

# **Chapter I**

## **THE FRAMEWORK OF THE STUDY**

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### 1.1 STATEMENT OF THE PROBLEM

“History is a bridge connecting the past with the present and pointing the road to the future”, a great historian Allen Nerins framed it. According to author StaciaDeutch, history is full of benefits. She notes that history enhances judgment and decision making the current generation with instances where good and bad decisions were made. This eventually forms the basis of learning and virtual aid to any crucial judgment or decision making. Most judicial systems around the world borrow heavily from historical circumstances in the course of delivering justice. It presents the opportunity to learn from examples of the past. It allows one to realize where a society is coming from and just how so much it has changed. History provides or serves a good understanding of the people and their culture. It is the great philosopher George Santayana who went down on records for the famous phrase “those who cannot remember history are condemned to repeat it”. History is just as important as the present and the future. Even though a generation has left history in the past, it is very important to understand it. Historical experiences occupy a very important position as sources to which people can make reference and enhance learning. Though not obvious, history applies in the people’s daily life situations. According to Crabtree, history plays a central role in how the present is viewed. Experiences of the past largely influence today’s decisions. Crabtree holds high the understanding that history is not just about dates and past events. It is a phenomenon that is current, valid and influential to the shaping and subsequent creation of our futures.<sup>1</sup>

History can broaden one's horizon and open a door to endless possibilities. The study of history not only enlightens the mind but it can prove instrumental in preventing the past mistakes. Without history, there can be no future (Shannon Bohan, 2004). Media history plays an important role in the study of media, knowing the history, its evolution and development brings a better idea in its further progression.

Mizoram, a small state situated in the far flung corner of the country with a hilly terrain is no longer left behind in terms of electronic media with the rest of the country and the world at large. It is now equipped with all types of electronic media like Radio, FM Radio, Television, Cable TV and films. Mizoram has witnessed a great progressive progress in the field of electronic media within a short span of time. But there are no documents to be seen or read about its history.

Aristotle regarded history as a "systematic account of a set of natural phenomena, whether or not chronological ordering was a factor in the account." The term "history" has now come to be applied to accounts of events that are narrated in a chronological order, and deal with the past of mankind. History makes one's life richer by giving meaning to the books one reads, the cities one visits or the music one hears. It also broadens one's outlook by presenting to one an admixture of races, a mingling of cultures and a spectacular drama of the making of the modern world out of diverse forces.

Therefore, the present study aims at constructing a base timeline of electronic media in Mizoram which shall be the first of its kind for the state. It will further look into the comprehensive and critical account of recent development of electronic media in Mizoram, highlighting the important transitional time of electronic media, and will study in detail the transitional reasons and causes. It will as well try to bring out what are the qualities that Mizo's had to quickly adapt with this communication revolution.

## **1.2 REVIEW OF LITERATURE**

“No man is an island” said the sixteenth century poet, John Donne. By the very essence, human persons have been created as social creatures. Hence, as social beings, persons cannot exist without communicating with one another. Communication is the fabric of life. With the advance in technology in this twenty first century, electronic media plays an important role as the main tool for mass communication. Electronic media is defined as a communication delivered via electronics or electrochemical energy. It transmits the information electronically. In the study of mass media, the following media are classified under electronic media – Radio, Television, Film and Cinema.

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The electronic media may be reviewed in its wider terms from available sources of international, national and state and sources available.

### **1.2.1 REVIEW OF HISTORY OF MEDIA.**

Advancements in media technology are now becoming the calibration marks for history's major paradigmatic shifts. "Mediology," even, is a recognized and ever-expanding field of study. French radical theoretician, Regis Debray, for instance, proposes three historical ages of transmission technologies: the *logosphere* (the age of writing, technology, kingdom, and faith), the *graphosphere* (the age of print, political ideologies, nations and

laws), and the newly born *videosphere* (the age of multimedia broadcasting, models, individuals, and opinions). Though these temporal strata have not been widely accepted, Debray's work exemplifies the fact that the technologies of transmission have taken on a position in our culture of vertiginous power --- almost omnipotent --- as media now gets credit for shaping not only to the information we distribute and consume, but our powers of perception, our political, social and economic systems, and our general constructions of truth. Media and its wide-ranging effects have been around ever since humanity has been conglomerating into tribes and nations and developing methods of communication --- ways of extending the scope of one's naked voice beyond hearing range, and giving form and substance to one's thoughts. The Paleolithic cave paintings at Lascaux, in other words, are no less viable (although less ubiquitous) expressions of media than TV shows and magazines of today. But the schematic analysis of media --- the recognition and study of its impact on every aspect of social living, is only a few decades old. Carlyle may have claimed in the 1830s that the printing press destroyed feudalism and created the modern world; Plato, as Derrida emphasizes, may have pointed to the effects of writing 2,500 years ago, but the wide-ranging attention today given to media and its effects is, on the whole, unprecedented. Even more fundamental, the concept of the malleable individual constructed by his "field of cultural production," as Pierre Bordieu called it, has been tossed around for centuries. Back to the days when the actors of the ancient Greek and Roman stage jumped in and out of personalities as quickly as they affixed their various masks, notions of the inconsistency of the human condition have been entertained.

