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ABOUT THE JOURNAL

Launched in 1965, Communicator is a peer reviewed journal of the Indian Institute of Mass Communication (IIMC) that publishes original research on communications. The flagship journal of the IIMC endeavours to publish the best literature available in the field of communications and its related branches for the greater benefit of scholars, practitioners and policy-makers. The main aim of Communicator Journal is to focus on communication theory, research, policy and practice. This UGC-CARE listed Journal is published on quarterly basis. Communicator is now being indexed in the Indian Citation Index.

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FROM THE CHIEF EDITOR'S DESK

Union Minister of Information and Broadcasting, Shri Prakash Javadekar and Prof. Sanjay Dwivedi, Director General, IIMC during relaunching of Communicator and Sanchar Madhyam on 25 June, 2021

It's a matter of great pride that the Indian Institute of Mass Communication (IIMC) has been adjudged the best institution in the country in the field of journalism and mass communication by the 'Best College Survey' conducted by the country's prestigious magazine, *India Today*. The IIMC has got this title consecutively for the fourth time in a row. Credit of this achievement is due to the untiring efforts of all the former Director Generals, Professors, Officers and employees of IIMC. I wish that this legacy will be continue in years to come.

Another milestone for the IIMC is relaunching of the UGC-CARE listed research journals *Communicator* and *Sanchar Madhyam* by Union Minister of Information and Broadcasting, Shri Prakash Javadekar on 25 June, 2021.

Amid all these achievements and appreciations, I would like to present the second issue of the 56th Volume of our reputed journal *Communicator*. This is a flagship journal published by the Indian Institute of Mass Communication, started in August 1966 as an annual periodical. A notable milestone in the journey of *Communicator* is of making it a quarterly periodical in October 2016.

We encourage more practice-based articles, state-of-the-art content and critical review articles including commentaries for publication in the journal. The prime objective of these changes is to help us in scoring high in performance measures and moving up in journal ranking lists. It is the perfect time for us to look at the journal as truly international and continue to work harder to help the journal in climbing up the ranking ladder with increased impact factor and quality content for Journalism and Mass Communication scholars. We are focused on finding better articles that discuss emerging ideas and research dimensions, original articles that can build deep interest in the readership of our journal and content that the researchers can use to increase the horizon of their knowledge.

This issue consists of a good variety of research papers casing, national and international, social, polity and economic related issues arching

MASS COMMUNICATION

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GETTING MEDIA SAVVY

"The pandemic made us look beyond classrooms and examinations"

–PROFESSOR SANJAY DWIVEDI

"Some teachers had difficulty in transitioning to online learning, but the students were naturals—after all, they were born in the digital era"

10 MASS COMM COLLEGES

dynamic approaches of mass communication and journalism. The collection of research papers included in this issue starts with a research study discussing the application and usage of mobile journalism in the field of development communication. From basic to advanced features of mobile device in mediating social change and empowerment are discussed with effective measures in the study.

Study concerning about how digitalization has helped visually impaired people during COVID-19 in India has also been included. This study suggests different ways by which digitization has helped differently-abled people. Moving on to other papers included in this issue, a research study on climate change communication has also been incorporated. Other research articles range from deconstruction of New Labour Codes to the portrayal of gender in media on television are also included in this issue. This issue is a collection of diverse research papers catering to the demand for knowledge expansion in the discipline of mass communication and journalism.

At last, I thank our editorial team, the entire editorial board and reviewers for all their support. Comments, suggestions and special issue proposals are always welcome

Prof. Sanjay Dwivedi

Director General,

Indian Institute of Mass Communication

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MOJO in Development Communication: Mediating Social Change and Empowerment through Mobile Phones in India

KRISHNA SANKAR KUSUMA[1], PRAGATI PAUL[2] AND SANTOSH KUMAR BISWAL[3]

ABSTRACT

Communication experiments through audio-visual technologies to harness and use them as potential instruments to accelerate the process of development and empowerment has become evident in India. In India, projects like the Satellite Instructional Television Experiment (SITE), Radio Rural Forums, Video SEWA, Dalit women handling camera in Deccan Development Society (DDA) in Pastapur, Telengana, CGNet Swara etc., have been the major landmarks of communication for change and empowerment in the country. The rapidly changing technologies in audio-visual and recording mechanisms have brought new opportunities for the process of developmental dialogues and narratives. The rise of the internet and smartphones brought immense possibilities that were not easy to use for creating media contents, earlier. The audio recording with non-smartphones has gain fully employed in empowering tribal culture and communication by projects like CGNet Swara. Such kind of participatory communication enabled the community to foster emancipatory forms of communication meant for their individual and societal development. This study is an attempt to understand and assess the potential of Mobiles for Development (M4D) in strengthening more effective communication meant for development communication in India.

