

**TELEVISION REALITY SHOWS AND THEIR
INFLUENCE ON YOUTH IN GUJARAT WITH
RESPECT TO THE BROADCASTING CODE OF
CONDUCT BETWEEN YEARS 2006 – 2011.**

**THESIS SUBMITTED TO
GUJARAT NATIONAL LAW UNIVERSITY
IN PARTIAL FULFILMENT FOR THE AWARD OF THE DEGREE OF**

Doctor of Philosophy
INTERDISCIPLINARY
(SOCIOLOGY AND LAW)

Submitted By
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Under the Guidance of
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2016

DECLARATION

I hereby declare that this Ph.D. thesis entitled "***Television Reality Shows and Their Influence on Youth in Gujarat with respect to The Broadcasting Code Of Conduct between years 2006 – 2011***" was carried out by me in partial fulfilment of the requirements for the award of the Degree of Doctor of Philosophy – Interdisciplinary (Sociology and Law) is a record of original and independent research work done by me during years 2011 – 2016 under the supervision and guidance of Dr. Hemixa Rao, Professor and Department Head – Sociology, Saurashtra University, Rajkot, Gujarat.

The Thesis has not been submitted partially or wholly for the award or any degree or diploma in any other university in India or abroad.

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CERTIFICATE

This is to certify that the Thesis entitled, "*Television Reality Shows and Their Influence on Youth in Gujarat with respect to The Broadcasting Code Of Conduct between years 2006 – 2011*" submitted to the Gujarat National Law University, in partial fulfilment of the requirements for the award of the Degree of Doctor of Philosophy - Interdisciplinary (Sociology and Law) is a record of original research work done by Mr. Darshan Ashwin Trivedi during the period 2011-2016 of his study under my supervision and guidance.

I recommend that the thesis be placed before the examiners for their consideration for the award of Ph.D. Degree.

Place: Rajkot, Gujarat
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List of Abbreviations

A	Only for Adults
AAAI	Advertising Agencies Association of India
AD	Anno Domini
ADHD	Attention Deficient Hyperactivity Disorder
AGVOT	Action Group on Violence on Television
AIR	All India Radio
AIR	All India Reporter
ASA	Advertising Standards Authority
ASCI	Advertising Standard Council of India
ATS	Applications Technology Satellite
AXN	Action TV
B4U	Bollywood for You
BARC	Broadcast Audience Research Council
BBFC	British Board of Film Certification
BBC	British Broadcasting Corporation
BCCC	Broadcasting Content Complaints Council
BRAI	Broadcast Regulatory Authority of India
BSNL	Bharat Sanchar Nigam Limited
BSP	Broadcasting Service Provider
C	Suitable for all ages
C8	Suitable for children aged eight and older
CAB	Canadian Association of Broadcasters
CAB	Cricket Association of Bengal
CAS	Conditional Access System
CBC	Canadian Broadcasting Corporation
CBFC	Central Board of Film Certification
CBSC	Canadian Broadcast Standards Council
CCI	Communications Commission of India
CD	Compact Disc
CEO	Chief Executive Officer

CNBC Consumer News and Business Channel
CNN Cable News Network
CRTC Canadian Radio Television and Telecommunications Commission
D Suggestive Dialogues
DART Doordarshan Audience Ratings
DAS Digital Addressable System
DD Doordarshan
DECU Development Education and Communication Unit
DM District Magistrate
DOT Department of Telecommunications
DTH Direct to Home
EBCRC Eye Bank Co-ordination & Research Centre
EMMC Electronic Monitoring Media Centre
ETC Entertainment Channel
ETV Eenadu Television, Educational Television
FCC Federal Communications Commission
FM Frequency Modulation
FTA Free to Air
FTV Fashion television
FTP Foreign Television Programmes
FV Fantasy Violence
G General audiences
GATT General Agreement of Trade and Tariff
GEC General Entertainment Channel
HDTV High Definition Television
HITS Headend In The Sky
HLL Hindustan Liver Limited
I&B Information and Broadcasting
IBF Indian Broadcasting Foundation
IBN7 Indian Broadcast Network 7
INSAT Indian Satellite
IPC Indian Penal Code

ISA	Indian Society of Advertisers
ITU	International Telecommunication Union
KBC	Kaun Banega Crorepati
L	Coarse or crude Language
LIC	Life Insurance Corporation
LR	Law Reports
MIB	Ministry of Information and Broadcasting
MISA	Maintenance of Internal Security Act
MMS	Multimedia Message
MRTTP	Monopolies and Restrictive Trade Practices Act
MSO	Multi System Operator
MTNL	Mahanagar Telecom Nigam Limited
MTV	Music Television
NASA	National Aeronautics and Space Administration
NBA	News Broadcasters Association
NBC	National Broadcasting Company
NBSA	News Broadcasting Standard Authority
NCPCR	National Commission for Protection of Child Rights
NDTV	New Delhi Television
NGO	Non Government Organization
NOC	No Objection Certificate
OFCOM	Independent Regulator and Competition Authority for the UK Communications Industries
PBS	Public Broadcasting Service
PG	Parental Guidance required
PIB	Press Information Bureau
PRM	Programme Related Material
PRS	Premium Rate Telephony Services
PCI	Press Council of India
PSB	Public Service Broadcasting
PTI	Press Trust of India
RAM	Radio Audience Measurement

RGCT Rajiv Gandhi Charitable Trust
RTV Reality Television
RWA Resident Welfare Associations
S Sexual situations
S&P Standard and Practices
SAB TV Shri Adhikari Brother Television
SC/ST Schedule Caste / Schedule Tribe
SCR Supreme Court Reports
SITE Satellite Instructional Television Experiment
SMCR Source - Message - Channel - Receiver
STAR Satellite Television for Asian Region
STB Set Top Box
TAM Television Audience Measurement
TRAI Telecom Regulation Authority of India
TV Television
TVT Television Viewership in Thousands
TWI Trans World International
U For All
U/A Parental Guidance Required
UK United Kingdom
UNDP United Nations Development Project
UNESCO United Nations Educational, Scientific and Cultural Organization
US United States
USA United States of America
UT Union Territory
VCD Video Compact Disc
VCR Video Cassette Recorder
VSNL Videsh Sanchar Nigam Limited
ZPTO Zinc Pyrithionone
Y All Children
Y7 Children of age seven and above

Chapter 1

Introduction

1.1 Introduction

India is a diverse country. Indians can express themselves in 850 different ways in terms of languages and dialects (Gupta 2014). There are multiple socio cultural regions, each of them having its strong insight specific to the region; multiple communities, religion, living styles, habits, behaviour pattern, food, fashion etc. For the *Moughals* of media and communications Indian diversity has been one of the most intriguing and challenging parts.

There have been many trends in the media and entertainment industry. Indian media industry has seen a long journey from pre independence era to the recent years. Some of the major turning points of this journey have been the beginning of press, radio, television, satellite television and now the internet. All these platforms have been creating content for diverse India. One of the recent trends in content that youth of India is trying to catch up with; is Reality Shows.

When the Gulf War broke out, urban Indians learnt that it was possible to watch the Gulf War on television; they bought dishes for their TV sets. CNN covered the war news live. Watching real event live was per se the biggest reality show that the entire world witnessed. First the five star hotels that were connected through cables internally showed the War from CNN live with the help of the dish antennae. Later it reached the cable homes as there was a growing demand from viewers; who already owned cable connection to see the Gulf war.

From the large metros satellite TV delivered via cable moved into smaller towns, spurring the purchase of TV sets and even the up gradation from black & white to colour TVs. This was followed by the launch of satellite television channels in India. The cable distribution set up was ready thanks to Gulf war and local programming on cable.

Initial few years of development made its way for many big players in the market. It started off with ATN, then STAR TV, STAR Sports, MTV, BBC; India was looked upon as a mature broadcast market. Hindustan Times, Sony Corporation, Enadu TV besides Star and Zee were ready to launch their new channels. There was a strong

inflow of TV channels and cable operators had limited space to offer to the viewers. Catering to more TV channel needs would have meant more sophisticated systems to distribute. This gave a birth to Multi System Operators (MSO) who had more sophisticated know how to cater to more channel needs. The situation started becoming chaotic as many individual players got merged into bigger players. Some of the biggest cable network owners in India were Siti cable owned by Zee group and In Cable owned by Raheja group (Khandekar 2013, 71-72).

The Cable Television Networks (Regulation) Act was passed in 1995. The distribution in Indian television industry grew at a tremendous rate in just ten years. This made room for multiple players, multiple genres, multiple languages and more experimentation in terms of the form. Finally the Indian viewers had many more options available in almost all possible genres.

Today, India is endowed with hundreds of television channels creating tens of thousands of hours of content on a daily basis. Gujarat has been at the epitome of all the happenings in the TV industry from viewer's point of view. Television ratings have proven Gujarat as a key market for many daily-soaps like *Kyonki Saas Bhi Kabhi Bahu Thi* successful.

Alan Funt, who is considered the pioneer of Reality Television, did a TV series called *Candid Camera* in 1948. This was the first example of a Reality show. The show had scripted reality, something that would showcase how people would respond; Reality Shows even today are in this format (Slocum 2013).

In India in early nineties shows like *Meri Awaz Suno* (DD) and *Sa Re Ga Ma* (Zee) as well as umpteen number of talent hunt shows on regional networks opened this category. The real big movement happened with STAR Plus signing up with Who Wants to Become a Millionaire and bringing in the game show format to India. Many formats like *Indian Idol*, *Fame Gurukul*, *Bigg Boss*, *Zalak Dikhalaja*, *Nach Baliye*, *India's Got Talent*, and *Roadies* followed. These made Reality Shows important criteria for all TV channels (Sinha 2013, 3 – 4).

Today whether it is a regional channel or a Hindi channel, Reality show is a part of every programming team's strategy. There are channels like Bindaas and MTV which

are just known for their Reality Shows. Reality Shows in India have invited a lot of participation from people, across class and age groups; there are forums which keep discussing the impact of Reality Shows on the minds of youth. The fact remains that these Reality Shows are by the looks of them very moving. They bring in an experience, which creates a world of make belief.

India has been a new entrant to the television industry compared to other developed countries. Due to its size and population the Reality TV is catching up with Indian viewers at a fast pace. There is a new band wagon of reality stars in India now. Many music and dance talents that work in the main stream film Industry of India have come from song and dance Reality Shows.

While the Reality Shows are primarily made for the youth, there have been debates and deliberations in the field of media research about the possible impact of television on society. As Geroge Garbner rightly mentions in the Cultivation Theory given by him, the heavy television viewers cannot escape its impact. Media ethics is an area that constantly tries to investigate the role of media for the society. Social Responsibility theory supports this (Laughey 2008, 20 - 21).

This research intends to focus on influences of Reality Shows on youth. Reality Shows are designed for youth. This was the primary reason behind zeroing down the above statement of the problem. It was critical to analyse the adherence of Broadcasting Code from socio-legal point of view. Youth contributes the highest to any society from all aspects. In a country where television was originally introduced for information, education and entertainment – the research needs to find out what values do Reality Shows cater to.

The study takes into account Reality Shows between years 2006 and 2011. The influence on youth and adherence to Broadcasting Code of Conduct are two parameters which have universal application. The Reality Shows since 1948 follow almost same pattern of making, and they are relevant even today. Broadcasting Code of Conduct has emerged from the Freedom of Speech and Expression granted to the citizens of India under article 19(a). Like any other country, the basic principles of Freedom of Speech and Expression follow the fundamental rights. The Broadcasting Code of Conduct is relevant today. Thus the data collected and analysis

thereof are relevant even today. The data has been analyzed keeping universal principles like theories and opinions of experts in mind; which has validated data.

1.2 Significance of the Study

Television in India has seen a long journey. Television originally had its roots in the development sector, especially the satellite television. It was the vision of Dr. Vikram Sarabhai; information, education and entertainment were the core values accepted for the growth of television.

Post the cable TV revolution and privatization; television grew leaps and bounds in India. The number of TV households in India has reached at 175 million in 2015, implying a TV penetration of 83 per cent. This number is still rising and expected to reach at 200 million by 2020 (KPMG 2016, 31). Though TV was introduced in India for development, the biggest consumption of TV is for the purpose of entertainment. TV touches many lives and has tremendous potential of influencing individuals according to various psychiatrists, psychologists and social researchers.

India is a country of diversity. 19.2% of its population is within the age group of 15 – 24, whereas 62.9% population is 18 years and more according to the census survey 2011 (Census 2011). Youth forms a considerable amount of population of India. On one hand television has formidable presence in the country; on the other hand there have been deliberations about its impact on the people. Since India has a large young population, it was critical to understand more about the influence of TV viewing on younger viewers.

The journey of television regulations has been quite long. Though media regulations have their roots in pre independence era, television regulations have evolved over phases. Broadcasting Code, which first started off as guidelines under all India radio time was redefined once under the Cable Television Networks (Regulation) Act of 1995, and again under BCCC as well as NBA guidelines. These guidelines are statutory requirements to maintain decency and good taste under the fundamental rights granted by the constitution of India. This inter disciplinary study takes a look at the statutory provisions from a social perspective.

Reality Shows are created keeping youth in mind. It was interesting to study Reality Shows' influence on youth with reference to the Broadcasting Code. The questions were: what kind of influence do these Reality Shows have? Whether positive or negative? Do Reality Shows influence the minds of youth? Theoretically there have been many secondary data points available to infer the influence. What do the youth think about them? What do the experts in various fields think about it? This interdisciplinary approach to the study throws light on multiple facets related to television viewing patterns, youth's behaviour and adherence to Broadcasting Code. The study is an honest effort to fulfil the following objectives.

1.3 Objectives

- 1.3.1 To throw light on the social responsibility that a satellite TV channel adheres to vis-à-vis Broadcasting Code of Conduct
- 1.3.2 To evaluate reasons for youth's liking for Reality Shows on private satellite television in India
- 1.3.3 To collect substantial information about youth's viewing behaviour with reference to satellite television channels
- 1.3.4 To identify critical factors in Reality Shows that influence the youth's behaviour

1.4 Hypotheses

- 1.4.1 Television Reality Shows don't adhere to the Broadcasting Code of Conduct, prescribed by the Government of India
- 1.4.2 Reality Shows are highly preferred by the youth
- 1.4.3 Youth has become aggressive due to the influence of Reality Shows
- 1.4.4 Television Reality Shows use vulgar images and sounds, which are prohibited considering the existing statutory framework of Indian Legal System

1.5 Delimitation of the Study

1.5.1 The study was conducted for Gujarat ,hence conclusions drawn represent preference of Gujarat based youth only.

1.5.2 The respondents belonged to following urban and semi urban cities

1.5.2.1 Urban cities: Ahmedabad, Vadodara, Rajkot, Surat

1.5.2.2 Semi Urban Cities: Anand, Mehsana, Valsad, Bhavnagar

1.6 Operational Definitions

The following concepts were operationally defined for their technical use in the investigation.

In the study researcher has used certain terms frequently. These terms are defined here to understand their meaning. These operational definitions are researcher's interpretation of the following terms.

1.6.1 Youth: Anybody who is of the age group between 18 – 25

1.6.2 Media: Media are tools of communication that store and transmit information through various platforms like television, radio, films and internet.

1.6.3 TV: Television (abbreviation used as TV) is a telecommunication medium used for transmitting images and sounds. Term TV is often used as television set, television programme or television transmission.

1.6.4 Broadcasting: "Broadcasting" means assembling, programming and placing communication content in electronic form on the electro-magnetic waves on specified frequencies and transmitting it continuously through broadcasting network or networks so as to enable all or any of the multiple users to access it by connecting their receiver devices to their respective broadcasting networks, and includes all the content broadcasting services and the broadcasting network services.

- 1.6.5 Television Reality Shows: The shows that appear on private Satellite television channels operating out of India which record real happenings for entertainment purposes.
- 1.6.6 Broadcasting Code of Conduct: The guidelines prescribed under Cable Television Networks (Regulation) Act, 1995 for broadcasters to follow in order to carry out broadcasting in India.
- 1.6.7 Social Responsibility (Satellite TV): The ecosystem of Satellite TV channels has an obligation to act to benefit society at large. Social responsibility is a duty every individual involved in the process of content creation on Satellite TV channels has, to perform so as to maintain a balance by adhering to the Broadcasting Code pronounced by the law and accepted by the fraternity.
- 1.6.8 Content: The word refers to media. It is information or experience presented through any media platform in form of a message. In terms of television broadcasting the term content means a programme that is broadcast on the television channel.
- 1.6.9 Influence: Action led by the message disseminated on television channels thereby bringing in a change in behaviour pattern.
- 1.6.10 Obscene and Vulgar: Referred to any content that depicts images or sounds that are derogatory and not accepted in context of Indian society. The meaning would include nudity, semi nudity, foul language, sexual remarks / gestures, revealing clothing, abusive language, derogatory remarks to a woman's body and sexual comments.
- 1.6.11 Aggression: Aggression refers to behaviour by one person that can harm another person, object or environment. The aggression can be of physical, verbal, mental or emotional nature.
- 1.6.12 Critical Factors: Critical factors are those visuals and sounds depicted in Reality Shows that youth try to imitate. Critical factors are depicted as language, style, fashion, behaviour, set up, gesture, locations, properties, music, locations etc.

1.7 Chapters

The thesis is divided into Five chapters.

- 1 Introduction
- 2 Review of Literature
- 3 Methodology
- 4 Data Analysis
- 5 Conclusions

In the next chapter Review of Literature is described.

Chapter 2

Theoretical Background

and

Review of Literature

2. Introduction

This chapter is an in-depth review of literature from various sources. A detailed understanding of various mass media theories, various models of communication, Indian television industry, Reality Shows, media ethics, Broadcasting Code, various legal provisions, Indian laws and international provisions is given in this chapter.

The topics of review of literature have been selected on the basis of the objectives and hypotheses of the study. Media laws and various mass media platform development process have been discussed from the pre independence era here. The topic of this study is of inter disciplinary nature; therefore topics related to media, laws and society have been discussed in this chapter.

New developments in the space of broadcasting code in India have been captured along with the international perspective on the subject. The discussions on freedom of mass media as well as Broadcasting Code give reasonable understanding of exclusions under the provisions of Article 19 (2) of Constitution of India. The mass media theories as well as media ethics and youth's behaviour topics give an idea about the potential of television viewing and its impact on youth.

At the end of the chapter concluding remarks and observations have been made. The scope of this study was specific to the time period, the target group and geographical area of province of Gujarat. References from India and abroad have been used to give a reasonable idea about the subject. The review of literature was undertaken to generate enough insights towards conducting field research and gaining strong insights about the subject. Books, news paper articles, internet websites, journals and TV rating data were used for this chapter.

2.1 Mass Media Theories

The theories of Mass media have been of prime importance in order to understand the potential impact of any mass media platform.

2.1.1 Theories of Communication

The concept of communication is reflected with a term '*sadharanikaran*' in Sanskrit language, where communication is described as a process that can only be achieved through people who have capacity to receive called '*sahridayas*'. (Kumar 2013, 8)

Any process of communication is directed towards the end user. The early years of development of communication as a stream saw more of information theory. Some of the early examples of Communication theory hail from the theories of twenties.

2.1.2 Social Responsibility Theory

The theory was given by Wilbur Schramm, Siebert and Theodore Paterson. This theory is associated with the Commission of The Freedom of Press, 1949. "The commission found that the free market approach to press freedom had only increased the power of a single class and has not served the interests of the less well-off classes. The emergence of radio, TV and film suggested the need for some means of accountability. Thus the theory advocated some obligation on the part of the media to society. A judicial mix of self regulation, state regulation and high professional standards were imperative" (Suresh 2003).

This theory refers to freedom with responsibility. The accountability drives media practitioners to always think of people. With the media explosion and globalized media the essence of social responsibility has become a key factor in mass communication. Almost all the media platforms have some or the other regulating forums today, that act as watchdog of the message dissemination. This would surely take care of the conscience of any media. The accountability part is still debatable in countries like India where media control has for a long time been in the hands of the government.

2.1.3 Development Communication Theory

"The underlying fact behind the genesis of this theory was that there can be no development without communication. Development communication theory, or Development Support Communication as it is otherwise called, the media undertook

the role of carrying out positive developmental programmes, accepting restrictions and instructions from the State” (Suresh 2003).

Development communication has always been treated of communication that support the development related activities. Media assumed support function in the process of communication here.

The advent of new communication technologies have made it possible to communicate about development messages to a wider and difficult to reach audiences instantly. The new electronic communication technologies have even changed the nature and scope of interpersonal communication (Narula 1994, 72).

Schramm was one of the first persons to advocate the theory, however the early examples of development communication were seen post World War II. The early theory of development communication focussed on State’s involvement and communication being used as a support of the state. This made the process of communication a mere propaganda. One of the biggest experiments that were carried out in using media for the development of community was the DECU (Development Education and Communication Unit) project, where satellite communication was used to beam television programs to designated villages for their holistic development.

2.1.4 The Shannon-Weaver Model

“The effects oriented models or approaches to mass communication derived from Shannon and Weaver’s mathematical model of communication. They conceived of communication as a system composed of five essential parts plus ‘noise’: (1) an information source, (2) a transmitter, (3) a channel, (4) the receiver, and (5) the destination” (Kumar 2013, 21).

Both Shannon and Weaver used to work as engineers with Bell Telephone Laboratories in the United States, during World War II. Their objective was to find out the most efficient way of using communication channels. This model unlike other models of communication interprets communication as a process like any other mathematical process that involves a message, a channel, a sender and a receiver. This model looks at the process of communication from medium’s point of view. Any

communication process exchanges a message but the very message needs to be encoded for the medium it is delivered in, and receivers decode it at one's own discretion. The medium doesn't come without the noise, which is the factor that dilutes the message for being received. This model is path breaking in terms of understanding the process of communication.

In modern days there have been many theories of communication that deal with various issues and concepts. Let us try to understand the broad concepts.

2.1.5 Wertham: Seduction of the Innocent

"There is at present in all media, especially as they affect children, a pattern of violence, brutality, sadism, blood-lust, shrewdness, callous disregard for human life. The quantity of violence in all the media is stupendous" (Laughey 2008, 12 - 14).

Wertham's Seduction of the Innocent theory revolves around crime comics and television. According to him mass media has the influence on the minds and behaviour of children who come in contact with them. The theory was derived from psychological tests he did with children under the age of 11. He further talks about factors like passivity, misconceptions, imitation, identification and desensitization entering into a child's behaviour.

Wertham's theory talks strongly about influence of television over the younger viewers. Many studies were conducted post this theory and there are various views on the theory given by Wertham. In the dark lab if children were exposed to the comics, then it could have some influence on their reaction. Besides it is not true that children only learn wrong things from television. In today's time of infotainment children learn a lot of new things from television. However, careful use of television for children of tender age could be referred to as one of the most positive view point of this theory. The new broadcasting guidelines worldwide as well as film certification boards across the world have made special provisions for children as viewers.

2.1.6 Cultivation Theory

“The idea that television cultivates the minds of viewers over long periods of time applies particularly to heavy viewers and also children who have grown up with an omnipresent television (or televisions) in their homes. For children ‘continued exposure to [television’s] messages is liked to reiterate, confirm and nourish (i.e. cultivate) their values and perspectives” (Laughey 2008, 20 - 21).

The theory given by Gerbner gives an account of long term TV viewing and its impact on viewers. According to him children spend more time watching television than they spend in the school today. Children’s hyperactivity, crime rate in large number of cable and satellite TV homes based cities and towns, belief that people are mean, belief that crime is rampant everywhere, large number of reported divorces could be regarded as direct application of Gerbner’s cultivation theory. Gerbner’s theory leads to strong indication of impact of television on viewers, especially younger viewers. Since television is an audio visual medium it can potentially create a long term impact on people. The positive aspect of this kind of theory could be drawn from the communication projects undertaken by DECU to bring in behaviour shift over a period of time by constant dissemination of development messages.

2.1.7 Uses and Gratifications Theory

“The assumption here is that audiences use media – not vice versa. In other words, the tables have turned for theories of media effects. The underlying logic of the uses and gratifications approach amounts to ‘an assessment of aesthetic, ideological, or other more or less “elitist” terms. Audience requirements are considered to be a major intervening factor in studying human needs to discover how much the media do or do not contribute to their creation and language of ‘effect’ to that of ‘needs’ ” (Laughey 2008, 26 - 27).

This theory takes into account Social and psychological origins of needs, which generate expectations of the mass media or other sources that lead to differential patterns of media exposure, resulting in needs gratifications and other unintended consequences. Blumler and Katz’s theory though is very useful for advertisers, one great application of this particular theory is that any media consumption is based on

the user's need and he or she consumes the media to satisfy these needs. It is almost like saying that a user is not used by the media but on the contrary the user uses media. In today's world many television programmes exist on various channels, they all have viewership and most of them have been designed based on the need of the viewers. If we take a popular example of internet, one of the highest consumed genres on video entertainment on the net is pornography, and since there is a great demand there are more and more sites to cater to these demands. Though the viewers have a choice not to watch them they are still willingly go to the particular site to view them.

2.1.8 Williams: Technology and Cultural Form

"Williams argues how a technical invention as such has comparatively little social significance until it has been adapted to existing social and economic conditions" (Laughey 2008, 46 - 47).

According to William a technology which could have been invented in a lab has little significance till such time that the society finds the need to use it. It is the social, political, economical, cultural demand that makes the society adapt to it. He explains how it took almost 300 years for printing press to help increase reading habits and literacy after its invention. He further extends the theory by explaining how television was invented due to the social-political-economic demand and how its use was intended much before the TV sets were sold. The biggest example of it could be how internet was invented as a networking application but today it has connected the entire world and almost all the human interactions are dependent on the internet. This theory is very useful to understand inventions and their applications in society in the field of mass communication. The onus is usually on the society to use the technology.

2.1.9 Saussure and Barthes: Language and Myth

"Saussure dismissed the notion that language simply reflects reality and instead suggested that language operates within its own system. This system constructs meanings within a language – meanings do not evolve in any natural or unique way.

He called this approach semiology, the more common term for this approach is known as semiotics” (Laughey 2008, 55 - 57).

The language of TV is a system of many signs, which combined together gives a meaning. The entire concept of editing is based on this very theory. The semiotics also indicates the hidden meaning of any communication messages. “Semiotics” has been great help in understanding media message especially in field of youth programming and advertising. Chauvinism sold for hard drinks or beauty for anti aging cream or aggression for Reality Shows could be linked with the theory.

“Barthes extends Saussure’s theory of language systems by applying it to the systems by which societies and cultures develop ‘myths’. Societies and cultures, like languages, are considered to be structured by a ‘whole’ system that determines their individual parts. According to Barthes meanings can develop beyond their linguistic properties and take on the status of myths” (Laughey 2008, 55 - 57).

Along with the signs what affects the meaning are myths which are more cultural. The direct implication of this theory can be reflected on lingos that have come up as a part of the youth culture. Saussure and Barthes’ theories on semiotics and myths are landmarks in the understanding impact of television on people.

According to Saussure, “the signified is the concept, the signifier is the acoustic image (which is mental) and the relation between concept and image is the sign (the word, for instance), which is a concrete entity” (Barthes 2000a, 113).

Any semiology postulates a relation between two terms, a signifier and a signified. In the example given by Barthes, though roses are used as signifier and sign, the signified is empty and sign is full of meaning.

“In myth, we find again the tri-dimensional pattern: the signifier, the signified and the sign. But myth is a peculiar system, in that it is constructed from a semiological chain which existed before it: it is *a second-order semiological system*. That, which is a sign (namely the associative total of a concept and an image) in the first system, becomes a mere signifier in the second” (Barthes 2000a, 114).

Semiotics can be defined as a science that deals with three terms: signified – the concept, signifier an acoustic image and sign – the relation between concept and

image. Myth is nothing but a sum of signs. It takes the concept of semiology further. It is a second order semiological system. In myth there are two semiological system. One is myth itself and the second one is language.

2.1.10 Morley: The Nationwide Audience

“Morley suggests in *The Nationwide Audience* (first published in 1980) that ‘audiences, like the producers of messages, must also undertake a specific kind of “work” in order to read meaningfully what is transmitted’” (Laughey 2008, 69 - 71).

Most important aspect of this theory is that any content transmitted on mass media platform is not passive. It needs active participation from the receiver’s end. The encoded content has to be decoded by the viewer and it is usually at the viewer’s discretion. In case of television often viewers interpret the message according to their exposure and orientation. This is a key factor in the impact studies of TV. Many a times the same message creates different impact on individuals as they all are interpreted by different individuals differently.

2.1.11 Ang: Pleasure and Ideology of Mass Culture

“Ang argues that ‘pleasure must be conceived as not so much the automatic result of some ‘satisfaction of needs’, but rather as the effect of a certain productivity of a cultural artefact’ ” (Laughey 2008, 111 - 112).

According to Ang’s this theory impact of a television show is selective based on the person’s liking or disliking. The outcome of this theory gives a new way to the thinking of mass media theory for television where any impact study depends on how the person is moved by that particular content. In a modern context there will be clear haters and lovers of a show like *Bigg Boss*. According to the linking the hater may find faults in the show whereas the person who loves the show may not see such obvious faults which to an objective observer may find.

Thus various theories given by various social scientists talk about the application of media in modern day world. They have evolved over a period of time from various practices. Most of the times, they have become a step forward to understand the media practice in a better way. These theories have helped a great deal in

understanding the impact of media on society. Most of the impact studies would not have become possible without learning these theories.

2.2 Television: Inception, Growth and Reality Shows

2.2.1 Indian Television

Television has an accidental and humble beginning with Delhi Television Centre in 1959 and an aid of \$20000 from UNESCO. TV experiment started - to train personnel, to discover what TV could achieve in community development and formal education(Kumar 2013, 295 - 296).

Government was unsure about the impact of TV on the community development and education. TV was the first mass media platform to launch post independence.

In the first phase growth of television was restricted to teleclubs only that too in 40 kilometres range of Delhi. The first entertainment and information programmes got introduced in 1965. *Krishi Darshan*, a famous programme for farmers started in 1975. In 1970 variety of programmes of news, information and entertainment were introduced. In 1972 Bombay station was opened, and the rest followed. By 1976 commercials started airing on all the centres. By 1977 television in India could cover 100 million population (Kumar 2013, 296 - 297).

In the first phase of TV's development it was more of community viewing where most of the technology was borrowed from developed nations. It took no time for the Government of India to realize that TV had impact on people. In eighteen years from 180 teleclubs the TV viewership grew to 100 million.

After television service provided by the government of India came under Doordarshan (DD), it started growing. The Satellite Instructional Television Experiment (SITE) could prove great results in improving the standard of living of people from the community targeted. SITE was possible with the help of NASA, ITU-UNDP, Ford Aerospace, General Electric, Hughes Aircraft, the Massachusetts Institute of Technology, and representatives of Western nations at the ITU's World Administrative Radio Conference. First event responsible for television's rapid growth was Asian Games of 1982 (Kumar 2013, 297 - 298).

SITE made India satellite television ready. Television has seen growth over events of national and international importance. In the eighties Television kept growing with rich content, however the content remained under the control of Doordarshan.

The first sponsored programme made its way to Indian Television with Show Theme, produced by Manju Singh, a famous TV personality then. By now developing countries of the world had started experimenting with the TV formats in order to explore development communication messages. One such experiment had worked well for family planning message in Catholic Mexico, where Soap Operas were used to convey the messages of family planning. Indian government got moved with this idea and India's first Soap Opera – Hum Log, was aired in 1984. *Humlog* catered to root cause of population explosion in lower middle class families – poverty, alcoholism and illiteracy. The show became so popular that it invited massive following. Somewhere down the line the core message got lost but this daily soap gave birth to liking from sponsors. Maggi Noodles of Nestle India sponsored this first soap on Indian television. (Kohli-Khandekar 2013, 67).

Since the people of India had tasted the power of Soap Operas, it made way for many new concepts, a lot based on literature as well. The consumption of content as well as limited slots gave rise to the telecast fees as well as commercial airtime rates on DD. Till 90s DD was the only player for Indian viewers that longed for entertainment. This quite gave rise to monopoly in the Indian market. However what worked against DD's monopoly of 80s was the Cable TV, which worked as a parallel entertainment medium to DD.

2.2.2 Growth of Cable Television

In US the hilly areas were having trouble in receiving such signals and that's where the cable television had emerged in 60s and 70s. One person would distribute signals through cable to many. In a city like Mumbai where space was a problem and people wouldn't want to compromise with quality, individual entrepreneurs around the same time put one receiver and distributed the cable to many in one building. Many of the media giants of Indian origin started their early businesses as cable operators. 80s was also the time when India saw Video Cassette Recorder (VCR)

boom. Villages, cities, hotels and apartments; people were either renting VCRs or buying them. Intelligent minds started using this as programming tactics to attract more viewers on cable television. Many of these films were pirated; however it just gave a boost to the industry in a different way. Soon cable television reached out to many smaller towns. Some companies started structured development of business by offering such services to hotels, buildings and housing colonies. Cable television attracted more TV sets (Kohli-Khandekar 2013, 70).

This also became a transition for the second phase of Indian television's development. Cable TV changed the structure of television Industry in India.

2.2.3 Growth of Satellite Television

It was post 1990s when satellite television came into existence in India and broadcasting was redefined. Globalization was one of the reasons for the same. When the Gulf War broke out, urban Indians learnt that it was possible to watch the Gulf War on television; they bought dishes for their TV sets. CNN covered the War news live. The cable network was ready in big cities by then, first the five star hotels and then buildings and colonies started getting their taste of satellite TV. It was possible to attach a dish antennae to the cable connection. After DD's monopolistic development, growth of Satellite TV earmarked as the second phase of development of television in India.

There were not many satellites for beaming in India in early ninteens. ATN was the first Indian channel to launch through ASIASAT 1, which was set up by billionaire Li Ka Shing's Hutchinson Whampoa Group. Richard Li, son of Shing launched STAR (Satellite Television Asian Region), the only channel beaming into China and India, in August 1991. STAR launched Prime Sports, MTV, BBC and STAR TV. Zee TV came in to existence in 1992, with 50-50 JV with STAR. Zee became India's first privately owned Hindi satellite channel. The cable and satellite TV homes increased almost 8 times in the next two years. Sun TV began broadcasting with one Tamil channel; many more regional channels followed. Demand of more channels gave a birth to Multi System Operators (MSO); who had more sophisticated know how to cater to more channel needs (Kohli-Khandekar 2013, 72).

Zee was absolutely something Indian viewers were waiting for. With Zee coming in many interesting TV formats were explored, two of the most popular being Daily Soaps and Talent Hunt shows. When television was growing for Hindi and English viewers, there was a big room for regionalization. Catering to more TV channel needs would have meant more sophisticated systems to distribute. The distribution in Indian television industry grew at a tremendous rate in just ten years. This made room for multiple players, multiple genres, multiple languages and more experimentation in terms of the form. Finally the Indian viewers had many more options available in almost all possible genres. The situation started becoming chaotic as many individual players got merged into bigger players. The Cable Television Networks (Regulation) Act was passed in 1995 to regulate cable networks and content. Today India stands as one of the most prolific television markets in the world.

2.2.4 Television Industry Now

In 2015, the television industry continued to grow. The biggest milestones were digitisation of cable achieving various levels of success in different regions, improved economics of MSOs, implementation of new viewership measurement system by Broadcast Audience Research Council (BARC).

The number of TV households in India increased to 175 million in 2015, implying a TV penetration of 62 per cent. The Cable and Satellite subscriber base is expected to grow to 200 million by 2020, representing 87 per cent of TV households. The television industry in India was INR 542 billion in 2015, and is expected to grow at a CAGR of 15 per cent till 2020, to reach INR 1,098 billion (KPMG 2016, 31).

2.2.5 Programming in Television

Television content started off with the motto of social welfare and social development in its inception days, since television in India was always a government owned activity. *Krishi Darshan* was one of the most famous and formidable shows, which was beamed for the welfare of farmers. There were many experiments undertaken under the Satellite Instructional Television Experiment for the

development of certain areas of the country. This phase was more focused on message heavy, less entertaining and matter of fact kind of programming. The form of television was yet to evolve. This phase witnessed some of the early work of film and television graduates working with ISRO and Doordarshan from across the country. The content also included short films, fiction as well as nonfiction programming.

80s marked a strong programming era for the only state owned television channel that India had called DD. The first ever Soap Opera of India Hum Log developed new taste for Indian viewers. *Nukkad, Buniyaad, Khaandan, Katha Sagar, Yeh Jo Hai Zindagi, Nukkad, Ramayan* and *Mahabharat* were some of the biggest attractions of television in 80s. The soap operas got viewers glued on to television. Along with soap operas Indian viewers also got to see some foreign content during this time. *The Lucy Show* and *DD's Comedy Show* were few of them. News, current affairs, documentaries created a demand for information and infotainment based content. *Chitrahar* – a music based show on DD was extremely popular amongst Indian viewers at this time. Cricket has always been a big attraction for viewers in India. Viewers looked forward to Indian test and one day cricket matches that were telecast live on DD from time to time. Indian feature film telecast created a great entertainment package on Sundays for viewers. DD also had Friday late night movies to screen international cinema to niche viewers in India. In absence of many avenues of Entertainment in the country DD really proved to be the biggest source of entertainment. Though Doordarshan did not have a sophisticated approach to programming like the satellite TV channel programmers of today, it surely took care of all the sections of the society across age groups and masses. Doordarshan programming touched upon from children to old age people, from poor to the rich people and tribal to city dwellers. Music, movies, sports, education, entertainment, fiction, non-fiction, news, current affairs, lifestyle, travel, humour – DD programming catered to almost everything that would form a niche for an entire TV channel to exist in the years to come.

Gulf war changed the gamut of Indian Television. This one event pushed to growth of Cable television in India. Content and innovation hungry Indian viewers tasted the

blood of the war footage. There was an entire generation that was unaware of any experience close to a War. CNN's brave reporters showed brilliant coverage of news. This real footage moved people. The cable entrepreneurs in India were programmers as well. The viewers who had then tasted some of the best War footage were to be retained with compelling content strategy. New pirated movies, music based shows, magazine format shows based on entertainment and information, international series, Pakistani plays and TV shows, adult movies over late nights; cable television did almost everything in the process of developing business. One good outcome of this kind of programming was that Indian viewers started growing as content consumers. They exactly knew what content they liked to watch. Unfortunately Cable Television didn't have any government control. This led to many violations of laws.

With the beginning of multiple satellite television in India, content mix was observed at its optimum capacity. Tele-novellas, feature films, music based shows, news programming, weekly shows, daily soaps, game shows, talent hunt shows; broadcasters tried all the possible formats on their TV networks. With the regional broadcasters like Sun group and Eenadu group viewers started enjoying regional content as well. There was hardly any content category which was not tried on Indian television. Alliances, joint ventures, acquisitions and mergers with foreign companies widened the exposure of Indian programmers. As a result innovation was at its peak for TV productions. Today's entertainment industry giants are those who entered television industry between 1995 and 2005. Programming became competitive. Everything was about getting the right kind of ratings. Research and Marketing teams were deployed to ensure that each program performs well. When Doordarshan had its own research agency, one of the biggest players in TV audience research TAM (Television Audience Measurement) came into existence.

In 2000 STAR Plus proved to be a game changer by introducing two major shows viz. *Kyonki Saas Bhi Kabhi Bahu Thi* (a show produced by Balaji Telefilms Limited, and was most viewed show of India) and *Kaun Banega Crorepati (KBC)* which was a game show format of a UK based game show Who Wants to Become a Millionaire. KBC starred superstar Amitabh Bachchan as the host. Indian viewers across the world

went mad over these two shows. The quality and production value of these two shows also added a lot of new attributes to the process of TV productions in India (Kumar 2015, 294-360).

More TV channels, niche genre based ventures, regionalization, Doordarshan's multiple channels opened up the horizon of Indian content mix. The Indian airwaves started looking colourful as far as TV content goes. Today Indian Television Industry is almost in the sync with the foreign television channels. We have mainly news and non news channels. The non news channels have music, General entertainment channels, kid's channels, infotainment channels, youth entertainment channels, fashion channels, lifestyle channels, travel channels and many more. These channels showcase mainly two types of programmes under non news category across India viz. fiction programs and non-fiction programmes. Fiction programmes mainly consist of dramas and films including daily soaps and non-fiction programs consist of Reality Shows, game shows, documentaries, quiz shows, music based shows etc.

2.2.6 Television Viewership in Thousands (TVTs)

"TV show ratings have now started coming in thousands instead of percentages. Earlier, ratings for shows ranged from 0.4 to 4.5, now they range from 750 to 7,000 and more — basically indicating viewership in actual numbers. This decision was recently taken by broadcasters, advertisers and TAM, the agency that collates weekly ratings to resolve the ongoing crisis about telly ratings" (Olivera 2013).

TAM being the only source of measurement for TV viewership; Indian broadcasters and advertisers; have been showing a discomfort towards the viewership numbers. The key reason for this discomfort is the sample is very small and there were many fluctuations in ratings. The biggest problem was raised by the advertisers who found it difficult to allocate their campaign money based on fluctuating numbers.

The Indian Broadcasting Foundation (IBF), the Indian Society of Advertisers (ISA) and the Advertising Agencies Association of India (AAAI) worked together on the issue and with the inputs of Broadcast Audience Research Council (BARC) technical committee, TAM was suggested to switch from TVRs (Television Rating Point) to

TVTs (Television Viewership in Thousands) that would show growth in audiences in absolute numbers (Olivera 2013).

Thus TVT gives a monthly four week rolling average. Data on niche channels, regional language, English language, News etc. is also calculated under TVT. The numbers of TVT are considered more stable, and represent the universe better than TVRs.

2.2.7 Reality Shows

According to Annette Hill, origins of Reality Shows in the modern day could clearly be attributed towards three main areas of media productions viz. Tabloid journalism, documentary television and popular entertainment (Hill 2005, 14).

Interplay between ordinary people and celebrity, information and entertainment clearly are the ingredients present in Reality Shows that can be linked with tabloid journalism.

Tabloid journalism brings hybridity in form and content. Sensitized content have dominated the popular news and same is the case of Reality Shows. With reality TV there was a demise that television saw of documentary television. Most of the public broadcasters accepted social responsibility to the audiences. The purpose of content creation was never for commercialization purpose. Reality TV became an alternative to underperforming news and current affairs programming. Popular factual programming was the obvious replacement to claim the popularity. Reality TV thus took over the space of more traditional documentary programming. Popular entertainment includes a collection of programmes that could be from different context but are primarily entertaining. These could be variety entertainment shows like daily soaps, talk shows, game shows, sports programming, glamour and life style programming, hobby programming and more. They typically have wide international appeal as well (Hill 2005, 14).

Reality TV is a right mix of tabloid journalism, documentary programming and popular entertainment as mentioned about. This is one of the key reasons for it to be successful in masses.

As per Hill it has the characteristics to let viewers see for themselves. Reality TV has a key characteristic to attract the viewers. They are hybrid of multiple genres available on TV (Hill 2005, 41 – 56).

Various individuals have defined reality television in various different ways. Reality television uses multiple layers of television programming that brings in factual entertainment, as it is popularly referred to.

While referring to makeover Reality Shows Bratich says making over i.e. transformation in these Reality Shows goes beyond the show, and defines the essence of Reality Shows. Reality Shows are less about representing reality and more about intervening in it; it is less about mediating and more about involving (Bratich 2007, 6).

According to Bratich the Reality Shows perform the act of involving rather than observing. They are less about reality and more about involving in it.

The format Alan Funt started in 1948 with his epic Reality Show – *Candid Camera*, is still prevalent and is the basis of Reality Shows even today. Also, the first reality show was borrowed format from radio called *Candid Microphone*, by Alan Funt. In early days the reality filming was not very convenient neither it was cost effective as it used expensive and complicated film technology. This changed in the years to come with the invention of video technology (Slocum 2013).

Hidden cameras, artificial reality make the Reality Shows appealing even today. The technology in today's time plays a major role in creating the make believe experience; however the format of Reality Shows still borrows a lot from *Candid Camera*.

It is said that *I'd Like to See* became an inspiration for You Asked for It series that launched in 1950 (Huff 2006, 15).

The shows were never called Reality Shows as that term never existed. These early examples of Reality Shows had non actors, participants, viewers suggestions; they were close to quiz and audience participation shows.

An American Family on PBS in 1973 was ahead of its time and pushed documentary genres. Conflicts in family, divorce, depiction of gay character shocked viewers. The Sociologist Margaret Mead for the first time this type of television programme as Reality TV, as it was beyond the scope of documentaries. The Soap like reality television of today has its roots in a show called *Louise*. *Supernanny* came up with non celebrity based reality-soap genre (Slocum 2013).

They were beyond documentaries and far more entertaining. With the invention of video technology and sophistication in production and post production techniques the category of reality TV was finally established. All these Reality Shows genres are popular even today.

As the technology was growing the format of Reality TV also grew. 80s saw fast development in the content generation in reality space. Some of the reality formats that we still enjoy on television came during this time from shows like *Entertainment Tonight*, *Primetime Live*, *Unsolved Mysteries*, *America's Most Wanted*, *Rescue 911*, *Cops* and *America's Funniest Home Videos*. But what happened after that changed the gamut of television. The big formats like Big Brother and Survivor started getting popular post 2000 and they have been a massive success worldwide (Slocum 2013).

By 80s broadcasters had started liking the format of Reality TV for many reasons which we shall discuss later, but the history of television was about to be rewritten. The format of reality television completed a circle by going back to absolutely staged Reality Shows. The form and the technique of making Reality Shows have become more sophisticated. Choice of the city, character creation, storyline, confessional interviewing, sophisticated editing all started getting incorporated during this time. What we see today on Reality Shows is actually borrowed from the original experiments of reality television during the *Candid Camera* days. The big formats are being licensed by production companies and TV channels to other networks.

The Reality Shows were not considered as upscale format. The fact that the first winner of Survivor was best known as he was a gay player, did a lot of scheming, was seen openly parading nude and manipulated his ways to finale. The entire America was waiting for the finale of this show as \$1 million were at stake for the winner. The

Real World took seven different people from around the USA and had them live in a cool New York apartment. The participants were from a varied background, one of them being somebody who sold drugs. Noteworthy fact here is that MTV, the broadcaster of this show selected a person from soap opera background to set up this show. Also, controversial background of participants was selected. This show is said to have become the model for shows like *Survivor*, *Big Brother*, *Road Rules* and *An American Family* (Huff 2006, 3 - 14).

Shows that proved to be successful in one market were demanded by other. Even the production companies started having global operations. This became a direct reason for reality formats to be sold to multiple networks in multiple countries. This gave an impetus to the Reality TV market. The shows became popular and were demanded from across the world.

2.2.8 Reality Shows in India

Indian scenario of Reality TV really begun with more of song and dance Reality Shows in the talent hunt space. It was first *Meri Aawaz Suno* on Doordarshan followed by *Sa Re Ga Ma* on Zee TV and *Boogie Woogie* on Sony Television. Kunal Ganjawala, Sunidhi Chauhan, Prince, Sonu Nigam, Shekhar Adajanani to name a few. These success stories made the participants choose reality show as a prominent platform to become successful. India also has popular quiz shows like *Mastermind India* and *Quiz Time*. The format shows started getting popular with *Kaun Banega Crorepati* (Licensed from Who Wants to be a Millionaire), with superstar Amitabh Bachchan. Soon many successful Reality Shows came to India as licensed content. The first licensed format singing show was *Indian Idol* (Licensed from *American Idol*), which took the singing Reality Shows to a new height. It was after *Bigg Boss* (Licensed from Big Brother) that India started seeing housing Reality Shows. These shows fall under the scripted reality format, where sequences are more scripted than real. These new Reality Shows appealed to all age groups (Sinha 2013, 3 – 4).

The avenues for getting noticed are limited for a diverse country like India. Talent hunt shows gave fast success and recognition. Singing Reality Shows gave platform to music artistes who ended up making a career in music industry as well as the film

industry in India. Talent hunt shows existed in form of on ground and radio properties before they came on television. The format shows changed the gamut of television content in the country.

Though some of the first talent hunt shows were seen on TV in as early as 1948, the first real talent hunt show came in as late as 1983 (Slocum 2013).

In the international scenario also talent hunt shows started with radio first. Its American Idol is the most famous form of talent hunt show existing in the world today. Indian version is known as Indian Idol.

Biggest advantage of reality show why many broadcasters liked it was that it did not necessarily require big set ups, expensive actors, sophistication in making and could make do with all the extravagant production resources (Slocum 2013).

Though the format of Reality TV originated in the US major development happened when other countries started adopting it. It was too attractive for programmers to consider it as their favourite programme decision.

Wide spectrum of Reality Shows has evolved over years. It has game shows, documentary style shows, talent hunt shows, dating shows, job based shows, job based competition shows, fear centric shows, sports based Reality Shows, make over shows and the reality space is still evolving (Priya 2008, 4 - 5).

What is interesting to note is that India, which is still relatively a new television market has adapted to the reality spectrum at a faster pace, thanks to the impact of globalization.

More than the relevance factor, what all Reality Shows offer to the viewers is the thrill factor. The feeling of seeing something real and that too controversial or which has an outcome which could change lives is very thrilling. It is as thrilling as watching a fiction show. (Slocum 2013).

Reality Shows have great aspirational value. There are a lot of common people in any country who have unfulfilled dreams, when a commoner is cast in a reality show and he or she wins or loses in the show, it gives a great sense of belongingness to the viewers. This could be regarded as the biggest success of reality show.

There is no doubt that reality television is simply a response to people's demand. It has the talk of the town impact on people and that is purely a reason why even TV channels prefer it. Most important driving factor for reality television is its aspirational value. One important point that needs to be noted here, is today's average cost of a reality show is multi folds higher than an average fiction show episode. This simply means that though Reality Shows have non actors and reality like shoots, it is no more an inexpensive and economical affair (Priya 2008, 3 - 4).

Yes Reality Shows do attract a large section of audiences; however these shows are not economical. Though they don't have expensive actors, the set up of make believe environment that a reality show producer creates is quite expensive. In India a reality show that lasts for one season is far more expensive than a daily soap's cost. The primary reason why television channels choose Reality Shows is the eyeballs that they generate and to provide a tent pole in the programming mix. Since the Reality Shows target youth, this becomes an obvious choice for advertisers as well.

A show that involves so much of manipulation to the fact can be called reality?" Is a debate that every sociologist who is interested in impact of television on people, wants to delve into. Though Reality Shows deal with manipulation, the situations are created, participants are cast, they are not shot in real time – they follow the pattern of reality television. Most of the shows don't have the outcome decided, they are partially scripted or guided, but never fully scripted; which is the reason why they are called Reality Shows. They are not as factual as news programs. Many times Reality Shows are manipulated to bring in the entertainment value. Since Reality Shows are designed for youth, they are preferred by the advertisers (Priya 2008, 5 - 6).

Indian Reality Shows reached a mature stage at a fast pace. Some of the remarkable Reality Shows on Indian television are *Sa Re Ga Ma* (Song Talent Hunt), *Jhalak Dikhala Ja* (Dance Talent Hunt), *Dance India Dance* (Dance Talent Hunt), *Indian Idol* (Song Talent Hunt), *Kaun Banega Crorepati* (Quiz), *Kya Aap Panchi Paas Se Tez Hain* (Quiz), *Emotional Atyachar (Spy)*, *Comedy Circus* (Humour Talent Hunt), *Roadies* (Adventure), *Khataron Ke Khiladi* (Adventure) and *India's Got Talent* (Talent Hunt). The shows have been popular for multiple reasons like the reality stars, the

celebrities, set up, the aggression, talent hunt, entertainment, knowledge, humour and more. The influence of these shows on the behaviour of the viewers is an area of concern for researchers.

2.3 Media Ethics and Youth's Behaviour

“Ethics are about morality in everyday life. There are many aspects of reality programming that raise complex moral issues concerning how we live our lives. For example, the premise of *Big Brother* – to lock people in a house, filming their every move ‘twenty-four/seven’ – is one that takes away an individual’s right to freedom in return for the social and economic rewards of fame and fortune” (Hill 2005, 116).

Any society is governed by certain norms commonly accepted by people. These norms form the rights and duties of that particular society. Reality Shows as described by Hill raise complex moral issues about life. Aspects like good or bad behaviour, fair treatment of participants, privacy, truthfulness to the fact, heightened drama etc. are of moral nature. The debate is how well the Reality Shows follow the ethics. Is the viewer capable of scrutinizing the visuals in the right spirit? Are the programmers of such Reality Shows aware about the moral issues? Roland Barthes has very interestingly summarized the act of scrutinizing a visual.

“As *spectator*: I decompose, I enlarge, and, so to speak, I *retard*, in order to have time to *know* at last” (Barthes 2000b, 99).

Barthes very brilliantly explains the process that happens in the mind of a spectator of any visual. Any visual representation that we see in terms of television, film or photograph has a similar process assigned to it. Scrutinizing according to Barthes - is about wanting to know more about what an image represents. In the mind a process of decomposing, enlarging and knowing takes place. As spectator an individual goes through this scientific process. This eventually brings in an impact on the mind of the viewer.

“The study of ethics is normally divided into three parts: metaethics, normative ethics, and descriptive ethics” (Christians 2011, 1 - 18).

The world of media is dynamic and continually changing. Metaethics deals with issues like Moral theory and Relativism; Normative Ethics deals with issues like Social Justice, Truth, Nonviolence, Human Dignity and Privacy; Descriptive Ethics deals with issues like Instrumentalism. Below is an understanding about the most important aspect of Media ethics that the whole world has been talking about.

“Rather than ethical theories rooted in rationalism that are rule-ordered and gendered masculine, beliefs and world views should be made more central in theory-making. Rather than a rule-based system, theory should empower the imagination to give us moral discernment and an inside perspective on reality” (Christians 2011, 2).

The modern theory of Metaethics gives way to moral way of thinking. It is rooted in the classical moral philosophy. This theory applies rules to self-conscious kind of system. Communication that follows this approach is based on standards and doctrines that guide professional practice. The Codes of Ethics are typical examples of moral ethics. These are ethics of moral reasoning, which follow logic in coming to conclusion.

The impact of TV on the family; particularly children and youth has been the subject of research ever since TV was introduced. Various studies were conducted to learn how TV was used by the youth. Individuals interested in studying the impact of media on society have shown overwhelming interest in studying impact of TV on youth.

“The social responsibility theory of media creates a moral trajectory toward human prosperity and communal transformation, challenging “free market” notions of maximum profit or “controlled culture” notions of state hegemony” (Fackler 2011, 98).

The social responsibility of media is used as a tool in civic society development by a global matrix of information, advertising and entertainment. The virtues associated with social responsibility are idealistic. Media professionals today have been using social responsibility as a part of their code of ethics. Some organizations have social responsibilities as a part of their mission statement. Social responsibility is essential in the world of global monopolization against political power and fair creative

process. The responsibility towards society is an implied responsibility accepted by media professionals, along with the freedom of speech granted to them.

Post globalization, the market, production, technology, society, culture are influenced. The inter-relationships between various groups are changing due to globalization. One needs to understand as to how the local reality of individuals adapts to this global phenomena.

“Programmers or station group owners decide what to program, usually based on what they think audiences or advertisers want. Sometimes, however, the decisions about what to programme are based on other factors i.e. politics” (Perebinossoff 2008, 98).

The programmes make several decisions about what shows to program, what the advertisers want, what the viewers want etc. Many a times these decisions are driven by the profitability, however in many situations these decisions are based on political influence. The question is whether an individual has a right to air what he or she wants to air? Also, whether an individual or organization can use the public airwaves for personal or corporate gains?

According to Rao, while human beings continue to live in local realities, these realities are constantly challenged by the global networks of relationships. The privatization and liberalization of media across the world have brought new world media order in place. The demand of the day is to study interaction between international, national, regional and local media practices. This is where Rao introduces the word *Glocalization*. It is time to discuss global media ethics to acknowledge the local implications. *Glocalization* as a concept literally means adaptation of global with local sensibilities. It is something that is evident in Indian media at large. Reality Shows draw a lot from this concept. *Glocal* media ethics need to understand the local subject; cultural forms that are emerging from intersection of global and local. With globalization and CNN’s entry to Indian TV homes, the gamut of entertainment industry changed for India. Technological advancements have paved the way for strong regional players in print, television, cinema and

internet. This shows the power of *glocalization* which surely comes with strong challenges on the media ethics front (Rao 2011, 155 - 157).

As per Dighe the economic interests have enticed the broadcasters to ignore all rules of media ethics. Post globalization Indian media grew in terms reach and access. Privatization added more readers, listeners and viewers for newspapers, radio networks and television channels. The cultural imperialism due to globalization turned into cultural heterogenization. The *glocalization* of content was more accepted. The western stylization, concept, packaging and subjects in Indian media and entertainment industry have become a matter of concern for researchers. The commercialization due to privatization has become a centre of mass media affairs. Shift from public broadcasting to private broadcasting is also a shift from citizen's media to consumer's media. This has led broadcasters flout all the ethical practices. The government has been making efforts to create regulatory mechanism; however the bigger need is to set up effective self regulatory mechanisms. Indian media professionals have started taking small steps in this direction; however lots need to happen in the direction of media ethics (Dighe 2011, 531).

The impact of media on children and youth could be positive and negative. The media influence could affect the psycho-social development of children and adolescents according to the above statement (Gupta 2006, 182).

There is some relation between TV use and the mental ability of viewers. TV viewing can challenge intellectual abilities. It was also found that children who watch more TV were more prone to violence. As against this in today's time the role of TV in younger audience's lives across the world cannot be overlooked. When the knowledge and intellectual development is so much dependent on exposure to the audio visual medium; how one can control the TV viewing habit is a question one needs to answer (Peddiboyina 2005, 31).

According to Redden there is a strong relation between makeover television and consumer culture. Make over shows are aimed at modifying attitudes, behaviour and lifestyle to enhance personal wellbeing of individuals. This creates an impact on how they select consumer goods and services. These shows often project the mentalities,

ethics and activities associated with consumption. These shows function as marketing tools. These make over Reality Shows act as moral guidance to the consumers. There is a strong role of product placement and consumption that can be seen in this genre of Reality Shows. Makeover shows have been introduced to Indian market, they are prone to drive consumerism in the viewers (Redden 2007, 150).

Television plays a very important role in imparting learning for school going viewers. It brings in a great deal of exposure for the viewers. Usually it exposes adolescents to things they don't get to learn in school. According to Rubin there is a strong television affinity with entertainment, pastime, companionship and information motivations. This means that television shows that cater to the above motivations are preferred by adolescents. Further, perceived television realism increases salience of entertainment, pastime, companionship and information motivations. This means that above are the motivations for adolescents to watch Reality Shows (Peddiboyina 2005, 31).

As television has taken an important place in people's families – viewing television has helped people do a family bonding. Many a times viewing television in a group helps the families control conflicts within the family. Where psychologists talk about influence of television viewing making families less vocal; in the above research it was found that television actually helped families interact within one another. Television in certain cases actually helps individuals avoid conflict (Peddiboyina 2005, 31 - 32).

In a research conducted in 1964, about influence of television on behavioural pattern of younger viewers; it was found that foreign culture programmes transmitted in a region can have youth of that particular region being influenced by the foreign programmes. The study establishes that the exposure through TV is directly linked with behaviour change. The foreign programmes carry a strong cultural influence on the viewers who are not exposed to certain culture. This is very relevant for Indian viewers of foreign television programmes (Peddiboyina 2005, 39).

Countries with evolved television industries have strong social evils like aggression, unsafe sex, substance abuse etc. These are attributed to commercial Media. On one

hand there is a rising level of evils of TV viewing on younger audiences in developed nations, whereas the bigger problem is with developing countries. It is a catch twenty two situation for developing countries. On one hand there are no budgets to do original programming and on the other hand these countries rely on content from developed nations. The content imported may not be relevant for the culture it is transmitted in; also at times with the visuals and sounds produced in countries abroad the sensitization for younger viewers is not really there. This again brings in evils for the younger viewers. So, on one hand where TV brings in a lot of knowledge share and bonding for family as well as stress free environment for youth, it also brings in violent images. The success of locally relevant content is known to the world through multiple experiments by DECU (Prabhakar & Basu 2007a, 136).

Though media professionals deny their role in violence in youth, the television does carry impact on youth. If television had no impact, why would McDonald spend millions of dollars on advertisement? Media surely has a wider impact on the society. Big companies spending huge budgets of advertisements on various television channels results into increase in the sale of their product; even television programs that have sex, violence, fashion etc. within them have a great impact on the viewers. The fact that there is a huge advertising turn over that happens globally proves that television brings in a behavioural change and this could be positive as well as negative. Television programmes and Reality Shows in particular on Satellite television have a tendency of attracting viewers through products they display for commercial gains (Prabhakar & Basu 2007b, 203 - 204).

Some negative values in foreign television programmes (FTP) are observed as unhealthy. The extensive research done by researchers about the globe has opened up a number of important areas of inquiry. In a research it was found out that elements like sex, vulgarity, violence and crime were not liked by the viewers on foreign television programmes. Foreign television programs bring in evils of cultural inappropriateness. They also bring social stereotypes. Younger viewers after viewing westernized content on TV resorted to western lifestyle. Social scientists also observed value system change towards the western culture. Though against the evils there were also positives being observed, the most important one being 'increase in

knowledge'. While it was established that the foreign television promoted sex and violence, considerable number of viewers were not in favour of banning these shows and on the contrary they showed positive impact of these programmes. The cultural value of Indian programmes was found much higher than that of western programmes. Though it has been proven again and again that foreign television programmes bring in evils of sex and violence; it is observed that the impact that it has on people is mixed. They bring in both positive and negative impact on younger viewers (Peddiboyina 2005, 41 - 43).

Younger population exposed to television and computers don't like to play outdoor games anymore. Younger viewers imitate Reality Shows in their life. Many Reality Shows promote sex and violence. Imitation of these attributes brings in high risks of safety and security to human beings. The biggest example of evil effect of Reality Shows was the nine year old kid who tried to imitate MTV Roadies and succumbed to death. This newer format of television has brought in new sets of social problems for a diverse country like India. The new generation of action packed Reality Shows like *Roadies*, *Fear Factor*, *Kharon Ke Khiladi* have brought in newer risk for younger viewers. It has become dangerous to deal with these shows as far as younger viewers are concerned, in absence of any sophisticated means to stop children from being exposed to television.

Teenagers have been reported doing daredevil stunts imitating directly from the Reality Shows. The adrenaline rush, make younger viewers go crazy over the Reality Shows, and unpredictability of Reality Shows keep them on their toes always. Unfortunate outcome of imitation of Reality Shows is that the teenagers have been showcasing the stunts imitated from Reality Shows publicly. The biggest disadvantage of these shows is that they promote a sadist attitude in youth, and the youth justify wrong things under cool acts tags. Parents have shared that a more careful attitude and approach should be adopted in making such Reality Shows by the producers. On one hand the youth has its aggressive age, and on the other hand these Reality Shows become a food to supplement their aggression, the question is whether it is justifiable to bring in control on these Reality Shows? (Singh 2009).

Researchers do believe that media violence causes violence in adolescents. It has the power to influence the viewers with aggression, violence and criminal behaviour. These effects however could be short term or long term. The aggressive or violent behaviour also depends on the forms of media and the manner in which they operate as a broad socializing force. The American Psychological Association, the American Academy of Paediatrics, the American Academy of Family Physicians, the American Psychiatric Association, the American Medical Association, and the American Academy of Child and Adolescent Psychiatry signed a joint statement establishing a causal connection between media violence and aggressive behaviour in children. This aggression encompasses a wide range of activities, including bullying, threatening remarks, physical fights, assaults with or without weapons, and suicide (Levesque 2007, 21 - 23).

Studies reveal that certain shows shown on American television are violent. The influence of media depends on the way people perceive, think, learn and interact with social world. Not all influence is long term influence. The long term learning of beliefs or biases could create long term effects, whereas an imitation of a specific behaviour accounts for short term effects (Levesque 2007, 37).

Studies have revealed that violent media do affect the minds of youth. Following are Indian legal provisions from ethical point of view, that would protect the viewers from the potential influence of violent media.

2.4 Legal Provisions

2.4.1 Historical Perspective of Mass Media Laws

Media laws according to Feintuck & Varney, demand examination of technical rules and their relationship to fundamental constitutional and democratic values. It is beyond the procedural comments, administrative law and practice. It is time now to scrutinise legitimacy, rationality and legality in its constitutional context. The social values need to be understood in order to perceive the vastness of the subject. The concept of citizenship needs to be addressed in order to understand media laws. Citizenship implies effective participation in the society for political and cultural

communication, in terms of receiving and sending outputs and inputs (Feintuck & Varney 2006, 30 – 31).

Most of the Laws that came in to existence during the British Rule were of a regulatory nature. Media was spreading in India at a fast pace. The technological development could facilitate printing as not so uncommon technology for Indians. Newspapers, Magazines, Handbills, Posters and many more forms of expression through Print medium were established during the process of freedom struggle. Early Regulations were Press Regulations of 1799 promulgated by Lord Wellesley, Press Act was promulgated in 1835 whereas in 1857 the government passed Gagging Act to have compulsory licensing of printing presses and to empower government to control the voice raising against the government.

Freedom of press which until independence was confined to controls and powers to protect British Rule got its place in the fundamental rights when the constitution was brought in force. Freedom of speech and expression with the limitations came into existence. The freedom of speech and expression was a guiding right for all the media related laws of past, present and future. Article 19(1)(a) is supposed to apply to every act that included the process of expression. The fundamental right to express in the Indian Constitution came into existence to ensure that the citizens of India have an experience of freedom in a holistic way (Basu 2011).

2.4.2 Freedom of Speech and Expression - Article 19 of Indian Constitution

“19. Protection of certain rights regarding freedom of speech:

(1) All citizens shall have the right

(a) To freedom of speech and expression;

(2) Nothing in sub clause (a) of clause (1) shall affect the operation of any existing law, or prevent the State from making any law, in so far as such law imposes reasonable restrictions on the exercise of the right conferred by the said sub clause in the interests of the sovereignty and integrity of India, the security of the State,

friendly relations with foreign States, public order, decency or morality or in relation to contempt of court, defamation or incitement to an offence” (Bakshi 2013, 42-43).

Article 19(1)(a) of the Indian constitution grants the freedom of speech and expression to all citizens of India. This is the basis of all media laws. This could be regarded as the most powerful right to any Indian citizen, as the outcome of freedom struggle. However, the right is restricted to certain situations. The freedom of speech that is granted to the citizens of India has to take in to account interests of the sovereignty - integrity of India, the security of the State, friendly relations with foreign States, public order, decency and morality. The freedom of speech doesn't allow contempt of court, defamation or incitement.

2.4.2.1 Facets of Speech and Expression under Article 19(1) (a)

Freedom of speech and expression in to two parts: the medium (platform) and the message. This broadens the horizon of freedom of press to the freedom of speech and expression of media. With the advancement of technology the process of communication has grown multi folds. Mass media has grown beyond press, extending the freedom to all the channels or platforms of communication which are involved in the process of communication right from a human to human – verbal communication to audio and visual communication of television (Divan 2010, 5).

2.4.2.2 Article 19 (2)

After Constitution (First Amendment) Act 1951, Article 19 sub Clause (2) was added to the Article 19. Public order and Security of state were not a part of the article 19, the first amendment in 1951 made it possible for the law makers to give enough importance to the security of state and public order. The amendments were fair and balanced, however the terms public order and security of state were so vulnerable that they were wrongly interpreted over more than one occasions.

There had been a good deal of debate at various stages in the deliberations of the Constituent Assembly on whether freedom of the press should be explicitly mentioned in what came to be incorporated as Article 19 1 (a), the debate has continued till today on the question whether it would have been better to have done so. The debate was answered by the first press commission though, by stating that

freedom of press is used in wide terms and it directly implies that the freedom of press is included in the same. Even the founding fathers of our Constitution had the view that freedom of press was covered under the freedom of speech and expression.

India is a diverse country. In the debates of Constituent Assembly and landmark judgements of Supreme Court, the freedom of press was closely observed. It is necessary for a democratic constitution like ours to have freedom of press without which a diverse country like ours could not impart information, comments, learning, education and understanding of socio-political-cultural-environmental-economical aspects of the country. Currently the Press is covered under the Freedom of Speech and Expression of the Constitution of India (Saxena 2009, 8 - 13).

The media has no extra ordinary rights compared to common people. According to the council the freedom of press has been interpreted exactly at par with the freedom of any other citizen of India (Divan 2010, 2 - 3).

2.4.2.3 Roots of Article 19 (1)(a):

The freedom of press in America is far more robust compared to Freedom of speech in India. The freedom of speech is more implied than an explicit one in the Indian constitution. The restrictions to the freedom of speech have many similarities however in practice the American media enjoys much powerful freedom of press compared to India.

Not having a special provision of freedom of press has been justified here by giving an editor or a journalist an equal status of a citizen of India. It is assumed that the person expressing in public through press is going to be a citizen of India, and by the virtue of being a citizen of India he or she has all the implied rights of article 19(1)(a) (Divan 2010, 3).

Though media and entertainment industry commands a special privilege in the society of India, the law looks at the media equally. The offenders of media laws don't have special privilege over the citizens of India. Following are some of the Supreme Court judgements that share the sentiments expressed in the first Amendment.

Romesh Thappar v The State Of Madras on 26 May, 1950¹

In the above case, a ban was imposed on the entry and circulation of the journal, Cross Roads, printed and published by the petitioner. The Court held that the right of freedom of speech and expression was paramount and nothing short of a danger to the foundations of the state or a threat to its overthrow could justify a curtailment of the right to freedom of speech and expression. The reasonable restrictions cannot fall outside the scope of the reasonable restrictions permitted under Article 19(2) and was held to be unconstitutional. The Supreme Court closely observed the rights granted to the citizen of India in this case. The restrictions provided in Article 19(2) didn't fall under the purview of reasonable restrictions for this case.

Brij Bhushan and Another v The State Of Delhi on 26 May, 1950²

In the above case the Supreme Court quashed a pre censorship order passed against the publishers of the organiser. The court held that section 7(i) (c) which authorized such a restriction on the ground that it was 'necessary for the purpose of preventing or combating any activity prejudicial to the public safety or the maintenance of public order' did not fall within the purview of article 19(2). In other words the Supreme Court defined article 19(2) – and the limitations there to in order to let the petitioner grant the freedom he is granted according to the constitution of India.

Sakal Papers (P) Ltd., and Others v The Union Of India on 25 September, 1961³

In this landmark judgment an order was proved unconstitutional following freedom of speech and expression. Supreme Court rejected the State's argument. The Court opined that, the right of freedom of speech and expression couldn't be taken away with the object of placing restrictions on the business activity of the citizens. Freedom of speech can be restricted only on the grounds mentioned in clause (2) of Article 19. The importance of clause (2) of Article 19 of the Indian constitution was emphasized upon, protecting the freedom of speech and expression for the citizens of India.

1 AIR 1950 SC 124

2 AIR 1950 SC 129

3 AIR 1962 SC 305

Pandit M. S. M. Sharma v Shri. Sri Krishna Sinha and Others on 12 December, 1958⁴

A non citizen running a news paper is not entitled to the fundamental right to freedom of speech and expression and, therefore cannot claim, as his fundamental right, the benefit of the liberty of the Press. The freedom of press is same as freedom of speech and expression granted to the citizens of India, and press doesn't enjoy any additional power. In other words, the media enjoys no special immunity or elevated status compared to the citizen and is subject to the general laws of land, including those related to taxation. However, in post-independent India both the citizen and citizen owned media enjoy a constitutional guarantee that was absent. Thus media owns special rights in independent India compared to the pre independent era.

Express Newspapers (P) Ltd. v Union of India⁵

In *Express Newspapers (P) Ltd. v Union of India*, the Supreme Court regarded Working Journalists and Other Newspaper Employees (condition of service) and Miscellaneous Provisions Act, 1955's provisions unconstitutional as they violated Article 19(1)(a). Supreme Court judgments emphasized the freedom of press granted as the fundamental right to citizens of India. Interestingly laws that would restrict or limit the freedom of speech and expression were regarded as unconstitutional.

The above judgments laid grounds of the reasonable restrictions granted under Article 19(2), and interpretations thereof. The Broadcasting codes have been derived from the Article 19(2).

2.4.3 Emergency and Censorship

It is interesting to note here that the Freedom of Press that took India 151 years to achieve was again under attack during the time of emergency between year 1975 and 1977. The precursor to the 75 emergency were emergency during 1962 to 1968 and 1971.

4 AIR 1959 SC 395

5 AIR 1986 SC 872

Though after the 1975 emergency India has faced emergency situation, the emergency was never proclaimed in those situations. The biggest impact that could be seen of 1975 emergency was on Press censorship. Broadcasting was under the government ownership, however the print media was absolutely in the hands of various private presses established across the country. The censorship meant direct intervention in the hands of the government. This curbed the freedom of speech assigned under article 19 (1)(a) of Indian constitution.

The 1971 order used words like 'plainly dangerous', 'rumours', and 'objectionable matter' which are too broad terms. These words could be interpreted in favour of the government. It mentioned as to what press could not do. The need of emergency of 1975 was to control the unrest spreading across the nation. The list under the amended censorship order of 1975 was quite exhaustive. The list covered telegraphy, cinematograph, dramatic performances, and postal documents besides the press. Amendment was to affect the freedom of speech in a big way. This was specifically realized by press in the next two years to come.

The instructions issued on 13th July, 1975 focused on news, comments and reports of proceedings in the legislature and the courts. This was a strong aspect controlling the information and opinions across the country. This made the system of India go almost anarchical. The mass media which would actually be representing the people of a country had a limited voice, as all that a newspaper would want to publish was under the scanner of the censors. The political personalities were also under the scanner. Most importantly critique of any government proceeding was not allowed in press. The journalists and editors that were ensured a freedom to express their views under the constitution of India were not allowed to even mention the existence of censorship, not even in a discreet way.

The Prevention of Publication of Objectionable Matter Act, 1976, which came into force under the emergency can be compared with many acts and legislations that came into existence during the British rule controlling the freedom of speech. In nutshell the press was refrained from giving any opinion about the government or any activity about the government without being censored. The act practically took away the fundamental right (The freedom of speech and expression, which was an

outcome of a very long struggle) from citizens of India, in the name of internal emergency.

Contrary to this the Press Council Act, 1965 came into existence to protect press freedom and to maintain and improve journalistic standards; and Parliamentary Proceedings (Protection of Publication) Act, 1956 conferred immunity on journalists from legal proceedings for fair and substantially accurate reports of proceedings in Parliament and the State Legislature. These acts were under the control of censorship during the time of emergency (Divan 2010, 39 - 44).

In a democratic country like India the concept of censorship can surely be regarded as an alarming move. The emergency got protection under Article 19 (2), and the media that had got freedom after a long struggle again came under the scanner of censorship. The broadcast media was under monopoly of Government India, and thus suffered to a great extent. The concept of freedom took a different flight under the private broadcast media era.

2.4.4 Emerging Media

With globalization a lot has been changing in terms of media ownership. What traditionally used to be confined to one media platform has not turned into cross media ownership. Channels like CNN and MTV that used to have national or international broadcast in the initial time have now turned into multiple platform owners in multiple countries. The entire media market like television, movies, newspaper and magazines has fallen increasingly into the hands of a smaller number of corporate giants.

The technology has been changing at a rapid pace. This has allowed the media moguls to experiment and converge. Every business wants to participate in the global economy which paves the way to globalized, converged and technologically developed media. Broadcasting has seen a major journey from terrestrial – Analogue transmission to sophisticated digital DTH transmission (Feintuck & Varney 2006, 20 - 24).

Globalization gave a boost to two things: Content and Platform. New technologies prompted the media practitioners to explore more avenues to express their views.

Television, Satellite Television, FM Radios, Digital Technologies, Motion Pictures were few of them that were brought to masses with the development of economy (Saxena 2009, 37).

The biggest influence that Indian masses saw was of Television from early eighties onwards. Broadcast media and its privatization were to grab all the attention of law makers in the years to come.

2.4.5 Private Broadcast

Indian television was always under the public broadcast reign till the first exposure to Cable and Satellite Television. Following are some of the events that paved way for private players in broadcasting.

***Odyssey Communications Pvt. Ltd v Lokvidayan Sanghatana & Ors on 19 July, 1988*⁶**

In the above case the Supreme Court held that the right of citizen to exhibit films on Doordarshan, is a part of the fundamental right as per the freedom of expression guaranteed under Article 19 (1) (a) and can be curtailed only under the circumstances mentioned in Article 19 (2). The fundamental right assigned to Indian citizens through article 19 (1) (a) takes priorities over any decision taken by even the public broadcaster. This very judgment recognized the power of Article 19 (1) (a) under the broadcasting regulations. The petition was dismissed since the petitioner failed to show evidence of any prejudice to the public.

***Life Insurance Corpn. Of India and Ors. Etc. v Prof. Manubhai D. Shah Etc. Etc on 22 July, 1992*⁷**

The above petition was filed with reference to Doordarshan refusing to telecast of the film "Beyond Genocide" on various grounds including that of claims for compensation by the victims being sub-judice. The Supreme Court held that Doordarshan, a state controlled agency that depended on Government funds was not entitled to refuse the telecast of the film since it was not able to make out valid grounds under article 19 (2). Again this particular judgment recognized the right to

6 AIR 1988 SC 1642

7 AIR 1993 SC 171

telecast film on public broadcast platform as fundamental rights. Somewhere the Indian system was getting ready for the privatization and right to express.

The Secretary, Ministry of Information & Broadcasting v Cricket Association of Bengal & Anr. On 9 February, 1995⁸

(Hero Cup Judgement)

In this case, the Supreme Court held that broadcasting is a means of communication and represents the freedom of speech and expression granted in article 19 (1) (a). The Cricket Association of Bengal wanted to confer the telecast rights to an agency of its own choice. It was held that the right to entertain and to be entertained, through the broadcasting media are an integral part of the freedom under Article 19 (1) (a). Since the broadcasting media depended on the use of airwaves, a common property resource the right of the telecaster was a limited right. Since the spectrum of airwaves is limited, it limits free access. Imposition of restrictions by the Government in this case could be legitimate, based on the availability of airwaves in addition to the grounds available under Article 19 (2) of the constitution. The limitation was not applicable to the viewer, whose right to be informed, educated and entertained were held to be paramount.

‘Right to telecast and broadcast’, as well as ‘Government of India should not enjoy monopolistic power over electronic media’ were two very important aspects that brought about a change in the way law makers perceived broadcasting (MIB 2014).