The nineteenth century brought about major ideological change that set the stage for media studies. What with a God dethroned by that mundane insurgent, science, the chaos that seized Western nations around the close of the nineteenth-century seemed unparalleled in history. Darwin had come up with a convincing theory of evolution which smacked God-fearing members

of the Victorian Age square in the face. He dismantled on a grand scale the moral, spiritual, and even political, foundations of the Western world--- a world hitherto comfortably centered around the almighty God who bestowed tidy, immutable essences in each one of His human creations. Darwin, along with a heady battalion of progressive philosophers and scientists --- including pioneers of the brand new social sciences: sociology, psychology, anthropology, *et al* --- quite effectively threw into question the fundamental meaning for human existence. The notion that human beings have malleable personalities largely constructed by the environment in which they develop -- - the subjectivity of experience --- began to gain currency and scientific evidence in the late 1800s, and established the foundation on which the father of media theory, Marshall McLuhan, would base his claims half a century later. McLuhan introduced into the language our present usage of the term media, as well as a number of other concepts, including "the global village," "the medium is the message," and "The Age of Information," that since have become commonplaces. By fall of 1965, his most popular and optimistic book, *Understanding Media: The Extensions of Man*, had procured him a position as a faddish social theorist and, to some, a prophet. A review in *The New York Herald Tribune*, representing a consensus of informed opinion, called him "the most important thinker since Newton, Darwin, Freud, Einstein and Pavlov..." McLuhan's reputation and credibility faded away by the time of his death, in 1980: he had become increasingly recalcitrant in public, his words, increasingly nonsensical, even absurd, and the print medium, which he had pronounced obsolete, was popular as ever. (There are innumerable examples of McLuhan's often brash efforts to shock the public. My favorite is the announcement in 1971 of his new product that he created with his nephew, chemist Ross Hall. He called the formula Prohtex, and it removed the smell of urine from underpants without masking the other, more interesting smells, such as perspiration---an important form of communication for preliterate man. He was preparing the world, facetiously, for the global village.) But McLuhan was not altogether a harlequin. Today

his words resonate with eerie prescience. Critic Gary Wolf writes: In recent years, the explosion of new media --- particularly the Internet --- has caused new anxieties. Or to put a more McLuhanesque spin on it, the advent of the new digital media has brought the conditions of the old technologies into sharper relief, and made us suddenly conscious of our media environment. In the confusion of the digital revolution, McLuhan is relevant again ("Wisdom of St. Marshall" 124).<sup>2</sup>

### **1.2.2 REVIEW OF SOME STUDIES AND LITERATURE FROM THE WORLD**

Electronic media is widely understood as media that uses electronics or electromechanical energy for the end user (audience) to access the content. This thesis will refer to electronic media as radio which includes FM radio, television and cable network television only.

In some ways media as in electronic media studies can be seen as both a newcomer and an old hand on the stage of scholarly research. Most observers have argued that scholarly work in the field began in the early twentieth century alongside the emergence of journalism as a profession and a social force.

There is a huge hole in media research; it is universal truth in today's world. Electronic media history is understood as a document from the time of its invention and its progression till date.

### 1.2.2.1 Review of books

Pieter J Fourie (2008) in his book “Media Studies: Media history, media and society”. He examines who exactly owns the media and who produces the media. This text manages to encompass the systematic, critical, and analytical media in all its forms and concludes that the media is one of the most important generators and disseminators of meaning in contemporary society, investigating the power relationships between the media and politics, culture, economy, society, and above all, democracy.<sup>3</sup>

David W. Park, Jefferson Pooley, Peter Lang (2008) in their edited book “ The History of Media and Communication Research; Contested Memories” have written essays on historiographical self-scrutiny, as well as new histories that trace the field's institutional evolution and cross-pollination with other academic disciplines. The volume treats the remembered past of mass communication research as crucial terrain where boundaries are marked off and futures plotted. <sup>4</sup>

Electronic Media Management is a book by Peter K. Pringle, Michael F. Starr published by Focal Press, 2006 It is the fifth edition of a classic text features important updates that reflect the enormous changes that have taken place in recent years - the Internet as an important information transmission format that is here to stay and convergence among media. This edition features thorough discussions on the Internet and convergence, as well as reflects the latest information on broadcast and cable regulations and policies. It also includes a fresh batch of case studies, and study questions. As in previous editions, this book also covers management theory, audience analysis, broadcast promotion, and marketing. It is considered to be the most complete book on broadcast and cable management, the only book that examines the management of non-commercial radio and television stations



and the only book that examines ways of assuming ownership of a broadcast station or cable system.<sup>5</sup>

Electronic Media: Then, Now, and Later, a book by Norman Medoff and Barbara K. Kaye (2010, the 2nd edition) is about how electronic media connects the traditional world of broadcasting with the contemporary universe of digital electronic media. It provides a synopsis of the beginnings of electronic media in broadcasting, and the subsequent advancements into digital media. Underlying the structure of the book is a "See It Then, See It Now, See It Later" approach that focuses on how past innovations lay the groundwork for changing trends in technology, providing the opportunity and demand for change in both broadcasting and digital media.<sup>6</sup>

Methods of Historical Analysis in Electronic Media, a book by Donald G. Godfrey, published by Taylor & Francis (2006) provides a foundation for historical research in electronic media by addressing the literature and the methods--traditional and the eclectic methods of scholarship as applied to electronic media. It is about history--broadcast electronic media history and history that has been broadcast, and also about the historiography, research written, and the research yet to be written. Divided into five parts, this book addresses the challenges in the application of the historical methods to broadcast history; reviews the various methods appropriate for electronic-media research based on the nature of the object under study; suggests new approaches to popular historical topics; takes a broad topical look at history in broadcasting; and provides a broad overview of what has been accomplished, a historian's challenges, and future research.<sup>7</sup>