Keywords: M4D, Development communication, Mojo, Empowerment, Participatory communication

Introduction

The use of mobile phones has facilitated the communication process inclusive in nature. Telecommunication has always played a vital role in communication for the development process. Ashok Jhunjunwala's project on low-cost rural telephony has helped in bringing better connectivity and social change. With the innovations in communication technologies coupled with the internet, mobile phones have become more powerful, effective and smart. Grameenphone project in 1997 by Asian Development Bank proved to be worthy to open up business opportunities for the rural entrepreneurs (Asian Development Bank, 2017).

This study will majorly deal with smartphone projects for discussion and analysis. The mobile phones with basic features are also used in the development of communication initiatives. Smartphones brought new features to be part of the everyday project work, but the study focus specifically on projects where smartphones are used to mediate social change and action. The study used Mobile Journalism as one of the key concepts to communicate the use of smartphones to create media content. It may not obviously denote for the purpose of journalism only. The introduction of camera in the mobile phones brought the production of images and video as everyday events where users may or may not have prior training. Either they were self-taught or learnt through peers.

Mobile Journalism (MOJO) practices have been evolving with technology and its uses. A single definition cannot explain the multiple facets of MOJO. The term MOJO is widely used in academia for the purpose of journalism and mobile filmmaking. There are several nomenclatures that provide a variety of perspectives of mobile capabilities, like at Anwar Jamal Kidwai Mass Communication Research Centre, Jamia Millia Islamia, New Delhi, the course is called 'Mobile Storytelling', whereas at Nottingham University, Ningbo, China, it is called 'Mobile Studies', Dr Max Schleser from Swinburne University, Australia calls it 'Smartphone Filmmaking' in his yearly conference, further as 'Pocket Cinema', Prof. Karl Bardosh from NewYork University calls it a 'Cellphone Cinema'.

MOJO is the art of communicating through audio, video, text and photography with the mobile phone which has network capable cameras, sharing

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capabilities across platforms and social media. The media is not just self-expression but also the community sharing and putting up on social networking sites for greater reach and access to the voice of marginalized communities, thus, we would like to coin M4D or mobile for development communication.

The use of mobile phones in everyday communication and media practices has been on the rise over the years in India. According to the Mckinsey report (2019), "India has 560 million internet subscribers in 2018, while about 1.2 billion mobile phone subscribers. The predicted estimate that India will increase the number of internet users by about 40 percent to between 750 million and 800 million and double the number of smartphones to between 650 million and 700 million by 2023". Other than personal communication, mobile is gainfully used in sourcing agricultural field data, health monitoring, census data, community video and image recording, podcasting, education and many other possible fields. Intimacy and dependency with mobile phones have increased during the COVID-19 lockdown.

When the portable video cameras become available and the VHS cassette got affordable, the production of video content by the independent filmmakers and alternative media content has begun. Now mobile phones with front and rear cameras and smart features have brought new engagement. Projects like CGNet Swara initially started using basic phones then they adopted smartphones due to their increased possibilities of communication. The other project worthy to mention is Khabarlahariya, an all women-led community journalism initiative that also adopted smartphone filming and sharing it on their Instagram page, earlier to this, their presence has already been registered onYouTube.

Literature review

Practice of MOJO

The application of mobile journalism which is also known as "MOJO" and "MOJO practices," is considered as a form of versatile and multimedia reporting. During the practice of MOJO, a smartphone works as a comprehensive production unit for gathering, editing, and disseminating news. In the current scenario, MOJO practices have been considered as a market-driven journalistic approach and create a foundation for innovative journalistic practices evolving within and beyond the scope of traditional methods of reporting.

