

# ROLE OF MEDIA IN PROMOTING HINDUSTANI CLASSICAL MUSIC

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## Abstract

Media has been pivotal in preservation of art for ages. The traditions and cultures have been travelling across generations via media through centuries. And as the media experienced technological advancement, it became more potent and started playing even more crucial role. The ability of the media contents to reach to masses and the preservation of the content has allowed preservation and subsequent promotion of various art forms. This paper concerns with the Indian classical music and the role media played in promoting it. Cinema has been the prime carrier of the art form but other mediums too have played a significant role. The related literature suggests the same and provides evidence for the same. The literature however mostly relates to art in general with very little reference to Indian Classical Music. The objective of this paper is to study the perceived role of media in promoting Indian Classical Music. The study was conducted using survey method on 246 (N) respondents. The data was analysed using statistical analysis including ANOVA and T-Test to find the difference in opinions of the respondents categorised on various basis. The findings suggest that people strongly believe that media has been instrumental in promoting Indian Classical Music. The feeling however is not the same for all mediums but for some mediums like Radio and Cinema. People also believe that reality shows have brought Indian classical music to the fore though it still has not translated into the creation of greater opportunities leading to more financial freedom amongst the classical musicians.

## Keywords

Media, Promotion, Indian classical music, Audience perception, Survey

## INTRODUCTION

Network, information, and media technologies are rapidly changing our society, including human relationship, lifestyle, and communication. Entertainment is the area where these new technologies have a strong influence (Nakatsu 2009). People communicate with their families and friends through e-mail, mobile phones, texting, Twitter, and other means. Until the 1980s, communication media such as telephones were mainly used for business communication. Today, however, communication extends beyond business conversations and has become a form of everyday entertainment. It appears that 'Global Village' proposed by Marshall McLuhan has been already realized (McLuhan and Powers, 1992; McLuhan, 2011).

In both scripts is written that the origin of music is not easy to be traced. It is obvious that nature is the fountain of all music. Warbling bird, babbling brook, the buzzing bee, the droning beetle, the whistling wind, the singing bamboo, the roaring sea are some of the organs in Nature's glorious symphony. When we hear sound sweet or harsh, pleasant or unpleasant, it at once enters our ears and produces agreeable or disagreeable impressions. The shining intellect then enlightens and animates the impressions which are at once transformed into a sensation or feeling; the mind immediately reacts through the reflex actions, and then we pay our attention to the effect of sound. Musical structures are based on the composer's musical vision, and the compositions are thought of harmonic elements and rhythmic elements with the interaction of tension resolution patterns (Thaut, 2007). Music is indeed related to core functions of the biology of the human nervous system and therefore serves adaptive evolutionary purposes beyond that of the functional interpretation of art. Music must be viewed as a biological fact and not just as a cultural phenomenon. In both areas, the

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cultural and the biological, music is a powerful communicator. The thought that culture, especially art as a core part of culture, is an essential part of our life has been commonly accepted, but the relationship between entertainment, culture, art, and media platforms is still neglected so far. As various aspects of entertainment, especially from a technological point of view, are discussed and described in other sections of this handbook, the study primarily focuses on the contribution of media in popularizing and propagating the Indian classical music.

## HISTORY OF CLASSICAL MUSIC IN INDIA

It has been mentioned in Sangita Ratnakara [Sangeet Ratnakar] (Sarangadeva, 1943) that God himself is personified as 'NADABRAHMA'. According to the veteran scholars and stalwarts of Indian classical music, '*gitang vadyang tatha nrityang trayang sangeetmuchyate*'. In other words, music is the combination of vocal music, instrumental music, and dance. The Indian classical music is perhaps one of the oldest art forms in the world. Its origin is said to be rooted in the 'Vedas'. It is also a major system of music that is essentially melodic, and what is of great significance and interest is that it has retained this character even in the modern times. In the context of Indian classical music, it is imperative to note that the term 'classical' merely alludes to the fact that it has its roots in an ancient tradition and conforms to structural and scriptural regulation or shastra. The Indian name for this music is therefore shaastriya sangeet. It is also widely known as raga sangeet since raga forms the core of this art form. 'Classical', therefore, does not refer to any classical era or period as in Western music or other art traditions. Despite the common use of the word, one must bear the above clarification in mind. Roots of Indian classical musical tradition date back to over two millennia. The tradition, nevertheless, witnessed several changes and developments through time. Although it is acknowledged to have its origin in the Vedic tradition, what we hear today as classical music is far removed from the early Vedic chanting or recitation. The earliest forms of classical music were a conglomeration of the Vedic tradition along with various folk traditions across the country. Saama-gaana is known to be the first form of classical music. This evolved in time into successive traditions of Jaati-gaana and Prabandha-gaana.