Before independence press and radio had a strong British intervention, later it was Doordarshan and All India Radio that acted as monopoly players in the country. It was this judgement which opened up the broadcast media for private players. The Cable television boom brought in many television channels in India. In this landmark case the Supreme Court recognized the right of a citizen of India to be entertained. Under the freedom of speech and expression an individual has the right to express by way of making programmes on television. However the airwaves are limited thereby making ‘the right to broadcast to an individual’ a limiting right. This means

8 AIR 1995 SC 1236

for programmes which, need to reach out to the highest amount of people need to recognize the right of viewers to be informed, entertained and educated.

2.4.6 Code of Conduct

Many media ethics supporters have been arguing that media ethics code have been developed due to the fear of sting that could kill attacker as well as victim. Absence of ethical and moral norms could undermine the reliability and credibility of media. Ethics codes thus work as watchdogs of democracy. Most of the media ethics codes are linked with the fundamental rights / human rights practiced and pronounced (Limor & Gabel 2002, 136 - 137).

There are four types of ethics in media: (a) Self regulated guidelines (b) Government Guidelines (c) industry norms and (d) international norms governed by the international bodies. Look at various codes of ethics, be it the one prescribed by Press Council of India (PCI) known as “Norms of Journalistic Conduct”, be it News Broadcasters Association (NBA)’s code of conduct, be it the one initiated by All India Newspapers Editors’ Conference code, they all have a strong *Global* Value attached to them. The code in India has strong influence of local sensibilities and the cultural practices in India. It is important to note according to Rao that global code cannot be implemented without applying local sensibility (Rao 2011, 161 - 163).

Indian broadcast media has government guidelines, self regulated guidelines and industry guidelines prevalent. Interestingly in India, the broadcast code adopted by the industry is also a version of the government guidelines.

Indian television is one of the most prolific and fastest growing media and entertainment industry. There are many private players and content producers. Gone are the days when there were only government owned television channels and radio stations. The private players need stronger check and balance system. Since the time Cable Television Networks (Regulation) Act, 1995 came into force, the media research and development has been focussing on the code of conduct for television channels. The biggest initiative would be the one by Indian Broadcasters Foundation.

Electronic media surely needs some kind of restriction within the frame work of freedom of speech and expression. The freedom comes with responsibility; however

censorship and government's control is surely not desirable. The codes could be the self made ones, or through a body which is a government neutral body.

In recent years there have been debates on regulations of broadcast media. With the privatization there are many organizations creating content. India has already seen the worst with the Government intervention. The question is whether to have control or not? A level of control cannot be denied to regulate the content. Without this control there could be a situation of chaos. However, complete government control over media is also not a favourable situation. In the present day situation – there could be only two options – self made code of conduct and neutral regulatory body that has prominent persons from the industry as well as society. Interestingly in India we have both of them existing. On one hand most of the television channels have developed their own code of conduct, whereas in the recent years the Indian Broadcasting Foundation and News Broadcasters Association have done phenomenal job by inviting the broadcasters to be a part of them and adhere to the guidelines for content, failing which a complaint can be forwarded to the government authorities and action can be taken (Kumar 2008).

As observed by the executive director of Frontline self censorship is usually shaped by the fear of government agency and not the standard of local community. The rules of the government play a vital role and not the decisions made by programmers and producers. Thus self censorship is not something that the TV producers, directors, programmers, station managers or filmmakers practice out of social and moral responsibility, it is most often the fear that they have about consequences of non compliance laid by the government (Perebinossoff 2008, 101).

India even though broadcasting existed at the time of Independence, in 1947 a most commonly accepted and well defined code of conduct for programs and advertisement broadcasting came in to existence only in recent years. The broadcasting code is a quintessential guideline to regulate content that can be disseminated under the freedom of speech and expression.

2.4.7 Broadcasting Code

“The Broadcasting Code, adopted by the Fourth Asian Broadcasting Conference in 1962 listing certain cardinal principles to be followed by the electronic media, is of prime importance so far as laws governing broadcast medium are concerned. Although, the Broadcast Code was chiefly set up to govern the All India Radio, the following cardinal principles have ideally been practiced by all Broadcasting and Television Organization, viz: -

- To ensure the objective presentation of news and fair and unbiased comment
- To promote the advancement of education and culture
- To raise and maintain high standards of decency and decorum in all programmes
- To provide programmes for the young which, by variety and content, will inculcate the principles of good citizenship
- To promote communal harmony, religious tolerance and international understanding
- To treat controversial public issues in an impartial and dispassionate manner
- To respect human rights and dignity” (Basu 2011).

There were no formal guidelines in India governing the broadcasting programming. A Broadcasting Code of Conduct would ideally have guidelines for the broadcasters to follow. Two most powerful Public Service Broadcasters BBC and CBC had established code of conduct for content regulation. The code was basically designed to ensure that programme producers adhere to basic guidelines of production. In India the Broadcasting Code was established keeping the radio service All India Radio in mind. Doordarshan, the television service also adopted the same code for their programme regulations.

The first Code of Conduct was too broad and basic. It used broad terms like maintaining high standard of decency and decorum. The code was more concerned about what kind of programmes that should be made, however there was an

absence of what should not be done by a producer. It took a broad view of the fundamental rights of the constitution. In absence of any specific guidelines the code could be considered as a good start with the aspect of broadcast code of electronic media.

2.5 Recent Broadcasting Laws

2.5.1 Prasar Bharati (Broadcasting Corporation of India) Act, 1990

Television and Radio in India were completely under the ownership of Indian government. It proved not so favourable results during the internal emergency between 1975 and 1977. This was for the first time when government of India was discussing to bring legislation to free the media from its control. *Chanda Committee* was formed during the Indira Gnadhi government 1966. The committee spoke about autonomy to the government media namely Doordarshan and Akashvani and both to be separated from each other. *Verghese committee* which came in force right after the emergency in 1978 recommended that a separate trust should be formed to regulate Doordarshan and Akashvani; the trust should be called *Akash Bharati* trust and should be accountable to the parliament of India. It put thrust on autonomy to the government owned media. The working group was commissioned by the then Janata Government and took into consideration the threats to the freedom of speech and expression during emergency. The *Joshi Committee* put thrust on the role of media for nation building. As a result, the Prasar Bharati Act (1990) was formed by the government. It was kept idle for seven years. In July 1997, it was activated after being notified and came into force on September 22, 1997. After this came the amendments to the Act, which were widely seen as ushering in a regime of full autonomy to All India Radio and Doordarshan (Saxena 2009, 31).

The Prasar Bharti Act provided for giving autonomy to AIR and Doordarshan under a corporation. It discharged exclusive powers given to the Information and Broadcasting Ministry. It would be managed by 15 member board including Director General of both organizations and two representatives amongst employees. The Act also mentioned the primary objective which is to inform, educate and entertain public. The board also mentioned certain objectives for functioning which would be

related to programming. These objectives would include integrity of country; safeguarding rights of citizens to be informed freely and objectively; programmes on subjects like education, literacy, rural development, environment, health, family welfare, science, technology; programmes related to cultural diversity; Spirit of sportsmanship; youth programming; upliftment of women; social justice; welfare of working class; programmes for rural and weaker section, minority, tribal communities; children's programming; news gathering amongst other things (MIB 1990).

Besides the autonomy and the organizational structural change that the Prasar Bharati Act spoke about; 'organizing and conducting public broadcasting services to inform, educate, and entertain the public' and to ensure 'a balanced development'. This brought about a more defined perspective on public broadcasting for India. For the first time the content was defined so well for the holistic development of the people of the country.

India as a developing country had many areas defined from ongoing researches. The values enshrined in the constitution of India were made the objectives of the corporation. This ensured a healthy development of broadcast media in India. The act broadly gave the guidelines of broadcasting; however the guidelines were more a framework of public broadcasting.

2.5.2 Down Linking Guidelines 2005

India is a nation where cricket is celebrated beyond passion; and cricketing events are of utmost priority for television viewers. The down linking guidelines gave additional powers to the public broadcasters of India to enjoy special rights over showcasing the sporting events of national and international nature. This ensured that majority of viewers in India will be able to watch their favourite sport, as Doordarshan is available free to air. This brought an unequal competition for private broadcasters as same content would be competing with other broadcasters, however the freedom of speech and expression assigned in article 19 (1) (a) means information to all, and these guidelines ensure the same (Divan 2011, 250 – 251).

2.5.3 The Cable Television Networks (Regulation) Act, 1995

The act came into force to regulate the operations of the cable operators. The act broadly covers aspects like registration of cable operators, maintenance of register, programme code, advertising code, use of standard equipment, inspection of cable network and compulsory airing of certain channels. The Act has the provisions of seizure of equipment in case if any irregularity found. Moreover the act is punishable if any of the provisions of the act is not adhered to. The first offence has a provision of imprisonment of upto two years or one thousand rupees fine or both; every subsequent offence has a provision of up to five years of imprisonment and fine up to five thousand rupees (MIB 1995).

The Cable Television Networks (Regulation) Act, 1995 mentioned about the Programme code and Advertising Code for programmes and advertisements that a cable operator transmitted. They were vague and too general. In cases of religious and election advertising they were conflicting with other laws of land. Cable operators started concentrating power within them. There were films being shown with obscene or vulgar content in Indian context on various channels and there was nobody to stop the broadcasters. In 2004 the Mumbai High Court passed an injunction restraining television channels from telecasting any adult television programme or film without the appropriate certificate from the Central Board of Film Certification.

The District Magistrate, Sub divisional Magistrate and the Commissionaire of Police or any other officer notified by the Central or the State Government were authorized to take an action against violation of rules mentioned in the Cable Act. Besides the Programme Code and the Advertising Code transmission of a programme or a channel may be prohibited in public interest also.

The Cable Networks Act empowers and authorizes a government officer to seize a cable operator's equipment if the officer has reason to believe that the cable operator is functioning without proper registration. The act brought in to force The Cable Television Networks Rules, 1994 i.e. the Programme Code and Advertising Code (Divan 2010, 251 - 256).

The act not only regulates the subscription related matters, it also regulates the kind of content that would be shown on cable networks. The act came into force to control what is called as the cultural invasion. The spread of cable television and the kind of content that was shown was a big cultural threat to Indian viewers. This was a key piece of regulation that issued guidelines for content on cable TV in absence of any detailed documentation on the lines of Broadcasting Code of Conduct. The business of Cable television had already started attracting Indian corporate houses and foreign players, it was necessary to keep the foreign players away from having majority stake in the business. This was the first Act of its kind that also regulated the content on cable television. For the first time any law gave detailed codes for programming and advertising for the regulating authorities.

2.5.3.1 The Cable Television Networks (Regulation) Amendment Act, 2011

The act came into force in December 2011. The highlight of this amendment were the Digital Addressable Cable System. Following the recommendations of Telecom Regulatory Authority of India (TRAI), on implementation of Digital Addressable Cable System; a time frame for fixed to implement the same in four phases (MIB 2011).

With change in technology, and increasing demand from people to be protected from uneven pricing, no choice to select channels, unfair practices on content distribution, bad quality of content; it was natural to move to a Digital Addressable Systems implementation. What India is facing right now is a transformation of television industry. What seemed almost impossible is currently being executed by the television distributors. First two phases have been completed; however the third phase is yet to complete. The cable and satellite television operators are looking at digitization as a major movement in the process of development of Media and Entertainment Industry.

The digitalization is all set to open up a new phase of development of television in India. With digitalization where there is a promise to give better content; there is also a great power of controlling content that will come in the hands of Indian viewers. Features like parental lock are going to be possible on these digital set top boxes. The entire concept of 'control and regulations' could bring about a perception

change in the country with complete digitalization which could open up a new area of research for Media researchers.

2.5.4 Cable Television Networks Rules, 1994

The Cable TV Act brought in to force The Cable Television Networks Rules, 1994.

2.5.4.1 Rule- 6. Programme Code

The Programme Code broadly interpreted the provisions of Article 19 (2). Under the programme code content was forbidden from showing on cable television if it contained: indecency, criticism of friendly country, attack on religions of community, obscenity, defamation, deliberation, falsehood, innuendos, half truths, incitement of violence, contempt of court, content against president or judiciary, offending integrity of nation, malign or slanders against individuals or groups, superstitions, denigrated women in any manner, denigrated children, slandered ethnic-regional-linguistic groups, contravened Cinematograph 1952, restricted for public exhibition, no film content that was for restricted exhibition under Central Board of Film Certification. Further Cable operators were advised to carry programmes that would; portray women in positive light, not offend the provisions of Copyright Act, 1957, not contain bad language if they were made for children, suitable for children when large number of children is viewing (MIB 2009).

Till now Broadcasting code mentioned what kind of programmes to be made, as they were mainly for the reference of the Government officials who made or commissioned programmes. Later in the Prasar Bharati Act guidelines the code was better defined but still spoke about holistic development of the country. The electronic media was still a Public Service Broadcasting. For the first time the programme code described under the Rule 6 of Cable Television Networks Rules, 1994 described content guidelines for the programmes. This was indicative but enforcement of these rules was still in the hands of the government regulatory authority. Not obeying the code could mean strict action from the local authorities. In absence of no such strong mechanism to control the Satellite television, the law makers made Cable TV act enforceable on cable operators who looked after the delivery mechanism.

The Cable TV Act defined article 19 (2) from the programme production point of view. It included all the clauses in the article 19 (2) restricting the freedom of speech and expression. The Act has also added many more points – like communal attitudes, obscenity, innuendos, half truths, inciting violence, superstitions, depiction of women’s body, using derogatory words for certain groups of people. This gave a great deal of understanding for programmer, producers or syndicators. The Rule 6 also accepted CBFC certification for the purpose of screening films. It covered the Copyright Act of 1957 to protect any infringements. Most importantly like how Ofcom of UK has explicitly mentioned about watershed hours for children’s viewership, the act mentioned about content suitable for children’s viewing hours. In nutshell, Rule 6 was the first true programme code for broadcasters. There is a provision for not showing Obscene and Indecent content.

2.5.4.2 Rule 7 - Advertising Code

In the Rule 7 of Cable Television Networks Rules, 1994 the Cable operators were refrained from showing any advertisement if they contained; content that offended morality-decency-religions susceptibility; derided any race, caste, colour, creed, nationality; elements against provisions of constitution of India; violence or obscenity; incited people to commit crime or violence; criminality; exploitation of national emblem, person or leader; derogatory image of women; social evils; direct or indirect sales of tobacco or alcohol or prohibited products; milk substitutes for infants; religious or political content; content that hurts religious sentiments; prohibited items as mentioned under Consumer Protection Act, 1986; miraculous remedies; content that endangers safety of women or children; content that is Indecent, vulgar, suggestive, repulsive or offensive themes; violates provisions of Advertising Standard Council of India or cannot be distinguished from programmes. The guidelines also mention about the cap of 12 minutes of advertisement in an hour (MIB 2009).

Like the Rule 6, guidelines in the Rule 7 also mentioned about the constitutional provisions defined in Article 19 (2) that restricts freedom of speech and expression. Many guidelines of Rule 6 were also covered in Rule 7. Additionally Rule 7 for the

first time in the history of Indian broadcasting spoke about what should not be telecast as a commercial advertisement. Here the Rule has taken into account the social responsibility of television for masses. A moral stand has been taken on many grounds to ensure that wrong message doesn't go to the viewers. The Rule takes into account commercialization versus the value systems of the country. By now it was established in many essays, debates, discussions from social sciences that Media and especially Television had a great impact on the minds of people.

In the absence of any guidelines protecting the viewers from the exposure of advertising on TV, this was a great beginning. The Rule further includes the Consumer Protection Act, 1986 as well as Advertising Standard Council of India (ASCI), to protect the consumers. The advertising codes also have special provision for content with vulgar and obscene images and sounds.

The Cable Television Networks Rules, 1994 was amended in 2006, 2008 and 2009 for the content provisions. The rules were defined again to include exclusions viz. tobacco or alcohol products; prohibited products and provisions for showing brand extensions of prohibited products (MIB 2009).

Rule 6 and Rule 7 have quite exhaustive and well defined guidelines, however the law could establish control mechanism of the Satellite television channels through the cable operators. There was a need to think of an autonomous body to deal with the Satellite television channels directly.

2.5.4.3 Monitoring Committee for Private Television Channels

Under the Cable Television Networks (Regulation) Act, 1995 there is a provision of monitoring the cable operators through a District or State level monitoring committee. The committee could control content as well as cable operators. The committee need to be formed under the Information and Broadcasting Ministry. The committee could suggest strict actions like seizure of equipment, sending an advisory to the channel, issuing warning to the channel, channel to scroll an apology for a specified number of days, broadcast to be suspended for specified time period (MIB 2008).

The flaws of the committee are that it is difficult for the common man to approach the committee, the members lack media experience, the committee meets less frequently and most importantly it doesn't have enough representation of broadcasters.

Recently the national organization 'Electronic Media Monitoring Committee' has been in the news for deviating from its main objective of monitoring the television channels to monitoring the coverage of politicians (Raman 2015).

There is no doubt that the legal provisions in India for cable and satellite television with the Cable Television Networks (Regulation) Act, 1995 were definitely in a more controlled environment. In a country of diversity where so many cultures and so many languages prevail, it was very difficult to monitor the activities of Cable television; which in just a decade had covered a considerable amount of length and breadth of the country. The cultural invasion with not only Western content but content produced by Indian producers and showcased on television channels or cable operators were some of the biggest concerns that were addressed within provisions of State and District level committees. In the absence of any control – The Cable Television Networks (Regulation) Act, 1995 was a solid law to act as a watchdog of the process of cultural transformation of Indian viewers.

2.5.5 Advertising Standards Council of India (ASCI)

Advertising Standards Council of India (ASCI) is a body of advertising practitioners across the country. The council has developed its own self regulating guidelines. The code is on the lines of Advertising Standards Authority (UK). The code talks about fair advertising practices to protect the consumers. It includes guidelines like truthful and honest representation of claims, adherence to generally accepted standards of decency, non discriminating use of advertising and fair competition (Basu 2011).

The ASCI code is ethical regulating code for advertising. The idea was to create an environment where advertising communication is more truthful and ethical. The advertisements are aimed at purchase of goods and services in such a way that the credibility is not lost, a consumer sees true and honest representation of the product, the advertisements maintains public decency, they don't promote the

hazardous products and promote fair competition. The code is too broad, needed specific and more defined guidelines.

In case of HLL's Clinic All Clear Dandruff shampoo that claimed it had ZPTO; and Novartis India's claim of disposable contact lenses that assured no protein build-up; both these advertisements were withdrawn from TV on the lines of false claim (Basu 2011).

Eventuality of complains to ASCI have been discontinuation of the advertisement on TV. In both the above cases, the false claims were proven wrong. According to ASCI guidelines the advertisements were discontinued.

2.5.6 Drug and Magic Remedies (Objectionable Advertisement) Act, 1954

This Act has been enforced to control the advertisements of drugs in certain cases and to prohibit the advertisement for certain purposes of remedies alleged to possess magic qualities and to provide for matters connected therewith.

In *Hamdard Dawakhana (Wakf) Lal Kuan, Delhi and Another v Union Of India and Others on 18 December, 1959*⁹ the Supreme Court prohibited advertisements as the treatment and claim of this particular advertisement did not fall under Article 19 (1) (a) of the Constitution. Drug and Magic Remedies (Objectionable Advertisement) Act, 1954 was one of the first acts to hit the magical powers of products such as drugs. The Supreme Court's judgement about *Humdard Dawakhana v. Union of India* was indicative enough. Though expression of an idea is a part of freedom of speech, in this particular case where the advertising falls under commercial activity it doesn't come under the concept of freedom of speech and expression.

2.5.7 Monopolies and Restrictive Trade Practices Act, 1969

Section 36 of this act protects the consumers from advertisements that have wrong representation that could potentially cause injury or loss to the consumers; deceptive sales; deceptive 'free gifts' or contests; manipulative sales or where there is violation of laws protecting consumers. In an advertisement of Pare Exports Pvt.

9 AIR 1960 SC 554

Ltd. upon Parle making false claim of its product Maaza Mango drink that it contains fresh mango, the company had to suspend the production (Basu 2011).

Section 36 A of Monopolies and Restrictive Trade Practices Act, 1969 describes unfair practices which apply to advertising in particular. It mainly talks about false representation, deception, violation of laws and manipulation of sales to raise prices. The act has a power to suspend production of a product which happened in the Maaza drink notice issued by MRPT. This is a welcome regulation to control unfair practices.

2.5.8 The Cinematograph Act, 1952

India is the largest and most promising filmmaking country of the world. Today the Indian film market has broken the geographical boundaries and they are showcased across the world. Major law for Films is The Cinematograph Act, 1952.

The Cinematograph Act, 1952 was enacted to make provision for certification of films in India. Central Government by notification constituted a board called Central Board of Film Certification (CBFC) for any film that is likely to go for public display. This twelve to twenty five member board appointed by central government sanctions film for unrestricted public exhibition; restricted public exhibition for adults or members of any profession or class of persons; direct the applicant for modification or refuse to sanction the film for public exhibition (CBFC 2014).

In *K. A. Abbas v The Union Of India & Anr on 24 September, 1970*¹⁰ the petitioner had made a documentary film called 'A Tale of Four Cities' and had asked for "U" certification, however he was granted "A" certification. This case established the power of cinema as a medium. The Supreme Court justified pre-censorship. Freedom of Speech and Expression of Cinema has to be treated differently than other art forms. There is a provision in Cinematograph Act, 1952 to have an advisory body of Film Censors who would watch the film and categorize the films as unrestricted exhibition or exhibition just for Adults. The board is one of the strongest bodies of controlling the exhibition of films. The famous *K. A. Abbas v. Union of India* case brought about a change in the certification of films. It fell under A and U category.

10 AIR 1971 SC 481

This was further defined in three categories – A (only for adults), U/A (Parental guidance required) and U (for all).

Programme Code and Advertising Code mentioned in the Cable Television Networks (Regulation) Act, 1995 consider the guidelines of CBFC.

2.5.9 The Copyright Act, 1957

The Copyright Act, 1957 applies to multiple platforms viz. Television, Radio, Internet, Outdoors, live performances beside the films. It gives exclusivity to the owner for the commercial exploitation of original literary, dramatic, artistic, musical work, sound recordings or cinematographic films. This is a quintessential act for media (Basu 2011).

With the change in technology duplication is easier and faster. This act restricts anybody from the usage of original work of art without the permission of the original owner. Something that the development of cable television market in India faced was illegal showcase of films, film music, pirated copies of films, footage used on various shows etc. All this was brought under a strict scanner to protect the original owner of the content. There is a provision of strict penalty under this act for violating copyright laws. Copyright has brought in a new wave of business in the market – i.e. licensing of content. The unauthorized usage of content by cable operators would face strict consequences. The execution of copyright act in the new wave media is a game changer and the platforms are conscious about usage of any work of art originally created by others on web, television, radio, print as well as films. The Guidelines of Copyright Act, 1957 are covered under the Cable Television Networks (Regulation) Act, 1995 as well as the Cable Television Networks Rules, 1994.

2.5.10 Indian Penal Code

According to Indian Penal Code 1860 “Every person shall be liable to punishment under this Code and not otherwise for every act or omission contrary to the provisions thereof, of which he shall be guilty within India”. A police officer is bound by the law under Indian Penal Code to apprehend a person who is guilty and has committed crime. The word "person" includes any Company or Association or body

of persons, whether incorporated or not. An offence according to the Indian Penal Code is punishable. Everything that is prohibited by law is considered illegal according to the Indian Penal Code (NCW 2016).

The Cable Television Networks (Regulation) Act, 1995 prescribes the non adherence of the code. The authorized officer has special powers to seize the equipment of Cable Operators if they fail to follow the guidelines of the Act. According to the Cable Television Regulation Act 1995 non adherence of Programme and Advertising code are punishable. The first offence is punishable with imprisonment for a term which may extend to two years or with fine which may extend to one thousand rupees or with both; the subsequent offence is punishable with imprisonment for a term which may extend to five years and with fine which may extend to five thousand rupees.

2.5.11 The New Beginning

“The Ministry of Information and Broadcasting remains the legitimate nodal agency for broadcasting control. When it comes to satellite television, however, the Ministry has found its control severely reduced in the new post-reform political economy of television. Every minister of broadcasting since 1991 has tried to assert otherwise, and failed” (Mehta and Rasan 2008, 112).

The reason for such failure are not only the new regimes of less checked systems but involvement of people, strong opposition from private broadcasters, proactive courts to ensure the freedom of speech and expression is protected and political pressure are responsible. The real new beginning in the television broadcasting is establishment of private broadcaster’s bodies, which has helped the private broadcasters to come together under one organization and talk about their issues as well as issues of their key consumers – viewers.

2.5.11.1 Indian Broadcasting Foundation

IBF was originally set up to establish a credit management system between broadcasters, advertisers and buying agencies. The primary motive of IBF was protecting financial interests of its members. However, the foundation doesn’t only protect the Television channels but brings about a holistic development situation for

viewers, television producers, law makers and owners of intellectual properties. IBF has played a significant role in a short span of time in protecting and promoting the interests of its members and freedom of electronic media in the world's largest democracy. Thus the nation that has seen the worst freedom of press has got a strong voice that could protect the same. IBF identifies and pursues growth opportunities for its members and ensures that the members present a strong collective voice regionally, nationally and globally. IBF, as the apex industry association of the Broadcast industry, plays a critical role in building consensus on major issues across the industry. IBF strives to provide the best service to its members and delivers greater value through membership benefits, resources and services (IBF 2013a).

Television has many stakeholders in terms of the money spent and money earned. Cable Television Networks (Regulation) Act, 1995 provided every state and district to have a monitoring committee to enforce the Law on Television. The committees had a missing link – which was representation of television industry. IBF successfully bridged what was missing in the ecosystem of television industry – consumers and the government.

2.5.11.2 Broadcasting Content Complaints Council

BCCC is primarily a complaint redressal system available to viewers. It came into existence very recently in 2011. The objective of establishing BCCC was to provide the channels content guidelines, viewer redressal mechanism for complaints and ensuring free-speech without interventions. The foundation has accepted self regulation guidelines of I&B ministry. (IBF 2013b).

BCCC is a 13 Member body with members drawn from different walks of life to act as the watchdog of self regulation. It is a self regulatory body to examine content related complaints against private non news satellite TV channels. The Council examines complaints from viewers, Ministry of Information and Broadcasting, civil society, NGOS and welfare associations. It meets every month (IBF 2013c).

Though the foundation is formed by the television channels and is chaired by CEOs and Managing Directors, the Complaint Committee has equal representation of

Society, Television Industry and Statutory Committed to represent the Government. Where district and state level monitoring committee had strong representation of Government; BCCC has very strong representation of the Broadcasting industry. This surely hampers the process of decision making.

2.5.11.3 Content Guidelines for Non News and Current Affairs TV Channels

The content guidelines of BCCC are quite elaborate. The do's, the don'ts as well as the programme categorization is explained. The content guidelines for consumers are explained as National Interest, Racial & Religious Harmony, Children & Generally Accessible Programmes, Social Values, Kissing, Sex & Nudity, Violence & Crime, Gambling, Horror & the Occult, Drugs, Smoking, Tobacco, Solvents & Alcohol, Libel, Slander & Defamation, Harm & Offence (IBF 2013d).

The guidelines are self explanatory. The information is made public on the website as well as on the television channels. This part is for the consumers, whereas the broadcasters are given separate instructions for the content categories. The guidelines are made aware to both consumers as well as television channels. The guidelines are easy to understand and access.

The noteworthy fact in the above code is defined with a lot of details. Having a code could also mean playing with words, for the first time a code defined in detail, what is accepted and what is not. The guidelines are self explanatory and give good idea about every element that falls under the objectionable premise. This is a humble step towards regulating broadcast content.

In all the above themes detailed guidelines of the accepted standards and what is not accepted is mentioned. It is interesting to note that images and sounds involving sex, nudity, obscenity, violence, usage of alcohol, smoking etc. which had disappeared from the television screens of India has been allowed according to the new scheduling rules however in the restricted access time, i.e. between 11:00 pm to 5:00 am popularly known as watershed hours. This gives Indian content producers and broadcasters freedom to express. There is no restriction to express, however the time has to be reasonable if the content demands it. Though there is a provision to categorize the shows in broadly G and R categories for general and restrictive

viewing, none of the programmes mention these categories, like how countries like UK and Canada would do (IBF 2012).

The member channels of the foundation have accepted these self regulations and they are expected to create content keeping these regulations in mind. The terms are very well defined, especially under the scheduling category, the definition of each element / term is very precisely mentioned for a programme producer to follow. Though there are some vague terms. For example social values could be left for the interpretation for the person judging the same. However, the threshold for sex, violence, horror, nudity is very well defined in the scheduling guidelines. So if a producer is making a programme for general audience he or she knows what not to do. This is a welcome change. Since these are self regulatory guidelines the onus usually goes to the television channels to ensure that they are followed. This is a welcome initiative by the Television industry to ensure that the complaints can be made and heard by the right authorities.

The council works in the most democratic way, where a viewer can complain if he or she feels that a particular programme is not in compliance with the content guidelines. The complaint must be made to Standard and Practices (S&P) department of the TV channel, who will reply to the complaint, if the viewer is not happy with the reply he can complain to BCCC. In recent years all the television channels have become pro active in communicating with their respective producers whether in house or outside and providing them with the self regulatory guidelines, however there are many programmes that carry content that could have been shown in restricted viewing hours. Plenty of complaints are received by BCCC which the complainants feel pertain to the code of ethics.

Thus IBF's BCCC acts as a mediating agency between the viewers and authorities. BCCC however doesn't replace the guidelines given under Cable Television Networks (Regulation) Act, 1995.

2.5.11.4 Complaint Procedure

The biggest achievement of the foundation's work is that the process of making complaints has been made user-friendly. Anybody can file a complaint about the

content. The biggest disadvantage of this system is that the foundation doesn't have law enforcement representation, they can only issue warnings, fines etc. In situations where a legal action needs to be taken the complaint is forwarded to the I&B ministry. This process has a potential of adding layers in decision making (IBF 2013d).

It is easy to make a complaint as the information is made available both on TV as well as on the internet. Unfortunately the decision making process is tedious. Also, the complainant is asked to refer to the channel first and then come to BCCC. Also, BCCC has strong representation of industry, which makes the decision in favour of broadcasters many a times.

2.5.11.5 The News Broadcasters Association (NBA)

For news broadcasters a separate organization came into existence in October 2008, called The News Broadcasters Association. It represents the private television news & current affairs broadcasters. It is the collective voice of the news & current affairs broadcasters in India. The NBA presents a unified and credible voice before the Government, on matters that affect the growing industry.

Thus NBA like IBF works for the development of News Industry in India. It also ensures that the News Broadcasters adhere to certain standard practices by way of defining a common code of conduct for news broadcasters for the members. It also works as a mediating agency between the broadcasters and the legal systems of the country. This leads to the freedom of speech and expression that NBA wants to ensure to the journalists of India. The way NBA works it ensures that electronic media through its reach and penetration can make democracy a living reality. NBA ensures freedom of press with checks and balances that could have legal implications as well. However, it ensures freedom from government control. The model of self governance creates a provision for a complaint redressal mechanism which gives the viewers a power to identify objectionable news. The way NBA operates is very much like IBF for the operational purpose (NBA 2008a).

The fundamental principles accepted by each members of NBA are that journalists would operate as trustees of public and they will be fully accountable for their actions, the members would accept the code of ethics, since news has great

influence on public; the journalists would maintain high standards, broadcasters shall not select news for the purpose of promoting or hindering any controversial public issue, news won't promote any particular belief, opinion or desires of any interest group; fundamental purpose of news is to educate and inform people, broadcasters will show fair news.

2.5.11.6 Code of Ethics

The NBA has established content guidelines which are accepted by news channels to defined editorial principles in confirmation with the Freedom of Speech and expression. Some of the areas where the broadcasters seek to self-regulate are Impartiality and objectivity in reporting, Ensuring neutrality, Reporting on crime and safeguards to ensure crime and violence are not glorified, Depiction of violence or intimidation against women and children, Sex and nudity, Privacy, Endangering national security, Refraining from advocating or encouraging superstition and occultism, Sting operations, Corrigendum and Viewer feedback (NBA 2008c).

The codes are well-defined; the Indian private news industry developed leaps and bounds during early 2000. The codes of ethics provide strong guidelines to news casters as to what not to do. Unlike the guidelines of IBF the codes of NBA come with detailed guidelines which provide to the broadcasters a reference for their conduct on day to day activities. The most important part of the codes' explanation is the conceptual framework of how a term is referred to. The codes leave very less scope for further interpretation, as most of the implications are properly explained. A compliant can be made if a viewer feels that the News broadcaster has violated the code.

2.5.11.7 The News Broadcasting Standards Authority

Like the IBF, NBA also has a provision of a body that works on complaints from viewers. The body has fair representation of law, journalism and people. If any viewer finds any news objectionable he/she can complain to the broadcaster. If the viewer doesn't receive a satisfactory answer from the broadcaster; the viewer can complain to News Broadcasting Standard Authority (NBSA) within stipulated time. The chairperson may ask the broadcaster to respond to the same. The authority

could initiate a Suo moto, warn, admonish, censure, express disapproval against and/or impose a fine upon the broadcaster and/or recommend to the concerned authority for suspension / revocation of license of such broadcaster. The fine imposed by the Authority shall not exceed Rs.1,00,000/- (Rupees One Lac only) and such fine shall be recovered from the concerned Broadcaster. (NBA 2008c).

Thus the NBA has got strong powers to deal with private channels. It operates on the self defined Broadcasting Code of Conduct and ensures that the broadcasters who are a member of this organization adhere to it. The consequences for not adhering to the code of conduct are stricter and this makes NBA a strong organization amongst the news broadcasters.

Both NBA and IBF are not mandatory for any broadcasters to follow, however they both are a welcome change in the process of making broadcasting more within the self regulating authorities to ensure that they adhere to the freedom of speech and expression and the limitations thereof. The code of conduct that these organizations have stipulated is for the viewers and society at large to find suitable. This surely can be called as the new beginning of Indian broadcasting. The negative side is that these are not statutory guidelines, and thus act as a layer in the process of addressing complaints.

2.6 Bills and Complaints

2.6.1 The Broadcasting Bill, 1997

The proposed bill was designed to issue licenses to broadcasters. One of the most important provisions the bill had was to ensure that broadcasters adhered to the code. The bill envisages a single body that has the powers to regulate broadcasting in India (Indiantelevision 2013).

Any process related to broadcasting regulations is fragmented between various departments and there are many gaps, which can be addressed with this kind of arrangement. There was a provision of non adherence to the programme code, and strict measures were proposed to be taken against any broadcaster. It was supposed to bring the entire broadcast licensing process under Broadcasting Authority of India, a new body to take place. The programme code took a very important position in

this bill as any license of broadcasting was supposed to ensure that the programmes adhered to the standards prescribed. The bill lapsed in the parliament.

2.6.2 Broadcasting Services Regulation Bill 2006

Broadcasting Services Regulation Bill was introduced in 2006. The Bill had a provision of a separate Broadcast Regulatory Authority of India (BRAI) to regulate all broadcasting related services in India. Besides regulatory provisions for TV channels, cable operators, FM Radio, Community Radio, DTH, Teleport etc. it had a provision for cross media ownership (PRS 2013).

The most important part of this bill was that it stated that the airwaves are a public property and there is a need to regulate the airwaves in public interest. For a diverse country like India where there are many channels that enjoy freedom the bill recognized the role of media in building a nation of diverse culture. Compliance of content code is duly recognized in the bill, and non adherence to the content code as well as registration of channels are expected to result into heavy punishments. The bill proposed to have Broadcast Regulatory Authority of India which is supposed to act as a regulating body to deal with all broadcast related matters. This is a welcome change. Media and Broadcasting industry was supposed to be consulted for their views on the bills. The bill granted exceptional authority to the autonomous Broadcast Regulatory Authority of India unlike the fraternity formed NBA and IBF. Though this arrangement had members from all walks of society, in the absence of any mention of trusteeship could potentially be biased in the hands of influential politicians.

2.6.3 The Communication Convergence Bill, 2001

This bill is to establish a new regulatory framework to promote and develop communications sector that includes broadcasting, telecommunications and multimedia. The Convergence Bill proposes to achieve its objectives by establishing a new regulatory body to be known as the Communications Commission of India ("CCI"). CCI would replace TRAI, and would become the sole regulator of the broadcasting, telecommunications and multimedia sectors (Indiantelevision 2013b).

The Convergence Bill has been pending in India's Parliament for a number of years. It is unclear when the Government will move forward with its implementation. This bill also focuses on Code of Content, in addition to the special powers to regulate broadcasting. The provision of Communications Commission and converged approach are really the need of the time.

2.6.4 Famous '*The Dirty Picture*' Case

Public interest litigation was filed by Santosh Kumar Rai. He stated that the movie '*The Dirty Picture*' has been granted 'A' certificate by the Censor Board of India and can be telecast only during the watershed hours as it offended the programme and advertising codes prescribed under the Cable Television Network Rules, 1995 (Tripathi 2012).

It was ruled that if the information is correct it violated the guidelines of the Act, the Ministry was referred. Eventually upon finding out that CBFC after cuts had given U/A certification, which means it was suitable for children after parents guidance; the I&B ministry informed the channel that '*The Dirty Picture*' should be shown during watershed hours (MIB 2013).

This landmark case is a true example of the power citizens of India have been entrusted with on the lines of bringing in a reasonable check and balance system within broadcasting in India. This was a true beginning of adherence to the broadcasting code prescribed in the rule 6. The Lucknow Bench of the Allahabad high court's ruling in Dirty Picture case took into account the guidelines of Cable Television Networks (Regulation) Act, 1995 and Cinematograph Act 1956.

On the contrary, the Colors channel challenged the government's decision to restrict the airing of adult shows like *Bigg Boss* season 4 between 11 pm and 5 am. The Bombay High Court on December 27, 2010 allowed telecast of popular reality TV show *Bigg Boss* at prime time following an undertaking from the Colors Channel that it will self-censor the contents of the programme. While permitting to air the show at 9 pm, a bench comprising Justice S J Kathawala and Justice U D Salvi granted liberty to the Ministry of Information and Broadcast (I&B) to move the court without giving a show cause notice to the channel in case there was violation. *Bigg Boss*

continues to show the reality TV with content that could preferably be not fit for children under the age of 15 in prime time TV viewing hours. Television content regulations still suffer from many discrepancies between TV channels, I&B ministry, NBA-IBF and judiciary. There needs to be a common code that is impartial and true to the viewers. That is the demand of the time.

2.7 BCCC and NBSA Complaints

Both BCCC and NBSA insist that the member channels air a notification guiding viewers to file a complaint if they found the content objectionable. There are several complaints that were made to both BCCC and NBSA. Following is the way how these complaints were addressed.

2.7.1 Summary of BCCC complaints

Between June 20, 2011 and April 15, 2014 out of the 17,597 complaints received only 2,203 complaints were found specific to the purview of BCCC. Rest all were complaints like content suggestions, advertisements, movies, news content, non IBF channels, miscellaneous complaints (IBF 2016a).

Thought there is CBFC addressing censorship for films complaints regarding films, film trailers, movie/music videos etc. if they are shown on TV, they need to be addressed by the BCCC. The biggest example of this in recent time was the decision taken on movie *The Dirty Picture* in Allahabad High Court. Looking at younger viewers watching television at any time, even CBFC certification is not enough for content that is shown on television. The code of BCCC required to deal with film content in a better way. Since IBF only deals with the member channels, the non member channels' complaints were not addressed and passed on to I&B ministry. The whole purpose of a body independent of government was to have absolutely no interference of the government in dealing with the complaints. By involving I&B ministry over complaints, BCCC is inviting government's participation on complaint redressal. All the complaints made regarding content need to have single window clearance to empower viewers.

Out of the general complaints there were complaints which lacked proper information and were disposed off. Out of the miscellaneous complaints there were complaints regarding unethical editing and unrealistic content. Out of the complaints that were specific to the BCCC's purview most of them were disposed off. Out of the few complaints that BCCC took following actions: Issued an advisory to run an apology scroll, issued warning, asked the channels to give undertaking, asked the channel to write written apology, forwarded the complaints to the I&B ministry, advised to exercise restricted viewing hours scheduling or issued the orders.

For the purpose of this research, the Reality Shows that were given a notice were *Bigg Boss* season 2, 3 and 4, *Dadagiri*, *Rakhi Ka Insaaf*, *Splitsvilla* 2 and 3, *Entertainment Ke Liye Kuchh Bhi Karega*, *Iss Jungle se Mujhe Bachaao*, *Sarkar Ki Duniya*, *Launch Pad*, *MTV Roadies*, *Sach Ka Samna* and *Get Gorgeous*. It was quite shocking to learn that two of the shows *Bigg Boss* and *Splitsvilla* were issued warnings for more than once. These shows were given notice for the content in the shows (IBF 2016b).

The nature of complaints made was varied. All the complaints were raised by viewers. There is no single example of heavy punishment suggested, no matter was moved to the court or I&B ministry. This shows that BCCC in the first phase of its development has a partial view towards the television channels. India is socially a very complex country. The decisions taken by the BCCC on one hand ensures a lot of freedom to the broadcasters at the same time on the other hand simply ignores the fact that a lot of programming could be shifted to restricted hours.

BCCC is not a part of judiciary system of Indian broadcasting. The complaints redressal process has strong representation of television channels. The process needs to take a stricter look into the laws of related to broadcasting. A plenty of complaints were disposed of despite objectionable content being shown in general viewing hours, cruelty to animals, children used in inappropriate manner, demeaning position of women being shown, violence being shown. In countries like Canada, USA and UK there are stricter provisions for the same. Offences could end up in huge monetary punishment or even imprisonment, whereas in India they are given mere advisory. BCCC needs to take the same in to account. Also, watershed hours need to

be strictly followed for children viewing materials. The tone of BCCC in dealing with complaints is in favour of the television channels, as BCCC is funded by IBF which is funded by broadcasters.

Though the BCCC represents both public and broadcasters it needs to ensure that repeatedly same mistakes don't happen by the broadcasters. The same kind of mistake are committed by the broadcasters, despite advisories are sent to them. This could create a feeling of frustration in the minds of complainants. Hopefully the scenario will get better with time.

2.7.2 Decisions Taken by NBSA

As the citizens of India have been guaranteed the freedom to receive information, NBA ensures that the citizens of India don't receive unfair news. The process that NBSA follows is fair to its own community, though it is funded by the news television channels. The broadcasting laws are much evolved in other developed countries. Primary goal of broadcasting authorities / broadcasters' representations in other countries have been to protect the freedom granted in their respective constitutions. As far as news channels go, the do's and don'ts are pre defined. The fairness of news is ensured in all the countries. Incidents like unfair news, entertainment in news, not adhering to decency, not adhering to younger viewers viewing the news, drugs being promoted on news, entertainment being catered to in the form of news stories are yet to be tackled.

Some of the news channels have been continuous offenders and India still follows a process where newscasters put the news on air and wait for NBSA to respond. On a positive side, the NBSA has special powers to issue orders, warnings, penalties and apology instructions. The penalty reached up to rupees One Lakh that is remarkable. The order is sent to the channel as well as all the members to ensure that the order is followed. The Authority ensures that all the decisions taken are published on the website for future references. Compared to BCCC, the decisions taken by NBSA are fairer and they do true representation of public as well as the television channels. NBSA considers Article 19 (2), programming code, Code of Ethics into consideration before taking a decision (NBA 2016).

The freedom of speech has freer and more democratic approach, which is in the hands of representation of media and public. This is a new ray of hope for the citizens of India to ensure that they are a part of fair and more expressed society with a lot of channel contributing to self disciplined and self imposed censorship. Being conscious about violation of the code is the first step towards fair dissemination of information and entertainment.

As far as broadcast regulations are concerned, India needs to go through a long journey. On one hand Indian broadcasting code needs to evolve to give stronger freedom to the broadcasters, whereas on the other hand the limitations of this freedom needs to be well defined through the code, and strictly implemented by IBF, NBA, I&B ministry, police as well as the judiciary system. One must understand and review the international provisions and laws prevailing in other countries regarding broadcasting.

2.8 International Provisions – A Comparison

2.8.1 OFCOM Broadcasting Code – United Kingdom

Ofcom is required under the Communications Act 2003 and the Broadcasting Act 1996 to draw up a code for television and radio, covering standards in programmes, sponsorship, product placement, fairness and privacy. This Code is to be known as the Ofcom Broadcasting Code. It has been drafted in the light of Human Rights Act 1998 and European Convention on Human rights. It specifically mentions about right to freedom of expression, right to a person's private and family life, home and correspondence; right to freedom of thought, conscience and religion; and the right to enjoyment of human rights without discrimination on grounds such as sex, race and religion. The code has a provision of putting statutory sanction against a broadcaster in an event of the broadcaster breaching the code.

Ofcom, the broadcast regulator in the United Kingdom, has the power of licensing, monitoring, dealing with complaints and issuing sanctions. Ofcom's board consists of five members and a chairman, appointed through the independent appointments process, together with three executive members, selected from the senior staff group and including the Chief Executive Officer. The current membership of Ofcom

includes a former broadcasting manager and newspaper editor, as well as a competition economist. It is agreed that in practice Ofcom operates independently of the Government of the United Kingdom, as well as of commercial broadcast operators and service providers. Watershed hours of broadcasting are clearly defined. Watershed is defined from 21:00 to 5:30 hours; this means content that is unsuitable for children cannot be shown during these hours. Due care is taken to ensure that children below eighteen are protected under broadcasting. The list of things which include violence, drugs, smoking, alcohol, offensive language, sexual material, nudity is covered under the watershed hours (OFCOM 2016).

The code prescribed in Ofcom ensures reasonable freedom to the broadcasters, content producers as well as public. Indian broadcasting draws a lot from the BBC and in that way the recent changes in Indian broadcasting regulatory mechanism have strong influence of Ofcom on them. The positive aspect is that the broadcasters and content creators are endowed with absolute freedom of speech as at least they can show the content during watershed hours. Even nudity can be justified in certain cases. The Ofcom code also specifies commercial references for television programming. There is strict regulation for children; an area Indian regulatory system still needs to work upon. Though Cable Television Regulation Act talks about restricted viewing, it surely needs to be defined and practiced in a better way.

Thus not obeying the code can land the broadcaster into heavy punishment. In most cases the maximum financial penalty for commercial television or radio licensees is £250,000 (approximately USD 390,000) or 5% of the broadcaster's 'Qualifying Revenue', whichever is the greater (CLD 2012, 22).

There is no mention of ratings for television in the UK. The British Board of Film Classification (BBFC) has a rating system. Ofcom specifies guidelines for religious programming, charity, crime related shows, news and current affairs programming. Many rules don't apply to public broadcaster BBC. The basis of Ofcom is derived from Human Rights Act 1998, the European Convention on Human Rights and the right to freedom of expression, as expressed in Article 10 of the Convention. The code ensures freedom with restrictions prescribed by law and necessary in a democratic society.

2.8.2 FCC - United States

The Federal Communications Commission (FCC) is created by the amendment of Communications Act 1934. It regulates broadcasting in USA. The commissioners are appointed by president of the USA. There are strict provisions for obscene, indecent, or profane content both on radio and television. Further the interpretation of obscene content is further defined on the basis of 3 step test viz. content that appeals to prurient interest; offensive depiction of sexual conduct or the work lacks serious literary, artistic, political or scientific value. There is a provision of 'Safe Harbour Period' of content that is not suitable for children's viewing. In case of the FCC finding wilful violation of the provisions, FCC issues a notice of forfeiture order resulting into fine. Under the Broadcast Decency Enforcement Act of 2005, broadcasters face significant financial consequences for the broadcast of obscene, indecent or profane material which could result into an amount between \$550,000 to a maximum of \$3,000,000 (CLD 2012, 23 - 24).

FCC is not free from political point of view. What Ofcom refers as watershed hour is referred as 'safe harbour period' in US, between 6:00 am and 10:00 pm. There is no such explicit provision in Indian broadcasting system, especially in the Cable Television Networks (Regulation) Act, 1995. The safe harbour period is the time when children are likely to turn on their television sets, and indecent or profane material is not allowed to be shown on TV during this time. Most noteworthy part of the US code is that obscenity has been defined in a very liberal and broad way; it surely takes the social acceptance and artistic expression into consideration. Even the state law has defined depiction of sexual conduct, leaving no room for imaginations or interpretations.

This process is almost similar to the new provisions of BCCC / NBSA for non news channels and News channels in India. In practice, the FCC imposes a humongous amount in terms of fine on broadcasters. This particular provision of FCC is quite different than the Indian system as in India the fine is negligible and many a times broadcasters get away by just broadcasting apologies over scrolls etc., however the provisions are very similar to that of Ofcom. Broadcast of offending content being a

federal crime can land up violators in to a federal district court, with a potential imprisonment as well.

Though Indian Broadcasting Foundation and Cable TV Act of India have provisions to monitor the programmes being produced and broadcast in India, TV rating system is surely missing in such a complicated and decentralized television Industry.

Two things that American television has done for protecting its viewers, is

“One: classifying the TV content

Two: V chip to lock programmes of certain ratings into:

D – Suggestive Dialogue

L – Coarse or crude Language

S - Sexual situations

Y – All Children

Y7 – Children of age seven and above

FV - Programmes which involve more intense fantasy violence

G - General audiences (generally suitable for all ages although not specifically designed for children)

PG - Parental Guidance required

14 - Children aged 14 and above

MA - Mature Audiences, specifically for children of 17 and above” (CLD 2012, 26).

The American system provides strong freedom to the broadcasters. FCC has not been granted with the power to censor content, however obscene and indecent content is punishable offense. Most importantly FCC is a non political organization. When a television code is of self censorship nature, one can only judge content’s qualification on the basis of complaint received or telecast monitored; a defined classification of types of programmes becomes a strong benchmark for broadcasters to follow. America has seen the longest history of evolution of television industry,

the classification of various age groups and various contents is very evident from the same.

Though cable and internet regulations mention that any obscene or unprotected matter on cable television could lead to fine, most of the citizens believe that adults should be able to judge themselves about the content, unless there are minors involved in it. There have been instances of fine being announced for showing nudity on television for regular viewing hours. The regulations of American television reflect the society of America. The First Amendment protects the rights of the citizens of America. Obscenity and Pornography is however not allowed to be shown on free to air television.

2.8.3 Canada - CRTC

As per Broadcasting Act of Canada 'public, private and community' must represent in the Canadian Broadcasting System. The body with primary responsibility for regulating broadcasting in Canada is the Canadian Radio-television and Telecommunications Commission (CRTC), established in pursuant to the Broadcasting Act. The Commission is autonomous (CBSC 2016a).

The Canadian system is autonomous and is free from the interference of the Government. Moreover the Canadian system acknowledges people living in the country.

The Canadian Broadcast Standards Council (CBSC) is an independent, non-governmental organization created by the Canadian Association of Broadcasters (CAB) to administer the standards of broadcasters. CBSC handles the complaints however the standards are adopted by CAB (CBSC 2016b).

The Canadian Radio-television and Telecommunications Commission is an autonomous body and gives emphasis to the multi-cultural diversity in Canada. The formation of IBF in India is more on the lines of CBSC. It is independent as well as makes a non government body responsible for controlling broadcasting in Canada. The broadcasters are expected to air advisories during programs that contain material intended exclusively for adults or that may be unsuitable for children,

depending on the type of content and the time of broadcast. This makes a viewer informed and the process real democratic.

Whoever finds objectionable content on radio or television could give details about the content to CBSC within 28 days of the broadcast, and the complaint would be investigated (CBSC 2016c).

The complaint redressal has been made very dynamic and easy for the viewers / listeners. All the complaints are addressed by the CBSC and the standards are accepted by all the members. This system works like the Indian system of NBA and IBF. The private satellite channels, pay channels, pay-per-view channels are required to adhere to the code established by the CAB. CBSC has the authority to deal with the complaints of the member channels. Like in the case of BCCC in India, if a complaint is not resolved it can be handed over to CRTC. If a member is not in good standing with CBSC, CRTC may go in for a license revocation also.

2.8.3.1 Code of Ethics - CBSC

As per the code it is duty of the broadcasters to meet various tastes of listeners and viewers; and practice ethical business standards in dealing with advertisers. Canadian broadcasting has accepted the multi cultural programming and protects the interest of all the people from all races, gender, and diversity at all times during programming. In the most progressive part that CBSC guidelines have is the advisories which protect the viewers from nudity, sexually explicit material and coarse or offensive language. The code included provisions for General Programming, Human Rights, Sex Role Stereotyping, Children's Programmes, News, Full Fair and Proper Presentation, Controversial Public Issues, Religious Programming, Radio Broadcasting, Sexually Explicit Content during before 9 pm, Content and Promotions, Advertising, Prohibition of Subliminal Devices, Community Activities and Education (CBSC 2016d).

The code of ethics adopted by the CBSC beautifully recognizes the end user that the broadcasters are responsible for i.e. listeners / viewers. The broadcasters have to keep in mind the benefits of the end users and impact on them. For news fair play is recommended. The onus is on the broadcasters to maintain the rights granted by the

democracy. Since the freedom of expression is recognized for all the broadcasters it doesn't have any pre censorship however CAB ensures that the broadcasters adhere to the code of ethics. The code also protects viewers from advertising messages and subliminal advertising. Like the Ofcom codes this code also gives importance to human rights. Since Canada as a country gives a lot of importance to Human Rights the Code also talks about equality and broadcast for all as well as equal representation of genders. Following are tools that Canadian broadcasters have come up with, to help viewers protect their interest.

2.8.3.2 V-Chip Canada

V – Chip helps the owners protect younger audiences from inappropriate content. The programmes categories are attached to V Chip as per the classifications (CBSC 2016e).

V Chip is a very effective tool to give control in the hands of the users. This is a step to protect democracy and freedom of speech and expression especially in case of explicit and violent content. Unfortunately in a country like India where 100% digitalization hasn't happened this is a farfetched goal, however in the years to come a device like V Chip is likely to protect the viewers in India also.

2.8.3.3 Rating Classifications

At the beginning of each programme an icon of rating classification appears on the upper left-hand corner of TV screen. The classification has been given by Action Group of Violence on Television as under:

“C - Suitable for all ages

C8 - Suitable for children aged eight and older

G – Suitable for general audiences or family viewing

PG - Parental guidance advised

14+ - Suitable for children aged fourteen and older

18+ - Suitable for those aged eighteen and older” (CLD 2012, 13).

Like the other evolved television markets, Canada also has prescribed the rating criterion basis the content of the programme. Moreover at the beginning of each programme the rating appears on the upper left hand corner, which a television broadcaster is required to adhere to. The ratings differentiate between general, children and adult viewing from content perspective.

2.8.3.4 The Watershed Period

As per the CAB guidelines the broadcasters shall not air content that is intended for adult audiences between 6 am and 9 pm. This period between 9 pm and 6 am is referred as “Watershed Hour” (CBSC 2016f).

While India is still at a fledgling stage in clearly defining the watershed hour, in Canada there is a clear demarcation like in the UK and USA for the watershed hour keeping in mind majority of children and young viewer’s life style pattern. This is strictly followed by the broadcasters. There have been cases where showcase of sexually explicit scenes in the watershed hours was permissible despite complaint. This shows that the laws are quite open and in support of freedom of expression.

CAB has developed a Code Regarding Violence in Television Programming. The extent of violence that can be allowed is defined. The code says very little violence – physical, emotional or verbal is allowed to be depicted. The animation violence is also not allowed. Depiction of domestic conflict, the death of parents or close relatives, or the death or injury of their pets, street crime or the use of drugs is not allowed as per the code as it could challenge the sense of security in children. Stunts such as climbing apartment balconies or rooftops are not allowed. Violence as the only means of resolution of a conflict is not allowed to be showcased as per the code of violence. No frightening special effects are allowed to be used in programming for children. The explicit violence is not allowed unless it is shown in the watershed hours. In news and current affairs programming violence, aggression, destruction, extra-ordinary violence, graphic reporting of sexual assault, sexual crimes, language related to destruction, accidents or sexual violence, live coverage of domestic terrorist events or civil disorders need to be used carefully keeping all the viewers in

mind. Violence against women, specific groups and animals is not allowed. Violent actions in sports programming cannot be exploited (CBSC 2016f).

Thus the Code of violence surely protects children in a much evolved way. The watershed hours refer to the violence as well. The advisories need to clearly mention that the programmes are not suitable for children's viewing. The violence code interestingly advises the editors to use their judgement in depiction of violence, aggression and destruction within news and current affairs programming. Thus the violence in visuals or spoken words is quite well defined in the violence code and it protects different viewers, especially children.

The Canadian Codes are quite well defined and evolved. They surely suggest the way forward for a lot of broadcasting systems including the Indian system. For a democratic nation where freedom is accepted as a fundamental right, right to express comes across as the right with least amount of control in accordance with the human rights.

2.9 Conclusions

The above review of literature gives detailed understanding on the subject. Following were the concluding drawn from the above discussions.

- The Broadcasting Code of Conduct prescribed by the Government of India clearly mentions about raising and maintaining high standards of decency and decorum in all programmes. Further the Programme Code of Cable Television Networks Regulation Act describes that content that offends against good taste or decency, contains anything obscene, denigrates women through the depiction in any manner of the figure of a woman, her form or body or any part thereof in such a way as to have the effect of being indecent, or derogatory to women, or is likely to deprave, corrupt or injure the public morality or morals cannot be allowed to be aired on TV. The self regulatory guidelines of Broadcasting Content Complaints Council mention about children, generally accessible programmes and social values. Further it suggests broadcasters to refrain from content that involves kissing, sex, nudity, violence and crime. These guidelines suggest that

obscene and vulgar content or content that is not of good taste is not allowed to be showcased on Indian television screens.

- The Broadcasting Code of Conduct has seen a long journey from the early Broadcasting Code to what is practiced by the private satellite channels now. The international influence has pushed the content to become bolder. The envelope of reality show has been pushed beyond just song and dance Reality Shows. There have been many complaints registered from viewers against Reality Shows for showing unacceptable content in Reality Shows. Majority of these complaints are either disposed off or referred to other departments. Many times the offenders are found making the same mistakes time and again.
- The new regulations are more defined, however many television channels have been observed making the same mistakes again and again. The Code of Conduct prescribed by the Government of India under the Programme code and Advertising Code is broader compared to the codes practiced by satellite TV channel which are clearly defined. The Cable Television Networks Regulation Act has made the local authority responsible for the implementation of the broadcasting code, which is a difficult task; looking at the population of India and number of television channels in India. There is also a risk of Government interference and interpretation. The broadcasters' bodies for news and non news channel have least amount of government interference; however they run the risk of having biased opinion towards broadcasters as they are primarily set up to safe guard the interests of the broadcasters.
- Use of celebrity, information and entertainment; have made Reality Shows likable for youth. The shows are interactive and entertaining. The Reality Shows have serial format, they are fictionalized in such a way that young viewers like to keep watching them again and again. These shows invite participation through mobile phones and social networking sites. They have intrinsic character of attracting viewers. These shows are attractive and the principle cast of these shows represent youth. There is a strong thrilling element in these shows, which make them attractive for younger viewers. Expensive set ups, big celebrities as participants, larger than life visuals, entertainment, thrill and aspirational value

are the reasons why youth like these Reality Shows. Implied big dreams that Reality Shows show to their viewers; have won them incredible viewership over years.

- As discussed above television being a part of popular mass communication medium has an influence on individuals. There have been many theories around influence of television on children and young adults. It is derived through many of these theories that television has strong potential to influence behaviour. There have been many lab experiments with various groups which have proven that television viewing influences individuals. Aggressive images and sounds on television screens tend to bring in aggression in behaviour. Also the premise of Reality Shows is real. They are more believable than regular shows, as they depict reality. This makes them more prone to strong influence.
- Television viewing has a potential of creating impact on the mind of its viewers. Shows often use false imageries to attract viewers. Television violence has causal relationship with violence in youth. Reality Shows show stunts, aggressive fights, arguments, abusive language that is many times beeped, revealing clothing, intimate reality sequences between participants etc. run a risk of affecting the minds of youth. Many of the international formats as well as shows that are dubbed from foreign television channels portray sex and violence. There have been incidents where youth tried to imitate stunts shown in Reality Shows and caused damages to their own life. This has the risk of leading youth to more aggressive behaviour.
- Post 90s Indian media grew leaps and bounds. The global concepts got redefined. Producers of television shows under the western influence started taking bolder approach in programme production. Commercialization of media due to privatization gave it a way to ensure that programmes are produced in such a way that they attract the highest amount of viewers. The ethical media practice was taken over by thrilling and aspirational content creation. Various Reality Shows in India have been observed promoting sex and violence.

This chapter covered the history of broadcasting in India, facets of media laws, mass communication theories, impact of television on younger viewers, satellite television

evolution, Reality Shows and the recent trends on broadcasting regulations. The discussions above were drafted to set the context of the data analysis for the study. The above review and theories give fair idea about the research problem from multiple facets. In the next chapter the Research Methodology will be covered.

Chapter 3
Methodology

Methods and procedures adopted to carry out the investigation are presented in this chapter. For systematic presentation, the chapter is divided into seven sections:

- 3.1 Type of Research
- 3.2 Conceptual framework
- 3.3 Variables
- 3.4 Development of the tool
- 3.6 Sampling procedure
- 3.7 Data analysis

3.1 Type of Research

This study is an empirical Study. Television Reality Shows are new phenomena on Indian television, there is limited information available on the impact of reality shows on youth in Gujarat. Moreover the Broadcasting Code of Conduct and its adherence has socio legal implication. The main objective of the present investigation was to collect data from the primary sources in order to arrive at nearly precise solution of the problem. It was also essential to analyse the data from both secondary and primary data points. Descriptive research includes surveys, fact-finding inquiries and discovering relationships between certain variables. This was considered the most suitable for the present study because; it was an attempt to establish relationship between various influencing variables.

3.2 Conceptual Framework

The conceptual framework to study the influence of reality shows on youth in Gujarat and adherence of these shows to the broadcasting law is shown in figure 3.1.

3.2.1 The Components

The components of the framework are:

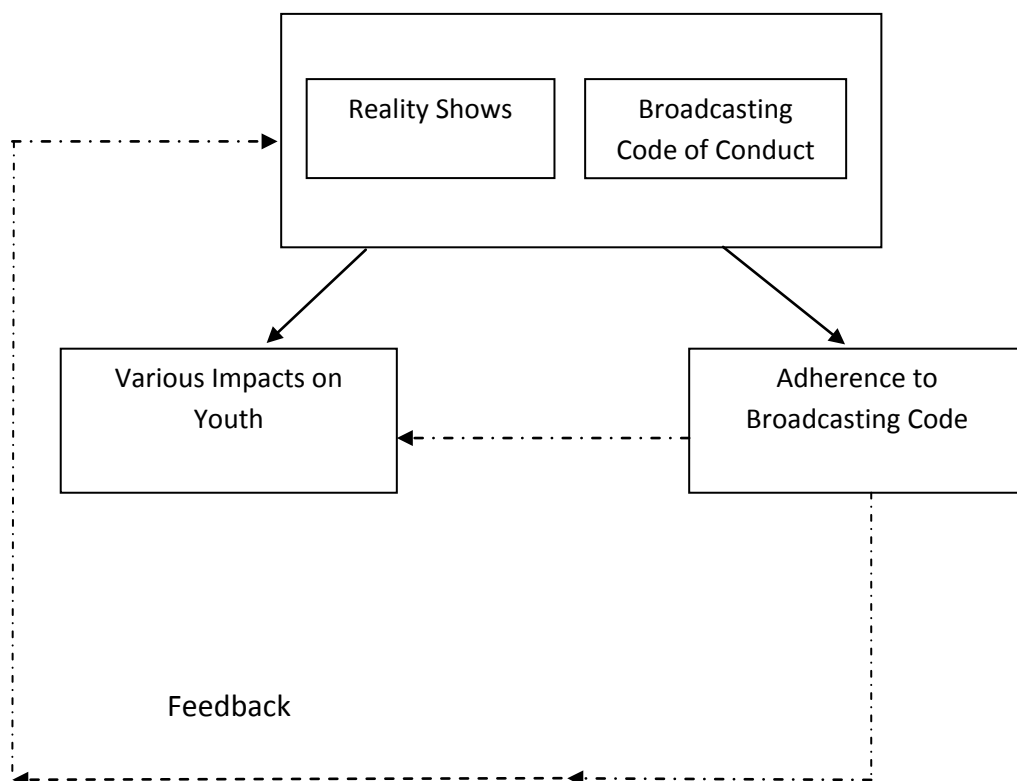
3.2.1.1 Dependent Variables: Various Impacts on Youth, Adherence to Broadcasting Code of Conduct

3.2.1.2 Independent Variables: Reality Shows, Broadcasting Code of Conduct

Television reality shows are the shows that are presented on Satellite television channels in context of this study. The Broadcasting Code of Conduct has been defined under the Cable Television Networks Regulation Act, 1995 to regulate content on satellite television channels in India. The study was structured to find the relationship between Reality shows and their various impacts on youth. If the viewer will view the Reality Show, there may or may not be an impact of such Reality Shows on them. Further, the study was structured to find the relationship between Broadcasting Code of Conduct and Adherence to the Code. If there are the Broadcasting Code of Conduct, there could or could not be an act of adherence of the same performed by the television channels.

There was also a possibility of studying the relationship between the adherence to the Broadcasting Code of Conduct and their impact on youth. Moreover there was also a scope to study relationship between adherence to Broadcasting Code of Conduct and making of Reality Shows, considering the relationship between adherence to Broadcasting Code and various impacts on youth.

Figure 3.1 The conceptual representation of hypothetical relationship between the variables under consideration is shown below.



A conceptual framework of hypothetical relationship between the variables.

3.3 Variables

The variables under study are categorized into two categories depending upon their nature. They are independent variables and dependent variables. The independent variables affect the dependent variables.

3.3.1 Independent Variables

3.3.1.1 Reality Shows: Reality Shows are programmes that were introduced on Indian television in 1990s. Their main purpose is to entertain young television viewers. The Reality Shows are specifically produced keeping youth in mind. Reality Shows were therefore selected as independent variables affecting various impacts on youth.

3.3.1.2 Broadcasting Code of Conduct: Broadcasting Code of Conduct is statutory guidelines mentioned under the Cable Television Networks (Regulation) Act, 1995, for satellite television channels to maintain good taste and decency. These guidelines are the benchmark for any television content creation on Satellite television channels. The producers and television channels are expected to follow these guidelines. Non adherence to Broadcasting Code of Conduct could cause violence in the youth. Broadcasting Code of Conduct was therefore selected as an independent variables affecting adherence to Broadcasting Code of Conduct.

3.3.2 Dependent Variables

3.3.2.1 Various Impacts on Youth: Impact is an action led by the message disseminated on television channels thereby bringing in a change in behaviour pattern. This impact could be negative or positive; it could be there or not there at all. Impact of television viewing on its viewers has been an area of study for many researchers. Various impacts on youth therefore were selected as dependent variable being affected by the Reality Shows.

3.3.2.2 Adherence to Broadcasting Code of Conduct: Television channels need to maintain good taste and decency to how programmes. The channels need to

ensure that they don't offend the statutory provisions prescribed in Cable Television Networks Regulation Act, 1995. Adherence to Broadcasting Code of Conduct was therefore selected as dependent variable being affected by the Broadcasting Code of Conduct.

3.4 Development of Tool

Questionnaire was used to collect data mainly because; large sample could be contacted within a short period of time. It provides enough time to response, with reference to present study, where respondent's knowledge was tested. Also questionnaire is a tool free from interviewer's bias; thus, respondents could express their views freely regarding problems they face and their attitude towards disability.

Moreover to capture detailed views and beliefs of experts, interview schedules were created. The experts needed to express concepts, experiences, trends, views, opinions at length. Interview schedules were used to bring a perspective to the study.

3.4.1 Description of the Tool - Questionnaire

Keeping in mind the objectives of the study, the questionnaire was prepared. It was divided into three sections.

Section I was structured to know the baseline characteristics of the respondents. It gathered information regarding respondents' personal features and family features.

Section II collected information on various aspects of television viewing and media consumption patterns. It comprised of question related to media ownership, extent of television viewing, television viewing patterns, likes – dislikes and preferences related to television viewing.

Section III was structured to gather information about various aspects of Reality Shows viewing. Aspects like viewing patterns of Reality Shows, preference of Reality Shows, reasons for liking Reality Shows, Reality Shows viewing behaviour, views on obscenity and vulgarity versus Reality Shows, influence of Reality Shows and views on various factors of Reality Shows were structured in this section.

3.4.2 Description of the Tool – Interview Schedule

Keeping in mind the objectives of the study, the interview schedules were prepared for the experts. The questions were open ended. It was divided into two sections.

Section I was structured to know the baseline characteristics of the experts. It gathered information regarding experts' personal information and details of their field.

Section II was structured to find opinions on liking of youth for Reality Shows, potential of Reality Shows to influence minds of youth, obscenity and vulgarity in Reality Shows, social responsibility of television channels and broadcasting laws being adhered to in the country. Specific questions were structured for specific professionals.

The final questionnaire thus prepared was then translated in Gujarati as majority of the respondents were assumed to be comfortable with Gujarati language. The questionnaire and interview schedules were sent to panel of 11 judges to establish validity of content. After suggested modifications, pretesting was done to establish reliability of the content.

3.5 Sampling Procedure

The researcher spoke to 100 youth from urban area and 100 from semi urban area prior to deciding the sample for the study. Most of the youth that used to watch Reality Shows regularly; was college going youth. Therefore the researcher decided to collect sample of respondents from colleges.

In selection of sample random sampling method was used. From every city a list of colleges was prepared; from that list through random sampling one college was selected. From the college 40 students were selected through accidental sampling. In the sample to have gender perception equal males and females; means 20 girls and 20 boys were selected as respondents. On the basis of TV viewing pattern; four 1 million plus cities viz. Ahmedabad, Vadodra, Rajkot and Surat; and four 0.1 to 1 million cities viz. Anand, Bhavnagar, Valsad and Mehsana were selected through lottery sampling method. A total of 320 respondents were selected.

Further a total of 55 samples of experts were selected as follows:

The researcher prepared a list of all available individuals in their respective fields, out of that through purposive sampling, 10 experts in each category were selected, 5 in case of Media Lawyers.

3.5.1 Criteria for Selection of Sample

Following was the criteria for selection of sample.

3.5.1.1 Size of the Sample: To ascertain the size of the sample Television Audience Measurement (TAM) was taken into consideration. During the time of the study TAM was the most authentic audience measurement organization which gave out viewership numbers. For population of India TAM represented viewership with the sample of 6587 television homes. Thus for the present investigation the sample of 320 respondents represented the youth of Gujarat.

3.5.1.2 Age Group: As per the television measurement several age groups that are taken into consideration universally are 12-17 teen viewing (mainly children's programming), 18-25 youth viewing, age group 25-34, age group 35-49, age group 50-64 and age group 65+. Reality shows in India are targeted to the age group of 18 – 25. This is the reason why the above age group has been considered for the study.

3.5.1.3 Reality Shows: The category of Reality Shows is a niche category in the universe of television programming. There are multiple Reality Shows that are produced in the country. The purview of this study was to observe the influence of Reality Shows on youth in Gujarat with respect to the Broadcasting Code of Conduct. This is the reason why all the reality shows are combined. Further, all the Reality Shows are created keeping the age group of 18-25 in mind.

3.5.1.4 Urban and Semi Urban Markets (Geographical Area): Satellite television viewing data was available for urban and semi urban markets for the time period that was studied. Urban and Semi Urban markets were measured by TAM for the time of the study. Thus sample respondents were drawn from the Urban and Semi Urban markets. The sample is representative of youth in Gujarat that was measured during the time studied.

3.5.1.5 Time Period 2006-2011: This is a period where some of the most talked about Reality Shows like *Bigg Boss*, *Dance India Dance*, *India's Got Talent*, *Fear Factor*, *Swayamvar*, *Emotional Atyachar*, *Iss Jungle se Mujhe Bachao* and *Rakhi Ka Insaaf* were introduced. This was also the time when highest number of foreign shows were launched in India. Thus this time was chosen for the purpose of this study.

Figure 3.2 Sampling Procedure of Respondents

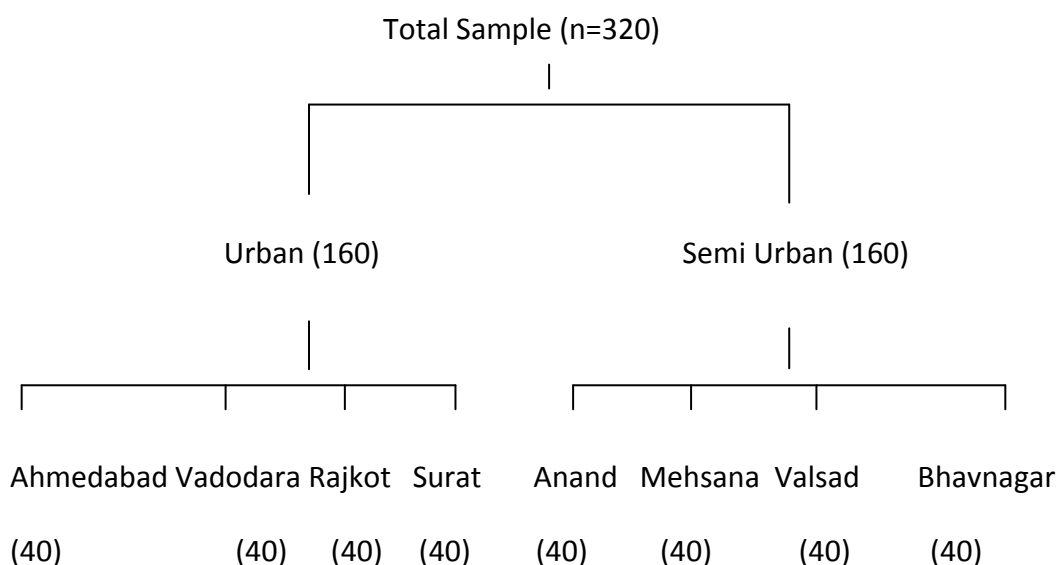
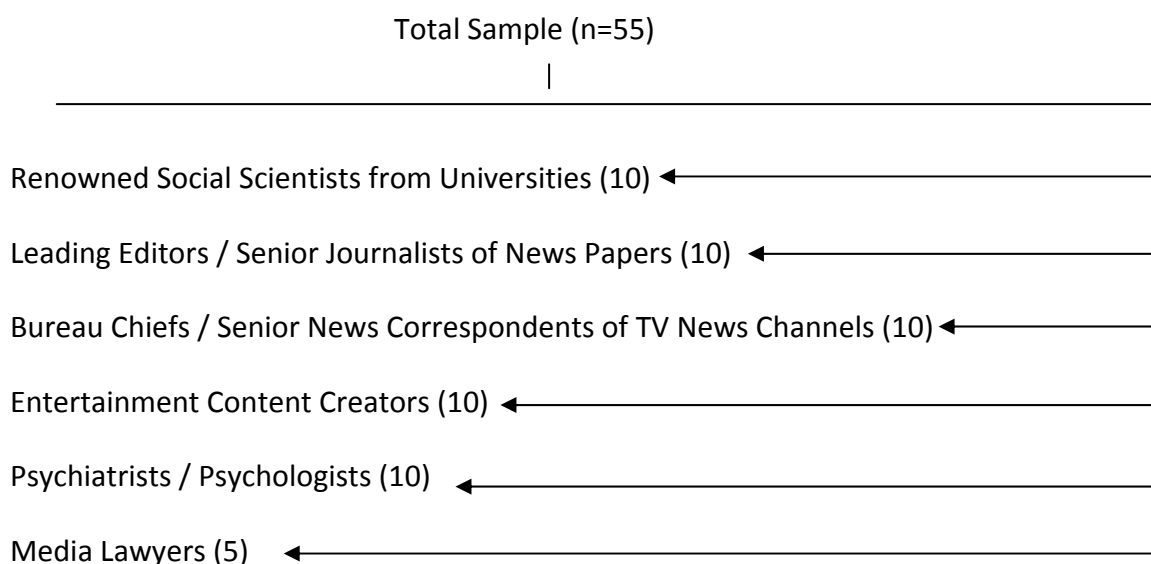


Figure 3.3 Sampling Procedure of Experts



3.6 Collection of Data

The questionnaires were administered and collected by the researcher himself by approaching each respondent personally. It was checked that the questionnaire was

filled up completely. Out of 320 questionnaires administered, total 320 were returned, thus the rate of return was 100 percentage. The period of data collection was from April 2012 to December 2012. The questionnaires were tabulated and arranged properly for interpretation.

Subsequently the sample of 55 experts was drawn in the above mentioned manner. The experts were asked open ended questions and were recorded on a Dictaphone. All the answers were then properly arranged.

3.7 Analysis of Data

Both the experts and respondents' responses were then interpreted qualitatively and quantitatively. Data collected was arranged, coded, tabulated and analyzed. Detailed conclusions and way forward were drawn from the data analysis. Chi-square analysis was applied to test the independence of the variables. It showed presence / absence association between these variables referring any variation caused in dependent variables due to selected independent variables. All the hypotheses were tested using 5% level of significance.

Chapter 4
Data Analysis

4. Introduction

This chapter is about data analysis.

The primary data collection plan was articulated in the research methodology in Chapter 3. The appropriate tools were selected for data collection. The primary data was collected from two sources:

- (1) Critical consumers of the content i.e. the youth.
- (2) Experts viz. Social Science teachers, video and print Journalists, Psychiatrists, Psychologists, Reality Show Creative Directors and Media Lawyers.

The collected data was first arranged. The same was later coded, tabulated and analyzed. The youth data was analyzed quantitatively; whereas experts' data was analyzed qualitatively. At the end of data collection conclusions were drawn.

Part A – Youth

In selection of sample random sampling method was used. Respondents were selected from college going youth. From every city a list of colleges was prepared; from that list through random sampling one college was selected. From the college 40 students were selected through accidental sampling. In the sample to have gender perception equal males and females (20 each) were selected as respondents. On the basis of TV viewing pattern; four 1 million plus cities viz. Ahmedabad, Vadodra, Rajkot and Surat; and four 0.1 to 1 million cities viz. Anand, Bhavnagar, Valsad and Mehsana were selected through lottery sampling method.

A questionnaire was used for the study as mentioned in Appendix 2. Questionnaires were copied 320 times. They were taken to various colleges in Ahmedabad, Vadodara, Rajkot, Surat, Mehsana, Valsad, Bhavnagar and Anand. The respondents were interviewed in the above cities. All the forms were checked and the code book was prepared. From the code book code sheets were generated. After codification respective tables were generated which were further analyzed.