Blue Skies: A History of Cable Television written by Patrick R. Parsons published by Temple University Press, (2008) says that cable television is arguably the dominant mass media technology in the US today. Blue Skies traces its history in detail, depicting the important events and

people that shaped its development, from the precursors of cable TV in the 1920s and '30s to the first community antenna systems in the 1950s, and from the creation of the national satellite-distributed cable networks in the 1970s to the current incarnation of "info-structure" that dominates our lives. Author Patrick Parsons also considers the ways that economics, public perception, public policy, entrepreneurial personalities, the social construction of the possibilities of cable, and simple chance all influenced the development of cable TV. Since the 1960s, one of the pervasive visions of "cable" has been of a ubiquitous, flexible, interactive communications system capable of providing news, information, entertainment, diverse local programming, and even social services. That set of utopian hopes became known as the "Blue Sky" vision of cable television, from which the book takes its title. Thoroughly documented and carefully researched, yet lively, occasionally humorous, and consistently insightful, Blue Skies is the genealogy of our media society.<sup>8</sup>

Modern Cable Television Technology, (The Morgan Kaufmann Series in Networking)(2003) by David Large and James Farmer is a fully updated, revised, and expanded second edition of Modern Cable Television Technology addresses the significant changes undergone by cable since 1999--including, most notably, its continued transformation from a system for delivery of television to a scalable-bandwidth platform for a broad range of communication services. It provides an in-depth coverage of high speed data transmission, home networking, IP-based voice, optical dense wavelength division multiplexing, new video compression techniques, integrated voice/video/data transport, and much more. Intended as a day-to-day reference for cable engineers, this book illuminates all the technologies involved in building and maintaining a cable system. But it is also a great study guide for candidates for SCTE certification, and its careful explanations will benefit any technician whose work involves connecting to a cable system or building products that consume cable services. It is written

by four of the most highly-esteemed cable engineers in the industry with a wealth of experience in cable, consumer electronics, and telecommunications. All new material on digital technologies, new practices for delivering high speed data, home networking, IP-based voice technology, optical dense wavelength division multiplexing (DWDM), new video compression techniques, and integrated voice/video/data transport, covers the latest on emerging digital standards for voice, data, video, and multimedia. Presents distribution systems, from drops through fiber optics, and covers everything from basic principles to network architectures.<sup>9</sup>

### **1.2.3 REVIEW OF SOME STUDIES AND LITERATURE FROM INDIA**

#### **1.2.3.1 Review of books**

Mass Communication in India (2011) is a book written by Keval J Kumar published by Jaico publishing house. This book is the fourth Edition where the inception of each medium and its development has been written in detail highlighting the important transitional period and its causes. This book portrays well enough that the facts and figures mentioned makes it more attractive to use it as a text book for academic discourse in mass communication. The book however, as the name itself is for India does not contain information particularly for any area, region or state. The traditional discipline of mass communication now stands challenged by the rapid integration of telecommunications, computing, broadcasting and other media. An entirely new section on mass media, intellectual property rights and the public domain has been introduced in this revised and updated edition. The book is compact with each section and subsection having a list of suggested readings, and most of the books suggested are that of Indian authors. Comprehensive and critical account of recent developments in the media industries focuses on media analysis and critique, to reflect contemporary trends in communication theory and research. An entirely new section on 'Telecommunications and New Information Technology' has been introduced.<sup>10</sup>

India on Television: Satellites, Politics and Cultural Change (2008) is a book written by Nalin Mehta published by Harper Collins. This book is a seminal, but by no means comprehensive, work on the evolution of television in India. There is a need to have a look at the regional television too. Moreover, the book confines its study to news channels whereas the impacts of non-news or entertainment television on India's political, social and cultural aspects which need to be highlighted as well are not included. This book examines the development of television in India since the early 1990s and its implications for Indian society more widely. Until 1991, India possessed only a single state-owned television channel, but since then there has been a rapid expansion in independent satellite channels which came as a complete break from the state control of the past. The book explores this transformation, explaining how television, a medium that developed in the industrial West, was adapted to suit Indian conditions, and in turn has altered Indian social practices, making possible new ways of imagining identities, conducting politics and engaging with the state. In particular, satellite television initially came to India as the representative of global capitalism but it was appropriated by Indian entrepreneurs and producers who Indianized it. Considering the full gamut of Indian television - from "national" networks in English and Hindi to the state of regional language networks - this book elucidates the transformative impact of television on a range of important social practices, including politics and democracy, sport and identity formation, cinema and popular culture. Overall, it shows how the story of television in India is also the story of India's encounter with the forces of globalization.<sup>11</sup>

Role of Television in Social Change: A Study of Rural Meghalaya a book written by Mary Harriet, which was published by Readworthy Publications in 2013. This particular book from the northeast mentions the influence of massmedia as a medium of information to society which has become so vital that any activity cannot move towards development without

the touch of media and television is one of them. The book attempts to study the role of television in social change in India, with special reference to rural Meghalaya. Analyzing the role of television as a medium of information, it examines its relationship with social development, cultural changes, growth of education and economic condition.<sup>12</sup>