Following the Prabandha era, the music of North India, the Hindustani tradition, evolved into the Dhrupad tradition. Dhrupad is said to have evolved from one of the embedded parts of the prabandha that was popular around the 11th century. This music maintained a strictness and rigidity in all aspects of presentation, note application, and rendition of the actual composition. The name Dhrupad itself is derived from 'dhruva-pada', where dhruva connotes constant, unchanged, and inflexible and pada indicates a compositional bias toward the poetic aspect that strongly complements the melodic rhythmic progression of the music. While some practitioners of this form still hold fort, dhrupad gradually receded to the periphery by the late 18th century and Hindustani classical tradition came to be identified primarily with the next successive stage in its evolution called 'Khayal'. This genre, while maintaining the purity of raga structures, reduced the extent of extreme rigidity in presentation and technique that beleaguered dhrupad and brought in a fresh approach to development and exposition of raga and composition. Hindustani classical music has parallel thriving traditions of both vocal and instrumental music. Indian classical music conveys the general impression that belongs to the whole country. Music based on Ragas and Raginis and the ancient texts is the classical music. The development of Indian classical music has consisted of the elaboration by performers of the traditional Ragas, which are considered fixed melodies, the traditional complex forms, within which elaboration occurs. However, some of the statements are equally applicable to southern Indian classical music. Culturally speaking, these two systems of music are an integral part of our cultural soul that gradually evolved into the present form in which we find them. These are the fruits of generations of musical learning. The basic structure of the world music is the same, With the same seven notes and half notes, although there are minor differences. Vocal music is given top priority. However, dance is a separate and full-fledged art form and is excluded from the above definition. Western countries also exclude dance from the definition. Thus, classical music is structurally complex; one has to listen to it as frequently as

possible, even an extended period, before one begins to understand and appreciate it. Acquiring the necessary skill to perform classical music takes a long time, especially if it is to be learned traditionally.

## ERA OF TRANSITION

After independence, Indian music also entered into a new era. Before independence, Indian music was confined only in small princely states. However, after independence, it came under the direct influence of the Government of India. The Government of India made certain efforts to preserve and promote Indian art and culture through various means. The Indian Government took various measures for music promotion, some of which are discussed below:

- For promoting musicians, President Medal was started. Various other honors were started by the Indian Government, like Padma Shri, Padma Bhushan, Padma Vibhushan, and Bharat Ratna. These honors motivated artists and musicians to do well in the field of creative arts.
- Sangeet Natak Academies were established in the different states of the country. Sangeet Natak Academies started organizing various events related to Indian music, which provided great boost to artists.
- All India Radio proved to be an excellent boost for Indian music. All India Radio started broadcasting a program on Indian music in 1921. In this program, eminent artists of Hindustani music as well as Carnatic classical artists gave their performances, and this tradition is going on till date, although All India Radio started working in India around 1924. However, Indian classical music got its due importance only after independence. All India Radio promoted Indian music by broadcasting various programs related to Indian music and by inviting many eminent artists for live recordings. It also provided new vistas of employment opportunities to the eminent artists and scholars. All India Radio had a vast reach and covered a large part of the country, which resulted in a massive boost to the promotion of Indian music as by radio, a large number of people started listening to Indian music.
- Doordarshan also did well in the promotion of Indian music. In India, Doordarshan was started on 15<sup>th</sup> September, 1959. Through live coverage of classical music and various other programs, Doordarshan has shown its significant role in propagating Indian music and culture.
- Acceptance of Indian art forms as full-fledged courses in different universities and colleges of the country by the government also resulted in creating awareness and an increase in popularity.
- Organizations like Sangeet Research Academy and Spic Macay also did a great job in preserving the rich heritage of Indian music. These organizations worked well in the field of music by providing education, promotion, organizing events, seminars, workshops, and concerts to create awareness among the young generation.