4.1 Socio Economic Background

In this section the socio economic background of the respondents was analyzed. Critical information like sex, age, category, income, occupation, education, family type and family size of the respondents was taken into consideration.

Table 4.1.1 Table Showing Sex Distribution of Urban Respondents

Table Showing Sex Distribution of Respondents				
Urban				
No.	City	Male	Female	Total
1	Ahmedabad	20	20	40
2	Vadodara	20	20	40
3	Rajkot	20	20	40
4	Surat	20	20	40
	Total	80	80	160

Table 4.1.2 Table Showing Sex Distribution of Semi-Urban Respondents

Table Showing Sex Distribution of Respondents				
Semi Urban				
No.	City	Male	Female	Total
1	Mehsana	20	20	40
2	Anand	20	20	40
3	Valsad	20	20	40
4	Bhavnagar	20	20	40
	Total	80	80	160

As shown in Table 4.1.1 and Table 4.1.2, 160 samples were drawn from both urban as well as semi urban cities. The Urban cities included Ahmedabad, Vadodara, Rajkot and Surat whereas Semi Urban cities included Mehsana, Anand, Valsad and Bhavnagar. These cities were selected on the basis of the reach of television, television viewing pattern in these cities and the geographical position of these cities. In each city 20 males and 20 females were drawn. All the samples were equally divided.

Table 4.1.3 Age Distribution of Urban Respondents

Table Showing Age Distribution of Respondents																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	17 – 19	4	20	7	35	13	65	6	30	2	10	2	10	8	40	2	10	27	33.75	17	21.25
2	20 – 22	5	25	7	35	5	25	11	55	15	75	9	45	4	20	10	50	29	36.25	37	46.25
3	23 – 25	10	50	2	10	2	10	3	15	2	10	6	30	5	25	7	35	19	23.75	18	22.5
4	Above 26	1	5	4	20	0	0	0	0	1	5	3	15	3	15	1	5	5	6.25	8	10
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.3 shows distribution of urban respondents on the basis of their age. In Ahmedabad 50% male respondents fell under 23 – 25 years category, whereas 70% female respondents fell under the age group of 17 – 22. In Vadodara 90% male respondents fell under the age group of 17 – 22 years where as 85% female respondents fell under the age group of 17 – 22 years. In Rajkot 75% of male respondents fell under the age group of 20 – 22 years, whereas 75% of female respondents fell under the age group of 20 – 25 years. In Surat 40% of male respondents fell under the age group of 17 – 19 years and 45% of male respondents fell under the age group of 20 – 25 years, whereas 85% of female respondents fell under the age group of 20 – 25 years. Majority of respondents were from the age group of 20 – 22 years.

Table 4.1.4 Age Distribution of Semi Urban Respondents

Table Showing Age Distribution of Respondent																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	17 - 19	8	40	8	40	0	0	0	0	11	55	2	10	7	35	13	65	26	32.5	23	28.75
2	20 - 22	8	40	6	30	13	65	11	55	6	30	18	90	12	60	7	35	39	48.75	42	52.5
3	23 - 25	4	20	5	25	3	15	9	45	3	15	0	0	1	5	0	0	11	13.75	14	17.5
4	Above 26	0	0	1	5	4	20	0	0	0	0	0	0	0	0	0	0	4	5	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.4 shows distribution of semi urban respondents on the basis of their age. In Mehsana 80% male respondents fell under 17-22 years category, whereas 70% female respondents fell under the age group of 17 – 22. In Anand 65% respondents fell under the age group of 17 – 22 where as all female respondents fell under the age group of 20 – 25 years. In Valsad 85% of male respondents fell under the age group of 17 – 22 years, whereas 90% of female respondents fell under the age group of 20 – 22 years. In Bhavnagar 60% of male respondents fell under the age group of 20 – 22 years, whereas 65% of female respondents fell under the age group of 17 – 19 years. Majority of respondents were from the age group of 20 – 22 years.

Table 4.1.5 Category Distribution of Urban Respondents

No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total.			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Open	14	70	15	75	9	45	7	35	12	60	4	20	7	35	12	60	42	52.5	38	47.5
2	OBC	5	25	3	15	1	5	3	15	6	30	9	45	11	55	3	15	23	28.75	18	22.5
3	SC	0	0	1	5	9	45	7	35	2	10	3	15	2	10	4	20	13	16.25	15	18.75
4	ST	0	0	1	5	0	0	3	15	0	0	0	0	0	0	0	0	0	0	4	5
5	Other	1	5	0	0	1	5	0	0	0	0	4	20	0	0	1	5	2	2.5	5	6.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.5 represents the category distribution of urban respondents. In Ahmedabad 70% of the total respondents fell under Open category, whereas 75% of the total respondents fell under the open category. Rest all male respondents were divided between OBC and other categories, whereas female respondents were divided between OBC and SC category. In Vadodara 45% male respondents were from Open category and 45% males were from SC category, whereas 35% female respondents were from Open category and 35% female respondents were from SC category. Rest of the male respondents were from OBC and other category, whereas female respondents were from OBC and ST category. In Rajkot 60% male respondents belonged to Open category, whereas 45% female respondents belonged to OBC category. Rest of the male respondents in Rajkot were spread across OBC and SC category, whereas female respondents were spread across Open, SC and Other categories. In Surat 55% of male respondents belonged to OBC, whereas 60% of female respondents belonged to Open category. Rest of the male respondents belonged to Open and SC category, whereas rest of the female respondents belonged to OBC, SC and Other category. Majority of urban respondents belonged to the open category.

Table 4.1.6 Category Distribution of Semi Urban Respondents

Table Showing Category Distribution of Respondent																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Open	13	65	9	45	12	60	11	55	6	30	3	15	11	55	11	55	42	52.5	34	42.5
2	OBC	3	15	4	20	5	25	4	20	2	10	6	30	7	35	5	25	17	21.25	19	23.75
3	SC	4	20	4	20	3	15	3	15	0	0	0	0	1	5	2	10	8	10	9	11.25
4	ST	0	0	3	15	0	0	0	0	12	60	11	55	1	5	0	0	13	16.25	14	17.5
5	Other	0	0	0	0	0	0	2	10	0	0	0	0	0	0	2	10	0	0	4	5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.6 shows category distribution of Semi urban respondents. In Mehsana 65% of the total respondents fell under Open category, whereas 45% of the total respondents fell under the open category. Rest all male respondents were divided between OBC and SC categories, whereas female respondents were divided between OBC, SC and ST category. In Anand 60% male respondents were from Open category, whereas 55% female respondents were from Open category. Rest of the male respondents, were from OBC and SC category, whereas female respondents were from OBC, SC and other category.

In Valsad 60% male respondents belonged to ST category whereas 55% female respondents belonged to ST category. Rest of the respondents in Valsad, were spread across Open and OBC category. In Bhavnagar 55% of male respondents belonged to open category. Rest of the male respondents belonged to OBC, SC and ST category whereas female respondents belonged to belonged to OBC, SC and other category. Majority

of Semi Urban respondents belonged to open category with Valsad being an exception where majority of respondents belonged to the ST category. Valsad is adjacent to the tribal belt of Gujarat.

Table 4.1.7 Income Distribution of Urban Respondents

Table Showing Income Distribution of Respondents																					
Urban																					
No.	Annual Income	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Less than 50k	4	20	6	30	8	40	0	0	0	0	0	0	8	40	12	60	20	25	18	22.5
2	50k to 1L	7	35	2	10	3	15	1	5	1	5	2	10	9	45	6	30	20	25	11	13.75
3	1L to 1.5L	2	10	1	5	4	20	2	10	6	30	3	15	3	15	2	10	15	18.75	8	10
4	1.5L to 2L	2	10	2	10	0	0	2	10	3	15	7	35	0	0	0	0	5	6.25	11	13.75
5	2L to 2.5L	1	5	6	30	0	0	2	10	5	25	4	20	0	0	0	0	6	7.5	12	15
6	2.5L to 3L	1	5	2	10	0	0	0	0	4	20	4	20	0	0	0	0	5	6.25	6	7.5
7	Above 3L	3	15	1	5	5	25	13	65	1	5	0	0	0	0	0	0	9	11.25	14	17.5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.7 shows income distribution of urban respondents. In Ahmedabad 35% of the male respondents belonged to annual income bracket of Rs. 50 thousand – Rs. 1 Lakh bracket, whereas 30% female respondents belonged to annual income bracket of less than Rs. 50 thousand as well as Rs. 2 Lakhs – 2.5 Lakhs. Rest all male respondents in Ahmedabad were spread across annual income brackets of less than Rs. 50 thousand, Rs. 1 Lakh – Rs. 1.5 Lakhs, Rs. 1.5 Lakhs – Rs. 2 Lakhs, Rs. 2 Lakhs – Rs. 2.5Lakhs, Rs. 2.5 Lakhs – Rs. 3 Lakhs and above Rs. 3 Lakhs. Rest all female respondents in Ahmedabad were spread across annual income brackets of Rs. 50 thousand – Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs, Rs. 1.5 Lakhs – Rs. 2 Lakhs, Rs. 2.5 Lakhs – Rs. 3 Lakhs and above Rs. 3 Lakhs. In Vadodara 40% of the male respondents belonged to annual income bracket of less than Rs. 50 thousand, whereas 65% of the female respondents belonged to annual income bracket of Rs. 3 Lakhs and above. Rest all male respondents in Vadodara were spread across annual income brackets of Rs. 50 thousand - Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs and above Rs. 3 Lakhs. Rest all female respondents in Vadodara were spread across annual income brackets of Rs. 50 thousand – Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs and Rs. 1.5 Lakhs – Rs. 2 Lakhs. In Rajkot 30% of the male respondents belonged to annual income bracket of Rs. 1 Lakh – Rs. 1.5 Lakhs, whereas 35% female respondents belonged to annual income bracket of Rs. 1.5 Lakhs – Rs. 2 Lakhs. Rest all male respondents in Rajkot were spread across annual income brackets of Rs. 50 thousand – Rs. 1 Lakh, Rs. 1.5 Lakhs – Rs. 2 Lakhs, Rs. 2 Lakhs – Rs. 2.5Lakhs, Rs. 2.5 Lakhs – Rs. 3 Lakhs and above Rs. 3 Lakhs. Rest all female respondents in Rajkot were spread across annual income brackets of Rs. 50 thousand – Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs and Rs. 2.5 Lakhs – Rs. 3 Lakhs. In Surat 45% of the male respondents belonged to annual income bracket of Rs. 50 thousand – Rs. 1 Lakh bracket and 40% belonged to annual income bracket of less than Rs. 50 thousand, whereas 60% female respondents belonged to annual income bracket of less than Rs. 50 thousand. Rest all male respondents in Surat belonged to annual income bracket of Rs. 1 Lakh – Rs. 1.5 Lakhs. Rest all female respondents in Surat were spread across annual income brackets of Rs. 50 thousand – Rs. 1 Lakh and Rs. 1 Lakh – Rs. 1.5 Lakhs. All the male and female respondents were evenly spread across the income brackets.

Table 4.1.8 Income Distribution of Semi Urban Respondents

Table Showing Income Distribution of Respondents																					
Semi Urban																					
No.	Annual Income	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Less than 50k	6	30	5	25	8	40	3	15	8	40	7	35	7	35	10	50	29	36.25	25	31.25
2	50k to 1L	3	15	3	15	4	20	7	35	10	50	10	50	0	0	3	15	17	21.25	23	28.75
3	1L to 1.5L	2	10	3	15	3	15	2	10	0	0	0	0	0	0	4	20	5	6.25	9	11.25
4	1.5L to 2L	3	15	6	30	0	0	3	15	1	5	1	5	0	0	1	5	4	5	11	13.75
5	2L to 2.5L	1	5	1	5	2	10	1	5	0	0	1	5	0	0	1	5	3	3.75	4	5
6	2.5L to 3L	2	10	0	0	2	10	3	15	0	0	0	0	7	35	1	5	11	13.75	4	5
7	Above 3L	3	15	2	10	1	5	1	5	1	5	1	5	6	30	0	0	11	13.75	4	5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.8 shows income distribution of semi urban respondents. In Mehsana 30% of the male respondents belonged to annual income bracket of less than Rs. 50 thousand, whereas 30% female respondents belonged to annual income bracket of Rs. 1.5 Lakhs – Rs. 2 Lakhs. Rest all male respondents were spread across annual income brackets of Rs.50 thousand – Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs, Rs. 1.5 Lakhs – Rs. 2 Lakhs, Rs. 2 Lakhs – Rs. 2.5Lakhs, Rs. 2.5 Lakhs – Rs. 3 Lakhs and above Rs. 3 Lakhs. Rest all female respondents were spread across annual income brackets of less than Rs. 50 thousand, Rs. 50 thousand – Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs, Rs. 2 – Rs. 2.5 Lakhs and above Rs. 3 Lakhs. In Anand 40% of the male respondents belonged to annual income bracket of less than Rs. 50 thousand, whereas 35% of the female respondents belonged to annual income bracket of Rs. 50 thousand – Rs. 1 Lakh. Rest all male respondents were spread across annual income brackets of Rs.50 thousand – Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs, Rs. 2 Lakhs – Rs. 2.5Lakhs, Rs. 2.5 Lakhs – Rs. 3 Lakhs and above Rs. 3 Lakhs. Rest all female respondents were spread across annual income brackets of less than Rs. 50 thousand, Rs. 1 Lakh – Rs. 1.5 Lakhs, Rs. 1.5 Lakhs – Rs. 2 Lakhs, Rs. 2 – Rs. 2.5 Lakhs, Rs. 2.5 Lakhs – Rs. 3 Lakhs and above Rs. 3 Lakhs. In Valsad 50% of the male respondents belonged to annual income bracket of Rs. 50 thousand – Rs. 1 Lakh and 40% belonged to annual income bracket of less than Rs. 50 thousand, whereas 50% female respondents belonged to annual income bracket of Rs. 50 thousand – Rs. 1 Lakh and 35% belonged to annual income group of less than Rs. 50 thousand. Rest all male respondents were spread across annual income brackets of Rs. 1.5 Lakhs – Rs. 2 Lakhs and above Rs. 3 Lakhs. Rest all female respondents were spread across annual income brackets of Rs. 1.5 Lakhs – Rs. 2 Lakhs, Rs. 2 Lakhs – Rs. 2.5 Lakhs and above Rs. 3 Lakhs. In Bhavnagar 35% of the male respondents belonged to annual income bracket of less than Rs. 50 thousand and and Rs. 2.5 Lakhs to Rs. 3 Lakhs, whereas 50% female respondents belonged to annual income bracket of less than Rs. 50 thousand. Rest all male respondents in belonged to annual income bracket of above Rs. 3 Lakhs and female respondents were spread across income brackets of Rs. 50 thousand – Rs. 1 Lakh, Rs. 1 Lakh – Rs. 1.5 Lakhs, Rs. 1.5 Lakhs – Rs. 2 Lakhs, Rs. 2 Lakhs – Rs. 2.5Lakhs and Rs. 2.5 Lakhs – Rs. 3 Lakhs. A significant number of respondents from Semi Urban cities belonged to the income bracket of less than Rs. 50 thousand.

Table 4.1.9 Occupation distribution of Urban Male Respondents

Table Showing Occupation Distribution of Respondents																					
Urban – Male																					
No.	Occupation	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Farmer	3.00	10.00	0.00	0.00	4.00	12.50	4.00	13.33	4.00	18.18	0.00	0.00	2.00	7.41	0.00	0.00	13.00	11.71	4.00	4.26
2	Farm Laborer	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	5.00	18.52	0.00	0.00	5.00	4.50	0.00	0.00
3	Private Job	12.00	40.00	3.00	13.64	11.00	34.38	3.00	10.00	5.00	22.73	0.00	0.00	11.00	40.74	1.00	4.55	39.00	35.14	7.00	7.45
4	Government Job	5.00	16.67	2.00	9.09	8.00	25.00	4.00	13.33	6.00	27.27	0.00	0.00	3.00	11.11	1.00	4.55	22.00	19.82	7.00	7.45
5	Business	5.00	16.67	16.00	72.73	7.00	21.88	0.00	0.00	5.00	22.73	0.00	0.00	3.00	11.11	1.00	4.55	20.00	18.02	17.00	18.09
6	Household Work	0.00	0.00	0.00	0.00	0.00	0.00	19.00	63.33	0.00	0.00	19.00	95.00	0.00	0.00	13.00	59.09	0.00	0.00	51.00	54.26
7	Animal Husbandry	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
8	Others	5.00	16.67	1.00	4.55	2.00	6.25	0.00	0.00	2.00	9.09	1.00	5.00	3.00	11.11	6.00	27.27	12.00	10.81	8.00	8.51
	Total	30.00		22.00		32.00		30.00		22.00		20.00		27.00		22.00		111.00		94.00	

Table 4.1.9 indicates the occupation distribution of urban male respondents. According to male respondents of Ahmedabad 40% of men were involved in Private jobs, whereas 72.7% females were involved in doing business. Rest all males were involved in Farming, Government Job, Business and others as the occupation, whereas females were involved in Private jobs, Government Jobs and other occupation not mentioned here.

According to male respondents of Vadodara 34.38% of men were involved in Private jobs and Government jobs, whereas 63.33% females were involved in doing household work. Rest all males were involved in Government, Business, Farming and other jobs; whereas females were involved in Government Jobs, Private Jobs and Farming.

According to male respondents of Rajkot 27.27% of men were involved in Government jobs, whereas 95% females were involved in doing household work. Rest all males were involved in Private Jobs, Farming, Business and other occupations, whereas rest of the females were involved in other occupations.

According to male respondents of Surat 40.74% of men were involved in Private jobs, whereas 59.09% females were involved in doing household work. Rest all males were involved in Farm labour, Farming, Government Job, Business and other occupations, whereas rest of the females were involved in Private jobs, Government Jobs, Business and other occupations.

In Urban cities majority of male members from male respondents' family were involved in Private jobs whereas majority of female members from male respondents' family were involved in Household work.

Table 4.1.10 Occupation Distribution of Urban Female Respondents

Table Showing Occupation Distribution of Respondents																					
Urban – Female																					
No.	Occupation	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Farmer	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	5.00	21.74	0.00	0.00	0.00	0.00	0.00	0.00	5.00	4.46	0.00	0.00
2	Farm Laborer	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	5.00	15.63	0.00	0.00	5.00	4.46	0.00	0.00
3	Private Job	12.00	41.38	0.00	0.00	16.00	57.14	2.00	8.00	6.00	26.09	1.00	5.26	10.00	31.25	0.00	0.00	44.00	39.29	3.00	3.57
4	Government Job	12.00	41.38	4.00	20.00	5.00	17.86	2.00	8.00	1.00	4.35	1.00	5.26	4.00	12.50	0.00	0.00	22.00	19.64	7.00	8.33
5	Business	5.00	17.24	0.00	0.00	4.00	14.29	0.00	0.00	11.00	47.83	1.00	5.26	9.00	28.13	0.00	0.00	29.00	25.89	1.00	1.19
6	Household Work	0.00	0.00	16.00	80.00	0.00	0.00	19.00	76.00	0.00	0.00	16.00	84.21	0.00	0.00	18.00	90.00	0.00	0.00	69.00	82.14
7	Animal Husbandry	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
8	Others	0.00	0.00	0.00	0.00	3.00	10.71	2.00	8.00	0.00	0.00	0.00	0.00	4.00	12.50	2.00	10.00	7.00	6.25	4.00	4.76
	Total	29.00		20.00		28.00		25.00		23.00		19.00		32.00		20.00		112.00		84.00	

Table 4.1.10 indicates the occupation distribution of urban female respondents. According to female respondents of Ahmedabad 41.3% of the men were involved in Private jobs and Government Jobs, whereas 80% females were involved in doing Household work. Rest of the males, were doing Business, whereas rest of the females were doing Government Jobs.

According to female respondents of Vadodara 57.14% of men were involved in Private jobs, whereas 76% females were involved in doing household work. Rest all males were involved in Government Jobs, Business and others, whereas females were involved in Private Jobs, Government Jobs and others.

According to female respondents of Rajkot 47.83% of men were involved in Business, whereas 84.21% females were involved in doing household work. Rest all males were involved in Farming, Private Jobs and Government Jobs, whereas rest of the females, were involved in Private Jobs, Government Jobs and Business.

According to female respondents of Surat 31.25% of men were involved in Private jobs, whereas 90% females were involved in doing household work. Rest all males were involved in Farm labour, Government Job, Business and other occupations, whereas rest of the females were involved in other occupations.

In Urban cities majority of male members from female respondents' family were involved in Private jobs whereas majority of female members from female respondents' family were involved in Household work.

Table 4.1.11 Occupation Distribution of Semi Urban Male Respondents

Table Showing Occupation Distribution of Respondents																					
Semi Urban – Male																					
No.	Occupation	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Farmer	2.00	7.69	0.00	0.00	12.00	37.50	2.00	7.14	8.00	50.00	6.00	26.09	1.00	4.17	0.00	0.00	23.00	23.47	8.00	8.00
2	Farm Laborer	0.00	0.00	0.00	0.00	4.00	12.50	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.00	4.08	0.00	0.00
3	Private Job	12.00	46.15	1.00	5.00	4.00	12.50	1.00	3.57	4.00	25.00	0.00	0.00	5.00	20.83	0.00	0.00	25.00	25.51	2.00	2.00
4	Government Job	6.00	23.08	3.00	15.00	3.00	9.38	2.00	7.14	4.00	25.00	1.00	4.35	18.00	75.00	0.00	0.00	31.00	31.63	6.00	6.00
5	Business	3.00	11.54	0.00	0.00	6.00	18.75	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	9.00	9.18	0.00	0.00
6	Household Work	0.00	0.00	15.00	75.00	0.00	0.00	21.00	75.00	0.00	0.00	16.00	69.57	0.00	0.00	29.00	100.00	0.00	0.00	81.00	81.00
7	Animal Husbandry	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
8	Others	3.00	11.54	1.00	5.00	3.00	9.38	2.00	7.14	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	6.00	6.12	3.00	3.00
	Total	26.00		20.00		32.00		28.00		16.00		23.00		24.00		29.00		98.00		100.00	

Table 4.1.11 indicates the occupation distribution of semi urban male respondents. According to male respondents of Mehsana 46.15% of men were involved in Private jobs, whereas 75% females were involved in doing household work. Rest all males were involved in Farming, Government Job, Business and others as the occupation, whereas females were involved in Private jobs, Government Jobs and other occupation not mentioned here.

According to male respondents of Anand 37.50% of men were involved in Farming, whereas 75% females were involved in doing household work. Rest all males were involved doing Farm Labour, Private Jobs, Government Jobs, Business and other occupations, whereas females were involved in Farming, Private Jobs, Government Jobs and other occupation.

According to male respondents of Valsad 50% of men were involved in Farming, whereas 69.57% females were involved in doing household work. Rest all males were involved in Government Jobs and Private Jobs, whereas rest of the females were involved in Farming and Government Job.

According to male respondents of Bhavnagar 70% of men were involved in Government jobs, whereas all females were involved in doing household work. Rest all males were involved in Private Jobs and Farming. In Semi Urban cities majority of male members from male respondents' family were involved in Government jobs whereas majority of female members from male respondents' family were involved in Household work.

Table 4.1.12 Occupation Distribution of Semi Urban Female Respondents

Table Showing Occupation Distribution of Respondents																					
Semi Urban – Female																					
No.	Occupation	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male		Female		Male		Female		Male		Female		Male		Female		Male		Female	
1	Farmer	2.00	6.90	0.00	0.00	9.00	33.33	0.00	0.00	16.00	69.57	0.00	0.00	2.00	5.71	1.00	2.63	29.00	25.44	1.00	0.90
2	Farm Laborer	0.00	0.00	0.00	0.00	1.00	3.70	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.00	0.88	0.00	0.00
3	Private Job	10.00	34.48	0.00	0.00	6.00	22.22	0.00	0.00	1.00	4.35	0.00	0.00	22.00	62.86	4.00	10.53	39.00	34.21	4.00	3.60
4	Government Job	7.00	24.14	4.00	18.18	5.00	18.52	2.00	9.09	2.00	8.70	3.00	10.34	4.00	11.43	6.00	15.79	18.00	15.79	15.00	13.51
5	Business	10.00	34.48	0.00	0.00	5.00	18.52	0.00	0.00	2.00	8.70	0.00	0.00	7.00	20.00	0.00	0.00	24.00	21.05	0.00	0.00
6	Household Work	0.00	0.00	18.00	81.82	0.00	0.00	19.00	86.36	0.00	0.00	26.00	89.66	0.00	0.00	27.00	71.05	0.00	0.00	90.00	81.08
7	Animal Husbandry	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.00	8.70	0.00	0.00	0.00	0.00	0.00	0.00	2.00	1.75	0.00	0.00
8	Others	0.00	0.00	0.00	0.00	1.00	3.70	1.00	4.55	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.00	0.88	1.00	0.90
	Total	29.00		22.00		27.00		22.00		23.00		29.00		35.00		38.00		114.00		111.00	

Table 4.1.12 indicates the occupation distribution of semi urban female respondents. According to female respondents of Mehsana 34.48% men were involved in Private jobs as well as business and the rest were involved in Government Jobs and Farming, whereas 81.82% females were involved in doing Household work and rest were doing Government Jobs.

According to female respondents of Anand 33.33% of males were involved in Farming, whereas 86.36% females were involved in doing Household work. Rest all males were involved in Farm Labour, Private Jobs, Government Jobs, Business and others, whereas females were involved in Government Jobs and others.

According to female respondents of Valsad 69.57% of males were involved in Farming, whereas 89.66% females were involved in doing Household work. Rest all males were involved in Private Jobs, Government Jobs, Business and Animal Husbandry occupation, whereas rest of the females were involved in Government Jobs. Valsad being close to the tribal belt majority of men are seen involved in farming.

According to female respondents of Bhavnagar 62.86% of males were involved in Private jobs, whereas 71.05% females were involved in doing Household work. Rest all males were involved in Farming, Government Job and Business, whereas rest of the females were involved in Farming, Private Jobs and Government Jobs.

In Semi Urban cities majority of male members from female respondents' family were involved in Private jobs whereas majority of female members from female respondents' family were involved in Household work.

Table 4.1.13 Education Distribution of Urban Male Respondents

Table Showing Education Distribution of Respondents																					
Urban – Male																					
No.	Education	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Illiterate	0.00	0.00	1.00	4.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.00	6.90	6.00	26.09	2.00	1.64	7.00	6.86
2	Primary	6.00	17.14	4.00	16.00	3.00	9.09	15.00	46.88	1.00	4.00	1.00	4.55	3.00	10.34	1.00	4.35	13.00	10.66	21.00	20.59
3	High School	6.00	17.14	8.00	32.00	7.00	21.21	10.00	31.25	5.00	20.00	11.00	50.00	11.00	37.93	3.00	13.04	29.00	23.77	32.00	31.37
4	Graduate	16.00	45.71	5.00	20.00	16.00	48.48	0.00	0.00	10.00	40.00	5.00	22.73	7.00	24.14	3.00	13.04	49.00	40.16	13.00	12.75
5	Post Graduate	3.00	8.57	3.00	12.00	3.00	9.09	0.00	0.00	1.00	4.00	0.00	0.00	3.00	10.34	2.00	8.70	10.00	8.20	5.00	4.90
6	Vocational	2.00	5.71	2.00	8.00	0.00	0.00	0.00	0.00	2.00	8.00	0.00	0.00	0.00	0.00	0.00	0.00	4.00	3.28	2.00	1.96
7	Technical	0.00	0.00	0.00	0.00	2.00	6.06	3.00	9.38	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.00	1.64	3.00	2.94
8	Others	2.00	5.71	2.00	8.00	2.00	6.06	4.00	12.50	6.00	24.00	5.00	22.73	3.00	10.34	8.00	34.78	13.00	10.66	19.00	18.63
	Total	35.00		25.00		33.00		32.00		25.00		22.00		29.00		23.00		122.00		102.00	

Table 4.1.13 indicates the Education distribution of urban male respondents. According to male respondents of Ahmedabad 45.71% of men were Graduates, 17.14% men reached the education till High School and 17.14% men had completed education till primary school, whereas there were more High School pass females (32%) than Graduate females (20%). In Ahmedabad equal number of Post Graduate males and females in Ahmedabad. Though there were no illiterate males in male respondents' family, there were 4% females that were illiterate.

According to male respondents of Vadodara, there were great amount of Graduates amongst males, followed by High School, Post Graduation and Primary education. There were 6.06% males with Technical qualifications as well. As against this, there were higher proportion of Primary education holder females (46.88%), followed by High School (31.25%), Technical (9.38%) and other education (12.5%) holders.

In Rajkot, according to the male respondents 40% males were Graduate, where as 50% females went to High School. Rest of males were divided into 24% others, 20% High School, 8% Vocational and 4% Primary / Post Graduate education, whereas rest all females were divided into 22.73% Graduate / others, and 4.55% Primary education holders.

In Surat, according to the male respondents 37.9% males went to High School, 24.14% were Graduate, 10.34% Post Graduate and the same belonged to other education, whereas only 13.04% females were Graduates, 8.70% were Post Graduates, 13.04% completed education till High School. There were 6.90% illiterate males whereas remarkable 26.09% illiterate females. There were 10.34% males who did not mention education in the list, whereas 34.78% such females who said they have attended other education which was not specified in the list.

As per the responses given by urban male respondents, Vadodara being the hub of education, with MS University around, highest amount of male Graduates and Post Graduates were from Vadodara. There was higher number of females having High School education. There were higher illiterates in Surat compared to other cities. The predominant vocations could be a reason behind the same.

Table 4.1.14 Education Distribution of Urban Female Respondents

Table Showing Education Distribution of Respondent																					
Urban – Female																					
No.	Educaiton	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Illiterate	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	6.00	30.00	0.00	0.00	6.00	6.52
2	Primary	0.00	0.00	0.00	0.00	0.00	0.00	12.00	40.00	0.00	0.00	3.00	14.29	0.00	0.00	2.00	10.00	0.00	0.00	17.00	18.48
3	High School	9.00	28.13	7.00	33.33	3.00	9.38	7.00	23.33	16.00	59.26	15.00	71.43	6.00	24.00	4.00	20.00	34.00	29.31	33.00	35.87
4	Graduate	12.00	37.50	10.00	47.62	17.00	53.13	7.00	23.33	7.00	25.93	3.00	14.29	15.00	60.00	3.00	15.00	51.00	43.97	23.00	25.00
5	Post Graduate	7.00	21.88	4.00	19.05	2.00	6.25	0.00	0.00	4.00	14.81	0.00	0.00	0.00	0.00	1.00	5.00	13.00	11.21	5.00	5.43
6	Vocational	4.00	12.50	0.00	0.00	3.00	9.38	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7.00	6.03	0.00	0.00
7	Technical	0.00	0.00	0.00	0.00	4.00	12.50	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4.00	3.45	0.00	0.00
8	Others	0.00	0.00	0.00	0.00	3.00	9.38	4.00	13.33	0.00	0.00	0.00	0.00	4.00	16.00	4.00	20.00	7.00	6.03	8.00	8.70
	Total	32.00		21.00		32.00		30.00		27.00		21.00		25.00		20.00		116.00		92.00	

Table 4.1.14 indicates the Education distribution of urban female respondents. According to female respondents of Ahmedabad 37.50% of males were Graduates, 28.13% males reached the education till High School, 12.50% males were having Vocational Education and 21.88% males had completed education till Post Graduation, whereas there were more Graduate females (47.62%) than that of males. In Ahmedabad 33.33% females were having High School and 19.05% were having Post Graduation education according to female respondents.

According to female respondents of Vadodara, there were great amount of Graduates amongst males (53.13%), followed by Technical Education (12.50%), High School / Vocation Education / others (9.38%), Post Graduation (6.25%). As against this, there were higher proportion of Primary Education holder females (40%), followed by High School / Graduates (23.33%) and others (13.33%). Vadodara being the education hub of Gujarat reflects on the number of Graduate respondents in the city as per the female respondents.

In Rajkot, according to the female respondents 59.26% males were just High School pass, whereas 71.43% females were High School pass. There were 25.93% Graduate males against 14.29% female Graduates. 14.81% males in Rajkot according to female respondents were Post Graduates whereas 14.29% females were Primary Education holders.

In Surat, according to the female respondents 60% males were Graduates, 24% had completed High School 16% had completed other education, whereas only 15% females were Graduates, 30% were Illiterate, 20% completed High School, 10% Primary Education and 20% had other education.

As per the responses given by urban female respondents, highest amount of male Graduates were from Surat. There were higher illiterate females in Surat compared to other cities. The predominant vocations could be a reason behind the same.

Table 4.1.15 Education Distribution of Semi Urban Male Respondents

Table Showing Education Distribution of Respondent																					
Semi Urban – Male																					
No.	Education	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Illiterate	0.00	0.00	1.00	4.76	0.00	0.00	0.00	0.00	0.00	0.00	2.00	7.69	0.00	0.00	6.00	18.75	0.00	0.00	9.00	8.26
2	Primary	0.00	0.00	2.00	9.52	3.00	9.68	4.00	13.33	2.00	11.76	2.00	7.69	8.00	33.33	0.00	0.00	13.00	13.00	8.00	7.34
3	High School	15.00	53.57	10.00	47.62	16.00	51.61	19.00	63.33	9.00	52.94	18.00	69.23	0.00	0.00	16.00	50.00	40.00	40.00	63.00	57.80
4	Graduate	4.00	14.29	2.00	9.52	4.00	12.90	3.00	10.00	2.00	11.76	0.00	0.00	16.00	66.67	8.00	25.00	26.00	26.00	13.00	11.93
5	Post Graduate	3.00	10.71	1.00	4.76	2.00	6.45	0.00	0.00	3.00	17.65	2.00	7.69	0.00	0.00	2.00	6.25	8.00	8.00	5.00	4.59
6	Vocational	1.00	3.57	2.00	9.52	2.00	6.45	0.00	0.00	1.00	5.88	2.00	7.69	0.00	0.00	0.00	0.00	4.00	4.00	4.00	3.67
7	Technical	1.00	3.57	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1.00	1.00	0.00	0.00
8	Others	4.00	14.29	3.00	14.29	4.00	12.90	4.00	13.33	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	8.00	8.00	7.00	6.42
	Total	28.00		21.00		31.00		30.00		17.00		26.00		24.00		32.00		100.00		109.00	

Table 4.1.15 indicates the Education distribution of semi urban male respondents. According to male respondents of Mehsana 53.57% of males went to High School only, 14.29% completed Graduation, 10.71% Post Graduation, 3.57% Vocational Education, 3.57% Technical Education and 14.29% other education. 47.62% out of total females in Mehsana reached up to high school, 9.52% completed Graduation, Vocational and Primary Education each, 14.29% completed other education and 4.76% were Post Graduates. In Mehsana according to the male respondents 4.76% females were illiterate.

According to male respondents of Anand, 51.61% of males attended High School, followed by 11.76% Graduates, 9.68% Primary School, 12.90% others, 6.45% Post Graduate / Vocation Education. As against this, there were 63.33% females who attended High School, 13.33% Primary School and others. There were only 10% female Graduates in Anand according to the male respondents.

In Valsad, according to the male respondents 52.94% males were just High School pass, whereas 69.23% females were High School pass. Amongst the other males there were 17.65% Post Graduate, 11.76% Graduates, 11.76% attended Primary School and 5.88% did Vocational Education, whereas amongst the females, 7.69% were post Graduate, the same amount of females attended Vocational Education, Primary School and were illiterate.

In Bhavnagar, according to the male respondents 66.67% males were Graduates and 33.33% attended Primary School, whereas 50% females attended High School, 25% were Graduates, 18.75% were illiterate and 6.25% were Post Graduates.

As per the responses given by male respondents, in Semi Urban cities there were higher number of males and females who just finished their High School. Among the other categories, Graduate males figured a high proportion in Semi Urban cities, as per the male respondents.

Table 4.1.16 Education Distribution of Semi Urban Female Respondents

Table Showing Education Distribution of Respondents																					
Semi Urban – Female																					
No.	Educaiton	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Illiterate	2.00	6.67	2.00	8.33	0.00	0.00	0.00	0.00	1.00	4.55	4.00	12.90	4.00	11.43	5.00	13.51	7.00	6.03	11.00	9.09
2	Primary	0.00	0.00	6.00	25.00	0.00	0.00	3.00	10.34	2.00	9.09	5.00	16.13	5.00	14.29	8.00	21.62	7.00	6.03	22.00	18.18
3	High School	14.00	46.67	11.00	45.83	10.00	34.48	15.00	51.72	17.00	77.27	16.00	51.61	15.00	42.86	15.00	40.54	56.00	48.28	57.00	47.11
4	Graduate	8.00	26.67	5.00	20.83	7.00	24.14	5.00	17.24	2.00	9.09	3.00	9.68	8.00	22.86	5.00	13.51	25.00	21.55	18.00	14.88
5	Post Graduate	0.00	0.00	0.00	0.00	3.00	10.34	0.00	0.00	0.00	0.00	0.00	0.00	1.00	2.86	2.00	5.41	4.00	3.45	2.00	1.65
6	Vocational	0.00	0.00	0.00	0.00	3.00	10.34	3.00	10.34	0.00	0.00	3.00	9.68	0.00	0.00	0.00	0.00	3.00	2.59	6.00	4.96
7	Technical	6.00	20.00	0.00	0.00	4.00	13.79	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	10.00	8.62	0.00	0.00
8	Others	0.00	0.00	0.00	0.00	2.00	6.90	3.00	10.34	0.00	0.00	0.00	0.00	2.00	5.71	2.00	5.41	4.00	3.45	5.00	4.13
	Total	30.00		24.00		29.00		29.00		22.00		31.00		35.00		37.00		116.00		121.00	

Table 4.1.16 indicates the Education distribution of semi urban female respondents. According to male respondents of Mehsana 46.67% of males went to High School only, 26.67% completed Graduation and 20% completed Technical Education, whereas 45.83% out of total females in Mehsana reached up to High School, 25% went to primary school and 20.83% completed Graduation. There were 6.67% males and 8.87% females illiterate in Mehsana according to the female respondents.

According to female respondents of Anand, 34.48% of males attended High School followed by 24.14% Graduates, 13.79% Technical Education, 10.34% Post Graduate / Vocational Education, and 6.90% others, whereas 51.72% attended High School, 17.24% were Graduates, 10.34% did Vocational Course / others / Primary Education in Anand according to the female respondents.

In Valsad, according to the female respondents 77.27% males were just High School pass, whereas 51.61% females were High School pass. Amongst the other males there were 9.09% Graduates and 9.09% attended Primary Education, whereas amongst the females, 9.68% did Graduation and Vocational Education and 16.13% completed Primary Education. 4.55% males and 12.90% females were illiterate according to the female respondents.

In Bhavnagar, according to the male respondents 42.86% males went to High School, 22.86% did Graduation, 14.29% went to Primary School, 2.86% did Post Graduation, 5.71% took other education and 11.43% males were illiterate, whereas 40.54% females had completed High School, 21.62% went to Primary School, 13.51% were Graduates, 5.41% were Post Graduates and 5.41% took other education and 13.51% males were illiterate.

According to the responses given by female respondents, in Semi Urban cities there were higher number of males and females who just finished their high school. Among the other categories, Graduate males figured in a high proportion in Semi Urban cities, as per the female respondents.

Table 4.1.17 Type of Family Distribution of Urban Respondents

Table Showing Type of Family Distribution of Respondents																					
Urban																					
No.	Family Type	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Joint Family	4	20	3	15	4	20	1	5	1	5	1	5	3	15	4	20	12	15	9	11.25
2	Nuclear Family	16	80	17	85	16	80	19	95	19	95	19	95	17	85	16	80	68	85	71	88.75
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.17 represents family type of urban respondents. From the urban respondents it was evident that majority of males and female respondents belonged to Nuclear family. In Ahmedabad 80% male respondents were from Nuclear Family, whereas 85% female respondents belonged to the Nuclear family. In Vadodara 80% of male respondents belonged to Nuclear families, whereas 95% of female respondents belonged to nuclear families. In Rajkot 95% of both males and female respondents belonged to nuclear families. In Surat 85% male respondents belonged to nuclear families whereas 80 female respondents belonged to nuclear families.

Television viewing pattern was affected by the type of family the viewer belonged to. The size of nuclear family varied between 3 – 4 persons per family. The viewer from a nuclear family behaved more independently and was more experimental in terms of viewing patterns. This directly affects the freedom the respondents enjoy while watching objectionable content. This otherwise is not possible in joint family system.

Table 4.1.18 Type of Family Distribution of Semi Urban Respondents

Table Showing Type of Family Distribution of Respondents																					
Semi Urban																					
No.	Family Type	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Joint Family	2	10	1	5	6	30	1	5	1	5	0	0	4	20	8	40	13	16.25	10	12.5
2	Nuclear Family	18	90	19	95	14	70	19	95	19	95	20	100	16	80	12	60	67	83.75	70	87.5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.15 represents family type of semi urban respondents. From the semi urban respondents it was evident that like the urban respondents majority of them belonged to Nuclear family. In Mehsana 90% male respondents were from Nuclear Family, whereas 95% female respondents belonged to the Nuclear family. In Anand 70% of male respondents belonged to Nuclear families, whereas 95% of female respondents belonged to nuclear families. In Valsad 95% of male respondents and all the female respondents belonged to nuclear families. In Bhavnagar 80% male respondents and 60 female respondents belonged to nuclear families.

30% male respondents from Anand and 40% female respondents from Bhavnagar belonged to the joint family. Compared to the urban cities, semi urban cities showed a slightly higher ratio of joint family respondents. It was interesting to note that when television started in India, it catered to a community viewing experience, later it was large families as well as colonies / neighbours viewing TV together whereas in recent times TV viewing is more of a nuclear family viewing affair. There was no deviation observed in both urban and semi urban markets. Proportion of joint family v/s nuclear family respondent was the almost on the similar lines in both the markets.

Both urban and semi urban respondents enjoyed greater number of nuclear family system. This means the viewer was more experimental in terms of the kind of content he or she would want to consume. This also would lead to consumption of high degree of objectionable content. Youth is very curious to know new things, and when respondents got freedom to see what they saw on TV, the experience was more personal.

Table 4.1.19 Size of Family Distribution of Urban Respondents

Table Showing Size of Family Distribution of Respondents																					
Urban																					
No.	Family Size	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	1 to 4	15	75	13	65	11	55	12	60	17	85	17	85	16	80	16	80	59	73.75	58	72.5
2	5 to 8	5	25	7	35	9	45	8	40	3	15	3	15	4	20	2	10	21	26.25	20	25
3	More than 9	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	10	0	0	2	2.5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.19 represents Family Size of urban respondents. From the urban respondents it was evident that majority of them belonged to a Nuclear family of 1 – 4 members. In Ahmedabad 75% male respondents and 65% female respondents belonged to the family size of 1 – 4, whereas 25% male respondents and 35% female respondents belonged to the family size of 5 – 8. In Vadodara 55% male respondents and 60% female respondents belonged to the family size of 1 – 4, whereas 45% male respondents and 40% female respondents belonged to the family size of 5 – 8. In Rajkot 85% male respondents and female respondents belonged to the family size of 1 – 4, whereas the rest 15% male and female respondents belonged to the family size of 5 – 8. In Surat 80% male and female respondents belonged to the family size of 1 – 4, whereas 20% male respondents and 10% female respondents belonged to the family size of 5 – 8, and 10% female respondents belonged the family size of more than 9.

From the above analysis it was very evident that majority of viewers belonged to the nuclear families in the big cities. The size of these families was 1 – 4 persons. In Vadodara higher proportion of respondents was from the family size of 5 – 8. Only 1.25% of the total urban respondents indicated that their family size was more than 9 persons. It can clearly be inferred from this, that television viewing is evolving towards individual entertainment.

Table 4.1.20 Size of Family Distribution of Semi Urban Respondents

Table Showing Size of Family Distribution of Respondent																					
Semi Urban																					
No.	Family Size	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	1 to 4	15	75	15	75	10	50	11	55	19	95	15	75	13	65	4	20	57	71.25	45	56.25
2	5 to 8	5	25	5	25	10	50	9	45	1	5	5	25	7	35	15	75	23	28.75	34	42.5
3	More than 9	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	5	0	0	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.1.20 represents Family Size of semi urban respondents. From the semi urban respondents it was evident that majority of males and females belonged to a Nuclear family of 1 – 4 members. In Mehsana 75% male and 75% female respondents belonged to the family size of 1 – 4, whereas 25% males and 25% female respondents belonged to the family size of 5 – 8. In Anand 50% male respondents and 55% female respondents belonged to the family size of 1 – 4, whereas 50% male respondents and 45% female respondents belonged to the family size of 5 – 8. In Valsad 95% male respondents and 75% female respondents belonged to the family size of 1 – 4, whereas the rest 5% male respondents and 25% female respondents belonged to the family size of 5 – 8. In Bhavnagar 65% male respondents and 20% female respondents belonged to the family size of 1 – 4, whereas 35% male respondents and 75% female respondents belonged to the family size of 5 – 8, and 5% female respondents belonged to the family size of more than 9.

From the above it was very evident that majority of respondents belonged to the nuclear families in the big cities. The size of these families was 1 – 4 persons. In Bhavnagar higher proportion of female respondents were found from the family size of 5 – 8. Only 1.25% of the total urban respondents have indicated that their family size was more than 9 persons. It can be inferred that television viewing is evolving towards individual entertainment.

Compared to the urban respondents, higher proportion of 5 – 8 member families, female respondents belonged to in the semi urban markets.

4.2 About Media Equipment

Table 4.2.1 Media Equipment Distribution of Urban Respondents

Table Showing Media Equipment Distribution of Respondents											
Urban											
No.	Media Equipment	Ahmedabad		Vadodara		Rajkot		Surat		Total	
		Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	TV	30	20	22	20	20	20	20	21	92	81
2	Radio	12	10	10	8	5	8	7	6	34	32
3	DVD	17	10	12	10	8	7	9	4	46	31
4	Music System	6	10	10	10	6	11	3	3	25	34
5	IPOD	4	5	9	5	2	1	4	3	19	14
	Total	69	55	63	53	41	47	43	37	216	192

Note: Respondents gave more than one answer

Table 4.2.1 represents Media Equipment distribution of urban respondents. Male respondents in urban cities owned the highest amount television sets, followed by DVD players, Radio sets, Music systems and IPOD. Urban female respondents had the highest TV sets followed by, Music systems, Radio sets, DVD players and IPOD. There were respondents with more than one TV sets at their homes.

In Ahmedabad male respondents owned 30 TV sets, whereas female respondents owned 20 TV sets. This clearly indicated there were male respondents with more than one TV sets in their homes. This also led to more personal viewing experience in the city. In Vadodara male respondents owned 22 TV sets, whereas female respondents owned 20 TV sets. Again some Vadodara homes had more than one TV sets, for male respondents. Rajkot and Surat have 20 TV sets distributed between male and female respondents. Male respondents of Ahmedabad showed the most diverse consumption of Media with the highest number of media equipment owned, followed by Vadodara male respondents, Ahmedabad female respondents, Rajkot female respondents, Rajkot male respondents, Surat male respondents and Surat female respondents.

After TV Ahmedabad male respondents preferred watching DVD, whereas female respondents preferred Radio, DVD and Music System. In Vadodara besides TV male respondents preferred DVD, Radio and Music system, whereas female respondents preferred DVD and Music system equally. In Rajkot besides TV male respondents preferred DVD whereas female respondents preferred Music system. In Surat male respondents preferred DVD and female respondents preferred Radio after TV.

Table 4.2.2 Media Equipment Distribution of Semi Urban Respondents

Table Showing Media Equipment Distribution of Respondents											
Semi Urban											
No.	Media Equipment	Mehsana		Anand		Valsad		Bhavnagar		Total	
		Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	TV	20	20	20	20	20	20	20	20	80	80
2	Radio	2	2	7	8	18	14	6	4	33	28
3	DVD	9	14	15	11	5	9	20	12	49	46
4	Music System	4	5	7	9	4	4	6	5	21	23
5	IPOD	2	2	4	7	5	5	0	4	11	18
	Total	37	43	53	55	52	52	52	45	194	195

Note: Respondents gave more than one answer

Table 4.2.2 shows Media Equipment distribution of Semi Urban respondents. Both male and female respondents in semi urban cities owned the highest amount television sets, followed by DVD players, Radio sets, Music systems and IPOD. Semi urban female respondents had higher number of IPODs, whereas urban male respondents had higher number of IPODs which shows the acceptance for the new technology.

In Mehsana, Anand, Valsad and Bhavnagar both male and female respondents owned 20 TV sets. Female respondents of Anand showed the highest media equipment ownership, followed by Anand male respondents, Valsad male and female respondents, Bhavnagar male respondents, Bhavnagar female respondents, Mehsana male respondents and Mehsana female respondents.

After TV Mehsana as well as Anand male and female respondents preferred watching DVD. In Valsad after TV male and female respondents had preference for Radio, whereas in Bhavnagar they had preference for DVD players.

4.3 Information about TV

4.3.1 Duration of TV Set Ownership

Table 4.3.1.1 Duration of TV Set Ownership Distribution of Urban Respondents

Duration of TV Ownership by Respondents																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Less than 5 years	1	5	0	0	1	5	3	15	2	10	1	5	8	40	4	20	12	15	8	10
2	5 to 10 years	4	20	3	15	7	35	5	25	4	20	3	15	4	20	6	30	19	23.75	17	21.25
3	More than 10 years	15	75	17	85	12	60	12	60	14	70	16	80	8	40	10	50	49	61.25	55	68.75
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.3.1.1 shows the duration of TV sets ownership in urban cities. In Ahmedabad 75% male respondents and 85 % of female respondents owned TV sets for more than 10 years, followed by 20% male respondents and 15% female respondents who owned TV sets between 5 to 10 years. 5% Male respondents in Ahmedabad owned TV sets for less than five years. In Vadodara 65% male and female respondents owned TV sets for more than 10 years, followed by 35% male respondents and 25% female respondents who owned TV sets between 5 to 10 years. 5% Male respondents and 15% female respondents in Vadodara owned TV sets for less than five years. In Rajkot 70% male respondents and 80% female respondents owned TV sets for more than 10 years, followed by 20% male respondents and 15% female respondents who owned TV sets between 5 to 10 years. 10% Male respondents and 5% female respondents in Rajkot owned TV sets for less than five years. In Surat 40% male respondents and 50% female respondents owned TV sets for more than 10 years, followed by 40% male respondents who owned TV set for less than 5 years, and 30% female respondents who owned TV sets for 5 to 10 years. 20% male and female respondents owned TV sets for 5 to 10 years and less than 5 years respectively.

In urban cities highest amount of respondents owned TV sets for more than 10 years, followed by 5 to 10 years and less than five years. Though in other ratio of TV sets ownership for less than 5 years was quite less, in Surat it was quite high.

Table 4.3.1.2 Duration of TV Set Ownership Distribution of Semi Urban Respondents

Duration of TV Ownership by Respondents																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Less than 5 years	0	0	2	10	4	20	1	5	10	50	0	0	13	65	2	10	27	33.75	5	6.25
2	5 to 10 years	8	40	5	25	2	10	5	25	5	25	14	70	0	0	4	20	15	18.75	28	35
3	More than 10 years	12	60	13	65	14	70	14	70	5	25	6	30	7	35	14	70	38	47.5	47	58.75
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.3.1.2 shows the duration of TV sets ownership in semi urban cities. In Mehsana 60% male respondents and 65% of female respondents owned TV sets for more than 10 years, followed by 40% male respondents and 25% female respondents who owned TV sets between 5 to 10 years. 10% female respondents of Mehsana owned TV sets for less than five years. In Anand 70% male and female respondents owned TV sets for more than 10 years, followed by 25% male and female respondents who owned TV sets between 5 to 10 years. 20% Male respondents and 5% female respondents in Anand owned TV sets for less than five years. In Valsad 50% male respondents owned TV sets for less than 5 years whereas 70% female respondents owned TV sets for 5 to 10 years, followed by 25% male respondents and 30% female respondents who owned TV sets for more than 10 years. 25% of male respondents in Valsad owned TV sets for 5 to 10 years. In Bhavnagar 65% male respondents owned TV sets for less than 5 years, whereas 70% female respondents owned TV sets for more than 10 years, followed by 35% male respondents who owned TV sets for more than 10 years, whereas 20% female respondents who owned TV sets for 5 to 10 years. 10% females owned TV sets for less than 5 years in Bhavnagar.

In urban cities highest number of respondents owned TV sets for more than 10 years, followed by less than five years for male respondents and 5 to 10 years for female respondents. Higher number of male respondents owned TV sets for less than 5 years. The number of female respondents owning TV sets for 5 – 10 years was quite high in semi urban cities.

Compared to the semi urban cities, urban cities had higher number of respondents with TV sets for more than 10 years. There is significant and comparatively higher number of male respondents who owned TV sets in the semi urban cities for less than 5 years. Urban cities owned TV earlier than the semi urban cities. More semi urban female respondents owned TV sets in 5 to 10 years bracket.

According to the Cultivation theory of George Gerbner television cultivates minds of viewers over long period. Higher number of respondents in this study had been watching television for more than 10 years.

4.3.2 Number of TV sets owned

Table 4.3.2.1 Number of TV Sets Ownership Distribution of Urban Respondents

Table Showing No. of Television Sets Owned by Respondents																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	1	15	75	14	70	16	80	20	100	17	85	16	80	18	90	17	85	66	82.5	67	83.75
2	2	3	15	6	30	3	15	0	0	2	10	4	20	2	10	3	15	10	12.5	13	16.25
3	3	1	5	0	0	1	5	0	0	1	5	0	0	0	0	0	0	3	3.75	0	0
4	More than 3	1	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1.25	0	0
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.3.2.1 represents number of TV set ownership distribution in urban respondents. In urban cities highest male and female respondents had one TV set, followed by two TV set owner male and female respondents, followed by three set owner male respondents and more than three set owner male respondents.

In Ahmedabad 75% male respondents and 70% female respondents owned one TV set, 15% male respondents and 30% female respondents owned two TV sets, 5% male respondents owned three TV sets and 5% male respondents owned more than three TV sets. In Vadodara 80% male respondents and all female respondents owned one TV set, 15% male respondents owned two TV sets and rest 5% male respondents owned three TV sets. In Rajkot 85% male respondents and 80% female respondents owned one TV set, 10% male respondents and 20% female respondents owned two TV sets and 5% male respondents owned three TV sets. In Surat 75% male respondents and 70% female respondents owned one TV set, 15% male respondents and 30% female respondents owned two TV sets, 5% male respondents owned three TV sets and 5% male respondents owned more than three TV sets.

In Vadodara and Rajkot higher number of female respondents owned more than two TV sets. Male respondents of Ahmedabad, Vadodara and Rajkot had three of more TV sets. The ownership pattern showed the emerging trends towards owning more than one TV set. This made TV viewing a more personal experience.

Table 4.3.2.2 Number of TV Sets Ownership Distribution of Semi Urban Respondents

Table Showing No. of Television Sets Owned by Respondents																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	1	20	100	20	100	20	100	20	100	20	100	20	100	20	100	20	100	80	100	80	100
2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
3	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
4	More than 3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.3.2.2 represents number of TV set ownership distribution in semi urban respondents. All the semi urban respondents belonged to the single TV owners' category. This clearly indicated that majority of TV viewing didn't allow any personal experience when more than one persons was watching television. This clearly showed that urban TV ownership pattern was quite different than that of semi urban one.

4.3.3 Time Spent Watching TV

Table 4.3.3.1 Distribution of Time Spent Watching TV of Urban Respondents

Table Showing Time Spent by Respondents Watching Television																					
Urban																					
No.	Time Spent	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Less than 3 hours	14	70	17	85	9	45	12	60	11	55	15	75	11	55	7	35	45	56.25	51	63.75
2	3 hours to 6 hours	5	25	3	15	9	45	8	40	6	30	4	20	6	30	10	50	26	32.5	25	31.25
3	More than 6 hours	1	5	0	0	2	10	0	0	3	15	1	5	3	15	3	15	9	11.25	4	5
4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.3.3.1 shows distribution of urban respondents on the basis of time spent watching TV. It was evident that in urban cities 56% of male respondents and 64% of female respondents watched TV for less than 3 hours, followed by close to one third of male and female respondents that watched TV for 3 to 6 hours. It was striking that in urban cities there were 11% male respondents and 5% female respondents who watched TV for more than 6 hours. They could be called heavy TV viewers. It was important to note that this was a daily TV viewership pattern, and there were absolutely no individuals that were non viewers.

In Ahmedabad, 70% male respondents and 85% female respondents watched television for less than 3 hours, followed by 25% male respondents and 15% female respondents with 3 to 6 hours of TV viewing, whereas 5% male respondents watched TV for more than 6 hours. In Vadodara, 45% male respondents and 60% female respondents watched television for less than 3 hours, followed by 45% male respondents and 40% female respondents with 3 to 6 hours of TV viewing, whereas 10% male respondents watched TV for more than 6 hours. In Rajkot, 55% male respondents and 75% female respondents watched television for less than 3 hours, followed by 30% male respondents and 20% female respondents with 3 to 6 hours of TV viewing, whereas 15% male respondents and 5% female respondents watched TV for more than 6 hours. In Surat, 55% male respondents and 35% female respondents watched television for less than 3 hours, followed by 30% male respondents and 50% female respondents with 3 to 6 hours of TV viewing, whereas 15% male and female respondents watch TV for more than 6 hours.

Highest number of Ahmedabad female respondents at 85% watched TV for less than 3 hours. Baroda represented high 3 to 6 hours of TV viewing male and female respondents. Surat at 50% had the highest amount of female respondents watching TV for 3 to 6 hours in the entire urban cities category. Both male and female respondents of Surat showed significant viewing habit for more than 6 hours.

Table 4.3.3.2 Distribution of Time Spent Watching TV of Semi Urban Respondents

Table Showing Time Spent by Respondents Watching Television																					
Semi Urban																					
No.	Time Spent	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Less than 3 hours	15	75	13	65	13	65	16	80	7	35	14	70	7	35	15	75	42	52.5	58	72.5
2	3 hours to 6 hours	3	15	7	35	7	35	3	15	9	45	5	25	13	65	4	20	32	40	19	23.75
3	More than 6 hours	2	10	0	0	0	0	1	5	4	20	1	5	0	0	1	5	6	7.5	3	3.75
4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.3.3.2 shows distribution of semi urban respondents on the basis of time spent watching TV. It was evident that in semi urban cities 53% of male respondents and 72% of female respondents watched TV for less than 3 hours, followed by 40% male respondents and 24% female respondents that watched TV for 3 to 6 hours. It was striking that in semi urban cities there were 7% male respondents and 4% female respondents who watched TV for more than 6 hours. It was important to note that like the urban cities there were absolutely no individuals that were non viewers in semi urban cities.

In Mehsana, 75% male respondents and 65% female respondents watched television for less than 3 hours, followed by 15% male respondents and 35% female respondents with 3 to 6 hours of TV viewing, whereas 10% male respondents watched TV for more than 6 hours. In Anand, 65% male respondents and 80% female respondents watched television for less than 3 hours, followed by 35% male respondents and 15% female respondents with 3 to 6 hours of TV viewing, whereas 5% female respondents watched TV for more than 6 hours. In Valsad, 35% male respondents and 70% female respondents watched television for less than 3 hours, 45% male respondents and 25% female respondents with 3 to 6 hours of TV viewing, whereas 20% male respondents and 5% female respondents watched TV for more than 6 hours. In Bhavnagar, 35% male respondents and 75% female respondents watched television for less than 3 hours, 65% male respondents and 20% female respondents with 3 to 6 hours of TV viewing, whereas 5% female respondents watched TV for more than 6 hours.

Mehsana male respondents and Bhavnagar female respondents at 75% were the highest in watched TV for less than 3 hours, highest Bhavnagar male respondents watched TV for 3 to 6 hours, whereas highest Valsad male respondents watched TV for more than 6 hours.

Between urban and semi urban cities higher male respondents watched TV for 3 to 6 hours, whereas higher amount of female respondents in the semi urban cities watched TV for less than 3 hours. There were significant male and female respondents in both urban and semi urban cities that watched TV for more than 3 hours a day. Higher number of TV viewers in Gujarat are light viewers both in Urban and Semi urban cities.

4.3.4 TV Viewing Pattern

Table 4.3.4.1 TV Viewing Pattern Distribution of Urban Respondents

Table showing Television Viewing Pattern of Respondents																					
Urban																					
No.	Viewing Pattern	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Alone	8	25.81	2	10	4	16	7	30.43	12	46.15	10	38.46	6	25.00	8	28.57	30	28.30	27	27.84
2	With family	13	41.94	18	90	10	40	8	34.78	8	30.77	9	34.62	9	37.50	14	50.00	40	37.74	49	50.52
3	With Friends	8	25.81	0	0	8	32	5	21.74	4	15.38	6	23.08	8	33.33	4	14.29	28	26.42	15	15.46
4	With brother / sister	2	6.45	0	0	3	12	3	13.04	2	7.69	1	3.85	1	4.17	2	7.14	8	7.55	6	6.19
	Total	31		20		25		23		26		26		24		28		106		97	

Note: Respondents gave more than one answer

Table 4.3.4.1 shows TV viewing pattern distribution of urban respondents. Some respondents gave more than one answers here.

In Ahmedabad 42% male respondents whereas 90% female respondents liked to watch TV with family. Out of the rest, 26% male respondents liked to watch TV either alone or with friends and 6% male respondents liked to watch TV with siblings, whereas out of rest of the female respondents 10% liked to watch TV alone. In Vadodara 40% of male respondents whereas 35% of female respondents liked to watch TV with family. Out of rest of the male respondents, 32% male respondents like to watch TV with friends, 16% alone and 12% with siblings, whereas out of rest of the female respondents 30% liked to watch TV alone, 22% with friends and 13% with siblings. In Rajkot, 48% of male respondents whereas 38% of female respondents liked to watch TV alone. Out of rest of the male respondents, 31% male respondents liked to watch TV with family, 15% with friends and 8% with siblings, whereas out of rest of the female respondents 35% liked to watch TV with family, 23% with friends and 4% with siblings. In Surat 38% of male respondents whereas 50% of female respondents liked to watch TV with family. Out of rest of the male respondents, 33% male respondents liked to watch TV with friends, 25% alone and 4% with siblings, whereas out of rest of the female respondents 29% liked to watch TV alone, 29% with friends and 7% with siblings.

In urban cities as on one hand about one third of the male respondents liked to watch TV with family, on the other hand, the rest preferred to watch TV alone, with friends or with siblings. About one half of the female respondents liked to watch TV with family, on the other hand, the rest preferred to watch TV alone, with friends or with siblings. This meant TV viewing pattern trended towards a personal experience and the content on TV would not necessarily have to be designed keeping family viewing in mind. Rajkot higher number of male and female respondents said that they liked to watch TV alone. From television viewing point of view, Rajkot is a key market. It was interesting to note that majority of Rajkot youth liked to watch TV alone. Reality Shows that are primarily designed for youth had a direct access to youth in urban cities for both male and female respondents as majority of youth preferred watching television without the family.

Table 4.3.4.2 TV Viewing Pattern Distribution of Semi Urban Respondents

Table Showing Television Viewing Pattern of Respondents																					
Semi Urban																					
No.	Viewing Pattern	Mehsana				Anand				Valsad				Bhavnagar				Total			
		Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%	Male	%	Female	%
1	Alone	6	20.69	7	28	11	45.83	6	23.08	3	12.50	5	12.5	13	39.39	5	16.13	33	30.00	23	18.85
2	With family	16	55.17	14	56	8	33.33	13	50.00	7	29.17	15	37.5	7	21.21	14	45.16	38	34.55	56	45.90
3	With Friends	5	17.24	2	8	5	20.83	5	19.23	10	41.67	8	20	13	39.39	5	16.13	33	30.00	20	16.39
4	Wish brother / sister	2	6.90	2	8	0	0.00	2	7.69	4	16.67	12	30	0	0.00	7	22.58	6	5.45	23	18.85
	Total	29		25		24		26		24		40		33		31		110		122	

Note: Respondents gave more than one answer

Table 4.3.4.2 shows TV viewing pattern distribution of semi urban respondents. Some respondents gave more than one answers here. In Mehsana 55% of male respondents whereas 56% of female respondents liked to watch TV with family. Out of the rest, 21% male respondents liked to watch TV alone, 17% with friends and 7% males liked to watch TV with siblings, whereas out of rest of the female respondents 28% liked to watch TV alone, 8% with friends and other 8% with siblings. In Anand 44% of male respondents liked to watch TV alone, whereas 50% of female respondents liked to watch TV with family. Out of rest of the male respondents, 33% male respondents liked to watch TV with alone, 20% with friends, none of the males liked to watch TV with siblings, whereas out of rest of the female respondents 23% liked to watch TV alone, 19% with friends and 8% with siblings. In Valsad 42% of male respondents preferred to watch TV with friends, whereas 38% of female respondents liked to watch TV with family. Out of rest of the male respondents, 29% male respondents liked to watch TV with family, 12% alone and 17% with siblings, whereas out of rest of the female respondents 30% liked to watch TV with siblings, 20% with friends and 13% alone. In Bhavnagar 39% of male respondents preferred to watch TV either alone or with friends, whereas 45% of female respondents liked to watch TV with family. Rest of the male respondents liked to watch TV with family, whereas out of female respondents 22% with siblings, 16% either alone or with friends.

In semi urban cities about one third of the male respondents liked to watch TV with family, the rest preferred to watch TV alone, with friends or with siblings. About 45% of the female respondents liked to watch TV with family; the rest preferred to watch TV alone, with friends or with siblings. This meant TV viewing pattern like in urban cities in semi urban cities also trended towards a personal experience. In Anand and Bhavnagar a high number of male respondents said that they liked to watch TV alone. Similarly in Valsad and Bhavnagar a higher number of male respondents liked to watch TV with friends. Majority of respondents liked to exercise freedom to watch television without the family. In the Indian context family viewing of television restrict youth from accessing content that could be offensive in the social context. As the respondents mentioned in both Urban and Semi Urban cities, the preference to view television surely indicated the linking for offensive content.

4.4 About Selection of Channel and Programmes

4.4.1 Preferred Language of TV Viewing

Table 4.4.1.1 Table Showing Preferred Language of TV Viewing of the Urban Respondents

Table Showing Preferred Language of TV Viewing of the Respondents																					
Urban																					
No.	Preferred Language	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Gujarati	2	10	3	15	0	0	0	0	1	5	0	0	1	5	2	10	4	5	5	6.25
2	English	1	5	0	0	1	5	1	5	0	0	0	0	2	10	1	5	4	5	2	2.5
3	Hindi	8	40	7	35	17	85	11	55	6	30	8	40	7	35	5	25	38	47.5	31	38.75
4	Gujarati + English	0	0	3	15	0	0	0	0	1	5	1	5	0	0	0	0	1	1.25	4	5
5	Gujarati + Hindi	3	15	7	35	1	5	6	30	1	5	7	35	3	15	7	35	8	10	27	33.75
6	English + Hindi	4	20	0	0	1	5	2	10	6	30	3	15	5	25	3	15	16	20	8	10
7	Gujarati + English + Hindi	2	10	0	0	0	0	0	0	5	25	1	5	2	10	2	10	9	11.25	3	3.75
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.4.1.1 shows language preference of TV viewing amongst the urban respondents. Highest 48% of urban male respondents and 39% of urban female respondents preferred Hindi language while watching TV. Other 41% male respondents and 48% female respondents preferred to watch TV in Hindi language with a combination of Gujarati and English. This showed that Gujarati urban respondents had strong linking for Hindi language.

In Ahmedabad 40% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 45% preferred to watch in combination of Hindi language, 10% Gujarati and 5% English, whereas 35% female respondents preferred to watch TV in Hindi language, out of the rest of the female respondents 35% preferred to watch TV in Gujarati + Hindi language, 15% Gujarati and 15% Gujarati + English language. Female respondents in Ahmedabad had Gujarati as the second highest preference in terms of language to watch TV. In Vadodara 85% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 10% preferred to watch in combination of Hindi language and 5% English, whereas 55% female respondents preferred to watch TV in Hindi language, out of the rest of the female respondents 40% preferred combination of Hindi with Gujarati and English languages and 5% English language. In Rajkot 30% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 60% preferred to watch in combination of Hindi language, 5% Gujarati and 5% preferred to watch TV in Gujarati + English languages, whereas 40% female respondents preferred to watch TV in Hindi language, out of the rest of the female respondents 55% preferred combination of Hindi with Gujarati and English languages and 5% Gujarati + English language. In Surat 35% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 50% preferred to watch TV in combination of Hindi language, 5% Gujarati and 10% preferred to watch TV in English language, whereas 25% female respondents preferred to watch TV in Hindi language, out of the rest of the female respondents 60% preferred combination of Hindi with Gujarati and English languages, 10% Gujarati and 5% preferred English language. It was evident from the above analysis that Vadodara male and female respondents had strong preference for Hindi language. Gujaratis did not prefer to watch TV in Gujarati language as their first choice.

Table 4.4.1.2 Table Showing Preferred Language of TV Viewing of the Semi Urban Respondents

Table Showing Preferred Language of TV Viewing of the Respondents																					
Semi Urban																					
No.	Preferred Language	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Gujarati	2	10	0	0	1	5	2	10	1	5	0	0	0	0	0	0	4	5	2	2.5
2	English	1	5	0	0	1	5	1	5	4	20	0	0	0	0	1	5	6	7.5	2	2.5
3	Hindi	7	35	16	80	9	45	11	55	9	45	7	35	7	35	14	70	32	40	48	60
4	Gujarati + English	0	0	0	0	0	0	0	0	2	10	0	0	0	0	1	5	2	2.5	1	1.25
5	Gujarati + Hindi	5	25	2	10	3	15	3	15	2	10	9	45	0	0	1	5	10	12.5	15	18.75
6	English + Hindi	3	15	2	10	2	10	2	10	0	0	1	5	7	35	3	15	12	15	8	10
7	Gujarati + English + Hindi	2	10	0	0	4	20	1	5	2	10	3	15	6	30	0	0	14	17.5	4	5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.4.1.2 shows language preference of TV viewing amongst the semi urban respondents. Highest 40% of semi urban male respondents and 60% of semi urban female respondents preferred Hindi language programmes. Other 45% male respondents and 34% female respondents preferred to watch TV in Hindi language with a combination of Gujarati and English.

In Mehsana 35% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 50% preferred to watch in combination of Hindi language, 10% preferred Gujarati and 5% prefer English language, whereas phenomenal 80% female respondents preferred to watch TV in Hindi language, out of the rest of the female respondents 20% preferred combination of Hindi with Gujarati and English languages. In Anand 45% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 45% preferred to watch in combination of Hindi language and 5% preferred to watch TV in English, and Gujarati languages respectively, whereas 55% female respondents preferred to watch TV in Hindi language, out of the rest of the female respondents 40% preferred combination of Hindi with Gujarati and English languages, 10% preferred Gujarati and 5% English language. In Valsad 45% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 30% preferred to watch in combination of Hindi language, 20% preferred English language and 5% Gujarati language, whereas 35% female respondents preferred to watch TV in Hindi language, out of the rest of the female respondents 65% preferred combination of Hindi with Gujarati and English languages. In Bhavnagar 35% male respondents preferred to watch TV in Hindi language, out of the rest of the male respondents 65% preferred to watch TV in combination of Gujarati and English with Hindi language, whereas 70% female respondents preferred to watch TV in Hindi language, out of the rest 20% preferred combination of Hindi with Gujarati and English languages, 5% preferred English and 5% English + Gujarati language. Respondents had strong linking for Hindi language. More females preferred to watch TV in Hindi.

It is evident from the above analysis that highest number of Mehsana female respondents preferred to watch TV in Hindi language, whereas highest number of Anand and Valsad male respondents had strong preference for Hindi language. Gujarati language preference in Semi urban female respondents was the lowest.

4.4.2 Elements Enjoyed in TV Programmes

Table 4.4.2.1 Table Showing Elements the Urban Viewers Like to Enjoy in TV Programmes

Table Showing Elements Enjoyed in TV Programmes																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Entertainment	17	36.96	15	36.59	19	37.25	18	36.73	16	38.10	19	44.19	19	38.78	17	37.78	71	37.77	69	38.76
2	Information	13	28.26	15	36.59	8	15.69	9	18.37	14	33.33	7	16.28	12	24.49	15	33.33	47	25.00	46	25.84
3	Pleasure	6	13.04	3	7.32	8	15.69	6	12.24	3	7.14	7	16.28	9	18.37	8	17.78	26	13.83	24	13.48
4	Satisfaction	3	6.52	0	0.00	3	5.88	2	4.08	2	4.76	0	0.00	3	6.12	2	4.44	11	5.85	4	2.25
5	Leisure	3	6.52	8	19.51	10	19.61	12	24.49	5	11.90	10	23.26	2	4.08	1	2.22	20	10.64	31	17.42
6	Aspiration	4	8.70	0	0.00	3	5.88	2	4.08	2	4.76	0	0.00	4	8.16	2	4.44	13	6.91	4	2.25
	Total	46		41		51		49		42		43		49		45		188		178	

Note: Respondents gave more than one answer

Table 4.4.2.1 represents the elements that urban viewers liked to enjoy in TV programmes. Respondents gave more than one answers in this category. In the urban cities majority of male and female respondents watched TV for Entertainment. Besides some of the significant usage of TV viewing were information, pleasure and leisure for both males and females.

In Ahmedabad 37% male and female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 28% liked to watch TV for information, 13% pleasure, 9% aspiration, 7% satisfaction and 7% for leisure, whereas out of the rest of the female respondents 37% liked to watch TV for information, 20% for leisure and 7% for pleasure. In Vadodara 37% male and female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 20% liked to watch TV for leisure, 16% information, 16% pleasure, 6% aspiration and 6% satisfaction, whereas out of the rest of the female respondents 24% liked to watch TV for leisure, 18% for information, 12% for pleasure, 4% for satisfaction and 4% for aspiration. In Rajkot 38% male respondents and 44% female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 33% liked to watch TV for information, 12% for leisure, 7% for pleasure, 5% for satisfaction and 5% for aspiration, whereas out of the rest of the female respondents 23% liked to watch TV for leisure, 16% for information and 16% for pleasure. In Surat 38% male and female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 24% liked to watch TV for information, 18% pleasure, 8% aspiration, 6% satisfaction and 4% leisure, whereas out of the rest of the female respondents 33% liked to watch TV for information, 18% for pleasure, 4% for satisfaction, 4% for aspiration and 2% for leisure.

Significant male respondents from Ahmedabad and female respondents from Rajkot liked to watch TV for information. Significant number of female respondents from Vadodara and Rajkot liked to watch TV for leisure. TV viewing trended towards frivolous values like entertainment, pleasure and leisure.

Table 4.4.2.2 Table Showing Elements the Semi Urban Viewers Like to Enjoy in TV Programmes

Table Showing Elements Enjoyed in TV Programmes																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Entertainment	15	34.09	16	41.03	14	26.92	15	33.33	15	30.00	15	35.71	20	40.82	14	29.79	64	32.82	60	34.68
2	Information	17	38.64	14	35.90	16	30.77	13	28.89	11	22.00	8	19.05	20	40.82	13	27.66	64	32.82	48	27.75
3	Pleasure	8	18.18	2	5.13	9	17.31	5	11.11	5	10.00	3	7.14	8	16.33	10	21.28	30	15.38	20	11.56
4	Satisfaction	0	0.00	0	0.00	2	3.85	1	2.22	7	14.00	2	4.76	0	0.00	2	4.26	9	4.62	5	2.89
5	Leisure	1	2.27	2	5.13	6	11.54	5	11.11	6	12.00	7	16.67	0	0.00	3	6.38	13	6.67	17	9.83
6	Aspiration	3	6.82	5	12.82	5	9.62	6	13.33	6	12.00	7	16.67	1	2.04	5	10.64	15	7.69	23	13.29
	Total	44		39		52		45		50		42		49		47		195		173	

Note: Respondents gave more than one answer

Table 4.4.2.2 represents the elements that semi urban viewers liked to enjoy in TV programmes. Respondents gave more than one answers in this category. In the semi urban cities majority of respondents watched TV for Entertainment. Besides some of the significant usage of TV viewing were information, pleasure and aspiration for both male and female respondents.

In Mehsana 38% male respondents liked to watch TV for information, whereas 41% female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 34% liked to watch TV for entertainment, 18% pleasure, 6% aspiration and 7% for leisure, whereas out of the rest of the female respondents 36% liked to watch TV for information, 12% for aspiration, 5% for leisure and 5% for pleasure. In Anand 31% male respondents liked to watch TV for information, whereas 33% female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 27% liked to watch TV for entertainment, 17% pleasure, 11% leisure, 10% for aspiration and 4% satisfaction, whereas out of the rest of the female respondents 29% liked to watch TV for entertainment, 13% for aspiration, 11% for pleasure, 11% for leisure and 2% for satisfaction. In Valsad 30% male respondents and 36% female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 22% liked to watch TV for information, 14% for satisfaction, 12% for leisure, 12% for aspiration and 10% for pleasure, whereas out of the rest of the female respondents 19% liked to watch TV for information, 17% for leisure, 17% for aspiration, 7% for pleasure and 5% for satisfaction. In Bhavnagar 41% male respondents and 30% female respondents liked to watch TV for entertainment. Out of the rest of the male respondents, 41% liked to watch TV for information, 16% for pleasure and 2% for aspiration, whereas out of the rest of the female respondents 28% liked to watch TV for information, 21% for pleasure, 10% for aspiration, 6% for leisure and 4% for satisfaction.

In semi urban youth more respondents liked to watch TV for information. In fact the amount of male respondents that liked to watch TV for entertainment is the same as the amount of male respondents that wanted to watch TV for information. Highest male respondents of Bhavnagar and Valsad watched TV for information. TV viewing was less frivolous in semi urban cities compared to the urban cities.