Implementing MOJO practices in development communication plays an important role in mediating change among the community members in the context of capacity building. Mobile productions tend to be very flexible and interesting. The community people create their own content and videos with the help of their mobile phones and reduce the production costs to a great extent. The use of mobile for filming enables a fast way to produce video, audio, and multimedia content for multiple platforms. MOJO practices make the journalists fully active for a 24/7 news production cycle. Furthermore, MOJO practices are closely entangled with social media platforms and are open for new formats and ways of storytelling that hold the promise to reach younger audiences by engaging with social media practices and emerging new visualities (Schleser, 2014).

Impact of mobile journalism

Pei and Chib (2020) assert that technological integration has raised several debates including the impact of mobile adoption and usage of mobile phones among the marginalized women. The study finds that the marginalized women have negotiated their techno-social relationships. They tend to run through the stages of involvement avoidance, accommodation and collaboration. However, the mobile phones are proved to be the catalysts for the development of self-consciousness of women, resulting in their empowerment and development.

Hoan *et al.* (2016), found that mobile phones influence the aspiration of individual development and changes including women empowerment. However, sometimes mobile phones stimulate the dominant development discourse of women's empowerment. In his study, Hazra (2017) reveals that media influence the development of women. Media technology is often treated as an empowerment tool. Mobile, computer, Internet and other tools of mass media intensify the process of welfare and empowerment. However, with limited mobility and lack of practical knowledge of computers, women are facing resistance to empowerment. Asongu and De Moor (2015) claim that mobile phones are instrumental in bringing gender inclusiveness to African society. Mobile phones could connect to women through corporate and household management. Igarashi *et al.* (2005) confirm that text messages from mobile phones can be employed for social development in Japan. Women empowerment and development have become feasible with the dissemination of social networks and Mobile/cell phone Text Message (MPTM). Moreover, women are more articulate to develop their MPTM social networks more than their counterparts. Sanya and Odero (2017) explore that the use of mobile phones among women

in rural Kenya has paved the way for development in the area of civic education, banking and other allied topics. Their exposure to mobile phones has fastened the pace of socialization which ultimately meets the developmental needs and demands.

Asongu and Nwachukwu (2017) highlight that mobile phones have enabled the community in diffusing knowledge and have induced inclusive human development in Sub-Saharan Africa regions. This technological innovation has also influenced the knowledge-based economy projects meant for inclusive development. On the effectiveness of mobile phones for development, *Kirui et al*. (2013) conclude that mobile phone-based money transfer services in rural areas help to resolve a market failure that farmers face; access to financial services.

To Caronia and Caron (2004), the social performance of mobile phones is immense. Especially teenagers use mobile phones in constructing the culture of development. Mobile phones are considered as competence constructing devices. However, one should understand and align with a certain shared pattern of politeness. Moreover, ethical dimensions of mobile phones cannot be undermined while opting for the technology for development.

Hermida (2010) confirms that social media has amplified the pace of exchanging information. Again with the proliferation of mobile use, the flow of exchanging information has gone to the next level. Sometimes such a type of communication accelerates the communication which is based on activism resulting in development and empowerment. Mobile phones have given credit for this enabling the spirit of activism and empowerment. In their study, Ezeoha *et al.* (2020) conclude that the impact of mobile phones and Internet is immense in fostering rural development in African regions. Moreover, the mobile phones as part of Information and Communications Technology (ICT) have wider implications on food security. The convergence culture is catching up and has been an integral approach for achieving development.

Process of socialization and cultural identity

Chuma (2014) finds that mobile phones have evolved and gained additional weightage and meanings in Africa when it comes to in the context of youth. It is influencing the larger process of socialization which has bearings on development and empowerment. The means of technology are considered as skepticism or agents of social emancipation in the regions. Moreover, technological developments including the mobile phones have not replaced the traditional process of socialization which also affects the process of development. Social identities remain influenced by the traditional process of socialization. Needless to say, the space of social identity does affect the process of development and is affected by the process of development.

Mobile 'Media'has become an extension of human beings as it was already argued by McLuhan (1994). Mobile phones became an extended intimate self of the user in everyday life. As Ito's *et al.* (2005) notion of the 'full-time intimate community acknowledges the ways in which the mobile phone and other technologies are used on the move to maintain the connection to a small number of people, usually close ties and, in turn, to engage in 'selective sociality' with close friends, family and partners over the course of a day, this also includes, sharing of mobile numbers, identities and creative communication. During COVID-19, the use of WhatsApp chats in the community as well as sharing the content online has been a useful means of communication across the fields, for example, students, teachers, community members, agricultural field workers, scientists etc.

