ^{experience, what they} ~~spontaneously~~ see and hear in their environs, in the movie theatres ^{from} and existing TV.

same para

What are the values generated by such an environment?

To state a specific instance,

During the recent communal riots in Bombay, most of the men who participated in the looting and arson were ^{Slum} youth in their late teens and early twenties. It is by now a truism that a culture of poverty and unemployment ~~ixxxxxxx~~ provides a recruiting ground for all varieties of communalism, parochialism and chauvinism, ideologies that offer scapegoats and false solutions to the serious problems faced by the poor.

~~From what has been said above,~~ ^{by now} It should be pretty clear

that the problem we are tackling is one of involving millions of marginalised young in the process of development ^{itself.}

^{them to} fulfill at least basic needs, and also ^{to} ~~one~~ of providing ^{as} the basis for a secular personal identity which goes beyond religion/caste/region. ^{To equip}

Of course this is not a task that TV alone can handle. The task is a much bigger one, of national development, involving all the agencies of economic and social change. But let us recognise and assert that TV can play a strategic role in this task. What must be the content of this role ?

* TV must ~~consciously~~ build up a consciousness of national integration, which requires the systematic propagation of a secular ~~consciousness~~ ^{identity.}

* TV must build up a consciousness of development as a basic right of the poor, and encourage the assertion of this right by the poor, and their initiative in the face of ^{all} economic and social obstacles.

* TV must build a consciousness of the method of science as a habit of thought for all, including the poor and unlettered. It must build the scientific temper as an integral component of ~~the~~ ^{the common person's} culture.

What this means is that we have to establish and work with a fresh concept of TV programming, one which ~~is~~ concerns itself frontally with the lives and aspirations of the poor. The ~~programming~~ content of the programming as well as the forms, the method of approach must have ~~the~~ complete credibility ~~of~~ with its audience. Only then can it hope to shape the consciousness of the young- a section which is open to new ideas and receptive to change. It won't do, for example, to merely project and glorify the achievements of the ~~nation~~, ^{country} ~~which~~ the benefits of which may not have reached our audience. Such an approach will soon lose credibility with the viewers and may even serve to increase the sense of alienation.

In stead we have to take up the more difficult ~~task~~ and creative task of involving our audience in the problem of their own ~~basic~~ economic and social needs, of understanding the difficulties involved dispassionately, ~~and yet~~ with a sense of optimism and self-confidence in ^{their} ~~its~~ collective ability to solve these problems. It is important to build into the programming, as an integral approach, the concept that when people move to assert their rights they are also fulfilling the objectives of national policy. That this nation is their nation. Only with this positive and universalist message will it be possible to nurture an active secularism, an attitude which rejects the facile explanations of communal and obscurantist ideologies. ~~And~~ resists the easy temptation to turn one's ~~frustrations against~~ anger on one's neighbour instead of ~~fighting~~ ^{tackling} the common enemy.

What will be the formats through which these messages could be portrayed? Whether it be through dramatic serials, situation comedies, quiz programmes or through reportages, the source and inspiration must come from real life experiences. Learning by example can be a mode through which development successes can be generalised. Failures too ~~x~~ can be used to avoid the repetition of mistakes and disillusionments. People's own words, their imagery and idiom must provide the guidelines to the professionals to develop their formats and contents.

What could be some of the themes for these programmes? Literacy ~~of x x x~~ has to be a basic theme. Literacy which goes beyond ~~mere~~ alphab^{et}isation into conceptual areas closely connected with people's lives. The literacy programmes could be based on the accumulated experience and techniques developed by the agencies doing the best adult education work in the country.

Science is another such area. Programmes of great depth can be built around the problems of basic needs. ~~like~~ Similarly the natural environment of the viewers and their objects of everyday use can be the basis of programmes which are developed on from the standpoint of the common underlying laws and principles. In this area significant work has been done by science popularisation organisations such as Kishore Bharati, Kerala Sastra Sahitya Parishad, Science Circle Bangalore ~~etc.~~ and so on.

Such work could provide the exper^mental basis for a new kind of science ~~br~~^{tele}casting for our audience.

