

## **GENDERING OF THE COMMUNICATION**

Communication is an integral part of a society, which plays an important role to transmit messages, ideas, beliefs or any kind of menti-facts among the people and make them conscious of their outer world. In communication there are message contents, senders (encoders), receivers (decoders) and media that constitute the entire process. As it is one of the basic processes required for formation of human relations and interactions in a society its patterns do indicate the gender relations and gender disparities. The men and women in a society differ in respect of the nature of the messages exchanged, the types of the senders and the receivers exchanging messages and the kind of the media used to disseminate message in a population. The qualities of these components determined not only the level of development of a society as a whole but also the nature of the relations between the males and the females. The (gender) relations are reflected through the different cultural meanings assigned to the messages, the status of the male and female individuals and the media prescribed for communication.

The villagers communicate not only with each other in their village but also with the people from other villages, government and non- government agencies, political parties, administration, socio-cultural and socio-economic organizations in their outer world. The communication among the respondents is both personal and group communication as well as traditional and modern communication. In their case the senders as well as the receivers of a message comprise the respondents and their relatives, neighbours and friends and the Government agencies and autonomous bodies like Akashvani and Doordarshan. That is, they have various types of communication mixed in different degrees and characterized by a dominant one. Therefore, it is attempted to discuss the types of content, media, senders and receivers of message with regards to the gender relations (disparity or parity) in Dewan.

### **Message**

As the structure of communication is centered around the message communicated in a social situation one needs to know the content of the message. When it is looked from the view of the present study it gives rise to a question: How does the message content differ in terms of the gender of the people who exchange a message and why is it so?

Broadly, there are two categories of the content of the messages exchanged; namely, gender specific and general. A gender specific message of the females contains the issues related to sex, dress, cosmetics, customs, conditions and so on in family, neighbourhood, village, class, caste and society at large whereas that of the males contains the issues related to income, job, kinship, panchayat (power), collective security, farm, cattle and market. A general content of message consists of division and practice of work, problems arising from the works, guidance of children in their work, children's education, looking after cattle and all modes of acting in family. Some of the gender specific messages are meant for the same sex whereas the others are for the opposite sex. Therefore, distribution of the respondents is given in the Table 9.1.

**Table 9.1: Distribution of the Respondents into the Types of the Message They Send and Receive by Community, Religion and Caste**

Types of Message	Community, Religion and Caste																		
	Bengali			Hindustani										Or-Saniya tal		Grand Total (%)			
				Bhojpuri Hindu			Bhojpuri Muslim	Hindi Speaking			Hindustani Total								
	OBCs	SCs	Total	OBC	SC	Total	OBCs	OBC	SC	Total	OBCs	SCs	Total	OBC	ST	OBC	SC	ST	Total
<b>Family Matter</b>	3	-	3 (23.07)	4	5	9 (36)	2 (100)	-	1	1 (33.33)	6	6	12 (40)	2 (40)	-	11 (28.94)	6 (60)	-	17 (34)
<b>Personal Matter</b>	2	-	2 (7.69)	4	-	4 (16)	-	-	-	2 (66.66)	4	-	4 (13.33)	-	-	6 (15.78)	-	-	6 (12)
<b>Family &amp; Personal Matter</b>	2	2	8 (61.53)	9	-2	11 (44)	-	2	-	-	11	2	13 (43.33)	3 (60)	2 (100)	20 (52.63)	4 (40)	2 (100)	26 (52)
<b>Family &amp; Political Matters</b>	-	-	-	1	-	1 (4)	-	-	-	-	1	-	1 (3.33)	-	-	1 (2.63)	-	-	1 (2)
<b>Total (%)</b>	11	2	13 (100)	18	7	25 (100)	2 (100)	2	1	3 (100)	22 (100)	8	30 (100)	5 (100)	2 (100)	38 (100)	10 (100)	2 (100)	50 (100)

The data show that over one third (34%) of the respondents send and receive the messages related to their family matters and over half of the respondents (52%) send and receive the matters related to family and personal matters while the rest of the respondents send and receive the messages related to personal, family and political matters. Therefore, most of the respondents' messages are related to their family and personal matters. It is true across the communities and castes.