Family messaging groups for sharing the memories and events, displaying and discussing photos of families and pets saved on mobile handsets or sending MMS of what you are having for dinner as a form of 'intimate co-presence' (Hjorth & Lim 2012; Licoppe, 2004).

Process/Skill/Training Required for MOJO

Bailur *et al*. (2018) underline the necessity of digital literacy among women to make the impact of technology meaningful. However, it is not the only satisfactory requirement for achieving the state of empowerment of women through mobile phones and connectivity to the Internet. In this context, the theory and practice of empowerment need to be juxtaposed.

Hadland *et al.* (2019) reveal that with the sudden proliferation of mobile phones in the mid-2000s, the generation and dissemination of news contents have been changed. This has given rise to the user-generated content (UGC) foraying into the production, distribution and consumption of news contents. The contents of the news media have become democratized. Similarly, Salzmann *et al.* (2020) assure that the space of mobile journalism is on the rise. However, to make mobile journalism effective, new skills and practicing rigour are required. With the technological improvements, the changing mindset of mobile journalism practitioners is of utmost required. The innovation and change in journalistic practices have been the core of such type of journalistic practice. The physical and digital spaces of the MOJO community

need to be judiciously intertwined to experience the best result of technology and journalism.

There are several studies conducted on empowerment and development. Some of the studies include women empowerment (Abou-Shouk *et al*., 2021; Akurugu *et al.*, 2021), tourism (Shafieisabet & Haratifard, 2020). However, there are scanty amounts of scientific studies conducted on the use of mobile phones for empowerment. Some of the studies are on mobile phones for women empowerment (Summers *et al.*, 2020), development aspects in developing countries (Sam, 2017) and quality of life (Adam & Alhassan, 2021). The current study attempts to bridge the research gaps.

Research questions

The study is based on the following research questions:

- Can the smartphone act as a catalyst role in mediating and negotiating the space for development communication?
- Can smartphones bring confidence and empowerment among the participants in enhancing capacity building among them?
- Does mobile media content creation ensure co-creation and collaboration among all the stakeholders?

Research Objectives

Keeping the research questions in mind, the following objectives are set to conduct the study:

- To study the changing patterns of media technologies to harness communication for development;
- To understand the shifts in use from basic mobile phones to smartphones in evolving communication practices in the development process; and
- To understand the distribution of mobile media contents and curation and archival across digital platforms and social networking sites.

Research methodology

As a part of the method, this study used 'Key informant technique' (Tremblay, 1989). Due to the COVID-19 situation, telephonic interviews are conducted. The emphasis of the conversations focussed on the qualitative aspects of the communication projects. The interviews are conducted with the stakeholders in the following select development communication community media projects. In addition, the current study has employed a case study method to understand the whole media content process from fields to public sharing on social networking platforms.

Criterion of informats selection

The organizations that have been using mobile phones for developing content were chosen purposefully basing on the role in the community, knowledge, willingness, compatibility and impartiality on the issues of the study (Tremblay, 1989). Shubhranshu Choudhary, founder of CGnet Swara; Ritesh Kumar Sishu, the State Communication Manager, National Health Mission (NHM), Odisha; and Sudhansu Kumar Nayak, Community Health Specialist have been identified.

Case study: Khabar Lahariya is a classic case where all women journalists engaged from bringing alternative journalists content initially through print later on using digital media like YouTube and now with the use of smartphone filmmaking social networking platform namely Instagram is used to make their impact on civil society.

Discussion

The use of mobile phones for empowerment and development has amply raised perspectives that have navigated the future direction of research. Usually, the perspectives incorporated by the resource persons enrich the research dimensions. Ritesh Kumar Sishu, State Communication Manager, National Health Mission (NHM), Odisha argues, the use and impact of mobile phones for empowerment and development are diverse and mixed. As far as the use of mobile phones in health communication is concerned, it has carved out a niche in empowering the community in terms of the dissemination of health-related information. Suffice to say, collaboration is an integral part between the governmental agencies and community people. Employing and exploiting the power of mobile phones for community development in the line of healthcare facilities is no exception to it. The NHM is taking several initiatives to bring health awareness which ultimately help the community to attain the state of empowerment and development. Out of several initiatives, integrated mass communication has become a major landmark in health communication. The space of mobility utility as a part of integrated mass communication is playing a pivotal role in disseminating health messages to the target audience. From NHM, Interactive Voice Response System (IVRS) is a mobile tool in disseminating health messages to the community. The interaction between the government and the community through mobile is proved as a tool of empowerment and development.