Health—both from the point of view of better health practices as well as from the standpoint of basic biology—microbes, living systems and their interaction with an environment which is also a social system. Here too, the experience of health

both the public health ^{systems and voluntary} ~~para-medical~~ workers in ^{hospitals, laboratories and field situations} ~~hospitals, laboratories and field situations~~ organizations can be taken as the starting point.

Agriculture- not just better agricultural practices, but also the economic, and biological and ecological systems which underly scientific agriculture.

History- to develop a secular attitude, the lives of the common people ^{in different places,} during different historical and even prehistorical periods could be ^{portrayed, bringing out their human qualities and} ~~recreated,~~ perhaps as seen through the eyes of ^{circumstances,} ~~the young living in those times,~~ freeing them from the popular myths which have created heroes and villains and ^{which are community} prejudices about communities. ^{perhaps these periods could be seen through the eyes of children living in these periods.}

- * to take the ~~exp~~ everyday experience, culture and environment of the viewer and treat it with respect, as a valuable source of knowledge
- * To develop an integrated ~~app~~ and comprehensive approach on the part of the viewer to natural phenomena in their lives as well as the social and historical processes of which they are part.
- * To show that reality is not compartmentalised, and therefore neither can one's world view be compartmentalised.
- * To encourage independent and critical analysis, making the method of science a habit of thinking. And a key to controlling both their natural & social environment.

New part

Finally the question of production. ~~Committed teams~~
~~and experience and train new people~~
 Experience tells us that such work can only be produced through committed team effort. ~~That there is already a bank of experienced people in the area of development communications to draw on.~~
 New people with the necessary technical skills can be oriented to come into this area of work.

Idea for slogan: Neighbour as comrade, not enemy.
Self & neighbour comrades against
Common enemy.

The Role of Television in the Shaping of a
National Consciousness Among the Young

Points to be made

- * Recent events show the build-up of communalism
- *
* Esp. disturbing the particip. of young 16-24, at least in B'bay
- * Young poor ~~xxx~~ uned., unskilled, facing unemp., uncertain future
- * Almost half, est. 40%, of pop. below 16
- * Future they face going to be even more tough,
- * Culture of ~~xxx~~ poverty and unemp. recruiting grnd. for ideologies that offer false expl. for probs.
- * Come to prob. of education: outside network of formal schooling, belonging to section which benefits least and last from benefits of dev., or has the least know-how as to how to benefit from it.
- * The ques. before ^{us} ~~is~~ ~~not~~ can tv do it or not, ~~but~~ we can't afford to answer the question in the negative.
We have to make tv carry the messages of devt. to the people, and link their struggle for a better life with the struggle of the nation to develop

**What is going to be the content of this education?

- the building of a secular personal identity, one that goes beyond religion / caste / region and something the youth can find real meaning in, in terms of their life programme, the real problems.
- * This is not the task of gov. ~~to~~, but a problem of national ~~economic~~ policy-making and implementation in every sphere, but t.v. can play a strategic role.
- * It is often said that development is a local issue, has to be tackled with work at the slum or village level. But in the absence of organisations which work with the poor in every place, and the ~~to~~ encrustment of vested interests at every point, what are purportedly local interests may not be in the national interest. Perhaps t.v. and radio are the only media that give the ~~of~~ ^{the} access to national interests.
- * What does this imply in terms of contents of programming? not glorification of the achievements of the nation. The audience we are speaking of have not partaken of these achievements. Beyond a point such messages may even alienate them further.
- * Instead we have to take up the more difficult task of involving this section in the process of development itself. Creating the climate where they learn to participate in the struggle for a better life. Where ~~science~~ ^{scientific knowledge} technologies and health practices become part of their daily routine. Informing these people of their rights, ~~to~~ helping them to translate these into concrete terms, so that the demands of these people become demands which are consistent with national development. So that their thinking resists the facile explanations of ~~the~~ communal and obscurantist ideologies. So that they turn on their real enemy, poverty and not on their own neighbours.
- * Formal notions: new kind of t.v. journalism using people's own words and imagery, telling stories which generalise successes and ~~and~~ ^{and} ~~and~~ ^{and} mistakes and disillusionments.

the glossy magazines and the poison that passes under the signature of 'liberal' authors. It can make its audience angry with communalism and combat the attempts to make the communal culturally acceptable. This too the film will attempt.