## MERITS OF MODERN COMMUNICATION TRENDS

Through various mass media, communication became possible over large geographical areas, affecting the multitudes of communities within society at large. The achievements of science are making this communication machinery more and more fantastic in its ability to conquer the physical barriers of our society. Contemporary society is far more complex to function only through direct communication between individuals. Our important message, to be effective, must reach many people at one time. This is mass communication, delivering information, ideas, and attitudes to a sizable and diversified audience through the use of the media developed for that purpose. The word media comes from the Latin plural of medium. The conventional view is that it should, therefore, be used as a plural noun in all its senses in English and be used with a plural rather than a singular verb: the media have not monitored the reports (rather than 'has'). In practice, in terms of television, radio,

and the press collectively, it behaves as a collective noun (like staff or clergy, for example), which means that it is now acceptable in typical English for it to take either a singular or plural verb. Communication includes all methods of disseminating information, knowledge, thought, attitudes, and beliefs through mass communication media, such as newspapers, radio, transistors, television, and cinema, to interpersonal communication media like posts and telegraphs, teleprinters, and telephones. Integrated circuits, microminiaturization, the use of higher frequencies in the electromagnetic spectrum, increasingly sophisticated transmission and switching systems, computer, satellites, data transmission, and the different electronic devices are the media of communication. With the communication revolution (Mehra, 1979), there is mass production and also the simultaneous distribution of information, ideas, images, and products at all levels of the society and to a large extent in all parts of the world. Mass communication media act as catalytic agents for bringing about rapid economic and social transformation. For individuals, the agencies of mass communication offer an opportunity to perform services of possible value to the society. "The earth is shrinking, and the modern methods of communication are bringing the poles nearer, we are living in a true global village."

Along with other ministries, we have in India the Ministry for Communication in charge of all means of communication, such as telephone, telegraph, microwave links, satellites, facsimile, telex, and so on. Communication helps to convey one's thoughts, emotions, feelings, ideas, and so on to others. In simple terms, communication conveys and establishes a common platform of understanding. This can be established through verbal, written, or visual means. From the prehistoric time, man has transferred information to his fellow men in one form or other. Besides the physical necessities of food and shelter, man has another fundamental need too, the need to communicate with the fellow beings. This urge for communication is primal one and in our contemporary civilization a necessity for survival. I want to emphasize:

- ➔ The word 'communication' is derived from the Latin 'communis,' which means to make common, to share, to impart, to transmit.
- ➔ Communication is the transfer of information from person to person, creature to creature or point to point. Communication may be in the form of Sound transmission, or it may be in a form that requires the utilization of the other senses.
- ➔ Communication is the social process through which one person (the communicator) elicits responses from another person (the communicant) by the use of symbols.

So, the communication is the basic instinct of man and a social and cultural need too. The history of communication is a history of the growth of a civilized man. Communication is a means for breaking down the barriers to human interaction. It is a means for achieving mutual understanding. It is more than the transmission of information. It includes understanding comprehension and persuasion.

## DIFFERENT MEDIA AND THEIR CONTRIBUTIONS

**Print Media:** China was the pioneer in the invention of paper and print. Paper was first made in the second century A.D. and in 868 A.D. Wang Chieh published a book printed from blocks. The oldest evidence of Chinese printing is a Buddhist scripture known as the Diamond Sutra dated 868 A.D. Print media communicate with the masses through printed publications, such as newspapers and magazines. Print media are regarded as one of the basic forms of mass media which are used for communicating with a broader audience. Within print media, newspapers are the most common media, which are famous across the continents for the past few centuries. In the present time, where the education of Indian classical music is being given in schools and universities as well, an increase in usefulness and necessity of textbooks can be seen. The primary source of information for researchers who perform research in various scientific and historical topics is also books. To know the origin of classical music, the development, and the laws of science, the books of that time are a great asset.