Growth and Development of Mass Communication in India: A Sociological Perspective, a book by J V Vilanilam(2006) traces the progress of mass communications in India and the West from a historical and sociological perspective, from primitive to modern times. Placing his argument in the global context within which mass communication takes place, the author emphasizes the distinction between communication and mass communication—the former being a two-way exchange and the latter mostly a one-way communication. The author analyses the relevance of mass communication for the largely illiterate population of India, with particular reference to the type of media content and the inadequacy of conventional schooling. It discusses the rapid technological progress in the world in recent decades in the context of digitalization, computerization and media convergence, as well as the global nature of mass communication. It highlights that almost half the world's population remains untouched by the communications revolution even at the beginning of the twenty first century and examines the potential of EDUSAT, the educational satellite launched recently, as a means to bring education and information to all sectors of the Indian population.<sup>13</sup>

Remote Control: Indian Television in the New Millennium by ShomaMunshi(2012) talks about what do the TV shows we are watching tells us about ourselves? Television is the single most powerful and dynamic agent of change in India today. It is also the country's most popular and accessible form of entertainment. Remote Control examines three kinds of programming 24x7 news, soap operas and reality shows that have changed

Indian television forever and analyzes how these three genres, while drawing on different sources, are hybridized, indigenized and manage to ultimately project a distinctively Indian identity. ShomaMunshi's book shows us how everyday reality in India in the twenty first century shapes television and how television in turn shapes us.<sup>14</sup>

Indian Media in a Globalised World, (2010) a book written by Maya Ranganathan and Usha M Rodrigues explores the transformation of Indian media in the context of two major developments: globalisation (which sociologist Anthony Giddens terms as being 'revolutionary') and advances in communication technologies. It is rich in empirical details of how the Indian media has evolved in the past two decades, particularly in the context of potential to transform, construct and nurture particular identities in response to globalisation. The study of the transformation of Indian media is significant because not only has globalisation allowed access to a host of things hitherto represented as 'foreign' to Indian culture by the media, but it has also opened the floodgates for foreign media. Adopting a multi-disciplinary approach, this book looks at the role of media in purveying political, economic and cultural identities, the current definitions of 'we', 'they', and the 'other', and how the 'other' is perceived in contemporary India. The discussions cover all forms of media, that is, newspaper, films, radio, television and online media, along with media policy and other economic challenges facing the media.<sup>15</sup>

Journalism in India: History, Growth, Development, (2007) by K.C. Sharma, covers history from the earliest times to the present. History is a narrative of events and history of Indian Journalism has its own quota of restrictions, the book presents how the restrictive or repressive laws and regulations, enforced from time to time in the past, particularly during the Raj days, also constitutes history as they, in their application, have either suppressed or encouraged the press. Therefore, the book has been divided

into two parts: the first part consists of the developments other than press laws, and the second part contains all important press laws, ordinances, reports, codes and others. The first of the seven chapters contains theoretical framework like the concept, principles and definitions, etc. In the second chapter, a very brief history of British and American Journalism has been given for background as to how various developments in journalism took place in those countries. Journalism in the western model came to India very late, and that, too, through European editorship. In the subsequent chapters, the developments of Indian Press have been given covering important topics and situations and persons. Available relevant literature on the subject has been of immense help in writing the book with recorded facts.<sup>16</sup>

Mass Communication in the Electronic World (2006) by N.K Verma defines mass communication in its simplest sense that it is a human relationship involving two or more persons who come together to share, to dialogue and to commune, or just to be together say at a festival or a time of mourning. Communication is thus not so much an act or even a process but rather, social and cultural togetherness. Communion with oneself, with God, nature, the world of spirits and worth one's ancestors are also form of communication. A communication study was largely influenced by such needs and such research as well as the rapid growth of the press and later of the cinema, radio and television. In India generally focus of interest in communication is how the receiver makes sense of the stimuli that he receives so as to deepen his self awareness. The book contains chapters in Communication and Social Change, The Cinema, Evolution of Communication, Growth of Electronic Media, Women's Development in Electronic Media, Revolution Information, The Broadcasting, Use of New Technology and Development of Music.<sup>17</sup>

Electronic Media and Journalism (2009) a book by Gaurav Oberoi is a book on how information technology revolution has really arrived in India and how this has changed entirely among the other things, the work environment in newspaper production and distribution. Every time we send electronic mail or log on World Wide site, or go on to an ATM bank counter at odd hours, watch the live telecast of a cricket match being played in Sydney or read a satellite edition of a daily newspaper, we witness the transformation of our daily life that computers and satellite communications have brought about. The book chapters are on Basic Concept of Electronic Media, Role of Cable Audience, Cable Television Network, World Wide Web Technique, Radio Broadcasting and Media, Folk Media – A Technique, Journalistic Behavior, Functions of Press Council of India, The Law of Obscenity and The Press Commissions of India.<sup>18</sup>

Dynamics of Electronic Media (2010) is a book on how technological development has witnessed a phenomenal change in our every sphere of life and thus media too. There will be no exaggeration if we say that media in special, has made a tremendous progress technologically. Socially also it is being widely recognized and has made itself a special place in the life of common man. The book chiefly consists of mergence of the electronic media, changing lives through television programming in India, computer networking and the internet, electronic news- gathering, globalization and the new media and also electronic publishing. The book tries to explore all the topics in an easy and comprehensive manner, undersigned is confident enough that readers will enjoy and grasp the matter of the text.