The estimated cost of making the film would come to one lakh twenty five thousand rupees. This estimate excludes technicians' professional charges. Since a project like this cannot expect to find a traditional sponsor, we have decided to raise the funds for it by soliciting sympathetic individuals and organisations to make donations.

Please get back to us with your suggestions - ideas for the contents of the film as well as names of possible donors who could be contacted in this connection.

Estimated Budget

Towards a film of 25 mins length, colour, 16mm.

Involving 10 days of shooting in Dhule
4 days of shooting in Bombay & Pune
30 days of editing.

<u>Item</u>		<u>Amount</u>
Preshooting research	Rs.	2,000
Colourstock and processing		42,500
Black and white stock and processing		20,000
Tapes (1/4 inch and 16 mm)		15,000
Equipment hire		10,500
Transport during shooting		10,000
Board & lodge		6,500
Editing rentals		5,000
Post shooting transport and miscellaneous		5,000
Commentary, music and mixing		8,500
Cost upto first language version		1,25,000

A development serial

- Using Shanta as central character
 - Week after week diff. episodes in the village
 - handwringing from widows - women
 - Making the panchayat deliver - debt.
 - Murder of poor man by rich landlord - land
 - Ghali Attarwala Baba - superstition
 - Make the local coop work - aged dev. + new techniques
 - Famine relief project - fighting corrupt officials
 - Making use of the bank - getting benefits meant for them
 - Forestation prog. - " " " " " "
- If done with proper planning as a serial perhaps could be done in under a lakh per show.

Notes toward Adi paper

Themes for programmes: T.V. should establish its credibility with this audience

Literacy - which goes beyond mere alphabetisation into conceptual areas closely connected with people's lives. These programmes could be based on the ~~store~~ ^{existing} knowledge and techniques developed by agencies doing ~~adult~~ ^{adult education} work in the country.

Science - Programmes about ^{the natural environment} the science behind the objects of everyday use, helping the viewer to develop a sound conceptual basis of underlying principles & laws.

Vlogs doing pop science i.e. M.P., Kerala, Maharashtra etc.

History - The history of the country from early prehistory to modern times, perhaps as seen through the eyes of the young in different periods and places.

Health - both from the point of view of ^{health} better practices as well as a method of understanding ^{oneself} better.

Agriculture - The economics and science behind agriculture.

W.P.M. would be that the ^{viewer's} phenomena ~~they~~ encounter in the course of their daily lives and experiences are valuable and are sources of knowledge. ~~That is to develop~~

- b) To encourage independent and forthright analysis, making the method of science a habit of thinking.
- c) To develop self confidence in the viewers + ^{help} ^{viewer's} ^{thinking} ^{structure}.
- d) ~~To develop an integrated approach based on a historical~~ on the part of the viewer to ~~the~~ natural phenomena and social and historical processes.

Production - Committed development programming teams.

WHY SHELTI ?

A film on the recent rise of communalism

On the night of Holi this year, several hundred men armed with spears, axes, cycle chains and country pistols converged on a small adivasi hamlet or bhilati outside Shelti village in Dhule district, Maharashtra. Their objective : to carry out a systematic rampage. Those adivasis who could not run away were massacred. The attack left five dead and many more seriously injured.

A small squad of police arrived soon after the attack broke out or the toll would have been much higher. They arrested 140 of the attackers and seized their weapons, tractors and motorcycles.

The list of arrests showed that the attackers had come from far and wide in a concerted well-organised operation. It included a director of the co-operative sugar factory - Narottam Jadu Patil, and other rich landlord farmers. It also included urban toughs like Ganesh Bansi Patel, President of Patit Pavan Sanghatana, and a number of his associates. The list of the arrested provides a telling view of who and what was behind the massacre.

The Patit Pavan Sanghatana (PPS) in Dhule is known for its several attempts to organise communal riots between Hindus and Muslims. Its method of operation is to indulge in gang terror, Muslim baiting and harassment of women, side by side with the organisation of religious festivals to broaden its base and seek social sanction.