The app 'Safe Delivery' has enabled the community for safer birth for mothers and newborns across the nation. The health messages are in the form of text, video and animation. The messages are getting disseminated on varied platforms for wider acceptance from the community.

Since the application of mobile is some type of technological adoption, Everett Rogers' diffusion of innovation can be worth-deliberating. So far, as the varieties of adopters are concerned, they are – innovators, early adopters, early majority, late majority and laggards (Dearing, 2009; Röling *et al.*, 1976). When it comes to the sense of participation for empowerment and development, Arnstein's ladder of citizen participation is reasonably come to the fore. Arnstein argues that there are three types of participation including non-participation, tokenism and citizen control. Manipulation and therapy come under the state of non-participation. Informing, consultation and placation come under the stage of tokenism. This stage indicates that a community seems to be participating in the process, but in reality, there is no real participation. Partnership, delegation and citizen control fall into the phase of citizen control where the real participation takes place and a community is being empowered (Malek *et al*., 2019).

When NHM prepares health messages to be disseminated through the medium of mobile phones, the participation of the community in terms of feedback and community expertise is incorporated. It is quite apparent in the phase of pre-testing. Usually, this is accumulated whenever there are meetings through *Gaon Kalyan Samiti (GKS)* and *Mamata Divas*. GKS attempts to identify and solve local health issues through amicable measures. *Mamata Diwas* is an initiative to boost the Mother and Child Health Services which is a collaborative effort from the Department of Health and Family Welfare and the Department of Women and Child Development (DWCD). However, sometimes the participation is natural or forced. Since the phase of pre-testing involves more information in nature, the participation is reduced to tokenism. So far as conscientization is concerned, community participation is indicating the stage of naive consciousness. In fact, in some instances, the participation is in the phase of citizen control which is the real participation, fostering empowerment and development. When governmental or other developmental agencies intend to produce mobile contents for development, they need to consider the aspect of participation.

Again, the diffusion of innovation remains an important facet of technological adoption. When NHM attempts to make any health related contents to be disseminated through mobile phones, the types of adopters need to be factored in. Community members are scarcely involved in the process of innovations being applied for community health. Even the numbers of early adopters are quite less, resulting in lesser technological adoption. It leads to the derailment of health communication through mobile phones. Even the presence of laggards is high, leading to low levels of participation as well. So, the developmental agencies attempt to induce more number of early adopters of mobile messages in the area of health. Precisely, in the process of producing and diffusing health contents for the community, participation of the community and technological adoption are highly sought.

In similar lines, Sudhansu Nayak, a developmental professional who has been associated with agencies like the United Nations Children's Fund (UNICEF), opines, mobile is a potential media for communication and development. It serves the very purposes of bringing empowerment and development in addressing various human rights. Mobile communication in the forms of text, video and ringtone has become effective. Since mobile phones are mass used and popularly used among the community, messages through this medium can be hugely accepted. However, message design needs to be crafted, keeping the target audience in mind. There are still places where the issue of the digital divide persists because of varied reasons. Financial issues, lack of mobile literacy and poor networks are the attributing factors to the digital divide. These issues need to be amicably addressed and solved. Pragmatic public policy, timely government interventions and willingness of funding agencies and voluntary organizations are adequately required so that the use of mobile phones can help the community to attain the state of active participation and empowerment, resulting in development.

Shubhranshu Choudhary, the founder of CGNet Swara was interviewed through telephone to understand the research questions and objectives with respect to the transition and use of basic mobile phone to smartphone and the use of social networking in communication projects.

App/Tools used

Earlier we used to shoot from a normal phone but after the inception of smartphones, we used an app to record CGNet Swara stories. Visuals play an important role in the app culture which was not possible during the normal phone scenario (pre-smartphone era). So

the use of photos (post-smartphone era) is paramount in communicating issues to the community people. Apps provide an option to send photos to each other. The quality of smartphone programmes is very good as it records digitally while the resolution of the photos is also good. We used Google Play apps for recording. We also requested community people to download the apps and sometimes provide the apps in training. We are not doing programmes editing on the phone, we are doing it on a laptop or desktop. The app used for audio editing is audacity or loud.org .