To understand the gender differences it is required to know the types of the messages that the male counterparts exchange. These are shown in the Table 9.2.

**Table 9.2: Distribution of the Counterparts of the Respondents into the Types of the Message They Send and Receive by Community, Religion and Caste**

Types Of Message	Community, Religion and Caste																				
	Bengali			Hindustani										Oriya		Santal		Grand Total (%)			
				Bhojpuri Hindu			Bhojpuri Muslim	Hindi Speaking			Hindustani Total										
	OBCs	SCs	Total	OBC	SC	Total	OBCs	OBC	SC	Total	OBCs	SCs	Total	OBC	ST	OBC	SC	ST	Total		
<b>Family Matters</b>	2	-	2 (15.30)	3	3	6 (24)	-	1	1	2 (66.66)	4	4	8 (26.88)	1	-	7 (18.42)	4 (40)	-	11 (22)		
<b>Personal Matter</b>	2	-	2 (15.30)	4	-	4 (16)	1 (50)	-	-	-	4	-	4 (13.44)	1	-	7 (18.42)	-	-	7 (14)		
<b>Family &amp; Personal Matters</b>	4	1	5 (38.46)	6	4	10 (40)	-	1	-	1 (33.33)	8	4	12 (40)	2 (40)	2 (100)	14 (36.84)	5 (50)	2 (100)	21 (42)		
<b>Family &amp; Political Matters</b>	1	-	1 (7.69)	1	-	1 (4)	1 (50)	-	-	-	2	-	2 (6.66)	-	-	3 (7.89)	-	-	3 (6)		
<b>Family &amp; Trade Union Matters</b>	1	-	1 (7.69)	2	-	2 (8)	-	-	-	-	2	-	2 (6.66)	1 (20)	-	4 (10.52)	-	-	4 (8)		
<b>Family, Personal &amp; Cultural Matter</b>	1	1	2 (15.30)	2	-	2 (8)	-	-	-	-	2	-	2 (6.66)	-	-	3 (7.89)	1 (10)	-	4 (8)		
<b>Total (%)</b>		2	13 (100)	18	7	25 (100)	2 (100)	2	1	3 (100)	22	8	30 (100)	5 (100)	2 (100)	38 (100)	10 (100)	2 (100)	50 (100)		

The data reveal that over two fifths (42%) of the male counterparts of the respondents send and receive the messages related to their family and personal matter and over one fifth of these

(22%) send and receive the matters related only to family matters while the rest of these send and receive the messages related to personal (14%), family and political matters (6%) and family and trade union matters and family, personal and cultural matters (8%).

Therefore, most of the males' messages are related to their family and personal matters but their messages are also related to the political, trade union and cultural activities. It is true across the communities and castes. The larger communities and the castes have the messages related to politics, culture and trade unions whereas the smaller ones have only the messages related to family and personal matters.

When compared with the respondents one finds that the messages exchanged by the women are very much limited to family and personal life across the communities and castes/tribes. As the messages need medium for its dissemination it is significant to know what media they use and what gender perceptions they carry along. The messages are transmitted through personal media as well as mass media.

### **Media of Communication**

Within their own village they generally depend on traditional, personal and mass, media to communicate with each other whereas to communicate with the outer world, they use, both, traditional and modern forms of personal media. Besides, they are the consumers of the modern mass media like radio, television, cinema, etc. Their interpersonal communication is largely face-to-face and direct. The media which the respondents use in their interpersonal relationships are shown in the Table 9.3.