## 1.2.4 REVIEW OF SOME STUDIES AND LITERATURE FROM THE NORTHEAST INDIA AND STATE- MIZORAM.

### 1.2.4.1 History of North East:

The history of the North East India has not been given adequate attention in the main stream Indian history writings. Marginal sedation of the North Eastern region could be seen in the trends of historical writings in India. Well known intellectuals of the academic world such as Peter Burke's "*Popular culture*", Eric Wolf's "*People without history*", E.P Thompson's "*Unsung voices of history*", Genovese's "*Objects and subjects of history*", Hobsbawm's "*Social banditry*", RanajitGuha's "*Subaltern studies*", Lacan's "*Others*", Said's "*Orientalism*", Barthes' "*Structural analysis of narratives*", Derrida's "*Deconstruction*", Michel Goucault's "*History of the historian*", Skaria's "*Hybrid histories*" and many more question the existing orthodoxy of historical discourse. This is also true in the context of the North East as the regional specificity has been ignored by the academic community until the recent time. The greatest challenge to the Indian historians is to incorporate regional histories in the broader framework of Indian history. There has been consistent exclusion of North East from the history of India. A well known historian from the North East Sajnal Nag pointed that, "Such neglect prompted the historians of North East India to take up research on the area but they failed to communicate them to the rest of India. As a result North East continues to suffer from historiographical exclusion. But unless the stories of North east are integrated with the history of the rest of the country, a true national history can never be achieved".<sup>19</sup>

The colonial ethnographers and Christian missionaries were the earliest scholars who represented tribal culture with their European terms and pronunciations. Numerous literatures on tribal cultural history were produced by colonial ethnographers and Christian missionaries like A.Z Makezie, JH Hutton, J. Shakespeare, NE Perry, J.H Mills, J.M Lyod, J.HLorrian.

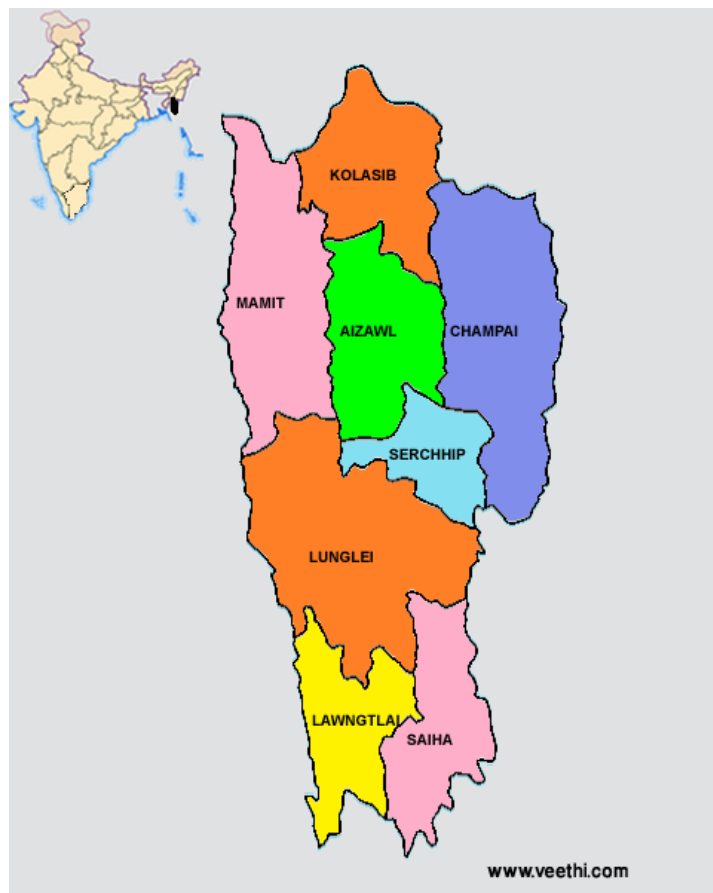
Habitually, colonial and missionary terms/terminology was ethnocentric in nature. In recent period, some scholars feel the burden of these ethnocentric terms and various efforts have been made on decolonization of these local names/ terminology. In the case of Mizoram, colonial names have been changed – Lusei, instead of Lushai. Maras, instead of Lakher and Aizawl instead of Aijal. However, in many recent discourses (including official discourse) made by non locals both at the national and international levels are extremely ignorant on local language/terminologies. The capital of Mizoram, Aizawl is misspelt as Aizwal in newspapers, academic discourses and even at airports. There has been repeated failure to run a correction, even after being asked. This is also evident in the academic field. For instance, one of the most popular referee’s journals of Modern Asian Studies in 1987 writes “the negroids, who came from the south west China are the present Nagas of Nagaland’.<sup>20</sup>

On the other hand, the attempt to include North East history in the main stream had been first taken up by S.K Bhuyan between 1930s and 40s. Using the available resources Bhuyan first started his journey with much acclaimed History of Assam. He had a mission in his writings he acted as a crusader for placing Assam in the history of the Indian nation. His contributions during these periods are noteworthy and can be categorized into historical, biographical and miscellaneous. A historical sense has been preserved among the North East literate people through their respective chronicles and among the pre literate people in the form of folklore and folk songs.<sup>21</sup>

Such is the clear picture of the how history in general is having its place in the North East. The history of media or in particular electronic media, remain fresh or to say is still neglected in the North East and so there lays many field to be develop and to study.

### 1.2.4.2 Mizoram:

Mizoram became the 23<sup>rd</sup> state of Indian Union in February 1987. For over two decades, it has experienced peace and steady progress. Mizoram Peace Accord signed in 1986 has the distinction of being the most enduring and successful Peace Accord in the history of independent India. Perched on the southernmost tip of the north eastern region, Mizoram occupies an area of great strategic importance. It is flanked by Bangladesh on the west and Myanmar on the east of south sharing a total of 722 km international boundary with the two countries. It also shares its borders with three states – Assam, Tripura and Manipur.