Content

If any songs are used by the community people, we motivate the community to use folk songs rather than Bollywood songs. We also motivate them to use their local dialect to bring a sense of togetherness. If abusive words are used in the content for example direct acquisition like *Sarpanch* is a thief, we avoid it or if the case needs to be addressed, we try to attach any legal document or RTI along with the content. The content should substantiate with relevant documents. The use of abusive language is also controlled by the moderator or the editor of the programme.

Participation

Smartphones play an important role in active participation. People have started checking and responding to messages on mobile phones and participation is increasing. The use of smartphones is more democratic. Earlier people used to sit in the office, working in front of someone but nowadays people are working in their safe zone. We do regular meetings with them on smartphones (virtual during COVID-19). We don't use video because most of the people stay in remote areas. WhatsApp is being used to coordinate with everyone.

Archive/Distribution

We used to save all the files on the office computer. During our office relocation, we lost our data. However, now we have shifted all official data to the cloud. The cloud cost is exorbitant. Our account got locked because we could not pay the hefty amount. We approached cloud based companies like Amazon to save our content. We use WhatsApp for distribution and recently used API to transfer the radio programme to people. We can transfer a 15-minute programme also through WhatsApp. If there is an internet issue in the community, we use Bluetooth to transfer the programmes. We try to use cost-effective methods to create a dialogue. Cost reduction and quality control are of great importance.

Training

We have trained people in our team who are training community people in context to mobile journalism. Earlier, we used to conduct face to face training because interpersonal communication plays an important role. During COVID-19 times, we conducted video and audio recording. We are having community meetings online. One US-based organization conducted online sessions to train community people to use online platforms. 100 per cent change is not happening?

Case Study of Khabar Lahariya: From Print to Smart Communication

Khabar Lahariya is a known platform for the collaborative approach of the community for the marginalized. It covers varied issues covering the aspect of health, water, social status, functions of the government machinery. It caters to the needs of local communities for hyperlocal news. With the proliferation of the Internet and the rising cost of production of newspaper print, the platform slowly gained in the form of digital. Now, the media outlet is into WhatsApp, Facebook and YouTube for the dissemination of information to the community. Kavita, the company's founder and head of digital claims, "The world of the internet is growing. *Khabar Lahariya* the opportunity to "reach more people than just the educated men who live in well-connected villages by the highways (Agarwal, 2017)."

In the year 2016, the digital turn with mobile filming workflow brought new reach as expressed in an interview with Ipsita Agarwal. The Instagram handle of the Khabar Lahariya "https://www.instagram.com/khabarlahariya/?hl=en" has more than 1000 posts in the forms of photo and video which are followed by more than ten thousand users in a short span of time (as on dated 8th February 2021). The content is themed around women issues majorly, which includes women farmers, atrocities, love and hate, protest, self-respect, health etc.

The advertisement on Instagram posted on 6th February 2021 to recruit a local training coordinator says "Chambal Media' unique journalism training Course, as pioneering intervention in feminist digital inclusion at the local level". The technological exclusion of women in the media and technology is the main project. The training of the trainers at local women in mobile filming technologies, apps like WhatsApp, email sending and receiving immensely help create more useful local content.

The content form, process and aesthetics are the striking features of mobile filming. In KhabarLahariya,

mobile filming has redefined the creation of content form, process and aesthetics. Under the "Reels" section all the videos are framed 'vertically'. Vertical filming is a way of new expression through mobile, which is intimate and appealing with clear emotions. Through VICE media video, mobile journalist 'Kavita' evident that mobile filming has played an important role in bringing issues of caste especially 'Dalit women rape case in Hathras' case (https://www.instagram.com/reel/CI--LR1Je1t/).

Conclusion

The study found that mobile phones, whether it is a basic version or smartphone with internet plays a vital role in the process of communication and development. The use of smartphones has empowered many with its multimedia capabilities not only as received but also as a potential co-creator. Technological leapfrogging happened with the user-friendly design and usage of mobile phones enabled the women journalists of Khabar Lahariya to strengthen their voices across media platforms. The case of CGnet Swara proved time and again that mobile phones can pave the way for sharing local cultures and community communications. The interview with Shubhranshu Choudhary provided insights on how the project is adopting smartphone filmmaking.