**Table 9.3: Distribution of the Respondents into the Types of Personal Media Used in Interpersonal Communication by Community, Religion and Caste**

Types of Personal Media	Community, Religion and Caste																		
	Bengali			Hindustani										Oriya	Santal	Grand Total (%)			
				Bhojpuri Hindu			Bhojpuri Muslim	Hindi Speaking			Hindustani Total								
	OBCs	SCs	Total	OBC	SC	Total	OBCs	OBC	SC	Total	OBCs	SCs	Total	OBC	ST	OBC	SC	ST	Total
Personal Visit	3	-	3 (23.70)	6	2	8 (32%)	2 (100)	1	1	2 (66.60)	9 (40.90)	3 (37.5)	12 (40%)	1 (20%)	2 (100%)	13 (34.19)	3 (30%)	2 (100)	18 (36%)
Messenger	3	1	4 (30.77)	5	3	8 (32%)	-	1	-	1 (33.33)	6 (27.27)	3 (37.5)	9 (30%)	1 (20%)	-	10 (26.30)	4 (40%)	-	14 (28%)
Ordinary Post	2	-	2 (15.30)	2	-	2 (8%)	-	-	-	-	2 (9.09)	-	2 (6.66)	-	-	4 (10.52)	-	-	4 (8%)
Personal Visit and Messenger	2	1	3 (23.70)	3	2	5 (20%)	-	-	-	-	3 (13.6)	2 (25%)	5 (16.66)	3 (60%)	-	8 (21.4)	3 (30%)	-	11 (22%)
Ordinary Post / Personal Visit	1	-	1 (7.70)	2	-	2 (8%)	-	-	-	-	2 (9.09)	-	2 (6.66)	-	-	3 (7.89)	-	-	3 (6%)
<b>Total (%)</b>	<b>11</b>	<b>2</b>	<b>13</b> (100)	<b>18</b>	<b>7</b>	<b>25</b> (100)	<b>2</b> (100)	<b>2</b>	<b>1</b>	<b>3</b> (100)	<b>22</b> (100)	<b>8</b> (100)	<b>30</b> (100)	<b>5</b> (100)	<b>2</b> (100)	<b>38</b> (100)	<b>10</b> (100)	<b>2</b> (100)	<b>50</b> (100)

The data show that 36% respondents visit personally to communicate some message to relatives, neighbours or friends; 28% use messengers; 8% use ordinary post; 22% use messengers and personal visits, and 6% use ordinary post along with personal visit.

Community wise, 30.77% of the Bengali, 30% of the Hindustani (32% of the Bhojpuri Hindu, 33.33% of the Hindi Speaking) and 20% of the Oriya respondents use messengers; 23.70% of the Bengali, 40% of the Hindustani (32% of the Bhojpuri Hindu, 100% of the Bhojpuri Muslim, 66.66% of the Hindi Speaking), 20% of the Oriya and 100% of the Santal respondents go personally to deliver a message; 15.30% of the Bengali and 2.66% of the Hindustani (8% of the Bhojpuri Hindu), use ordinary posts; 23.70% of the Bengali, 16.66% of the Hindustani (20% of the Bhojpuri Hindu) and 60% of the Oriya respondents use messengers and go personally and a very small

fraction of respondents from the Bengali and Hindustani communities use ordinary post and go personally to deliver a message.

Caste wise, 34.19% of the OBC 30% of SC and 100% of the ST respondents go personally; 26.30% of the OBCs and 40% of the SCs use messengers, 10.52% of the OBCs use ordinary post and 21.4% of the OBCs and 30% of the SCs use messengers and go personally.

Therefore, the respondents use the three types of personal media; namely, personal visit, messenger and post. All of these respondents use the traditional media like personal visit and messengers and only 36% respondents use ordinary posts to send messages. The modern media like posts are mixed with the traditional media. Even then the use of the posts in their life, constituting one third of their number, is very significant. This shows that their dependence on the traditional personal media is very large in life. The phenomenon is common across the communities and castes. It appears quite natural that they have this level of communication in view of their poor socio-economic condition. However, to appreciate gender relations among the villagers with regard to the personal media of communication the analysis is not sufficient.