From ancient times till today, many musicians and musicologists have written many texts from time to time, which have been considered as an important way of keeping our traditions and musical heritage alive and safe. The importance of texts in each age has been accepted not only for that age but also for the guidance of the ages to come. This is the reason why the scholars of that era have given it the name of Blind Age (Andha Yuga), in which musical texts were not available. After independence, there has been an increase in the musical repertoire in the form of compositions of many musical texts, along with the publication and translation of ancient and medieval Sanskrit texts, which is an important task. Its biggest benefit will be to those people who were not familiar with Sanskrit language. Through these translated texts, they now had the opportunity to think independently about the content of these ancient texts. Print media have contributed a lot in promotion of classical music with the publication of books on music, such as collections of traditional compositions with notations, biographies, autobiographies of musicians, theoretical literature, and so on. The daily newspapers gave publicity with previews and reviews on classical programs, interview of artists, criticism on the performance, and so on. Moreover, magazines, journals, pamphlets, and postal stamps on music have also propagated the performance and research in music.

**Broadcasting Media:** The science of electronics has revolutionized present-day life. It influences one's thoughts, style of living and working (Mehra, 1976). Parallel to their influence on one's life, electronics and electronic gadgets exert a stunning influence and make an enormous impact on all disciplines including music. Electronic media are believed to be one of the finest platforms to launch the musicians and their artistic work into the mystifying world. The music of India is an earliest modal form that is different from the western system. For thousands of years, the musical stuff traveled along a simple linear path from mentor to disciple. Cross-linkages were rare until relatively recently. The significant increase in this horizontal flow of musical information began with the advent of the electronic media. The development of indigenous electronics industry mostly cut off from the broader world markets has had impressive effects on musical electronics.

The history of broadcasting (Menon, 1976) in the world is not very old but only in the 20th century. All India Radio opened new vistas in the field of audio music. In ancient times, music was practiced for self-purification, and artists never used to perform for others. After passing through various stages, it became a source of entertainment. The microphone gives an artist an opportunity to present his performance to a large number of people. All India Radio's role in preserving and propagating Indian classical music is laudable. It has not only presented the well-known artists but also brought the budding artists to the fore.

- ➔ The invention of the Radio Broadcasting is looked upon as the beginning of what is called the communications revolution.
- ➔ Broadcasting shares the characteristics of creative art with other intellectual and aesthetic pursuits.
- ➔ If the invention of writing brought about a minor revolution in communication, the invention of printing brought about major one.

Until the 19th century, the voice of one person being heard at the second place without any direct contact was only a fantasy. In the Indian scriptures, the use of the word Aakashwani was taken from the divine voice, transmitted by the god from the sky. However, today, in India, the word 'Akashwani' has become synonymous with the English word 'All India Radio'. Similarly, the term 'broadcast' was also used in the twentieth century. The term 'broadcast' was used for the programs broadcast by many transmission centers, which were heard through the radio. "Radio affects most people intimately, person to person, offering a world of unspoken communication between writer, speaker, and listener. That is the immediate aspect of radio. A private experience. The subliminal depths of radio are charged with the resonating echoes of tribal horns and antique drums. This is inherent in the very nature of this medium, with its power to turn the psyche and society into a single echo chamber."



Thus, with the help of these mediums, classical music, which until now is the heritage of the upper class, came to the reach of the general public. Broadcasting media have played a unique role in the promotion of classical music. Modern technological developments provided new techniques which helped to popularize classical music all over the world. The process of production, propagation, and preservation of this enchanted art form became straightforward. The new generation devices are quite simple to handle. The audiovisual systems made music sweeter to our senses and accessible to anyone anywhere in this world. The development of classical music is not achieved on its merit alone, but with the help of many other supplementary factors too.