Suffice to say, mobile communication especially smartphone communication has created a niche in development communication. There have been significant changes in message design and dissemination of information to the communication. Content production is getting collaborative where the community is becoming equally a stakeholder. Community is becoming empowered and development is getting tangible. However, the syndrome of digital divide in the form of knowledge disparity and financial constraints is still persisting. Community is transformed from naive consciousness to critical consciousness, but it is slow-paced. Diffusion of innovations needs to be fast-paced in order to make mobile communication purposive, positive and pragmatic. When any communication is purposive, positive and pragmatic, it covers the very essence of development communication.

Future research

The current study has attempted to ascertain the use of mobile phones for participation, empowerment and development in India. Crossing the geographical and political border, similar studies can be conducted in other developing countries. The existing research has been executed in a qualitative manner. So in the future, studies can be conducted using a quantitative or mixed methodology approach. By doing this, a methodological approach to this topic can be enhanced. The current study has tried to find out the use of mobile phones for development in general, but not area-wise. Hence, studies can be conducted on the use of mobile phones for the development in employment, health, agriculture, gender and other social aspects pertaining to development. Comparative studies can be navigated in understanding the use of mobile phones for development in the lines of urban-rural-tribal and rich-poor dichotomies. Even the use of mobile phones can be mediated in the light of achieving sustainable development goals designed by the United Nations. The studies also can be conducted by discussing other developmental approaches like Amartya Sen's capability approach (Zimmermann, 2006) which can enrich the theoretical contributions on the given topic.

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To What Extent Digitalization in India has Helped Visually Impaired People during COVID-19?

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ABSTRACT

Today, when India is becoming progressively digital and the system is also motivating the countrymen to become a digital citizen then persons with visual disability feel the change of inclusive development in the society. This study put some light on to what extent digitalization in India has helped people with visual impairment to be media literate. It seems that the digital change is empowering visually disabled people but the study also raised the curtain from the scarceness of the provided resources as well as the shortcomings of the performing authorities. This study provides an inside vision of difficulties and challenges people with visual impairment are facing. To achieve the objective of the study qualitative methods have been adopted to identify the challenges being faced by the people with visual impairment towards digital literacy. The focused group discussion and expert interviews were conducted to understand the challenges people with visual impairment are facing during the COVID-19 pandemic in the digital age. A study has been done wherein people with visual impairment discussed on what are the scopes, opportunities and challenges of digitalization to become digital citizens of India to overcome the COVID-19 effect. The overwhelming points that were put together by those people said that 'people with visual impairment are still struggling to connect with the digital society'. Findings from expert interview and focus group discussions show that to be a media literate citizen, the prerequisite for persons with visual impairment is to have accessible platforms. COVID-19 was an unannounced calamity for the world and the Indian population. In this context, the study recommends that during the policy-making and implementation of the policy, machinery should also focus on the capabilities of the (visually) disabled people so that inclusive facilities could be developed.

Keywords: Digital India, Visual impairment, Digital empowerment, Visually impaired, COVID-19

Introduction

Persons with visual impairment and sighted people both experience the digital world differently. It is significant to experience and apprehend the challenges people with visual impairment are facing towards becoming a digital citizen and also to fight the pandemic like COVID-19.

Today, all forms and tools of communications are towards coin the major digital changes in the world. However, the digitalization plays an important role towards making visually impaired people's life easier. But after a new normal (lifting of lockdown of COVID-19 pandemic) picture become clearer that we are more or less stereotyped in terms of inclusive society and our preparations for digital accessibility are scrimpy. However, there is a need for training and developing an understanding of the benefits of digitalization that couldn't be delivered to Visually Impaired Persons (VIPs) properly. Also, the challenges of digitalization that VIPs face everyday couldn't be understood by the developer of the digital platforms.

As per the Census 2011, in India, out of the 121 crore population, about 2.68 crore persons are disabled which is 2.21% of the total population. India has the largest population of visually impaired people in the world. Dr. S. S. Badrinath, (Ophthalmologist and founder of Iconic Sankara Nethralaya of Chennai) says, majority of the visually impaired population of the world reside in India. India as a country gives equal rights to its citizens. The Persons with Disabilities Act (1955) especially emphasizes on the rights of equal opportunities, protection of rights and full participation of the persons with disabilities. But when we consider the digital world we often forget people who are visually challenged. Most of the visually challenged people remain excluded from the digitalization process.