Therefore, to find out the discrimination with regard to the personal media of communication in maintaining inter-personal relationship, an analysis of the patterns of the personal media used by the male counterparts of the respondents in their families is attempted here. The data regarding the patterns of the personal media used by the respondents' male counterparts are presented in the Table 9.4.

**Table 9.4: Distribution of the Male Counterparts of the Respondents into the Types of Personal Media by Community, Religion and Caste**

Types of Personal Media	Community, Religion and Caste																				
	Hindustani															Oriya	Santal	Grand Total			
	Bengali			Bhojpur Hindu			Bhojpur Muslim	Hindi Speaking			Hindustani Total			OBCs	ST			OBC	SC	ST	Total
	OBCs	SCs	Total	OBCs	SCs	Total			SC	Total	OBCs	SCs	Total			OBCs	ST				
Personal Visits	2	-	2 (15.30)	3	3	6 (24%)	-	-	1 (33.33)	3 (13.6)	4 (50%)	7 (23.33)	2 (40%)	2 (100%)	7 (18.42)	4 (40%)	2 (100%)	13 (26%)			
Ordinary Posts	2	-	2 (15.30)	3	1	4 (16%)	-	-	-	3 (13.6)	1 (12.5)	4 (13.33)	1 (20%)	-	6 (15.78)	1 (20%)	-	7 (14%)			
Personal Visits and Messengers	3	2	5	7	3	10 (40%)	2 (100)	1	1 (33.33)	10 (45.45)	3 (37.5)	13 (43.33)	1 (20%)	-	14 (36.84)	5 (50%)	-	19 (38%)			
Messengers	-	-	-	1	-	1 (4%)	-	-	-	1 (4.54)	-	1 (3.33)	1 (20%)	-	2 (5.26)	-	-	2 (4%)			
Telephone & Ordinary Posts	1	-	1 (7.70)	2	-	2 (8%)	-	-	-	2 (9.09)	-	2 (6.66)	-	-	3 (7.89)	-	-	3 (6%)			
Ordinary Posts & Personal Visits	3	-	3 (23.70)	2	-	2 (8%)	-	1	1 (33.33)	3 (13.6)	-	3 (10%)	-	-	6 (15.78)	-	-	6 (12.0)			
<b>Total (%)</b>	<b>11</b>	<b>2</b>	<b>13</b> (100)	<b>18</b>	<b>7</b>	<b>25</b> (100)	<b>2</b> (100)	<b>2</b>	<b>1</b>	<b>3</b>	<b>22</b> (100)	<b>8</b> (100)	<b>30</b> (100)	<b>5</b> (100)	<b>2</b> (100)	<b>38</b> (100)	<b>10</b> (100)	<b>2</b> (100)	<b>50</b> (100)		

The data show that of the male counterparts of the respondents 26% go personally, 14% use ordinary post, 4% use messengers, 38% send messengers or go personally, 6% use telephone and ordinary posts and 12% use ordinary posts and personal visits to deliver a message.



By their community and caste, the dependence of the males on personal visits and messengers constantly increases when one perceives the communities and the castes on a scale of their development. The Santal (STs) have the highest of these media followed by the Oriya (SCs) whereas the Hindustani and Bengali OBCs have the least.

Therefore, the personal media of four types; namely, personal visit, messenger, ordinary post and telephone are used by the male counterparts of the respondents for maintaining inter-personal relationship with friends, relatives and neighbours in their village and in its vicinity. Less than a one third of the male counterparts of the respondents (32%) use the modern personal media ; namely, posts and telephone whereas the remaining majority (68%) use the traditional personal media; namely, personal visits and messengers. Furthermore, the modern media are also mixed with the traditional media. As such the role of the modern media in their life is very low.

Briefly, for maintaining inter-personal relationship majority of the males and the females use the traditional media of communicative system like personal visits and messengers. Around one third of the males and the females use the modern media such as posts whereas only a small fraction of the males use the modern electronic media (telephone) in order to maintain their inter-personal relationships. The slightly greater number of the females using the posts indicates that this modern medium of communication has greater function in their life whereas the use of the electronic medium like telephone has come up. The question is: Why do the females are ahead of the males in the matter of the communication through the posts and remain untouched with the more advanced media like the telephone?