Mizoram has the most variegated hilly terrain in the eastern part of India. The hills are steep and are separated by rivers which flow whether to the north or south creating deep gorges between the hill ranges. The average height of the hills is about 1000 metres. The highest peak in Mizoram is the Blue Mountain (Phawngpui) with a height of 2210 metres.

Mizoram has a pleasant climate. It is generally cool in summer and not very cold in winter. During winter, the temperature varies from eleven degree Celsius to twenty degree Celsius and in summer it varies between twenty degree Celsius and twenty nine degree Celsius. The entire area is under the direct influence of the monsoon. It rains heavily from May to September and the average rainfall is 254 cm. per annum. The average rainfall in Aizawl is 208 cm. and Lunglei has 350 cm. Winter in Mizoram is rain-free and is very pleasant; the skies are wonderfully blue, and in the morning the mist formed between the hills gives an enchanting view of wide stretches of a vast lake of cloud. Mizoram has great natural beauty and an endless variety of landscape and is also very rich in flora and fauna. Almost all kinds of tropical trees and plants thrive in Mizoram. The hills are marvellously green.

The Mizos are a distinct community and the social unit was the village. Around it revolved the life of a Mizo. Mizo village was usually set on top of a hill with the chief's house at the centre and the bachelors' dormitory called *Zawlbuk* prominently located in a central place. In a way the focal point in the village was the *Zawlbuk* where all young bachelors of the village slept. *Zawlbuk* was the training ground, and indeed, the cradle wherein the Mizo youth was shaped into a responsible adult member of the society.

The social fabric in the Mizo society has undergone tremendous change over the years. Before the British moved into the hills, for all practical purposes, the village and the clan formed units of Mizo society. The Mizo code of ethics or Dharma moved round

"Tlawmngaihna", an untranslatable term meaning on the part of everyone to be hospitable, kind, unselfish and helpful to others. "Tlawmngaihna" to a Mizo stands for that compelling moral force which finds expression in self-sacrifice for the services of others. The old belief, Pathian is still in use to term God till today. The Mizos have been enchanted to their new-found faith of Christianity with so much dedication and submission that their entire social life and thought process have been altogether transformed and guided by the Christian Church organisations directly or indirectly and their sense of values has also undergone drastic change.

Mizos are a close-knit society with no class distinction and no discrimination on grounds of sex. Ninety percent of them are cultivators and the village exists like a big family. Birth of a child, marriage in the village and death of a person in the village or a community feast arranged by a member of the village are important occasions in which the whole village is involved.

As a sequel to the signing of the Historic Memorandum of Settlement between the Government of India and the Mizo National Front in 1986, Mizoram was granted Statehood on February 20, 1987 as per Statehood Act of 1986 and Mizoram became the 23rd State of the Indian Union.

The Capital of Mizoram is Aizawl. The Mizoram State Legislative Assembly has 40 seats. Mizoram is now represented at Parliament by two members, one in the Lok Sabha and the other in the Rajya Sabha. Mizoram has witnessed vast constitutional, political and administrative changes during the past years. The traditional chieftainship was abolished and the District and Regional Councils created under the Sixth Schedule of the Constitution of India, have a substantial measure of local control. Today, the Lais, Maras

and Chakmas have separate autonomous District Councils. The Village Councils are the grassroots of democracy in Mizoram.

Mizoram is divided into 8 Districts:-

**Districts    Headquarters**

Aizawl    Aizawl

Mamit    Mamit

Lawngtlai    Lawngtlai

Kolasib    Kolasib

Champhai    Champhai

Lunglei    Lunglei

Saiha    Saiha

Serchhip    Serchhip

**1.2.4.2.1 History of the Mizos:**

On tracing the ethnic background of the Mizos there is confusion over the question of the common nomenclature and origin. This is mainly because that the oral sources are not studied in comparing the relevant information with the prevailing archaeological findings, that are available in the form of big memorial stones, that reveal about the past. However, the literary sources of the Mizos today belong to the British period, brought by the British officials during their short term rule in Mizoram. Another limitation is that Mizo did not form a homogeneous group with a single culture, as there are different clans within the Mizos, therefore in each practice of the clans there are also several variations. There is a lack of recorded history in the case of Mizo history writing. The literary sources among the Mizo became available only in the later part of the nineteenth century after the advent of the British, when the two missionaries, JH Lorriane and FW Savidge introduced the

Roman alphabet for the Mizos and started education in Mac Donald Hill, Aizawl in 1894, which has shouldered the mantle for existence of literature among the Mizo. Tradition has it that once the Mizos were given a book (script) but due to carelessness, the dog carried it away. That was how the script was lost. Therefore, the first sources available are credited to the English.

The earliest works about the Mizo were produced by military and administrative officers who had some connection related to the annexation and administration of the area by the British government. Some of the earliest historical and anthropological works on the Mizo were in three books written by Tom Herbert Lewin: *The Hill Tracts of Chittagong and The Dwellers Therein* (1869), *Wild Races of the South- Eastern India* (1870), and *A Fly on the Wheel or How I Helped to Govern India* (1912).

Till today the history of Mizos remains confused. While majority believe that Mizos are from Mongolian tribe settled in India, there are few who believes that Mizo are the lost tribe of Israel. However, Mizos are accepted as Indian tribe enjoying all the rights under the Indian Constitution. But it is clear that even the main history of the Mizos is not yet built and laid properly, and so there lies a great scope for historians and researchers to work on Mizoram.

