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# Transnational Media and its Influence on Rural social Integration of Rural Masses in South Asia (A case Study in Sri Lanka)

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## Abstract

The emergence of new digital technology has greatly altered and made a revolution in telecommunication by providing new media for long expanse communication. It has provided the opportunity to masses for interactive communication and for speedy communication that help to deserve for the potential postmodern public sphere.

The agrarian rural social structure of South Asia was channelized and regulated by the traditional mechanism of caste, economic divisions of labor, social categories and arrangements on land in relation to the means of production within the structure of land control and land uses. Transnational media from the center has power enough to unshackle these traditional communication patterns, social bonds and the cultural guidance largely of the anonymous audience in the periphery of the South Asian audience considerably over three ways. They are C-Band spectrum (delivering row substances to the newscasters), KU-Band spectrum (that allows reception with miniature roof antenna) and over the formatted programs of the media co-operations in a massive scale of the South Asian whole. In this milieu, the media owners are consolidating their power and authority to control the periphery masses which is increasingly difficult.

The ultimate effect of these uncontrollable occurrences is homogenization of the media content that engrossed audiences as well rather than enlightened them among the masses. This perception is largely the outcome of the pervasive nature of the broadcast media. The fact that television has come unswervingly into the home of the rural masses and that viewers are to some extent a captive audience let them feel that they are being stripped of

the authority to control their own living span under their own autonomous culture. The older generation and the rural social organizations have taken dependability to shield the public morality and behavior from the potential evil influence coming from the mass media. *ie:* The Buddhist temples refused this magic box at the first decade in order to shield their simplicity and to protect from the alien evil influences into their village which is autonomous.

The research results reveal that the South Asian villagers exist in a transitional era with well experiencing hybrid cultural formations deserved from the traditional world and the modern. The hybridization of the rural masses is the growing impact and a torrent of intensification of consciousness into the shrinking world which is brought by the dynamics of this pervasive yet elusive process of the transnational media. This media culture has led the creation for discrepancies in the rural, physical and social formats of the zone. The influence on the family unit in this regard is exceptional. The information and entertainment in the current media culture has outstripped the educational socio - culture in strong influencing the rural masses. It contributes to educate the rural masses how to perform in the consumer globe, what to imagine, satisfying their needs and buying and selling, sentiments, believing, fearing and desiring or their opposite. These media devices and technologies have been the prominent agents in changing the behavioral patterns of the rural locales. Patterns of the traditional media have been greatly changed with the influence of the transnational media in the rural social context of Sri Lanka. The traditional media cannot endure themselves without mixing up novel structures in the global context. If we line up to demarcate the traditional media and the transnational media, each was not stand by itself without having a relationship. It has also built up ideological domination.

The ideology that streams through continuous programs would inevitably seep into rural consciousness through the stimulating of neuronal firing patterns. This image - conscious trend has produced a larger effect on the emotional and behavioral traditions of the masses. The hypnotic effects of media have glued the viewers to the screen and developed a highly seductive ubiquitous structure in the social life of the rural locale. Though this juxtaposition artificial stimulation dominates the super structural features of the rural social structure, it still observes slow impact on the conventional attitudes. But media saturation in the rural areas is high.

Media has supremacy enough to de-relate the rural family integration and has oriented their daily routine towards the global phenomenon. Social expectations of the masses have been structured into the declining rate but at the same time it is observed that the life expectations move into the increasing rate.

### Table: Media Influence on Rural Social Integration of Rural Masses

| Variables | | | Asymp. Sig. | | | | Asymp. Sig. (2 tailed) | |
|---|---|---|---|---|---|---|---|---|
| | | | Age | Education | Occupation | Monthly Income | Gender | Civil Status |
| Media Influence on Rural Social Integration | Attitudes | Increase the Sense of Time | .168 | .147 | .239 | .093 | .134 | .341 |
| | | Widen the Knowledge of Boundaries | .000** | .022* | .000** | .000** | .002** | .000** |
| | | Create Motivate Feelings | .000** | .104 | .000** | .001** | .400 | .000** |
| | | Motivate Young Generation to Media | .975 | .394 | .882 | .119 | .492 | .212 |
| | Consumption | Familiarize to Market Culture | .004** | .208 | .000** | .000** | .002** | .002** |
| | | Alteration of Consumption Routine | .000** | .290 | .000** | .000** | .298 | .000** |
| | | Shift into Fashion Culture | .000** | .187 | .000** | .000** | .533 | .000** |
| | Life | Daily Routine towards Global Context | .000** | .001** | .036* | .001** | .242 | .420 |
| | | Motivation for the Technological Usage | .771 | .355 | .729 | .244 | .194 | .696 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | Increase of Life Experience and Expectations | .001** | .090 | .000** | .000** | .046* | .919 |
| | Social | From Caste to Class Oriented Consciousness | .705 | .032* | .238 | .092 | .430 | .064 |
| | | De-relate Family Integration | .000** | .027* | .000** | .000** | .002** | .194 |
| | | De-relate with Institutions | .865 | .786 | .292 | .231 | .431 | .266 |
| | | Increase of Social Expectations | .431 | 575 | .351 | .195 | .638 | .043* |
| | Cultural | Belief on the Media than on the Religion | .001** | .181 | .730 | .019* | .816 | .004** |
| | | Increase the Consciousness of Cultural Boundaries | .000** | .435 | .013* | .000** | .128 | .840 |
| | | Re-formalize Belief System | .153 | .094 | .240 | .000** | .120 | .121 |

Source: Survey data, 2009/2010         *Kruskal-Wallis Test & Mann-Whitney Test*
Sig. level 0.01**, 0.05*

But though they grasp the mass media at a considerably high rate, it still utilizes the traditional communicational patterns and the cultural codes in order to bring the incongruent elements into a congruous accumulation. It indicates the power of their own norms, values and other non-material elements which dominates all the behaviors of the masses. Accordingly, rural masses anonymously secure into their environment, social relations and practices of their own structural causes. The social structure of the periphery mostly represents the history of people's thoughts, actions and feelings. It acts on media effects just as they act on every other phases of the person's environment. Social structure, through their patterned, application of norms and values, facilitate the individual to conceive, annotate, efface or counteract the media messages mostly. Mass media has liberalized at present for the masses at the periphery to access according to their own

respective gestures and to make relations with anonymous mass audience. The result is Hybrid social formation and hybrid man.

The procedures, followed in this research were prominent under the qualitative and quantitative methods.

**Key Words**: Transnational Media, Social Integration, Media Integration, Transitional Period, Hybrid Culture.

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