The answer to the question seems to be emerging from their socio-cultural and economic conditions. This indicates that the women are socio- culturally restricted in the domains of the household activities and this reduces their access to the new media like telephone, on the one hand, and also in view of the poor economic conditions of families their access is reduced as they get a secondary preference over the males, on the other. Contrarily, the men being more mobile and

having the domain of the activities beyond the household have easy and preferential access to the media like telephone. But the confinement of the women activities in the household has a function for the increased use of the posts that are cheaper and readily available to them. Moreover, this provides them privacy of message to their near and dear. Besides, in the matter of the traditional media also the women seem to be lagging behind as in the wake of the patriarchy and male dominance in the families their movement as a messenger or through personal visits is also restricted. Generally, some male member escorts the visits even to their parents.

After having discussed the personal media of communication one needs to know the status of mass media in the relations of the men and the women in the village.

### **Mass Media**

There are two types of the mass media that are found to have role in their life; namely, print media and electronic mass media. Print media consists of newspapers and electronic media consist of television and radio. The patterns of the usage of the modern mass media are discussed here.

### ***Print Media***

Print media consist of local, regional and national level newspapers and magazines. In Dewan because of the vast illiteracy in the female population, none of the respondents read any kind of newspapers or magazines. But some of the male counterparts read newspapers either regularly or casually. The magnitude of the difference of reading habits of the two sexes will indicate many things like their literacy quality, self awareness and development of communication from the perspective of gender disparity.

Therefore, the reading habits of the male counterparts of the respondents are discussed here. The print media status of the males is shown in the Table 9.5.

**Table 9.5: Distribution of the Male Counterparts of the Respondents into the Patterns of Newspaper Reading Habit**

<b>Reading Habit</b>	<b>Male Counterpart parts of the Respondents</b>	<b>Percentage</b>
<b>Reading</b>	<b>13</b>	<b>26.0</b>
<b>Not Reading</b>	<b>37</b>	<b>74.0</b>
<b>Total</b>	<b>50</b>	<b>100</b>

The data show that only 26% of the male counterparts are reading newspapers and 74% are not reading any newspaper. In view of the poor literacy rate the low rate of the newspaper readers is quite natural. But that it is nil in the case of the female respondents is disappointing as they also have a proportion of literates. However, it too seems to be quite normal when looked from the angle of the social structure and culture of these people. Under the dominance of patriarchy the women are not free enough to be reading a newspaper from anywhere, on the one hand, and they cannot afford to subscribe a newspaper or magazine in the given poor socio-economic condition; they are not aware enough to avail any opportunity for reading and their literacy does not have any functional significance for this purpose, on the other.

Regarding the reading habit of the males it is pertinent here to enquire about the quality to reading material or type of newspapers. There is another aspect of their reading habit, i. e., regularity of reading. By the nature of the regularity there are two types of the readers of newspapers; namely, regular readers and casual readers. Regular readers either subscribe a newspaper or visit a library or else for reading it daily whereas casual readers read a newspaper as and when find it. Therefore, the distribution of the male counterparts of the respondents into the types of newspapers by the readership is shown in the Table 9.6.

**Table 9.6: Distribution of the Male Counterparts of the Respondents into the Newspapers by the Types of Readership**

<b>Name of the Newspaper</b>	<b>Regular Readers</b>	<b>Casual Readers</b>	<b>Total Readers (%)</b>
<b>Sonar Cachar (Silchar)</b>	<b>3 (60%)</b>	<b>2 (25%)</b>	<b>5 (38.46%)</b>
<b>Yuga Sankha (Silchar)</b>	<b>2 (20%)</b>	<b>4 (90%)</b>	<b>6 (46.15)</b>
<b>Desh Hitoshi (Kolkata)</b>	<b>–</b>	<b>2 (25%)</b>	<b>2 (15.38%)</b>
<b>Total (%)</b>	<b>5 (100)</b>	<b>8 (100)</b>	<b>13 (100)</b>

The data show that 85% of the male counterparts are reading two local vernacular (Bengali) newspapers; namely, Sonar Cachar and Yugo Sankha and the remaining are reading a regional newspaper; namely, Desh Hitosh. Of the males 38.46% are reading newspapers regularly and 61.15% are reading casually. Their communication habits are constrained by the limitations of literacy, awareness and local interests.