Musicians depend on technology to reach a wider audience. The microphone is a significant one. Microphones together with amplifiers and speakers increase the volume of an artist's voice to desirable levels to reach those assembled in a big hall or open space so that it can be heard. Radio signals carry voice across the continents. Music can be preserved by recording it. Television brings music to homes. It helps music lovers to see the concert as well as hear the music. It also helps to learn forms of various rare Ragas and Ragnis. In a way, the media, such as newspapers, radio, television, cinema, or any other medium, help people to hear, read, and enjoy and understand the world of music.

**Digital Media:** Digital is a form of encoding in which the waveform of a signal is represented as a series of digits, which are then encoded as a sequence of binary "0s" and "1s" or as "ONs" and "OFFs." Since digits rather than an analog of the waveform are encoded, the digital representation allows near perfect storage and transmission. However, these advantages are obtained at the expense of bandwidth, and digital needs a significantly higher bandwidth than analog. The solution is to compress the digital signal. Digital media are recent and technically fast and more precise media for promotion of music. After the digitalization of media, every part of media has become digitalized. From newspaper to books, radio to television, or cinema and computer to mobile phone, there is nothing that escaped from the reach of digitalization. Computers have a marvelous impact on the production and protection of classical music. Especially after 2000, the pop up of thousands of websites and blogs on music made it worldwide famous and accessible. There is a massive amount of information on the Internet about music. There are blogs by musicians and connoisseurs discussing music. On the e-groups, people discuss their opinions on music. Many recording companies sell their products of compact discs and digital video discs online. Now, there are many e-Gurukuls, e-books, digital libraries, and web portals available for learning classical music. Today, the most popular social media websites and applications like YouTube, Daily Motion, WhatsApp, Facebook, Twitter, and many other classical websites contribute immensely in propagating the sole purpose of Indian classical music. Some of the important and very common digital platforms and sources used in art creation and promotion are as follows:

**Music Production Software:** Ableton Live, Ardour, Audiotool, FL Studio, Digital Performer, Fairlight, GarageBand, Cubase, Logic Pro, Nuendo, Mixcraft, Mixbus

**Sound card:** A sound card is a device which can be slotted into a computer to allow the use of audio components for multimedia applications. A sound card (also referred to as an audio card) is a peripheral device that attaches to the ISA or PCI slot on a motherboard to enable the computer to input, process, and deliver sound.

**Musical Instrument Digital Interface (MIDI):** Thus, the help of an external music card was taken for high-quality sounds/tones from various microcomputers. These cards were quite favorite till the seventies, but later on, microcomputer manufacturers experienced that they were directly producing high-quality sound creating chips, which is surely more advantageous. As a result, the need for purchasing additional cards is over, after listening to music. In fact, the powerful synthesizers produced by the instrument makers in these machines have sound production capacity. Nowadays, most computer users are only engaged in powerful music chip machines. Any tune can be played with the help of a computer synthesizer, with the utmost accuracy. By changing the recurrence of this sound as desired, the sound of any instrument can be produced. In America's "Bell Telephone

Laboratory,” the music of the entire orchestra has been generated from the computer. In the early eighties, the makers of electronic K-board wanted to standardize the process of transmitting information to music, and thus, ‘Musical Instruments Digital Interface’ (MIDI) was born. MIDI is the language in which information can be shared from one microcomputer to another microcomputer with the help of MIDI-equipped electronic instruments. MIDI is standard for both hardware and software; it was adopted in 1982. MIDI got the initial promotion and the synthesizer of various manufacturers interconnected. Today, equipment with MIDI include not only synthesizers but also drum machines, samples, computers, and tape and storage devices. It has made an unprecedented contribution in the field of microcomputers and music.