In recent months the PPS has spread to the villages in Dhule district, where it has drawn adherents from among the sons of the rich Gujar landlords and other casteist forces. There have been a series of attacks on adivasi villages in the past months - Mama-chi-Moide, Borale, Dhanora, which have been documented.

Why ? How is it that what begins as an anti-Muslim organisation begins to attack adivasis, shouting slogans of "Jai Bhavani, Jai Shivaji" ?

In Dhule district, a strong movement has been gaining ground among the adivasis and other oppressed sections during the past decade led by the Shramik Sanghatana. The sanghatana has organised struggles for minimum wages for landless labour, for restoring alienated land, for self-respect and dignity.

The Shelti incident was organised to put the adivasis in their place, to warn them against organising themselves. It also reflects the coming together of landlord interests, revivalism and criminality in an open and revealing manner.

That communalism is on the rise all over India today needs no emphasising. From Kanyakumari, Meenakshipuram and Nilakkal in the South to Punjab, Haryana and Jammu & Kashmir in the North, from Assam in the East to Gujarat and Maharashtra in the West, the reports accumulate.

It is no longer just a question of individual communal incidents. That systematic forces are at work, that there is support for this kind of thing in the press, that money power and even sections of state power back it up - all these things have been pointed out by social scientists studying the phenomenon.

The significance of Shelti is that this can be documented, through press clippings, through interviews and court records. Thus a documentary film on Shelti, in the context of the broader background can be a powerful and illuminating comment on the rise of communal forces in our country.

But the film can do more than analyse. It can show the ugly face of communalism. It can expose the brutal and retrograde consequences of the indiscretions of

This is not the task only of T.V.
it's a prob. of ec. policy, manpower planning etc.
but T.V. can play a strategic role.

It is often said that this is a local
prob. has to be tackled locally - at slum
or village. But vested interests at local
level perhaps would not allow these
probs. to be solved.

Oxg. local interests do not necessarily coincide
with national interests.

Prob. of possible conflict bet nat. int & loc. int,
can be expressed over orig. of progs
i.e. textbooks, ed. being on concurrent
list etc.

Perhaps only access to poor is radio & T.V.
for national policy interests.

This does not mean glorification of
achievements of the country which
these people ~~are~~ have not partaken
of. That can, beyond a point
increase the alienation.

What we face is the far more difficult
prob. of involving this section in
the debt process.

This can be done by making the objectives of nat'l
debt. policy by keeping the interests of
this section in mind. Informing these
sections of their rights translated into
concrete terms so that the demands of
these people become demands which
are consistent with national debt.

of these youth

Best example schemes of productive employment
these are beginnings. Real cases failures
and successes have to be portrayed
to create a new kind T.V. journalism
which teaches by examples coops that
worked - People own words, imagery
which could be nurtured. T.V. can
be a way of generalising successes and
avoiding mistakes and disillusionments.

Comm.

Recruitment & training

People with commitment - not just a job
Board of advisers at every T.V. centre

WHY SHELTI ?

A film on the recent rise of communalism

On the night of Holi this year, several hundred men armed with spears, axes, cycle chains and country pistols converged on a small adivasi hamlet or bhilati outside Shelti village in Dhule district, Maharashtra. Their objective : to carry out a systematic rampage. Those adivasis who could not run away were massacred. The attack left five dead and many more seriously injured.

A small squad of police arrived soon after the attack broke out or the toll would have been much higher. They arrested 140 of the attackers and seized their weapons, tractors and motorcycles.

The list of arrests showed that the attackers had come from far and wide in a concerted well-organised operation. It included a director of the co-operative sugar factory - Narottam Jadu Patil, and other rich landlord farmers. It also included urban toughs like Ganesh Bansi Patel, President of Patit Pavan Sanghatana, and a number of his associates. The list of the arrested provides a telling view of who and what was behind the massacre.

The Patit Pavan Sanghatana (PPS) in Dhule is known for its several attempts to organise communal riots between Hindus and Muslims. Its method of operation is to indulge in gang terror, Muslim baiting and harassment of women, side by side with the organisation of religious festivals to broaden its base and seek social sanction.