Therefore, the habit of reading is very low among the villagers and the women are totally excluded from the print media. This gender contrast brings to the fore not only their poverty but also importantly the gender bias settled in the cultural conceptions and social set up of these villagers.

The women seem to be out of the reading of the print media due to structural and cultural constraints but the modern electronic media are liberating and liberated from such constraints. This prods one's mind to probe the patterns of the usage of electronic media.

***Electronic Media***

Electronic media, specially radio and television, have an important role in bringing changes in society. Their availability within and without households does away with the various structural

and physical barriers in communication. The electronic media used in the village are of two types; namely, broadcast media like radio and audio-visual media like television. Among the respondents and their male counterparts are found those who use the electronic media. The important thing is the size of the users in both the categories and their difference to sense out the gender disparity in it.

Therefore, the size of the users is discussed. The data regarding the respondents and their counterpart males are presented in the Table 9.7.

**Table 9.7: Distribution of the Respondents and Their Male Counterparts by the Uses of Electronic Media**

<b>Status of Electronic Media Use</b>	<b>No. of the Respondent (%)</b>	<b>No. of Male Counterparts of the Respondents (%)</b>
<b>Using</b>	<b>36 (72%)</b>	<b>42 (84%)</b>
<b>Not using</b>	<b>14 (28%)</b>	<b>8 (16%)</b>
<b>Total (%)</b>	<b>50 (100)</b>	<b>50 (100)</b>

The data show that 72% of the respondents and 84% of their male counterparts are using the electronic media and the rest are not. Two important points are implicit here. First, around three fourths of the females are the media users whereas none of these is a reader in the print media. It means that the electronic media have a great access to the female users. These media overcome both the cultural/traditional and the literacy barriers among the females of the backward social structures.

Second, more than four fifths of their male counterparts use the electronic media and the figure has a great edge over that of one fourth in the readers of the print media.

If the broadcast and audio-visual media users are seen separately it will further disclose the patterns of their comparative uses. Therefore, distributions of the respondents and their counterpart males are also presented. Distribution of the respondents into the types of the electronic media is given in the Table 9.8.

**Table 9.8: Distribution of the Respondents into the Types of Electronic Media Uses by Community, Religion and Caste**

Types of Electronic Media	Community, Religion and Caste																			
	Bengali			Hindustani									Oriya		Santal		Grand Total			
				Bhojpur Hindi			Bhojpur Mundan	Hindi Spreading			Hindustani Total									
	OBCs	SCs	Total	OBCs	SCs	Total	OBCs	OBC	SC	Total	OBCs	SCs	Total	OBCs	ST	OBC	SC	ST	Total	
TV	5	1	6 (66.66)	12	4	16 (98.88)	1	2	-	2 (100%)	15	4	19 (98.23)	2	1	22 (75.86)	5	1	28 (83.33)	28 (77.77)
Radio	3	-	3 (33.33)	1	1	2 (11.11)	1	-	-	-	2	1	3 (11.76)	2	-	7 (24.30)	1	-	1 (16.66)	8 (22.22)
<b>Total</b>	<b>8</b>	<b>1</b>	<b>9 (100)</b>	<b>13</b>	<b>5</b>	<b>18 (100)</b>	<b>2</b>	<b>2</b>	<b>-</b>	<b>2 (100)</b>	<b>17</b>	<b>5</b>	<b>22 (100)</b>	<b>4</b>	<b>1</b>	<b>29 (100)</b>	<b>6</b>	<b>1</b>	<b>1 (100)</b>	<b>36 (100)</b>

The data reveal that 77.77% of the respondents watch television and 22.22% listen to radio. Those who watch television either have personal T.V. set or go to neighbor's house or to the Club House where the garden authority has provided a community television. The fact that over three fourths of the respondents have access television is very significant. Moreover, they use the television facility. It means that the television is doubly effective among the females. It is free from various cultural, literal and physical limitations of the females, on the one hand, and it is the most

effective to communicate message among the females, on the other. It is also clear that TV has a great edge over radio as a channel of message.