4.4.3 Three Most Liked TV Channels

Table 4.4.3.1 Table Showing 3 Most Liked TV Channels by Urban Respondents

Table Showing 3 Most Liked TV Channels																					
Urban																					
No.	TV channel	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Sony TV	6	10.00	8	13.33	3	5.00	6	10.00	4	6.67	4	6.67	4	6.67	5	8.33	17	7.08	23	9.58
2	Star Plus	5	8.33	12	20.00	10	16.67	16	26.67	6	10.00	15	25.00	6	10.00	8	13.33	27	11.25	51	21.25
3	DD News	2	3.33	4	6.67	2	3.33	0	0.00	1	1.67	0	0.00	1	1.67	2	3.33	6	2.50	6	2.50
4	CNBC	1	1.67	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	1	0.42
5	Doordarshan	2	3.33	5	8.33	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	6	10.00	4	1.67	11	4.58
6	9XM	1	1.67	0	0.00	2	3.33	0	0.00	2	3.33	0	0.00	2	3.33	4	6.67	7	2.92	4	1.67
7	ETC	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
8	B4U Music	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
9	Zee Studio	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
10	Discovery	6	10.00	4	6.67	4	6.67	2	3.33	4	6.67	5	8.33	3	5.00	3	5.00	17	7.08	14	5.83
11	Z Cafe	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
12	SAB	5	8.33	0	0.00	15	25.00	11	18.33	8	13.33	3	5.00	10	16.67	16	26.67	38	15.83	30	12.50
13	Aaj Tak	2	3.33	0	0.00	0	0.00	2	3.33	1	1.67	0	0.00	2	3.33	0	0.00	5	2.08	2	0.83
14	TV9	3	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	1.25	0	0.00
15	Star Gold	2	3.33	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	1	1.67	2	0.83	3	1.25
16	ESPN	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
17	Star Cricket	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
18	Neo Cricket	1	1.67	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	2	3.33	0	0.00	6	2.50	0	0.00
19	Star Movies	2	3.33	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	0	0.00	4	1.67	0	0.00

20	Fox History	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
21	National Geographic	3	5.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	3.33	0	0.00	6	2.50	0	0.00
22	MTV	1	1.67	0	0.00	1	1.67	2	3.33	4	6.67	3	5.00	2	3.33	0	0.00	8	3.33	5	2.08
23	Colors	1	1.67	10	16.67	3	5.00	6	10.00	2	3.33	3	5.00	3	5.00	3	5.00	9	3.75	22	9.17
24	BBC	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
25	Zee TV	2	3.33	5	8.33	6	10.00	9	15.00	4	6.67	12	20.00	3	5.00	0	0.00	15	6.25	26	10.83
26	Zee Cinema	1	1.67	0	0.00	1	1.67	0	0.00	3	5.00	0	0.00	2	3.33	1	1.67	7	2.92	1	0.42
27	POGO	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
28	Cartoon Networks	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	1	0.42	2	0.83
29	DD Girnar	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	1	0.42	3	1.25
30	Max	1	1.67	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	2	3.33	2	3.33	5	2.08	2	0.83
31	HTV	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
32	Filmy	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
33	Ten Sports	0	0.00	4	6.67	9	15.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	9	3.75	5	2.08
34	ETV Gujarati	0	0.00	4	6.67	0	0.00	0	0.00	2	3.33	3	5.00	2	3.33	0	0.00	4	1.67	7	2.92
35	NDTV Imagine	0	0.00	4	6.67	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	2.08
36	AXN	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
37	Star News	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
38	UTV Action	0	0.00	0	0.00	1	1.67	0	0.00	5	8.33	0	0.00	6	10.00	0	0.00	12	5.00	0	0.00
39	HBO	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
40	Star One	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	3	5.00	0	0.00	1	1.67	0	0.00	5	2.08
41	Star Sports	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	2	3.33	0	0.00	5	2.08	0	0.00
42	UTV Bindaas	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	3	5.00	1	1.67	1	1.67	2	0.83	4	1.67
43	Astha	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	0	0.00	2	0.83	0	0.00
44	Zee Classics	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	0	0.00	2	0.83	0	0.00
45	Utsav	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	3	1.25

46	Hungama	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	2	0.83
47	Music Express	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	3	5.00	1	0.42	3	1.25
	Total	60		60		60		60		60		60		60		60		240		240	

Table 4.4.3.1 represents 3 most liked TV channels of urban respondents. In the urban cities majority of male respondents liked to watch SAB TV whereas majority of female respondents liked to watch Star Plus. Besides some of the other TV channels liked by male and female respondents were, Sony TV, Zee TV, SAB TV for female respondents, Colors TV for females and Star Plus for male respondents. Respondents mentioned total 47 different TV channels in urban cities.

In Ahmedabad 10% male respondents liked to watch Sony TV and Discovery TV, whereas 20% female respondents liked to watch Star Plus. Out of the rest of the male respondents 8.33% liked to watch Star Plus and Colors TV, out of the rest of the female respondents 16.67% liked to watch Colors and 13.33% liked to watch Sony TV. All the other likings were divided between various other genres. In Vadodara 25% male respondents liked to watch SAB TV, whereas 26.67% female respondents liked to watch Star Plus. Out of the rest of the male respondents 16.67% liked to watch Star Plus, 15% Ten Sports and 10% Zee TV, out of the rest of the female respondents 18.33% liked to watch SAB, 15% Zee TV and 10% Colors. All the other likings were divided between various other genres. In Rajkot 13.33% male respondents liked to watch SAB TV, whereas 25% female respondents liked to watch Star Plus. Out of the rest of the male respondents 10% liked to watch Star Plus and 8.33% UTV Action, out of the rest of the female respondents 20% liked to watch Zee TV and 8.33% liked to watch Discovery. All the other likings were divided between various other genres. In Surat 16.67% male respondents and 26.67% female respondents liked to watch SAB TV. Out of the rest of the male respondents 10% liked to watch Star Plus and UTV Action, out of the rest of the female respondents 13.33% liked to watch Star Plus and 10% liked to watch Doordarshan. All the other likings were divided between various other genres.

Most of the respondents showed liking for variety of Genres of TV channels. Their predominant liking indicated love for comedies, Hindi GECs and other fiction programming. It was important to note that most of the Hindi GECs were active on Reality Shows. Surat and Rajkot male respondents' liking for UTV action was quite indicative of love for action movies, whereas Ahmedabad male respondents and Rajkot female respondents liking for Discovery channel was quite indicative of reality content liking.

Table 4.4.3.2 Table Showing 3 Most Liked TV Channels by Semi Urban Respondents

Table Showing 3 Most Liked TV Channels																					
Semi Urban																					
No.	TV channel	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Sony TV	9	15.00	6	10.00	3	5.00	10	16.67	4	6.67	4	6.67	15	25.00	8	13.33	31	12.92	28	11.67
2	Star Plus	6	10.00	16	26.67	9	15.00	13	21.67	5	8.33	16	26.67	0	0.00	20	33.33	20	8.33	65	27.08
3	DD News	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
4	CNBC	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
5	Doordarshan	1	1.67	3	5.00	2	3.33	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	3	1.25	5	2.08
6	9XM	0	0.00	0	0.00	0	0.00	2	3.33	1	1.67	0	0.00	0	0.00	2	3.33	1	0.42	4	1.67
7	ETC	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
8	B4U Music	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
9	Zee Studio	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
10	Discovery	9	15.00	3	5.00	6	10.00	3	5.00	6	10.00	1	1.67	6	10.00	3	5.00	27	11.25	10	4.17
11	Z Cafe	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
12	SAB	11	18.33	6	10.00	4	6.67	3	5.00	5	8.33	3	5.00	0	0.00	5	8.33	20	8.33	17	7.08
13	Aaj Tak	1	1.67	3	5.00	5	8.33	5	8.33	3	5.00	2	3.33	6	10.00	1	1.67	15	6.25	11	4.58
14	TV9	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
15	Star Gold	0	0.00	0	0.00	2	3.33	0	0.00	5	8.33	3	5.00	15	25.00	1	1.67	22	9.17	4	1.67
16	ESPN	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
17	Star Cricket	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
18	Neo Cricket	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
19	Star Movies	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	6	10.00	0	0.00	6	2.50	1	0.42
20	History	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
21	National Geographic	3	5.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	2	3.33	3	1.25	3	1.25

22	MTV	1	1.67	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	6	10.00	2	3.33	9	3.75	2	0.83
23	Colors	1	1.67	0	0.00	6	10.00	8	13.33	1	1.67	0	0.00	0	0.00	4	6.67	8	3.33	12	5.00
24	BBC	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
25	Zee TV	1	1.67	3	5.00	2	3.33	5	8.33	3	5.00	14	23.33	0	0.00	1	1.67	6	2.50	23	9.58
26	Zee Cinema	0	0.00	3	5.00	2	3.33	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	5	2.08	3	1.25
27	POGO	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	1	1.67	0	0.00	0	0.00	3	1.25	1	0.42
28	Cartoon Networks	0	0.00	0	0.00	0	0.00	1	1.67	1	1.67	0	0.00	0	0.00	1	1.67	1	0.42	2	0.83
29	DD Girnar	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	1	0.42	1	0.42
30	Max	4	6.67	5	8.33	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	6	2.50	5	2.08
31	HTV	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
32	Filmy	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
33	Ten Sports	4	6.67	0	0.00	3	5.00	0	0.00	6	10.00	0	0.00	0	0.00	0	0.00	13	5.42	0	0.00
34	ETV Gujarati	1	1.67	3	5.00	0	0.00	1	1.67	0	0.00	3	5.00	0	0.00	1	1.67	1	0.42	8	3.33
35	NDTV Imagine	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	0	0.00	1	1.67	0	0.00	3	1.25
36	AXN	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
37	Star News	1	1.67	0	0.00	2	3.33	1	1.67	1	1.67	0	0.00	0	0.00	1	1.67	4	1.67	2	0.83
38	UTV Action	1	1.67	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	6	10.00	0	0.00	9	3.75	0	0.00
39	HBO	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	3	1.25	0	0.00
40	Star One	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	6.67	0	0.00	1	1.67	0	0.00	5	2.08
41	Star Sports	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42
42	UTV Bindaas	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
43	Astha	0	0.00	3	5.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	3	1.25
44	Zee Classics	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
45	Utsav	1	1.67	3	5.00	2	3.33	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	3	1.25	4	1.67
46	Hungama	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
47	Music Express	0	0.00	0	0.00	0	0.00	4	6.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	1.67

48	UTV Movies	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
49	News 24	1	1.67	3	5.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	1	1.67	1	0.42	6	2.50
50	Sahara one	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
51	TV9	1	1.67	0	0.00	2	3.33	0	0.00	0	0.00	2	3.33	0	0.00	1	1.67	3	1.25	3	1.25
52	Nick	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
53	Vyas Channel	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
54	Gyan Darshan	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
55	Zee Business	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
56	Zee Smile	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42
57	Travel Express	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
	Total	60		60		60		60		60		60		60		60		240		240	

Table 4.4.3.2 represents 3 most liked TV channels of semi urban respondents. In the semi urban cities majority of male respondents liked to watch Sony TV whereas majority of female respondents liked to watch Star Plus. Besides some of the other TV channels preferred by male respondents were Discovery, Star Gold, Star Plus and SAB TV, whereas some of the other TV channels preferred by females were Sony TV and Zee TV. Respondents mentioned 57 different TV channels in semi urban cities.

In Mehsana 18.33% male respondents liked to watch SAB TV, whereas 26.67% female respondents liked to watch Star Plus. Out of the rest of the male respondents 15% liked to watch Sony TV / Discovery TV and 10% liked to watch Star Plus, whereas out of the rest of the female respondents 10% liked to watch Colors / SAB and 8.33% liked to watch Max. All the other likings were divided between various other genres.

In Anand 15% male respondents and 21.67% female respondents liked to watch Star Plus. Out of the rest of the male respondents 10% liked to watch Colors / Discovery and 8.33% liked to watch Max, whereas out of the rest of the female respondents 16.67% liked to watch Sony TV, 13.33% Colors and 8.33% liked to watch Zee / Aaj Tak. All the other likings were divided between various other genres.

In Valsad 10% male respondents liked to watch Ten Sports and Discovery, whereas 26.67% female respondents liked to watch Star Plus. Out of the rest of the male respondents 8.33% liked to watch Star Plus, SAB TV and Star Gold, whereas out of the rest of the female respondents 23.33% liked to watch Zee TV. All the other likings were divided between various other genres.

In Bhavnagar 25% male respondents liked to watch Sony TV and Star Gold, whereas 33.33% female respondents liked to watch Star Plus. Out of the rest of the male respondents 10% liked to watch Discovery, Star movies and MTV, whereas out of the rest of the female respondents 13.33% liked to watch Sony TV and 8.33% liked to watch SAB TV.

Most of the respondents showed liking for variety of Genres of TV channels. Their predominant liking indicated love for comedies, Hindi GECs and other fiction programming barring few with liking of channels like Discovery, AajTak, MTV, and Ten Sports etc. It was important to note here that most of the Hindi GECs were active on Reality Shows. A more variety of TV channels were preferred by Semi urban respondents compared to the urban respondents.

4.4.4 Top 3 Most Liked TV Programmes

The below tables will given an idea of favourite programmes of the respondents.

Table 4.4.4.1 Table Showing 3 Most Liked TV Programmes of Urban Respondents

Table Showing 3 Most Liked TV Programmes																					
Urban																					
No.	TV Programmes	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	<i>Chandragupta Maurya</i>	1	1.67	3	5.00	0	0.00	0	0.00	1	1.67	2	3.33	0	0.00	0	0.00	2	0.83	5	2.08
2	<i>Man v/s Wild</i>	5	8.33	3	5.00	2	3.33	2	3.33	4	6.67	2	3.33	5	8.33	2	3.33	16	6.67	9	3.75
3	<i>News</i>	4	6.67	4	6.67	2	3.33	4	6.67	6	10.00	0	0.00	2	3.33	1	1.67	14	5.83	9	3.75
4	<i>Tarak Mehta Ka Oolta Chashma</i>	9	15.00	3	5.00	8	13.33	5	8.33	8	13.33	0	0.00	5	8.33	6	10.00	30	12.50	14	5.83
5	<i>Films</i>	3	5.00	4	6.67	2	3.33	2	3.33	3	5.00	0	0.00	2	3.33	5	8.33	10	4.17	11	4.58
6	<i>Bigg Boss</i>	3	5.00	3	5.00	2	3.33	0	0.00	4	6.67	6	10.00	2	3.33	0	0.00	11	4.58	9	3.75
7	<i>Cricket</i>	2	3.33	0	0.00	2	3.33	0	0.00	1	1.67	0	0.00	4	6.67	0	0.00	9	3.75	0	0.00
8	<i>Reality Shows</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
9	<i>MTV</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	1	0.42	1	0.42
10	<i>Just Dance</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	3	1.25	0	0.00
11	<i>Serials</i>	2	3.33	3	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	3	1.25
12	<i>Songs</i>	2	3.33	3	5.00	2	3.33	0	0.00	4	6.67	2	3.33	4	6.67	2	3.33	12	5.00	7	2.92
13	<i>Roadies</i>	1	1.67	0	0.00	1	1.67	2	3.33	1	1.67	4	6.67	0	0.00	0	0.00	3	1.25	6	2.50
14	<i>Ram Katha</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
15	<i>Aap Ki Adalat</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
16	<i>Sathiya</i>	1	1.67	3	5.00	2	3.33	9	15.00	3	5.00	2	3.33	0	0.00	1	1.67	6	2.50	15	6.25
17	<i>Lapataganj</i>	1	1.67	0	0.00	0	0.00	1	1.67	1	1.67	0	0.00	0	0.00	4	6.67	2	0.83	5	2.08
18	<i>Veer Shivaji</i>	1	1.67	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	1.25	0	0.00

19	<i>Comedy</i>	1	1.67	0	0.00	1	1.67	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	3	1.25	0	0.00
20	<i>Discovery Documentaries</i>	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
21	<i>Little Champs</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
22	<i>Carton shows</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
23	<i>CID</i>	4	6.67	0	0.00	2	3.33	0	0.00	4	6.67	2	3.33	2	3.33	0	0.00	12	5.00	2	0.83
24	<i>Chanakya</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
25	<i>Parichay</i>	1	1.67	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	1.25	0	0.00
26	<i>Pokoman</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
27	<i>Quiz</i>	4	6.67	3	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	1.67	3	1.25
28	<i>Gammat Gulal</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
29	<i>Chitrahara</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
30	<i>Jina Issi ka Naam hai</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
31	<i>Balika Vadhu</i>	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	2	3.33	0	0.00	7	2.92
32	<i>Crime Patrol</i>	0	0.00	3	5.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	3	1.25
33	<i>KBC</i>	1	1.67	5	8.33	0	0.00	0	0.00	4	6.67	2	3.33	2	3.33	1	1.67	7	2.92	8	3.33
34	<i>Kahani Ghar Ghar Ki</i>	0	0.00	3	5.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	1.67
35	<i>Kyonki Saan Bhi Kabhi BahuThi</i>	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	1.25
36	<i>Uttaran</i>	0	0.00	8	13.33	1	1.67	2	3.33	0	0.00	5	8.33	0	0.00	0	0.00	1	0.42	15	6.25
37	<i>Hitler Didi</i>	0	0.00	3	5.00	3	5.00	10	16.67	0	0.00	8	13.33	0	0.00	0	0.00	3	1.25	21	8.75
38	<i>WWF</i>	0	0.00	0	0.00	4	6.67	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	6	2.50	0	0.00
39	<i>PavitraRishta</i>	0	0.00	0	0.00	1	1.67	1	1.67	1	1.67	2	3.33	0	0.00	0	0.00	2	0.83	3	1.25
40	<i>Yeh Rishta Kya Kehlata Hai</i>	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
41	<i>Bade Achchhe Lagte Hain</i>	0	0.00	0	0.00	3	5.00	4	6.67	1	1.67	2	3.33	2	3.33	1	1.67	6	2.50	7	2.92
42	<i>FIR</i>	0	0.00	0	0.00	3	5.00	1	1.67	2	3.33	0	0.00	0	0.00	0	0.00	5	2.08	1	0.42
43	<i>Bidaai</i>	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
44	<i>Fashion</i>	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00

45	<i>Indian Idol</i>	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	4	1.67	0	0.00
46	<i>And</i>	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
47	<i>Pratigya</i>	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	3.33	1	1.67	4	1.67	1	0.42
48	<i>Chhoti Bahu</i>	0	0.00	0	0.00	3	5.00	4	6.67	0	0.00	0	0.00	0	0.00	1	1.67	3	1.25	5	2.08
49	<i>Papad Pole</i>	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	1	0.42	2	0.83
50	<i>Pyaar ki ek Kahani</i>	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42
51	<i>Diya Aur Baati Hum</i>	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	0.83
52	<i>Naavya</i>	0	0.00	0	0.00	0	0.00	5	8.33	0	0.00	4	6.67	0	0.00	1	1.67	0	0.00	10	4.17
53	<i>Krishna</i>	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	1.25
54	<i>Panchhiya</i>	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83
55	<i>Chris Angel</i>	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
56	<i>Football</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
57	<i>Chhota Bhim</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	3.33	0	0.00	3	1.25	0	0.00
58	<i>Karma</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
59	<i>DID</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
60	<i>Chidiyaghar</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	3.33	7	11.67	3	1.25	7	2.92
61	<i>Adalat</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
62	<i>Motibaa</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	2	3.33	0	0.00	0	0.00	1	0.42	2	0.83
63	<i>Chhutta Chheda</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	2	3.33	0	0.00	0	0.00	1	0.42	2	0.83
64	<i>Geet Gunjan</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
65	<i>TereLiye</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	3	1.25
66	<i>Padharo Mhare Desh</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83
67	<i>Ek Daal Na Pankhi</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83
68	<i>Amul Voice of India</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83
69	<i>Kasoti Zindagi Ki</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83
70	<i>Surya Kiran</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	6	10.00	2	0.83	6	2.50

71	<i>Ek Chhoti Si Love Story</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	7	11.67	1	0.42	7	2.92
72	<i>Laado</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	3	1.25
73	<i>Parvarish</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	3	5.00	1	0.42	3	1.25
74	<i>Dil Mil Gaye</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
75	<i>Tom And Jerry</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	6.67	1	1.67	4	1.67	1	0.42
76	<i>Ben 10</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42	0	0.00
77	<i>Sinyan</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42	0	0.00
78	<i>Dwarakadhish</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42	0	0.00
79	<i>Sajan Re Jhooth Mat Bolo</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	6.67	0	0.00	4	1.67	0	0.00
80	<i>Emotional Atyachar</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42	0	0.00
81	<i>Comedy Circus</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42	0	0.00
82	<i>Ahat</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42	0	0.00
	Total	60		60		60		60		60		60		60		60		240		240	

Table 4.4.4.1 represents 3 most liked TV shows of urban respondents. In the urban cities majority of male respondents liked to watch *Tarak Mehta Ka Oolta Chashma* whereas majority of female respondents liked to watch *Hitler Didi*. Besides some of the other TV shows liked by male respondents were *Man v/s Wild* and *News*, whereas some of the other shows liked by female respondents were *Uttaran*, *Saath Nibhana Sathiya* and *Tarak Mehta Ka Oolta Chashma*.

In Ahmedabad 15% male respondents liked to watch *Tarak Mehta Ka Oolta Chashma*, whereas 13.33% female respondents liked to watch *Uttaran*. Out of the rest of the male respondents 8.33% liked to watch *Man v/s Wild* and 6.67% *News*, 6.67% liked to watch *CID*, whereas out of the rest of the female respondents 8.33% liked to watch *KBC* and 6.67% like to watch *News / Films*. In Vadodara 13.33% male respondents liked to watch *Tarak Mehta Ka Oolta Chashma*, whereas 16.67% female respondents liked to watch *Hitler Didi*. Out of the rest of the male respondents 6.67% liked to watch *Hitler Didi*, *FIR*, *Bade Acche Lagte Hain* and *Chhoti Bahu*, whereas out of the rest of the female respondents 15% liked to watch *Sathiya*, 8.33% liked to watch *Tarak Mehta Ka Oolta Chashma* and 6.67% liked to watch *News / Bade Achche Lagte Hain*. In Rajkot 13.33% male respondents liked to watch *Tarak Mehta Ka Oolta Chashma* and female respondents liked to watch *Hitler Didi*. Out of the rest of the male respondents 10% liked *News*, 6.67% liked *KBC*, *CID*, *Songs*, *Bigg Boss* and *Man v/s Wild*, whereas out of the rest of the female respondents 10% liked *Bigg Boss*, 8.33% liked *Uttaran* and *Tarak Mehta Ka Oolta Chashma* and 6.67% liked to watch *Roadies*. In Surat 8.33% male respondents liked *Tarak Mehta Ka Oolta Chashma*, *Man v/s Wild*, whereas 11.67% female respondents liked *Ek Chhoti Si Love Story* and *Chidiya Ghar*. Out of the rest of the male respondents 6.67% liked *Sajan Re Jhooth Mat Bolo*, *Tom and Jerry*, *Songs* and *Cricket*, whereas out of the rest of the female respondents 10% liked *Tarak Mehta Ka Oolta Chashma*, *Surya Kiran*, 8.33% liked to watch *Bigg Boss*, 8.33% liked films and 6.67% liked to watch *Lapataganj*.

Most of the respondents showed liking for variety of Genres of TV channels. Respondents mentioned that they like to watch total 82 TV shows, 22 of which are Reality Shows, non-fiction shows. The reality, non-fiction shows liking amounted for 38% in male respondents and 20% in female respondents. This indicated the consumption pattern of Reality and Non Fiction shows.

Table 4.4.4.2 Table Showing 3 Most Liked TV Programmes of Semi Urban Respondents

Table Showing 3 Most Liked TV Programmes																					
Semi Urban																					
No.	TV Programmes	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	<i>Chandragupta Maurya</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	0.83	0	0.00
2	<i>Man v/s Wild</i>	6	10.00	0	0.00	6	10.00	1	1.67	9	15.00	0	0.00	1	1.67	1	1.67	22	9.17	2	0.83
3	<i>News</i>	1	1.67	0	0.00	8	13.33	5	8.33	1	1.67	1	1.67	9	15.00	2	3.33	19	7.92	8	3.33
4	<i>Tarak Mehta Ka Oolta Chashma</i>	10	16.67	1	1.67	5	8.33	6	10.00	8	13.33	5	8.33	14	23.33	6	10.00	37	15.42	18	7.50
5	<i>Films</i>	0	0.00	1	1.67	1	1.67	5	8.33	2	3.33	1	1.67	1	1.67	2	3.33	4	1.67	9	3.75
6	<i>Bigg Boss</i>	2	3.33	0	0.00	9	15.00	4	6.67	4	6.67	0	0.00	7	11.67	0	0.00	22	9.17	4	1.67
7	<i>Cricket</i>	1	1.67	0	0.00	3	5.00	0	0.00	2	3.33	0	0.00	5	8.33	0	0.00	11	4.58	0	0.00
8	<i>Just Dance</i>	4	6.67	5	8.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	4	1.67	6	2.50
9	<i>Serials</i>	0	0.00	1	1.67	0	0.00	4	6.67	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	5	2.08
10	<i>Songs</i>	5	8.33	0	0.00	3	5.00	2	3.33	0	0.00	0	0.00	0	0.00	1	1.67	8	3.33	3	1.25
11	<i>Roadies</i>	2	3.33	0	0.00	6	10.00	0	0.00	0	0.00	0	0.00	8	13.33	0	0.00	16	6.67	0	0.00
12	<i>Sathiya</i>	1	1.67	0	0.00	1	1.67	1	1.67	4	6.67	9	15.00	0	0.00	3	5.00	6	2.50	13	5.42
13	<i>Lapataganj</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42
14	<i>Veer Shivaji</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
15	<i>Discovery Documentaries</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	3.33	0	0.00	3	1.25	0	0.00
16	<i>CID</i>	5	8.33	1	1.67	0	0.00	4	6.67	2	3.33	1	1.67	9	15.00	3	5.00	16	6.67	9	3.75
17	<i>Chanakya</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
18	<i>Parichay</i>	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	0.83
19	<i>Gammat Gulal</i>	2	3.33	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	2	0.83	2	0.83
20	<i>Balika Vadhu</i>	0	0.00	1	1.67	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	5	2.08
21	<i>Crime Patrol</i>	2	3.33	0	0.00	0	0.00	2	3.33	2	3.33	0	0.00	0	0.00	3	5.00	4	1.67	5	2.08

22	<i>KBC</i>	7	11.67	20	33.33	3	5.00	4	6.67	0	0.00	1	1.67	0	0.00	5	8.33	10	4.17	30	12.50
23	<i>Uttaran</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	6.67	0	0.00	2	3.33	0	0.00	6	2.50
24	<i>Hitler Didi</i>	0	0.00	0	0.00	0	0.00	2	3.33	1	1.67	4	6.67	0	0.00	0	0.00	1	0.42	6	2.50
25	<i>WWF</i>	1	1.67	0	0.00	0	0.00	0	0.00	5	8.33	0	0.00	0	0.00	0	0.00	6	2.50	0	0.00
26	<i>Pavitra Rishta</i>	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	1	1.67	3	1.25	1	0.42
27	<i>Yeh Rishta Kya Kehlata Hai</i>	0	0.00	1	1.67	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	4	1.67
28	<i>Bade Achche Lagte Hain</i>	0	0.00	0	0.00	1	1.67	2	3.33	0	0.00	0	0.00	0	0.00	2	3.33	1	0.42	4	1.67
29	<i>FIR</i>	0	0.00	0	0.00	1	1.67	1	1.67	0	0.00	1	1.67	0	0.00	0	0.00	1	0.42	2	0.83
30	<i>Indian Idol</i>	0	0.00	9	15.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	9	3.75
31	<i>Pratigya</i>	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	6	10.00	0	0.00	0	0.00	0	0.00	7	2.92
32	<i>Chhoti Bahu</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	9	15.00	0	0.00	0	0.00	0	0.00	9	3.75
33	<i>Pyaar ki ek Kahani</i>	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	1	1.67	1	1.67	1	1.67	3	1.25	2	0.83
34	<i>Diya Aur Baati Hum</i>	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	4	1.67
35	<i>Naavya</i>	0	0.00	0	0.00	0	0.00	1	1.67	1	1.67	1	1.67	0	0.00	1	1.67	1	0.42	3	1.25
36	<i>Chhota Bhim</i>	0	0.00	0	0.00	0	0.00	0	0.00	5	8.33	0	0.00	0	0.00	0	0.00	5	2.08	0	0.00
37	<i>DID</i>	0	0.00	7	11.67	0	0.00	4	6.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	11	4.58
38	<i>Chidiyaghar</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	1	1.67	1	0.42	1	0.42
39	<i>Adalat</i>	1	1.67	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	2	0.83	1	0.42
40	<i>Motibaa</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	3	1.25
41	<i>Parvarish</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
42	<i>Dil Mil Gaye</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	1.67	0	0.00	2	0.83
43	<i>Tom And Jerry</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	1	1.67	1	0.42	1	0.42
44	<i>Sajan Re Jhooth Mat Bolo</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
45	<i>Emotional Atyachar</i>	1	1.67	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
46	<i>Comedy Circus</i>	2	3.33	0	0.00	5	8.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	7	2.92	0	0.00
47	<i>Mahabharat</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00

48	<i>Ramayan</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
49	<i>Khataron ke Khiladi</i>	1	1.67	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
50	<i>Hum Se Hi Life</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
51	<i>So Dada Sasuna</i>	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
52	<i>Master Chef</i>	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	4	1.67
53	<i>Singing Superstar</i>	0	0.00	5	8.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	2.08
54	<i>10 Ka Dum</i>	0	0.00	4	6.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	1.67
55	<i>Splitsvilla</i>	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
56	<i>Kuchh to Log Kahenge</i>	0	0.00	0	0.00	1	1.67	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	1	0.42
57	<i>Devotional</i>	0	0.00	1	1.67	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	1	0.42
58	<i>Style Check</i>	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
59	<i>Killer Cat</i>	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
60	<i>Iss Pyar Ko KyaNaam Doon</i>	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	5	2.08
61	<i>Mr.Bean</i>	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.42
62	<i>Jaltarang</i>	0	0.00	0	0.00	0	0.00	0	0.00	2	3.33	0	0.00	0	0.00	0	0.00	2	0.83	0	0.00
63	<i>TNA</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42	0	0.00
64	<i>Mere Desh Ki Beti</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42
65	<i>Yahaan Mein Ghar Ghar Kheli</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	0	0.00	0	0.00	1	0.42
66	<i>Sasural Genda Phool</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	6.67	0	0.00	0	0.00	0	0.00	4	1.67
67	<i>Mile Jab Hum Tum</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	2	3.33	0	0.00	3	1.25
68	<i>Narsinh Mehta</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	5.00	0	0.00	0	0.00	0	0.00	3	1.25
69	<i>Jhansi Ki Rani</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
70	<i>Kitni Mahobbat hai</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
71	<i>Dharma Patni</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42

72	<i>Big Bigger Biggest</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	1	1.67	1	0.42	1	0.42
73	<i>Sasural Simar Ka</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
74	<i>Badmash Company</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
75	<i>Ek Hazaron Mein Meri Behna hai</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
76	<i>Prito</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42
77	<i>Doctor Ni Diary</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.67	0	0.00	1	0.42	0	0.00
	Total	60		60		60		60		60		60		60		60		240		240	

Table 4.4.4.2 represents 3 most liked TV shows of semi urban respondents. In the semi urban cities majority of male respondents liked to watch *Tarak Mehta Ka Oolta Chashma* whereas majority of female respondents liked to watch *KBC*. Besides some of the other TV shows liked by male respondents were *Man v/s Wild*, *Bigg Boss* and *News*, whereas some of the other shows liked by female respondents were *Saath Nibhana Sathiya* and *Tarak Mehta Ka Oolta Chashma*.

In Mehsana 16.67% male respondents liked to watch *Tarak Mehta Ka Oolta Chashma*, whereas 33.33% female respondents liked to watch *KBC*. Out of the rest of the male respondents 11.67% liked to watch *KBC*, 11.67% liked to watch *DID* and 8.33% liked to watch *Just Dance*. There was a heavy consumption of Reality Shows amongst female respondents. In Anand 15% male respondents liked to watch *Bigg Boss* and 10% female respondents liked to watch *Tarak Mehta Ka Oolta Chashma*. Out of the rest of the male respondents 13.33% liked to watch *News*, 10% liked to watch *Man v/s Wild*, *Roadies* and 8.33% liked to watch *Tarak Mehta Ka Oolta Chashma*, whereas out of the rest of the female respondents 8.33% liked to watch *News*, *Films*, 6.67% liked to watch *Bigg Boss*, *Serials*, *CID* and *KBC*. In Valsad 15% male respondents liked to watch *Man v/s Wild*, whereas 15% female respondents liked to watch *Chhoti Bahu* and *Saath Nibhana Sathiya*. Out of the rest of the male respondents 13.33% liked to watch *Tarak Mehta Ka Oolta Chashma*, 8.33% liked to watch *WWF*, 6.67% liked to watch *Saath Nibhana Sathiya* and *Bigg Boss*, whereas out of the rest of the female respondents 10% liked to watch *Pratigya*, 8.33% liked to watch *Tarak Mehta Ka Oolta Chashma* and 6.67% liked to watch *Uttaran*, *Hitler Didi*. In Bhavnagar 23.33% male respondents liked to watch *Tarak Mehta Ka Oolta Chashma*, whereas 8.33% female respondents liked to watch *Tarak Mehta Ka Oolta Chashma*. Out of the rest of the male respondents 15% liked *News*, *CID* and 11.67% liked *Bigg Boss*, whereas out of the rest of the female respondents 8.33% liked *KBC*. Most of the respondents showed liking for variety of Genres of TV channels. Respondents mentioned total 77 TV shows, 23 of which were Reality Shows, non-fiction shows. The reality / non-fiction shows liking amounted for 54% in male respondents and 35% in female respondents. More male respondents liked reality and non-fiction shows compared to female respondents. Also, there was a heavier consumption of Reality Shows in Semi urban cities compared to urban cities.

4.4.5 Reasons for Liking TV Programmes Mentioned in 4.4.4

Table 4.4.5.1 Table Showing Reasons for Liking TV Programmes Urban Respondents Mentioned in 4.4.4.1

Table Showing Reasons for Liking TV Programmes by Respondents Mentioned in 4.4.4.1																					
Urban																					
No.	Reasons	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Knowledge	3	5.66	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	1.94	3	3.09
2	Entertainment	15	28.30	5	25.00	12	33.33	9	39.13	15	34.88	12	54.55	9	39.13	14	43.75	51	32.90	40	41.24
3	Satisfaction	1	1.89	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.65	0	0.00
4	Cricket	2	3.77	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.29	0	0.00
5	To learn new things	5	9.43	2	10.00	0	0.00	0	0.00	2	4.65	1	4.55	0	0.00	0	0.00	7	4.52	3	3.09
6	To know new things	10	18.87	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	10	6.45	0	0.00
7	Adventurous Programmes	3	5.66	0	0.00	0	0.00	0	0.00	1	2.33	0	0.00	0	0.00	0	0.00	4	2.58	0	0.00
8	Social Message	2	3.77	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.29	0	0.00
9	Amusement	3	5.66	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	1.94	0	0.00
10	To find solution to problems	2	3.77	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.29	0	0.00
11	Hobby	2	3.77	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.29	0	0.00
12	Don't know	2	3.77	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	6	26.09	2	6.25	8	5.16	2	2.06
13	Joy	3	5.66	0	0.00	6	16.67	1	4.35	7	16.28	0	0.00	2	8.70	7	21.88	18	11.61	8	8.25
15	Likeness	0	0.00	5	25.00	2	5.56	0	0.00	1	2.33	0	0.00	1	4.35	0	0.00	4	2.58	5	5.15
16	Information about wrong customs	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	1	0.65	2	2.06
17	Social Circumstances	0	0.00	2	10.00	0	0.00	0	0.00	2	4.65	0	0.00	0	0.00	0	0.00	2	1.29	2	2.06
18	Time Pass	0	0.00	1	5.00	0	0.00	2	8.70	3	6.98	5	22.73	0	0.00	0	0.00	3	1.94	8	8.25
19	Characters	0	0.00	0	0.00	5	13.89	7	30.43	0	0.00	0	0.00	0	0.00	0	0.00	5	3.23	7	7.22
20	Reality	0	0.00	0	0.00	2	5.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.29	0	0.00

21	Information	0	0.00	0	0.00	3	8.33	0	0.00	9	20.93	2	9.09	4	17.39	9	28.13	16	10.32	11	11.34
22	Story	0	0.00	0	0.00	4	11.11	2	8.70	0	0.00	0	0.00	0	0.00	0	0.00	4	2.58	2	2.06
23	Opinions	0	0.00	0	0.00	2	5.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.29	0	0.00
24	Acting	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.03
25	New Message of Life	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.03
26	Inspiration	0	0.00	0	0.00	0	0.00	0	0.00	2	4.65	1	4.55	0	0.00	0	0.00	2	1.29	1	1.03
27	Logic	0	0.00	0	0.00	0	0.00	0	0.00	1	2.33	0	0.00	0	0.00	0	0.00	1	0.65	0	0.00
28	Listen to Music	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.55	0	0.00	0	0.00	0	0.00	1	1.03
	Total	53		20		36		23		43		22		23		32		155		97	

Note: Respondents gave more than one answer

Table 4.4.5.1 represents the reasons for urban respondents' liking for programmes they mentioned in 4.4.4.1. Respondents gave more than one answers in this category. In the urban cities majority of respondents watched the programmes they mentioned for Entertainment. Besides some of the significant reasons of respondents' liking for these programmes was information and joy for male respondents, whereas information, joy and time pass for female respondents.

In Ahmedabad 28.30% male respondents liked to watch these programmes for entertainment, whereas 25% female respondents liked to watch programmes for entertainment and likeness for them. Out of the rest of the males respondents 18.87% liked to watch programmes to know new things and 9.43% liked to watch them to learn new things, whereas out of the rest of the female respondents 15% liked to watch the programmes for knowledge, 10% to learn new things, to get information about wrong customs and for social circumstance.

In Vadodara 33.33% male respondents and 39.13% female respondents liked to watch TV programmes for entertainment. Out of the rest of the males respondents 16.67% liked to watch programmes for joy, 13.89% for reality, 11.11% for story and 8.33% for information, whereas out of the rest of the female respondents 30.43% liked to watch the programmes for information, 8.7% for time pass and story.

In Rajkot 34.88% male respondents and 54.55% female respondents liked to watch TV programmes for entertainment. Out of the rest of the male respondents 20.93% liked to watch programmes for information and 16.28% for joy, whereas out of the rest of the female respondents 22.73% liked to watch the programmes for time pass and 9.09% liked to watch them for information.

In Surat 39.13% male respondents and 43.75% female respondents liked to watch TV programmes for entertainment. Out of the rest of the male respondents 26.09% didn't know why liked to watch these programmes and 17.39% liked to watch the programmes for information, whereas out of the rest of the female respondents 28.13% liked to watch the programmes for information and 21.88% liked to watch them for joy.

Table 4.4.5.2 Table Showing Reasons for Liking TV Programmes Urban Respondents Mentioned in 4.4.4.2

Table Showing Reasons for Liking TV Programmes by Respondents Mentioned in 4.4.4.2																					
Semi Urban																					
No.	Reasons	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Knowledge	0	0.00	0	0.00	0	0.00	0	0.00	1	3.45	6	22.22	5	25.00	0	0.00	6	4.62	6	4.72
2	Entertainment	15	27.78	7	35.00	11	40.74	11	50.00	9	31.03	3	11.11	0	0.00	18	31.03	35	26.92	39	30.71
3	Satisfaction	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.72	0	0.00	1	0.79
4	To learn new things	0	0.00	1	5.00	3	11.11	0	0.00	2	6.90	3	11.11	0	0.00	1	1.72	5	3.85	5	3.94
5	To know new things	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.45	0	0.00	2	1.57
6	Don't know	2	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.54	0	0.00
7	Joy	7	12.96	1	5.00	3	11.11	1	4.55	4	13.79	2	7.41	4	20.00	10	17.24	18	13.85	14	11.02
8	Likeness	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.79
9	Social Circumstances	3	5.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	5.17	3	2.31	3	2.36
10	Time Pass	0	0.00	1	5.00	3	11.11	2	9.09	9	31.03	5	18.52	0	0.00	0	0.00	12	9.23	8	6.30
11	Characters	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	5.17	0	0.00	3	2.36
12	Reality	1	1.85	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	3	5.17	4	3.08	3	2.36
13	Information	18	33.33	9	45.00	5	18.52	8	36.36	2	6.90	2	7.41	0	0.00	12	20.69	25	19.23	31	24.41
14	Story	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	1.54	0	0.00
15	Acting / Presentation	0	0.00	0	0.00	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.77	0	0.00
16	Inspiration	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.70	0	0.00	0	0.00	0	0.00	1	0.79
17	Ambition	4	7.41	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.72	4	3.08	1	0.79
18	Dance	2	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.54	0	0.00
19	Wish fulfillment	2	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.54	0	0.00
20	Culture	0	0.00	0	0.00	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.77	0	0.00
21	Education	0	0.00	0	0.00	0	0.00	0	0.00	2	6.90	0	0.00	0	0.00	0	0.00	2	1.54	0	0.00

22	Comedies	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	18.52	0	0.00	1	1.72	0	0.00	6	4.72
23	Fun	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	1.54	0	0.00
24	Crime	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	1.54	0	0.00
25	Unity	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	1.54	0	0.00
26	To stop crime	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.72	0	0.00	1	0.79
27	Faith	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	3.45	0	0.00	2	1.57
	Total	54		20		27		22		29		27		20		58		130		127	

Note: Respondents gave more than one answer

Table 4.4.5.2 represents the reasons for semi urban respondents' liking for programmes they mentioned in 4.4.4.2. Respondents gave more than one answers in this category. In the semi urban cities majority of male and female respondents watched the programmes they mentioned for Entertainment. Besides some of the significant reasons of respondents' liking for these programmes were joy and information for both male and female respondents.

In Mehsana 33.33% male respondents and 45% females respondents liked to watch TV programmes they mentioned for information. Out of the rest of the males respondents 27.78% liked to watch programmes for entertainment and 12.96% for joy, whereas out of the rest of the female respondents 35% liked to watch the programmes for entertainment.

In Anand 40.47% male respondents and 50% female respondents liked to watch TV programmes for entertainment. Out of the rest of the males respondents 18.52% liked to watch programmes for information, 11.11% to learn new things, for joy and for time pass, whereas out of the rest of the female respondents 36.36% liked to watch the programmes for information and 9.09% for time pass.

In Valsad 31.03% male respondents liked to watch TV programmes for entertainment and time pass, whereas 22.22% female respondents liked to watch TV programmes for knowledge. Out of the rest of the male respondents 13.79% liked to watch programmes for joy, whereas out of the rest of the females 18.52% liked to watch the programmes for time pass, 11.11% liked to watch them for entertainment and to learn new things.

In Bhavnagar 25% male respondents liked to watch TV programmes they mentioned for knowledge and 31.03% female respondents liked to watch TV programmes for entertainment. Out of the rest of the males respondents 20% liked to watch the programmes for joy, 15% for reality and 10% for story, whereas out of the rest of the female respondents 20.69% liked to watch the programmes for information and 17.24% liked to watch them for joy.

Television in India was primarily established for information, education and entertainment. Majority of respondents in urban and semi urban cities liked TV for

entertainment and information. This corresponds with the original aim of setting up television broadcasting in India.

Both urban and semi urban respondents watched television programmes for various reasons ranging from entertainment to learning, inspiration, enjoyment, ambition, knowledge, information and fun. The most important element here was more than one positive reason why many individuals watched television. TV programmes satisfied more than one need of these individuals.

4.5 About Watching Reality Shows

4.5.1 Respondents' Liking for Reality Shows Telecast on TV

Table 4.5.1.1 Table Showing Urban Respondents' Liking for Reality Shows

Table Showing Respondent's Liking for Reality Shows																					
Urban																					
No.	Parti-culars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Likes	11	55	15	75	17	85	15	75	13	65	17	85	17	85	19	95	58	72.5	66	82.5
2	Dislikes	9	45	5	25	3	15	5	25	7	35	3	15	3	15	1	5	22	27.5	14	17.5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.5.1.1 shows urban Respondents' liking for Reality Shows. 73% urban male respondents and 83% urban female respondents clearly indicated that they liked the Reality Shows.

In Ahmedabad 55% male respondents and 75% female respondents, in Vadodara 85% male respondents and 75% female respondents, in Rajkot 65% male respondents and 85% female respondents and in Surat 85% male respondents and 95% female respondents liked to watch Reality Shows. Surat showed very high percentage of liking of Reality Shows.

Table 4.5.1.2 Table Showing Semi Urban Respondents' Liking for Reality Shows

Table Showing Respondent's Liking for Reality Shows																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Likes	16	80	15	75	14	70	20	100	17	85	17	85	14	70	18	90	61	76.25	70	87.5
2	Dislikes	4	20	5	25	6	30	0	0	3	15	3	15	6	30	2	10	19	23.75	10	12.5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.5.1.2 shows semi urban Respondents' liking for Reality Shows. 76% semi urban male respondents and 88% semi urban female respondents clearly indicated that they liked the Reality Shows.

In Mehsana 80% male respondents and 75% female respondents, in Anand 70% male respondents and 100% female respondents, in Valsad 85% male and female respondents and in Bhavnagar 70% male respondents and 90% female respondents liked to watch Reality Shows. Anand female respondents showed a strong liking for Reality Shows.

In semi urban cities, respondents showed higher linking for Reality Shows. Reality Shows on one hand were criticized a lot for the kind of content they delivered; on the other hand there was clear linking for these shows according to the youth that were spoken to.

Majority of respondents both in urban and semi urban cities liked to watch television Reality Shows. The likeness can be linked to the Cultivation Theory of Gerbner, which says that television cultivates the minds of viewers over long periods of time applies particularly to heavy viewers.

4.5.2 Most Watched Reality Shows on TV

Table 4.5.2.1 Table Showing Urban Respondents' Favourite Reality Shows

Table Showing Respondents' Favourite Reality Shows																					
Urban																					
No.	Reality Show	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	<i>KBC</i>	4	9.76	5	21.74	0	0.00	1	4.35	3	8.33	2	10.00	1	4.00	1	4.17	8	5.48	9	10.00
2	<i>Indian Idol</i>	9	21.95	0	0.00	18	40.91	11	47.83	5	13.89	2	10.00	3	12.00	2	8.33	35	23.97	15	16.67
3	<i>Roadies</i>	3	7.32	0	0.00	10	22.73	4	17.39	4	11.11	2	10.00	5	20.00	2	8.33	22	15.07	8	8.89
4	<i>Bigg Boss</i>	7	17.07	3	13.04	14	31.82	2	8.70	8	22.22	10	50.00	6	24.00	15	62.50	35	23.97	30	33.33
5	<i>Lil Champs</i>	2	4.88	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.37	0	0.00
6	<i>Man v/s Wild</i>	1	2.44	0	0.00	0	0.00	1	4.35	0	0.00	1	5.00	1	4.00	0	0.00	2	1.37	2	2.22
7	<i>Just Dance</i>	1	2.44	1	4.35	0	0.00	1	4.35	0	0.00	0	0.00	1	4.00	0	0.00	2	1.37	2	2.22
8	<i>Sa Re Ga MaPa</i>	2	4.88	1	4.35	0	0.00	0	0.00	0	0.00	1	5.00	1	4.00	0	0.00	3	2.05	2	2.22
9	<i>Khataron Ke Khiladi</i>	1	2.44	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
10	<i>India's Got Talent</i>	1	2.44	4	17.39	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	4	4.44
11	<i>Emotional Atyachar</i>	1	2.44	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.00	0	0.00	2	1.37	0	0.00
12	<i>No Info / Don't watch</i>	9	21.95	4	17.39	2	4.55	3	13.04	9	25.00	2	10.00	0	0.00	0	0.00	20	13.70	9	10.00
13	<i>DID</i>	0	0.00	5	21.74	0	0.00	0	0.00	3	8.33	0	0.00	2	8.00	2	8.33	5	3.42	7	7.78
15	<i>Comedy Circus</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	2.78	0	0.00	2	8.00	1	4.17	3	2.05	1	1.11

16	<i>Dance Reality</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	2.78	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
17	<i>Sach Ka Samna</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	2.78	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
18	<i>Aap ki Kachahari</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	2.78	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
19	<i>WWF</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.00	0	0.00	1	0.68	0	0.00
20	<i>X Factor</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.00	0	0.00	1	0.68	0	0.00
21	<i>Star Voice of India</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.17	0	0.00	1	1.11
	Total	41		23		44		23		36		20		25		24		146		90	

Note: Respondents gave more than one answer

Table 4.5.2.1 represents urban respondents' favourite Reality Shows. Respondents gave more than one answers in certain cases. In the urban cities majority of male and female respondents liked to watch *Roadies*, *Bigg Boss*, *Lil Champs* and *KBC*.

In Ahmedabad 21.95% male respondents liked to watch *Indian Idol*, whereas 21.74% female respondents liked to watch *KBC*, *DID*. Out of the rest of the male respondents significant liking was for *Bigg Boss*, *KBC*, *Lil Champs* and *Sa Re Ga Ma Pa*, whereas out of the rest of the female respondents significant liking was for *Bigg Boss*, *India's Got Talent*, *Just Dance* and *Sa Re Ga Ma Pa*. 21.95% male respondents and 17.39% female respondents did not give information about their favourite Reality Shows / they didn't watch these Reality Shows.

In Vadodara 40.91% male respondents and 47.83% female respondents liked to watch *Indian Idol*. Out of the rest of the respondents significant liking was for *Bigg Boss* and *Roadies*. 4.55% male respondents and 13.04% female respondents did not give information about their favourite Reality Shows.

In Rajkot 22.22% male respondents and 50% female respondents liked to watch *Bigg Boss*. Out of the rest of the male respondents significant liking was for *Roadies*, *KBC*, *Indian Idol* and *DID*, whereas out of the rest of the female respondents significant liking was for *Roadies*, *KBC*, *Indian Idol*, *Man v/s Wild* and *Sa Re Ga Ma Pa*. 25% male respondents and 10% female respondents did not give information about their favourite Reality Shows / they didn't watch these Reality Shows.

In Surat 24% male respondents and 62.5% female respondents liked to watch *Bigg Boss*. Out of the rest of the male respondents significant liking was for *Roadies*, *DID* and *Comedy Circus*, whereas out of the rest of the female respondents significant liking was for *Indian Idol* and *Roadies*.

Most of the respondents showed greater liking for variety of Reality Shows. The most striking fact was that *Bigg Boss* and *Roadies* which were more aggressive in nature rated very high in linking. Blumler and Katz's Uses and Gratifications Theory suggests that media consumers play an important role in using and choosing media. This means the high linking for such aggressive shows would surely inspired television channels to produce such content.

Table 4.5.2.2 Table Showing Semi Urban Respondents' Favourite Reality Shows

Table Showing Respondents' Favourite Reality Shows																					
Semi Urban																					
No.	Reality Show	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	<i>KBC</i>	13	29.55	6	30.00	3	13.64	0	0.00	1	3.13	1	4.35	1	5.00	13	27.66	18	15.25	20	16.67
2	<i>Indian Idol</i>	2	4.55	3	15.00	5	22.73	6	20.00	8	25.00	11	47.83	0	0.00	13	27.66	15	12.71	33	27.50
3	<i>Roadies</i>	2	4.55	0	0.00	2	9.09	0	0.00	1	3.13	3	13.04	5	25.00	0	0.00	10	8.47	3	2.50
4	<i>Bigg Boss</i>	3	6.82	0	0.00	7	31.82	12	40.00	9	28.13	6	26.09	3	15.00	7	14.89	22	18.64	25	20.83
5	<i>Lil Champs</i>	1	2.27	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	2	1.69	0	0.00
6	<i>Man v/s Wild</i>	2	4.55	0	0.00	1	4.55	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	2.54	0	0.00
7	<i>Just Dance</i>	7	15.91	1	5.00	0	0.00	0	0.00	2	6.25	0	0.00	0	0.00	1	2.13	9	7.63	2	1.67
8	<i>Sa Re Ga MaPa</i>	3	6.82	2	10.00	0	0.00	1	3.33	4	12.50	0	0.00	7	35.00	0	0.00	14	11.86	3	2.50
9	<i>Khataron Ke Khiladi</i>	1	2.27	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	1	2.13	1	0.85	2	1.67
10	<i>India's Got Talent</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	2.13	0	0.00	1	0.83
11	<i>Emotional Atyachar</i>	2	4.55	0	0.00	1	4.55	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	2.54	0	0.00
12	<i>No Info / Don't Watch</i>	1	2.27	1	5.00	0	0.00	0	0.00	6	18.75	2	8.70	3	15.00	0	0.00	10	8.47	3	2.50
13	<i>DID</i>	2	4.55	3	15.00	1	4.55	5	16.67	0	0.00	0	0.00	1	5.00	5	10.64	4	3.39	13	10.83
14	<i>Comedy Circus</i>	4	9.09	0	0.00	1	4.55	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	4.24	0	0.00
15	<i>Sach Ka Samna</i>	1	2.27	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.85	0	0.00
16	<i>X Factor</i>	0	0.00	0	0.00	0	0.00	2	6.67	0	0.00	0	0.00	0	0.00	1	2.13	0	0.00	3	2.50
17	<i>Star Voice of India</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	2.13	0	0.00	1	0.83
18	<i>Master Chef</i>	0	0.00	1	5.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.67
19	<i>Singing Superstar</i>	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.67
20	<i>10 Ka Dum</i>	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.83
21	<i>Chhote Ustad</i>	0	0.00	0	0.00	1	4.55	1	3.33	0	0.00	0	0.00	0	0.00	0	0.00	1	0.85	1	0.83

22	<i>Nach Baliye</i>	0	0.00	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.83
23	<i>Rakhi Ka Swayamvar</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	4.26	0	0.00	2	1.67
24	<i>Shabash India</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	2.13	0	0.00	1	0.83
25	<i>Zara Nach ke Dikha</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	2.13	0	0.00	1	0.83
	Total	44		20		22		30		32		23		20		47		118		120	

Note: Respondents gave more than one answer

Table 4.5.2.2 represents semi urban respondents' liking for Reality Shows. Respondents gave more than one answers in certain cases. In the urban cities majority of male respondents liked to watch *Bigg Boss*, whereas majority of female respondents liked to watch *Indian Idol*. Besides some of the highly preferred Reality Shows by male respondents were *KBC*, *Indian Idol*, *Roadies*, *Sa Re Ga Ma Pa* and *Just Dance*, whereas some of the highly preferred Reality Shows by female respondents were *KBC*, *Indian Idol* and *Roadies*.

In Mehsana 29.55% male respondents and 30% female respondents liked to watch *KBC*. Out of the rest of the male respondents significantly preferred Reality Shows were *Just Dance*, *Comedy Circus* and *Bigg Boss*, whereas out of the rest of the female respondents significantly preferred Reality Shows were *Indian Idol*, *Sa Re Ga Ma Pa*, *DID* and *Singing Superstar*. In Anand 31.82% male respondents and 40% female respondents liked to watch *Bigg Boss*. Out of the rest of the male respondents significantly preferred Reality Shows were *KBC*, *Indian Idol* and *Roadies*, whereas out of the rest of the female respondents significantly preferred Reality Shows were *Indian Idol*, *DID* and *X Factor*. In Valsad 28.13% male respondents liked *Bigg Boss* and 47.83% female respondents liked *Indian Idol* as their favourite Reality Shows. Out of the rest of the male respondents significantly preferred Reality Shows were *Just Dance*, *Sa Re Ga Ma Pa* and *Indian Idol*, whereas out of the rest of the female respondents significantly preferred Reality Shows were *Roadies* and *Bigg Boss*. In Bhavnagar 35% female respondents preferred watching *Sa Re Ga Ma Pa*, whereas 27.66% male respondents preferred watching *KBC* and *Indian Idol*. Out of the rest of the male respondents some of the significant liking was for *Roadies* and *Bigg Boss*, whereas out of the rest of the female respondents some of the significant liking was for *Bigg Boss* and *DID*. 15% male respondents did not give information about their favourite Reality Shows / they didn't watch these Reality Shows.

Most of the respondents showed greater liking for variety of Reality Shows. Comparatively lesser number of semi urban respondents liked aggressive Reality Shows. Extending Blumler and Katz's Uses and Gratifications Theory respondents from the semi urban cities showed greater liking for variety of shows and demanded that kind of content, compared to the respondents from the urban cities. Thus the aggressive shows were urban phenomena.

4.5.3 Reasons for Watching a Reality Show

Table 4.5.3.1 Table Showing Reasons for Urban Respondents' Watching the Reality Shows

Table Showing Reasons for Respondents' Watching the Reality Shows																					
Urban																					
No.	Reason	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Aggression	2	6.67	0	0.00	6	15.38	10	22.73	0	0.00	0	0.00	5	11.36	4	9.09	13	8.97	14	9.52
2	Sense Achievement	8	26.67	0	0.00	6	15.38	4	9.09	2	6.25	3	10.00	7	15.91	12	27.27	23	15.86	19	12.93
3	Heroism	3	10.00	0	0.00	2	5.13	5	11.36	3	9.38	3	10.00	5	11.36	7	15.91	13	8.97	15	10.20
4	Reality stars	3	10.00	8	27.59	5	12.82	8	18.18	8	25.00	6	20.00	8	18.18	12	27.27	24	16.55	34	23.13
5	Real Depiction	5	16.67	8	27.59	3	7.69	4	9.09	4	12.50	4	13.33	7	15.91	2	4.55	19	13.10	18	12.24
6	Sense of Winning	5	16.67	5	17.24	6	15.38	10	22.73	9	28.13	3	10.00	5	11.36	3	6.82	25	17.24	21	14.29
7	Entertaining elements	4	13.33	8	27.59	11	28.21	3	6.82	6	18.75	11	36.67	7	15.91	4	9.09	28	19.31	26	17.69
	Total	30		29		39		44		32		30		44		44		145		147	

Note: Respondents gave more than one answer

Table 4.5.3.1 represents the reasons for urban viewers' liking for Reality Shows. Respondents gave more than one answers in this category.

In Ahmedabad 26% male respondents watched Reality Shows for the sense of achievement they represent and 27% female respondents liked to watch Reality Shows for reality stars, real depiction and entertaining elements respectively. Out of the rest of the male respondents, 17% liked to watch Reality Shows for real depiction, 17% for sense of winning, 13% for entertaining elements, 10% for heroism, 10% for reality stars and 7% for aggression, whereas out of the rest of the female respondents 17% liked to watch Reality Shows for the sense of winning. In Vadodara 28% male respondents liked to watch Reality Shows for entertaining elements and 23% female respondents liked to watch Reality Shows for sense of winning as well as aggression. Out of the rest of the male respondents, 15% liked to watch Reality Shows for aggression, 15% for sense of achievement, 15% for sense of winning, 13% for reality stars, 8% for real depiction and 5% for heroism, whereas out of the rest of the female respondents 18% liked to watch Reality Shows for reality stars, 11% for heroism, 9% for sense of achievement and 9% for real depiction. In Rajkot 28% male respondents liked to watch Reality Shows for the sense of winning and 37% female respondents liked to watch Reality Shows for entertaining elements. Out of the rest of the male respondents, 25% liked to watch Reality Shows for reality stars, 19% for entertaining elements, 9% for heroism, 13% for real depiction, 9% for heroism and 6% for sense of achievement, whereas out of the rest of the female respondents 20% liked to watch Reality Shows for reality stars, 13% liked to watch Reality Shows for real depiction, 10% for sense of achievement, 10% for heroism and 10% for sense of winning. In Surat 18% male respondents liked to watch Reality Shows for the reality stars and 27% female respondents liked to watch Reality Shows for sense of achievement as well as reality stars. Out of the rest of the male respondents, 16% liked to watch Reality Shows for sense of achievement, 16% for real depiction, 16% for entertaining elements, 11% for heroism and 11% for sense of winning, whereas out of the rest of the female respondents 16% liked to watch Reality Shows for heroism, 9% for entertaining elements, 9% for aggression, 7% for sense of winning and 5% for real depiction. The reason for watching Reality Shows were equally spread across all reasons. It was very striking that many respondents suggested reasons like aggression, heroism, reality stars as their liking for the Reality Shows.

Table 4.5.3.2 Table Showing Reasons for Semi Urban Respondents' Watching the Reality Shows

Table Showing Reasons for Respondents' Watching the Reality Shows																					
Semi Urban																					
No.	Reason	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Aggression	0	0.00	0	0.00	1	2.33	1	2.78	4	9.30	1	2.50	0	0.00	0	0.00	5	2.89	2	1.00
2	Sense Achievement	4	11.43	7	14.58	5	11.63	2	5.56	9	20.93	9	22.50	0	0.00	10	13.16	18	10.40	28	14.00
3	Heroism	5	14.29	5	10.42	5	11.63	2	5.56	5	11.63	4	10.00	13	25.00	10	13.16	28	16.18	21	10.50
4	Reality stars	4	11.43	7	14.58	9	20.93	7	19.44	6	13.95	4	10.00	13	25.00	4	5.26	32	18.50	22	11.00
5	Real Depiction	5	14.29	5	10.42	7	16.28	6	16.67	4	9.30	9	22.50	13	25.00	18	23.68	29	16.76	38	19.00
6	Sense of Winning	4	11.43	12	25.00	4	9.30	4	11.11	4	9.30	5	12.50	6	11.54	12	15.79	18	10.40	33	16.50
7	Entertaining elements	13	37.14	12	25.00	12	27.91	14	38.89	11	25.58	8	20.00	7	13.46	22	28.95	43	24.86	56	28.00
	Total	35		48		43		36		43		40		52		76		173		200	

Note: Respondents gave more than one answer

Table 4.5.3.2 represents the reasons for semi urban respondents' liking for Reality Shows. Respondents gave more than one answers in this category. In the semi urban cities majority of respondents liked to watch Reality Shows for entertaining elements.

In Mehsana 37% male respondents watched Reality Shows for the entertaining elements and 25% female respondents for entertaining elements as well as sense of winning. Out of the rest of the male respondents, 14% liked to watch Reality Shows for heroism, 14% for real depiction, 11% for sense of achievement, 11% for reality stars and 11% for sense of winning, whereas out of the rest of the female respondents 15% liked for the sense of achievement, 15% for reality stars, 10% for heroism and 10% for real depiction. In Anand 28% male respondents and 39% female respondents liked to watch Reality Shows for entertaining elements. Out of the rest of the male respondents, 21% liked to watch Reality Shows for reality stars, 16% for real depiction, 12% for sense of achievement, 12% for heroism, 9% for sense of winning and 2% aggression. In Valsad 26% male respondents liked to watch Reality Shows for the entertaining elements and 23% female respondents for sense of achievements as well as real depiction. Out of the rest of the male respondents, 21% liked them for sense of achievement, 14% for reality stars, 12% for heroism, 9% for aggression, 9% for real depiction and 9% for sense of winning, whereas out of the rest of the female respondents 20% liked for entertaining elements, 13% for sense of winning, 10% for heroism, 10% for reality stars and 3% for aggression. In Bhavnagar 25% male respondents liked to watch Reality Shows for heroism, reality stars and real depiction, whereas 29% of female respondents for the entertaining elements. Out of the rest of the male respondents, 13% liked to watch Reality Shows for the entertaining elements and 12% watched them for the sense of winning, whereas out of the rest of the female respondents 24% liked them for real depiction, 16% for sense of winning, 13% for sense of achievement, 13% for heroism.

Like the urban respondents for semi urban respondents also watched Reality Shows for various reasons. According to Ang's Pleasure and Ideology of Mass Culture theory; pleasure is conceived as the effect of a certain productivity of a cultural artefact. The respondents stated reason for liking the shows which were distributed across various categories. The reasons were linked with their cultural set up, and how they would want to have an impact of the shows. This also impacted the decision of watching a particular reality show.

4.5.4 Watching Reality Shows with Family Members

Table 4.5.4.1 Table Showing whether Urban Respondents would Like to See Reality Shows with Family

Table Showing whether Respondents would Like to See Reality Shows with Family																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	With Family	12	60	15	75	7	35	14	70	9	45	6	30	10	50	13	65	38	47.5	48	60
2	Not With Family	8	40	5	25	13	65	6	30	11	55	14	70	10	50	7	35	42	52.5	32	40
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.5.4.1 shows urban respondents' preference to watch Reality Shows with family. In urban cities more male respondents felt that they would not like to watch Reality Shows with their family, whereas more female respondents felt that they could watch Reality Shows in front of their families.

In Ahmedabad 60% male respondents and 75% female respondents wanted to watch Reality Shows with their family. In Vadodara 65% male respondents did not want to watch Reality Shows with their family, whereas 70% female respondents wanted to watch Reality Shows with their family. In Rajkot 55% male respondents and 70% female respondents didn't want to watch Reality Shows with their family. In Surat 50% male respondents and 65% female respondents wanted to watch Reality Shows with their family. Looking at the kind of content Reality Shows have to offer, it is quite striking and noteworthy that a reasonable amount of respondents preferred to watch Reality Shows with their families.

Table 4.5.4.2 Table Showing whether Semi Urban Respondents would Like to see Reality Shows with Family

Table Showing whether Respondents would Like to See Reality Shows with Family																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	With Family	14	70	18	90	10	50	16	80	19	95	16	80	7	35	19	95	50	62.5	69	86.25
2	Not With Family	6	30	2	10	10	50	4	20	1	5	4	20	13	65	1	5	30	37.5	11	13.75
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.5.4.2 shows semi urban respondents' preference to watch Reality Shows with family. In semi urban cities more respondents liked to watch Reality Shows with their family.

In Mehsana 70% male respondents and 90% female respondents, in Anand 50% male respondents and 80% female respondents, in Valsad 95% male respondents and 80% female respondents liked to watch Reality Shows with their family. In Bhavnagar 65% male respondents didn't want to watch Reality Shows with their family, whereas 95% female respondents wanted to watch Reality Shows with their family.

In semi urban cities more number of respondents liked to watch Reality Shows with family compared to the urban cities. This was quite a remarkable feedback. On one hand Reality Shows have been termed as offensive for family viewing, where on the other hand the semi urban respondents preferred to watch this kind of content with their family. Lack of exposure to TV could be a reason for this.

4.5.5 Reasons for Watching Reality Shows with Family

Table 4.5.5.1 Table Showing Reasons for Urban Respondents to Watch Reality Shows with their Family

Table Showing Reasons for Respondents to Watch Reality Shows with their Family																					
Urban																					
No	Reasons	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	It is not for family entertainment	3	15.00	3	15.00	0	0.00	0	0.00	2	10.00	1	5.00	1	5.00	0	0.00	6	7.50	4	5.00
2	Vulgarity	3	15.00	0	0.00	6	30.00	8	40.00	2	10.00	2	10.00	2	10.00	6	30.00	13	16.25	16	20.00
3	Not real	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
4	Misbehaviour	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
5	Uniqueness	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
6	Fun with Friends	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
7	Don't know / No answer	7	35.00	17	85.00	5	25.00	5	25.00	5	25.00	5	25.00	15	75.00	14	70.00	32	40.00	41	51.25
8	No time	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
9	Don't like	1	5.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	10.00	0	0.00	5	6.25	0	0.00
10	Uncultured	0	0.00	0	0.00	4	20.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	5.00	0	0.00
11	Aggressive	0	0.00	0	0.00	2	10.00	6	30.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	6	7.50
12	Vulgar language	1	5.00	0	0.00	1	5.00	0	0.00	4	20.00	0	0.00	0	0.00	0	0.00	6	7.50	0	0.00
13	Anger	0	0.00	0	0.00	1	5.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25
14	Weirdness	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
15	Creates bad impact on kids	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
16	Anti Social elements	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
17	Obscenity	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	3	3.75
18	Shameful	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	9	45.00	0	0.00	0	0.00	0	0.00	9	11.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.5.5.1 shows reasons for urban respondents to like to watch Reality Shows. Majority of male and female respondents in the urban cities didn't know the reason for liking Reality Shows. Out of the ones who answered this question, a reasonably high amount of respondents liked to watch Reality Shows for vulgarity. Besides this some of the respondents felt things like Reality Shows were not for family entertainment, they were vulgar and used aggressive language. In Ahmedabad 15% male respondents felt Reality Shows were not for family entertainment or they were vulgar, and 15% female respondents felt they were not for family entertainment. In Vadodara 30% male respondents found them vulgar, 20% found them uncultured and 10% aggressive, whereas 40% female respondents found them vulgar and 30% found them aggressive. In Rajkot 20% male respondents found Reality Shows using vulgar language, 10% considered them as anti social elements or not for family entertainment or vulgar, whereas 45% female respondents considered them shameful, 15% say they showed obscenity and 10% said they were vulgar. In Surat 10% male respondents and 30% female respondents considered Reality Shows as vulgar.

It was interesting to note that a large amount of respondents said they didn't have any answer for liking the Reality Shows. Further when they were asked to give reasons for liking they gave negative reasons. This was alarming. Urban respondents found many negative traits in Reality Shows. A remarkable amount of Rajkot female respondents found them shameful.

Table 4.5.5.2 Table Showing Reasons for Semi Urban Respondents to Watch Reality Shows with their Family

Table Showing Reasons for Respondents to Watch Reality Shows with their Family																					
Semi Urban																					
No.	Reasons	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	It is not for family entertainment / Family restrictions	3	12.50	0	0.00	3	15.00	4	20.00	0	0.00	0	0.00	0	0.00	0	0.00	6	7.14	4	5.00
2	Vulgarity	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.57	0	0.00
3	Not real	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.19	0	0.00
4	Don't know / No answer	12	66.67	20	100.00	10	50.00	16	80.00	17	85.00	18	90.00	17	85.00	19	95.00	60	71.43	73	91.25
5	Don't like	1	4.17	0	0.00	1	5.00	0	0.00	3	15.00	1	5.00	0	0.00	0	0.00	5	5.95	1	1.25
6	Vulgar language	1	4.17	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.19	0	0.00
7	Obscenity	3	12.50	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	6	7.14	0	0.00
8	TRP	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.19	0	0.00
9	Entertaining	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.19	0	0.00
10	Encourages to participate	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
11	Aspirational to achieve	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.5.5.2 shows reasons for semi urban respondents to like to watch Reality Shows. Most of the respondents didn't know the reason for liking Reality Shows. It was interesting to note that equal amount of male respondents didn't find Reality Shows for family entertainments or they found them obscene. Very few respondents found Reality Shows entertaining, aspirational to achieve something and encouraged participation. Besides some respondents found Reality Shows vulgar, using vulgar languages, driving TRP and shows that were not real.

The very fact that semi urban respondents, like the urban respondents found negative reasons as the reasons for them to watch Reality Shows was alarming. This indicates that respondents liked to enjoy vicarious and negative things in Reality Shows.

Blumler and Katz's uses and gratification theory suggests that media users play an active role in choosing and using the media. They take active part in the process of communication. Thus the user seeks out a media source that satisfies his or her needs. The reasons for watching Reality Shows were primarily manifestation of the needs of users.

4.5.6 Correct Association with Reality Shows

Table 4.5.6.1 Table Showing Sentence that is Correct for the Urban Respondents

Table Showing Sentence that is Correct for the Respondents																					
Urban																					
No.	Statements	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Reality Shows represent aspirational value for me	5	14.71	5	16.67	4	16.00	4	15.38	5	16.13	1	3.03	8	24.24	14	36.84	22	17.89	24	18.90
2	Reality Shows are offensive	5	14.71	3	10.00	1	4.00	0	0.00	1	3.23	1	3.03	5	15.15	5	13.16	12	9.76	9	7.09
3	Reality Shows represent vulgar and obscene	7	20.59	3	10.00	14	56.00	14	53.85	12	38.71	17	51.52	4	12.12	6	15.79	37	30.08	40	31.50
4	Reality Shows are heroic and entertaining in true sense	5	14.71	8	26.67	1	4.00	3	11.54	5	16.13	7	21.21	8	24.24	9	23.68	19	15.45	27	21.26
5	Reality Shows are real representation of Indian youth	5	14.71	2	6.67	3	12.00	1	3.85	3	9.68	3	9.09	2	6.06	2	5.26	13	10.57	8	6.30
6	Reality Shows are attractive	6	17.65	9	30.00	1	4.00	4	15.38	5	16.13	4	12.12	5	15.15	2	5.26	17	13.82	19	14.96
7	No Answer	1	2.94	0	0.00	1	4.00	0	0.00	0	0.00	0	0.00	1	3.03	0	0.00	3	2.44	0	0.00
	Total	34		30		25		26		31		33		33		38		123		127	

Note: Respondents gave more than one answer

Table 4.5.6.1 shows correct association with Reality Shows for the urban respondents. The respondents chose more than one statements. It was very striking that 30% of urban male respondents and 32% of urban female respondents stated that Reality Shows represented vulgar and obscene content. Some of the other significant statements of urban youth were: Reality Shows represented aspirational value for them, Reality Shows were heroic and entertaining in true sense, Reality Shows were attractive and Reality Shows were real representation of Indian youth.

In Ahmedabad, male respondents on one hand stated Reality Shows represented vulgar and obscene content and they were offensive, where on the other hand they found reality show attractive as well. Female respondents of Ahmedabad found Reality Shows attractive, heroic and entertaining in true sense as well as aspirational. There was a strong dichotomy in the statements of male respondents. They understood that the Reality Shows were offensive, obscene and vulgar still they liked them. This clearly said that the respondents accepted the negative values of a reality show and found them attractive.

In Vadodara, 56% male respondents and 54% female respondents stated that Reality Shows represented obscene and vulgar content. On the contrary to this, male respondents found Reality Shows aspirational, real representation of youth, whereas female respondents found them heroic and entertaining in true sense, as well as attractive. The sublime message these statements gave was that content that was obscene and vulgar could be aspirational, attractive or that could be the real youth of India today. In Rajkot 39% of male respondents and 52% of female respondents stated that Reality Shows represented vulgar and obscene content. Some of the significant responses of male respondents were: Reality Shows represented aspirational value for them, Reality Shows were heroic and entertaining in true sense and reality shows were attractive. Some of the other significant responses of female respondents were: Reality Shows were heroic and entertaining and attractive. This implied that they were attractive, heroic and entertaining to be obscene and vulgar. In Surat 24% male respondents and 37% female respondents stated that Reality Shows represented aspirational value, whereas 24% males and 24% females stated that Reality Shows were heroic and entertaining in true sense. Comparatively lesser number of respondents

stated that Reality Shows were offensive and they represented obscene and vulgar content.

In nutshell from the above responses it could be inferred that Ahmedabad, Vadodara and Surat respondents found Reality Shows offensive, obscene and vulgar, whereas Surat respondents did not find them so. This led to a question of tolerance level of youth for offensive content. Surat was a more cosmopolitan city compared to the other cities with a considerable number of migrants from across the country living there.

Table 4.5.6.2 Table Showing Sentence that is Correct for the Semi Urban Respondents

Table Showing Sentence that is Correct for the Respondents																					
Semi Urban																					
No.	Statements	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Reality Shows represent aspirational value for me	8	25.81	16	43.24	6	18.18	3	13.04	8	22.22	5	25.00	7	14.89	14	25.00	29	19.73	38	27.94
2	Reality Shows are offensive	1	3.23	2	5.41	3	9.09	2	8.70	8	22.22	0	0.00	13	27.66	4	7.14	25	17.01	8	5.88
3	Reality Shows represent vulgar and obscene	3	9.68	0	0.00	9	27.27	3	13.04	3	8.33	2	10.00	13	27.66	3	5.36	28	19.05	8	5.88
4	Reality Shows are heroic and entertaining in true sense	6	19.35	5	13.51	4	12.12	5	21.74	1	2.78	4	20.00	0	0.00	13	23.21	11	7.48	27	19.85
5	Reality Shows are real representation of Indian youth	10	32.26	7	18.92	6	18.18	8	34.78	11	30.56	6	30.00	7	14.89	16	28.57	34	23.13	37	27.21
6	Reality Shows are attractive	3	9.68	7	18.92	4	12.12	2	8.70	5	13.89	3	15.00	7	14.89	6	10.71	19	12.93	18	13.24
7	No Answer	0	0.00	0	0.00	1	3.03	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
	Total	31		37		33		23		36		20		47		56		147		136	

Note: Respondents gave more than one answer

Table 4.5.6.2 shows correct association with Reality Shows for the semi urban respondents. The respondents chose more than one statements. 23% semi urban male respondents believed that Reality Shows were real representation of Indian youth, whereas 28% of the semi urban female respondents stated that Reality Shows represented aspirational value for them. Some of the other significant statements of urban male respondents were: Reality Shows represented vulgar and obscene content, Reality Shows were offensive, Reality Shows were attractive, whereas some significant statements of urban females were: Reality Shows were heroic and entertaining in true sense, Reality Shows were real representation of Indian youth and Reality Shows were attractive. It was important to note here that unlike male respondents, female respondents neither found these Reality Shows offensive nor obscene and vulgar as much as males did.

In Mehsana, 32% male respondents stated Reality Shows were real representation of Indian youth, some of the significant statements of the semi urban male respondents were: Reality Shows represented aspirational value, Reality Shows were heroic and entertaining in true sense, Reality Shows were obscene and vulgar and attractive. 43% Female respondents of Mehsana found that Reality Shows represented aspirational value for them. Besides this they also found them attractive, real representation of youth and heroic as well as entertaining. No respondents in Mehsana found Reality Shows obscene and vulgar. Reasonably lesser number of respondents found Reality Shows offensive, obscene or vulgar.

In Anand, 27% male respondents found Reality Shows obscene and vulgar, whereas 35% female respondents stated Reality Shows were real representation of Indian youth. Some of the major statements that male respondents of Anand made were: Reality Shows represented real Indian youth, Reality Shows represented aspirational value for them, were attractive, heroic and entertaining in true sense. Some of the major statements that female respondents of Anand made were: Reality Shows were heroic and entertaining in true sense, were obscene and vulgar and represented aspirational value for them. There was a difference in what female respondents stated and what male respondents stated, however it was noteworthy that both female and male respondents stated that the shows were obscene and vulgar and yet they found them aspirational, heroic and entertaining as well as real representation of Indian youth.

In Valsad 31% of male respondents and 30% of female respondents stated Reality Shows were real representation of Indian youth. Some of the significant responses of male respondents were: Reality Shows represented aspirational value for them; Reality Shows were offensive and were attractive. Some of the other significant responses of female respondents were: Reality Shows represented aspirational value, were heroic and entertaining in true sense. As discussed before the male respondents finding Reality Shows as real representation of Indian youth, aspirational and offensive at the same time was alarming. In Bhavnagar 28% male respondents found Reality Shows as offensive and other 28% find them obscene and vulgar, whereas 28% female respondents stated that Reality Shows were real representation of Indian youth. Out of the rest of the male respondents a significant number found them attractive, aspirational and representation of youth, whereas out of the rest of the female respondents a significant number found them aspirational, heroic and entertaining in true sense.