**Internet for Indian Classical Music:** The generator of the network system, the Internet, was started in the year 1969 as a research project of the U.S. Defence Ministry, but the term Internet came into practice only in the mid-1994. Today, only 20 years have passed since the entry of the Internet in India. In the interval of these few years, the development of the Internet has become the world's giant domain. First of all, in India, the Internet was provided for some time by ‘Education and Research Network,’ but since August 1995, this facility has been made available by the Videsh Sanchar Nigam Limited (VSNL) for commercial use. As a result, only 32,000 people from the capital, Delhi, and the surrounding areas start taking advantage of this facility. Bangalore, Pune, Kanpur, Lucknow, Chandigarh, Jaipur, Hyderabad, Patna, and Goa were also added to the Internet facility started from August 1995 for the metropolitan cities of New Delhi, Mumbai, Kolkata, and Chennai. Today, the situation is that due to the growing Internet network, the number of Internet subscribers in India is increasing rapidly and the Internet is being used in the villages also. The Internet has the option for the smallest to more significant requirements. Whether in the remote country to get any information from an artist, even if they have to invite to any program, in every situation, the Internet is becoming the most obedient. There are discussions on some Internet-related features.

**Digital Library:** A digital library is an online collection of digital contents that can include text, still images, audios, videos, or other digital media databases. Objects can consist of digitized contents like print or photos as well as digital objects like word processor files or social media posts. In addition to storing contents, digital libraries provide means for organizing, searching, and retrieving the material contained in the compilation. Digital libraries (Lanagan & Smeaton, 2012) can vary vastly in size and scope and can be maintained by individuals or organizations. The digital material may be stored locally or accessed remotely via computer networks. These information retrieval systems can exchange information with each other through interoperability and sustainability. The concept of digital libraries has also been introduced in the Indian society. The Digital Library of India was formally started by the then President of India Dr. A.P.J. Abdul Kalam on 8<sup>th</sup> September, 2003 to preserve knowledge and cultural heritage of India. The Ministry of Communications and Information supports the project technology, with the Government of India and coordinated by the Indian Institute of Science, Bangalore. It digitizes and preserves all significant library, artistic, and scientific works in its three regional mega scanning centers and 21 scanning centers and makes it freely available to the world for education and research. At present, the Digital Library of India hosts 4,80,335 books comprising about 168 million pages. The books came from about 48 diverse languages in various subjects. The participating institutions are the Indian Institute of Information Technology Hyderabad, ERNET (Education and Research Network) India, and Centre for Development of Advanced Computing (CDAC). Some of the other important digital libraries of India are as follows:

Vigyan Prasar Digital Library, NCERT Online Text Books, National Mission for Manuscripts, Muktabodha: Digital Library and Archiving Project, Shodh Ganga: Indian ETD Repository, Vidyanidhi Digital Library, Digital Library of Institutional Repositories, E-Gyankosh.

## OBJECTIVES OF THIS STUDY

- To study the perception of audience about the role of media in facilitating Indian classical music.
- To study the perception about the current media trends with respect to promotion of Indian classical music.
- To understand media audience perception toward the role media can play in popularizing Indian classical music.

## METHODOLOGY

It is a quantitative survey-based study conducted on a population comprising people trained and not trained in music. The sample size (N) is 246, and the sampling technique used is nonprobability (purposive sampling). The data were collected using close- and open-ended questionnaires, and the analysis was done on SPSS 24. The statistical tests used include analysis of variance (ANOVA) and T-Test along with the basic univariate frequency tables.

## DATA TABULATION AND ANALYSIS

### HYPOTHESIS 1

There is no difference among the respondents having different degrees of training in music with respect to the perceived role of media in popularizing Hindustani classical music.

### ANOVA TEST RESULT

One-factor ANOVA has shown that there is no significant difference between the perceptions of respondents having different degrees of training in music with respect to the perceived role of media in popularizing Hindustani classical music.  $F = 1.45, p = .197$

### INTERPRETATION

The ANOVA test results show that the media are perceived to be similar in the context of being a tool for popularizing Hindustani classical music. This opinion is consistent among the ones who have been trained in the Guru Shishya mode or who have undergone formal education in music. Also, the ones with no training in music feel the same about the role of media.

### HYPOTHESIS 2

There is no difference between the perception of trained musicians and non-musical-background respondents with respect to the role of media in popularizing Hindustani classical music.