Community wise, 66.66% of the Bengali, 86.36% of the Hindustani (88.88% of the Bhojpuri, 100% of the Hindi Speaking and 50% of the Bhojpuri Muslim), 50% of the Oriya and 100% of the Santhal respondents watch television, 33.33% of the Bengali, 13.63% of the Hindustani (11.11% of the Bhojpuri Hindu, 50% of the Bhojpuri Muslim), 50% of the Oriya respondents listen to radio.

Castewise, 75.86% of the OBCs, 83.33% of the SCs and 100% of the STs watch television and 24.13% of the OBCs and 16.66% of the SCs listen to radio. Therefore, a significant popularity of audio-visual media over audio-media is clearly visible here across the community and caste of the respondents.

Related to it is that what periodicity of TV viewing and radio listening is seen among the respondents. In the Table 9.9 the periodicity is shown.

**Table 9.9: Distribution of the Respondents into the Periodicity of Television Viewing and Radio Listening**

Periodicity	Electronic Media		
	Radio (%)	Television (%)	Total (%)
Once in a Week	2 (25)	5 (17.85)	7 (19.44)
Twice in a Week	–	3 (10.71)	3 (8.33)
Occasionally	1 (12.5)	5 (17.85)	6 (16.66)
Regularly	5 (62.5)	15 (53.57)	20 (55.55)
<b>Total (%)</b>	<b>8 (100)</b>	<b>28 (100)</b>	<b>36 (100)</b>

The data show that 55.55% of the respondents use electronic media (radio 62.5% & TV 53.57%) regularly, 19.44% uses once in a week, 8.33% twice in a week and 16.66% use occasionally. Again, one finds that among the females the electronic media have the regularity of use over the print media use in absolute sense but the radio has a greater regularity than the TV. But in the categories of uses the TV has an edge over the radio.

These analyses are unable to indicate any kind of gender perception until the periodicity of TV viewing and Radio listening among the male counterparts is discussed. Therefore, the periodicity of the two electronic media exposure among the males is shown in the Table 9.10.

**Table 9.10: Distribution of the Male Counterparts of the Respondents into the periodicity of Television Viewing and Radio Listening**

Periodicity	Electronic Media		
	Radio	Television	Total
Once in a Week	–	5 (14.28)	5 (11.90)
Twice in a Week	–	5 (14.28)	5 (11.90)
Occasionally	2 (28.57)	2 (5.71)	4 (9.52)
Regularly	5 (71.43)	23 (65.71)	28 (66.66)
<b>Total</b>	<b>7</b> <b>(100)</b>	<b>35</b> <b>(100)</b>	<b>42</b> <b>(100)</b>

The data show that 66.66% of the male counterparts use electronic media (Radio 71.43% and TV 65.71%) regularly and the rest use once or twice in a week or occasionally. Therefore, around



two thirds of the males use both the electronic media regularly. But the use of radio shows greater regularity than that of TV.

Comparatively, over a half of the respondent females and around two thirds of their male counterparts use the electronic media and TV regularly whereas over three fifths of the respondents and slightly less than three fourths of the counterparts use radio regularly. Here, TV is the more popular than radio but radio has more regularity of use among the respondents and their male counterparts. The difference of the size of the female and the male users clearly indicate that the gender disparity of media use is prevailing over all the media. But the striking feature of the comparison is that the disparity is far less in the case of the electronic media than in the case of the print media.