Comparatively less number of male respondents found Reality Shows obscene and vulgar. Higher number of Anand and Bhavnagar male respondents found Reality Shows obscene and vulgar. It was interesting to note here that Reality Shows to many respondents remained aspirational and that of representation of youth. It is imperative for the content designers to be aware of this fact, as these are behavioural indicators.

The theory of Saussure and Barthes about Language and Myth suggests that language is a system of various elements that give a meaning (semiotics); and creating meaning beyond just a language by adding social and cultural values (myth) plays a role in identifying any content offensive, obscene, vulgar etc. The urban and semi urban respondents indicated different degree of negative and positive attributes towards Reality Shows were precisely dependent on their exposure and understanding, vis-a-vis their cultural make up.

4.5.7 Details of the Statement Selected in 4.5.6

Table 4.5.7.1 Table Showing Details of the Statement the Urban Respondents Mentioned in 4.5.6.1

Table Showing Details of the Statement the Respondents Mentioned in 4.5.6.1																					
Urban																					
No.	Reasons	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Education	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
2	Brings out talent	1	3.23	0	0.00	0	0.00	1	5.00	1	3.33	1	5.00	0	0.00	0	0.00	2	1.82	2	2.25
3	Motivates youth	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
4	Guidance	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
5	Information	2	6.45	0	0.00	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	3	2.73	0	0.00
6	Teaches youth	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
7	Uncultured behaviour	2	6.45	0	0.00	1	4.00	1	5.00	2	6.67	0	0.00	1	4.17	0	0.00	6	5.45	1	1.12
8	Obscenity	3	9.68	0	0.00	1	4.00	6	30.00	3	10.00	0	0.00	1	4.17	0	0.00	8	7.27	6	6.74
9	Ambition	1	3.23	2	9.09	4	16.00	1	5.00	1	3.33	0	0.00	4	16.67	4	14.81	10	9.09	7	7.87
10	Knowledge	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
11	Individual development	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
12	Get away with hesitation of talking	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
13	Not for family	2	6.45	0	0.00	2	8.00	0	0.00	0	0.00	0	0.00	2	8.33	6	22.22	6	5.45	6	6.74
15	Attractive	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
16	Wish to do something	2	6.45	6	27.27	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	1	3.70	3	2.73	7	7.87
17	Confidence building	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
18	Passion	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
19	Competition	1	3.23	2	9.09	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	2	2.25
20	Brings out truth	1	3.23	2	9.09	0	0.00	0	0.00	0	0.00	1	5.00	1	4.17	0	0.00	2	1.82	3	3.37
21	Fashion / clothes	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	1	0.91	2	2.25
22	Don't know / don't like	5	16.13	2	9.09	9	36.00	6	30.00	3	10.00	0	0.00	9	37.50	6	22.22	26	23.64	14	15.73

23	Aggression	0	0.00	2	9.09	1	4.00	0	0.00	0	0.00	0	0.00	1	4.17	0	0.00	2	1.82	2	2.25
24	Entertainment	0	0.00	2	9.09	2	8.00	0	0.00	1	3.33	0	0.00	2	8.33	5	18.52	5	4.55	7	7.87
25	Reality	0	0.00	2	9.09	1	4.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.70	1	0.91	3	3.37
26	Knowing new things	0	0.00	2	9.09	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.25
27	Anti social elements	0	0.00	0	0.00	1	4.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
28	Makes difficult task simple	0	0.00	0	0.00	1	4.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
29	My favourite show	0	0.00	0	0.00	2	8.00	0	0.00	0	0.00	0	0.00	1	4.17	0	0.00	3	2.73	0	0.00
30	Vulgarity	0	0.00	0	0.00	0	0.00	2	10.00	3	10.00	4	20.00	0	0.00	0	0.00	3	2.73	6	6.74
31	Inappropriate language / Behaviour	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	7	35.00	0	0.00	0	0.00	0	0.00	8	8.99
32	Adventurous	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	2.25
33	Not systematic	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.12
34	Inviting porn star is not good	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
35	Inspiration	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33	2	10.00	1	4.17	0	0.00	2	1.82	2	2.25
36	Art Appreciation	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
37	Sense of winning	0	0.00	0	0.00	0	0.00	0	0.00	2	6.67	0	0.00	0	0.00	0	0.00	2	1.82	0	0.00
38	Struggle	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
39	Hard work	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
40	Exposing body	0	0.00	0	0.00	0	0.00	0	0.00	2	6.67	0	0.00	0	0.00	0	0.00	2	1.82	0	0.00
41	Will power	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33	0	0.00	0	0.00	0	0.00	1	0.91	0	0.00
42	Misleads society	0	0.00	0	0.00	0	0.00	0	0.00	3	10.00	1	5.00	0	0.00	0	0.00	3	2.73	1	1.12
43	Social evil	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33	1	5.00	1	4.17	1	3.70	2	1.82	2	2.25
44	Heroism	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	7.41	0	0.00	2	2.25
45	Get to learn about others' nature	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.70	0	0.00	1	1.12
	Total	31		22		25		20		30		20		24		27		110		89	

Note: Respondents gave more than one answer

Table 4.5.7.1 shows details of the statement the urban respondents mentioned in 4.5.6.1. Some respondents chose more than one responses. Though highest amount of respondents said they didn't like or didn't know the reasons behind them making the statements they did in 4.5.6.1, a high proportion of male and female respondents mentioned ambition as the key factor responsible for them choosing the statements they chose. Besides one of the significant details shared by male respondents was obscenity, whereas by female respondents was wish to do something.

In Ahmedabad, higher degree of male respondents didn't know any reason / they didn't like the Reality Shows, whereas higher degree of female respondents referred to Reality Shows as those that gave them a feeling of wishing to do something. Some of the significant elements mentioned by male respondents were obscenity, uncultured behaviour, not for family on one hand, whereas information and wish to do something on the other hand. Some of the significant elements mentioned by female respondents were aggression, didn't like / didn't know on one hand, whereas ambition, competition, bringing out the truth, entertainment, reality and knowing new things on the other hand. More female respondents found positive attributes in Reality Shows than male respondents.

In Vadodara, higher degree of male respondents and female respondents didn't know any reason / they didn't like the Reality Shows. Some of the significant elements mentioned by male respondents were ambition, entertainment and their favourite show on one hand, whereas not for family on the other hand. Some of the significant elements mentioned by female respondents were obscenity and vulgarity. More female respondents found negative attributes in Reality Shows than male respondents.

In Rajkot, some of the significant elements mentioned by male respondents were obscenity, uncultured behaviour, obscenity, didn't like, didn't know, vulgarity, exposing body, misleading society on one hand, whereas sense of winning on the other hand. Some of the significant elements mentioned by female respondents were inappropriate language, behaviour and vulgarity on one hand, whereas fashion, clothes and inspiration on the other hand. A high degree of negative attributes were observed from both male and females respondents.

In Surat, higher degree of male and female respondents didn't know any reason, they didn't like the Reality Shows. Some of the significant elements mentioned by male respondents were not for family on one hand, whereas ambition and entertainment on the other hand. Some of the significant elements mentioned by female respondents were not for family one hand, whereas ambition, entertainment and heroism on the other hand. More amount of male and female respondents found positive attributes in Surat.

In urban cities respondents observed obscenity, vulgarity, uncultured behaviour, aggression, not for family viewing as some of the key attributes, however at the same time respondents also found these Reality Shows as inspiring, ambitious, that of giving sense of achievement, that of giving feeling of wish to do something and entertaining. This clearly showed that there was a mixed opinion about Reality Shows, however there were more negative attributes observed about the Reality Shows than the positive ones.

Table 4.5.7.2 Table Showing Details of the Statement the Semi Urban Respondents Mentioned in 4.5.6.2

Table Showing Details of the Statement they Mentioned in 4.5.6.2																					
Semi Urban																					
No.	Reasons	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%		%	F	%
1	Brings out talent	3	8.82	0	0.00	1	3.85	1	5.00	8	25.00	0	0.00	1	5.00	2	7.14	13	11.61	3	3.61
2	Motivates youth	2	5.88	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.79	3	3.61
3	Information	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	3	13.64	0	0.00	0	0.00	0	0.00	4	4.82
4	Uncultured behaviour	1	2.94	0	0.00	2	7.69	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	3	2.68	2	2.41
5	Obscenity	1	2.94	0	0.00	0	0.00	4	20.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	4	4.82
6	Ambition	2	5.88	0	0.00	1	3.85	1	5.00	3	9.38	3	13.64	2	10.00	0	0.00	8	7.14	4	4.82
7	Knowledge	1	2.94	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	1	1.20
8	Individual development	0	0.00	0	0.00	0	0.00	0	0.00	2	6.25	0	0.00	0	0.00	0	0.00	2	1.79	0	0.00
9	Not for family	1	2.94	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	1	1.20
10	Attractive	0	0.00	0	0.00	1	3.85	0	0.00	0	0.00	3	13.64	0	0.00	0	0.00	1	0.89	3	3.61
11	Wish to do something	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	9.09	0	0.00	0	0.00	0	0.00	4	4.82
12	Brings out truth	1	2.94	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	2	2.41
13	Fashion / clothes	0	0.00	0	0.00	1	3.85	0	0.00	2	6.25	0	0.00	0	0.00	1	3.57	3	2.68	1	1.20
14	Don't know / don't like	6	17.65	3	15.00	5	19.23	4	20.00	4	12.50	4	18.18	15	75.00	10	35.71	30	26.79	21	25.30
15	Aggression	0	0.00	0	0.00	1	3.85	0	0.00	3	9.38	0	0.00	0	0.00	0	0.00	4	3.57	0	0.00
16	Entertainment	2	5.88	2	10.00	1	3.85	1	5.00	1	3.13	2	9.09	1	5.00	0	0.00	5	4.46	5	6.02
17	Reality	2	5.88	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	2	7.14	3	2.68	2	2.41
18	Knowing new things	1	2.94	0	0.00	1	3.85	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	3	2.68	0	0.00
19	My favourite show	0	0.00	2	10.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	3	10.71	1	0.89	5	6.02
20	Vulgarity	2	5.88	0	0.00	5	19.23	0	0.00	2	6.25	0	0.00	0	0.00	0	0.00	9	8.04	0	0.00
21	Inappropriate language / Behaviour	2	5.88	0	0.00	1	3.85	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	4	3.57	0	0.00
22	Adventurous	0	0.00	0	0.00	2	7.69	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.79	0	0.00

23	Inspiration	1	2.94	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	7.14	1	0.89	4	4.82
24	Sense of winning	0	0.00	3	15.00	0	0.00	1	5.00	0	0.00	1	4.55	0	0.00	0	0.00	0	0.00	5	6.02
25	Will power	2	5.88	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.79	0	0.00
26	Social evil	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	7.14	0	0.00	2	2.41
27	Heroism	3	8.82	2	10.00	2	7.69	0	0.00	0	0.00	2	9.09	0	0.00	0	0.00	5	4.46	4	4.82
28	TRP	1	2.94	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.57	1	0.89	1	1.20
29	Feedback	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.20
30	Income	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.20
31	For fame	0	0.00	0	0.00	1	3.85	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
32	Affects minds	0	0.00	0	0.00	1	3.85	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
33	Novel presentation	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
34	Not Good / Bad	0	0.00	0	0.00	0	0.00	0	0.00	3	9.38	2	9.09	0	0.00	5	17.86	3	2.68	0	0.00
	Total	34		20		26		20		32		22		20		28		112		83	

Note: Respondents gave more than one answer

Table 4.5.7.2 shows details of the statement the semi urban respondents mentioned in 4.5.6.2. Some respondents chose more than one responses. Highest amount of respondents said they didn't like or didn't know the reasons behind them making the statements they did in 4.5.6.2. Significant number of male respondents mentioned bringing out talent and vulgarity as the key factor responsible for them choosing the statements they chose, whereas significant number of female respondents mentioned entertainment and favourite show as the key factor responsible for them choosing the statement they chose.

In Mehsana, high number of male and female respondents didn't know any reason / they didn't like the Reality Shows. Some of the significant elements mentioned by male respondents were vulgarity and inappropriate behaviour on one hand, whereas heroism, will power, reality, entertainment, motivation of youth and ambition on the other hand. Some of the significant elements mentioned by female respondents were wish do something, brought out youth, entertainment, favourite show, inspiration, sense of winning and heroism. Female respondents found more positive attributes in Reality Shows than male respondents in Mehsana.

In Anand, high number of male and female respondents didn't know any reason / they didn't like the Reality Shows. Some of the significant elements mentioned by male respondents were uncultured behaviour and vulgarity on one hand, whereas adventurous and heroism on the other hand. Some of the significant elements mentioned by female respondents were obscenity and uncultured behaviour on one hand, whereas motivated youth and information on the other hand.

In Valsad, highest number of male respondents thought that Reality Shows brought out talent, whereas highest amount of females thought that they didn't like / didn't know about Reality Shows. Some of the significant elements mentioned by male respondents were didn't know, didn't like, aggression and they were bad on one hand, whereas ambition on the other. Some of the significant elements mentioned by female respondents were information, ambition, entertainment on one hand, whereas aggression, heroism and not good on the other hand.

In Bhavnagar, high number of male and female respondents didn't know any reason, they didn't like the Reality Shows. Some of the significant elements mentioned by male respondents were ambition. Some of the significant elements mentioned by female

respondents were that they brought out talent, showed reality, favourite show of respondents and inspiration on one hand, whereas social evil and not good on the other hand.

Like the urban cities in semi urban cities there were mixed attributes given to the Reality Shows by respondents. Respondents mentioned variety of reasons explaining the statement. As discussed in 4.5.6 The theory of Saussure and Barthes about Language and Myth suggest that language is a system of various elements that give a meaning (semiotics); and creating meaning beyond just a language by adding social and cultural values (myth) plays a role in identifying any content offensive, obscene, vulgar etc. The urban and semi urban respondents indicated of negative and positive attributes towards Reality Shows were precisely dependent on their exposure and understanding, vis-a-vis their cultural make up.

4.5.8 Viewing Preference for Reality Shows

Table 4.5.8.1 Table Showing Urban Respondents' Preference of Reality Show Viewing

Table Showing Respondents' Preference of Reality Shows Viewing																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Alone	6	24	10	19.61	6	25.00	5	19.23	10	43.48	6	54.55	8	34.78	2	6.45	30	31.58	23	19.33
2	With Friends	8	32	15	29.41	5	20.83	7	26.92	8	34.78	3	27.27	8	34.78	10	32.26	29	30.53	35	29.41
3	With Family	8	32	15	29.41	8	33.33	9	34.62	3	13.04	1	9.09	5	21.74	16	51.61	24	25.26	41	34.45
4	With Brother / Sister	1	4	8	15.69	5	20.83	5	19.23	1	4.35	1	9.09	1	4.35	3	9.68	8	8.42	17	14.29
5	No Answer	2	8	3	5.88	0	0.00	0	0.00	1	4.35	0	0.00	1	4.35	0	0.00	4	4.21	3	2.52
	Total	25		51		24		26		23		11		23		31		95		119	

Note: Respondents gave more than one answer

Table 4.5.8.1 represents urban respondents' preference of reality show viewing. Respondents gave more than one answers in this category. In urban cities majority of male respondents stated that they liked to watch Reality Shows alone, whereas majority of female respondents stated that they liked to watch Reality Shows with the family. Out of the rest of the male respondents significant number stated that they liked to watch Reality Shows with family and friends, whereas out of the rest of the female respondents significant number stated that they liked to watch Reality Shows with friends or alone. More than half males and almost half female respondents liked to watch Reality Shows either alone or with friends.

In Ahmedabad 32% male respondents and 29% female respondents liked to watch reality show with either friends or family respectively, whereas 24% male respondents and 20% female respondents liked to watch Reality Shows alone. In Vadodara 33% male respondents and 35% female respondents liked to watch Reality Shows with family. Other significant preference to watch reality show for both male and female respondents was alone, with friends and with siblings. In Rajkot very high 43% male respondents and 55% female respondents liked to watch Reality Shows alone, whereas other significant company to watch Reality Shows preferred by Rajkot respondents was friends. In Surat 35% male respondents liked to watch Reality Shows alone and 35% with friends, whereas 52% of female respondents liked to watch Reality Shows with family and 32% with friends.

Though Reality Shows are termed as bold there was a significant amount of respondents that liked to watch these shows with family, however reality show watching trended towards personal viewing by urban respondents. Majority of male respondents liked to watch Reality Shows alone whereas majority of females liked to watch them with family. In urban Gujarat female respondents still liked to interpret the entertainment needs as family affairs.

Table 4.5.8.2 Table Showing Semi Urban Respondents' Preference of Reality Show Viewing

Table Showing Respondents' Preference of Reality Show Viewing																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Alone	7	25.00	2	8.70	11	44.00	6	26.09	7	33.33	2	7.69	13	48.15	2	7.69	38	37.62	12	12.24
2	With Friends	7	25.00	5	21.74	6	24.00	7	30.43	10	47.62	8	30.77	7	25.93	6	23.08	30	29.70	26	26.53
3	With Family	12	42.86	9	39.13	6	24.00	7	30.43	3	14.29	10	38.46	7	25.93	13	50.00	28	27.72	39	39.80
4	With Brother / Sister	1	3.57	7	30.43	0	0.00	3	13.04	1	4.76	4	15.38	0	0.00	5	19.23	2	1.98	19	19.39
5	No Answer	1	3.57	0	0.00	2	8.00	0	0.00	0	0.00	2	7.69	0	0.00	0	0.00	3	2.97	2	2.04
	Total	28		23		25		23		21		26		27		26		101		98	

Note: Respondents gave more than one answer

Table 4.5.8.2 represents semi urban respondents' preference of reality show viewing. Respondents gave more than one answers in this category. In semi urban cities majority of male respondents stated that they liked to watch Reality Shows alone, whereas majority of female respondents stated that they liked to watch Reality Shows with the family. Out of the rest of the male respondents significant number stated they liked to watch Reality Shows with family and friends, whereas out of the rest of the female respondents significant number stated that they liked to watch Reality Shows with friends or siblings. More than half male respondents and almost half female respondents liked to watch Reality Shows either alone or with friends. Higher number of male respondents liked to watch Reality Shows alone, with friends, whereas lesser number of female respondents liked to watch Reality Shows alone, with friends in semi urban cities.

In Mehsana 43% male respondents and 39% female respondents liked to watch Reality Shows with family, whereas 25% male respondents liked to watch Reality Shows alone, 25% with friends, 30% female respondents with siblings and 22% female respondents with friends. In Anand 44% male respondents liked to watch Reality Shows alone, whereas 30% female respondents liked to watch Reality Shows with friends and 30% with family. In Valsad a very high 48% male respondents liked to watch Reality Shows with friends, whereas 38% of female respondents liked to watch Reality Shows with family. Out of the rest of the male respondents 33% preferred to watch Reality Shows alone, whereas from the rest of the female respondents 31% liked to watch Reality Shows with friends. In Bhavnagar 48% of male respondents liked to watch Reality Shows alone, whereas 50% liked to watch Reality Shows with family. Out of the rest of the male respondents 26% preferred to watch Reality Shows with friends and 26% with family, whereas out of the rest of the female respondents 23% liked to watch them with friends and 19% with siblings.

Reality Shows viewing in urban and semi urban respondents trended towards a personal experience, however a significant number liked to watch Reality Shows with family in both urban and semi urban respondents. Looking at the kind of programmes that were made in Reality Shows looking at the Indian societal context it may not be an absolutely a wise idea to watch reality show with family.

4.5.9 On the Scale of 1 to 10, Description of Watching Reality Shows on the Basis of Obscenity and Vulgarity (1 Best and 10 Worst)

Table 4.5.9.1 Table Showing Views on Obscenity and Vulgarity by Urban Respondents on the Scale of 1 to 10

Table Showing Obscenity and Vulgarity by Respondents on the Scale of 1 to 10																					
Urban																					
No.	Statements	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	1 (Best)	2	10	0	0	0	0	0	0	1	5	0	0	8	40	7	35	11	13.75	7	8.75
2	2	1	5	0	0	0	0	0	0	1	5	0	0	7	35	0	0	9	11.25	0	0
3	3	0	0	3	15	0	0	1	5	2	10	1	5	4	20	0	0	6	7.5	5	6.25
4	4	0	0	0	0	0	0	0	0	2	10	0	0	1	5	0	0	3	3.75	0	0
5	5	1	5	3	15	0	0	1	5	1	5	0	0	0	0	0	0	2	2.5	4	5
6	6	1	5	3	15	1	5	0	0	2	10	0	0	0	0	0	0	4	5	3	3.75
7	7	0	0	0	0	0	0	0	0	2	10	7	35	0	0	0	0	2	2.5	7	8.75
8	8	1	5	0	0	0	0	0	0	3	15	6	30	0	0	1	5	4	5	7	8.75
9	9	0	0	0	0	0	0	0	0	2	10	5	25	0	0	0	0	2	2.5	5	6.25
10	10 (Worst)	14	70	11	55	19	95	18	90	4	20	1	5	0	0	12	60	37	46.25	42	52.5
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.5.9.1 represents obscenity and vulgarity found by urban respondents on the scale of 1 to 10 where 10 represents the worst and 1 represents the best. 46.25% urban male respondents and 52.5% urban female respondents felt that Reality Shows are obscene and vulgar, 13.75% male respondents and 8.75% female respondents felt that they were not obscene and vulgar. 15% male respondents and 28% female respondents rated Reality Shows between 5 – 9 scales.

In Ahmedabad 85% male respondents and 85% female respondents, in Vadodara 100% male respondents and 95% female respondents, in Rajkot 70% male respondents and 95% female respondents and in Surat 65% female respondents found Reality Shows as obscene and vulgar at five degree of higher on scale of 1 – 10. 40% male respondents and 35% female respondents of Surat didn't find Reality Shows obscene or vulgar at all. Apart from Surat majority of the cities felt that the Reality Shows were obscene and vulgar.

Table 4.5.9.2 Table Showing Views on Obscenity and Vulgarity by Semi Urban Respondents on the Scale of 1 to 10

Table Showing Obscenity and Vulgarity by Respondents on the Scale of 1 to 10																							
Semi Urban																							
No.	Statements	Mehsana				Anand				Valsad				Bhavnagar				Total		M	%	F	%
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%				
1	1 (Best)	1	5	0	0	2	10	3	15	2	10	2	10	7	35	0	0	12	15	5	6.25		
2	2	2	10	2	10	1	5	0	0	0	0	0	0	0	0	0	0	3	3.75	2	2.5		
3	3	2	10	2	10	2	10	2	10	0	0	0	0	0	0	0	0	4	5	4	5		
4	4	2	10	5	25	1	5	1	5	3	15	1	5	0	0	0	0	6	7.5	7	8.75		
5	5	1	5	0	0	2	10	3	15	0	0	0	0	7	35	0	0	10	12.5	3	3.75		
6	6	2	10	0	0	3	15	1	5	0	0	1	5	6	30	0	0	11	13.75	2	2.5		
7	7	0	0	0	0	0	0	1	5	0	0	1	5	0	0	0	0	0	0	2	2.5		
8	8	0	0	0	0	5	25	3	15	0	0	0	0	0	0	0	0	5	6.25	3	3.75		
9	9	1	5	0	0	0	0	1	5	0	0	0	0	0	0	0	0	1	1.25	1	1.25		
10	10 (Worst)	9	45	11	55	4	20	5	25	15	75	15	75	0	0	20	100	28	35	51	63.75		
	Total	20		20		20		20		20		20		20		20		80		80			

Table 4.5.9.2 represents obscenity and vulgarity found by semi urban respondents on the scale of 1 to 10 where 10 represents the worst and 1 represents the best. 35% semi urban male respondents and 63.75% female respondents found Reality Shows as obscene and vulgar.

In Mehsana 65% male respondents and 55% female respondents, in Anand 70% male respondents and 70% female respondents, in Valsad 75% male respondents and 85% female respondents and in Bhavnagar 70% male respondents and all female respondents found Reality Shows as obscene and vulgar at five degree or higher on scale of 1 – 10. There was a significant amount of female respondents in the semi urban cities that felt that Reality Shows were obscene and vulgar.

More male respondents in urban cities and more female respondents in semi urban cities found Reality Shows as obscene or vulgar. Obscenity and Vulgarity need to be understood from a broad point of view. The respondents were not experts on the subject to define obscenity and vulgarity. It was also possible that because of lack of exposure they might not have been able to interpret the term in the best possible manner. As per the theory of Saussure and Barthes about Language and Myth the system of language and its social – cultural values helped the respondents define the obscenity and vulgarity in their own term. It was possible that the degree of obscenity and vulgarity could be more or less compared to actual ones. The experts opinion also need to be added to this.

Majority of respondents have found Reality Shows obscene and vulgar on a scale of 1 – 10 as 5 and above. They have also suggested higher liking for Reality Shows. Cable Television Networks (Regulation) Act, 1995 prescribes the guideline of content which is within permissible viewing limits. In this case if the shows are obscene and vulgar they surely offend the Cable Television Networks (Regulation) Act, 1995's programming guidelines.

4.5.10 Opinion about Reality Shows

Table 4.5.10.1 Table Showing Urban Respondents Opinion about Reality Shows

Table Showing Respondents' Opinion about Reality Shows																					
Urban																					
No.	Opinion	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Waste of time / money	1	2.56	0	0.00	0	0.00	0	0.00	2	3.57	0	0.00	0	0.00	0	0.00	3	2.03	0	0.00
2	Brings out talent	1	2.56	0	0.00	0	0.00	0	0.00	3	5.36	0	0.00	0	0.00	0	0.00	4	2.70	0	0.00
3	Knowing new things	2	5.13	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.35	0	0.00
4	Attraction	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
5	Motivation	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
6	Inspiration	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	7.69	1	0.68	2	2.30
7	Information	1	2.56	0	0.00	0	0.00	0	0.00	3	5.36	0	0.00	1	4.55	5	19.23	5	3.38	5	5.75
8	Learning new things	1	2.56	0	0.00	2	6.45	0	0.00	2	3.57	0	0.00	0	0.00	0	0.00	5	3.38	0	0.00
9	Vulgarity	2	5.13	0	0.00	0	0.00	0	0.00	14	25.00	3	14.29	0	0.00	0	0.00	16	10.81	3	3.45
10	Uncultured	3	7.69	0	0.00	3	9.68	2	10.00	2	3.57	0	0.00	1	4.55	0	0.00	9	6.08	2	2.30
11	I like them	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	10	45.45	0	0.00	11	7.43	0	0.00
12	Some shows are good	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
13	Publicity stunt	1	2.56	0	0.00	0	0.00	0	0.00	3	5.36	0	0.00	0	0.00	0	0.00	4	2.70	0	0.00
15	Not interested	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
16	Misleads youth / children	1	2.56	0	0.00	0	0.00	0	0.00	5	8.93	0	0.00	0	0.00	0	0.00	6	4.05	0	0.00
17	<i>Bigg Boss</i>	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
18	<i>Little champs</i>	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
19	Good and Bad both	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
20	Knowledge	2	5.13	0	0.00	0	0.00	1	5.00	3	5.36	0	0.00	2	9.09	0	0.00	7	4.73	1	1.15

21	Personal opinion	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
22	Competition	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
23	Entertainment	1	2.56	3	15.00	3	9.68	0	0.00	4	7.14	0	0.00	2	9.09	1	3.85	10	6.76	4	4.60
24	Good	1	2.56	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	9	34.62	1	0.68	12	13.79
25	Bad	2	5.13	3	15.00	7	22.58	0	0.00	1	1.79	0	0.00	0	0.00	0	0.00	10	6.76	3	3.45
26	Shouldn't have them	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
27	Learning on how to talk	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
28	Reaching the aim	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
29	Telling the truth	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
30	Don't know / Can't say	5	12.82	3	15.00	14	45.16	8	40.00	3	5.36	0	0.00	5	22.73	0	0.00	27	18.24	11	12.64
31	Reality	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.45
32	Good reflection	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.45
33	Kids and old people can watch	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.30
34	Enjoy	0	0.00	0	0.00	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
35	Not appropriate	0	0.00	0	0.00	1	3.23	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
36	Time pass	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.15
37	No good behaviour	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.15
38	Aggression	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.30
39	Can't express opinion	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.15
40	Should be shown at midnight	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	3	14.29	0	0.00	0	0.00	0	0.00	4	4.60
41	don't like	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.45
42	Should ban them	0	0.00	0	0.00	0	0.00	0	0.00	1	1.79	0	0.00	0	0.00	0	0.00	1	0.68	0	0.00
43	Need to remove vulgarity	0	0.00	0	0.00	0	0.00	0	0.00	2	3.57	0	0.00	0	0.00	0	0.00	2	1.35	0	0.00
44	Can watch it alone	0	0.00	0	0.00	0	0.00	0	0.00	2	3.57	0	0.00	0	0.00	0	0.00	2	1.35	0	0.00
45	Ambition	0	0.00	0	0.00	0	0.00	0	0.00	2	3.57	0	0.00	0	0.00	1	3.85	2	1.35	1	1.15
46	Hard work	0	0.00	0	0.00	0	0.00	0	0.00	2	3.57	0	0.00	0	0.00	0	0.00	2	1.35	0	0.00

47	Not useful for the society	0	0.00	0	0.00	0	0.00	0	0.00	2	3.57	0	0.00	0	0.00	0	0.00	2	1.35	0	0.00
48	Need serious thinking	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	9.52	0	0.00	0	0.00	0	0.00	2	2.30
49	Heroism	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	9.52	0	0.00	0	0.00	0	0.00	2	2.30
50	Inappropriate language	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	9.52	1	4.55	0	0.00	1	0.68	2	2.30
51	Wrong representation of society	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	9.52	0	0.00	0	0.00	0	0.00	2	2.30
52	Good shows should be telecast	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	23.81	0	0.00	0	0.00	0	0.00	5	5.75
53	Need to make them family oriented	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.76	0	0.00	0	0.00	0	0.00	1	1.15
54	Beneficial to people	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	4.76	0	0.00	0	0.00	0	0.00	1	1.15
55	Need to be more informative	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	6	23.08	0	0.00	6	6.90
56	Not for family viewing	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.85	0	0.00	1	1.15
57	Teaches how to impress others	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.85	0	0.00	1	1.15
	Total	39		20		31		20		56		21		22		26		148		87	

Note: Respondents gave more than one answer

Table 4.5.10.1 shows urban respondents' opinion about Reality Shows. Some respondents chose more than one responses. A high number of male respondents didn't know or they couldn't say their opinion about Reality Shows, whereas a high number of female respondents found Reality Shows good. Some of the key opinions shared by the male respondents were that Reality Shows were vulgar, uncultured and bad on one hand, whereas they liked them and they were entertaining on the other. Some of the significant opinions shared by female respondents were that they were informative on one hand, whereas good shows should be telecast, needed to be more informative, didn't like or couldn't say on the other. More male respondents than female respondents shared negative opinion towards Reality Shows.

In Ahmedabad some of the significant opinions shared by male respondents were that they were uncultured, they gave knowledge, they were vulgar, they were bad whereas they didn't like them, whereas some of the key opinions shared by female respondents were that they were entertaining, good, bad, didn't know, they showed reality, they showed good reflection and kids as well as old people could watch them.

In Vadodara some of the significant opinions shared by male respondents were that they helped them learning new things, were entertaining, Reality Shows were bad, couldn't say, they didn't know and these shows were uncultured, whereas some of the key opinions shared by female respondents were that they didn't know about them / couldn't opine about them, they were uncultured, gave knowledge, were time pass, didn't show good behaviour, aggressive, should be shown at midnight and didn't like them.

In Rajkot some of the significant opinions shared by male respondents were that Reality Shows showed vulgarity, they misled youth, brought out talent, were informative, they were publicity stunt, they gave knowledge, were entertaining, couldn't say, didn't know, whereas some of the key opinions shared by female respondents were that these shows showed vulgarity, should be shown at mid night, good shows should be telecast, they showed heroism, used inappropriate language, portrayed wrong representation of society and needed serious thinking.

Rajkot respondents unlike others shared strong negative feedback / opinion about the shows; their suggestions were also strong and noteworthy.

In Surat some of the significant opinions shared by male respondents were that they liked them, they were informative, uncultured, gave knowledge, entertaining, they didn't know, couldn't say anything about them, whereas some of the key opinions shared by female respondents were that they were good, informative, inspiring and needed to be more informative. Surat being a cosmopolitan city with high number of migrants staying there found a lot of value and positive aspects in Reality Shows.

In urban cities respondents had mixed opinion about Reality Shows. Some respondents shared opinions like Reality Shows were obscene, vulgar, should be shown at midnight, didn't show good behaviour, obscenity, vulgarity, uncultured behaviour, misled youth and children, aggression, used inappropriate behaviour, needed serious thinking, wrong representation of the society, not useful for the society and not for family viewing. It was interesting to note that where on one hand respondents realized that Reality Shows had negative attributes towards them on the other hand they also found them good, entertaining, shows that were attractive, motivating, inspiring, informative, brought out talent, people got to learn new things, provided competition. This clearly said that there were some Reality Shows that were good, but at the same time there were Reality Shows that had negative opinion from young respondents and these Reality Shows were surely not good for younger audiences. It was noteworthy that unlike in other countries Indian television didn't strictly adhered to the norms of watershed hours on TV; this brought in opinions like they should be shown at midnight. The aggressive Reality Shows are surely harmful for children and young adults.

Table 4.5.10.2 Table Showing Semi Urban Respondents' Opinion about Reality Shows

Table Showing Respondents Opinion about Reality Shows																					
Semi Urban																					
No.	Opinion	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Waste of time / money	0	0.00	0	0.00	0	0.00	0	0.00	4	12.50	1	3.70	3	15.00	0	0.00	7	6.25	1	0.95
2	Brings out talent	2	5.13	2	9.52	0	0.00	1	4.35	1	3.13	0	0.00	0	0.00	2	5.88	3	2.68	5	4.76
3	Knowing new things	0	0.00	0	0.00	0	0.00	2	8.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.90
4	Attraction	0	0.00	0	0.00	1	4.76	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
5	Inspiration	1	2.56	2	9.52	0	0.00	0	0.00	0	0.00	1	3.70	0	0.00	0	0.00	1	0.89	3	2.86
6	Information	3	7.69	4	19.05	1	4.76	0	0.00	1	3.13	2	7.41	0	0.00	0	0.00	5	4.46	6	5.71
7	Learning new things	1	2.56	2	9.52	1	4.76	0	0.00	0	0.00	3	11.11	2	10.00	0	0.00	4	3.57	5	4.76
8	Vulgarity	1	2.56	0	0.00	2	9.52	2	8.70	1	3.13	1	3.70	0	0.00	0	0.00	4	3.57	3	2.86
9	Uncultured	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
10	I like them	1	2.56	1	4.76	0	0.00	2	8.70	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	3	2.86
11	Some shows are good	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
12	Misleads youth / children	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	2.94	0	0.00	1	0.95
13	Good and Bad both	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	7.41	0	0.00	5	14.71	0	0.00	7	6.67
14	Knowledge	3	7.69	0	0.00	2	9.52	1	4.35	2	6.25	2	7.41	0	0.00	0	0.00	7	6.25	3	2.86
15	Personal opinion	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
16	Entertainment	3	7.69	3	14.29	4	19.05	0	0.00	1	3.13	1	3.70	0	0.00	0	0.00	8	7.14	4	3.81
17	Good	1	2.56	2	9.52	1	4.76	0	0.00	3	9.38	0	0.00	0	0.00	0	0.00	5	4.46	2	1.90
18	Bad	0	0.00	0	0.00	0	0.00	0	0.00	2	6.25	1	3.70	0	0.00	0	0.00	2	1.79	1	0.95
19	Reaching the aim	2	5.13	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.79	0	0.00
20	Telling the truth	2	5.13	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	2	1.79	1	0.95
21	Don't know / Can't say	2	5.13	4	19.05	1	4.76	2	8.70	4	12.50	1	3.70	13	65.00	17	50.00	20	17.86	24	22.86

22	Reality	0	0.00	0	0.00	0	0.00	2	8.70	0	0.00	1	3.70	0	0.00	4	11.76	0	0.00	7	6.67
23	Time pass	0	0.00	0	0.00	0	0.00	0	0.00	4	12.50	0	0.00	0	0.00	0	0.00	4	3.57	0	0.00
24	No good behaviour	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	7.41	0	0.00	0	0.00	0	0.00	2	1.90
25	Aggression	0	0.00	1	4.76	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.89	1	0.95
26	Should be shown at midnight	1	2.56	0	0.00	0	0.00	3	13.04	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	3	2.86
27	Should ban them	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
28	Need to remove vulgarity	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.95
29	Can watch it alone	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.95
30	Ambition	1	2.56	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	2	1.79	0	0.00
31	Hard work	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
32	Not useful for the society	0	0.00	0	0.00	1	4.76	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
33	Heroism	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
34	Inappropriate language	1	2.56	0	0.00	2	9.52	0	0.00	3	9.38	2	7.41	0	0.00	0	0.00	6	5.36	2	1.90
35	Wrong representation of society	1	2.56	0	0.00	2	9.52	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	2.68	0	0.00
36	Beneficial to people	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.95
37	Not for family viewing	0	0.00	0	0.00	0	0.00	1	4.35	1	3.13	1	3.70	0	0.00	0	0.00	1	0.89	2	1.90
38	Can help improve life	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
39	Provides platform	2	5.13	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.79	0	0.00
40	Family entertainment	2	5.13	0	0.00	0	0.00	0	0.00	0	0.00	1	3.70	0	0.00	0	0.00	2	1.79	1	0.95
41	Boring	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
42	Popular	1	2.56	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
43	Western Culture	0	0.00	0	0.00	1	4.76	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
44	Need to be censored	0	0.00	0	0.00	1	4.76	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
45	TRP	0	0.00	0	0.00	1	4.76	0	0.00	0	0.00	0	0.00	0	0.00	1	2.94	1	0.89	1	0.95
46	Objective	0	0.00	0	0.00	0	0.00	2	8.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.90

47	Get to see unusual	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.95
48	Brings in reality about true nature	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	1	3.70	0	0.00	0	0.00	1	0.89	1	0.95
49	Novel presentation	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
50	Confidence	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.89	0	0.00
51	Selfishness	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.70	0	0.00	0	0.00	0	0.00	1	0.95
52	Useful for life	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.70	0	0.00	0	0.00	0	0.00	1	0.95
53	Practically useful	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	7.41	0	0.00	0	0.00	0	0.00	2	1.90
54	Fashion	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	1	2.94	2	1.79	1	0.95
55	Swayamvar should not happen	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	5.88	0	0.00	2	1.90
56	Real representation of youth	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	2.94	0	0.00	1	0.95
	Total	39		21		21		23		32		27		20		34		112		105	

Note: Respondents gave more than one answer

Table 4.5.10.2 shows semi respondents' opinion about Reality Shows. Some respondents chose more than one responses. A high number of respondents didn't know or they couldn't say their opinion about Reality Shows. Some of the key opinions shared by the male respondents were that Reality Shows were waste of times and money, gave knowledge and entertainment, whereas some of the significant opinions shared by female respondents were that they were informative, good - bad both and they represented reality. Unlike the urban respondents semi urban respondents didn't have strong negative opinions about Reality Shows.

In Mehsana some of the significant opinions shared by male respondents were that they brought out talent, they were informative, they gave knowledge, were entertaining, helped reach out the aim, told the truth, didn't know, couldn't say, provided platform, they were for family entertainment, inspiring, helped learn new things, vulgar, uncultured, liked by respondents, some of them were good, respondents held personal opinion about them, should be shown at midnight, should be banned, showed heroism, used inappropriate language, they were wrong representation of society, could help improve life, boring and popular whereas some of the key opinions shared by female respondents were that they brought out talent, they were inspiring, informative, help learn new things, entertaining, liked by respondents, they didn't know, couldn't say anything about the Reality Shows and were aggressive. Some male respondent shared strong negative feedback about Reality Shows.

In Anand some of the significant opinions shared by male respondents were that they brought out talent, informative, help learn new things, were vulgar, imparted knowledge, they were entertaining, good, respondents couldn't say, didn't know their opinion about the Reality Shows, were not useful for the society, used inappropriate language, were wrong representation of society, whereas some of the key opinions shared by female respondents were that Reality Shows brought out talent, helped know new things, showed vulgarity, respondents liked them, imparted knowledge, tell the truth, didn't know, couldn't say, showed reality, should be shown at midnight, were such that vulgarity needed to be removed from them, couldn't watch them alone, were beneficial to people, not for family viewing, were objective

and respondents got to see something unusual in them. A Significant number of female respondents in Anand felt that Reality Shows should be shown at midnight.

In Valsad some of the significant opinions shared by male respondents were that Reality Shows were waste of time and money, they imparted knowledge, were good, bad, respondents didn't know, couldn't say, were time pass and used inappropriate language, whereas some of the key opinions shared by female respondents were that Reality Shows were informative, helped learn new things, were good and bad both, imparted knowledge, didn't know, couldn't say, didn't show good behaviour, used inappropriate language and were practically useful.

In Bhavnagar some of the significant opinions shared by male respondents were that they didn't know, couldn't say anything about Reality Shows, they were waste of time and money, helped learn new things and they showcased fashion, whereas some of the key opinions shared by female respondents were that Reality Shows brought out talent, they were good and bad both, they didn't know, couldn't say anything about Reality Shows, they showed reality and *swayamvar* kind of Reality Shows should not happen.

In semi urban cities more respondents shared positive opinion about Reality Shows. Out of 56 different kinds of opinions shared by the semi urban youth 22 were negative. Out of the total responses 32% male respondents and 21% female respondents gave negative opinion about Reality Shows. The noteworthy opinions were that Reality Shows should be shown at mid night, *swayamvar* should not happen, they should be banned, should be shown at mid night. This kind of dichotomy in responses led to a different direction as well. The question here is whether the respondents were aware about the sublime impact of these shows on the society at large or not. Yes Reality Shows helped bring out new talent in a country like India, there have been various song and dance Reality Shows as well as knowledge based game shows which left a tremendous impact on the society however, there were Reality Shows which according to more respondents in urban cities and lesser respondents in the semi urban cities were obscene, vulgar and aggressive. Evident outcomes of plenty of studies about the impact of television on

children and adults and the opinion of young respondents to an extent matched with the rather known fact about Reality Shows.

Opinion about Reality Shows varied in both urban and semi urban cities. As per Blumler and Katz's uses and gratification theory media users play an active role in choosing and using the media. Thus the opinion about content is dependent on the personal choice of the final consumers. Besides, it also depends on the system of language (semiotics) and the cultural – social interpretation of language (myths) as per Saussure and Barthes' Language and Myth theory. It is interesting to note that the 'viewers' were aware about these shows' potential influence on them, they were also vocal about it. Obscenity, vulgarity and aggression were elements that must be regulated as per the Cable Television Networks (Regulation) Act, 1995. However the channels easily walk away with almost no consequences of playing such elements on air.

4.6 Reality Show and Respondents' Behaviour

4.6.1 Any Event where Action was taken under the Influence of a Reality Show

Table 4.6.1.1 Table Showing Description of any Event where Urban Respondents have Acted Upon under the Influence of a Reality Show

Table Showing Description of any Event where Respondents have Acted upon under the Influence of a Reality Show																					
		Urban																			
No.	Actions	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Motivation	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
2	It helped me converse	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
3	There is no impact	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
4	No Action Taken	3	15.00	6	30.00	7	35.00	12	60.00	0	0.00	14	70.00	6	30.00	2	10.00	16	20.00	34	42.50
5	Because of vulgarity I switch to good shows	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
6	Increases knowledge	1	5.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	3	3.75	0	0.00
7	Others get impressed because of my knowledge	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
8	Bad impact	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
9	Style of talking	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
10	Wish to see fights	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
11	Wish to do something	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
12	No / Don't know	7	35.00	14	70.00	1	5.00	2	10.00	13	65.00	4	20.00	11	55.00	16	80.00	32	40.00	36	45.00
13	Don't show good things	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
14	Abnormal	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
15	Makes me violent	0	0.00	0	0.00	1	5.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25

16	Doesn't allow me to show fairness	0	0.00	0	0.00	2	10.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	2	2.50
17	Vulgarity / behaviour – thoughts	0	0.00	0	0.00	3	15.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.75	2	2.50
18	Uncultured	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
19	Western Culture	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
20	Impulse	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
21	Aggression	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
22	Can't answer	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
23	Quick money	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
24	Hard work	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
25	Opportunity	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
26	I dance sometimes	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
27	Do stunts	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
28	Showcasing skills	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	2.50
29	My life is good	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	0	0.00
30	Has built confidence in my life	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	2.50	0	0.00
31	Entertainment	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
32	Fun	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.1.1 shows description of any event where urban respondents acted upon under the influence of a reality show. Most of the respondents shared that no such incident happened or they did not know about any such incident. Out of respondents who shared some actions taken place under the influence of Reality Shows are mentioned below.

In Ahmedabad some male respondents felt motivated, Reality Shows helped them converse, there was no impact, because of vulgarity the respondent switched to good shows, Reality Shows helped the respondent increase the knowledge, the respondent could impress others with the knowledge, created a bad impact, the respondent managed to change the style of talking, respondent wished to see fights and wished to do something. In Vadodara some male respondents felt that Reality Shows didn't show good things, there was some abnormal behaviour which happened under the influence of Reality Shows, Reality Shows made the respondent violent, Reality Shows didn't allow the respondent to show fairness, they brought in vulgarity in behaviour - thoughts, the Reality Shows brought in uncultured – impulsive and aggressive behaviour. Some female respondents in Vadodara felt that Reality Shows made them violent, Reality Shows didn't allow the respondents to show fairness and they brought in vulgarity in behaviour and thoughts. In Rajkot some of the male respondents shared that Reality Shows prompted them to earn quick money, work hard, look for opportunity, dance and do stunts, whereas some female respondents shared that Reality Shows helped them showcase skills. Some male respondents in Surat felt that Reality Shows built confidence in their lives, whereas some female respondents felt that Reality Shows helped them go for entertainment and fun in past.

On one hand Reality Shows prompted respondents to do positive and constructive things like dancing, working hard, conversing, motivating, improve the style of talking, wish do so something, building of confidence, whereas on the other hand they prompted individuals to take destructive actions like vulgarity in behaviour and thoughts, unfair behaviour, aggression, going for quick money, abnormal behaviour, wish to see fights, being violent and now allowing to show fairness. Though these were very few responses from respondents they surely signified that impact of Reality Shows on youth's mind. Reality Shows carried positive and negative influence in action on respondents, the negative impact were surely harmful in the larger context of society building in a diverse country like India.

Table 4.6.1.2 Table Showing Description of any Event where Semi Urban Respondents have Acted upon under the Influence of a Reality Show

Table Showing Description of any Event where Respondents have Acted upon under the Influence of a Reality Show																					
Semi Urban																					
No.	Actions	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	No Action Taken	3	15.00	4	20.00	4	20.00	3	15.00	0	0.00	0	0.00	0	0.00	1	5.00	7	8.75	8	10.00
2	Increases knowledge	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
3	No / Don't know	7	35.00	4	20.00	7	35.00	10	50.00	9	45.00	10	50.00	18	90.00	10	50.00	41	51.25	34	42.50
4	Vulgarity / behaviour – thoughts	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	1	5.00	0	0.00	4	5.00
5	Aggression	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50
6	Quick money	0	0.00	0	0.00	0	0.00	0	0.00	9	45.00	4	20.00	0	0.00	0	0.00	9	11.25	4	5.00
7	Hard work	2	10.00	0	0.00	0	0.00	1	5.00	2	10.00	3	15.00	0	0.00	0	0.00	4	5.00	4	5.00
8	I dance sometimes	1	5.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	2	10.00	3	3.75	2	2.50
9	Do stunts	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
10	Showcasing skills	5	25.00	8	40.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	6.25	8	10.00
11	Has built confidence in my life	0	0.00	0	0.00	1	5.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25
12	Gave s speech after watching the show	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
13	Participated in comedy show	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
14	Sang	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50
15	Competition	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
16	Skill to prove the best	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
17	Emotional Atyachar	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
18	Bring out talent	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
19	Waste of money	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00

20	Better clothes	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	1	1.25	3	3.75
21	Get to learn new things	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	2	2.50
22	Builds courage	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50
23	Have made me say the truth in any situation	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
24	Reality of a human being	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
25	Use of English language	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	0	0.00
26	Get to know the present situation	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.1.2 shows description of any event where semi urban respondents acted upon under the influence of a reality show. Most of the respondents shared that there was no such incident that that happened or they did not know about any such incident. Out of respondents who shared some actions that took place under the influence of Reality Shows were mentioned below.

In Mehsana some male respondents felt like working hard, showcasing skills, gave a speech after watching the reality show, participated in comedy show, whereas some female respondents got aggressive, showcased their skills and sang songs. In Anand some male respondents danced sometimes, built confidence in their lives, felt like competing with others, acquired skill to prove the best, did Emotional Atyachar, brought out, wasted money and started wearing better clothes, whereas some of the female respondents started working hard, built confidence in themselves, got to learn new things, built courage, said the truth in any situation and made efforts to know reality of a human being. In Valsad some female respondents felt Reality Shows promoted them to bring in vulgarity in behaviour and thoughts, whereas some respondents have felt Reality Shows promoted them to work hard and go for quick money. In Bhavnagar some of the male respondents danced sometimes and used English language, whereas some of the female respondents promoted them to show vulgarity in thoughts, behaviour, helped them increase knowledge, danced sometimes, wore better clothes, got to learn new things and got to know present situation.

Television viewing has strong potential of influence on the mind of viewers according to Cultivation Theory and Seduction of Innocent theory. Various respondents stated about the influence of TV viewing on them. Like in urban cities, in semi urban cities also Reality Shows carried positive and negative influence in action on young respondents. Actions like wasting money, doing emotional atyachar on other (spying), doing stunts, getting aggressive, going in for quick money, showing vulgarity in thoughts and behaviour were surely harmful to the society. Reality Shows had a strong influence on the minds of viewers according to various articles discussed in Chapter 2, this impact culminating into a negative action was alarming in the process of society building.

4.6.2 Respondents' Belief

Table 4.6.2.1 Table Showing Urban Respondents' Belief

Table Showing Respondents' Belief																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Hard work	16	80	8	40	14	70	13	65	9	45	4	20	11	55	20	100	50	62.5	45	56.25
2	Quick Money	4	20	12	60	6	30	7	35	11	55	16	80	9	45	0	0	30	37.5	35	43.75
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.2.1 shows the belief urban respondents have. 63% of male respondents and 56% of female respondents believed in hard work, whereas 38% male respondents and 44% female respondents believed in quick money. Though majority of respondents believed in hard work, a significant number said that they believed in quick money. As Reality Shows contained elements, which are aspirational, they could entice youth to fall for quick money.

In Ahmedabad 80% male respondents believed in hard work, whereas 60% female respondents believed in quick money. In Vadodara 70% male respondents and 65% female respondents believed in hard work. In Rajkot 55% male respondents and 80% female respondents believed in quick money. Rajkot is also known as batting hub of Gujarat, the aspirations of respondents to earn quick money reflected the sentiments of the city. In Surat 55% male respondents and all female respondents believed in hard work. Surat is inhabited by many labourers and hard working individuals who are employed in diamond, dying and clothing industry.

Male respondents in Ahmedabad, Vadodara, female respondents in Vadodara and Surat clearly indicated that they believed in hard work; whereas female respondents in Ahmedabad and Rajkot showed a striking liking for quick money. More than one third respondents' liking for quick money was quite alarming.

Table 4.6.2.2 Table Showing Semi Urban Respondents' Belief

Table Showing Respondents' Belief																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Hard work	17	85	20	100	11	55	15	75	9	45	13	65	20	100	19	95	57	71.25	67	83.75
2	Quick Money	3	15	0	0	9	45	5	25	11	55	7	35	0	0	1	5	23	28.75	13	16.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.2.2 shows the belief semi urban respondents have. 71% of male respondents and 84% of female respondents believed in hard work, whereas 29% male respondents and 16% female respondents believed in quick money. Majority of the respondents believed in hard work. Compared to urban respondents, lesser semi urban respondents believed in quick money. The number was significantly low in the female respondents.

In Mehsana 85% male respondents and all female respondents believed in hard work. In Anand 55% male respondents and 75% female respondents believed in hard work. In Valsad 55% male respondents believed in quick money whereas 65% female respondents believed in hard work. In Bhavnagar all male respondents and 95% female respondents believed in hard work.

In the Semi urban cities majority of respondents believed in hard work except in case of Valsad male respondents where majority of them believed in quick money. The ratio of Anand male respondents and Valsad female respondents was quite high for their belief in quick money.

Semi urban respondents believed in working hard. Considering their life style and work; opportunities were limited, working hard was a way of life for many semi urban city dwellers. Their belief in hard work reflected their way of life. However significant male respondents believed in quick money in semi urban cities.

4.6.3 Violent Thinking and Role of Reality Shows

Table 4.6.3.1 Table Showing whether Urban Respondents are Violent in their Thoughts or not

Table Showing whether Respondents are Violent in their Thoughts or not																					
Urban																					
No.	Violent in thoughts or not	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Violent	9	45.00	0	0.00	1	5.00	0	0.00	3	15.00	0	0.00	2	10.00	0	0.00	15	18.75	0	0.00
2	Not Violent	11	55.00	20	100.00	19	95.00	20	100.00	17	85.00	20	100.00	18	90.00	20	100.00	65	81.25	80	100.00
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.3.1 shows whether the urban respondents are violent in their thoughts or not. To this question, 15% male respondents have said they were violent in their thoughts. In Ahmedabad 45% male respondents, in Vadodara 5% male respondents, in Rajkot 15% male respondents, and in Surat 10% of male respondents mentioned that they were violent in their thoughts. There were no female respondents who mentioned that they were violent in their thoughts. Ahmedabad had a highest number of respondents who expressed that they were violent in their thoughts.

Table 4.6.3.1/a Table Showing whether Urban Respondents hold Reality Shows Responsible for the Violent thoughts

Table Showing whether Respondents hold Reality Shows Responsible for the Violent Thoughts																					
Urban																					
No.	Reasons	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	I consider myself violent	2	22.22	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	13.33	0	0.00
2	Obviously	1	11.11	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	6.67	0	0.00
3	To some extent	1	11.11	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	6.67	0	0.00
4	I behave with an open mind	2	22.22	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	13.33	0	0.00
5	Don't know / No answer	3	33.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	100.00	0	0.00	5	33.33	0	0.00
6	I only learn things that are good for me	0	0.00	0	0.00	1	100.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	6.67	0	0.00
7	I am aggressive but Reality Shows don't affect me	0	0.00	0	0.00	0	0.00	0	0.00	2	66.67	0	0.00	0	0.00	0	0.00	2	13.33	0	0.00
8	Reality Shows have killer impact on society	0	0.00	0	0.00	0	0.00	0	0.00	1	33.33	0	0.00	0	0.00	0	0.00	1	6.67	0	0.00
	Total	9		0		1		0		3		0		2		0		15		0	

Table 4.6.3.1/a shows whether urban respondents hold Reality Shows responsible for the respondents being violent in their thoughts. In Ahmedabad out of the male respondents who felt that they were violent in their thoughts, 22% considered themselves violent, 11% said they were obviously violent, 11% believed they were violent to some extent, 22% behaved with an open mind and 33% didn't know / they had no answer about them being violent. In Vadodara the one male respondent who felt he was violent in his thoughts felt he only learned things that were good for him. In Rajkot 67% male respondents felt they were aggressive but Reality Shows didn't affect them and 33% felt Reality Shows had killer impact on society. In Surat both the male respondents didn't know or had no answer about being violent and Reality Shows' role in that.

What was noteworthy here was that about 7% male respondents felt Reality Shows were responsible for their violent thoughts to some extent, the same amount felt that Reality Shows had killer impact on society and the same amount of respondents felt Reality Shows were obviously responsible for their violent thoughts. Though the number of respondents who felt that role of Reality Shows for their violent thoughts was less, it clearly indicated there was some influence of Reality Shows on minds of respondents.

Table 4.6.3.2 Table Showing whether Semi Urban Respondents are Violent in their Thoughts or not

Table Showing whether Respondents are Violent in their Thoughts or not																					
Semi Urban																					
No.	Violent in thoughts or not	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Violent	5	25.00	10	50.00	1	5.00	0	0.00	4	20.00	11	55.00	0	0.00	5	25.00	10	12.50	26	32.50
2	Not violent	15	75.00	10	50.00	19	95.00	20	100.00	16	80.00	9	45.00	20	100.00	15	75.00	70	87.50	54	67.50
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.3.2 shows whether the semi urban respondents are violent in their thoughts or not. To this question, 12.5% male respondents and 32.5% female respondents replied that they were violent in their thoughts. In Mehsana 25% male respondents and 50% female respondents, in Anand 5% male respondents, in Valsad 20% male respondents, 55% female respondents and in Bhavnagar 25% female respondents mentioned that they were violent in their thoughts. There were higher numbers of female respondents in Mehsana, Valsad and Bhavnagar who felt that they were violent in their thoughts. More male respondents in urban cities and more female respondents in semi urban cities felt that they were violent in their thoughts.

Table 4.6.3.2/a Table Showing whether Semi Urban Respondents hold Reality Shows Responsible for the Violent Thoughts

Table Showing whether Respondents hold Reality Shows Responsible for the Violent Thoughts																					
Semi Urban																					
No.	Reasons	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	I consider myself violent	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
2	Obviously	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
3	To some extent	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
4	I behave with an open mind	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
5	Don't know / No answer	3	60.00	10	100.00	1	100.00	0	0.00	4	100.00	10	100.00	0	0.00	4	80.00	8	80.00	24	92.30
6	I only learn things that are good for me	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
7	I am aggressive but Reality Shows don't affect me	1	20.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	10.00	0	0.00
8	Reality Shows have killer impact on society	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
9	Reality Shows are not violent	1	20.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	10.00	0	0.00
10	Proper information	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	10.00	0	0.00	0	0.00	0	0.00	1	3.85
11	No benefit	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	20.00	0	0.00	1	3.85
	Total		5		10		1		0		4		11		0		5		10		26

Table 4.6.3.2/a shows whether semi urban respondents hold Reality Shows responsible for the respondents being violent in their thoughts. In Mehsana out of the male respondents who felt that they were violent in their thoughts, 60% didn't know / didn't have answer about Reality Shows' role in that, 20% felt Reality Shows didn't affect them and 20% felt Reality Shows were not violent, whereas all the 100% males didn't have any answer / they didn't know about Reality Shows' role in their violent thoughts. In Anand all 100% male respondents didn't have any answer / they didn't know about Reality Shows' role in their violent thoughts. In Valsad 100% male respondents and 91% female respondents didn't have any answer / they didn't know about Reality Shows' role in their violent thoughts, whereas 9% female respondents felt Reality Shows gave them proper information. In Bhavnagar 80% female respondents didn't have any answer / they don't know about Reality Shows' role in their violent thoughts, and 20% female respondents felt there was no benefit from Reality Shows.

Though there were more respondents who believed that they were violent in their thoughts clearly Reality Shows didn't play a role in their violent thoughts in semi urban cities. It was noteworthy that majority of respondents didn't know an answer to this question.

Wertham in Seduction of Innocent theory talks about the malignant effect of television on the viewer. He says television induces elements like passivity, misconceptions, imitation, identification and desensitization in young viewers, especially children. Though majority of respondents didn't consider television, especially Reality Shows responsible for their violent thought according to the Cultivation Theory given by George Gerbner long term television viewing – especially the heavy viewing can lead to strong influence on viewer.

4.6.4 Reality Shows Provoking Violent Thoughts

Table 4.6.4.1 Table Showing Urban Respondents hold Reality Shows Responsible for Violent Thoughts, if they Answered Yes to

4.6.3.1

Table Showing Urban Respondents hold Reality Shows Responsible for Violent Thoughts, if they Answered Yes to 4.6.3.1																					
Urban																					
No.	Reasons	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	<i>Bigg Boss</i>	2	40.00	0	0.00	0	0.00	0	0.00	1	50.00	2	33.33	0	0.00	0	0.00	3	33.33	2	16.67
2	<i>Rakhi Ka Swayamvar</i>	1	20.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	11.11	0	0.00
3	<i>Sach Ka Samna</i>	2	40.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	22.22	0	0.00
4	<i>Roadies</i>	0	0.00	0	0.00	1	100.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	11.11	0	0.00
5	<i>Amul Music Ka Maha Muqabala</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	50.00	0	0.00	0	0.00	0	0.00	1	11.11	0	0.00
6	<i>DID</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	16.67	0	0.00	0	0.00	0	0.00	1	8.33
7	<i>Just Dance</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	100.00	0	0.00	1	11.11	0	0.00
8	No answer	0	0.00	6	100.00	0	0.00	0	0.00	0	0.00	3	50.00	0	0.00	0	0.00	0	0.00	9	75.00
	Total	5		6		1		0		2		6		1		0		9		12	

Table 4.6.4.1 shows which Reality Shows were responsible for urban respondents' violent thoughts. In Ahmedabad out of the male respondents 40% held *Bigg Boss*, 40% *Sach Ka Samna*, and 20% *Rakhi Ka Swayamvar* responsible, whereas all the female respondents had no answer to this question. In Vaodara the male respondent held *Roadies* responsible for the violent thought. In Rajkot 50% male respondent held *Bigg Boss* and the other 50% held *Amul Music Ka Maha Mukquabala*, whereas 33% female respondents held *Bigg Boss*, 17% *DID* responsible for the violent thought and rest 50% had no answer. In Surat 100% male held *Just Dance* responsible for the violent thoughts.

It was interesting to note here that respondents found certain shows responsible for their violent thoughts. *Bigg Boss* and *Sach Ka Samna* affected more respondents for violent thoughts. All the shows responsible for violent thoughts of respondents were *Bigg Boss*, *Rakhi Ka Swayamvar*, *Sach Ka Samna*, *Roadies*, *Amul Music Ka Maha Muqabala*, *DID* and *Just Dance*.

Table 4.6.4.2 Table Showing Semi Urban Respondents hold Reality Shows Responsible for Violent Thoughts, if they Answered Yes to 4.6.3.2

Table Showing Semi Urban Respondents hold Reality Shows Responsible for Violent Thoughts, if they Answered Yes to 4.6.3.2																					
Semi Urban																					
No.	Reasons	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	<i>Bigg Boss</i>	2	100.00	0	0.00	0	0.00	3	100.00	5	50.00	0	0.00	0	0.00	0	0.00	7	31.82	3	50.00
2	<i>Rakhi Ka Swayamvar</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
3	<i>Sach Ka Samna</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
4	<i>Roadies</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
5	<i>Amul Music Ka Maha Muqabala</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
6	<i>DID</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
7	<i>Just Dance</i>	0	0.00	0	0.00	0	0.00	0	0.00	1	10.00	0	0.00	0	0.00	0	0.00	1	4.55	0	0.00
8	<i>Indian Idol</i>	0	0.00	0	0.00	0	0.00	0	0.00	2	20.00	1	50.00	0	0.00	0	0.00	2	9.09	1	16.67
9	No Answer	0	0.00	0	0.00	3	100.00	0	0.00	2	20.00	1	50.00	7	100.00	1	100.00	12	54.55	2	33.33
	Total	2		0		3		3		10		2		7		1		22		6	

Table 4.6.4.2 shows which Reality Shows were responsible for semi urban respondents' violent thoughts. In Mehsana all male respondents held *Bigg Boss* responsible their violent thoughts. In Anand all female respondents held *Bigg Boss* responsible for the violent thoughts. In Valsad 50% male respondents held *Bigg Boss*, 10% *Just dance* and 20% held *Indian Idol* responsible for their violent thought, whereas 50% female respondent held *Indian Idol* responsible for their violent thought.

The noteworthy fact was that respondents in semi urban cities had clearly mentioned in 4.6.3.2 that they didn't find any Reality Shows responsible for their violent thoughts, however in answer to this particular question they mentioned Reality Shows which contributed to their violent thoughts. This defied their earlier question. This also means that like the urban respondents semi urban respondents got influenced by the Reality Shows for violent thought.

As per both Urban and Semi Urban respondents specific shows were responsible for their violent thoughts. As per the Social Responsibility theory give by Siebert, Peterson, and Schramm any media platform must keep environment, society, culture and economy in mind while creating content. The media ethics are of prime importance, and the practitioners must keep in mind the self control, social standards and laws of land to ensure healthy practices.

4.6.5 Causal Relationship between Reality Shows and Effects on Viewers

Table 4.6.5.1 Table Showing Effect of Reality Shows Viewing on Urban Respondents

Table Showing Effect of Reality Shows Viewing on Respondents																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Makes me feel very aggressive	3	13	4	19	5	25	0	0	4	18	4	18	1	5	0	0	13	15	8	9
2	Makes me feel happy	9	38	11	52	10	50	16	76	10	45	14	64	10	45	16	67	39	44	57	65
3	Gives me a sense of achievement	11	46	6	29	5	25	5	24	5	23	4	18	9	41	7	29	30	34	22	25
4	I don't feel anything	1	4	0	0	0	0	0	0	3	14	0	0	2	9	1	4	6	7	1	1
	Total	24		21		20		21		22		22		22		24		88		88	

Note: Respondents gave more than one answer

Table 4.6.5.1 shows effect of Reality Shows viewing on urban respondents. Some respondents gave more than one answers to this question. 44% of urban male respondents and 65% of urban female respondents stated that Reality Shows made them feel happy. Out of the rest, 34% male respondents and 25% female respondents stated that they gave them sense of achievement. Thus reality show for majority of male and female respondents of urban cities indicated a fulfilling experience.

In Ahmedabad, 46% male respondents stated they gave them a sense of achievement, whereas 52 % female respondents stated that they made them feel happy. Out of the rest of the male respondents, 38% stated that they made them feel happy, and 13% stated that they made them feel very aggressive. Out of the rest of the female respondents, 29% stated that they gave them sense of achievement and 19% stated that Reality Shows made them aggressive. In Vadodara, 50% male respondents and 76% female respondents have stated it makes them feel happy. 25% male respondents of Vadodara stated that Reality Shows made them feel very aggressive and 25% said that they gave them a sense of achievement, whereas 24 % female respondents stated that Reality Shows gave them a sense of achievement. In Rajkot, 45% male respondents and 64% female respondents stated they made them feel happy. Out of the rest of the respondents, 23% male respondents felt they gave them a sense of achievement and 18% felt they made them feel very aggressive, whereas 18% female respondents felt they gave them a sense of achievement and other 18% felt they made them feel aggressive. In Surat, 45% male respondents and 67% female respondents stated they made them feel happy. Out of the rest of the respondents, 41% male respondents felt they gave them a sense of achievement and 5% felt they made them feel very aggressive, whereas 29% female respondents felt they gave them a sense of achievement.

Majority of respondents stated positive impact of the Reality Shows on them. However, there were a few who still felt that Reality Shows made them aggressive.

Table 4.6.5.2 Table Showing Effect of Reality Shows Viewing on Semi Urban Respondents

Table Showing Effect of Reality Shows Viewing on Respondents																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Makes me feel very aggressive	5	19	0	0	1	4	1	5	7	30	5	25	0	0	1	4	13	14	7	8
2	Makes me feel happy	8	30	7	33	10	42	11	50	8	35	2	10	7	33	7	30	33	35	27	31
3	Gives me a sense of achievement	13	48	12	57	11	46	10	45	8	35	11	55	7	33	13	57	39	41	46	53
4	I don't feel anything	1	4	2	10	2	8	0	0	0	0	2	10	7	33	2	9	10	11	6	7
	Total	27		21		24		22		23		20		21		23		95		86	

Note: Respondents gave more than one answer

Table 4.6.5.2 shows effect of Reality Shows viewing on semi urban respondents. Some respondents gave more than one answers to this question. 41% of urban male respondents and 53% of urban female respondents stated that Reality Shows gave them a sense of achievement. Out of the rest, 35% male respondents and 31% female respondents stated that they made them feel happy. Thus reality show for majority of respondents of semi urban cities indicated a fulfilling experience like the urban respondents.

In Mehsana, 48% male respondents and 57% female respondents stated that they gave them a sense of achievement. Out of the rest of the male respondents, 30% stated that they made them feel happy, and 19% stated that they made them feel very aggressive. Out of the rest of the female respondents, 33% stated that they made them feel happy. In Anand, 46% male respondents stated they gave them a sense of achievement and 50% felt they made them feel happy. Out of the rest of the male respondents 42% felt they made them feel happy and 4% felt they made them feel very aggressive. Out of the rest of the female respondents 45% felt they gave them a sense of achievement and 5% felt they made them feel very aggressive. In Valsad, 35% male respondents felt Reality Shows made them feel happy, and other 35% felt the made them a sense of achievement, whereas 55% female respondents stated that they gave them a sense of achievement. Out of the rest of the respondents, 30% male respondents felt they made them feel very aggressive, whereas 25% female respondents stated they made them feel very aggressive and 10% said that they made them feel happy. In Bhavnagar, 33% male respondents felt Reality Shows made them feel happy and other 33% felt they gave them a sense of achievement, whereas 57% female respondents felt that they gave them a sense of achievement. Out of the rest of the female respondents, 30% males said they made them feel happy and rest 4% felt they made them feel very aggressive. Higher number of Valsad respondents felt that Reality Shows made them very aggressive. Majority of respondents stated positive impact of the Reality Shows on them. Some urban male respondents stated that the Reality Shows made them feel aggressive.

4.6.6 Liking for Elements in Reality Shows

Table 4.6.6.1 Table Showing Elements Liked by Urban Respondents in Reality Shows

Table Showing Elements Liked by Respondents in Reality Shows																					
Urban																					
No.	Statements	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Characters	13	22.41	15	19.74	7	16.67	13	15.85	6	11.76	9	8.33	3	12.00	12	12.12	29	16.48	49	13.42
2	Words (Language)	4	6.90	5	6.58	2	4.76	6	7.32	8	15.69	19	17.59	3	12.00	12	12.12	17	9.66	42	11.51
3	Styling	6	10.34	5	6.58	1	2.38	4	4.88	3	5.88	10	9.26	2	8.00	11	11.11	12	6.82	30	8.22
4	Behaviour	5	8.62	8	10.53	4	9.52	12	14.63	5	9.80	9	8.33	2	8.00	9	9.09	16	9.09	38	10.41
5	Place	4	6.90	3	3.95	3	7.14	5	6.10	3	5.88	9	8.33	0	0.00	4	4.04	10	5.68	21	5.75
6	Set	4	6.90	13	17.11	5	11.90	8	9.76	6	11.76	4	3.70	3	12.00	12	12.12	18	10.23	37	10.14
7	Décor	6	10.34	8	10.53	4	9.52	6	7.32	2	3.92	13	12.04	3	12.00	11	11.11	15	8.52	38	10.41
8	Style	2	3.45	8	10.53	2	4.76	2	2.44	5	9.80	10	9.26	2	8.00	10	10.10	11	6.25	30	8.22
9	Event	5	8.62	5	6.58	5	11.90	11	13.41	5	9.80	14	12.96	3	12.00	7	7.07	18	10.23	37	10.14
10	Dramatic Description	6	10.34	3	3.95	6	14.29	13	15.85	4	7.84	7	6.48	4	16.00	11	11.11	20	11.36	34	9.32
11	Aggression	3	5.17	3	3.95	3	7.14	2	2.44	4	7.84	4	3.70	0	0.00	0	0.00	10	5.68	9	2.47
	Total	58		76		42		82		51		108		25		99		176		365	

Note: Respondents gave more than one answer

Table 4.6.6.1 shows things urban respondents liked in Reality Shows. Some respondents gave more than one answers here. Higher respondents liked the characters in the Reality Shows. Some of the significant things that urban male respondents liked were characters, dramatic description, set, event, language, behaviour and decor. The lowest linking for Reality Shows was for aggression. Though Reality Shows have been criticized for the fictionalization of reality, many of the urban respondents mentioned that they liked characters, language, behaviour and dramatic description. The respondents registered these values, they longed for them and it eventually prompted them to create a world like Reality Shows around them.

In Ahmedabad some of the most significant values that male respondents liked were characters, styling, decor and dramatic description, whereas females like characters, set, behaviour, decor and style. In Vadodara significant things that male respondents liked were characters, set, dramatic description and event, whereas females liked characters, dramatic description, event and behaviour. In Rajkot some of the significant things liked by male respondents were language, set and characters, whereas females liked language, decor and events. In Surat majority of male respondents liked dramatic description, event, decor, set, language and characters, whereas females liked characters, words, styling, set, decor, style and dramatic description.

Though many a times Reality Shows have been accused of rude behaviour, abusive language, dramatic description, larger than life representation, Rajkot and Surat male respondents liked the language, Surat female respondents liked the behaviour, Surat male respondents, Ahmedabad male respondents and Rajkot males and females liked the dramatic description.

Table 4.6.6.2 Table Showing Elements Liked by Semi Urban Respondents in Reality Shows

Table Showing Elements Liked by Respondents in Reality Shows																					
Semi Urban																					
No.	Statements	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Characters	10	18.18	9	19.15	22	20.00	16	23.53	17	17.89	8	15.09	9	12.68	4	8.33	58	17.52	37	17.13
2	Words (Language)	8	14.55	2	4.26	16	14.55	10	14.71	7	7.37	3	5.66	4	5.63	4	8.33	35	10.57	19	8.80
3	Styling	2	3.64	2	4.26	4	3.64	2	2.94	8	8.42	3	5.66	7	9.86	6	12.50	21	6.34	13	6.02
4	Behaviour	5	9.09	2	4.26	9	8.18	5	7.35	5	5.26	2	3.77	9	12.68	7	14.58	28	8.46	16	7.41
5	Place	3	5.45	7	14.89	11	10.00	9	13.24	10	10.53	6	11.32	4	5.63	4	8.33	28	8.46	26	12.04
6	Set	5	9.09	7	14.89	5	4.55	3	4.41	15	15.79	7	13.21	3	4.23	4	8.33	28	8.46	21	9.72
7	Décor	2	3.64	5	10.64	6	5.45	2	2.94	7	7.37	4	7.55	9	12.68	7	14.58	24	7.25	18	8.33
8	Style	5	9.09	2	4.26	7	6.36	2	2.94	7	7.37	2	3.77	7	9.86	3	6.25	26	7.85	9	4.17
9	Event	7	12.73	2	4.26	5	4.55	4	5.88	8	8.42	8	15.09	6	8.45	2	4.17	26	7.85	16	7.41
10	Dramatic Description	4	7.27	9	19.15	9	8.18	4	5.88	9	9.47	8	15.09	5	7.04	4	8.33	27	8.16	25	11.57
11	Aggression	4	7.27	0	0.00	16	14.55	11	16.18	2	2.11	2	3.77	8	11.27	3	6.25	30	9.06	16	7.41
	Total	55		47		110		68		95		53		71		48		331		216	

Note: Respondents gave more than one answer

Table 4.6.6.2 shows things semi urban respondents liked in Reality Shows. Some respondents gave more than one answers here. Higher semi urban male respondents liked characters, language and aggression, whereas females liked the characters, place, dramatic description and set in the Reality Shows. Male respondents liked elements which built the macho image, whereas female respondents liked dramatic elements. There was a high liking for characters of Reality Shows, in many Reality Shows like *MTV Roadies*, *Dadagiri* and *Spiltzvilla* these characters were depicted in a very aggressive fashion.

In Mehsana some of the most significant values that male respondents liked were characters, language, event, behaviour and set, whereas female respondents liked characters, place, set, decor and dramatic description. In Anand significant things that male respondents liked were characters, language, aggression and place, whereas female respondents liked characters, language, place and aggression. In Valsad some of the significant things liked by male respondents were characters, set, place and dramatic description, whereas female respondents liked characters, event, dramatic description, set and place. In Bhavnagar majority of male respondents liked character, behaviour, decor and aggression, whereas female respondents liked place, decor and styling.

Most of the respondents liked characters in Reality Shows. Many of these characters carried an aggressive depiction. Anand respondents liked the aggression presented in the Reality Shows. Reality Shows have been blamed many times for the abusive language they use, male respondents of Mehsana as well as respondents of Anand liked the language used in the Reality Shows. Significant female respondents of Mehsana and Valsad liked the dramatic description used in Reality Shows. Female respondents of different cities showed liking for styling, place, set, and decor. It was evident that more male respondents liked elements that built a macho image, compared to female respondents who were more interested in the sophistication within the Reality Shows.

4.6.7 Inclusion in Behaviour from Reality Shows

Table 4.6.7.1 Table Showing Elements that the Urban Respondents would Include in their Behaviour from Reality Shows

Table Showing Elements that the Respondents would Include in their Behaviour from Reality Shows																					
Urban																					
No.	Inclusion	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Winning Spirit	1	3.57	0	0.00	0	0.00	0	0.00	2	6.25	0	0.00	1	5.00	0	0.00	4	3.42	0	0.00
2	Good elements / culture	3	10.71	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	2.56	0	0.00
3	Improvement in language / use of language	2	7.14	0	0.00	15	40.54	9	45.00	1	3.13	0	0.00	4	20.00	0	0.00	22	18.80	9	11.25
4	Improvement in behaviour	2	7.14	0	0.00	2	5.41	2	10.00	0	0.00	0	0.00	1	5.00	0	0.00	5	4.27	2	2.50
5	Wish to do something new	2	7.14	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.71	0	0.00
6	Efforts to get good career	2	7.14	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.71	0	0.00
7	No inclusion	2	7.14	4	20.00	4	10.81	2	10.00	3	9.38	10	50.00	0	0.00	11	55.00	9	7.69	27	33.75
8	Has helped me mingle with people	2	7.14	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.71	0	0.00
9	To have fun in life	1	3.57	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	2	1.71	0	0.00
10	Positive approach	2	7.14	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.71	3	3.75
11	No / Don't know	9	32.14	13	65.00	0	0.00	2	10.00	11	34.38	6	30.00	4	20.00	5	25.00	24	20.51	26	32.50
12	Fashion / wearing good clothes	0	0.00	0	0.00	8	21.62	2	10.00	2	6.25	1	5.00	1	5.00	1	5.00	11	9.40	4	5.00
13	Information	0	0.00	0	0.00	2	5.41	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	1.71	0	0.00
14	Aggression	0	0.00	0	0.00	2	5.41	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	4	3.42	0	0.00
15	Entertainment	0	0.00	0	0.00	2	5.41	0	0.00	2	6.25	0	0.00	0	0.00	0	0.00	4	3.42	0	0.00
16	Dramatization	0	0.00	0	0.00	1	2.70	1	5.00	0	0.00	0	0.00	1	5.00	0	0.00	2	1.71	1	1.25
17	Non Violence	0	0.00	0	0.00	1	2.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.85	0	0.00

18	Improved lifestyle	0	0.00	0	0.00	0	0.00	1	5.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.85	1	1.25
19	Wish to stay close to nature	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
20	Personality	0	0.00	0	0.00	0	0.00	0	0.00	2	6.25	0	0.00	0	0.00	0	0.00	2	1.71	0	0.00
21	Equality	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.85	0	0.00
22	Courage to face reality	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.85	0	0.00
23	Learnt new dance steps	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.85	0	0.00
24	Against it	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.85	0	0.00
25	Staying away from it	0	0.00	0	0.00	0	0.00	0	0.00	2	6.25	0	0.00	0	0.00	0	0.00	2	1.71	0	0.00
26	Ambition	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	1	5.00	0	0.00	2	1.71	0	0.00
27	Adventure	0	0.00	0	0.00	0	0.00	0	0.00	1	3.13	0	0.00	0	0.00	0	0.00	1	0.85	0	0.00
28	Hard work	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	5.00	0	0.00	2	2.50
29	Sportsman spirit	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	5.00	0	0.00	2	2.50
30	Useful	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	5.00	0	0.00	2	2.50
31	Smartness	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	0.85	0	0.00
32	Characters	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	0.85	0	0.00
33	Madness	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	0.85	0	0.00
34	Good feeling	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	0.85	0	0.00
	Total	28		20		37		20		32		20		20		20		117		80	

Note: Respondents gave more than one answer

Table 4.6.7.1 shows elements that the urban respondents would include in their behaviour from Reality Shows and how. Some respondents gave more than one answers here. Some of the significant things that respondents wanted to include in their behaviour from Reality Shows were use of language, fashion / wearing good clothes. Some significant male respondents wanted to include aggression and entertainment in their behaviour from Reality Shows. It was noteworthy that a high number of respondents didn't know about such inclusions.