### T-TEST RESULT

A two-tailed t-test for independent samples (equal variances assumed) showed that the difference between the perception of trained musicians and non-musical-background respondents regarding the role of media in popularizing Hindustani classical music was not statistically significant,  $p = 1, 95\%$  confidence interval. Thus, the null hypothesis is retained.

### INTERPRETATION

The T-Test result shows that the media are perceived to be similar in the context of being a tool for popularizing Hindustani classical music. This opinion is consistent among the ones who have been trained in music and those who do not have any musical background. Also, the ones with no training in music feel the same about the role of media.



## ANALYSIS OF VARIANCE (PERCEPTIONS OF TRAINED MUSICIANS AT DIFFERENT LEVELS)

Statements	P-Value	Result
Classical musicians featuring on screen have made classical music popular	$p < .01$	Significant Difference
Popularity through media has opened up financial avenues for the Hindustani classical musicians	$p < .01$	Significant Difference
Media have increased the reach of Hindustani classical music	$p < .01$	Significant Difference
People today understand the significance of Hindustani classical music because of media	$p > .01$	No Significant Difference
The rise of media will keep the Hindustani classical music tradition alive for ages	$p < .01$	Significant Difference

Figure 1: Analysis of variance among trained musicians by the author.

### INTERPRETATION

The ANOVA table above shows the mean comparison of the responses received from the respondents having varied degrees of training in music. The ANOVA results and the corresponding p-values show that the respondents across varied degrees of musical training think differently about Hindustani classical music being popular because of classical musicians featuring on screen. The screen space has now started accommodating classical musicians more than before through the reality shows and because of the rise of mediums like YouTube and other audio streaming platforms. However, the respondents trained differently and at different levels think differently about the role that classical musicians appearing on screens have had on the popularity of classical music.

Similarly, the perception regarding the opening up of the new financial avenues because of the media taken up differently by the respondents is different among the differently trained musicians. On being asked about the media having played a role in increasing the reach of Hindustani classical music, the difference in perception is significant.

The differently trained musicians however agree over one statement that people today understand the significance of Hindustani classical music because of media. It means that some of the musicians had a completely different view of the reach and perceived significance. While they believe that the reach has not changed, they definitely believe that within the always existing reach, people have started to acknowledge it more and have greater clarity of its significance.

On the other hand, when asked if the media will help in keeping the Hindustani classical tradition alive for ages, the differently trained musicians do not think alike. They have significantly different opinions.

Statements	P-Value	Result
Classical musicians featuring on screen have made classical music popular	$p > .01$	No Significant Difference
Popularity through media has opened up financial avenues for the Hindustani classical musicians	$p < .01$	Significant Difference
Media have increased the reach of Hindustani classical music	$p < .01$	Significant Difference
People today understand the significance of Hindustani classical music because of media	$p > .01$	No Significant Difference
The rise of media will keep the Hindustani classical music tradition alive for ages	$p < .01$	Significant Difference

Figure 2: Analysis of variance among not trained audiences by the author.

T-test was conducted over the responses received from the trained musicians and the ones having no musical understanding or training. The results above show that the difference in opinions shows similar

trends like in the case of the results of the ANOVA conducted over the perceptions of differently trained musicians. However, the difference is only there in the case of one statement. Trained musicians and people with no musical understanding think similar about the classical musicians appearing on screens, and this gives a boost to the popularity of Hindustani classical music.

Recent trends in the popularity of Hindustani classical music	Frequency	%
Increased	122	49.59%
Stayed constant	68	27.64%

**Figure 3: Recent trends in the popularity of Hindustani classical music.**

The table above shows how people see the current trends pertaining to the popularity of Hindustani classical music. The majority (49.59%) believe that there has been an increase in the popularity of Hindustani classical music, followed by 27.64% who believe that it has not changed much. 22.76% believe that the popularity has deteriorated. A skeptical school of thought claims that the charm of Hindustani classical music is fading among the youth because of its nature, which demands more time to be able to internalize it and enjoy it. The trend is the same even in the west. Albright as quoted by Lee (2021) claims that the National Endowment for the Arts reported in 2012, only 8.8% of Americans had attended a classical music performance in the previous 12 months, compared to 11.6% a decade earlier. The data in the table above however refute that popular global claim.