#### **1.2.4.2.2 Impact of Christianity on the Mizo.**

The study of the impact of Christianity upon Mizo Society has been undertaken by a numbers of writers, both westerners and the Mizos. The perspective from which such writing is usually done is that of missionary expansion. The earliest works of this type were Grace R. Lewis' *The Lushai Hills: The Story of the Lushai pioneer mission* (1970), M.E. Bowers' *Light*

on the Lushai Hills: The Story of our Foreign Mission (1930), David Kyles' Lorrain of the Lushaia: Romance and Realism on the North-East Frontier of India (1944). In common with most book of this type were written mainly to inform western readers and to solicit their support for the agents, the missionaries – especially those activities that were successful.

In 1985, John Vanlalhluna wrote a book on the Church and Political Upheaval in Mizoram: A Study of Impact of Christianity on the Political Development in Mizoram. He devoted three brief chapters to the growth of Christianity to the “Mission policy’ and its implications” and, additionally to “the responses made by the Mizo people”

An interesting recent work has been written by Prof. Lal Dena. While his book Christian Missions and Colonialism (1988), is mainly concerned with the relationship between the British and foreign missionaries in Manipur and Mizoram, he also has one chapter entitled “Modus Operandi of the Missions and Its Impact” in which he describes the way in which the missionaries working in the two states used similar methods ‘the increase in converts was much more phenomenal in Lushai Hills than in Manipur’. He attributes this partly to the different structure of the courses in Mizoram and partly to the united efforts of the missionaries belonging to different missions working in the area. While these are certainly factors to be taken in consideration, they are certainly subsidiary to the main factor – the nature and consequences of the counter between Christianity and the Traditional Mizo Culture which resulted in a distinctive kind of Mizo revivalism.

As mentioned, it was the foreign missionaries, who made the script for the Mizo and so credits can be given to them for Mizoram achieving second highest literacy percentage in the country. Though the aim of the western missionaries was to spread Christianity and to make the Mizos to believe in Christian faith, at the same time they have influenced the Mizo to



western culture and practices. It is seen that Mizos dress like and act like westerners. If we look at the media scenario both in print and electronic it is seen that style and concept are of western and it is believed that Christianity contributes a lot for the development of the media in the state.

#### **1.2.4.2.3 Print Media in the state**

The emergence of print media in Mizoram is traced back to the late 1890s. The Christian Missionaries from Britain pioneered and nurtured education among the tribes of Mizoram. The consciousness on communication through print media such as books, journal and newspapers began with the formation of Lushai Grammar and Dictionary and the publication of Christian literature like Biblical tracts. In the early days, printing machine was not available in the area, so most of it was printed outside the region and the local publications were mostly of handwritten or done with typewriter.

The first Mizo dialect Journal '*MizoChanchinLaishuih*' came out in 1897. It was edited by Captain J.Shakespeare IA, the then Assistant Political Officer/Superintendent of the Lushai Hills. Newspapers also found their place in terms of Mizo literature during the missionary period. From the period ranging between 1900-1919, the missionaries published two very reflective and insightful monthly newspapers. One of these newspaper was the "MizolehVaiChanchinbu" and the other being "KristianTlangau". The former was the first consistently publicized monthly in Mizo dialect. It was first printed in November 1902, from Dina Nath Press at Sylhet, and it consisted of fourteen pages and the cost was one anna per paper. The Editor of "MizolehVaiChanchinbu" Journal between 1911 to 1936, Makthanga is acknowledged as the first Mizo Editor.

The contributions of pioneering indigenous dialect journals for the Mizos particularly the first generation educated was immense. Journals published by both Government and Christian community, indeed, contributed a great deal towards progress in all spheres of life. Throughout the twentieth century, Mizoram witnessed a steady growth in the number of foolscap size newspapers and magazine/journals. Local dialect daily newspapers and weekly magazines however made a rather late entry. The main reason for this may be lack of reliable and efficient printing press and shortage of funding and work force.

Newspapers and magazines are all community-based mouthpieces with indigenous dialect readers as their main target. From the early 1990s onwards, Mizo dialect newspapers/journals in good numbers started to appear in the state. The circulation of the paper and its survival depend to a large extent on its readership. One reason for the short life of some publications could have been that the pioneers took up journalism on part time basis rather than as a full time profession. Under this circumstance, many newspapers were not able to withstand the test of time, experienced financial crunch and 'lack of professionalism'. However, the factor, which contributes to the rise and growth of journalism among the people of Mizoram, was positive. Publications were mainly started with the aim of imparting information, education and entertainment among the people. Good number of personnel entered the field of Journalism with the aspiration of addressing social, economic, cultural and political issues that necessitated the bringing out of such publications. Another significant factor that contributes to the growth of journalism in Mizoram is the ever increasing consciousness to protect and preserve their social and cultural identity, thereby preserving the social fabric of the unique close knit community of the Mizos. A good number were compelled with the objective of performing the task of 'watchdog' and also political motive as a factor. An aspect considered is the

fact that a new trend of journalism took shape with political parties taking keen interest in the media.