In Ahmedabad some of the most significant things that male respondents wanted to include in their behaviour were culture, language, improved behaviour, wish to something new, efforts to get a new career, mingling with people and to have fun in life, whereas some significant things that female respondents wanted to include in their behaviour were positive approach. In Vadodara some of the most significant things that male respondents wanted to include in their behaviour were improved language, fashion/clothes, information, aggression and entertainment, whereas some significant things that female respondents wanted to include in their behaviour were improved language, improved behaviour, dramatization, improved lifestyle and wish to stay close to nature. In Rajkot some of the most significant things that male respondents wanted to include in their behaviour were winning spirit, language, fashion, entertainment, improved lifestyle, personality, equality, courage to face reality, dance steps, ambition and adventure, whereas some significant things that female respondents wanted to include in their behaviour were fashion, hard work and sportsman spirit. In Surat some of the most significant things that male respondents wanted to include in their behaviour were winning spirit, language, improvement in behaviour, to have fun in life, fashion, aggression, dramatization, ambition, smartness, characters, madness and good feeling, whereas some significant things that female respondents wanted to include in their behaviour were fashion, hard work and sportsman spirit.

As far as inclusions were concerned, most of the inclusions in behaviour from Reality Shows were positive, majority of them being fashion and language. Two things that respondents wanted to include were aggression and madness; these were surely negative and could have negative impact on the respondents. Besides some respondents were against Reality Shows and they tried to stay away from them. In nutshell majority of respondents wanted positive things to be included in their behaviour from the Reality Shows.

Table 4.6.7.2 Table Showing Elements that the Semi Urban Respondents would Include in their Behaviour from Reality Shows

Table Showing Elements that the Respondents would Include in their Behaviour from Reality Shows																					
Semi Urban																					
No.	Inclusion	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Winning Spirit	0	0.00	0	0.00	0	0.00	0	0.00	1	4.00	0	0.00	0	0.00	0	0.00	1	1.06	0	0.00
2	Improvement in language / use of language	0	0.00	1	5.00	0	0.00	0	0.00	2	8.00	6	30.00	1	5.00	3	11.54	3	3.19	10	11.63
3	Improvement in behaviour	0	0.00	2	10.00	3	14.29	1	5.00	0	0.00	1	5.00	1	5.00	2	7.69	4	4.26	6	6.98
4	Wish to do something new	4	14.29	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	1	3.85	4	4.26	3	3.49
5	No inclusion	2	7.14	1	5.00	2	9.52	4	20.00	0	0.00	0	0.00	1	5.00	1	3.85	5	5.32	6	6.98
6	No / Don't know	6	21.43	5	25.00	10	47.62	5	25.00	9	36.00	7	35.00	13	65.00	10	38.46	38	40.43	27	31.40
7	Fashion / wearing good clothes	1	3.57	0	0.00	2	9.52	0	0.00	0	0.00	1	5.00	0	0.00	2	7.69	3	3.19	3	3.49
8	Entertainment	0	0.00	1	5.00	0	0.00	0	0.00	1	4.00	0	0.00	0	0.00	0	0.00	1	1.06	1	1.16
9	Dramatization	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	2.33
10	Improved lifestyle	1	3.57	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.85	1	1.06	1	1.16
11	Personality	0	0.00	0	0.00	1	4.76	0	0.00	2	8.00	0	0.00	0	0.00	2	7.69	3	3.19	2	2.33
12	Courage to face reality	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.33
13	Learnt new dance steps	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.85	0	0.00	2	2.33
14	Adventure	1	3.57	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.06	0	0.00
15	Hard work	2	7.14	0	0.00	0	0.00	1	5.00	1	4.00	0	0.00	0	0.00	0	0.00	3	3.19	1	1.16
16	Useful	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	3	3.49
17	Smartness	0	0.00	0	0.00	0	0.00	0	0.00	1	4.00	0	0.00	0	0.00	0	0.00	1	1.06	0	0.00
18	Madness	0	0.00	0	0.00	0	0.00	0	0.00	3	12.00	0	0.00	0	0.00	0	0.00	3	3.19	0	0.00
19	Wish to achieve something	2	7.14	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.85	2	2.13	3	3.49
20	Wish to learn something	2	7.14	1	5.00	3	14.29	0	0.00	0	0.00	0	0.00	0	0.00	1	3.85	5	5.32	2	2.33

21	Reality	1	3.57	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.06	2	2.33
22	Not giving up	1	3.57	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.06	0	0.00
23	Patience	2	7.14	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.13	0	0.00
24	Self Confidence	1	3.57	3	15.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.06	4	4.65
25	Makes you laugh	1	3.57	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.06	0	0.00
26	Need to censor them	1	3.57	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.06	0	0.00
27	Knowledge	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.16
28	SummerCamp	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.16
29	Understanding	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.33
30	Violent	0	0.00	0	0.00	0	0.00	0	0.00	3	12.00	1	5.00	0	0.00	0	0.00	3	3.19	1	1.16
31	Cant include	0	0.00	0	0.00	0	0.00	0	0.00	2	8.00	0	0.00	0	0.00	0	0.00	2	2.13	0	0.00
32	Like to dance	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	2.13	0	0.00
33	No abusive language should be used	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	2.13	0	0.00
34	Makes me curious	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.85	0	0.00	1	1.16
	TOTAL	28		20		21		20		25		20		20		26		94		86	

Note: Respondents gave more than one answer

Table 4.6.7.2 shows elements that the semi urban respondents would include in their behaviour from Reality Shows and how. Some respondents gave more than one answers here. Some of the significant things that respondents wanted to include in their behaviour from Reality Shows were use of language, improved behaviour, wish to do something new and fashion / wearing good clothes. Some significant male respondents also wanted to include wish to learn something, whereas some significant female respondents wanted to include usefulness, wish to achieve something and self confidence in their behaviour from Reality Shows. It was noteworthy that a high number of respondents didn't know about such inclusions.

In Mehsana some of the most significant things that male respondents wanted to include in their behaviour were wish to do something new, fashion, improved lifestyle, adventure, hard work, wish to achieve something, wish to learn something, reality, quality of not giving up, patience and self confidence, whereas some significant things that female respondents wanted to include in their behaviour were improved language, improved behaviour, entertainment, dance steps, usefulness, wish to achieve something, wish to lean something, self confidence, knowledge and summer camp.

In Anand some of the most significant things that male respondents wanted to include in their behaviour were improved behaviour, fashion, personality and wish to learn something, whereas some significant things that female respondents wanted to include in their behaviour were improved behaviour, wish to do something new, courage to face the reality, hard work, reality, self confidence and understanding.

In Valsad some of the most significant things that male respondents wanted to include in their behaviour were winning spirit, improved language, entertainment, personality, hard work,, smartness, madness and violence, whereas some significant things that female respondents wanted to include in their behaviour were improved language, improved behaviour, fashion, dramatization, usefulness and violence. In Bhavnagar some of the most significant things that male respondents wanted to include in their behaviour were improved language, improved behaviour, dancing and no abusive language, whereas some significant things that female respondents

wanted to include in their behaviour are improved language, improved behaviour, wish to do something new, fashion, improved lifestyle, personality, new dance steps, wish to achieve something, wish to learn something and curiosity.

As far as inclusions were concerned, like the urban respondents most of the inclusions in behaviour from Reality Shows were positive for semi urban respondents. Two things that respondents wanted to include in their behaviour which were madness and violence, these were surely negative and could have negative impact on the respondents. Besides some respondents wanted that Reality Shows needed to be censored, no abusive languages should be used and couldn't include anything from Reality Shows in their behaviour. In nutshell majority of respondents both in urban and semi urban cities wanted positive things to be included in their behaviour from the Reality Shows.

Both urban and semi urban respondents mentioned about various things that they would like to include in their behaviour after watching Reality Shows. Like Gerbner's Cultivation Theory and Wertham's Seduction of Innocent Theory, television viewing is capable of influencing the viewers. Interestingly here the respondents consciously wanted to include elements in their behaviour from television viewing. The alarming part was the negative elements, as they could harm them. At the same time positive things could help them shape up their lives.

4.6.8 Inspiration after Watching Reality Shows

Table 4.6.8.1 Table Showing the Inspiration Urban Respondents got out of Reality Shows

Table Showing the Inspiration Respondents got out of Reality Shows																					
Urban																					
No.	Inspiration	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Earning more money	2	6.45	5	16.13	11	23.91	13	27.08	5	14.71	9	21.43	10	22.22	1	2.44	28	17.95	28	17.28
2	Wearing good clothes	5	16.13	5	16.13	10	21.74	14	29.17	5	14.71	14	33.33	10	22.22	14	34.15	30	19.23	47	29.01
3	Usage of language	8	25.81	8	25.81	3	6.52	2	4.17	4	11.76	1	2.38	8	17.78	7	17.07	23	14.74	18	11.11
4	Fashion	3	9.68	8	25.81	8	17.39	11	22.92	8	23.53	17	40.48	7	15.56	4	9.76	26	16.67	40	24.69
5	Showing off	3	9.68	0	0.00	4	8.70	4	8.33	1	2.94	0	0.00	1	2.22	7	17.07	9	5.77	11	6.79
6	Having a good career	9	29.03	5	16.13	10	21.74	4	8.33	8	23.53	1	2.38	9	20.00	8	19.51	36	23.08	18	11.11
7	No Change	1	3.23	0	0.00	0	0.00	0	0.00	3	8.82	0	0.00	0	0.00	0	0.00	4	2.56	0	0.00
	Total	31		31		46		48		34		42		45		41		156		162	

Note: Respondents gave more than one answer

Table 4.6.8.1 shows the inspiration urban respondents got out of Reality Shows. There were some respondents who gave more than one answers to this question. Out of the urban male respondents, majority were inspired to have a good career from Reality Shows, whereas majority of female respondents were inspired to wear good clothes after watching Reality Shows. From the rest of the male respondents some of the significant inspirations were wearing good clothes, earning more money, fashion and use of language, whereas from the rest of the female respondents some of the significant inspirations were fashion, earning more money, having a good career and use of language. For male respondents career took a priority, whereas for the females wearing good clothes took a priority.

In Ahmedabad highest number of male respondents was inspired to have a good career, whereas highest number of female respondents was inspired about fashion and usage of language. Out of the rest of the male respondents; most significant inspirations were usage of language and wearing good clothes, whereas out of the rest of the female respondents most significant inspirations were earning more money, wearing good clothes and having a good career. In Vadodara highest number of male respondents was inspired to earn more money, whereas highest number of female respondents was inspired to wear good clothes. Out of the rest of the male respondents most significant inspirations were wearing good clothes, having a good career and fashion, whereas out of the rest of the female respondents most significant inspirations were earning more money and fashion. In Rajkot highest number of male respondents was inspired about fashion and good career from the Reality Shows, whereas highest number of female respondents was inspired about fashion from the Reality Shows. Out of the rest of the male respondents most significant inspirations were earning good money, wearing good clothes and usage of language, whereas out of the rest of the female respondents most significant inspirations were earning more money and wearing good clothes. In Surat highest number of male respondents was inspired about earning more money and wearing good clothes from the Reality Shows, whereas highest number of female respondents was inspired about wearing good clothes from the Reality Shows. Out of the rest of the male respondents most significant inspirations were

having a good career, usage of language and fashion, whereas out of the rest of the female respondents most significant inspirations were having a good career, showing off and usage of language.

Reality Shows have strong impact on respondents of Gujarat. A significant number of young respondents was inspired to wear good clothes, to earn good money, have a good career, to adapt to fashion, to use the language like Reality Shows. Reality Shows led respondents to lead an aspirational life, push their ambitions forward and take to the fashion trends. The sublime message of Reality Shows was more money, good career.

Table 4.6.8.2 Table Showing the Inspiration Semi Urban Respondents got out of Reality Shows

Table Showing the Inspiration Respondents got out of Reality Shows																					
Semi Urban																					
No.	Inspiration	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Earning more money	1	3.33	0	0.00	3	9.09	4	10.26	5	12.82	2	4.44	7	14.00	1	3.57	16	10.53	7	4.61
2	Wearing good clothes	3	10.00	5	12.50	6	18.18	8	20.51	7	17.95	5	11.11	7	14.00	2	7.14	23	15.13	20	13.16
3	Usage of language	6	20.00	9	22.50	3	9.09	7	17.95	8	20.51	9	20.00	7	14.00	5	17.86	24	15.79	30	19.74
4	Fashion	5	16.67	7	17.50	9	27.27	8	20.51	9	23.08	4	8.89	15	30.00	5	17.86	38	25.00	24	15.79
5	Showing off	2	6.67	0	0.00	1	3.03	0	0.00	0	0.00	9	20.00	7	14.00	1	3.57	10	6.58	10	6.58
6	Having a good career	12	40.00	14	35.00	9	27.27	12	30.77	10	25.64	14	31.11	7	14.00	14	50.00	38	25.00	54	35.53
7	No Change	1	3.33	5	12.50	2	6.06	0	0.00	0	0.00	2	4.44	0	0.00	0	0.00	3	1.97	7	4.61
	Total	30		40		33		39		39		45		50		28		152		152	

Note: Respondents gave more than one answer

Table 4.6.8.2 shows the inspiration semi urban respondents got out of Reality Shows. There were some respondents who gave more than one answers to this question. Out of the semi urban male respondents, majority were inspired about fashion and good career from Reality Shows, whereas majority of female respondents were inspired to have a good career after watching Reality Shows. From the rest of the male respondents some of the significant inspirations were wearing good clothes, and use of language, whereas from the rest of the female respondents some of the significant inspirations were fashion, wearing good clothes and use of language. For male respondents career and fashion took priority, whereas for the female respondents career took a priority. The semi urban respondents were more career oriented compared to the urban respondents, especially the female respondents.

In Mehsana highest number of respondents was inspired to have a good career. Out of the rest of the male respondents, most significant inspirations were usage of language, fashion and wearing good clothes, whereas out of the rest of the female respondents most significant inspirations were use of language, fashion and wearing good clothes. In Anand highest number of male respondents was inspired about fashion and good career from Reality Shows, whereas highest number of female respondents was inspired to have a good career. Out of the rest of the males most significant inspiration was wearing good clothes, whereas out of the rest of the female respondents most significant inspirations were fashion, wearing good clothes and usage of language. In Valsad highest number of respondents was inspired about having good career from the Reality Shows. Out of the rest of the male respondents most significant inspirations were fashion, usage of language, wearing good clothes and earning more money, whereas out of the rest of the females most significant inspirations were usage of language, showing off and wearing good clothes. In Bhavnagar highest number of male respondents was inspired about fashion, whereas highest number of female respondents was inspired about having a good career from the Reality Shows. Out of the rest of the male respondents most significant inspirations were earning more money, having a good career, usage of language, wearing good clothes and showing off, whereas out of the rest of the female respondents most significant inspirations were usage of language and

fashion. Besides just earning more money and having a good career Reality Shows inspired the semi urban respondents for glamour which includes clothes, fashion, showing off and language. It was interesting to note that for male respondents both fashion and good career weighed almost equally. Another interesting observation was that more female respondents than male respondents got inspired to have a good career from Reality Shows.

Both urban and semi urban respondents mentioned about various things that inspired them after watching Reality Shows. Like Gerbner's Cultivation Theory and Wertham's Seduction of Innocent Theory, television viewing was capable of influencing the viewers. Interestingly here the respondents consciously wanted to include elements in their behaviour from television viewing.

4.6.9 Changes Noticed in Behaviour and Thoughts after Watching Reality Shows

Table 4.6.9.1 Table Showing Changes Noticed in Behaviour and Thinking of Urban Respondents after Watching Reality Shows

Table Showing Changes Noticed in Behaviour and Thinking of Respondents after Watching Reality Shows																					
Urban																					
No.	Particulars	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Changes in Behaviour and Thinking	9	45	5	25	6	30	7	35	5	25	0	0	6	30	7	35	26	32.5	19	23.75
2	No Changes in Behaviour and Thinking	11	55	15	75	14	70	13	65	15	75	20	100	14	70	13	65	54	67.5	61	76.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.9.1 shows change in the behaviour and thinking of urban respondents after watching Reality Shows. Majority of urban respondents said that there was no change in their behaviour or thinking after watching Reality Shows, however 33% male respondents and 24% female respondents felt that there was a change in their behaviour and thinking.

In Ahmedabad 55% male respondents and 75% female respondents, in Vadodara 70% male respondents and 35% female respondents, in Rajkot 75% male respondents and 100% female respondents, in Surat 70 male respondents and 65% female respondents felt that there was no change in their thinking or behaviour after watching Reality Shows. Though majority of urban respondents saw no change in their behaviour after watching Reality Shows, 45% of Ahmedabad male respondents and 25% female respondents, 30% of Vadodara male respondents and 35% female respondents, 25% of Rajkot male respondents, 30% of Surat male respondents and 35% female respondents still felt that there were changes. Behaviour change is a long process. Television viewing can end up into some kind of changes either behaviour or thinking. It is important for the viewer to be aware of this change. These changes could be positive or negative.

Table 4.6.9.2 Table Showing Changes Noticed in Behaviour and Thinking of Semi Urban Respondents after Watching Reality Shows

Table Showing Changes Noticed in Behaviour and Thinking of Respondents after Watching Reality Shows																					
Semi Urban																					
No.	Particulars	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Changes in Behaviour and Thinking	13	65	5	25	10	50	9	45	5	25	11	55	7	35	11	55	35	43.75	36	45
2	No Changes in Behaviour and Thinking	7	35	15	75	10	50	11	55	15	75	9	45	13	65	9	45	45	56.25	44	55
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.9.2 shows change in the behaviour and thinking of semi urban respondents after watching Reality Shows. Majority of semi urban respondents said that there was no change in their behaviour or thinking after watching Reality Shows, however 44% male respondents and 45% female respondents felt that there was a change in their behaviour and thinking. More semi urban respondents compared to the urban respondents felt that there was a change in their thinking and / or behaviour after watching Reality Shows.

In Mehsana 65% male respondents felt that there was a change and 75% female respondents felt there was no change, in Anand 50% male respondents and 55% female respondents felt there was no change, in Valsad 75% male respondents felt there was no change and 55% female respondents felt that there was a change, in Surat 65% male respondents felt there was no change and 55% female respondents felt that there was a change in their thinking or behaviour after watching Reality Shows.

Many respondents felt there was change in behaviour and thinking after watching Reality Shows. Respondents who noticed such change were 65% of Mehsana male respondents and 25% female respondents, 50% of Anand male respondents and 45% female respondents, 25% of Valsad male respondents and 55% female respondents, 35% of Bhavnagar male respondents and 55% female respondents. It was noteworthy that in case of male respondents of Mehsana and Anand, as well as females of Anand and Valsad, a very high percentage said that there was a change.

It was evident here that semi urban respondents were more conscious about the changes that were taking place in their thinking as well as behaviour. Behavioural changes took a long time to happen. Television surely influenced individuals, and Reality Shows surely brought in some changes. It was evident from the responses of both urban and semi urban respondents.

4.6.10 Explanation of Kind of Changes

Table 4.6.10.1 Table Showing what kind of Changes have been Observed in the Behaviour and Thinking Pattern of Urban Respondents

Table showing what kind of changes have there been observed in the behaviour and thinking pattern of respondents																					
Urban																					
No.	Changes	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Strong will power	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
2	increases self confidence	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
3	Style / fashion	2	7.41	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	2	8.33	3	3.23	2	2.38
4	Language	3	11.11	0	0.00	0	0.00	0	0.00	2	8.70	0	0.00	2	10.00	7	29.17	7	7.53	7	8.33
5	Keep trying	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
6	Get to learn new things	2	7.41	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.15	0	0.00
7	Having fun	2	7.41	1	5.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.15	2	2.38
8	Do it yourself	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
9	Bad thoughts	1	3.70	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	1	1.19
10	Change in thinking	2	7.41	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.15	0	0.00
11	Feeling of reaching the goal	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
12	Wish to do something better	1	3.70	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	2	2.15	0	0.00
13	Positive attitude	1	3.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
14	No / not good	5	18.52	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	7	7.53	0	0.00
15	Don't know	3	11.11	16	80.00	12	52.17	14	70.00	12	52.17	20	100.00	12	60.00	15	62.50	39	41.94	65	77.38
16	Entertainment	0	0.00	1	5.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.38
17	Cultural blame	0	0.00	1	5.00	0	0.00	1	5.00	1	4.35	0	0.00	0	0.00	0	0.00	1	1.08	2	2.38
18	Internal changes	0	0.00	1	5.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.38
19	Thinking in a proper manner	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00

20	Good behaviour	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
21	Hard work	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
22	To have a good career	0	0.00	0	0.00	2	8.70	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.15	0	0.00
23	Tolerance	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
24	Peace	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
25	Anger	0	0.00	0	0.00	1	4.35	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	2	2.15	0	0.00
26	Progress	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
27	Talking	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
28	Abnormal mind	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.19
29	Vulgarity	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
30	Boldness	0	0.00	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
31	No Shame in dancing	0	0.00	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	1	5.00	0	0.00	2	2.15	0	0.00
32	Knowledge	0	0.00	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
33	Traditional protest	0	0.00	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
34	Aggression	0	0.00	0	0.00	0	0.00	0	0.00	1	4.35	0	0.00	0	0.00	0	0.00	1	1.08	0	0.00
35	Interest	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.08	0	0.00
36	Good	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.08	0	0.00
37	Winning spirit	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.08	0	0.00
38	Impressing upon others	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.08	0	0.00
	Total	27		20		23		20		23		20		20		24		93		84	

Note: Respondents gave more than one answer

Table 4.6.10.1 shows the kind of changes observed in the behaviour and thinking pattern of urban respondents. There were some respondents who gave more than one answers to this question. Majority of respondents didn't know of such changes, the changes were no good or no changes were found, however some of the significant changes observed by both male and female respondents were changes in style / fashion and language.

In Ahmedabad significant number of male respondents felt that there were changes in terms of strong will power, fashion, style, language, getting to learn new things, having fun, change in thinking, increase in self confidence, bad thoughts, feeling of reaching the goal, wishing to do something better and positive attitude, whereas significant number of female respondents felt that there were changes in terms of entertainment, cultural blame, internal changes and having fun in behaviour and thinking pattern due to the Reality Shows. Significant male respondents also mentioned there were no changes / changes were no good. Where as a high number of respondents mentioned that they didn't know about the changes.

In Vadodara significant number of male respondents felt that there were changes in terms of thinking in proper manner, good behaviour, hard work, aspiring to have a good career, peace, tolerance, anger, progress and talking style, whereas significant number of female respondents felt that there were changes in terms of having fun, bad thoughts, entertainment, cultural blame, internal changes and abnormal mind. Significant male respondents also mentioned there were no changes / changes were no good. Whereas a high number of respondents mentioned that they didn't know about the changes.

In Rajkot significant number of male respondents felt that there were changes in terms of style / fashion, language, wish to do something better, cultural blame, anger, boldness, no shame in dancing, knowledge and traditional protest. A high number of male respondents and all the female respondents mentioned that they didn't know about the changes.

In Surat a significant number of male respondents felt that there were changes in terms of language, no shame in dancing, interest and that they were good, whereas

significant number of female respondents felt that there were changes in terms of language, style and fashion. A high number of respondents mentioned that they didn't know about the changes.

On one hand there were positive changes observed which are strong will power, increase in self confidence, change in style / fashion, language, to keep trying, getting to learn new things, having fun, do it yourself attitude, change in thinking, feeling of reaching the goal, positive attitude, entertainment, thinking in proper manner, good behaviour, hard work, to have a good career, tolerance, peace, progress, way of talking, boldness, no shame in dancing, knowledge and traditional process, where on the other hand there were negative changes observed like aggression, vulgarity, abnormal mind, anger, cultural blame and bad thoughts. Though the positive changes were more in number, one cannot over look the negative changes in behaviour and thinking pattern due to the Reality Shows.

Table 4.6.10.2 Table Showing what kind of Changes have been Observed in the Behaviour and Thinking Pattern of Semi Urban Respondents

Table Showing what kind of Changes have there been Observed in the Behaviour and Thinking Pattern of Respondents																					
Semi Urban																					
No.	Changes	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Increases self confidence	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
2	Style / fashion	1	5.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	1	5.00	2	10.00	2	2.50	5	6.25
3	Language	1	5.00	0	0.00	0	0.00	2	10.00	1	5.00	1	5.00	2	10.00	2	10.00	4	5.00	5	6.25
4	Get to learn new things	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	2.50
5	Having fun	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
6	Change in thinking	1	5.00	0	0.00	0	0.00	1	5.00	1	5.00	1	5.00	1	5.00	0	0.00	3	3.75	2	2.50
7	Feeling of reaching the goal	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
8	Wish to do something better	1	5.00	0	0.00	1	5.00	0	0.00	0	0.00	3	15.00	0	0.00	1	5.00	2	2.50	4	5.00
9	Don't know	4	20.00	16	80.00	10	50.00	8	40.00	14	70.00	10	50.00	15	75.00	5	25.00	43	53.75	39	48.75
10	Good behaviour	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.75
11	Hard work	1	5.00	2	10.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	1	5.00	2	2.50	3	3.75
12	To have a good career	1	5.00	0	0.00	1	5.00	1	5.00	1	5.00	0	0.00	0	0.00	1	5.00	3	3.75	2	2.50
13	Boldness	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
14	No Shame in dancing	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50
15	Good	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
16	Earning money	1	5.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.75	0	0.00
17	Inspiration	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	1	5.00	2	2.50	1	1.25
18	Ambition	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	1	1.25	1	1.25
19	Wish to achieve something	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
20	Change in behaviour	1	5.00	0	0.00	2	10.00	0	0.00	0	0.00	1	5.00	0	0.00	2	10.00	3	3.75	3	3.75
21	Information	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00

22	Wish to participate (singing/dancing)	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	2	2.50	0	0.00
23	Fear decreases	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	1	1.25	1	1.25
24	Bad	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
25	Changing mistake	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
26	Art of living	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	3	3.75
27	Curiosity	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
28	Lifestyle	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
29	Expressing one's own self	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
30	Walking	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.10.2 shows the kind of changes observed in the behaviour and thinking pattern of semi urban respondents. Majority of respondents didn't know of such changes; however some of the significant changes observed by both male and female respondents were changes in style / fashion, language and career.

In Mehsana a significant number of male respondents felt that there were changes in terms of increase in self confidence, style / fashion, language, having fun, change in thinking, wishing to do something better, hard work, having a good career, earning money, inspiration, ambition, wishing to achieve something, change in behaviour, information, wishing to participate and decrease in fear, whereas significant number of female respondents felt that there were changes in terms of hard work and no shame in dancing. A high number of respondents mentioned that they didn't know about the changes.

In Anand significant number of male respondents felt that there were changes in terms of feeling of reaching the goal, wishing to do something better, having a good career, boldness, earning money, bad change and changing mistake, whereas significant number of female respondents felt that there were changes in terms of style, fashion, language, thinking pattern, good behaviour, having a good career and art of living. A high number of respondents mentioned that they didn't know about such changes.

In Valsad significant number of male respondents felt that there were changes in terms of feeling of language, thinking pattern, hard work, having a good career, good changes and inspiration, whereas significant number of female respondents felt that there were changes in terms of language, getting to know new things, change in thinking, wishing to do something better, decreased fear and art of living. A high number of respondents mentioned that they didn't know about such changes.

In Bhavnagar a significant number of male respondents felt that there were changes in terms of style / fashion, language, change in thinking and wishing to participate in singing / dancing, whereas a significant number of female respondents felt that there were changes in terms of style, fashion, language, wishing to do something better, inspiration, ambition, curiosity, lifestyle, way to express one's own self and

style of walking. A high number of respondents mentioned that they didn't know about the changes.

In semi urban cities apart from one respondent who felt that there were bad changes that Reality Shows brought in terms of thinking pattern and behaviour, all the respondents spoke about positive changes in their behaviour and thinking pattern. There was a strong gap between the urban and semi urban cities' perception about the changes observed in behaviour and thinking pattern of the respondents due to Reality Shows. Moreover, a significantly high amount of respondents didn't know about such changes in both the urban and semi urban cities. According to the youth Reality Shows played more positive role than negative in their behaviour and thinking pattern.

As per Seduction of Innocent Theory and Cultivation Theory the influence of television is inevitable. Respondents in both urban and semi urban cities found specific changes in their behaviour and thinking pattern due to the Reality Shows. It was possible that the respondents might not have realized the kind of impact, as they were directly involved in the process of change. Wertham in Seduction of Innocent theory mentioned the impact of television on viewer. It was interesting to note that respondents mentioned about various changes in behaviour and thinking.

4.6.11 Factors in Reality Shows that are Not Accepted in the Society

Table 4.6.11.1 Table Showing Factors Noticed by Urban Respondents after Watching Reality Shows, which are Not Acceptable in the Society

Table Showing Factors Noticed by Respondents after Watching Reality Shows, which are not Acceptable in the Society																					
Urban																					
No.	Factors	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	No Factors	1	5.00	0	0.00	1	5.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	2	2.50
2	Obscene visuals	4	20.00	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	7	8.75	0	0.00
3	Vulgar language	1	5.00	3	15.00	0	0.00	1	5.00	2	10.00	2	10.00	3	15.00	0	0.00	6	7.50	6	7.50
4	Can't watch them with family	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
5	Uncultured	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
6	Western culture	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
7	Vulgarity	1	5.00	0	0.00	2	10.00	2	10.00	0	0.00	2	10.00	1	5.00	4	20.00	4	5.00	8	10.00
8	<i>Sach Ka Saamna</i> reality	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
9	Bad impression on society / harmful	1	5.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.75	0	0.00
10	Dirty actions	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
11	Some scenes are not real	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
12	Factors noticed	1	5.00	0	0.00	5	25.00	7	35.00	4	20.00	10	50.00	3	15.00	0	0.00	13	16.25	17	21.25
13	Factors not noticed	4	20.00	12	60.00	5	25.00	6	30.00	1	5.00	2	10.00	4	20.00	0	0.00	14	17.50	20	25.00
14	Don't know	1	5.00	0	0.00	2	10.00	0	0.00	4	20.00	1	5.00	5	25.00	7	35.00	12	15.00	8	10.00
15	shows that are not entertaining	0	0.00	5	25.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	6.25
16	Aggression	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	2	2.50	1	1.25
17	Dramatization	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
18	Bad behaviour	0	0.00	0	0.00	0	0.00	2	10.00	1	5.00	0	0.00	1	5.00	0	0.00	2	2.50	2	2.50
19	Dance	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00

20	Clothes	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	1	5.00	1	5.00	0	0.00	2	2.50	1	1.25
21	Wrong use of money	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
22	not on the right track	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
23	Illicit relations	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	2.50
24	Out of mind	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	0	0.00
25	Anti Social elements	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	7	35.00	1	1.25	7	8.75
26	Circumstances are not found	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.11.1 shows factors noticed by urban respondents after watching Reality Shows, which were not acceptable in the society. Factors according to some of the significant male respondents were obscene visuals, vulgar language, vulgarity and bad impressions on society, whereas according to some of the significant female respondents were: vulgar language, vulgarity, shows that were not entertaining and anti social elements were not acceptable to the society. There was considerable number of respondents that didn't know about these factors. Some of them said there were no factors and some said there were factors but they did not specify.

In Ahmedabad factors noticed by significant male respondents are obscene visuals, whereas factors noticed by significant female respondents are vulgar language and shows that are not entertaining, that are not acceptable in the society. A significant number of male and female respondents did not notice any such factors that are not acceptable to the society.

In Vadodara factors noticed by significant male respondents were vulgarity, bad impression on society and aggression, whereas factors noticed by significant female respondents were vulgarity and bad behaviour. A significant number of male and female respondents did not notice any such factors, where some of them noticed such factors and whereas some of them said there was nothing that was not acceptable to the society.

In Rajkot factors noticed by significant male respondents were obscene visuals and vulgar language, whereas factors noticed by significant female respondents were vulgar language, vulgarity and illicit relations. A significant number of male and female respondents said they noticed such factors but didn't specify what is not acceptable to the society. A significant amount of female respondents didn't know the answer to this question.

In Surat factors noticed by significant male respondents were vulgar language, whereas factors noticed by significant female respondents were vulgarity and anti social elements. A significant number of male and female respondents said they noticed, whereas a significant number of respondents said they didn't notice such

factors but didn't specify what was not acceptable to the society. A significant number of male and female respondents didn't know the answer to this question.

Some of the respondents had a strong view about the factors noticed by them in Reality Shows which were not acceptable in the Indian society. They were obscene visuals, vulgar language, couldn't watch them with family, uncultured shows, western culture, vulgarity, *Sach ka Samna* show, bad impression on society, dirty actions, some scenes not being real, shows not entertaining, dramatization, aggression, bad behaviour, dance, clothes, wrong use of money, not being on the right track, illicit relations, out of mind, anti social elements and not finding the circumstances. It was interesting to note that significant number of respondents articulated about factors they saw in the Reality Shows that were not good for the society.

Table 4.6.11.2 Table Showing Factors Noticed by Semi Urban Respondents after Watching Reality Shows, which are Not Acceptable in the Society

Table Showing Factors Noticed by Respondents after Watching Reality Shows, which are Not Acceptable in the Society																					
Semi Urban																					
No.	Factors	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	No factors	1	5.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	2	2.50
2	Obscene visuals	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
3	Vulgar language	2	10.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	1	1.25
4	Can't watch them with family	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
5	Uncultured	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
6	Vulgarity	0	0.00	0	0.00	4	20.00	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	4	5.00	2	2.50
7	Bad impression on society / harmful	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	2.50
8	Factors noticed	1	5.00	2	10.00	4	20.00	9	45.00	7	35.00	5	25.00	2	10.00	0	0.00	14	17.50	16	20.00
9	No factors noticed	3	15.00	4	20.00	3	15.00	3	15.00	10	50.00	2	10.00	2	10.00	1	5.00	18	22.50	10	12.50
10	Don't know	2	10.00	12	60.00	8	40.00	3	15.00	3	15.00	11	55.00	12	60.00	13	65.00	25	31.25	39	48.75
11	Aggression	1	5.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	1	5.00	0	0.00	2	2.50	2	2.50
12	Illicit relations	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
13	Violence not acceptable by society	2	10.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	1	1.25
14	Hard work	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
15	Decoration	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
16	<i>Emotional Atyachar</i>	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
17	<i>Indian Idol</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
18	<i>Bigg Boss</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	5.00	0	0.00	2	2.50
19	<i>Swayamvar</i>	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	2	10.00	3	3.75	2	2.50
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.11.2 shows factors noticed by semi urban respondents after watching Reality Shows, which were not acceptable in the society. Factors according to some of the significant male respondents were obscene visuals, vulgar language, vulgarity, aggression, violence, decoration (set up) and *Swayamvar*, whereas factors according to some of the significant female respondents were vulgarity, bad impression on society, aggression, *Bigg Boss* and *Swayamvar*. There was a considerable number of respondents that didn't know about these factors. Some of them said no factors and some said there were factors but they did not specify about them and there were some that said no to these factors.

In Mehsana factors noticed by significant male respondents were obscene visuals, vulgar language, violence and decoration (set up) that were not acceptable in the society. A significant number of male and female respondents did not notice any such factor, noticed such factor, did not know about them or said there was nothing that was not acceptable to the society.

In Anand factors noticed by significant male respondents were vulgarity, bad impression on society and aggression, whereas factors noticed by significant female respondents were vulgarity and bad behaviour. A significant number of respondents did not notice any such factors, whereas the same number of respondents noticed such factors and said there was nothing that was not acceptable to the society.

In Valsad a significant number of respondents said they noticed / did not notice such factors but didn't specify what was not acceptable to the society. A significant amount of female respondents didn't know the answer to this question.

In Bhavnagar factors noticed by significant male respondents were those which were shown in *Swayamvar* shows, whereas factors noticed by significant female respondents were bad impression on society and that was shown in *Swayamvar* show were not acceptable in the society. A significant amount of male and female respondents didn't know the answer to this question.

Out of the respondents that specifically mentioned, there was a strong view between both male and female respondents about the factors noticed by them in Reality Shows which were not acceptable in the Indian society. They were obscene

visuals, vulgar language, couldn't watch them with family, uncultured shows, bad impression on society, aggression, illicit relations, violence, hard work, decoration (set up), elements of shows like *Emotional Atyachar*, *Indian Idol*, *Bigg Boss* and *Swayamvar*. It was interesting to note that significant number of respondents articulated about factors they saw in the Reality Shows that were not good for the society.

Both urban and semi urban respondents illustrated factors that were not acceptable to the society. Vulgarity / Obscenity topped the list. Besides there were factors mentioned by the respondents which didn't correspond with the programming guidelines of Cable Television Networks (Regulation) Act, 1995 and the content guidelines of BCCC. The Social Responsibility theory also talk about the social responsibility of media platform.

4.6.12 Mention of Factors

Table 4.6.12.1 Table Showing Factors Noticed by Urban Respondents

Table Showing Factors Noticed by Respondents if they have Answered the Question in 4.6.11.1 as Yes																					
Urban																					
No.	Factors	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Obscenity	4	20.00	0	0.00	3	15.00	1	5.00	0	0.00	0	0.00	1	5.00	3	15.00	8	10.00	4	5.00
2	Uncultured	2	10.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	3	3.75	0	0.00
3	Western culture	1	5.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25
4	Vulgar language	1	5.00	0	0.00	4	20.00	1	5.00	3	15.00	5	25.00	1	5.00	1	5.00	9	11.25	7	8.75
5	Vulgarity	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
6	Dramatization	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
7	Know your own problem	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
8	Obscene visuals	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	1	1.25	3	3.75
9	Behaviour	1	5.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25
10	Personality	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
11	Modernization	1	5.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25
12	No Answer	5	25.00	20	100.00	5	25.00	7	35.00	9	45.00	10	50.00	13	65.00	15	75.00	32	40.00	52	65.00
13	Aggression	0	0.00	0	0.00	4	20.00	5	25.00	0	0.00	0	0.00	0	0.00	1	5.00	4	5.00	6	7.50
14	Adversely affects lives of human beings	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
15	Affects sense of understanding	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
16	Turning violent	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
17	Clothes	0	0.00	0	0.00	0	0.00	1	5.00	3	15.00	0	0.00	1	5.00	0	0.00	4	5.00	1	1.25
18	Challenges customs / traditions	0	0.00	0	0.00	0	0.00	1	5.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25

19	Affects society	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
20	Characterless characters	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	2	10.00	0	0.00	0	0.00	2	2.50	2	2.50
21	No Factors	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	3	3.75	0	0.00
22	Dance	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	0	0.00
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.12.1 shows factors noticed by urban respondents that were not acceptable as mentioned in Table 4.6.11.1. Factors according to some of the significant male respondents were obscenity, vulgar language, aggression and clothes, whereas factors according to some of the significant female respondents, obscenity, vulgar language and aggression were noticed and not acceptable in the society.

Some of the other factors noticed by the male / female respondents were uncultured, western culture, vulgarity, dramatization, knowing your own problem, obscene visuals, behaviour, personality, modernization, adversely affecting the life of human being, challenged customs and traditions, affected society, characterless characters, turning violent and dance. A significant number of respondents did not give any answer to this question.

Respondents in urban cities were vocal about the strong negative factors that were not acceptable in the society. Majority were surely obscenity and vulgarity. It was noteworthy that respondents were vocal about such factors, however they showed liking for such Reality Shows.

Table 4.6.12.2 Table Showing Factors Noticed by Semi Urban Respondents

Table Showing Factors Noticed by Respondents if they have Answered the Question in 4.6.11.2 as Yes																					
Semi Urban																					
No.	Factors	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Obscenity	0	0.00	2	10.00	3	15.00	1	5.00	1	5.00	2	10.00	0	0.00	0	0.00	4	5.00	5	6.25
2	Uncultured	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
3	Vulgar language	2	10.00	0	0.00	2	10.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	4	5.00	3	3.75
4	Vulgarity	1	5.00	0	0.00	2	10.00	4	20.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.75	4	5.00
5	Obscene visuals	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
6	Behaviour	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
7	Don't know	13	65.00	14	70.00	13	65.00	8	40.00	13	65.00	16	80.00	19	95.00	15	75.00	58	72.50	53	66.25
8	Adversely affects lives of human beings	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
9	Turning violent	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
10	Clothes / Fashion	1	5.00	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	4	5.00	0	0.00
11	Affects society	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
12	Characterless characters	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
13	Eating insects is disgusting	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
14	Selfishness	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	2.50
15	Back biting	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	2.50
16	Marriage realities / Swayamvar	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	1	1.25
17	High profile lifestyle	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
18	Not for family viewing	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
19	Good behaviour	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
20	Some shows inspiring	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25

21	Good and Bad both, depends on the person	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
22	Learn music while studying	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
23	Get to learn language (English)	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	2	2.50
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.6.12.2 shows factors noticed by semi urban respondents that were not acceptable as mentioned in Table 4.6.11.2. Factors according to some of the significant male respondents were obscenity, vulgar language and clothes, whereas factors according to some of the significant female respondents were obscenity and vulgar language that were not acceptable in the society.

Some of the other factors noticed by the male and female respondents were uncultured, obscene visuals, behaviour, adversely affecting the lives of human being, turning violent, affecting society, characterless characters, eating insects in the show, selfishness, back biting, marriage realities, high profile lifestyle, elements not for family viewing. There was a significant number which didn't know the answer to this question. Some female respondents mentioned factors like good behaviour, some shows were inspiring, learning music while studying and getting to learn English language, which surely qualified for the positive attributes of Reality Shows.

Respondents in semi urban cities like the urban cities were vocal about the strong negative factors that were not acceptable in the society. Majority were obscenity and vulgarity. Though both in urban and semi urban cities considerable amount of respondents showed liking for Reality Shows; many of them also pointed out the factors that were not acceptable in the Indian society.

Out of the respondents who mentioned about varied factors noticed that were not acceptable to them; there were factors like aggression, obscenity, vulgarity, violence etc. As per the programming guidelines of BCCC and Cable Television Networks (Regulation) Act, 1995 the content with such elements is not allowed to be telecast on TV. There were also factors mentioned that were positive. This shows that Reality Shows influence the viewers both positively and negatively. According to Ang's Pleasure and Ideology of Mass Culture, the message of mass media platform especially TV can be selective on part of the viewer. It depends on personal view point. What is objectionable for one person could be appreciated by another based on their experience and personal belief.

4.7 Additional Information

Table 4.7.1 Table Showing any other Information about Reality Shows that Urban Respondent would want to Share

Table Showing any other Information about Reality Shows that Respondents would want to Share																					
Urban																					
No.	Information	Ahmedabad				Vadodara				Rajkot				Surat				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	It gives an opportunity to bring out talent	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
2	Nothing	2	10.00	2	10.00	3	15.00	3	15.00	1	5.00	5	25.00	0	0.00	0	0.00	6	7.50	10	12.50
3	Don't want to share	4	20.00	5	25.00	10	50.00	11	55.00	2	10.00	0	0.00	5	25.00	0	0.00	21	26.25	16	20.00
4	Inspiration	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
5	Knowledge based Reality Shows useful in studies	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
6	Information	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
7	Guidance / learning	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	2	2.50	0	0.00
8	Need to show them at midnight	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
9	Need to ban them	1	5.00	0	0.00	0	0.00	0	0.00	4	20.00	0	0.00	0	0.00	0	0.00	5	6.25	0	0.00
10	Don't know	5	25.00	13	65.00	4	20.00	6	30.00	4	20.00	10	50.00	11	55.00	19	95.00	24	30.00	48	60.00
11	Obscene visuals	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
12	Rude behaviour	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
13	Vulgar language	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
14	Need to remove vulgarity and unculturedness	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
15	They are relevant for a specific class	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
16	Entertainment	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	1	5.00	0	0.00	3	3.75	0	0.00

17	Need to be for family viewing	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	3	15.00	0	0.00	0	0.00	1	1.25	3	3.75
18	According to the need	0	0.00	0	0.00	0	0.00	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
19	Aggression	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
20	Not for family viewing	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
21	Harmful for youth	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
22	Obscenity	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	0	0.00
23	Details not given	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	0	0.00
24	Sense of achieving something	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.7.1 shows any other information about Reality Shows that respondents wanted to share. Significant male respondents shared that Reality Shows gave an opportunity to bring out talent, they were against Indian culture, knowledge based Reality Shows were useful in studies, needed to ban them, needed to remove vulgarity and uncultured elements, they were entertaining and they were according to the need, whereas significant female respondents shared that Reality Shows needed to be for family viewing. Majority of male and female respondents didn't know of any information that they wanted to share, whereas a significant number of male and female respondents had no information to share.

Some of the other information that male and female respondents shared were that Reality Shows had inspiration, information, guidance, learning, needed to show these shows at midnight, obscene visuals, rude behaviour, vulgar language, the shows were relevant for a specific class, aggression, harmful for youth, obscenity and sense of achieving something.

There were equal numbers of positive and negative factors that respondents shared. A strong view about Reality Shows came across from what they shared. Some strong statements like needed to ban them, they were not for family viewing, they were harmful for youth, needed to remove vulgarity and uncultured behaviour, needed to show them at mid night obscene visuals, vulgar language, they were against culture, needed to ban them; need to be taken seriously. It was quite alarming that the age group that respondents belonged to was the target age group of these Reality Shows were made for.

Table 4.7.2 Table Showing any other Information about Reality Shows that the Semi Urban Respondents would want to Share

Table Showing any other Information about Reality Shows that Respondents would want to Share																					
Semi Urban																					
No.	Information	Mehsana				Anand				Valsad				Bhavnagar				Total			
		M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%	M	%	F	%
1	Nothing	0	0.00	0	0.00	5	25.00	6	30.00	12	60.00	4	20.00	1	5.00	6	30.00	18	22.50	16	20.00
2	Inspiration	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	2	2.50
3	Knowledge based Reality Shows useful in studies	2	10.00	0	0.00	0	0.00	0	0.00	1	5.00	2	10.00	0	0.00	0	0.00	3	3.75	2	2.50
4	Information	0	0.00	0	0.00	1	5.00	4	20.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	4	5.00
5	Guidance / learning	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
6	Need to show them at midnight	2	10.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	3.75	0	0.00
7	Don't know	2	10.00	7	35.00	6	30.00	1	5.00	7	35.00	8	40.00	17	85.00	10	50.00	32	40.00	26	32.50
8	Need to remove vulgarity and unculturedness	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
9	Entertainment / enjoyment	1	5.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	1	1.25
10	Need to be for family viewing	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	3	3.75	1	1.25
11	Aggression	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	2	2.50
12	Not for family viewing	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
13	Obscenity	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50	0	0.00
14	Good	0	0.00	1	5.00	1	5.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	2	2.50
15	Sense of achieving something	0	0.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	2.50
16	Wish to become something	1	5.00	2	10.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	2	2.50
17	Depends on individual	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	1	1.25	1	1.25
18	Feeling of working hard	1	5.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	3	3.75
19	Reality	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	2	2.50	0	0.00
20	Increase in knowledge	1	5.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	3	3.75

21	Encouragement	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
22	School viewing	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
23	Thoughts	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
24	Skills of new people	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
25	Reality Shows should happen	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
26	Vulgar characters	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
27	Good and Bad	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25	0	0.00
28	These programmes need to be censored	0	0.00	0	0.00	0	0.00	3	15.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25	3	3.75
29	They are made for TRP gains	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
30	Gives reflection of people's progress	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	1.25
31	Bad impact on minds	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
32	Suicide	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
33	Sensitive	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
34	DD Gujarati	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	0	0.00	0	0.00	1	1.25
35	Learning music while studying	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
36	Get to learn Hindi/English words	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	5.00	0	0.00	1	1.25
	Total	20		20		20		20		20		20		20		20		80		80	

Table 4.7.2 shows any other information about Reality Shows that semi urban respondents wanted to share. Significant male respondents shared that knowledge based Reality Shows were useful in studies, needed to show them at mid night, Reality Shows needed to be for family viewing, Reality Shows were not for family viewing, they showed obscenity and Reality Shows showed reality, whereas significant female respondents shared that Reality Shows gave inspiration, knowledge based Reality Shows were useful in studies, Reality Shows gave information, they were aggressive, good, they gave sense of achieving something, they gave feeling of wish to become something, they gave feeling of working hard, Reality Shows increased knowledge and these programmes needed to be censored. Majority of male and female respondents didn't know of any information that they would want to share, whereas a significant number of male and female respondents had no information to share.

Some of the other information that male and female respondents shared was that Reality Shows had guidance, learning, vulgarity and uncultured elements of Reality Shows needed to be removed, they gave entertainment / enjoyment, the influence depended on individual, gave encouragement, were for school viewing, gave thoughts, brought out skills of new people, Reality Shows should happen, carried vulgar characters, were good and bad, they were made for TRP gains, they gave reflection of people's progress, created bad impact on minds, brought suicidal thoughts, were sensitive, helped learning music while studying and helped learn Hindi / English language.

Like in the urban cities in the semi urban cities also there were equal number of positive and negative factors that respondents shared. A strong view about Reality Shows came across, from what the respondents shared. Some strong statements like needed to show them at midnight needed to remove vulgarity and uncultured elements, Reality Shows showed aggression, obscenity, vulgar characters, these programmes needed to be censored, they were made for TRP gains, they carried bad impact on minds and had suicidal elements needed to be taken seriously. It was quite alarming that the age group that respondents belonged to was the target age group, which these Reality Shows were made for.

Part B – Experts

A list of all available individuals was prepared in their respective fields, out of that through purposive sampling, 10 experts in each category were selected, 5 in case of Media Lawyers. The researcher could not find media lawyers from the state. Since Mumbai is the entertainment hub of India, a sample of five media lawyers was drawn out of the universe. Total number of 55 experts was selected as follows.

- Renowned Social Scientists from Universities (10)
- Leading Editors / Senior Journalists of News Papers (10)
- Bureau Chiefs / Senior News Correspondents of TV News Channels (10)
- Psychiatrists (10)
- Entertainment Content Creators (10)
- Media Lawyers (5)

A detailed interview schedule was created for each of the above categories (Please refer to the Appendix 2). Each expert was interviewed. A Dictaphone was used to record all the interviews. The interviews were transcribed and analyzed for the purpose of the study. Qualitative analysis was done for the study.

4.8 Renowned Social Scientist from the Universities

Ten social scientists were interviewed for the purpose of the study as experts on the subject. The social scientists were from the academic field, they are actively connected with youth of Gujarat. Following were some of the responses to the specific questions asked to them.

4.8.1 Viewing Reality Shows before – *Bigg Boss, Indian Idol, Emotional Atyachar, Dadagiri, India's Got Talent*

All the experts clearly mentioned that they are aware of the Reality Shows and they remember seeing them. Majority of the experts mentioned that they liked song - dance Reality Shows and *Kaun Banega Crorepati*. One of the experts mentioned that he felt that the Reality Shows were packaging of controversy, he thought that there was less reality and more shows.

4.8.2 Popularity of Reality Shows amongst the youth of Gujarat

Most of the experts replied positively. One of the experts responded saying he didn't think that the Reality Shows were the most popular amongst the youth of Gujarat. According to one of the experts, higher middle class families, youth that had very specific upbringing, youth that got some social status and that lived in cities, watched it. Indian values were deep rooted in to the strong Indian culture, and these Reality Shows challenged them. One of the experts who had been working with tribal youth stated that the Reality Shows were catching attention in tribal villages – that too interior villages, they brought in awareness. Some of them also aspired to participate in some of these talent hunt shows. Many wanted to earn money. They have started resorting to materialistic world.

4.8.3 Reality Shows and influence on the minds of youth

Majority of the social scientists said Reality Shows influenced the minds of the youth. Some of the other responses besides the above were that it was difficult to measure the influence but youth got provoked by the Reality Shows, it depended on the individual, youth was very vulnerable and they had elements that influenced the minds of this youth, Reality Shows made you thinking and this in turn brought some kind of influence, they were mind blowing and thus influenced the mind. Some of the experts linked the aspirational nature of Reality Shows with the dreams of the youth. According to them, this was responsible for the influence that Reality Shows had on the minds of the youth. Some of the experts also talked about how these Reality Shows due to the kind of visuals and sounds they showed, with overpowering visuals and sound; induced thinking at cognitive level and this influenced them a lot.

4.8.4 Type of influence: Positive / Negative

Majority of experts felt that Reality Shows would have negative influence on the minds of the youth. Some felt that this influence would be both negative and positive depending on how the youth wanted to take it. Some also explained that this influence was based on how the youth's orientation was towards negativity. The

experts who suggested that Reality Shows had negative influence had strong opinion about Reality Shows teaching immoral values to the youth.

One of the experts said something that was very positive for person X, could be negative for person Y. With the kind of culture and value system in India, there was a thin demarcation line between good and bad. The country was on the verge of a transition globally. What was unthinkable a decade ago is cool now. The level and usage of energy changed the entire culture and value system. The linkage between energy and societal values needed to be established, as the influence challenges the larger acceptance level and perception about good or bad.

One of the experts suggested that being a part of the mass media and popular culture these Reality Shows didn't have elements that could shape the life. It damages more than benefits. Damages in form of cultural degradation, unethical practices, all superficial aspect of life, they were cheap in terms of language.

One of the experts suggested that through these Reality Shows human sensitivity was presented in such a way that people looked at sensitivity at a superficial level. They made you cry for an evacuation of a candidate exiting a reality show, but you were not equally sensitive towards 14 suicides every day that happened in Gujarat. These Reality Shows were responsible for spreading superficial sensitivity.

4.8.5 Reasons for youth to watch such Reality Shows

Some of the reasons that the experts gave for youth's liking for these Reality Shows were entertainment, aspirational nature of Reality Shows, time of the shows where majority of youth was available, identification for youth, fictionalization, attractiveness, engagement factor, compelling content, attractive elements, wrong role models, quick money, quick success and setting up new role models.

According to one of the experts youth got attracted to these shows as they generated curiosity for the content in youth. Media platforms reached till villages. TV became like a family member. The PR about porn star etc. across various platforms like print, mobile, internet, TV etc. attracted the youth. Unfortunately Indian television producers and television channels copied the international formats, which were made for different culture and society. They didn't think of making constructive

shows which were relevant for the youth. LPG (Liberalization, Privatization, Globalization) changed the gamut of television and media.

One of the experts shared that youth was directionless. As the youth didn't have any purpose or goal in life, there was a vacuum that was created in their mind. Reality Shows filled this vacuum.

Another expert shared that youth was a state of mind. Young mind would always be looking out for some sort of engagement. They could not be idle. "Information revolution" made content available in abundance in India. The result was that they chose what engaged them.

One of the experts suggested that youth was vulnerable. They were always looking for some excitement that would grab their attention, be it a vulgar photo, an amazing speech by a Sanyasi, dangerous stunts, funky behavior, vulgar language - this would appeal to them. On the contrary if there was an act of intelligence, humane thing, good virtue, act of bravery would surely appeal them. Youth is vulnerable the content creators need to decide what should be presented to them.

4.8.6 Views about the images and sounds shown on television Reality Shows being obscene and vulgar

Most of the experts in this category felt that the images and sounds shown on TV Reality Shows are obscene and vulgar. They also shared that most of the Reality Shows were not fit for family viewing. They also mentioned about Reality Shows that could have constructive approach and could add value to the growth of the youth. One of the experts mentioned that vulgarity has reached a level where the concept of vulgarity needed to be defined in Indian context. Following were some specific views shared by the experts about obscenity and vulgarity in Reality Shows:

- Payal Rohtagi doing body massage to Rahul Mahajan in *Bigg Boss* season 2 could surely be called as obscene. The intrinsic values of us human beings like feeling shy about sexuality, being sensitive towards elders while watching nudity / vulgarity were changing due to these bold shows on television screens. The concept of privacy was constantly changing due to Reality Shows. From a family viewing medium, TV has become a personal medium.

The biggest threat was that the youth had started creating wrong and weak models through Reality Shows like *Bigg Boss*.

- After the entry of Sunny Leone, 'porn stars surfing' on internet has become aggressive.
- Vulgar dialogues, fights between characters in *Bigg Boss* promoted aggression. Adolescence was an age that was more vulnerable.
- They made them wear revealing clothes in all kinds of Reality Shows. Shows like *Comedy Circus* used vulgar language. Youth liked this kind of colorful content. Maximum violence was shown in these TV shows like *Roadies*, *Dadagiri*.
- Shows like *Rakhi Sawant Show*, apart from nudity that it showed, it was unnecessary, anything that was given in excessive way was poison for viewers. It was irritating. Could not have repetitive thing. There was a market for vulgarity, and when that became reality it would become a big issue.
- Programmers getting away with chauvinistic content in shows like: *Splitsvilla / Roadies / Emotional Atyachar* were not acceptable in Indian society.
- Certain dance shows and *Comedy Circus* were obscene and vulgar. Sex comedies should be avoided. Even children watched TV and it was just misleading young audience. Cases of rape and other crimes committed by youth were due to such exposure. Reality Shows were responsible for the same.
- Ravi Kishan in *Raaz Pichhle Janam Ka* had disturbed one of the experts, she had seen and thought it was bit too much, found it very uncomfortable, such content had no credibility, no aesthetic content, it was regressive, unscientific, against scientific temper, not healthy.

4.8.7 Comparison of youth on the basis of aggression between now and before

All the experts said that youth had become aggressive compared to the past. Most of them linked this aggression with youth's exposure to television Reality Shows, other television shows, internet, video games and mobile phones. According to one of the experts the instant culture and technology were responsible for the same. As per some experts youth had not only become aggressive but violent also. According to

them Reality Shows instilled immoral values in the youth. According to many of the experts Reality Shows showed big dreams to youth, and when their aspirations were not achieved they felt frustrated, this turned into violence. The unfulfilled desires of youth were responsible for their reactive / violent nature.

According to one of the experts youth was aggressive and self assertive. They behaved to seek attention. They were not interested in society, religion. They were self centered. TV viewing had played a major role in building them like this.

As per an interesting observation shared by one of the experts, Indian youth was facing a tug of war between traditional values and modern culture. At their homes they were traditional and rooted whereas when they faced the outside world in their colleges they got exposed to a modern world full of multiculturalism. This very personal feeling made them feel empowered and it almost called them to challenge their own culture. There was no sense of belonging eventually. That's when the confusion would come in to existence. Youth was constantly questioning the system because it was looking for an answer. The society had deliberately destroyed its own institutions. Family was a nucleus of a civilization, wherever there had been disintegration of families, civilizations had been destroyed. Family was the reflection of culture. Degeneration of culture happened because disintegrated families.

4.8.8 Discussion about production of Reality Shows on Indian Television considering social and moral responsibility towards society in mind

All the experts clearly said that Reality Shows on Indian Television were not made considering social and moral responsibility towards the society in mind. According to them Reality Shows were made keeping TRPs in mind. Most of them were a marketing gimmick to grab eyeballs and make huge profits. According to some experts Reality Shows were designed at the cost of moral values. Another expert said it was a thoughtful approach to mislead the society. Many of them said such shows were threat to the society.

As described by one of the experts in India television has entered very late. The concept of television was to inform and educate the people of India. It was highly recommended that Reality Shows focused on educating the youth rather than

misleading them. Reality Shows lacked social commitment to build a stronger society.

4.8.9 Specific incidents / reasons / facts / events that are specific to youth's behavior and television viewing pattern

Most of the experts thought there were events which could be linked with youth's behavior and their television viewing pattern. Many of these events / incidents were negative and some were positive. Some of the general and specific feedbacks were enumerated below:

- “The way youth dresses up and the kind of language it uses
- In Dahod there is a small village which is known as thief's village, this is a result of exposure to TV
- Tribal youth tend to resort to socialization, they want to study, earn money, they want to compete, buy house, buy things, aspire to become something; looking at higher class. This is one of the positive impact that one of the experts has spoken about
- When they don't achieve something at times they tend to be violent
- Influence of competition and television has made them improve their life style
- I had read in the newspaper about how some young people learnt how to break the ATM in a TV show and they actually stole money from the ATM
- Stealing in school is due to influence of TV
- Rapes in school / college have television exposure responsible for them
- Rash biking on public places is due to TV viewing
- Due to singing and dancing Reality Shows people have started participating in many such talent hunt shows. There have been many contestants from interior villages, participation of people from grassroots has increased in mainstream”

4.8.10 Potential of television viewing to influence the minds of youth

Most of the respondents felt that television viewing could influence the minds of youth. Some of the experts also shared that it was a function of television. Television

viewing impacts the cognitive mind this eventually results into action taken. Various researchers have time and again proven that television viewing does influence the mind and most of the experts believed in the same.

4.8.11 The reality show that has affected the expert the most

Following were the shows that the experts felt that they had been affected by.

- *KBC* for the kind of knowledge it gave. One of the experts also felt with *KBC* meaningful TV came in – the characters in the TV show were like his family members Mr. Bachchan, *Computerji* etc. Another expert liked *KBC* for the unique concept, quiz format and gratification
- *Entertainment Ke Liye Kuchh Bhi Karega*, showing talent from across the country
- *Nach Baliye*
- *Roadies* – it was a thrilling show, the show almost made the participants think they were not good the way they were. It almost challenged their self esteem.
- *Master Chef / Cookery* shows from India and other country – a couple of experts loved to cook and understand various cuisines of the world
- *Bigg Boss* – they spoiled the youth
- One of the experts missed the DD days, had a lot of TV shows which he liked.
- *Rakhi ka swayamvar* – how the word *Swayamvar* had been redefined was shocking for the expert
- One of the experts remembered *Ajab Desh Ki Gazab Kahani* and felt that the show was over the top

4.8.12 Youth's liking of Reality Shows and following them in their behavior and style –

- Partially
- 50%
- 100%

Most of the experts felt that youth followed the TV programmes in their behavior partially. Some of them felt that they followed them 100%. According to one of the experts these influences were momentary. According to another expert youth tried

to imitate as much as they could subject to whatever restrictions they had. According to one more expert behavior from TV viewing was like *Individual Differences Theory of Communication* – it was very personal thing and each individual reacted differently to it according to one's psychological needs. According to a couple of experts a large number of people watched TV and forget about them but with some the content was seriously imbibed into their lives. Ethical changes remained with them in certain cases.

4.8.13 Views about law controlling airing of television shows in India

All the experts mentioned that they were aware about the laws controlling airing of television Reality Shows in India. Many of them spoke about the Broadcasting Code of Conduct prescribed by the Government of India. Many of them thought that there were these laws but not followed properly.

According to one of the experts it all depended on the interpretation finally. It was quite difficult to book somebody who had violated these laws. By and large it was the politics that needed to be reviewed and not these shows. BCCC was there, but who knew they would only take action.

The experts who taught Media and Communication said that they taught Media Ethics and Media Laws, including the Broadcasting Code of Conduct. According to one of the experts parents-teachers training was needed. One of the experts said that people teaching in the entertainment industry needed to have a certification to practice media; this could be introduced through a proper process.

4.8.14 Views about Censorship on Indian Television Shows

Most of the experts said that there should be no censorship by the government as control would create more problems. They all spoke about self censorship at the content creators' end. There were some experts which spoke about censoring TV shows as far as nudity was concerned. All the experts put stress about laws related to broadcasting, and they mentioned that these laws needed to be sincerely abided by. All the experts enumerated various ideas regarding control and censorship which were enumerated below.

- “The problem is that there is the presence of obscenity, vulgarity as censorable content. Beep sound is not friendly. The BCCC scroll is a welcome change. The process is still not encouraging, it is tedious.
- The content creators need to have license to practice in India.
- There needs to be more aware citizens in the country to be able to address this problem. The society needs to have viewers’ forum, where viewers can discuss about content, media literacy needs to be done and collectively decide as to what can be seen and what not. TV is a strong medium but needs to be used in the right manner.
- Freedom of expression is something I believe in. If it leads to violence, crime, racism, nudity there has to be censorship.
- Censorship is not acceptable. The producers need to be responsible for the content they show and abide by the law by and large. The viewers should be aware and they need to bring things to people’s notice and say these are the things that they should not be showing to the TV channel.
- Best censorship is the family and family values. Can not restrict the inflow of information.
- Telecom Regulatory Authority of India (TRAI) should also talk about content.
- TRAI is there – they don’t talk about content
- Contemporary is not negatively sensational. Content creators need to make content that is nice and not cheap. The do’s and don’ts of content need to be stricter. Cannot undermine the intelligence of the audience.
- Umbrella code of content cannot be exercised. The country will have to have specific code of content, which could vary between channels based on the way of operations. There needs to be a critical exercise rather than rehashing the old documents. It is time for a complete revamp at all level.
- There could be a censorship at viewer’s end, something like parental lock, however in a country like India it is challenging to have such system.
- There could be a governing body to censor the content before they are aired on TV.

- Many shows are not designed for family viewing in terms of Indian context. Some sort of parental lock should be there. It needs to be controlled from the receiving end, but more importantly there should be a control at production level. This boils down to parenting. Family system, parenting should be able to drive good values in youth. India surely needs censorship in its culture.
- The country needs to have late night shows so that children are not exposed.
- There should be censorship as visual art has got greater impact than any other art, people immediately catch what they see and hear. Controlled freedom should be there, not imposed one. It should be cultivated.
- With 35% literacy ratio, there surely needs to be a control. Society in the US or UK is very different than that of India. However if there is an artistic demand of the subject then it must be allowed.
- There should be control of a committee. This could be an autonomous body. Not a mouth piece of the government. The channels should follow their own guide. They have to be implemented well. There has to be some direct or indirect control, cannot have old kind of censorship.
- There are no viewers' associations or reader's associations. Need to educate the society. Value systems should be respected. Media literacy should become a part of school curriculum like in the USA."

4.8.15 Influence of Television on Youth's selection of clothes, behavior, style, career, eating habits, language, taste, fashion etc.

According to some of the experts there was surely a change in the way youth expresses and conducts itself, but the entire environment has changed around them. Privatization, globalization, advertizing has played a part.

They copied them in their life – if they watched stuff that would have impact. Youth has been adapting to new set of food habits, awareness of cross cultures, youth culture, modern style, behavior, career, habit, language after watching TV. Though in a diverse country like India, mainstream is too small compared to the large population living in many remote locations, mainstream has been actively promoting the culture of homogeneity.

Thus according to the experts the Reality Shows were surely popular amongst the youth in Gujarat. According to the Social Responsibility Theory the onus is on the media practitioners and platforms to practice self regulation along with state regulation and high professional standards to create content. Majority of the experts also agree with the Social Responsibility Theory, they felt that the content had to be self censored and must be in conformity with the laws of the land.

Majority of the experts believed that the Reality Shows and their potential influence were negative. This confirmed with the Seduction of the Innocent Theory. Though the limitation of Seduction of the Innocent Theory is that it takes into account only children below 11 years, it is very evident in the Cultivation Theory of Gerbner that heavy viewers of television cannot escape its gradual impact. Some experts said that the influence depended on the orientation of the youth.

On one hand the experts believed that there were laws regarding broadcasting however they were not followed. On the other hand we have the offenders as per the Cable Television Networks (Regulation) Act, 1995 and the BCCC guidelines have not been given prescribed penalty. The television channels have a standards and practices department but there have been complaints that are registered against shows again and again.

On the action taken after viewing Reality Shows most of the experts mentioned about the action taken. The Reality Shows are popular amongst the youth. This is primarily the Ang's Theory of Pleasure and Ideology of Mass Culture. This precisely means that pleasure must be conceived as an effect of a certain productivity of a cultural artefact.

4.9 Leading Editors / Senior Journalists of News Papers

Ten leading editors from news paper / senior journalists were interviewed for the purpose of the study as experts on the subject. These editors represented different parts and cultures of Gujarat and have been vocal about subjects like youth,

television content etc. Following were some of the responses to the specific questions asked to them.

4.9.1 Viewing Reality Shows before – *Bigg Boss, Indian Idol, Emotional Atyachar, Dadagiri, India's Got Talent*

All the experts in this category had watched Reality Shows at some point in their career. Many of them were regular viewers of Reality Shows where as some watched them once in a while. Most of them said that whenever there was something that created a buzz in the market they tried to keep themselves updated with the content.

4.9.2 Popularity of Reality Shows amongst the youth of Gujarat

Most of the experts said that the Reality Shows were popular amongst the youth of Gujarat. One of the respondents said that they were popular in the initial phase not now. From the various answers that experts gave controversies, novelty factor, fictional representation, and format of international shows were responsible for such influence.

4.9.3 Reality Shows and influence on the minds of youth

Almost all the experts said that the Reality Shows influenced the minds of youth. Two of the experts felt that youth didn't get influenced by these shows.

According to one of the experts, youth dreamed about what they saw, it influenced their mind. There was a strong negative impact of these Reality Shows. They started putting themselves in to the situation of participants / contestants. At times they got depressed if they couldn't get what they aspired. It also affected their career.

4.9.4 Type of influence: Positive / Negative

Many of the experts felt that the influence of Reality Shows was negative on the minds of youth. Some of the experts felt that the influence was both positive and negative and some felt that the influence was positive.

Apart from the explicit and aggressive content that many of the Reality Shows had, pressure to perform for young participants and scripted situations were responsible

for the negative influence. Whereas, song and dance Reality Shows and knowledge based Reality Shows fell under the positive influence category.

According to one of the experts who met some tribal youth in North East, the youth felt that reality show had helped them become a part of the main stream with their art and culture. According to this expert, “Whenever separatism is talked about, the fact must be considered that television has played a vital role in uniting the entire nation”.

4.9.5 Influence of Reality Shows on youth’s selection of clothes, behaviour, style, career, eating habits, language, taste, fashion etc.

Most of the experts agreed that Reality Shows had influence on selection of clothes, behaviour, style, career, eating habits, language, taste, fashion etc. of youth in some or the other way. According to one expert, however it was all about an individual’s choice. According to another expert, “youth have a tendency of imitating what they see, and Reality Shows are aspirational. This prompts them to take action”. According to another expert, “Youth looks for a reflection in others and reality show provides the same. Audio visual medium is a strong medium and leaves a strong influence on the minds of the viewers”. According to one of the experts, “On one hand Reality Shows copies the youth of today, whereas on the other hand youth copies the reality show. The cultural exchange and influence go hand in hand”.

4.9.6 Reasons for youth to watch such Reality Shows

There were multiple reasons why youth watched the Reality Shows. Various experts enumerated various reasons. These reasons were the entertainment value of Reality Shows, novelty factor, controversy that they generate, curiosity elements, competitive elements in the shows, creativity, intentional actions, heroism projected in Reality Shows, compelling factors, attraction towards stars and plots, attitude of peeping into life of others, strong packaging / marketing, reflection of aspirations and celebrity fan following.

According to some of the experts, “there is a peer pressure to know about what is happening around you. In discussions updates on Reality Shows are always referred to by youths. This prompts youth to watch them”.

According to one of the experts, “Youth doesn’t read enough. Entertainment tools are confined to drawing room entertainment. Outdoor games have been forgotten. Reality Shows are new games of the new world. Every two decades cultures of any country change. Youth wants thrill. Any negative activity attracts youth, the ones who are intelligent don’t get carried away, but the ones who are influenced they continue to watch them”.

According to another expert, Youth wants to be carefree; they want to speak the way they want to. Indian culture / socialization are such that they are not given an opportunity to vent out their emotions, Reality Shows manifest that. There is some amount of adventure in these shows, seeing that is almost like believing they are doing it. This compels them to watch these Reality Shows”.

4.9.7 Comparison of youth on the basis of aggression between now and before

Experts gave mixed responses. Most of the experts agreed that youth have become more aggressive compared to the past. Some said youth was always aggressive, as youth was a state of mind and aggression was a very nature of this state of mind.

About television viewing some experts shared that the tolerance level of youth had gone down, they had become result oriented, careless, open in outlook, believer of instant things, their exposure had increased and this had led them to become aggressive. Whereas according to some of the experts, youth had become more informed, confident and dynamic also.

According to one of the experts, “The society has seen revolutions before advent of TV. Youth has become aggressive as the generation has changed, however the aggression has to do more so with the culture and upbringing of youth. They always have been aggressive”.

4.9.8 Specific incidents / reasons / facts / events that are specific to youth’s behaviour and television viewing pattern

Various experts enumerated various positive and negative experiences as mentioned below:

- “Youth gets attracted towards TV idols from time to time

- Increasing cases of suicide, killing, theft etc. could be influenced by TV viewing due to unfulfilled wishes
- A youth that was interviewed by one of the experts said after watching a Film / TV he got inspired to commit crime
- Youth watch on some TV shows and broke into an ATM to steal the boxes
- Youth came forward and served the old age people in *smashan* (crematory) after watching a reality show
- Youth gets a new life from these shows, biggest example is of Aishwarya Majmudar of Ahmedabad who participated in *Amul Voice of India* and became the winner
- A girl had participated in a dance reality show and eventually scored 99.99% in board – and she said she was influenced by the Reality Shows”

4.9.9 Potential of television viewing to influence the minds of youth

Most of the experts believed that television viewing could surely influence the minds of youth, whereas one of the experts didn't feel so.

4.9.10 Views about the images and sounds shown on television Reality Shows being obscene and vulgar

Majority of experts considered that the images and sounds shown on television Reality Shows were obscene and vulgar in some or the other way. According to them the Reality Shows broke the limit of tolerance of the society and the content had become bolder today. However, some didn't feel that they were obscene and vulgar. Following were some of the specific observations of various experts around obscene and vulgar images and sounds in Reality Shows:

- “Dance Reality Shows show obscene and vulgar dance, particularly *Dance India Dance*
- Language used in many Reality Shows is vulgar and aggressive at times
- Though it is not a reality show but the love making scene shown on *Bade Achhe Lagte Hain* was really over the top
- *Bigg Boss* according to many experts uses obscene and vulgar sounds and visuals

- Stand-up comedy shows like *Comedy Circus* - the kind of clothes they wear, the kind of behaviour they show, the kind of language they use is very vulgar. It is not good to use wrong language publicly. If rough language can't be approved in public, then how can rough language be approved on a platform that is watched by millions of people? They try to beep out the language but that's not the enough
- *Sach Ka Samna* was not right for public viewing, even if it was for late viewing"

From the experts who did not believe that these images and sounds were obscene or vulgar felt that it was a subjective premise and depended on one's own interpretation. Moreover, according to one of the experts with the kind of exposure Gujaratis had today the Reality Shows couldn't be termed as obscene or vulgar.

4.9.11 Discussion about production of Reality Shows on Indian Television considering social and moral responsibility towards society in mind

Most of the experts felt that Reality Shows on Indian Television were not made considering social and moral responsibility in mind. They all said that it was very evident that these shows were made for entertainment, earning money, making profits, getting more viewers, for business and getting more TRPs. Some of the experts further argued that if they thought about ethics, why they would have *Rakhi Ka Swayamvar* kind of shows on air, or a porn star like Sunny Leone entertaining the house of *Bigg Boss*. Many of these shows were brought from abroad, could be fit for those cultures but definitely not fit for Indian culture. One the experts further argued that he doubted if the makers of these Reality Shows could make their own family members watch them. Another expert further argued that one needed to understand the process of social, economical and cultural evolution; one could not jump from one orbit to the other.

4.9.12 Television channels in India and adherence to Broadcasting Code of Conduct

According to most of the experts there were Broadcasting Codes that existed but most of the channels didn't fully adhere to them. A lot that the TV channels showed in India was immoral and unethical. According to one of the experts channels did self

restraint. According to another expert if the citizens didn't agree with the content there was always liberty to go to court, there needed to be active citizens around for the same.

A few respondents recognized the existence of body like BCCC; however it was like a "Smoking is Injurious to Health" warning on packets of cigarette. Technically they might be following laws, but one couldn't say as to how much impact they had practically. BCCC guidelines were a welcome change.

One of the experts citing example of The Dirty Picture screening on Sony Entertainment Television said how many Indians would know that a U/A certification would have specific implications for the viewers. The expert raised a need of teaching the children and youth about so technically they followed the rule that is required, however the concern was how many parents were aware about these different demarcations, and how many kids were made aware of it.

4.9.13 Views on Social responsibility of any popular media in Indian context.

Following were some of the views shared by various experts on social responsibility of any popular media:

- "Every Media has to set their own standards according to the need of the audience they cater to
- They should present positive, good and right things, for the building of a better society
- What is right should be presented as right and what is wrong should be questioned
- Indian media should be dedicated to *Information, Education, Entertainment*
- Media that promote general consensus (the way people function, know how should they behave with other friends, family, elder etc.) is good media, media that tells you about how this happened in other society and this was a repercussion that shows good media practice. To make people aware of the fruits and negative aspects of any new trend is important. If they are doing it then they are adhering to social responsibility.
- Should not disorient or mislead the youth

- TV is a very sensitive medium and one has to ensure that one takes care of the laws while making programmes and broadcasting them. Judicial activism is needed. The judiciary system needs to take a lead here.”