Means by which the media helped in altering the popularity of Hindustani classical music	Frequency	%
Through greater accessibility of music to all via platforms like YouTube	114	46.34%
Through series like Bandish Bandits	62	25.2%
Reality shows Like Indian Idol and SaReGaMaPa	50	20.33%
Through its use in cinema	10	4.07%
Other	10	4.07%
Total	246	100%

**Figure 4: Means by which the media helped in altering the popularity of Hindustani classical music.**

The table above tried to delve into the reasons that have helped in increasing the popularity of Hindustani classical music. The majority (46.34%) of respondents claim that the easy access of high-quality classical music on platforms like YouTube, Amazon, and so on have led to the increase in the popularity of Hindustani classical music. It is followed by 25.2% respondents claiming that series like Bandish Bandits (musical web series and films) have had a major impact on the popularity of Hindustani classical music in India. 20.33% believe that reality shows have had a major impact, followed by only 4.07% who believe that cinema has played the role of a facilitator of Hindustani classical music. The remaining 4.07% believe that there are other reasons for the same.

Which one form of Hindustani classical music that has been witnessed the most in the popular media	Frequency	%
Vocal music	140	56.91%
Instrumental music	92	37.4%
Both	14	5.69%
Total	246	100%

**Figure 5: Which one form of Hindustani classical music that has been witnessed the most in the popular media?**

On being asked about the type of Hindustani classical music that the respondents have witnessed the most in popular media, the majority (56.91%) claim that vocal music is the most dominant choice of the popular mediums, followed by instrumental, with 37.4% respondents opting for it. Only 5.69% respondents believe that both are seen equally in the popular medium.

Which subgenre of Hindustani classical music that has been witnessed the most in popular media	Frequency	%
Light music category	176	71.54%
Do not know/Cannot say	34	13.82%
Thumri	32	13.01%

Tarana	4	1.63%
Total	246	100%

**Figure 6: Which subgenre of Hindustani classical music that has been witnessed the most in popular media**

The table above shows the type of subgenre that is most popular in the media. The majority (71.54%) claim that light music is generally most visible, followed by 13.82% who are not sure about it. 13.01% claim that Thumri is most popular, and only 1.63% claim that Tarana form of singing is most visible in the popular medium.

How does media help in popularizing Hindustani classical music	Frequency	%
By making it reach a larger audience	154	62.6%
By making people interested in it	56	22.76%
By opening new employment avenues related to it	32	13.01%
No role	4	1.63%
Total	246	100%

**Figure 7: How does media help in popularizing Hindustani classical music?**

The above table shows how people perceive media to be helping in popularizing Hindustani classical music. The majority (62.6%) believe that it makes the music reach a larger audience. 22.76% claim that media generate interest among people. 13.01% believe that media pushing classical music have helped in creation of new employment opportunities. Only 1.63% have claimed that media play no role as such.

How do you foresee the future of Hindustani classical music	Frequency	%
Spreading more	152	61.79%
Remaining constant	56	22.76%
Declining	38	15.45%
Total	246	100%

**Figure 8: How do you foresee the future of Hindustani classical music?**

On being asked about the future of Hindustani classical music, the majority (61.79%) believe that it will experience greater reach, while 22.76% believe that the popularity of Hindustani classical music will remain the same. 15.45% believe that Hindustani classical music popularity will decline.

## CONCLUSION

The study helped in unfurling some perceptions that directly contradict some popular notions. However, the popular sentiments claim that classical music is not so popular and has been on a decline for long. Some also believe that preserving this art form would be difficult because of different tastes for music among the youth. The results of the study claim otherwise. The majority believe that not only has the Hindustani classical music come a long way but also it will continue to grow and become more popular. The perception is similar among all kinds of respondents including the ones who have been trained in music and the ones who have never been trained in any form of music. While the study focuses heavily on the people's perception, the role of media can be very aptly established through the results. It offers great insights into how media can be used more effectively for popularizing this art form and how it can be further used for other art forms too.

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