Like the posts the radio is also a channel of communication where the number of the user respondents is greater than that of the user male counterparts. From this it may be derived that the females are lagging behind the males in the matter of technological aspect of media also. The women belatedly rise up to adopt some media (i. e., radio) by the time the males are withdrawing to step into a technologically advanced one, i. e., TV in the present study. The gender disparity of technology owes to the women's deprivation of education in general and technological education in particular rooted in their social structure and culture.

The high degree of interest of the females and males in the electronic media leads one to a further query regarding the nature of and the difference between the programmes viewed on TV and listened on radio by the females and males. This will provide more details about their purposes for using electronic media. Therefore, distribution of the audiences and viewers into the programmes on radio and TV is discussed here. Their distribution into the types of the programmes listened on radio is given in the Table 9.11.

**Table 9.11: Distribution of the Respondents and Their Male Counterparts into the Types of the Programmes Listened on Radio**

<b>Programmes Listened</b>	<b>No. of Respondents (%)</b>	<b>No. of Male the Counterparts (%)</b>
<b>News</b>	–	<b>2 (28.54)</b>
<b>Vividh Bharati</b>	<b>4 (50)</b>	<b>3 (42.92)</b>
<b>Dotipata Ekte Kuri</b>	<b>4 (50)</b>	<b>2 (28.54)</b>
<b>Total</b>	<b>8 (100)</b>	<b>7 (100)</b>

The data exhibit that of the radio listener respondents 50% each listen to two programmes; namely, the Vividh Bharati and the Doti Pata Ekte Kuri (two leaves and one bud)- an informative, entertaining and educational programme for tea garden labourers. The programmes are broadcast from Silchar Radio Station. On the other hand, the listener male counterparts listen to three programmes; namely, the News (28.54%), the Vividh Bharati (42.92%) and the Doti Pata Ekte Kuri (18.54%). The proportion of those males who listen to the Vividh Bharati and the Doti Pata Ekte Kuri programme is around two fifths and one fifth respectively. It is far less than that of the females. This indicates that the males are either withdrawing from the radio use or preferring the TV. Besides, none of the females listen to the News, which means that the women liked only entertainment and occupation related information in their given socio-domestic environment.

This analysis further stimulates one to seek the comparisons of these patterns with those available from the TV viewer males and females. Distribution of the TV viewers is shown in the Table 9.12.

**Table 9.12: Distribution of the Respondents and Their Male Counterparts into the Types of the Programmes Viewed on Television**

<b>Types of Programmes</b>	<b>No. of the Respondents</b>	<b>No. of the Male Counterparts of the Respondents</b>
<b>Films</b>	<b>12 (33.33)</b>	<b>7 (20)</b>
<b>Serials and Films</b>	<b>16 (44.44)</b>	<b>18 (51.72)</b>
<b>News</b>	<b>–</b>	<b>5 (14.14)</b>
<b>Cricket and Football Matches (Sports)</b>	<b>–</b>	<b>5 (14.14)</b>
<b>Total</b>	<b>28 (100)</b>	<b>35 (100)</b>

The data display that one third of the (female) respondents and one fifth of the male counterparts among the TV viewers view only films while over two fifths of the respondents and around half of the male counterparts view serials and films on TV. None of the females view general news and sports news or live telecast whereas about one seventh of the males view cricket and football matches on the TV.

This indicates that the females like only entertainment on the TV and their level of general awareness is nil as compared to the males. They lag far behind in terms of their size in the TV viewers as well as the number of the TV programmes they viewed. Despite the availability of the TV set they are unable to spare time enough for TV viewing in the given socio-political conditions.

In sum, the women in Dewan use largely traditional personal media (personal contacts and messengers) to communicate with neighbours and relatives or send ordinary posts to their relatives and use modern electronic media (radio and television) for entertainment. They outnumber the male counterparts in the matter of the modern personal media like the posts and the modern electronic mass media like the radio but they lag behind the men in the uses of modern electronic media as the men have been moving along with technological innovations in communication ahead of the women.