4.9.14 Role of media in nation and society building

There were various views that the experts shared about role of media in the process of nation and society building. According to various experts, “Electronic media should air programme which are good in taste, generate lots of information that helps people to understand about a person-state-society, should ensure the national integrity issues are taken care of, should not act as an activist, should show direction, practice good media ethics, should not spice up the news for TRPs, have holistic approach and should not be selective in approach”.

According to one of the experts, “...since profit is the motive of many of the electronic media economical issues need to be understood from a societal point of view. Freedom of speech needs to be protected at any cost. E.g. Right to Information activist Amit Jethva was murdered, his death would have cost 10L but his life was a threat to investments more than 500 Crores”.

4.9.15 Views on censorship for young TV viewers in India

Most of the experts expressed their views against censorship for various reasons. Many of them spoke about self censorship / self restraint as one of the best recourse to the situation. Some of them said they promoted censorship as Indian society was not ready for complete freedom. Some alternative suggestions / concepts like, “norms by media and enforced by law, watershed hours’ implementation, region / culture specific interpretations, society accepting or rejecting content” came up in the conversation. Some of the specific views about censorship for young TV viewers in India were enumerated below:

- “There has to be broad policy where even censor board should be active, with a long term association of members, and not too many people floating
- People should decide what they want to see

- There can be self censorship, but people running it should have high moral standards. TV is watched by all, and it needs to be ensured that wrong images and sounds don't go to young viewers.
- Watershed hours should be kept in mind and implemented in India
- Little irresponsible and free media is better than so called made responsible for censorship
- Censorship should be from the media itself – they are not arbitrary, they are a product of evolution, there has to be a larger consensus for the media practice. The rules should have come from society and not state. Media people should be having their own norms to run it. It has been years and it has not been done. There is Press Council of India but it's an organization without any authority and the country has been getting away from all kinds of murders. So that is not good. Restrictions must come from within the society and law makers have to be told the time frame. A time frame needs to be committed to come up with it. A road map has to be given to the society. Self restraint / model code of conduct evolved by media is a better word, if it is not there the worst thing will happen and media will be held responsible. If individuals are not restricted, somebody else will come and restrict. Individuals have to be responsible. Yes modernization exposure is all okay, but can't show pornography on TV; bold scenes should not be shown, sensible shows are fine. Censorship brings in hypocrisy; people at times fail to portray naked truth. Youth needs to talk about the truth; self censorship is the way out. Media should not become a commodity.
- People of India have been endowed with the code of conduct and they need to be followed
- One of the experts suggested that it gives a lot of effort to the interpretations – he quoted about a chapter in Gujarati language by Kanaiyalal Munshi – *Dhed Na Dhed Bhangi*, this chapter was removed on the basis of the title, unfortunately this particular chapter sensitized about the *dalits* and made you feel compassionate towards them. The restrictions should be market specific and region specific for a multi cultural country like India.

- The content will always be accepted and rejected by the society. Classic case is about the porn magazines which evaporated from the market as the society rejected them.”

4.9.16 Code of Conduct and real representation of society across media platforms

All the experts felt that the code of conduct didn't restrict the real representation of society to come across on media platforms. One of the experts said that on the contrary media helped the downtrodden people to come in the mainstream. It liberated them and promoted multiculturalism.

4.9.17 Code of conduct and restrictions on the right to express for television channels

None of the experts felt that code of conduct on TV channels restricted the right to express. One of the experts felt that in democracy there are multiple layers and options for everything, if one layer is having suppression, some other platform takes it up.

Thus according to the experts the Reality Shows were surely popular amongst the youth in Gujarat. This approves Ang's theory of Pleasure and Ideology of Mass Culture. This means that pleasure must be conceived as an effect of a certain productivity of a cultural artefact.

Being media practitioners most of the experts didn't subscribe to the idea of censorship as that curbed the voice of media. This supported the Social Responsibility Theory - the onus is on the media practitioners and platforms to practice self regulation along with state regulation and high professional standards to create content. Majority of the experts also agreed with the Social Responsibility Theory, they felt that the content has to be self censored and must be in conformity with the laws of the land. The laws of land for broadcasting was not abided by as far as broadcasting guidelines were concerned according to the experts. In absence of active machinery at the district and state level the broadcasters walked away by showing content that was not acceptable as per the social standards.

Experts had a strong opinion about role of media in the process of nation building, which supported the Development Communication theory. They also felt that media platforms had a strong social responsibility.

Majority of the experts believed that the Reality Shows and their potential influence were negative. This supported the Seduction of the Innocent theory. Though the limitation of Seduction of the Innocent Theory is that it takes into account only children below 11 years, it is very evident in the cultivation theory of Gerbner that heavy viewers of television cannot escape its gradual impact.

The experts believed that there were laws regarding broadcasting however they were not followed. The images and sounds shown in Reality Shows to majority of them were obscene and vulgar. This offended the programme code of Cable Television Networks (Regulation) Act, 1995 and the BCCC guidelines for content. The television channels have a standards and practices department but there have been complaints that are registered against shows again and again. The repeat offenders have punishment provision up to five years of imprisonment, however no strong punishment has been given to any broadcaster so far. The punishment for offenders as per international standards is very strict compared to that in India. This is another reason why Indian broadcasters are seen offending the programming guidelines for television very often. The Reality Shows category is observed offending such guidelines on a higher side compared to other content category.

4.10 Bureau Chiefs / Senior News Correspondents of TV News Channels

Ten leading bureau chiefs / senior news correspondents of TV news channels were interviewed for the purpose of the study as experts on the subject. These editors represent leading electronic news channels nationally and regionally. They are the voice of Gujarat as far as Electronic News Gathering (ENG) is concerned. Following were some of the responses to the specific questions asked to them.

4.10.1 Viewing Reality Shows before – *Bigg Boss, Indian Idol, Emotional Atyachar, Dadagiri, India's Got Talent*

All the experts had seen Reality Shows and they knew them well. Some of the experts immediately said that they were not very fond of these Reality Shows however they were fully aware of them.

4.10.2 Popularity of Reality Shows amongst the youth of Gujarat

All felt that Reality Shows were very popular amongst the youth of Gujarat. Some of the experts mentioned about the trends of voting and TRPs. According to one of the experts though *Bigg Boss* type of format shows were more popular in urban areas and not in rural areas.

4.10.3 Reality Shows and influence on the minds of youth

All the experts thought that Reality Shows had influence on the minds of youth to some or the other extent. Some of the views shared by experts were that youth were vocal about such influences, *Roadies*, *Splitsvilla*, *Emotional Atyachar* kind of Reality Shows had strong influence, visual medium was very powerful to change any social phenomena – perception; and Reality Shows propagated high aspirational standard.

4.10.4 Type of influence: Positive / Negative

Most of the experts said that Reality Shows have negative influence on the minds of youth. Some of them also said that they have positive influence, whereas some said they had mixed influence or it depends on the person watching it.

Some of the views shared for the negative influence were, “the content is quite bold as per the orthodox Indian society, youth get vicarious pleasures from Reality Shows like *Emotional Atyachar*, the language of Reality Shows like *Roadies* is not acceptable in Indian society, kids who are not exposed such content could have negative impact, dating Reality Shows have strong negative influence, pressure to perform for younger participants can create pressure on the viewers also and such shows are harsh on kids”.

Some of the views that the experts shared for positive influence were “the Song and Dance Reality Shows have inspired people to come forward and showcase their

talent, Reality Shows help youth understanding the nuances of current trends, they keep the youth updated and some of them increase knowledge”.

4.10.5 Influence of Television on Youth’s selection of clothes, behavior, style, career, eating habits, language, taste, fashion etc.

Most of the experts said that Reality Shows had influence on selection of clothes, behaviour, style, career selection, eating habits, language taste, fashion etc. of youth. Besides some other elements that youth had influence on were sports, stunts, big prize money, competition spirit and changing social trend.

4.10.6 Reasons for youth to watch such Reality Shows

Various reasons for youth to watch Reality Shows were drama created around Reality Shows, hype that was created around them, curiosity, all age group pervasiveness, entertainment, their ability to replace outdoor games by giving youth the thrill they wanted, their nature of unchallenged entertainment, reflection of youth, identification of youth - role modeling, boldness, feeling of fulfilling unfulfilled desires - dreams, voicing youth’s feeling, feeling of not being left out in the conversation, unrealized imaginations, dream of achieving something and relating with Reality Shows, content, style of presentation, identification, expanded horizons of youths, variety, glamour, sensitization exposure and money.

4.10.7 Comparison of youth on the basis of aggression between now and before

Almost all the experts said that youth had become more aggressive compared to the past. Many of them who believed it was because of TV channels; also said the content was more inferior compared to that of 90s, youth’s reading habits were dying, youth was unaware of the outside world, youth had become rowdy, there was a negative pressure in the youth due to Reality Shows, from childhood to older days the expression was strongly governed by TV and TV images and sounds were aggressive, all kind of programming was on air, youth had involved themselves in adventurous activities like *Khataronke Kheladi*.

According to some more experts who believed that youth had become aggressive and television viewing was responsible shared, “...youth has become more cynical, they are more calculative, youth is half baked, television is responsible for

misguiding youth and letting them join the trend without knowing, people don't have positive goal, they can't think, this generation is bold – not aggressive, in *Splitsvilla* they show girl friend beating up boy friend, this will have an impact on how a youth behaves in his or her peer group / family”.

Those experts who didn't feel that the TV exposure was solely responsible for youth's aggressive behaviour shared that it was due to limited life, tensed ambiance, socio-economic situations, education pressure, youth not getting right kind of education, disparities, frustrations coming out, Internet and media platforms teach people crimes and vulnerability of youth that was responsible.

4.10.8 Specific incidents / reasons / facts / events that are specific to youth's behavior and television viewing pattern

Following were some of the incidents / reasons / facts / events specific to youth's behaviour and television viewing pattern shared by the experts:

- “Bikers riding bikes and showing rowdy behaviour and riding bikes in a rash way on the roads of Ahmedabad
- Youth's dressing sense and use of words in front of people
- In *KBC* a lady made money from *Vidarbha* and she had to face many consequences
- In *Rakhi Sawant Show* – Rakhi misbehaved in a contestant and the person committed suicide
- People have reported that office staff of BPOs plays games like *Bigg Boss* tasks where more youngsters work
- There was a boy who died performing stunt in Indore after watching *Shabaash India*
- A girl committed suicide because she didn't get a chance to participate in reality show
- Parents want their kids to be genius and take easy ways to get fame
- Girls and boys involved in rave parties, smoking, boozing Reality Shows teach them all
- People smashing windows

- ATM machine stolen - understanding from reality show
- Acid attacks
- Bomb making by terrorist
- *Emotional Atyachar* makes you doubt on the spouse”

4.10.9 Potential of television viewing to influence the minds of youth

All the experts felt that television viewing could surely influence the minds of youth. Some of the reasons according to them were competitive element, unfulfilled aspirations, relatable characters, the kind of connect of content and favourite characters as well as stars.

4.10.10 Views about the images and sounds shown on television Reality Shows being obscene and vulgar

All the experts considered the images and sounds shown on television Reality Shows as obscene and vulgar. Following were some of the Reality Shows which carried these visuals and sounds:

- *“Roadies* – rowdy behavior, vulgar dialogues
- *Splitsvilla* – vulgar language
- *Bigg Boss* – swimming pool scene, a porn star entering in the show, vulgar, they bring private “in camera” talks and behaviour in the main stream, participants doing things as if they are in private place
- Laughter shows vulgar elements – sound and visuals
- *Date Trap*
- *Emotional Atyachar* – they were atrocious – vulgar. Vulgarity is there that’s the reason why youth get attracted to watch them”

4.10.11 Discussion about production of Reality Shows on Indian Television considering social and moral responsibility towards society in mind

All the experts thought that Reality Shows on Indian Television were not made considering social and moral responsibility towards the society in mind. They were on the contrary made for profits, business, TRPs and bringing eyeballs by sensationalizing.

According to some of the experts the reality show producers worked on tantalizing shows that brought them more fame, they forgot that they had larger social responsibility. According to another expert people were certainly not valuing their value system.

4.10.12 Adherence of Broadcasting Code of Conduct by TV channels in India

According to majority of the experts the Broadcasting Code of Conduct is violated to some extent. Following were some of the examples given by individual experts.

According to one of the experts: "Broadcasting Code / Laws of Broadcasting are violated by everybody in the Indian television industry – be it GECs, Regional Channels, Films, News Channels – there are 1000s of complaints registered. Violation is routine. Apart from Content Code there is Commercial Code – and that too is violated. The code is violated regularly by all the players including the Government player. The lacuna is in implementation as well as sensitivity – private television is 20 years old in India and there are already 500 TV channels – this exponential growth, which is rapid in nature is responsible for this mess that has been created. Indian broadcasting is in evolving stage compared to mature broadcasting nations like USA and UK. People are not matured enough, and the law enforcing agencies are not very serious - strict to impose the law. This is a reason for violation on regular basis. The laws are 200 years old, they are incomparable, and the same yardstick is not relevant any more".

According to another expert: "The reason why there is need to strengthen Indian broadcasting policy is because people are not following the code. Choices of broadcasters have changed. I have been working with the single channel since 2006. The output demand has changed from 2006 onwards. If Mr. Advani and Raju Srivastav visit a city on the same day, we are told to follow Raju, him being from the entertainment industry. News gathering has become TRP driven. The way India TV has brought the entertainment elements in news channel – everybody else is following it. *Youtube* videos have been followed by all".

According to another expert, "Off late many things have changed, after IBF many things have changed, more so for news broadcasters. News Broadcasters Association

guidelines have made things stricter for the news broadcasters. It is strict now as all these objectionable shows have to be broadcast post 11”.

4.10.13 Views on Social responsibility of any popular media in Indian context

The general views shared by experts about social responsibility of any popular media in Indian context were that media was a vehicle of society and media should take utmost care of society while creating content keeping well being of society at large in mind. Almost all the experts felt that media had a strong role in shaping up the society. Following were some of the specific feedback that the experts shared.

- “The content of TV channels have to be people centric and not designed to just get better TRPs / commercialization
- The media should stop giving into the influential people, judiciary, powerful people
- Media production is empowerment of a common man
- Mumbai High Court’s ruling on December 8, 2010 upon the Central Government’s request to air *Bigg Boss* at 11 pm maintained that *Bigg Boss* telecast can continue at 9 pm and no need to show them after 11 as the show has been going on for one and a half months.
- Any media (news channel) has to work independent of entertainment factor. Infotainment has challenged the social responsibility.
- Since the medium can influence individuals, one needs to promote humanity. Content makers need to be trained in a manner that they can have elements that promote humanity. This will influence society in a positive manner.
- It is more and more important for media producers / content producers to be self censoring the programmes. Nothing should be twisted and shown. Violence should not be the only route to be popular.
- Society has to assign responsibility to media. Indian media has come out of freedom struggle. There has to be a missionary zeal to take on larger responsibility. Like how a family follows family Code of Conduct, media has to follow the same kind of values on TV”.

4.10.14 Role of media in nation and society building

According to the experts media has a huge role to play in the process of nation and society building. Experts shared various specific views as well. According to the experts, “Media should look at family – social – national values to create content. TRP – business – profits are important but not at the cost of social values. It is responsibility of media to ensure the true facts, issues, concerns come out on the surface; none of these facts should be twisted. Media has contributed in this direction, many mass suicide cases, rape cases have come out through media. Media cannot act as an activist; it needs to give thought provoking content. Television’s primary role in a country like India is information and education, which needs to be respected. Bodies like NBA and IBF should come forward and sensitize the TV practitioners to follow certain guidelines in form of self censorship”.

4.10.15 Views on censorship for young TV viewers in India

Views on censorship were divided between for and against censorship within the experts. The ones who were against them spoke about self censorship as the best practice. Some of the specific views were enumerated below:

- “Censorship by government is not desirable as people saw the worst example in 1975. Freedom of speech has to be respected, they are of prime importance.
- The country has to evolve a mechanism where fairness could be guaranteed; a body should not be Govt.-media-judiciary dominated; a right mix of all the stakeholders should be there. Self governance is good. Now there are complaints coming in and licenses invoked thanks to NBA.
- The broadcasting policy needs to be rectified.
- Single TV homes kids are pushed to watch content which is not meant for them. Instead of banning them, and making them more curious; need to take away all the controls .
- There should be censorship on certain issues related to national interest, internal security, religious views etc. One surely can’t have censorship in the name of obscenity.

- Content should be tagged with certain age groups' viewing so that - children below certain age doesn't have an access to this kind of content (distribution tagging). Even nudity is also ok as long as there is control of accessibility.
- Censorship is absolutely useless in the era of internet".

4.10.16 Code of Conduct and real representation of society across media platforms

Most of the experts shared that Code of Conduct didn't restrict the real representation of society from being projected on media platforms, however according to one of the experts the rural youth's representation was not coming across as most of the shows designed were very metro specific.

4.10.17 Code of conduct and restrictions on the right to express for television channels

All the experts said that Indian Code of Conduct for Broadcasting was not restrictive at all; in fact some of the experts suggested that the country needed a stricter code. Thus according to the experts the Reality Shows were popular amongst the youth in Gujarat as described in Ang's theory of pleasure and ideology of mass culture. The experts' opinions were divided between for and against censorship. This was quite striking as experts were from the journalism background and some of them also supported the idea of censorship. Social Responsibility Theory gives the onus to the media practitioners to practice self regulation alongwith state regulation and high professional standards to create content. It was quite strange that a considerable number of journalists looked at control as the way out. Some of the experts also agreed with the Social Responsibility Theory, they felt that the content had to be self censored and must be in conformity with the laws of the land. Ironically the laws of land for broadcasting were not abided by as far as broadcasting guidelines were concerned according to the experts; however the broadcasting code gave them openness to express. It surely didn't limit the voice.

In absence of active machinery at the district and state level the broadcasters walk away by showing content that is not acceptable as per the social standards.

Experts had a strong opinion about role of media in the process of nation building, which went with the Development Communication theory. They also felt that media platforms had a strong social responsibility.

Experts believed that the Reality Shows and their potential influence were both positive and negative. This supported the Seduction of the Innocent theory. Though the limitation of Seduction of the Innocent Theory is that it takes into account only children below 11 years, it is very evident in the cultivation theory of Gerbner that heavy viewers of television cannot escape its gradual impact. It was interesting to note that the impact of such Reality Shows was observed as both positive and negative.

The experts found images and sound obscene and vulgar. This offended the programme code of Cable Television Networks (Regulation) Act, 1995 and the BCCC guidelines for content. Even the advertising code was referred to by the experts.

The television channels have a standards and practices department but there have been complaints that were registered against shows again and again. The repeat offenders have punishment provision up to five years of imprisonment, however no strong punishment has been given to any broadcaster so far. The punishment amount as per the international laws is very high compared to that in India. This is another reason why Indian broadcasters are seen offending the programming guidelines for television very often. The Reality Shows category is observed offending such guidelines on a higher side compared to other content category.

4.11 Psychiatrists / Psychologists

Ten leading psychiatrists / psychologists were interviewed for the purpose of the study as experts on the subject. The experts were medical practitioners. They were vocal about problems of youth; some of them were leading columnists also in leading news papers of Gujarat, focusing on various aspects including youth. Following were some of the responses to the specific questions asked to them.

4.11.1 Viewing Reality Shows before – *Bigg Boss, Indian Idol, Emotional Atyachar, Dadagiri, India's Got talent.*

All the experts have seen Reality Shows and they were aware about them.

4.11.2 Popularity of Reality Shows amongst the youth of Gujarat

All the experts felt that Reality Shows were popular amongst the youth of Gujarat.

4.11.3 Reality Shows and influence on the minds of youth

All the experts felt that Reality Shows had strong influence on the minds of youth.

4.11.4 Type of influence: Positive / Negative

Many felt that they had negative influence whereas some felt that they had negative and positive influence depending on the personal experience that they have had.

According to many of the experts Reality Shows had strong negative impact. The reason given behind this was that mind always caught negative things. If aggression, violence, sex, wrong behaviour, vulgar language, gossip, putting somebody down was shown on TV it was easy to copy. They also extended this thought process by saying TV carried strong influence as it created impact on two sensory organs. This got registered in their mind and manifested later according to situations. These negative images and sounds developed false attitude amongst youth.

Another set of experts thought that the influence was positive or negative depending on how the person took it. It mainly depends on how you are brought up. A child's personality would develop basis whatever he/she adopted in life before ten years. If there was abuse in the family, improper relationships, issues in the family, sexual abuse, physical abuse, all of this would have an impact on an individual's life. This kind of youth if saw negative images and sounds; could potentially have negative influence from them. The youth that had a balanced family and strong childhood got influenced in positive way.

4.11.5 Impact of Television on Youth's selection of clothes, behavior, style, career, eating habits, language, taste, fashion etc.

All the experts thought that the Reality Shows had influence on selection of clothes, behaviour, style, career, eating habits, language, taste, attitude, tone, fashion, actions, activities, etc. of youth. Youth had a habit of mimicking and they tried to follow the negative things first. It is called identification. Some of the views that they shared were as follows:

According to one of the experts, "...behaviour– thoughts are reaction to particular things. If somebody is watching KBC he / she would want to make quick money, this kind of cognition is achieved. After watching *Emotional Atyachar*, husband would ask for character certificate of wife. *Dadagiri* kind of shows would provoke violence in youth. These are dangerous things for the society. This basically affects their thinking process in a negative way".

According to another expert, "...there are mainly three aspects which are responsible for these influences (1) psychological make-up / internal emotional make up, (2) external behaviour and (3) social impact, the way youth present themselves in the society".

According to one of the experts, "*Splitsvilla* claims that it represents the society. If the person doesn't give the right answer there will be a task given. The task was that this person was supposed to be given anima. They showed just the face going through the pain of anima being given. This can't be shown on TV; this projects ragging and the show justifies it".

4.11.6 Reasons for youth to watch such Reality Shows

There were several reasons that the experts mentioned for youth to watch such Reality Shows. These reasons were:

- "Youth watch Reality Shows for stardom, heroism, aspiration, story, characters, thrill, sex, violence, stars, and identification for success, achievements, exposure, marketing gimmicks, attractiveness, prize, activities and curiosity".
- According to one of the experts, "Curiosity about celebrities in shows like *Bigg Boss*, *Roadies* etc. is responsible. Such shows admire celebs / rich people, youth is curious about their life, and they would want to follow them, they consciously try to follow them, their daily routine, they consciously or unconsciously follow them, they try to learn as to how they are different from them. They try to identify with them and that is reflected in their behavior".

- According to one of the experts, “Emotional drama content stimulates emotions, you feel emotionally attached to them. *Indian Idol* emotionally excites you; you are so charged up emotionally that you get hooked up to them. These shows exploit your emotions. That is the reason why people are attracted to them”.
- One of the experts didn’t believe that these shows were reality, they were fabricated. They were designed in such a nice way that you were excited and curious to know more and more according to him.
- They were advertised smartly. The shows were marketed well. There was enough gossip about these shows, they became talk of town, youth didn’t want to be left out and they watched these shows.
- One of the experts spoke about Imitation - a term from psychiatry. According to him youth was open for all. They could accept anything. According to cognitive theory adolescents were exploring the world due to the curiosity.
- According to one of the experts, “Youth is trying to find answers to their questions. They learn things through television and internet and believe it to be true. In Reality Shows identification part is strong. Youth accepts them as role model. There is lack of role model in the society. Youth identifies with these reality characters and make them their role model”.
- According to another expert, “Youth in earlier days was out bound. It used to interact with people, play physical games etc. Today they are house bound. They are away from reality and whatever television gives is what they accept. They also can’t differentiate between good and bad”.

4.11.7 Views about the images and sounds shown on television Reality Shows being obscene and vulgar

All the experts considered the images and sounds shown on television Reality Shows as obscene and vulgar. Many shows used foul language and vulgar behaviour. Often the youth was shown drinking, smoking and abusing. The content shown in Reality Shows was too provocative. These shows didn’t fall under family viewing criteria. Following were some specific examples of Reality Shows enumerated by the experts.

- “*Rakhi Sawant Show* is very bad. So many things are below the line

- *Bigg Boss* has obscene language, gesture
- *Roadies* has obscene language, gesture
- *Emotional Atyachar*
- *Iss Jungle SeMujhe Bachao*
- *Splitsvilla*
- *Switched*
- *Raaz Pichhle Janam Kawas* fake. Previous life has not been scientifically proven – there are many elements that you consider before drawing parallels / correlations for establishing previous life”

According to one of the experts, “sexuality is something that can be aesthetically presented. In case of Reality Shows that doesn’t happen. They make provoking content”.

4.11.8 Comparison of youth on the basis of aggression between now and before

According to significant number of experts, youth has become more aggressive compared to the past. Many of them have linked some alarming effects of TV viewing with their aggressive behaviour. Some of experts shared specific views about youth and aggression as follows:

- According to one of the experts, “Aggression comes from adolescence. It comes from children watching the cartoons. Aggression is an impact of TV. It affects the psychological make-up of a child, this goes into adolescent make up also. Reality Shows add to their aggression”.
- According to another expert factors like hormonal changes and independence were responsible for the aggression.
- According to an expert, “The past generation used to suppress its anger, but Reality Shows today teach youth that if you have a deep desire / fire inside they could express it. Youth is not inhibited. Youth is aggressive in any part of the world. This aggression needs to be inhibited, suppressed. Aggression has not increased but its expression has become dis-inhibited. If you have a problem with your partner you abuse him/her”.

- According to another expert, “If there is a quarrel on streets, youth don’t feel guilty or ashamed about behaving like a vagabond on the street these days. In good old days it was a shameful act. That’s aggression”.
- As per one of the experts, “There is a strong influence of TV viewing pattern / media exposure on aggressive behaviour of youth. There is tremendous social pressure, competition, parents pressure, peer pressure which leads youth to aggressive behaviour. Kids also look at elders behaving in aggressive way in public places, and they in turn learn the same”.
- According to another expert, “Youth is constantly seeking answers to the questions, they are not being heard properly, at the school level, family level, they are not getting answers. They are guided by others’ agenda. TV plays a part here”.
- According to one of the experts, “Youth is not only aggressive but violent and demanding also. TV and media have a major impact on their psychology and turned them violent. They have problems with parents; want quick money, quick success and quick achievements”.
- According to one of the experts, “Dysfunctional cases that they receive like quarrel, theft, abusive language from school and college, even drugs, mobile theft is alarming. This was not there in youth earlier. TV is surely responsible for this”.

4.11.9 Potential of television viewing to influence the minds of youth

All the experts mentioned that television viewing could influence the minds of youth. They said that youth had a tendency to mimic things. They identified with the negative things easily. Depending on their psychological make-up youth got influenced positively or negatively.

4.11.10 Potential of aggressive visuals and sound with vulgar and obscene projections to make youth more aggressive

All the experts agreed that aggressive visuals and sound with vulgar and obscene projections could make youth more aggressive to some or the other extent. Some of them mentioned about the impact of aggressive visuals on the minds of youth. One

of the experts spoke about the psychological makeup; according to him if the makeup was not strong enough aggressive visuals could surely influence their mind. Some of them also mentioned that the aggression which was seen in youth today, TV had a major role to play in that.

4.11.11 Discussion about production of Reality Shows on Indian Television considering social and moral responsibility towards society in mind

According to almost all the experts the Reality Shows on Indian Television were not made considering social and moral responsibility in mind. On the contrary they were made keeping in mind TRPs, sensation, marketing and business goals. According to one of the experts these shows deliberately put sexuality and aggression. According to another expert these shows were capable of creating criminals in the society. According to two of the experts some shows carried positive values also, like *KBC* and other song and dance shows however they didn't have moral values attached to them in particular.

According to one of the experts, "These shows are made with an understanding that Indians are suppressed, and they need to ventilate their anger. These shows teach them how to ventilate it in a negative way".

According to a brilliant analysis given by another expert, "Indian sexuality is repressed sexuality. In metros also families feel sexually suppressed. Everybody wants to execute themselves sexually but social custom and family pressure suppress them. When they see these things exhibited on TV screens they identify with the characters. They feel they are satisfied by watching it. They don't have a social support for their conduct. Now looking at Reality Shows they get moral support through their act. A girl may want to wear revealing clothes, the society doesn't permit, family doesn't permit, they quote example of *Bigg Boss* and get an acceptance for it. Their new behaviour gets endorsed by TV. They know what is being suppressed. Every Indian wants to be a millionaire without putting in right kind of efforts. Every Indian wants to become Tata, Birla, Ambani etc. without putting any effort. Now they have a short cut to make money in form of *KBC*. The Reality Shows thus are exploiting common Indian dream. Same is the case with extra marital

affairs. People want to have free sexuality. They are showing it in different way in serials”.

According to a couple of experts, “Media has a great responsibility towards society building. Shows about information, knowledge, society development, cases studies, and success stories can really contribute well”.

4.11.12 Specific incidents / reasons / facts / events that are specific to youth’s behavior and television viewing pattern

As all the experts were practitioners and did professional counseling sessions to patients from all walks of life, they had specific enlightening experiences (case histories) to share from their own clinics as well as society. These incidents / reasons / facts / events strengthened the argument that youth’s behaviour can be directly linked with television viewing pattern. They were as follows:

- The expert saw more than 10 cases on a daily basis that were under direct influence of TV viewing. According to him, “People keep on chatting, they learn it from TV, keeping two mobile (secret mobile), changing cards, talking to diff people with diff cards, keep abusing, smoking, consumption of alcohol, females consuming alcohol, quarreling, not keeping respect of people”.
- One of the experts had seen one kid who had developed post traumatic stress disorder after watching a particular movie – he was very young (10-12 years).
- One of the experts had seen a young medico – who committed a minor suicidal attempt after watching a particular show on TV.
- According to one of the experts sometime back police had arrested 3 guys and they were adolescents. They were involved in the anti social activities. He read in the news paper that they were imitating Maya (Actor Vivek Oberoi’s character) from *Shoot Out at Lokhandwala*. This was the perfect example of imitation.
- One of the experts on the condition of anonymity gave a case history of imitation of *Emotional Atyachar*. The patient started believing that the wife was not faithful to him, it was at a delusional level that he had to admit the

patient in his hospital and they had to do work on him to get it out of his mind.

- One of the experts had a case, where husband died of alcohol, and child started doing it as he thought it was right, everybody in the family was doing imitation so for him it was justified.
- There was a child who used to watch *Chhota Bhim* cartoon on TV, and after watching it he turned very aggressive, started punching older people in the house, he was trying to imitate the character.
- According to one more expert there was an experiment that he read where out of the two groups one group was shown aggressive films and the other group was shown normal films, the group that was shown more aggressive films started showing aggression in the behavior.
- According to one of the experts, there was a higher secondary girl, her friends used to get together and imitate the tasks of Reality Shows, they also started switching boyfriends etc. the girl was brought for study problems and the expert came to know about all this.
- A child had hyperactive disorder and he was brought to his clinic, while talking he came to know that the kid had listened to a conversation between his parents that mother was having an extra marital affair and father had a doubt on her, this was affecting the child, actually this doubt that had occurred in the father's mind due to *Emotional Atyachar* – they both got separated – the wife actually got into a relationship after watching Reality Shows – the sufferer was the ten year old son.
- Young people learned to spy on spouses, girlfriend, boyfriends after watching *Emotional Atyachar*.
- According to one of the experts, a boy was depressed and was brought to him. He was in 7th standard and was involved with some girl. When parents came to know about it he became depressed, he was a ranker and now he was an average student. Pornography had spoiled his mind.
- According to another expert, there was a case that had come to him under the influence of famous TV show *Kya Hua Tera Vada* on Sony Entertainment

Television. A friend's female friend came from Punjab for a job. The wife of this friend got into depression after initial hang outs with that female. Eventually the wife started doubting the husband. The marriage lives of both the couples were going smooth before. So she quoted the TV show – and said she was depressed because of this. In the consulting room the wife spoke about this TV show that she watches and the expert came to know that she was influenced by the extra marital plot between the husband and his ex girlfriend boss in the serial. This kind of situation was really alarming for viewers.

4.11.13 Case study that can be linked as the result of TV viewing

Most of the case studies were enumerated in 4.11.12. There was a direct relevance of TV viewing and behaviour of youth. However, some broad cases / observations are enumerated below:

- More aggression that is shown on TV, the more aggression youth will show.
- Aggression in children was due to an impact of cartoons.
- Youth with addiction problem was due to TV (If you show people consuming *hookka* everywhere and show them doing it with a lot of passion and in nice way, eventually the number of *hookka* bars will go up).
- Anna Hazare – media hype was responsible for bringing in anti corruption wave in the country (Delhi was successful as media took it to the next level but not the second one).

4.11.14 Clinical content analysis of any of the Reality Shows, as possible result on the minds of youth

Experts shared interesting clinical content analysis of Reality Shows, as possible result on the minds of youth. According to the experts Reality Shows and TV viewing largely had potential of creating negative influence on the minds of youth. They were enumerated below:

- “If you see a reality show, where a person becomes mean to the partner, he or she justifies the stand, some colleague explains that you are mean; the

person accepts it and says he is okay with it. If youth watch this they will feel there is nothing wrong in being mean.

- If in Reality Shows the contestants are shown abusing parents, society, police; it will create an impact on the viewer that this is the fact of life and people should behave accordingly.
- A female was brought into the consulting room, she was unconscious, she went to a pool party, and she took 4 shots of tequila and went unconscious, she was in 12th only. She was an ardent viewer of Reality Shows.
- Females like to watch ornaments in the television shows, when they can't afford, don't have enough money they start stealing them.
- If a kid wants to become a reality show singer, and keeps watching it, eventually he or she will keep study aside.
- *KBC* attracts youth to make quick money. This leads to Bipolar Delusional Disorder – Mania to reach a place in life. If one cannot achieve these goals it brings in dissatisfaction and depression.
- After watching vulgarity in shows like *Bigg Boss* people start behaving like that in their real life. People also tend to start plotting and scheming in relationships.
- If youth watch issues like infidelity on TV, they will have suspicion in mind about their partner, this will create a doubting society.
- Sunny Leone kind of porn star on Indian television could lead to immoral practices in the society.”

4.11.15 Potential of Reality Shows to create negative pressure on the participants of the show

Almost all the experts felt that Reality Shows could create negative pressure on the participants of the show. Many of them also felt that this could pass on to the viewing youth as an aspiration. Following were some of the views shared by the experts:

- According to one of the experts, “The competitive pressure is of two kinds: one is competition within aspirants, the other is where the participants are under pressure because they want to excel and want to become popular”.
- According to another expert, “In Reality Shows there is a pressure to perform, to win, to become famous and to earn prize money. This aspiration is passed on to the viewer also. Consciously or unconsciously viewer identifies with the participant, they actually go through the same emotions that the participants do.”
- One of the experts had seen (consulted to) three youth under depression during *Indian Idol* Season 1 when Amit Sana was deserving candidate and Abhijeet Sawant won.
- One of the experts said, “Take example of sunny Leone, she entering *Bigg Boss* has increased the pornographic traffic from India by 50 – 60%, she taught youth of India what is a porn star – two people in Legislative Assembly of Karnataka and Gujarat were caught exchanging MMS of Sunny. There are 10 volumes of pornographic films of Sunny available in market. You will hardly find a mobile of youth without video of Sunny. India and Pakistan are trapped into pornographic acts – Pakistan more, they watch more due to repressed sexuality. This is the biggest impact of Reality Shows”.
- According to one of the experts, there was one report, where a Reality show participant female attempted suicide in Lucknow.
- One of the experts said that at times comments from judges drove them to depression; the pressure to perform was very strong.
- According to another expert they could change a person’s liking also, earlier guys used to like to play cricket but song and dance reality show drew people to participate, there was a positive impact also through them.
- According to one of the experts the pressure in Reality Shows could lead to stress, psychological break down, pressure to perform.
- According to another expert Reality Shows led to easy money and crimes. If the viewers didn’t achieve what they originally aspired to, they may turn the wrong way.

- According to one of the experts, many people would have gone through mental depression, feeling worthless, frustration, sense of non achievement, negative emotions, and many youngsters might be feeling inadequate / worthless.

The experts believed that the Reality Shows and their potential influence which could be both negative and positive according to the personal experience they had. This confirms with Cultivation Theory of Gerbner which says that heavy viewers of television cannot escape its gradual impact. The Reality Shows were very popular in Gujarat according to all the experts, which made them heavy viewers. Though some experts said that the influence depended on the orientation of the youth. In addition the Reality Shows also ran a risk of having negative influence on the participants of the shows. This was further justified when the experts shared case history of patients with various mental health issues linked with television viewing, various case studies as well as facts that they had come across in the professional career.

Thus according to the experts the Reality Shows were surely popular amongst the youth in Gujarat. According to the Social Responsibility Theory the onus is on the media practitioners and platforms to practice self regulation along with state regulation and high professional standards to create content. On the contrary the experts found the content obscene and vulgar, also of quality that ran the risk of influencing the youth negatively. The experts also felt that the content was not made considering the social and moral responsibility in mind. Thus the content guidelines were also not followed by the television channels.

On the action taken after viewing Reality Shows most of the experts mentioned about the action taken. The Reality Shows were popular amongst the youth. This is primarily Ang's theory of Pleasure and Ideology of Mass Culture. This precisely means that pleasure must be conceived as an effect of a certain productivity of a cultural artefact. What is more important is to observe as to how the television producers apply their own judgment to create content that is acceptable as per the social standards and permissible within the laws prescribed.

4.12 Entertainment Content Creators

Ten entertainment content creators from Hindi General Entertainment channels were interviewed as experts for the purpose of the study. The experts have varied experience of creating content. They have worked on some of the shows which were referred by other experts and other respondents. Following were the specific answers to the questions asked.

4.12.1 Efforts that go into planning of reality show like need assessment, market, appeal, viewers, format

According to all the experts a tremendous amount of planning went in to making of a reality show. They all did thorough research about the shows. Most of the times content guidelines and target audience profile were given by the channel itself, in cases where it was not given by the channel the experts worked on the same. They all worked on the need assessment, understanding channel requirement, feasibility of the idea, gathering information about the kind of show they wanted to do, study of format, how would they differentiate programming, finding right kind of resources, planning, auditioning, content planning, finding emotional stories, working on logistics, creating pilots, testing them etc.

According to one of the experts, “While working on these shows we also do a research to know whether legal framework would allow us to do such a show, whether this can be telecast or not. Where judiciary is touched upon, individual’s privacy is touched upon, offending morality, anything goes against a person, they ensure whatever the Constitution has given the people the freedom for – whether they work are within that norms or not. This also goes for social issues – this is the toughest aspect as far as non entertainment Reality Shows are concern.”

4.12.2 Throwing light on the Broadcasting Code of Conduct

Apart from less than half of experts almost all the other experts were not very clear about the specific Broadcasting Code of Conduct. They had broad idea about what Broadcasting Code of Conduct meant like, “They shouldn’t air something that is biased, against any gender, caste, group, class; cannot show immorality, nudity” etc.

Many of the individuals hadn't read the Broadcasting Code of Conduct. Most of the other experts referred to the channel Standards and Practices. According to them it was the channel's responsibility to give these guidelines to them and they were to follow them. Many of the experts also mentioned that they would plan content, create it and wait for channel's Standards and Practices department to approve or reject the content. This was a bizarre situation, as the future of Indian viewers was in the hands of few of these content creators who were not sure about what were their duties to this powerful medium. Many of the experts interpreted the Broadcasting Code of Conduct from the point of view of how much they could twist around the Code to generate more ratings. Some of the experts even mentioned that while planning the content they kept consulting the channel's Standards and Practices department so that they created content within the guidelines of the channel. It was interesting to note here that from the conversation it was also brought out that all channels had different sorts of guidelines that they followed, in reality the Broadcasting Code of Conduct couldn't be changed from case to case basis. They were the guiding principles, the code of ethics that were universal. Some of the experts even quoted that these codes / guidelines varied from channel to channel. It was interesting to note here that many of the content creators in the country didn't have a formal degree of mass communications where students got to learn this code. Some of the specific observations were quoted below.

According to one of the experts, "Basic freedom that is given by constitution to any Indian, and he/she should not break that, he/she should not become reason for it to be broken, individual privacy, individual rights are more important, if due care is taken everything else comes under decency".

According to another expert, "The society is evolving and the new trends must be considered".

According to one of the experts, "Unfortunately youth takes calls on TV content creation. The litigations are because the youth is not clear, there are no institutions that teach them, no body to guide, no legal frame work, no mandatory legal teams that hand holds them, that's why all self regulations kept aside if the person handling

is not mature they get excited and go with the flow – they get tempted, they have to be controlled and taught”.

According to an alarming fact that an expert shared, “Even if the content is edgy, at the planning stage creative team knows how much is the envelope going to push, it is made clear at the beginning how people would react to a situation, it is kept in mind and take a call whether to do something or not, so these decisions are taken at planning stage only”.

According to another expert, “We surely take care of points that don’t put off people and plan the content accordingly”.

According to one of the experts, “Guidelines are given by Broadcasters and producers follow them. They are about communal remark, smoking, drinking, vulgarity, obscenity etc. These guidelines are given primarily for ratings that they can garner. Within the parameters they can twist them, bend them and create a shock value for the eye balls that needs to be brought in. Many shows focus on the shock value including the music shows with reference to the emotional stories. Producers / content creators get it from the SNP department of the channel. These guidelines vary from channel to channel. We keep a bible in front of us.”

4.12.3 Creation of Reality Shows v/s adherence to the Broadcasting Code of Conduct

The experts had honest confessions to make on the subject. According to most of them they had a strong concern for the society. All the experts believed that the Broadcasting Code of Conduct, the Laws of the land should be adhered to. Many of them also shared that they had always worked on shows that adhered to the Broadcasting Code of Conduct. Many also mentioned about shows like *Bigg Boss*, *Roadies*, *Splitsvilla*, and *Emotional Atyachar* that didn’t adhere to the Code. Many of the experts interpreted this process as to how much room they had to manipulate the content. Following were some specific views shared by some of the experts.

According to one of the experts, “Indian reality TV touches subjects that are “A” subjects and they are put in family viewing time that is the biggest problem”.

According to another expert, “On a show like *Bigg Boss* is difficult, however the SNP person from the channel sits on the edit to take critical decisions. Things which are not good to go on air are removed”.

One of the experts confessed, “When I was working with production house, the content was dictated by format owner and Broadcasters. We were merely catering to the demands of broadcasters. We didn’t have much control. Yes we manipulated the stories in the past from a treatment point of view”.

According to another expert, “Depending on the reach, responses as far as the TRPs are concerned content creators do manipulate things, they instigate people on floor, get spicy stuff. They make them speak foul language that was later beeped”.

4.12.4 Popularity of Reality Shows amongst the youth

All the experts felt that Reality Shows were most popular amongst the youth. Though there was a strong representation of metros in these shows, they were popular in non metro markets as well. Youth heavily watched these shows. The liking of Reality Shows had changed drastically after the launch of *Bindaas* with shows that gave viewers vicarious pleasures. One of the experts shared that the content creators were responsible for corrupting the youth. *Bindaas* kinds of channels had been violating the Broadcasting Code consistently. Earlier these shows used to give thrill element, then they had started giving vicarious pleasures.

4.12.5 Type of influence: Positive / Negative

Opinions of the experts about Reality Shows and their influence on the minds of youth were divided between positive, negative and both positive as well as negative depending on their upbringing, orientation, background and culture. In addition to this the experts said that TV was a part of mass culture. It would have influence, role models, attitude, trend, values, and approaches.

The experts who said the influence of Reality Shows was negative also said, shows like *Emotional Atyachar* were edgy and they had potential to prompt youth to doubt their partners; shows like *Splitsvilla* and *Roadies* showed people shouting, fighting, abusing, youth watched this and showed assertive behaviour; in most of the cases youth would be tempted to copy the evil; if you kept seeing violence you would

become insensitive towards it and TV Reality Shows affected both relationships as well as behaviour.

Experts who opined for positive influence also shared, "Reality Shows make youth aware about relationships, competition, how to crack competition etc; they have given confidence to semi urban youth to come forward and compete with urban youth; the Reality Shows have given new avenues to showcase talent".

4.12.6 Reasons for youth to watch such Reality Shows

According to the various views given by experts the reasons why youth liked Reality Shows were: "It is something that is different that they haven't watched before, they are trend setters, they influence social behaviour of youth, the feeling of wanting to be a part of Reality Shows, they know more about the intricacies of the games played on Reality Shows, many of them feel that watching is the best learning, they want to be in the national scenario, they drive youth to an aspirational level where they want to be them, people like to watch other people in trouble, the competitive spirit, thrill, exciting situations, fulfilling desires by watching them, relatable, easy publicity, easy money, identifiable, stardom, exposure, part of popular culture and interactivity".

4.12.7 Views about the images and sounds shown on television Reality Shows being obscene and vulgar

Majority of the experts replied to the above question by saying Reality Shows on Indian television were obscene, vulgar, jarring etc. The shows they felt had such quality were mainly *Roadies*, *Splitsvilla*, *Emotional Atyachar*, *Dadagiri*, *Kim v/s Kim*, Comedy shows and *Bigg Boss*. The elements that were objectionable were bad words, behaviour, visuals, exploitation of common man, exploitation of human emotions, the way the characters were portrayed, below the belt comedy etc.

One of the respondents who worked on *Raaz Pichhle Janam Ka* shared the objections people had. There was litigation against the show and she had to prove how it was a therapy. She shared that definition of vulgarity differed from person to person. There were shows that push the envelope, but there were definitely shows that were interesting to watch like song and dance Reality Shows.

According to one of the experts, “Technically speaking obscene is not obscene on TV; law of the nation doesn’t allow you to put obscene content on TV. Obscene would mean nudity, sexual dealings in a very pervasive manner, abusive language, out of context, glamorizing terrorist, extremist, money launderer etc. None of this really happens on TV. It is culture specific; persons’ likes -dislikes preferences define obscenity. Technically nothing that comes on Indian television is obscene. He hasn’t seen anything that is vulgar or obscene”.

It was very striking to note that most of the experts felt that the content that was shown on some of the Indian Reality Shows was obscene or vulgar in some way or the other. Many of them categorized other creative directors’ content as obscene or vulgar content. One of the experts felt that nothing on Indian TV was obscene or vulgar. The experts included individuals who were involved in the making of some of the most controversial Reality Shows that were talked about in the study.

4.12.8 Content creation v/s responsibility for its influence on youth

All the experts said that they felt responsible for their content’s influence on the youth. Some of the experts also said that they were very conscious in choosing what show they were working on. Most of the content creators had very high moral values that they spoke about and gave examples of. The dichotomy was that though the content creators had very high moral standards, India still continued to have Reality Shows which were obscene and vulgar. Some of the experts shared the following views:

- “TV is your new source of info, societal norms, most of the times u spend watching TV, as a content creator you are almost dictating to the people watching how things are, how things should be; I will surely be responsible for affecting the social change.
- As a producer I loved to see two people fight, today on a moral ground I don’t enjoy it, there has been a journey in my life, back in time I have done stuff like that but today if I am asked, I would say no I don’t want to do it.
- What I keep in mind is; what is the cluster of moral values that people in general hold.

- One should not play with emotions, many content creators do.
- I have worked on shows which were a bit over the top and I had decided next time I was not going to work on such kind of show.
- Unfortunately Indian television works with a form – which is a commercial art form. A lot of people don't have that much choice.”

4.12.9 Views about pressure from TV channels or Production Company goals to achieve higher TV viewing ratings by way of sensitizing content creation and depicting vulgar or obscene visuals???

All the content creators shared shocking information about broadcasters. The general view that they all shared was that though morally they all hold very high value, it was a job that they were doing at the end of the day and the job was all about TRPs, profits, viewership, eyeballs and channel performance. Many felt that their growth, incentives and job itself were also linked with the performance of their shows. They were forced by the channel to push the content and make it juicier, they were asked to spice up content, create controversies, exploit emotions “within the stipulated limits” that eventually it many a times fell under non family viewing zone. Usually such briefs came from the channel itself. Many content creators in retrospect felt that a lot that was created by them in the past was immoral and incorrect for Indian society. Many of them believed that the kind of content created by them might not be viewable for their own family.

4.12.10 Content creation and depicting vulgar or obscene visuals

All the content creators shared shocking information about broadcasters. The general view that they all shared was that though morally they all held very high value, it was a job that they were doing at the end of the day and the job was all about TRPs, profits, viewership, eyeballs and channel performance. Many felt that their growth, incentives and job itself were also linked with the performance of their shows. They were forced by the channel to push the content and make it juicier, they were asked to spice up content, create controversies, exploit emotions “within the stipulated limits” that eventually it many a times fell under non family viewing zone. Usually such briefs came from the channel itself. Many content creators in retrospect felt that a lot that was created by them in the past was immoral and incorrect for

Indian society. Many stopped doing certain kind of content to ensure that they didn't offend family viewing and good taste. Many of them also believed that the kind of content created by them might not be acceptable to their own family members. Unfortunately Indian content suffered from a situation where the platform dictated the form, and thus the end users had no control over what they were receiving.

4.12.11 Comparison of youth on the basis of aggression between now and before

Most of the experts felt that youth had become more aggressive compared to the past. The opinion of experts about youth's aggression and Reality Shows was divided into two parts.

Majority of the experts thought that television was surely responsible for their aggression, specifically the Reality Shows. According to them youth had surely changed, TV showed aggressive people, it showed differentiating content, youth was assertive, clear as to what they wanted to do, youth wanted to do anything in order to come in limelight, the info that they were getting was not full of meat, they were not knowledgeable, they just copied things and reacted to situations, youth had become westernized and television Reality Shows were responsible for it; besides TV channels parenting and family system were also responsible for youth's aggression.

According to one of the experts, youth was more opinionated, aggression was more region and culture specific, and it had nothing to do with Reality Shows. According to another expert youth were lot more focused than what they ever were, they were much more visible and cared to express opinion. They were more competitive according to of the experts, and the entry of MNCs to India was also somewhere responsible.

4.12.12 Discussion about production of Reality Shows on Indian Television considering social and moral responsibility towards society in mind

Almost all the experts believed that Reality Shows on Indian Television were not made considering the social and moral responsibility in mind. Various reasons and articulations shared by the content creators were, "At the end of the day broadcasters want to bring in money, numbers, eyeballs and they make a conscious

call. It is not responsibility of Reality Shows to become a watchdog of social responsibility, most channel's focus is towards aggressive content building and attitude to deal with issues at surface level, belief of channels that TV is for entertainment, not enough thinking towards it, lack of execution skills to incorporate social responsibility and expectations for higher TRPs responsible for lack of social and moral responsibility in the process of making Reality Shows".

One of the experts mentioned about *Satyamev Jayate*, it was not launched at the time of interview but he was sure that the show was made keeping the social and moral responsibility in mind.

The show has surely set up new benchmarks for the Indian television. Many of the experts remembered the DD days, and the kind of content that was created during those days.

4.12.13 Specific incidents / reasons / facts / events that are specific to youth's behavior and television viewing pattern

Specific incidents / reasons / facts / events shared by content creators which were specific to youth's behaviour and television viewing pattern were as follows:

- The way youth dresses up, talk, behave is a result of TV viewing.
- There is a lot of casualness in youth's behaviour.
- There was pilot planned for patching up people where the relationship has gone bad, when it was shown to the channel they turned it into *Ajab Desh Ki Gazab Kahani* – the *Rakhi Sawant Show* with song and dance etc.
- After watching *Emotional Atyachar* a lot of people have got clarity in life.
- In younger viewers the expression, lingo, behavior it reflects.
- After seeing *Fear Factor India* first season a boy tried to climb up the Bandra Kurla Complex glass wall and he suffered some injuries.
- A 24 years boy from small town has had 4 – 5 affairs with married women. TV exposure is responsible for this.

4.12.14 Voices on choosing a show that carries more social values for youth but gives less money

It brought in some very interesting perspective of the mix of experts that were interacted with. Most of them said that they had already made a choice of doing lesser paying shows with high moral value. Many of them did shows with less moral value and in retrospect quit doing such shows. Many continued to make shows that their family could also watch with them.

Some of the content creators had very strong opinion about their job. They expressed that they were doing a job, which paid them salary. They would try to give 100% commitment to their job. This was a little tricky situation as more job commitment could at times make them do shows that would push them to do immoral things. One of these experts also said that he would wish to quit doing such shows of less moral values. He wanted to stick to high moral value shows.

4.12.15 Choice between TV censorship and complete prohibition to show obscene and vulgar scenes on TV

Significant amount experts suggested that there should be TV censorship to show obscene and vulgar scenes on TV. The primary reason given was that it was very subjective and individualistic practice to decide whether a show was obscene or vulgar. The best was to leave it to the censor board. One of the experts also said that Indian constitution granted us freedom of speech with certain restrictions, and it was best that a qualified body controlled the same.

A majority of experts said that there should be neither any prohibition nor censorship. Their views were as follows:

- There should be self censorship through S&P (Standard and Practices).
- There should be open environment where responsible people are taking calls, even people should participate in this.
- There are laws but people don't abide by them.
- A person should be allowed to see what he or she wants to, as long as he or she can pay for it, even the pornography should be allowed, mature television should be allowed, even Playboy TV should be allowed in India.

- The ownership should be to the viewers and not broadcasters.
- It has to come as a moral responsibility from advertisers, channels, content producers and viewers.

Many of the content creators had very wild view about prohibition on TV. Some of them projected thoughts about absolute freedom with control in the hands of the viewer. For Indian society how much of it is possible is debatable, however such systems do exist in many other developed countries with parental lock and other such devices.

4.12.16 Views on western format of Television and western stakes in Indian television channels that have made the programmers of Indian Television more prone to the aggressive content creation

Majority of experts believed that western influence on Indian television and Western format of Television have made Indian Television more prone to aggressive content creation. Many of them also believed that Indian content creators were lazy and they had failed to create more original format. Most of these western formats had been developed keeping their socio-political-cultural environment in mind, which were not so relevant in India. Many also had suggested that in many cases even channel rejected original ideas. They were more comfortable with ideas that were readily available.

On the contrary to the above some of the expert said that Western culture at large was responsible for aggressive behaviour. Some also spoke about positive shows like *Indian Idol*, *KBC* which were western formats, however not aggressive at all.

Television channels are supposed to adhere to the Broadcasting Code of Conduct, however more than half of experts who were involved in creating content didn't know the specific provision of the Broadcasting Code of

Conduct. This is an alarming situation as they are directly involved in creating content. The Reality Shows according to many experts were popular amongst the youth in Gujarat as described in Ang's theory of Pleasure and Ideology of Mass Culture. Thus it is all the more important for the experts involved in content creation to be watchful of the kind of content they are creating.

The experts subscribed to the concerns mentioned in the social responsibility theory. They felt majority of shows were not created keeping the social and moral responsibility in mind, according to them most of the shows followed the broadcasting code, however there were shows that did not adhere to the Broadcasting Code of Conduct, which was ironical. The shows were clearly obscene and vulgar according to them. It was ironical that the makers found them unacceptable for the society, and yet made such kind of shows. Further the shows keep offending the broadcasting guidelines and the broadcasters walk away without being punished. Upon asking their choice majority of them said they would choose to work on shows with high moral values. The views on censorship were expressed in favour of an idea like self censorship at the producers / broadcaster's end. However the problem was that most often than not such freedom was misused by the broadcasters. It was evident from the discussion that many a times television channels would force the makers to temper the content to get better viewership. This was highly immoral.

Experts believed that the Reality Shows and their potential influence were both positive and negative. This supported Seduction of the Innocent theory. Most of the experts felt that the television viewing was responsible for youth's aggression today. They also sited examples of aggressive behavior under the influence of television. This supported the cultivation theory of Gerbner that heavy viewers of television cannot escape its gradual impact.

4.13 Media Lawyers

Five Media Lawyers were spoken to. These were practicing media lawyers from within the broadcasting companies. Following were some of the highlights of their combined views on Broadcasting Laws and the subject:

- The content rules in the Cable Television Networks (Regulation) Act, 1995 were very broad, they were not specific, they were generic, they needed to be re-interpreted
- There were open ended words, which were open to interpretation for the ministry

- “Certain type of content should not be shown when younger viewers are watching” was a vague statement. It was dramatically different in various parts of the country. Socio- economic strata in the country defined the viewing habits for children and they were different in different parts of the country. It was difficult for a broadcaster to define.
- Needed to define what time for mature programming and child.
- Broadcasters had been asking for watershed hours. It was not a part of guideline. 11 PM to 5 AM could be watershed hours.
- Law needed to dwell into contextually correct interpretation of content about alcohol and boldness. *Dirty Picture* was an example. Knee jerk reaction of the Government of India recommended PG (Parent Guidance); it could be shown anytime during the day, whereas if it was 11 PM content U/A was not required. The movie replaced that movie on SONY was *Three Idiots*.
- Laws were into open discussion. Various opinions came and various discussions took place, for lawyers this was not an ideal situation.
- Surrogate ads or brand extension, which was a big issue. Brand Extension had genuine reasons for some company like Kingfisher that was a genuine brand having airlines, water, alcohol etc. The government needed to have guidelines so that nothing was open to imagination and interpretations.
- How would you tap surrogate services? How would you monitor them? They needed to have CA certificate showing sale of product etc.
- Most of the Reality Shows largely followed the Code of Conduct however they were on the edge.
- “The Broadcasting Code of India is just a rule, it is not a code”.
- There is Ofcom code, there were ways they had tackled it. That could be a benchmark for us.
- Indian broadcasters didn’t want the government to tell them what to do and what not to do; they knew what they should do.
- There was an ethical / moral value that broadcasters held and followed as to what they should do and what they shouldn’t.

- “NBA guidelines for news broadcasters and IBF guidelines for non news broadcasters is what broadcasters try and follow. They are self regulation guidelines with code. This works for India. These are industry bodies that have been formed to address the specific issues of these two broadcasters. The guidelines are accepted by the government. The philosophy is to invite complaints. Since the body has representation of all there are complaints being received and Suo-Moto actions are being taken”.
- Rules were defined by the law, broadcasters couldn’t change them. They had gone one step ahead and said they would do better than the law by setting up this system. Check and balance had been introduced by the broadcasters only, which was available to people.
- Emotional perspective was not important, if what the channels were showing was in the realm of what was permissible then one should not encourage the cribs.
- The bigger challenges were how children could be controlled from viewing the same kind of content or even worse see online. As soon as Sunny Leony walked into reality show the activity on porn viewing increased multiple folds. It is very much required to have additional regulations so that people don’t show content that is not for family viewing.
- Self censorship was very much favorable. S&P process was good it was done with the programming and legal team (they work hand in glow) to ensure everything the broadcasters did was in sync with guidelines.
- Reality Shows around the world were edgy; it was intrinsic human nature to be curious about somebody else’s life. Bunch of completely ill fitting people were put together in a room, this brought in curiosity and excitement. The Reality Shows were formatted shows, many of them had come from the jurisdiction of Ofcom and FCC. When the format was being bought, broadcasters and the legal team would go by the jurisdiction; it would ensure that the test had been passed. There were no further tests required.
- The emotional arguments would be kept aside, the legality would be checked whether it could be carried out legally or not, and whether it had crossed the

line or not. Moral questions could be differently tackled they could transcend the legal question.

- Moral grounds should not supersede the legal ground, because then there would be anarchy.
- MIB had a committee which used to address the complaints, Inter Ministerial committee that comprised of IAS officers, people working with different ministries, 17/18 such members. They used to decide whether it was in good taste or not, and would grant the right to a particular channel to air the content on that particular channel.
- BCCC came into existence through the regulatory body which was MIB, which didn't want to review all these complaints so the broadcasters came up with this body through their own bodies like IBF and NBA, there were frivolous complaints also that were received and serious complaints. At times MIB also complains.
- Penalties were not of statutory in nature, if you didn't obey the recommendation could be given to revoke the license or ban the membership of IBF, where IBF didn't assist the broadcasters in collections (advertisers didn't pay to broadcasters they got banned through IBF) so BCCC was a big threat to advertisers as well as broadcasters.
- In a classic example of *The Dirty Picture*, CBSC which was a parallel body gave U/A certification to the film, MIB went further and stepped into the shoes of CBFC and said they didn't agree. Tomorrow they could do the same to BCCC also. "It doesn't make sense for broadcasters / viewers to have too many bodies. Court, BCCC, MIB are the three parties that broadcaster deal with. If they don't agree with BCCC or MIB they could move to court. You don't know which one is the final one".
- "In Reality Shows there is a huge gap. The umbrella everybody is trying to take shelter under is that Reality Shows are non scripted so to speak, so one cannot have a control over the language, behaviour or emotions, which is to an extent true but finally the edits are under your control".
- "There is no clear understanding of what obscenity is".

- “In BCCC committee the broadcasters are also members, *Bade Acche Lagte Hain* could walk away with long love making scene in the prime time”.
- Every show was taking advantage, there were obscene and vulgar images and sounds shown.
- “*Spiltsvilla, Iss Jungle Se Mujhe Bachao* are not acceptable”.
- “Laws in India are vague”.
- “Broadcasters don’t think, they always wait for the people to react”.
- “The country needs responsibility, there cannot be one authority, citizens of India need to come together where a system should be in place, where if some notorious people have filed frivolous complaints; in form of PIL there has to be heavy penalty to that. MIB or broadcasters don’t need to be pulled up all the time, checks and balances should be put in place by the government. MIB needs to write clear guidelines, define watershed hours; there could be one authority to deal with it. The penalty for violations should be as high as licenses to be invoked”.

In nutshell lawyers also found ambiguities at certain levels for broadcasting checks. Some of the main challenges were poor definitions of broadcasting code, no mentions of watershed hours, too many layers to deal with a problem, no uniform voice between various government agencies for content code, lack of government’s will to take the broadcasting norms forward. One of the biggest challenges that had come out from the conversation was that NBF and IFB guidelines were more of a voice of channel as the broadcasters had set them up. This gave very little room to the common people to take final decisions. What was needed in the country was a forum that was initiated and maintained by the people of India. This would be a true way of protecting the democracy and freedom of speech and expression.

As compared to the foreign systems for content regulation, Indian systems are fairly biased towards broadcasters. They also have little provision to suggest punishment to the offenders. The highest punishment suggested in the Cable Television Networks (Regulation) Act, 1995 is Rupees one to five thousand rupees compared to a fine of USD 3Mn in the USA. The watershed hours are not honoured like that in

USA, Canada or UK. This makes the broadcasters and content producers have carefree attitude.

Thus the experts from varied fields had significant point of view on the subject. They surely took the study to the new dimensions. It would be fair to say that the contributions from experts have helped the study reach some solid conclusions.

4.14 Conclusions

- From the above analysis key observations have been compiled and conclusion has been drawn as below, keeping the hypotheses of the study in mind. All the respondents' and experts' views have been considered in making the below mentioned conclusions from this chapter.
- During the study 320 respondents were asked various questions about aggression shown on Indian television / obscene and vulgar scenes on Indian television. A significant number of respondents from urban and semi urban cities found the content obscene and vulgar. A significant number of respondents observed obscenity, vulgarity, uncultured behaviour, aggression, not for family viewing as some of the key attributes in Reality Shows. There were events where the respondents described that Reality Shows had prompted them to take destructive actions like vulgarity in behaviour and thoughts, unfair behaviour, aggression, going for quick money, abnormal behaviour, wishing to see fights, being violent, now allowing showcase of fairness, wasting money, spying on others, doing stunts, getting aggressive and showing vulgarity in thoughts. A marginal number of respondents also accepted that they were violent in their thoughts and Reality Shows were responsible for the same. A marginal number of respondents accepted that Reality Shows made them very aggressive. A significant number of respondents observed factors in Reality Shows, which were not acceptable in the society. Obscenity and vulgarity were in the top list of such factors.
- Various experts were interviewed during the research. Most of the experts from social science felt that the images and sounds shown on TV Reality Shows were obscene and vulgar. They also shared that most of the Reality

Shows were not fit for family viewing. They felt that Reality Shows on Indian Television were not made considering social and moral responsibility towards to society in mind. Many of them also thought that Broadcasting Code of Conduct / Broadcasting laws were not followed properly.

- Majority of newspaper editors / senior journalists felt that the images and sounds shown on television Reality Shows were obscene and vulgar in some or the other way. According to them the Reality Shows broke the limit of tolerance of the society and the content had become bolder today. According to most of them there were Broadcasting Codes that existed but most of the channels didn't fully adhere to them. A lot TV shows in India were immoral and unethical.
- All the bureau chiefs / sr. news correspondents of TV news channels considered the images and sounds shown on television Reality Shows as obscene and vulgar. They also thought that Reality Shows on Indian Television were not made considering social and moral responsibility towards the society in mind. According to majority of them the Broadcasting Code of Conduct was violated to some or the other extent.
- According to all psychiatrists / psychologists interviewed for the purpose of this study the images and sounds shown on television Reality Shows were obscene and vulgar. Many shows used foul language and vulgar behaviour. Often the youth was shown drinking, smoking and abusing. The content shown in Reality Shows was too provocative. According to almost all them the Reality Shows on Indian television were not made considering social and moral responsibility in mind.
- Most of the content creators shared that they had a strong concern for the society. All of them believed that the Broadcasting Code of Conduct / the Laws of the land should be adhered to. Many of them also shared that they had always worked on shows that adhered to the Broadcasting Code of Conduct, however many also mentioned that some shows didn't adhere to the Code. Most of them also said that Reality Shows on Indian television were obscene, vulgar, jarring etc. The elements that were objectionable were bad

words, behaviour, visuals, exploitation of common man, exploitation of human emotions, way characters were portrayed and below the belt comedy. Even the content creators felt that the content that was shown on some of the Indian Reality Shows was obscene or vulgar in some way or the other. Almost all the experts believed that Reality Shows on Indian Television were not made considering the social and moral responsibility in mind.

- According to one of the broadcast lawyers Reality Shows largely followed “Broadcasting Code of Conduct”; however they were on the edge. He suggested that moral and emotional grounds should not supersede the legal grounds. Another broadcast lawyer suggested that some shows were surely not acceptable for Indian viewing. In nutshell lawyers also found ambiguities at certain levels for broadcasting checks. Some of the main challenges were poor definitions of Broadcasting Code, no mentions of watershed hours, too many layers to deal with a problem, no uniform voice between various government agencies for Content Code, lack of government’s will to take the Broadcasting norms forward. One of the biggest challenges that came out from the conversation was that NBF and IFB guidelines were more of a voice of channels as the broadcasters have set them up. This gives very little room to the common people to take final decisions.
- According to Cultivation Theory given by George Gerbner heavy television viewing cultivates the minds of viewers. Constant programming of obscene, vulgar and aggressive content run the risk of influencing the minds negatively. According to the Social Responsibility theory the media practitioners have obligation to the society. It is imperative for the media to have a mix of self regulation, state regulation and high professional standards. Absolute freedom could be harmful for the society.
- Even the freedom of speech and expression talks about the limitations. The Programming Guidelines have been described in the Code of Conduct for Broadcasting in India under the Cable Television Networks (Regulation) Act, 1995. Abusive language, obscenity, vulgarity, aggression is not permissible for broadcasting according to the code of conduct. The offenders have provision

for two to five years imprisonment, as well as fine of Rupees one thousand to five thousand rupees. So far no imprisonment has taken place for content on Indian television. The fine is way too less compared to the international standards. In UK the fine is up to £250000, in USA it is up to \$3000000 and in Canada it goes up to \$500000. The Indian standards are so low that the broadcasters walk away with showing content that is not permissible as per the law.

- Another important provision is the watershed hours. In UK, USA and Canada there are stringent rules about the watershed hours, which are not honoured in India, leaving a lot of unacceptable content for the exposure of young viewers.
- The above comments clearly indicate that television Reality Shows don't fully adhere to the Broadcasting Code of Conduct, prescribed by the Government of India.
- Out of the urban respondents, 73% male respondents and 83% female respondents clearly indicated that they liked the Reality Shows, whereas out of the semi urban respondents 76% male respondents and 88% female respondents clearly indicated that they liked the Reality Shows.
- Most of the respondents showed greater liking for variety of Reality Shows including song, dance and knowledge based shows. The most striking fact was that *Bigg Boss* and *Roadies*, which were more aggressive in nature rated very high in liking. Comparatively less number of semi urban youth liked aggressive Reality Shows.
- Majority of social scientists, leading editors / senior journalists of news papers, bureau chiefs / senior news correspondents of news channels, psychiatrists, psychologists and content creators who had closely been observing youth felt that the Reality Shows were popular amongst the youth in Gujarat. After the launch of *Bindaas* channel the preference for Reality Shows had changed drastically towards shows that gave vicarious pleasures.
- The above analysis suggests that Reality Shows are highly preferred by youth.
- According to respondents:

- The reason for watching Reality Shows were equally spread across all reasons. It was very striking that many respondents suggested reasons like aggression, heroism and reality stars as their liking for the Reality Shows. A reasonably high number of respondents liked to watch Reality Shows for vulgarity. It was interesting to note that a significant number of male respondents found Reality Shows obscene, vulgar and not for family entertainment. Aspirational quality of Reality Shows was a common cause for respondents to watch them.
- Reality show viewing in urban and semi urban respondents trended towards a personal experience. This gave them ample of opportunity to personalize the experience and watch things that they would not watch with family.
- While Reality Shows had prompted respondents to take positive actions they had also prompted individuals to take destructive actions like vulgarity in behaviour and thoughts, unfair behaviour, aggression, going for quick money, abnormal behaviour, wish to see fights, being violent, wasting money, doing *Emotional Atyachar* on others (spying), doing stunts, getting aggressive and going in for quick money. These actions were surely harmful to the society. A small number of urban and little more number of semi urban respondents felt that Reality Shows made them aggressive.
- Out of the Reality Shows that respondents had liked there was a strong liking for shows like *Roadies*, *Splitsvilla*, *Emotional Atyachar* and *Dadagiri*. These were some of the shows responsible for showing aggressive behaviour on TV. Some of the inclusions that some respondents wanted to have from Reality Shows were aggression, madness and violence. This could obviously turn them aggressive.
- Significant number of respondents said that there had been change in their behaviour and thinking after watching Reality Shows. There were negative changes observed like aggression, vulgarity, abnormal mind, anger and bad thoughts. Though the positive changes were more in number, one couldn't over look the negative changes in behaviour and thinking pattern due to the Reality Shows. There was a strong gap between the urban and semi urban

respondents' perception about the changes observed in behaviour and thinking pattern of the respondents due to Reality Shows.

- As per the Cultivation Theory given by George Gerbner television cultivates the minds of viewers over long periods of time particularly the heavy viewers. Thus television viewing, and the kind of violence that is shown in Reality Shows has the potential of bringing aggression in the respondents. Moreover according to Ang's Pleasure and Ideology of Mass Culture Theory the viewer chooses to interpret the content according to his or her culture and sociological make up. Moreover in Uses and gratifications theory Blumler and Katz's clearly mentions the user chooses a particular medium to best fit his or her need. Thus it is possible that in many cases the respondents were either unaware of the violence passed on to them or they preferred to accept such violence. The influence of television was not always negative though. There were good Reality Shows, which created positive impact on the respondents as well.
- According to the experts:
- Reality Shows influenced the minds of youth. Majority of them believed that this influence was negative. Various experts mentioned about numerous traits of youth's behaviour in recent times. Most of them believed that youth had become aggressive compared to the past. Many of them considered television exposure, especially the Reality Shows responsible for the same. Many of the experts also mentioned about the positive influence due to positive Reality Shows like knowledge based Reality Shows and talent hunt shows.
- The nature of Reality Shows compelled youth to watch them. Depiction of heroism, reality, real like situations, aggression, adventure, aspiration, dramatization, thrill, sex, violence, identification, competition, assertive behaviour were responsible for the aggression.
- About aggression and youth, many of the experts also felt that youth had an intrinsic tendency to be curious. This mixed with their psychological and social make up resulted into their behaviour. If a youth had a disturbed

childhood then he or she was surely prone to negative influence. All the experts illustrated numerous incidents about aggressive action taken under the influence of Reality show viewing.

- It was evident that experts felt that Reality Shows influenced the minds of youth. The researchers of media ethics found television as the strongest source of influence. They have the potential of influencing the young minds. The globalization and privatization has prompted broadcasters to show global content in the local adaptation format also known as *glocal* content. The channels for their economic gain go beyond the permissible limits of content creation and create content that affects youth. As per theories sustained influence of content like Reality Show run a risk of influencing the young minds. Experts mentioned specific Reality Shows and content that was shown on Indian television and led youth to become aggressive. Such content is not permissible in the prime time as per the Cable Television Networks (Regulation) Act, 1995.
- The above analysis clearly suggests that youth has become aggressive due to the influence of Reality Shows.
- There have been debates and deliberations about Reality Shows showing obscene and vulgar content. Following were the views shared by the respondents.
- A significant number of respondents felt that the Reality Shows showed obscene and vulgar images and sounds. A significant number of respondents liked to watch Reality Shows alone.
- Most of the expert also shared that Reality Shows were obscene and vulgar. According to the experts the shows were not fit for family viewing, broke the limit of tolerance in the society and showed provocative content.
- Some shows that various experts enumerated for showing obscene and vulgar content were *Bigg Boss* for porn star entering the show, *Roadies*, *Dadagiri*, *Rakhi ka Insaaf*, *Splitsvilla*, *Emotional Atyachar*, *Comedy Circus*, *Raaz Pichhle Janam Ka*, *Dance India Dance*, *Sach Ka Samna*, *Date Trap*, *Iss Jungle Se Mujhe Bachao*, *Switched* and *Kim v/s Kim*.

- Vulgarity need to be understood from a broad point of view. The respondents were not experts on the subject to define vulgarity. It was also possible that because of lack of exposure they might not have been able to interpret the term in the best possible manner. As per the theory of Saussure and Barthes about Language and Myth the system of language (semiotics) and its social – cultural values (myth) help the respondents define the obscenity and vulgarity in their own term.
- Majority of respondents found Reality Shows obscene and vulgar on a scale of 1 – 10 as 5 and above. They also suggested higher liking for Reality Shows. Cable Television Networks (Regulation) Act, 1995 prescribes the guideline of content which is within permissible viewing limits. In this case if the shows were obscene and vulgar they surely offended the Cable Television Networks (Regulation) Act, 1995's programming guidelines. They must be shown within the watershed hours. The broadcaster showing obscene and vulgar images and sounds must be punished so that the larger interest of the society can be protected. The international provision of such fine is very strict. Social Responsibility Theory of media is very relevant in this case, where the Indian television professionals need to be socially responsible, they need to keep the law of the land and tolerance of society in mind before creating such content.
- The above analysis suggests that Television Reality Shows use vulgar images and sounds.
- In the next chapter conclusions and recommendations of the research are covered.

CHAPTER 5

Conclusions

5.1 Introduction

- This research intended to focus on influences of such Reality Shows on youth with reference to the Broadcasting Code of Conduct. Reality Shows are designed for youth. Youth contributes the highest to any society from all aspects.
- Constitution of India and the Laws of land related to airing of television programmes on private satellite television channels in India; have special provisions about programmes that could be aired under the Cable Television Networks (Regulation) Act, 1995. The Act brought into force Cable Television Network Rules, 1994; which clearly mentions about raising and maintaining high standards of decency and decorum in all programmes. The self regulatory guidelines of Broadcasting Content Complaints Council mention about children, generally accessible programmes and social values. Further it suggests broadcasters to refrain from content that involves kissing, sex, nudity, violence and crime.
- This was the primary reason behind zeroing down on the above statement of the problem. It was critical to analyse the adherence of Broadcasting Code from socio-legal point of view.
- The international influence has pushed the content to become bolder. The envelope of reality show has been pushed beyond just song and dance Reality Shows. There have been many complaints registered from viewers against Reality Shows for showing unacceptable content in Reality Shows. Majority of these complaints are either disposed off or referred to other departments. Many a times the offenders are found making the same mistakes again.
- The broadcasting laws in India are less strict compared to the International provisions of content regulation on television. The punishment is stronger for offenders of programming codes. The implementation of Broadcasting Code of Conduct for private satellite television is more complicated, and runs a risk of being biased towards broadcasters.
- Television being a part of popular mass communication medium has an influence on individuals. There have been many theories around influence of

television on children and young adults. It is derived through many of these theories that television has strong potential to influence behaviour. Aggressive images and sounds on television screens tend to bring in aggression in behaviour. The premise of Reality Shows is real. They are more believable than regular shows, as they depict reality. Due to commercialization of media the ethical media practice has been replaced by thrilling and aspirational content creation. Reality Shows in India have been observed promoting sex and violence.

- This was an empirical study. Based on the hypotheses, independent variables i.e. Television Reality Shows, Broadcasting Code of Conduct and dependent variables i.e. Various Impacts on Youth, Adherence to Broadcasting Code of Conduct were selected. The secondary data was collected from various sources viz. Books, magazines, newspapers, websites, journals, periodicals, TAM etc. The primary data was collected from 320 respondents from urban and semi urban cities of Gujarat, whereas 55 experts from various fields.
- The collected data was first arranged. The same was later coded, tabulated and analysed. The youth data was analyzed quantitatively; whereas experts' data was analyzed qualitatively. At the end conclusions were drawn.

5.2 Findings

Major Findings of the Study:

5.2.1 Findings about Respondents

- Nearly 85% urban male respondents and about 89 % urban female respondents belonged to nuclear families; whereas close to about 84% semi urban male respondents and 88% semi urban female respondents belonged to nuclear families. This gave them opportunity to access television in more individualistic viewing pattern.
- According to the Cultivation theory of George Gerbner television cultivates minds of viewers over long period. Almost 61% urban male respondents and close to 69% urban female respondents; whereas close to half of semi urban

male respondents and roughly 59% semi urban female respondents have been watching television for more than 10 years.

- Nearly 56% urban male respondents and close to 64% urban female respondents; whereas close to half of semi urban male respondents and two third of semi urban female respondents watched television for less than 3 hours. Significant number of male and female respondents in both urban and semi urban cities that watched TV for more than 3 hours a day.
- Majority of respondents liked to exercise freedom to watch television without the family.
- Close to two third of urban male respondents and about 83% urban female respondents; whereas nearly two third semi urban male respondents and about 88% semi urban female respondents liked to watch television Reality Shows.
- Most of the respondents showed liking for various Reality Shows. Extending Blumler and Katz's Uses and Gratifications Theory media use is motivated by needs and goals that are defined by audience members; respondents from the semi urban cities have shown greater liking for variety of shows and demand that kind of content, compared to the respondents for the urban cities who liked aggressive shows more.
- According to Ang in Pleasure and Ideology of Mass Culture theory; pleasure is conceived as the effect of a certain productivity of a cultural artefact. The respondents have stated reasons for liking the shows; which are distributed across various categories. The reasons are linked with their social and cultural set up. This also impacts the decision of watching a particular reality show.
- Nearly 71% urban male respondents and close to 63% urban female respondents; whereas close 69% semi urban male respondents and about 58% semi urban female respondents liked to watch Reality Shows alone, with friends or sibling.
- Out of all the other reasons, both semi urban and urban respondents mentioned negative reasons as the reasons to like Reality Shows. As per

Blumler and Katz's uses and gratification theory the reasons for watching Reality Shows are primarily manifestation of the needs of users.