It may not be wrong to assume daily newspapers as a by-product of growing consciousness about journalism in the early 1990s'. In the early period of newspaper boom, all the daily newspapers were 'both side' foolscap or newsletter size format. A standardized daily newspaper layout and format is of recent trend in Mizoram. At present, '*Vanglaini*' which began publication in 1978 is the biggest daily newspaper in terms of copies circulated. The presence and well-organized functioning of Mizoram Journalist Association (MJA) may be attributed to the progress of print journalism in Mizoram. As of today, more than 200 full time journalists are covering events and incidences taking place in Mizoram and outside. There are approximately 100 Mizo dialect daily newspapers published within the state. '*Newslink*', '*Mizoram Post*' and '*Highlander*' are the three prominent English dailies published in the state. Apart from daily Newspapers, a good number of weekly and monthly magazines are being published and circulated in Mizoram. Besides Mizo dialect newspapers and journals, a sub-tribe '*Hmar*', '*Lai*', '*Mara*' and others have their own dialect newspapers and periodicals either as an organ of churches or non-governmental organizations /society/community. Moreover, many government departments and state wide organizations also publish journals targeting their own community or the public as a whole such as '*Hriselna*' (an organ of Directorate of Health Services), '*Thu lehHla*' (a mouthpiece of the Mizo Academy of Letters) are among such category.

The print media in Mizoram as a whole is vibrant and active in its operation. Though extensive coverage of entertainment slanted stories and contents has often been raised as an issue of concern. One local journalist quoted, "Hollywood and international celebrities' stories need to be widely covered, that is the main way for us to lure the young readers and sell our

papers...” Such is the case for many weekly magazines; they need sensationalized stories so as to entice readers to whom a great deal of their survival also depended. It must also be noted that majority of personnel engaged in the media industry are not trained professionals who learn on the job. On a positive note, the growth of Mass Communication and Journalism in the country as a whole has given rise to the growth in the number of trained professionals possessing enthusiasms and skills. A professional approach to the field is on the rise. There has now been a steady growth in the number of journalists having good experience and competency. The print media has also opened up job opportunities for many young educated Mizos which, to a great extent, would help solve the employment problem facing the state. This would, no doubt, make constructive contribution to the on-going progress and development of print journalism in Mizoram.

#### **1.2.4.24 Review of available literature.**

There is hardly a work on media in the context of Mizoram. Since, media is a new introduction, no proper documents or works on media are not available.

However, there are groups of intellectuals from the church paradigm who look at the inclination of such media effects on the religious culture of the Mizos. The first section of them looks at electronic media as a window to the world, which gives more information specially the negative side of the world which can hamper the Christian beliefs. Their main aim is to teach the public- the audience how to use these media effectively in a better way, to know the limits of being friendly with it and to be aware of many evils it can inculcate with its viewers or user. Rawsea Rev. LH (2005) “TunlaiKhawvelaMizoteHarstna, ThalaiteThlirnaAtangin” which means “Difficulties faced by the Mizo today from youth perspective” mentioned about the postmodernism, communication revolution, cyber society, media

ethics, globalisation, urbanisation, development, ecology, work ethics and Bible criticism. This book mainly refers media in general and there is nothing particular in terms of the state Mizoram and the history or development of media in the state.<sup>22</sup>

Christian Media Society's Publication (2008) "KristiannahTunlaiKhawvel" which means "Christianity and Today's World" is a book where various writers' articles are published together. It deals with how media can be used effectively for spreading Christian faith instead of using it as a weapon to draw a person away from God. This particular publication even though is one of the books which can be found among the Mizo publications which talks about media, it postulates in terms of Christianity where its main aim is to educate or teach the reader that media should be used in positive way for one's development especially in spiritual ways.<sup>23</sup>

Rev. Lalfakzuala (2008) "Media in MizoKhawtlangaNgawng Dan" published by Chaltlang South Branch KTP is a book which explains print media, electronic media and new media – mobile and internet. The book in English literally means "The effects of media on Mizo society". This book focuses on the various negative effects the media can have on one's personal life and in society as a whole. It is also an attempt to teach its readers how to get away from the negative effects of media.<sup>24</sup>

The second section is of the other group of writers who narrate the general development of media but not a definite and concrete form of research that could hardly have a place in Mizo research. It is an attempt to teach or to give information on electronic media.

NgenteLalrammawia (1994) “Khawvelnghawrnghingtu Television” which means “Television which blasts the world” wrote about the history of TV from the time it was invented and its development. It is all about TV in the world and no particular country, state or region is being mentioned including any information on Mizoram. This book deals with the various effects of television in our daily lives.<sup>25</sup>

The third section is official record. Doordarshan Kendra Aizawl, All India Radio (AIR) Aizawl and private cable network have their own record which is compulsory for their official records.

From the three sections it is clear that the electronic media has occupied a great place in the Mizo society but there is still a limitation on its history right from the time of its inception and progress, the various reasons and causes for its rapid progress and development.

## **1.2 OBJECTIVES OF THE STUDY**

The specific objectives of the study are:

1. To construct a research base timeline of electronic media in Mizoram.
2. To study the comprehensive and critical account of recent developments.
3. To highlight the important transitional time of electronic media in Mizoram.

## **1.4 SOCIAL SIGNIFICANCE OF THE STUDY.**

Mizoram has witnessed certain developments in all fields in the recent years. One of the most important is the development in the field of media. Starting from the print media, now in the world of electronic media it is seen that Mizos are no longer away from the other parts of the world witnessing its revolution.

Research may be simply understood as an attempt to discover something new. The Mizo society like anywhere is experiencing the effect and impact of electronic media. Therefore it becomes important to study its history and gradual development for further development and to understand it better.

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