In recent months the PPS has spread to the villages in Dhule district, where it has drawn adherents from among the sons of the rich Gujar landlords and other casteist forces. There have been a series of attacks on adivasi villages in the past months - Mama-chi-Moide, Borale, Dhanora, which have been documented.

Why ? How is it that what begins as an anti-Muslim organisation begins to attack adivasis, shouting slogans of "Jai Bhavani, Jai Shivaji" ?

In Dhule district, a strong movement has been gaining ground among the adivasis and other oppressed sections during the past decade led by the Shramik Sanghatana. The sanghatana has organised struggles for minimum wages for landless labour, for restoring alienated land, for self-respect and dignity.

The Shelti incident was organised to put the adivasis in their place, to warn them against organising themselves. It also reflects the coming together of landlord interests, revivalism and criminality in an open and revealing manner.

That communalism is on the rise all over India today needs no emphasising. From Kanyakumari, Meenakshipuram and Nilakkal in the South to Punjab, Haryana and Jammu & Kashmir in the North, from Assam in the East to Gujarat and Maharashtra in the West, the reports accumulate.

It is no longer just a question of individual communal incidents. That systematic forces are at work, that there is support for this kind of thing in the press, that money power and even sections of state power back it up - all these things have been pointed out by social scientists studying the phenomenon.

The significance of Shelti is that this can be documented, through press clippings, through interviews and court records. Thus a documentary film on Shelti, in the context of the broader background can be a powerful and illuminating comment on the rise of communal forces in our country.

But the film can do more than analyse. It can show the ugly face of communalism. It can expose the brutal and retrograde consequences of the indiscretions of

the glossy magazines and the poison that passes under the signature of 'liberal' authors. It can make its audience angry with communalism and combat the attempts to make the communal culturally acceptable. This too the film will attempt.

The estimated cost of making the film would come to one lakh twenty five thousand rupees. This estimate excludes technicians' professional charges. Since a project like this cannot expect to find a traditional sponsor, we have decided to raise the funds for it by soliciting sympathetic individuals and organisations to make donations.

Please get back to us with your suggestions - ideas for the contents of the film as well as names of possible donors who could be contacted in this connection.

Estimated Budget

Towards a film of 25 mins length, colour, 16mm.

Involving 10 days of shooting in Dhule
4 days of shooting in Bombay & Pune
30 days of editing.

<u>Item</u>		<u>Amount</u>
Preshooting research	Rs.	2,000
Colour stock and processing		42,500
Black and white stock and processing		20,000
Tapes (1/4 inch and 16 mm)		15,000
Equipment hire		10,500
Transport during shooting		10,000
Board & lodge		6,500
Editing rentals		5,000
Post shooting transport and miscellaneous		5,000
Commentary, music and mixing		8,500
Cost upto first language version		1,25,000

A fact which has not been mentioned in the paper - most of the participants in the May-June Kshirwadi riots were young men in the 16-24 age group - unemployed, unemployed young men.

Children & use of Insert B

- Start
- ① how do to import CP
 - ② PMMs with ~~size~~ data for which are the ~~size~~ child pop. faces.
magnitude of unemployment : culture of poverty + unemployment
 - ③ Boils down to the problem of education : not just to v. benefits of development progms. would not reach them
A.E.P. no reach
N.F.E. " "
That's the perspective : can t.v. do it or not not the ques. we can't afford to ~~debate~~ ans. the ques. in neg. It has to be done.
 - ④ Two probs
a) what is going to be the content of this ed?
b) what are going to be the forms?
Has to be worked out empirically SITE exp. as basis.
 - ⑤ Clearly events of past year shows threat of communal ideology - ease with which it finds converts. Inpt. prob.
Building up a secular identity ~~not~~ with which youth can identify - go beyond their relig/caste/reg. identity going to be main prob.
But can this be done if this section is going to be sidelined - marginalised if they are going to see themselves as outsiders alien from det. in the nation with the process of development.
They have to be linked with the process of development.
Establish a nexus bet. this section & the process of dev.