- Roughly 30% urban male respondents and close 32% urban female respondents found Reality Shows obscene and vulgar, whereas nearly 23% semi urban male respondents and close to 28% semi urban female respondents found Reality Shows real representation of youth and aspirational respectively. According to the theory of Saussure and Barthes about Language and Myth; the different degree of negative and positive attributes towards Reality Shows given by respondents are precisely dependent on their exposure, understanding, vis-a-vis their cultural make up. Shows with Obscenity and Vulgarity according to the programming code of Cable Television Networks (Regulation) Act, 1995, cannot be broadcast on Indian television. The shows figure as highly liked shows and yet to majority of urban respondents they are obscene and vulgar.
- Nearly 64% urban male respondents and close to 85% urban female respondents; whereas roughly 69% semi urban male respondents and close to 78% semi urban female respondents found Reality Shows obscene and vulgar on a scale of 1 – 10 as 5 and above. They have also suggested higher liking for Reality Shows. Thus Reality Shows offend programme code of Cable Television Networks (Regulation) Act, 1995.
- Both urban and semi urban respondents shared both positive and negative opinions about the Reality Shows.
- Television viewing has strong influence on the mind of viewers according to Cultivation Theory, Seduction of Innocent theory as well as the media ethics discussions mentioned in Chapter 2. According to both urban and semi urban respondents Reality Shows carried positive and negative influence, which resulted into action. Actions like wasting money, doing emotional atyachar on others (spying), doing stunts, getting aggressive, going in for quick money, showing vulgarity in thoughts and behaviour were surely harmful to the society.

- Out of the few respondents who mentioned they were violent in nature, majority didn't consider television, especially Reality Shows' influence for their violent thought. However, according to Cultivation Theory given by George Gerbner and Seduction of Innocent theory given by Wertham violence on television has strong potential of influencing the viewers.
- *Bigg Boss, Rakhi ka Swayamvar, Sach Ka Saamna, Roadies, Amul Music Ka Maha Mukabala, DID, Just Dance, Indian Idol* were some of the shows that made some respondents violent in thought and action.
- Both urban and semi urban respondents mentioned positive and negative things that they would like to include in their behaviour after watching Reality Shows.
- Unlike the claims of theorists; nearly 68% urban male respondents and close to two third urban female respondents; whereas roughly half of semi urban male respondents and close to half of semi urban female respondents felt there were no changes noticed in their behaviour and thinking after watching Reality Shows. Out of the significant number of respondents that mentioned about changes observed in behaviour and thinking; more urban respondents mentioned negative changes over the semi urban respondents.
- Both Urban and Semi Urban respondents mentioned about various factors of Reality Shows that were not acceptable in the society like obscene visuals, vulgar language, vulgarity, aggression, illicit relations, violence, spying on spouse, western culture, dirty actions, bad behaviour, anti social elements and wrong use of money. Most of these factors are not allowed to be shown on television as per the guidelines of Cable Television Networks (Regulation) Act, 1995. The Social Responsibility theory also mention about the responsibility of media towards the society.

5.2.2 Findings from Experts

- According to the experts the Reality Shows are surely popular amongst the youth in Gujarat.
- The experts believed that there were laws regarding broadcasting however they were not followed. According to majority of experts including the

entertainment content creators the images and sounds shown in Reality Shows were obscene and vulgar. This offended the Programme code mentioned in Cable Television Networks (Regulation) Act, 1995 and the BCCC guidelines for content. The television channels have a standards and practices department but there have been complaints that are registered against shows again and again. The repeat offenders have punishment provision of up to five years of imprisonment, however no strong punishment has been given to any broadcaster so far. The punishment amount in the international laws is very high compared to that in India. In UK the fine is up to £250000, in USA it is up to \$3000000 and in Canada it goes up to \$500000. The Indian standards are so low that the broadcasters walk away with content that is not permissible as per the law. This is another reason why Indian broadcasters are seen offending the programming guidelines for television very often. The Reality Shows category is observed offending such guidelines on a higher side compared to other content category.

- More than half of the content creators who were involved in creating Reality Shows didn't know the specific provision of the Broadcasting Code of Conduct. This was an alarming situation as they are directly involved in creating content.
- Further Entertainment Content Creators were in favour of an idea like self censorship at the producers / broadcaster's end. However the problem was that most often than not such freedom was misused by the broadcasters. It was evident from the discussion that many a times television channels would force the makers to temper with the content to get better viewership; which according to many of the experts was highly immoral.
- Majority of the experts believed that the Reality Shows had a strong potential of influencing individuals. Majority believed that such influence was negative. This confirmed with the Seduction of the Innocent theory. Though the limitation of this Theory is that it takes into account only children below 11 years, it is very evident in the cultivation theory of Gerbner that heavy viewers of television cannot escape its gradual impact. According to social scientists and psychologists this influence could be both negative and

positive. According to them, the influence depended on the orientation of the youth. In addition the Reality Shows also ran a risk of having negative influence on the participants of the shows.

- On the action taken after viewing Reality Shows most of the experts have mentioned examples of action taken after watching Reality Shows. The actions were both negative and positive. The Reality Shows are popular amongst the youth; which is confirmed by Ang's theory of pleasure and ideology of mass culture, the pleasure must be conceived as an effect of a certain productivity of a cultural artefact. Psychologists and sociologists also mentioned about their own case studies of action taken after watching Reality Shows.
- According to the Social Responsibility Theory the onus is on the media practitioners and platforms to practice self regulation along with state regulation and high professional standards to create content. Majority of the experts also agreed with the Social Responsibility Theory, they felt that the content has to be self censored and must be in conformity with the laws of the land.
- All the experts believed in social and moral responsibility that the television channels should have in order to create content. According to the experts the television shows were not made keeping the social and moral responsibility towards the society in mind. They all mentioned about contribution of platforms like television in the larger process of nation building.
- Majority of Entertainment Content Creators said they would choose to work on shows with high moral values.
- The Bureau Chiefs / Senior News Correspondents' opinions were divided between for and against censorship. This was quite striking as experts were from the journalism background. Social Responsibility Theory gives the onus to the media practitioners and platforms to practice self regulation along with state regulation and high professional standards to create content. It was quite strange that a considerable amount of journalists looked at censorship as the way out. Some of the experts agreed with the Social

Responsibility Theory, they felt that the content had to be self censored and must be in conformity with the laws of the land. Ironically the laws of land for broadcasting were not abided by as far as broadcasting guidelines were concerned according to the experts; however the broadcasting code gave them openness to express. It surely didn't limit the voice. In absence of active machinery at the district and state level the broadcasters walked away by showing content that was not acceptable as per the social standards.

- According to media lawyers there were ambiguities at certain levels for broadcasting checks. Some of the main challenges were poor definitions of broadcasting code, no mentions of watershed hours, too many layers to deal with a problem, no uniform voice between various government agencies for content code, lack of government's will to take the broadcasting norms forward.
- One of the biggest challenges that had come out from the conversation with media lawyers was that NBF and IFB guidelines were more of a voice of channels as the broadcasters had set them up. This gave very little room to the common people to get final decisions. What was needed in the country was a forum that was initiated and maintained by the people of India. This would be a true way of protecting the freedom of speech and expression.
- As compared to the foreign systems for content regulations, Indian systems are fairly biased towards broadcasters as per media lawyers. They also have little provision to suggest punishment to the offenders. The highest punishment suggested in the Cable Television Networks (Regulation) Act, 1995 is Rupees five thousand compared to a fine of USD 3Mn in the USA.
- According to the media lawyers the watershed hours are not honoured like that in USA, Canada or UK. In countries like USA, Canada and UK there are stringent rules about watershed hours, which are not honoured in India.

5.3 Testing of Hypotheses

The hypotheses mentioned in chapter no. 1 were reframed for statistical treatment. All the hypotheses were tested using Chi-Square analysis at 5% significance level to test the independence between variables.

5.3.1 Television Reality Shows don't adhere to the Broadcasting Code of Conduct, prescribed by the Government of India

5.3.1/A *There is no association between opinion about adhering to the Broadcasting Code of Conduct and field to which the experts belonged.*

Table 5.3.1.1: Distribution of Responses of the Experts about Content of the Reality Shows

Experts/opinion about content	Not vulgar and obscene	Vulgar and obscene	Uncertain	Total
Bureau chiefs	0	5	5	10
Journalists	1	5	4	10
Psychiatrist	0	5	5	10
Social Scientist	1	5	4	10
Content Creators	2	6	2	10
Lawyers	0	3	2	5
Total	4	29	22	55

Total of 55 experts from variety of related fields were interviewed to know their opinion about whether the Reality Shows followed the Broadcasting Code of Conduct (BCC) or not. They opined on the basis of the content of the show and if the show was morally and ethically fit to broadcast for the public or not. The Table 5.3.1.1 shows the summary of their opinion.

The hypothesis was tested statically and null hypothesis was accepted implying that there is no association between opinion about adhering to Broadcasting Code of Conduct and field to which the experts belonged. (Chi-square cal = 5.9568, chi-square tab = 18.307, df = 10 at $\alpha = 0.05$). This suggested the fact that the experts can be from any field; their opinion does not have influence of their field of working. It was clear from the table 5.3.1.1 that majority of the experts, irrespective of their fields had the opinion that the Reality Shows do not follow the Broadcasting Code of Conduct.

5.3.2 Reality Shows are highly preferred by the Youth

5.3.2/A *Type of television show and preference of the youth are independent.*

Out of the urban respondents, 73% male respondents and 83% female respondents clearly indicated that they liked the Reality Shows, whereas out of the semi urban respondents 76% males and 88% females have clearly indicated that they liked the Reality Shows.

Table 5.3.2.1: Distribution of the Preference of Youth (total, including Urban as well as Semi-Urban) According to Type of T.V. Shows

Preference of Youth/type of TV show	Daily Soaps (%)	News (%)	Reality Shows (%)
Not Preferred	16.56	100	0
Preferred	83.44	0	100
Total	100	100	100

Table 5.3.2.1 suggested that majority of the respondents “preferred” Reality Shows more than daily soaps or news. There was more number of youth who responded for Reality Shows as compared to news.

Chi-square analysis was conducted to find whether an association between the two variables existed. The values ($X^2_{cal} = 130.45$, $\alpha = 0.5$, $df = 2$) suggested that the null hypothesis has been rejected and there existed an association between the type of television show and preference of the youth. Meaning that the youth of today preferred Reality Shows more than daily soaps or news.

5.3.3 Youth has become aggressive due to the influence of Reality Shows

5.3.3/A There is no association between type of television show and behaviour pattern of the youth.

Table 5.3.3.1: Distribution of the Behaviour Pattern of the Youth (total, including Urban as well as Semi-Urban) extent to which they Prefer T.V. Shows

Behaviour pattern of the youth/ extent of preference of reality show	Less preferred Reality Shows (f)	More preferred Reality Shows (f)	Total
Change in language	10	13	23
Change in style	4	6	10
Change in thinking	66	136	202
Total	80	155	235

To test the above mentioned aspect, a chi-square analysis was performed for the above stated hypothesis. The values ($X^2_{cal} = 1.238$, $\alpha = 0.5$, $df = 2$) suggested that the

null hypothesis was accepted implying that the variables “type of television show” and “behaviour pattern of youth” were independent of each other. This pointed out the fact that there was no association between type of show and youth’s behaviour pattern. Youth might be behaving in a given pattern because of many other forces acting upon them. These opinions showed youth’s responses. Hence it could be said that the youth preferred the Reality Shows over all the other shows but felt that the Reality Shows did not influence them in any fashion.

5.3.3/B There is no association between field of different experts and their opinion about influence of Reality Shows on youth

Table 5.3.3.2: Distribution of Responses of Different Experts Opining whether Reality Shows Influence the Youth

Experts from different fields/opinion about influence of Reality Shows	Influence positively	Partially negative influence	Negative influence	Total
Bureau chiefs	1	2	7	10
Journalists	2	3	5	10
Psychiatrist	0	2	8	10
Social scientist	0	1	9	10
Content creator	5	4	1	10
Lawyers	2	3	0	5
Total	10	15	30	55

Various experts were interviewed during the research (Table 5.3.3.2). Most of the experts felt that the Reality Shows negatively influenced the youth. They also shared that most of the Reality Shows were not fit for family viewing. Hypothesis testing (chi-square analysis was performed) suggested that the field to which the expert belonged to and their opinion about the influence were independent variables. As given in the Table 5.3.3.2 experts from six different fields opined differently about whether the Reality Shows influenced the youth or not. The values ($X^2_{cal} = 25.3$, $\alpha = 0.5$, $df = 10$) suggested that the null hypothesis has been accepted and there existed no association between experts fields and their opinion. This implied that the experts of different field held different opinion.

5.3.4 Television Reality Shows use vulgar images and sounds, which are prohibited considering the existing statutory framework of Indian Legal System

5.3.4/A *There is no association between type of television show and extent of use of vulgar images and sounds.*

There have been debates and deliberations about Reality Shows showing obscene and vulgar content considering the existing statutory framework of Indian Legal System. Following were the views shared by the youth.

Table 5.3.4.1: Distribution of the Use of Unacceptable Content in Reality Shows and Preference of Reality Shows

Use of unacceptable content/ preference of reality show	Less preferred Reality Shows (f)	More preferred Reality Shows (f)	Total
Obscene visuals	9	0	9
Bad language	8	7	15
Vulgarity	8	10	18
Total	25	17	42

To test the above mentioned aspect, a chi-square analysis was performed for the above stated hypothesis. The values ($X^2_{cal} = 8.057412$, $\alpha = 0.5$, $df = 2$) suggested that the null hypothesis was rejected. Thus it was interpreted that there was an association between "Use of unacceptable content in the Reality Shows" and "Preference of Reality Shows". As per the programme and advertising code of 'Cable Television Networks (Regulation) Act, 1995', obscenity and vulgarity cannot be shown on television channels in India. It can therefore be concluded that these Reality Shows were preferred the most and were associated with unacceptable content in the show. This type of unacceptable content was asked by separating each objectionable point in the content and then respondents were asked to mark the most shown point in the reality show. Based on that, top three marked objectionable points were: obscene visuals, bad language and vulgarity. Above mentioned test of independence was performed considering these variables.

5.4 Recommendations

Findings of the study brought out a number of implications for the government, television channels, content creators and consumers.

- Each television channel needs to have a standards and practices department. This department must censor the content on a daily basis. The censorship for TV channels could be on the lines of self censorship. The Government of India must make it mandatory for each channel to show a censorship report MIS on a daily basis from this department. This would include programming and commercial content. They should adhere to the larger guidelines of the Broadcasting Code of Conduct prescribed by Cable Television Networks (Regulation) Act, 1995.
- The Code of Conduct needs to be redefined to make it more user-friendly. Since television is audio and visual medium what should be shown and what not to be shown, to what extent needs to be properly defined. Usually decency, morality etc. are left open for interpretations. This needs to be clearly defined to avoid ambiguity. The Broadcasting Code of Conduct should be redefined with the help of people's representatives in conjunction with the freedom granted in the constitution of India. What is immoral or indecent could be defined by the people of India, keeping in mind the current exposure level of the society.
- It should be made mandatory for news and non news broadcasters to rate their programmes under U (Children under 12 years), U/A (Parental Guidance – Age group 13-17) and A (Adult content – 18 years and above) category. This should be communicated before the beginning of each show on the top left corner of the screen. "A" - certification content should be shown after 11 pm and before 5 am (watershed hours).
- Parental lock should be made available soon to all television viewers and it should be made mandatory for the channels to promote the usage of parental locks.
- Television distribution research should evolve a way to device content tagging for all content broadcast with reference to various categories.

With Digital Addressable System, this would enable viewers to identify content category.

- The law enforcement needs to be strict in terms of violence / sex / obscenity / vulgarity presented on prime time – younger audience watching hours. The children and younger audiences must be protected from content that is not suitable for their age group. In other words watershed hours must be followed by broadcasters in India, and they should be strictly enforceable by the law. Ideal watershed hours for Indian viewers are 11 pm to 5 am.
- Broadcasting Content Complaints Council and News Broadcasting Standards Authority are two organizations that deal with people's complaints and are formed by the television broadcasters with eminent personalities from the society involved with it. There has to be citizen's forum with rural and urban representation deciding the larger morality of content for society. Complaint Council of such representation should be decentralized and should have the judiciary involved in it. This is the best way to arrive at a solution for moral problems and could help in society building.
- There is a need to introduce courses in middle school talking about potential harms of television. It is at this level where they will have understanding of what to watch and what not to watch. Such courses will help adolescents make their own judgement of not watching certain kind of programmes as they are not good for mental and physical health.
- There is a dire need of Research and Development wing for Mass Media. Academicians should be encouraged to hold media advocacy seminars. Any approved UGC college teaching media must come up with seminars / workshops on media education to bring in awareness of media exposure and its potential harms to youth.
- There is a space for a central body that functions as ombudsperson for objectionable content on television, radio, films and internet. There

needs to be a central body, set up by the representatives of society, but is legally accountable and binding to the constitution of India.

5.5 Recommendations for further studies

1. Comparative study should be conducted between foreign content regulations and Indian content regulations
2. Comparative study should be conducted between Doordarshan and satellite TV channel content code adherence
3. A similar study needs to be conducted in other parts of the country
4. Influence of television on viewers of rural areas with reference to Broadcasting Code of Conduct need to be studied
5. News channel's adherence to broadcasting code needs to be studied
6. Influence of television shows on children needs to be studied

5.6 Conclusions

- Respondents had good knowledge regarding all the Reality Shows viewing behaviour on satellite television.
- The factors which affected the knowledge regarding television viewing behaviour were-sex, age, education, occupation and type of family.
- Majority of respondents preferred to watch Reality Shows.
- Type of family, the viewing pattern, geographical location, type of shows were the factors affected the Reality Shows viewing behaviour on satellite TV channels.
- There was a significant positive relationship between the Adherence to Broadcasting Code of Conduct in Reality Shows and their impact on the youth.
- Majority of experts believed that Reality Shows carried obscene and vulgar images and sounds and this created negative influence on the respondents, which offended the provisions of Programming Guidelines under the Cable Television Networks (Regulation) Act, 1995. Thus the broadcasting laws were not adhered to as per majority of experts.

- Reality Shows and Broadcasting Code of Conduct were variables that affected various impacts on youth and adherence to broadcasting code respectively.

As a consequence, it can be concluded that the theory set for the investigation was largely accepted.

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APPENDICES

Appendix 1 – Content Regulations for Broadcasting: India and International

1 Cable Television Network Regulation Rules, 1994: Rule- 6.

Programme Code:

- (1) No programme should be carried in the cable service which:-
 - (a) Offends against good taste or decency;
 - (b) Contains criticism of friendly countries;
 - (c) Contains attack on religions or communities or visuals or words contemptuous of religious groups or which promote communal attitudes;
 - (d) Contains anything obscene, defamatory, deliberate, false and suggestive innuendos and half truths;
 - (e) Is likely to encourage or incite violence or contains anything against maintenance of law and order or which promote anti-national attitudes;
 - (f) Contains anything amounting to contempt of court;
 - (g) Contains aspersions against the integrity of the President and Judiciary;
 - (h) Contains anything affecting the integrity of the Nation;
 - (i) Criticises, maligns or slanders any individual in person or certain groups, segments of social, public and moral life of the country;
 - (j) Encourages superstition or blind belief;
 - (k) Denigrates women through the depiction in any manner of the figure of a women, her form or body or any part thereof in such a way as to have the effect of being indecent, or derogatory to women, or is likely to deprave, corrupt or injure the public morality or morals;
 - (l) Denigrates children;
 - (m) Contains visuals or words which reflect a slandering, ironical and snobbish attitude in the portrayal of certain ethnic, linguistic and regional groups;

- (n) Contravenes the provisions of the Cinematograph Act, 1952.
- (o) Is not suitable for unrestricted public exhibition.

Provided that no film or film song or film promo or film trailer or music video or music albums or their promos, whether produced in India or abroad, shall be carried through cable service unless it has been certified by the Central Board of Film Certification (CBFC) as suitable for unrestricted public exhibition in India.

Explanation – For the purpose of this clause, the expression “unrestricted public exhibition” shall have the same meaning as assigned to it in the Cinematograph Act, 1952;

- (2) The cable operator should strive to carry programmes in his cable service which project women in a positive, leadership role of sobriety, moral and character building qualities.
- (3) No cable operator shall carry or include in his cable service any programme in respect of which copyright subsists under the Copyright Act, 1957 unless he has been granted a licence by owners of copyright under the Act in respect of such programme.
- (4) Care should be taken to ensure that programmes meant for children do not contain any bad language or explicit scenes of violence.
- (5) Programmes unsuitable for children must not be carried in the cable service at times when the largest numbers of children are viewing.
- (6) No cable operator shall carry or include in his cable service any television broadcast or channel, which has not been registered by the Central Government for being viewed within the territory of India.

Provided that a cable operator may continue to carry or include in his cable service any Television broadcast or channel, whose application for registration to the Central Government was made on or before 11th May, 2006 and is under consideration, for a period of three months from the date of this notification, or till such registration has been granted or refused, whichever is earlier.

Provided further that channels up linking from India; in accordance with permission for uplinking granted before 2nd December, 2005; shall be treated as 'registered' television channels and can be carried or included in the cable service." (MIB 1994)

2 Cable Television Network Regulation Rules, 1994: Rule- 6.

Advertising Code:

- (1) Advertising carried in the cable service shall be so designed as to conform to the laws of the country and should not offend morality, decency and religious susceptibilities of the subscribers.
- (2) No advertisement shall be permitted which-
 - (i) Derides any race, caste, colour, creed and nationality;
 - (ii) Is against any provision of the Constitution of India.
 - (iii) Tends to incite people to crime, cause disorder or violence or breach of law or glorifies violence or obscenity in any way;
 - (iv) Presents criminality as desirable;
 - (v) Exploits the national emblem, or any part of the Constitution or the person or personality of a national leader or a State dignitary;
 - (vi) In its depiction of women violates the constitutional guarantees to all citizens. In particular, no advertisement shall be permitted which projects a derogatory image of women. Women must not be portrayed in a manner that emphasises passive, submissive qualities and encourages them to play a subordinate, secondary role in the family and society. The cable operator shall ensure that the portrayal of the female form, in the programmes carried in his cable service, is tasteful and aesthetic, and is within the well established norms of good taste and decency;
 - (vii) Exploits social evils like dowry, child marriage.
 - (viii) promotes directly or indirectly production, sale or consumption of-
 - (A) Cigarettes, tobacco products, wine, alcohol, liquor or other intoxicants; provided that a product that uses a brand name or logo, which is also used

for cigarettes, tobacco products, wine, alcohol, liquor or other intoxicants, may be advertised on cable service subject to the following conditions that:-

- (i) The story board or visual of the advertisement must depict only the product being advertised and not the prohibited products in any form or manner;
- (ii) The advertisement must not make any direct or indirect reference to the prohibited products;
- (iii) The advertisement must not contain any nuances or phrases promoting prohibited products;
- (iv) The advertisement must not use particular colours and layout or presentations associated with prohibited products;
- (v) The advertisement must not use situations typical for promotion of prohibited products when advertising the other products;

Provided further that-

- (i) The advertiser shall submit an application with a copy of the proposed advertisement along with a certificate by a registered Chartered Accountant that the product carrying the same name as cigarettes, tobacco products, wine, alcohol, liquor or other intoxicants is distributed in reasonable quantity and is available in substantial number of outlets where other products of the same category are available and the proposed expenditure on such advertising thereon shall not be disproportionate to the actual sales turnover of the product.
- (ii) All such advertisements found to be genuine brand extensions by the Ministry of Information and Broadcasting shall be previewed and certified by the Central Board of Film Certification as suitable for unrestricted public exhibition and are in accordance with the provisions contained in sub-clause (i) To (v) of the first provisions, prior to their telecast or transmission or retransmission.

- (B) Infant milk substitutes, feeding bottle or infant food.
- (3) No advertisement shall be permitted, the objects whereof, are wholly or mainly of a religious or political nature; advertisements must not be directed towards any religious or political end.
- (3A) No advertisement shall contain references which hurt religious sentiments.
- (4) The goods or services advertised shall not suffer from any defect or deficiency as mentioned in Consumer Protection Act, 1986.
- (5) No advertisement shall contain references which are likely to lead the public to infer that the product advertised or any of its ingredients has some special or miraculous or super-natural property or quality, which is difficult of being proved.
- (6) The picture and the audible matter of the advertisement shall not be excessively 'loud;
- (7) No advertisement which endangers the safety of children or creates in them any interest in unhealthy practices or shows them begging or in an undignified or indecent manner shall not be carried in the cable service.
- (8) Indecent, vulgar, suggestive, repulsive or offensive themes or treatment shall be avoided in all advertisements.
- (9) No advertisement which violates the Code for self-regulation in advertising, as adopted by the Advertising Standard Council of India (ASCI), Mumbai, for public exhibition in India, from time to time, shall be carried in the cable service.
- (10) All advertisement should be clearly distinguishable from the programme and should not in any manner interfere with the programme viz., use of lower part of screen to carry captions, static or moving alongside the programme.
- (11) No programme shall carry advertisements exceeding twelve minutes per hours, which may include up to ten minutes per hour of commercial

advertisements, and up to two minutes per hour of the channel's self-promotional programmes. (MIB 1994)

3 OFCOM Broadcasting Code – United Kingdom

“Section one - Protecting the Under-Eighteens

Principle

To ensure that people under eighteen are protected.

Rules

- Scheduling and content information

The watershed only applies to television. The watershed is at 2100. Material unsuitable for children should not, in general, be shown before 2100 or after 0530.

- Drugs, smoking, solvents and alcohol
- Violence and dangerous behaviour
- Offensive language
- Sexual material
- 'Adult sex material' - must not be broadcast at any time other than between 2200 and 0530 on premium subscription services and pay per view/night services which operate with mandatory restricted access.
- Nudity
- Films, premium subscription film services, pay per view services
- Exorcism, the occult and the paranormal
- The involvement of people under eighteen in programmes

Section two – Harm and Offence

Principle

To ensure that generally accepted standards are applied to the content of television and radio services so as to provide adequate protection for members of the public from the inclusion in such services of harmful and/or offensive material.

Rules

- Generally Accepted Standards
- Violence, dangerous behaviour, and suicide
- Exorcism, the occult and the paranormal

- Hypnotic and other techniques, simulated news and photosensitive epilepsy
- Broadcast competitions and voting

Section three – Crime

Principle

To ensure that material likely to encourage or incite the commission of crime or to lead to disorder is not included in television or radio services.

Rules

Material likely to encourage or incite the commission of crime or to lead to disorder must not be included in television or radio services.

Section four – Religion

Principles

- To ensure that broadcasters exercise the proper degree of responsibility with respect to the content of programmes which are religious programmes.
- To ensure that religious programmes do not involve any improper exploitation of any susceptibilities of the audience for such a programme.
- To ensure that religious programmes do not involve any abusive treatment of the religious views and beliefs of those belonging to a particular religion or religious denomination.

Section five – Due Impartiality and Due Accuracy and Undue Prominence of Views and Opinions

This section of the Code does not apply to BBC services funded by the licence fee, which are regulated on these matters by the BBC Trust.

Principles

- To ensure that news, in whatever form, is reported with due accuracy and presented with due impartiality.
- To ensure that the special impartiality requirements of the Act are complied with.

Rules

- Due impartiality and due accuracy in news
- Special impartiality requirements: news and other programmes
- The exclusion of views or opinions
- The preservation of due impartiality
- Matters of major political or industrial controversy and major matters relating to current public policy

Section six - Elections and Referendums

This section of the Code does not apply to BBC services funded by the licence fee, which are regulated on these matters by the BBC Trust.

Principle

To ensure that the special impartiality requirements in the Communications Act 2003 and other legislation relating to broadcasting on elections and referendums, are applied at the time of elections and referendums.

Rules

- Programmes at the time of elections and referendums
- Programmes at the time of elections and referendums in the UK
- Assembly elections, and European parliamentary election.
- Constituency coverage and electoral area coverage in elections

Section Seven – Fairness

Principle

To ensure that broadcasters avoid unjust or unfair treatment of individuals or organisations in programmes.

Rule

- Practices to be followed
- Dealing fairly with contributors and obtaining informed consent
- Opportunity to contribute and proper consideration of facts
- Deception, set-ups and 'wind-up' calls

Section Eight – Privacy

Principle

To ensure that broadcasters avoid any unwarranted infringement of privacy in programmes and in connection with obtaining material included in programmes.

Rule

- Private lives, public places and legitimate expectation of privacy
- Consent
- Gathering information, sound or images and the re-use of material
- Suffering and distress
- People under sixteen and vulnerable people

Section Nine – Commercial References in Television Programming

Principles :

- To ensure that broadcasters maintain editorial independence and control over programming (editorial independence).
- To ensure that there is distinction between editorial content and advertising (distinction).
- To protect audiences from surreptitious advertising (transparency).
- To ensure that audiences are protected from the risk of financial harm (consumer protection).
- To ensure that unsuitable sponsorship is prevented (unsuitable sponsorship).

Rules :

General rules

- Broadcasters must maintain independent editorial control over programming.
- Broadcasters must ensure that editorial content is distinct from advertising.
- Surreptitious advertising is prohibited.
- Products, services and trademarks must not be promoted in programming.
- No undue prominence may be given in programming to a product, service or trade mark.

Following are the specific Rules :

- Product placement (and prop placement)
- Sponsorship
- Content that may not be sponsored
- Prohibited and restricted sponsors
- Content of sponsored output
- Sponsorship credits
- Premium rate telephony services (PRS)
- Programme-related material (PRM)
- Cross-promotions
- Charity appeals
- Financial promotions and investment recommendations
- Appeals for funds for programming or services

Section Ten – Commercial References in Radio Programming

This section of the Code does not apply to BBC services funded by the licence fee, which are regulated on these matters by the BBC Trust.

This section of the Code applies to radio only.

Principle

To ensure the transparency of commercial communications as a means to secure consumer protection.

General Rules

- Programming that is subject to, or associated with, a commercial arrangement must be appropriately signalled, so as to ensure that the commercial arrangement is transparent to listeners.
- Spot advertisements must be clearly separated from programming.
- No commercial reference, or material that implies a commercial arrangement, is permitted in or around news bulletins or news desk presentations.

- No commercial reference, or material that implies a commercial arrangement, is permitted on radio services primarily aimed at children or in children's programming included in any service.
- No commercial arrangement that involves payment, or the provision of some other valuable consideration, to the broadcaster may influence the selection or rotation of music for broadcast.
- No programming may be subject to a commercial arrangement with a third party that is prohibited from advertising on radio.
- Commercial references in programming must comply with the advertising content and scheduling rules that apply to radio broadcasting.
- Commercial references that require confirmation or substantiation prior to broadcast must be cleared for broadcast in the same way as advertisements.

Specific Rules :

- Programming
- Transparency
- Signalling
- Commercial references that require confirmation or substantiation
Premium rate and similar services
- Charity appeals
- Appeals for funds for programming or services
- Financial promotions and investment recommendations
- Financial promotion
- Investment recommendation” (OFCOM 2013)

4 Code of Ethics - CBSC

Background

The purpose of this Code of Ethics is to document the realization by proprietors and managers of broadcasting stations, networks and specialty services (“broadcasters”), that, as an integral part in the media of communications of this nation, their first

responsibility is to the radio listeners and television viewers of Canada for the dissemination of information and news, the supply of a variety of entertainment programming to meet the various tastes of listeners and viewers, and the necessity for ethical business standards in dealing with advertisers and their agencies.

It is recognized that the most valuable asset of a broadcaster is public respect, which must be earned and can be maintained only by adherence to the highest possible standards of public service and integrity.

The electronic form of publication known as private commercial broadcasting is a highly competitive business devoted to provision of service to the public in all its interests – business, political, recreational, informational, cultural and educational – for profit.

Revenues from advertising make possible non-government broadcasting and make all types of programmes available to the Canadian people including news, information, education, and entertainment. Each broadcaster is responsible for the programming of the licensed station, network or service. This responsibility can only be met by bringing influence to bear upon all who have a hand in the production of programs including sponsors, producers of live and recorded programs, advertising agencies and talent agencies.

Clause 1 – General Programming

Recognizing the varied tastes of the public it shall be the responsibility of broadcasters to so program the various stations, networks and services that, as far as possible, all groups of listeners and viewers shall have from these, some part of the programming devoted to their special likes and desires.

Clause 2 – Human Rights

Recognizing that every person has the right to full and equal recognition and to enjoy certain fundamental rights and freedoms, broadcasters shall ensure that their programming contains no abusive or unduly discriminatory material or comment which is based on matters of race, national or ethnic origin, colour, religion, age, sex, sexual orientation, marital status or physical or mental disability.

Clause 3 – Sex-Role Stereotyping

Recognizing that stereotyping images can and do have a negative effect, it shall be the responsibility of broadcasters to exhibit, to the best of their ability, a conscious sensitivity to the problems related to sex-role stereotyping, by refraining from exploitation and by the reflection of the intellectual and emotional equality of both sexes in programming. Broadcasters shall refer to the Sex-Role Portrayal Code for Television and Radio Programming [since March 17, 2008, replaced by the Equitable Portrayal Code] for more detailed provisions in this area.

Clause 4 – Children’s Programs

(1) Recognizing that programs designed specifically for children reach impressionable minds and influence social attitudes and aptitudes, it shall be the responsibility of broadcasters to provide the closest possible supervision in the selection and control of material, characterizations and plot.

(2) Nothing in the foregoing shall mean that the vigour and vitality common to children’s imaginations and love of adventure should be removed. It does mean that such programs should be based upon sound social concepts and presented with a superior degree of craftsmanship, and that these programs should reflect the moral and ethical standards of contemporary Canadian society and encourage pro-social behaviour and attitudes. Broadcasters should encourage parents to select from the richness of broadcasting fare the best programs to be brought to the attention of their children.

(3) Broadcasters shall refer to the CAB Violence Code for special provisions relating to the depiction of violence in children’s programming.

Clause 5 – News

(1) It shall be the responsibility of broadcasters to ensure that news shall be represented with accuracy and without bias. Broadcasters shall satisfy themselves that the arrangements made for obtaining news ensure this result. They shall also ensure that news broadcasts are not editorial.

(2) News shall not be selected for the purpose of furthering or hindering either side of any controversial public issue, nor shall it be formulated on the basis of the beliefs, opinions or desires of management, the editor or others engaged in its preparation or delivery. The fundamental purpose of news dissemination in a democracy is to enable people to know what is happening, and to understand events so that they may form their own conclusions.

(3) Nothing in the foregoing shall be understood as preventing broadcasters from analyzing and elucidating news so long as such analysis or comment is clearly labeled as such and kept distinct from regular news presentations. Broadcasters are also entitled to provide editorial opinion, which shall be clearly labeled as such and kept entirely distinct from regular broadcasts of news or analysis.

(4) Broadcasters shall refer to the Code of Ethics of the Radio and Television News Directors of Canada ("RTNDA") [since 2011 renamed the Radio Television Digital News Association ("RTDNA")] for more detailed provisions regarding broadcast journalism in general and to the CAB Violence Code for guidance with respect to the depiction of violence, graphic reporting of delicate subject matter or the use of explicit language in news and public affairs programming on television.

Clause 6 – Full, Fair and Proper Presentation

It is recognized that the full, fair and proper presentation of news, opinion, comment and editorial is the prime and fundamental responsibility of each broadcaster. This principle shall apply to all radio and television programming, whether it relates to news, public affairs, magazine, talk, call-in, interview or other broadcasting formats in which news, opinion, comment or editorial may be expressed by broadcaster employees, their invited guests or callers.

Clause 7 – Controversial Public Issues

Recognizing in a democracy the necessity of presenting all sides of a public issue, it shall be the responsibility of broadcasters to treat fairly all subjects of a controversial nature. Time shall be allotted with due regard to all the other elements of balanced program schedules, and the degree of public interest in the questions presented. Recognizing that healthy controversy is essential to the maintenance of democratic

institutions, broadcasters will endeavour to encourage the presentation of news and opinion on any controversy which contains an element of the public interest.

Clause 8 – Religious Programming

Broadcasters should endeavour to make available to the community adequate opportunity for presentation of religious messages and should also endeavour to assist in all ways open to them the furtherance of religious activities in the community. Recognizing the purpose of the religious broadcast to be that of promoting the spiritual harmony and understanding of humanity and of administering broadly to the varied religious needs of the community, it shall be the responsibility of each broadcaster to ensure that its religious broadcasts, which reach persons of all creeds and races simultaneously, shall not be used to convey attacks upon another race or religion.

Clause 9 – Radio Broadcasting

Recognizing that radio is a local medium and, consequently, reflective of local community standards, programming broadcast on a local radio station shall take into consideration the generally recognized access to programming content available in the market, the demographic composition of the station's audience, and the station's format. Within this context, particular care shall be taken by radio broadcasters to ensure that programming on their stations does not contain:

- (a) Gratuitous violence in any form, or otherwise sanction, promote or glamorize violence;
- (b) Unduly sexually explicit material; and/or
- (c) Unduly coarse and offensive language.

Clause 10 – Television Broadcasting

Scheduling

- (a) Programming which contains sexually explicit material or coarse or offensive language intended for adult audiences shall not be telecast before the late viewing period, defined as 9 pm to 6 am. Broadcasters shall refer to the CAB

Violence Code for provisions relating to the scheduling of programming containing depictions of violence.

- (b) Recognizing that there are older children watching television after 9 pm, broadcasters shall adhere to the provisions of Clause 11 below (viewer advisories), enabling viewers to make an informed decision as to the suitability of the programming for themselves and their family members.
- (c) In order to provide viewers with the benefit of Canadian program classification and viewer advisories not available on foreign distant signals, broadcasters which have CRTC-permitted substitution rights over programming which is imported into their markets before the late viewing period, may employ substitution, notwithstanding Clause 10(a).
- (d) Broadcasters shall take special precautions to advise viewers of the content of programming intended for adult audiences, which is telecast before 9 pm in accordance with Clause 10(c).

(Note: To accommodate the reality of time zone differences, and Canadian distant signal importation, these guidelines shall be applied to the time zone in which the signal originates.)

- (e) Promotional material which contains sexually explicit material or coarse or offensive language intended for adult audiences shall not be telecast before 9 pm.
- (f) Advertisements which contain sexually explicit material or coarse or offensive language intended for adult audiences, such as those for theatrically presented feature films, shall not be telecast before 9 pm.

Clause 11 – Viewer Advisories

To assist consumers in making their viewing choices, when programming includes mature subject matter or scenes with nudity, sexually explicit material, coarse or offensive language, or other material susceptible of offending viewers, broadcasters shall provide a viewer advisory

- (a) at the beginning of, and after every commercial break during the first hour of programming telecast in late viewing hours which contains such material which is intended for adult audiences, or
- (b) at the beginning of, and after every commercial break during programming telecast outside of late viewing hours which contains such material which is not suitable for children.

Suggested language for suitable viewer advisories is outlined in Appendix A. The suggestions are meant as possible illustrations; broadcasters are encouraged to adopt wording which is likeliest to provide viewers with the most relevant and useful information regarding the programming to which it applies.

Clause 12 – Contests and Promotions

All on-air contests and promotions shall be conceived and conducted fairly and legitimately and particular care shall be taken to ensure that they are not misleading, potentially dangerous or likely to give rise to a public inconvenience or disturbance and that any prizes offered or promises made are what they are represented to be.

Clause 13 – Advertising (General Principles)

- (a) Recognizing the service that commercial sponsors render to listeners and viewers in making known to them the goods and services available in their communities and realizing that the story of such goods and services goes into the intimacy of the home, it shall be the responsibility of broadcasters and their sales representatives to work with advertisers and agencies in improving the technique of telling the advertising story so that these shall be simple, truthful and believable, and shall not offend prevailing community standards of tolerability.
- (b) Advertising is to be made most effective not only by the use of an appropriate selling message but by earning the most favourable reaction of the public to the sponsor by providing the best possible programming. Nothing in the foregoing shall prevent the dramatization of the use, value or attractiveness of products and services. While appropriate legislation protects the public from false and exaggerated claims for drugs, proprietary medicines and foods, it

shall be the responsibility of broadcasters and their sales representatives to work with the advertisers of these products and the advertising agencies to ensure that their value and use are told in words that are not offensive. Recognizing also that advertising appeals or commentaries by any advertiser that cast reflection upon the operation of a competitor or other industry or business are destructive of public confidence, it shall be the responsibility of broadcasters, so far as it lies within their power to do so, to prevent such advertising appeals or commentaries from being broadcast.

- (c) Broadcasters shall refer to the CAB Violence Code with respect to the rules on the advertising of promotional material or advertisements containing scenes of violence. Broadcasters shall also adhere to the Canadian Code of Advertising Standards, the Gender Portrayal Guidelines, the Broadcast Code for Advertising to Children, all of which are administered by Advertising Standards Canada, and the Code for Broadcast Advertising of Alcoholic Beverages [which is administered by the Canadian Radio-Television and Telecommunications Commission]. The aforementioned Codes and Guidelines are all subject to endorsement by the Canadian Association of Broadcasters from time to time.

Clause 14 – Advertising (Details)

- (a) Broadcasters recognize that they are responsible for the acceptability of advertising material they broadcast. All commercials must conform to applicable laws and regulations.
- (b) Broadcasters shall ensure that advertising material within a newscast is clearly distinguishable from the news information adjacent to it. To this end, any commercial message broadcast within a newscast should not be read by the newsreader.
- (c) Broadcasters shall ensure that there is no influence by advertisers, or the perception of such influence, on the reporting of news or public affairs, which must be accurate, balanced, and objective, with fairness and integrity being the paramount considerations governing its reporting.

Clause 15 – Prohibition of Subliminal Devices

Broadcasters must take all reasonable steps to avoid broadcasting any advertising material or program that makes use of any subliminal technique or device, which means any technique or device that is used to convey or attempt to convey a message to a person by means of images or sounds of very brief duration, or by any other means, without that person being aware that such a device is being used, or being aware of the substance of the message being conveyed or attempted to be conveyed.

Clause 16 – Community Activities

It shall be the responsibility of each broadcaster to serve to the utmost of its ability the interests of its particular community and to identify itself actively with worthwhile community activities.

Clause 17 – Education

While recognizing that all programs possess, by their very nature, some educational value, broadcasters will do all in their power to make specific educational efforts as useful and entertaining as possible. To that end, they will continue to use their time and facilities and to cooperate with appropriate educational groups in an attempt to augment the educational and cultural influences of school, institutions of higher learning, the home and other institutions devoted to education and culture. When practical, advantage should be taken of opportunities to consult such institutions on what suitable material is available and how it may best be presented. Where practical, factual material for public enlightenment should be included by broadcasters, advertisers and their agencies.

Clause 18 – Employees

- (a) Each broadcaster shall endeavour to secure the highest calibre of persons who are qualified for and suitable to the duties for which each is hired. Every attempt shall be made to make service in the broadcasting industry an attractive and permanent career, permitting employees to contribute through their manner of living and personal achievements to the station's prestige in the community. Each employee shall receive, in addition to minimum

guarantees provided by applicable legislation, fair remuneration and treatment in accordance with the standards prevailing in the particular community at any time. The general intent of this section is realization that any industry is most often judged by the type of employees it attracts, the manner in which they conduct themselves and are able to live and the opinion of the industry for which they work. Recognizing this as a valuable asset, the broadcaster will do everything possible to maintain and further the best type of staff relations.

- (b) Broadcasters should refer to the Employment Equity Act, the Employment Equity Regulations, 1986, the 1992 Policy on Gender Portrayal (P.N. CRTC 1992-58, September 1, 1992) and Implementation of an Employment Equity Policy (P.N. CRTC 1992-59, September 1, 1992) for the rules and policies relating to employment equity issues.

Appendix A – Viewer Advisories

Broadcasters may preface their advisories with the following:

“As a member of the Canadian Broadcast Standards Council, CXXX -TV is pleased to provide this viewer advisory.”

“As a member of the Canadian Broadcast Standards Council, CXXX-TV is providing this advisory to assist its viewers in making their program choices”
The following are examples of advisories pertaining to sexually explicit material, coarse or offensive language intended for adult audiences, or other subject matter. They are provided as a guide to assist broadcasters in fulfilling their obligations to the CAB Code of Ethics, to ensure their viewers are provided with adequate information in making their program selection. Each broadcaster is encouraged to develop and implement advisories which are suitable for its market and which will ensure that its programming is broadcast to a suitable audience.

“The following program contains scenes of coarse language and is not suitable for younger children.”

“The following program contains sexually explicit material intended for adult audiences. Viewer discretion is advised.”

“The following program contains sexually explicit material. Viewer discretion is advised.”

“The following program contains scenes of violence, coarse language and nudity intended for adult audiences. Viewer discretion is advised.”

“The following program deals with mature subject matter and is intended for adult audiences. Viewer discretion is advised.”

“The following program deals with mature subject matter and contains scenes of nudity and coarse language. Viewer discretion is advised. (CBSC 2016d)

5 FCC - Obscene, Indecent and Profane Broadcasts

Federal law prohibits obscene, indecent and profane content from being broadcast on the radio or TV. That may seem clear enough, but determining what obscene, indecent and profane mean can be difficult, depending on who you talk to.

In the Supreme Court's 1964 landmark case on obscenity and pornography, Justice Stewart Potter famously wrote: "I know it when I see it." That case still influences FCC rules today, and complaints from the public about broadcasting objectionable content drive the enforcement of those rules.

In other words, if you "know it when you see it" and find it objectionable, you can tell the FCC and ask us to check into it.

1 Deciding what's obscene, indecent or profane

Each type of content has a distinct definition:

Obscene content does not have protection by the First Amendment. For content to be ruled obscene, it must meet a three-pronged test established by the Supreme Court: It must appeal to an average person's prurient interest; depict or describe sexual conduct in a "patently offensive" way; and, taken as a whole, lack serious literary, artistic, political or scientific value.

Indecent content portrays sexual or excretory organs or activities in a way that does not meet the three-prong test for obscenity.

Profane content includes "grossly offensive" language that is considered a public nuisance.

Factors in determining how FCC rules apply include the specific nature of the content, the time of day it was broadcast and the context in which the broadcast took place.

Broadcasting obscene content is prohibited by law at all times of the day. Indecent and profane content are prohibited on broadcast TV and radio between 6 a.m. and 10 p.m., when there is a reasonable risk that children may be in the audience.

2 What about cable, satellite TV and satellite radio?

Because obscenity is not protected by the First Amendment, it is prohibited on cable, satellite and broadcast TV and radio. However, the same rules for indecency and profanity do not apply to cable, satellite TV and satellite radio because they are subscription services.

3 Enforcing the rules

Enforcement of the obscenity, indecency and profanity rules usually begins with complaints from the public that FCC staff review for possible violations. If an investigation is warranted and the FCC finds a station in violation of its rules, it has the authority to revoke a station license, impose a fine or issue a warning.

4 How can I file an obscenity, indecency or profanity complaint with the FCC?

You have multiple options for filing a complaint with the FCC:

- File a complaint online
- By phone: 1-888-CALL-FCC (1-888-225-5322); TTY: 1-888-TELL-FCC (1-888-835-5322); ASL Videophone: 1-844-432-2275; fax: 1-866-418-0232
- By mail (please include your name, address, contact information and as much detail about your complaint as possible):
Federal Communications Commission
Consumer and Governmental Affairs Bureau
Consumer Inquiries and Complaints Division
445 12th Street, S.W.
Washington, DC 20554

When filing a complaint, please include the following information:

- Date and time of the broadcast.

- The call sign, channel and/or frequency of the station.
- Details of what was actually said or depicted during the broadcast.

Detailed complaints are helpful for analyzing the context of offensive language, images or scenes and determining possible rule violations. It is also helpful (but not a requirement) to include a recording or transcript of a broadcast when possible, though any documentation you provide becomes part of the FCC's records and may not be returned.

5 Accessible formats

To request this article in an accessible format - braille, large print, Word or text document or audio - write or call us at the address or phone number above, or send an email to fcc504@fcc.gov. (FCC 2016)

6 BCCC Self Regulatory Guidelines and Programme Categorization

PROGRAMME CATEGORIZATION SYSTEM

["G" Programmes for unrestricted viewing and/or under Parental Guidance and "R" Programmes which may not be suitable for Children & Young viewers]

Theme 1: Crime & Violence

Subject Matter Treatment: While the overall theme, storyline and characterization may justify one or more specific scenes of crime or violence, the subject-matter treatment of such content under all categories shall not:

1. Induce, incite, encourage, justify, reinforce or glorify violence or terror or its perpetrators or contain anything against the maintenance of law and order or promote anti-national attitudes.
2. Present violence as glamorous or an acceptable solution to human conflict.
3. Incite violence against specific groups identified by race, national or ethnic origin, colour, class, religion, gender, sexual orientation, age or mental or physical disabilities.
4. Present criminality as desirable and / or glamorous.
5. Endanger human lives or prejudice the success of attempts to deal with a hijack or "hostage" or kidnapping crisis or a law & order situation or any other security-related or criminal investigation.
6. Have a traumatic, desensitizing or dehumanizing effect that could lead to psychological disorders or unsocial attitudes or behavior, particularly among minors.
7. Encourage emulation of criminal or violent behavior.
8. Provide opportunities to copy the modus operandii of criminals and thereby

encourage commission of any offences or crimes. 9 Encourage the possession of wildlife as trophies.

Audio – Visual Presentation: The audio visual presentation of any content will be given in a responsible and aesthetic manner, subject to the condition that the following shall not be included in respective categories below: Category “G” Programmes for unrestricted viewing and/or under Parental Guidance

a) Excessively explicit or gruesome crime or violence. b) Excessively explicit portrayal of eccentric or abnormal violence or dangerous behavior. c) Close-ups or prolonged shots of dismembered or disfigured limbs or bodies. d) Depict images of dead or seriously wounded people or gruesome and gory scenes while showing violent events, natural calamities or accidents. e) Depict explicit cruelty or violence towards animals, or whose production may subject animals to excessive pain, fear or suffering. f) Show details of methods of suicide or self harm

Category “R” Programmes which may not be suitable for Children & Young viewers

a) Prolonged or frequent close-up shots of gruesome crime or violence. b) Prolonged or frequent portrayal of explicit eccentric or abnormal violence or dangerous behavior. c) Prolonged close-up shots of blood and gore or dismembered or disfigured limbs or bodies. d) Excessive depiction images of dead or seriously wounded people or gruesome and gory scenes while showing violent events, natural calamities or accidents, e) Prolonged or frequent depiction of simulated explicit cruelty or violence towards animals, or whose productive may subject animals to excessive pain, fear or suffering.

Theme 2: Sex, Obscenity & Nudity

Subject Matter Treatment: While subjects of themes exploring human relationships may include sexual relations, the subject-matter treatment of such content under all categories shall not: 1. Incite or encourage induce viewers to obscene or indecent behavior or breach of law. 2. Present sex, nudity, kissing or offensive behavior or language so as to glorify, encourage or justify induce or incite indecent or obscene behavior. 3. Present the figure of a woman, her form or body or any part thereof in such a way as to have the effect of being indecent degrading or derogatory to woman or depict women as mere objects or symbols of sexual desires or behavior.

Audio – Visual Presentation: The audio visual presentation of any content will be given in a responsible and aesthetic manner, subject to the condition that the following shall not be included in respective categories below: Category “G” Programmes for unrestricted viewing and/or under Parental Guidance

- a) Highly coarse language with explicit sexual connotations.
- b) Show nudity, with full exposure of lower abdomen or sexual organs or posterior or full female’s breast/s.
- c) Show fondling of female breasts or human or animal sexual organs.
- d) Close-up shots of crude gestures or movements, suggestive of sexual activity.
- e) Show explicit images of sexual activity or sexual perversions or violence including rape, molestation etc:
- f) Show pornography

Category “R” Programmes which may not be suitable for Children & Young viewers

- a) Prolonged use of highly coarse language or dialogues with explicit sexual connotations unless the storyline, or subject matter or the context justifies its use.
- b) Show complete nudity with full exposure of sexual organs or full female breast/s except under exceptional circumstances such as programmes featuring historical or dramatized events e.g. tribal ways of life, health programmes or in restricted programming.
- c) Fondling of female’s breasts or human or animal sexual organs.
- d) Prolonged depiction of crude movements of sexual activity.
- e) Show explicit images of sexual perversions or acts of sexual intercourse being performed. Show explicit images of violence including rape, molestation etc., unless the storyline, or subject matter or context justifies its use.
- f) Show pornography

Theme 3: Horror & Occult

Subject Matter Treatment: While subjects or themes dealing with exorcism, the occult, the paranormal, divination, human or animal sacrifice or such other practices depicting horror may be covered only in ‘R’ category [programmes not suitable for Children & young viewers] provided the storyline or the characters justify these and the subjects matter treatment does not in any way:

1. Justify, encourage or glamorize such practices
2. Instill fear or revulsion about the consequences of not following such practices
3. Encourage blind belief or superstitions in the efficacy of such practices
4. Enable the viewer to emulate such practices or learn their details or sources.
5. Depict women as witches in programs on occult

Audio – Visual Presentation: The audio visual presentation of any content will be given in a responsible and aesthetic manner, subject to the condition that the following shall not be included in respective categories below: Category “G” Programmes for unrestricted viewing and/or under Parental Guidance

a) Prolonged, frequent or gratuitous depiction of horror related to the occult, exorcism, the paranormal, divination or human or animal sacrifice or other such practices. b) Depiction of such practices in such morbid details so as to make them look realistic and efficacious.

Category “R” Programmes which may not be suitable for Children & Young viewers

a) Prolonged, frequent or gratuitous depiction of excessive horror related to the occult, exorcism, the paranormal, divination or human or animal sacrifice or other such practices.

Theme 4: Drugs, Smoking, Tobacco, Solvents & alcohol

Subject Matter Treatment: While use of illegal or narcotic drugs or tobacco and tobacco products or smoking, or the abuse or misuse of drugs, alcohol or solvents, may be shown only under ‘R’ category [programmes not suitable for Children & young viewers] if the theme, storyline or the characters justify these, provided the subject-matter treatment shall not in any way: 1. Justify, promote, encourage or glamorize use or misuse of such products 2. Enable the viewers to learn and emulate various ways of their abuse or misuse 3. Omit to highlight their ill effects on personal health or social behaviour or criminal tendencies

Note : Depiction of public health messages or programs on de-addiction shall not be governed by the above restrictions. Audio – Visual Presentation: The audio visual presentation of any content will be given in a responsible and aesthetic manner, subject to the condition that the following shall not be included in respective categories below:

Category “G” Programmes for unrestricted viewing and/or under Parental Guidance

a) Depict the use of illegal or narcotic drugs or tobacco and tobacco products or smoking, or the abuse or misuse of drugs, alcohol or solvents or other such harmful products. b) Depict the details of methods of preparation or procurement or such use or abuse or misuse of such harmful products.

Category “R” Programmes which may not be suitable for Children & Young viewers

a) Prolonged or frequent or gratuitous depiction of the use of illegal or narcotic drugs or tobacco and tobacco products or smoking, or the abuse or misuse of drugs, alcohol or solvents or other such harmful products. b) Depict the details of methods of preparation or procurement or such use or abuse or misuse of such harmful products.

Theme 5: Religion & Community

Subject Matter Treatment: The subject-matter treatment of any program under all categories shall not in any manner: 1. Defame religions or communities or be contemptuous of religious groups or promote communal attitudes or be likely to incite religious strife or communal or caste violence. 2. Incite disharmony, animosity, conflict, hatred or ill will between different religious, racial, linguistic groups, castes or communities. 3. Counsel, plead, advise, appeal or provoke any person to destroy, damage or defile any place of worship or any object held sacred by any religious groups or class of persons. 4. Proselytize any particular religion as the ‘only’ or ‘true’ religion or faith or provoke, appeal, advise, implore or counsel any person to change his religion or faith. 5. Play on fear of explicit or implicit adverse consequences of not being religious or not subscribing to a particular faith or belief. 6. Promote any dangerous, retrogressive or gender discriminatory practices in the name of religion or faith or ideology.

Audio – Visual Presentation: The audio visual presentation of any content will be given in a responsible and aesthetic manner, subject to the condition that the following shall not be included under all categories

(“G” Programmes for unrestricted viewing and/or under Parental Guidance or “R” Programmes not suitable for children & young viewers) a) Distort or demean or depict in a derogatory manner the physical attributes or social customs and practices of any ethnic, linguistic, religious groups or any caste or communities. b) Distort or demean or depict religious or community symbols or idols or rituals or practices in a derogatory manner.

Theme 6: Harm & Offence

Subject Matter Treatment: The subject-matter treatment of any program under all categories shall not in any manner:

1. Create public panic or unnecessary alarm, which is likely to encourage or incite the public to crime or lead to disorder or be offensive to public feeling.
2. Ridicule, mock or scorn physically or mentally challenged persons.
3. Encourage superstition about the causes of mental illness or stigmatize the mentally sick as violent or dangerous.
4. Stereotype mental health practitioners as unethical or exploitative
5. Disclose the location of a person's home or family without permission, unless it is warranted
6. Question minors about private matters without the consent of a parent or legal guardian unless it is warranted to proceed without such consent for an identifiable larger public interest.
7. Stereotype women as passive or submissive so as to promote or glorify their subordinate or secondary role in the family or society.
8. Portray women as primarily driven by sexual impulses or the female body or form as an object of sexual exploitation.
9. Promote, glorify or justify social evils such as child marriage, dowry, bigamy, son preference, etc.
10. Glamorize, promote, encourage such activities & sports, which encourage ecological imbalance and hurt animals.

Audio – Visual Presentation: The audio visual presentation of any content will be given in a responsible and aesthetic manner, subject to the condition that the following shall not be included under

“G” Programmes for unrestricted viewing and/or under Parental Guidance and “R” Programmes not suitable for children & young viewers categories below:-

- a) Depict the physical attributes or personality traits or mental deficiencies of an individual or a class of individuals in a derogatory manner so as to evoke ridicule or contempt.
- b) Depict mentally challenged people as more violent or dangerous than the common persons.
- c) Show scenes involving children in violence as victims or as perpetrators or as forced witnesses to violence or being subjected to any form of child abuse.
- d) Portray by gestures or expressions or words or images that women are primarily driven by sexual impulses or that the female body or form is an object of sexual exploitation.
- e) Reveal the identity of an individual or his family or location of his home or fail to protect the privacy of his personal or private activities by failing to use suitable techniques such as masking blurring, changing names or identities etc.,

particularly in the cases of minors, victims of sexual violence or dreaded diseases like HIV/AIDS or natural or other disasters unless there is an identifiable larger public interest involved.

Theme 7: General Restrictions

Subject Matter Treatment: The subject-matter treatment of any program under all categories shall not in any manner: 1. Contravene the Constitution of India or the applicable Indian laws 2. Cast aspersions against integrity of the Nation 3. Involve defamation or contempt of court. 4. Adversely affect the judicial process of the country 5. Affect the integrity of the country or jeopardize or endanger the security of the State 6. Cast aspersions against the integrity of the President or the Judiciary 7. Exploit the national emblem .

Audio – Visual Presentation: The audio visual presentation of any content will be given in a responsible and aesthetic manner, subject to the condition that the following shall not be included in all categories (“G” Programmes for unrestricted viewing and/or under Parental Guidance or “R” Programmes not suitable for Children & young viewers) below:- a) Distort or demean or depict national emblem or symbols or national geographical boundaries in a derogatory manner deliberately. (IBF 2014e)

Appendix 2 – Interview Schedules & Questionnaire

Part 1 Interview Schedules

(A) Interview Schedule for Social Scientist:

SECTION ONE

Name :

Age :

Organization :

Address :

Phone Number:

Email :

SECTION TWO

1. Have you ever watched Television Reality shows like – *Big Boss, Indian Idol, Emotional Atyachar, Dadagiri, India's Got talent???*
2. Are reality shows in your mind the popular amongst the youth of Gujarat?
3. Do you think that the reality shows have influence on the minds of youth?
4. If you have answered the question 3 as “yes” please suggest whether the impact is a) Positive or b) negative.
5. What do you think is the reason for youth to watch such reality shows?
6. Do you consider the images and sounds shown on television reality shows are obscene and vulgar? If yes please enumerate the reality shows which carry such visuals and sounds.

7. Do you think youth in recent times has become more aggressive compared to the past?
8. Do you think the Reality shows on Indian Television are made considering social and moral responsibility towards society in mind? Why?
9. Please elaborate specific incidents / reasons / facts / events which are specific to youth's behaviour and television viewing pattern that you have come across in your career!
10. Do you think television viewing can influence the minds of youth???
- How?
11. Which reality show do you think has affected you the most???
- Please give the reasons for the same....
12. Do you think youth like these programmes and follow them in behaviour and style –
 - a. Partially
 - b. 50%
 - c. 100%
13. Do you know if there is any law controlling airing of television shows?
14. Do you think censorship should apply to TV shows? Why?
15. In general what is the impact of Television on Youth's selection of clothes, behaviour, style, career, eating habits, language, taste, fashion etc.

(B) Interview Schedule for News Paper Editors / Bureau chiefs of TV channels / Senior Journalists / Senior News Correspondents:

SECTION ONE

Name :

Age :

Organization :

Address :

Phone Number:

Email :

SECTION TWO

1. Have you ever watched Television Reality shows like – *Big Boss, Indian Idol, Emotional Atyachar, Dadagiri, India's Got talent???*
2. Are reality shows in your mind the popular amongst the youth of Gujarat?
3. Do you think that the reality shows have influence on the minds of youth?
4. Do you think that the reality shows have influence on selection of clothes, behaviour, style, career, eating habits, language, taste, fashion etc. of youth?
5. If you have answered the question 4 as “yes” please suggest whether the impact is a) Positive or b) negative.
6. What do you think is the reason for youth to watch such reality shows?
7. Do you think youth in recent times has become more aggressive compared to the past? If yes then – would hold TV channels responsible for this aggressiveness??
8. Please elaborate specific incidents / reasons / facts / events which are specific to youth's behaviour and television viewing pattern that you have come across in your career!
9. Do you think television viewing can influence the minds of youth???
How?
10. Do you think the youth has become more aggressive compared to the past???
Exposure responsible???
11. Do you consider the images and sounds shown on television reality shows are obscene and vulgar? If yes please enumerate the reality shows which carry such visuals and sounds.

12. Do you think the Reality shows on Indian Television are made considering social and moral responsibility towards society in mind? Why?
13. Do you think the television channels in India follow broadcasting code of conduct?
14. Please express your views on Social responsibility of any popular media in Indian context.
15. What is the role of media in nation and society building?
16. What are your views on censorship for young TV viewers in India?
17. Do you think that due to code of conduct the real representation of society doesn't come across on media platforms?
18. Do you think due to code of conduct the right to express is restricted for television channels???

(C) Interview Schedule for psychiatrists / Psychologists:

SECTION ONE

Name :

Age :

Organization :

Address :

Phone Number:

Email :

SECTION TWO

1. Have you ever watched Television Reality shows like – *Big Boss, Indian Idol, Emotional Atyachar, Dadagiri, India's Got talent*???

2. Are reality shows in your mind the popular amongst the youth of Gujarat?
3. Do you think that the reality shows have influence on the minds of youth?
4. Do you think that the reality shows have influence on selection of clothes, behaviour, style, career, eating habits, language, taste, fashion etc. of youth?
5. If you have answered the question 3 as “yes” please suggest whether the impact is a) Positive or b) negative.
6. What do you think is the reason for youth to watch such reality shows?
7. Do you consider the images and sounds shown on television reality shows are obscene and vulgar? If yes please enumerate the reality shows which carry such visuals and sounds.
8. Do you think youth in recent times has become more aggressive compared to the past?
9. Do you think television viewing can influence the minds of youth??? How?
10. Do you think aggressive visuals and sound with vulgar and obscene projections can make youth more aggressive? How???
11. Do you think the Reality shows on Indian Television are made considering social and moral responsibility towards society in mind? Why?
12. Please elaborate specific incidents / reasons / facts / events which are specific to youth’s behaviour and television viewing pattern that you have come across in your career!
13. Could you give any case study which could be directly linked as the result of TV viewing?
14. Could you suggest clinical content analysis of any of the reality shows, as possible result on the minds of youth?
15. Do you think reality shows can create negative pressure on the participants of the show??? (Site example of past experiences of

suicides etc.) If yes you think this can pass on to the viewing youth as an aspiration???

(D) Interview Schedule for content creators:

SECTION ONE

Name :

Age :

Organization :

Address :

Phone Number:

Email :

SECTION TWO

1. What goes into planning of reality show – need assessment, market, appeal, viewers, format...
2. Would you throw light on the broadcasting code of conduct?
3. Do you think all the reality shows / reality shows created by you / reality shows created by your company adhere to the broadcasting code of conduct?
4. Are reality shows in your mind the most popular amongst the youth?
5. Do you think that the reality shows have influence on the minds of youth? A) Positive or B) negative?
6. What do you think is the reason for youth to watch such reality shows?
7. Do you consider the images and sounds shown on television reality shows are obscene and vulgar? If yes please enumerate the reality shows which carry such visuals and sounds.
8. Do you as a content creator feel responsible for its influence on youth?

9. Do you think the Western format of Television and western stakes in Indian television channels have made the programmers of Indian Television more prone to the aggressive content creation?
10. Do you think youth in recent times has become more aggressive compared to the past? If yes then do you think reality shows have contributed to the same?
11. Do you feel pressurized by channels or your company goals to achieve higher TV viewing ratings by way of sensitizing content creation and depicting vulgar or obscene visuals???
12. Do you think the Reality shows on Indian Television are made considering social and moral responsibility towards society in mind? Why?
13. Please elaborate specific incidents / reasons / facts / events which are specific to youth's behaviour and television viewing pattern that you have come across in your career!
14. Given a chance would you chose a show that carries more social values for youth but gives less money to you???
15. Between TV censorship and complete prohibition to show obscene and vulgar scenes on TV what would you chose? And why?

(E) Interview Schedule for Media Lawyers:

SECTION ONE

Name :

Age :

Organization :

Address :

Phone Number:

Email :

SECTION TWO

1. Would you throw light on the broadcasting code of conduct? / What is broadcasting code of conduct according to you?
2. Do you think all the reality shows on Indian television adhere to the broadcasting code of conduct?
3. Specify TV reality shows that you feel don't obey the Broadcasting – rule Code of Conduct.
4. Do you consider the images and sounds shown on television reality shows are obscene and vulgar? If yes please enumerate the reality shows which carry such visuals and sounds.
5. How many cases do you come across in a year - that are specific to the violation of broadcasting code of conduct?
6. Do you think youth in recent times has become more aggressive compared to the past? If yes then do you think reality shows have contributed to the same looking at the crimes reported v/s TV viewing?
7. Please elaborate specific incidents / reasons / facts / events which are specific to youth's behaviour and television viewing pattern that you have come across in your career!
8. Between TV censorship and complete prohibition to show obscene and vulgar scenes on TV what would you chose? And why?
9. Do you think Indian laws are too rigid in terms of the broadcasting code of conduct?
10. Do you think broadcasters / Content creators in general over look the guiding principles of Indian Laws for Broadcasting in India for ratings gain???
11. What is the ideal system that u would like to propose?

PART 2 Questionnaire for Youth

SECTION I

Respondent's Name

Age	Name of the College	University
Caste		
Stream	Medium	Yearly family
Income		
Address	Email	Phone Number

1. Respondent's family information

No	Name of the family member	Relation to the respondent	Age	Education	Occupation
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					

SECTION II

2. About Media Equipment

2.1 What media equipment do you have in your home?

- TV
- Radio
- DVD Player
- Music System
- I Pod
- Computer

3. Information about TV
 - 3.1 How long do you have TV set in your home for?
 - 3.2 How many TV sets do you have at your home?
 - 3.3 How much time do you spend watching TV?
 - 3.4 How do you like to watch TV?
 - Alone
 - With family
 - With friends
 - With brother / sister
4. About selection of channel and programmes
 - 4.1 Which language programmes do you prefer?
 - Gujarati
 - English
 - Hindi
 - 4.2 What do you enjoy in TV programmes?
 - Entertainment
 - Information
 - Education
 - Pleasure
 - Aspiration
 - Satisfaction
 - Leisure
 - 4.3 Mention names of three TV channels that you watch the most.
 - 4.4 Mention any three out of your favourite programmes.
 - 4.5 Why do you like these programmes?

SECTION III

5. About watching reality shows.

5.1 Do you watch reality shows that are telecast on TV? (Reality shows are programmes that are telecast on entertainment TV channels and they portray reality e.g. Big Boss, Indian Idol, MTV Roadies etc.)

- Yes
- No

5.2 Which is your most favourite reality show? Name the reality show that you have watched the most.

5.3 Which of the following is the reason why you watch a reality show?

- Aggression
- Idea of achievement
- Heroic representation
- The reality stars
- The real like depiction
- Sense of winning
- Entertaining elements

5.4 Do you like to watch reality shows with your family?

5.5 If you have answered the above question as Yes then state the reasons.

5.6 Which of the following statement is true for reality shows?

- Reality shows represent aspirational value for me
- Reality shows are offensive
- Reality shows represent vulgar and obscene
- Reality shows are heroic and entertaining in true sense
- Reality shows are real representation of Indian youth

5.7 Please mention details of the statement you selected in 5.6.

5.8 How do you prefer watching reality show?

- Alone
- With friends
- With family
- With brother / sister

5.9 On the scale of 1 to 10, describe watching reality show by a family on the basis of obscenity and vulgarity. (1 best and 10 worst)

5.10 Explain your opinion about reality shows.

6. Reality show and your behaviour

6.1 Describe any event that you have acted upon under the influence of a reality show.

6.2 What of the following do you believe in?

- Hard work
- Fast money

6.3 Are you violent in your thoughts and action? Do you hold reality shows responsible for this?

6.4 If you have answered the above question as Yes, then which reality show would you hold responsible for the same?

6.5 Which of the following effect would you hold reality shows responsible for?

- It makes me feel very aggressive
- It makes me feel happy
- It gives me a sense of achievement

6.6 Which of the following do you like in reality shows?

- Characters
- Language
- Styling
- Behaviour
- Place / locale
- Set
- Setting
- Style
- Event
- Dramatic Depiction
- Aggression

6.7 What would you include in your behaviour from reality shows? How?

6.8 Which of the following inspiration have you got after watching reality shows?

- Earning big money
- Wearing good clothes
- Usage of language
- Showing off
- Fashion
- Making good career

6.9 Do you notice any changes in your behaviour and thoughts after watching reality shows?

- Yes
- No

6.10 If you have answered the above answer as Yes, please explain what kind of changes

6.11 Do you notice any factors after watching reality shows which are not acceptable in the society?

6.12 If you have answered the above question as Yes then mention what factors.

7. Is there any other information about reality shows which you would want to share for this study?

Appendix 3 – Chi-Square tables 1 to 5

Table: 1 Chi-Square Distribution between opinion about obeying broadcasting code of conduct and field to which the experts belonged

	Fo	fe	fo-fe	(fo-fe) ²	(fo-fe) ² /fe	RT	CT	Total
1	0	0.727273	-0.72727	0.528926	0.727273	10	4	55
2	5	5.272727	-0.27273	0.07438	0.014107	10	29	
3	5	4	1	1	0.25	10	22	
4	1	0.727273	0.272727	0.07438	0.102273	10	4	
5	5	5.272727	-0.27273	0.07438	0.014107	10	29	
6	4	4	0	0	0	10	22	
7	0	0.727273	-0.72727	0.528926	0.727273	10	4	
8	5	5.272727	-0.27273	0.07438	0.014107	10	29	
9	5	4	1	1	0.25	10	22	
10	1	0.727273	0.272727	0.07438	0.102273	10	4	
11	5	5.272727	-0.27273	0.07438	0.014107	10	29	
12	4	4	0	0	0	10	22	
13	2	0.727273	1.272727	1.619835	2.227273	10	4	
14	6	5.272727	0.727273	0.528926	0.100313	10	29	
15	2	4	-2	4	1	10	22	
16	0	0.363636	-0.36364	0.132231	0.363636	5	4	
17	3	2.636364	0.363636	0.132231	0.050157	5	29	
18	2	2	0	0	0	5	22	
					5.956897	18.307		

Table: 2 Chi-Square Distribution the type of television show and preference of the youth

	fo	RT	CT	TOTAL	fe	fo-fe	(fo-fe) ²	(fo-fe) ² /fe
1	27	60	163	256	38.20313	-11.2031	125.51	3.285334
2	33	60	33	256	7.734375	25.26563	638.3518	82.53438
3	0	60	60	256	14.0625	-14.0625	197.7539	14.0625
4	136	196	163	256	124.7969	11.20313	125.51	1.005714
5	0	196	33	256	25.26563	-25.2656	638.3518	25.26563
6	60	196	60	256	45.9375	14.0625	197.7539	4.304847
								130.4584
				Chi-square cal = 130.45				
				Chi-square tab = 5.991				
				df = 2				
				HO Rjected				
				They are not independent				

Table: 3 Chi-Square Distribution between type of television show and behaviour pattern of youth

	Fo	fe	fo-fe	(fo-fe) ²	(fo-fe) ² /fe	RT	CT	Total
1	10	7.829787	2.170213	4.709823	0.601526	23	80	235
2	13	15.17021	-2.17021	4.709823	0.310465	23	155	
3	4	3.404255	0.595745	0.354912	0.104255	10	80	
4	6	6.595745	-0.59574	0.354912	0.053809	10	155	
5	66	68.76596	-2.76596	7.650521	0.111254	202	80	
6	136	133.234	2.765957	7.650521	0.057422	202	155	
					1.238732			
					Chi-square cal = 1.238			
			df=2		Chi-square tab = 5.991			
					Ho accepted			
					They are independent			

Table: 4 Chi-Square Distribution between experts fields and their opinion

	Fo	Fe	fo-fe	(fo-fe) ²	(fo-fe) ² /fe	RT	CT	Total
1	1	1.818182	-0.81818	0.669421	0.368182	10	10	55
2	2	2.727273	-0.72727	0.528926	0.193939	10	15	
3	7	5.454545	1.545455	2.38843	0.437879	10	30	
4	2	1.818182	0.181818	0.033058	0.018182	10	10	
5	3	2.727273	0.272727	0.07438	0.027273	10	15	
6	5	5.454545	-0.45455	0.206612	0.037879	10	30	
7	0	1.818182	-1.81818	3.305785	1.818182	10	10	
8	2	2.727273	-0.72727	0.528926	0.193939	10	15	
9	8	5.454545	2.545455	6.479339	1.187879	10	30	
10	0	1.818182	-1.81818	3.305785	1.818182	10	10	
11	1	2.727273	-1.72727	2.983471	1.093939	10	15	
12	9	5.454545	3.545455	12.57025	2.304545	10	30	
13	5	1.818182	3.181818	10.12397	5.568182	10	10	
14	4	2.727273	1.272727	1.619835	0.593939	10	15	
15	1	5.454545	-4.45455	19.84298	3.637879	10	30	
16	2	0.909091	1.090909	1.190083	1.309091	5	10	
17	3	1.363636	1.636364	2.677686	1.963636	5	15	
18	0	2.727273	-2.72727	7.438017	2.727273	5	30	
					25.3			
			df=10	chi-square cal=25.3				
				chi-square tab = 18.307				
				Ho is accepted				
				the variables are independent				

Table: 5 Chi-Square Distribution between Use of unacceptable content in the reality shows and Preference of reality shows

	Fo	fe	fo-fe	(fo-fe) ²	(fo-fe) ² /fe	RT	CT	Total
1	9	5.357143	3.642857	13.27041	2.477143	9	25	42
2	0	3.642857	-3.64286	13.27041	3.642857	9	17	
3	8	8.928571	-0.92857	0.862245	0.096571	15	25	
4	7	6.071429	0.928571	0.862245	0.142017	15	17	
5	8	10.71429	-2.71429	7.367347	0.687619	18	25	
6	10	7.285714	2.714286	7.367347	1.011204	18	17	
					8.057412			
					Chi-square cal = 8.057412			
			df=2		Chi-square tab = 5.991			
					Ho rejected			
					They are not independent			

Appendix 4 – List of Acts, Statutes, Rules and Cases

List of Acts, Statutes, Rules

1. Press Regulations, 1799
2. Press Act, 1835
3. Indian Penal Code 1860
4. The Dramatic Performances Act, 1876
5. The Indian Telegraph Act, 1885 (Relevant Provisions)
6. The Cinematograph Act, 1952
7. The Drugs and Magic Remedies (Objectionable Advertisements) Act, 1954
8. The Drugs and Magic Remedies (Objectionable Advertisements) Rules, 1955
9. The Working Journalists and Other Newspaper Employees (Conditions of Service) and Miscellaneous Provisions Act, 1955
10. Registration of Newspapers (Central) Rules, 1956
11. The Young Persons (Harmful Publications) Act, 1956
12. Parliamentary Proceedings (Protection of Publication) Act, 1956
13. Copyright Act, 1957
14. The Working Journalists (Conditions of Service) and Miscellaneous Provisions Rules, 1957
15. The Working Journalists (Fixation of Rates of Wages) Act, 1958
16. The Press and Registration Appellate Board (Practice and Procedure) Order, 1961
17. Press Council Act, 1965
18. Monopolies and Restrictive Trade Practices Act, 1969
19. The Prevention of Publication of Objectionable Matter Act, 1976

20. The Press Council Act, 1978
21. The Parliamentary Proceedings (Protection of Publication) Act, 1977
22. The Press Council (Procedure for Nomination of Members) Rules, 1978
23. The Press Council Rules, 1979
24. The Press Council (Procedure for Conduct of Meetings and Business) Regulations, 1979
25. The Working Journalists and other Newspaper Employees Tribunal Rules, 1979
26. The Cinematograph (Certification) Rules, 1983
27. Consumer Protection Act, 1986
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