In various institutions and places, the opportunities to handle digital media are scarce and also there is still a lot to be done on technological advancement. Now, the question raises that are digital platforms and equipment equally useful and accessible to visually impaired people too?

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The study shows that notwithstanding with efforts of the Government of India to promote digitalization in India, people with visually impaired are in a large part of the country remain excluded from becoming a digital citizen. The space and opportunities of accessibility remain the biggest challenge for the majority of people with visual impairment all across the country.

A report from the Digital Empowerment Foundation in 2018 says that around 90% population of India is now digitally literate. But on the other side, it is also true that there is a big gap to bridge and connect the disabled community to the digital society because even after the digital revolution, many digital platforms and services are challenging and not accessible to visually impaired people. Candido (2008) also indicates that to develop digital and online learning skills among visually challenged persons there is a lot to be done.

Review of literature

The focus of this study is to penetrate the ways that people with vision impairments in India experience the significance of digitalization particularly during the COVID-19.

The World Health Organization (WHO) defined the SARS-CoV-2 virus outbreak as a severe global threat. During the time of the COVID-19 pandemic across the world, the media has played its role significantly. Despite the geographical lockdown and social distancing, people established and maintained well social connections by making good utilization of digital platforms. The mainstream media played a worldwide role in coronavirus disease tracking and updates through the live update dashboard. Media reinforced COVID-19 illness-preventing guidelines daily, informed for all public health-related communication and provided information on education, government policies, public health, updated on all other types of information through its different platforms (Anwar *et al.,* 2020).

Social media was used to communicate health information to the general public during a pandemic. Usage and consumption of almost all media forms increased during the emerging infectious diseases COVID-19. Social media has rapidly become a crucial communication tool for information generation. Social media platforms played a significant role in disseminating health information and tackling infodemics and misinformation during the COVID-19 pandemic. It also became the platform of choice for public opinions, perceptions and attitude and played its pivotal role in communicating governmental information (Shu-Feng *et al.,* 2020).

For persons with visual impairment, smartphones are an important tool to use social media. The evolution of applications has increased the use of the internet during COVID-19 and provided access to social media. There is a strong relationship between smartphones and social media. Cell phones and the social media represent a major transformation in the way societies function. The popularity of cell phones and social media can also be seen as a signifier of the loneliness, alienation and sense of separation that modern societies generated (Arthur, 2012). But there is other side too that in case of persons with disability, specifically visually impaired people, they faced multiple challenges during the COVID-19 epidemic.

Srivastava (2020) argues that lack of digital literacy skills has affected the lives of individuals with visual disability. Digital literacy is an important component of media literacy. Digitization has numerous benefits with new paths of opportunity for economic, social, political and educational progress, the inability to access and benefit from this digitization deprives individuals and communities of enjoying the advantages of these opportunities and technological advancements. However, the government has been putting in certain efforts to increase digital literacy amongst the citizen of the country. In 2014, three different programmes on digital literacy have been implemented by the Government of India, The National Digital Literacy Mission, The Digital Saksharta Abhiyan, and The Pradhan Mantri Gramin Digital Saksharta Abhiyan.

But it is imperative to mention that despite all these efforts, inclusion of persons with disability especially visually impaired remain untouched. At home, parents often do not know how to deal with a blind child, at schools, teachers also unaware of tackling a visually impaired student and peers do not understand how to involve visually impaired friends in the field games. Weigand *et al.* (2013) note that not much attention has been paid towards information and media literacy suitable for disabled and specifically for visually challenged individuals.

Srivastava (2020) further opines that digital literacy and building digital skills are a solution to this. Digital literacy is essential, not just for access to services, or information but also for access to basic rights and entitlements.

As discussed above, a lot of literature available that put light on the dimensions of digital literacy and its' need for persons with visual impairment particularly during the time of COVID-19. In view of this, objectives were decided to conduct the qualitative

study on "to what extent digitalization in India helped visually impaired people during COVID-19?" Qualitative research is required to unlock and analyze the meaning of the study specifically in the case of people with disabilities (O'Day & Killen, 2002).

Objectives

The study was conducted to achieve the following objectives:

1. To understand the challenges persons with visual impairment facing during the COVID-19 pandemic in a digital age.
2. To know the digital potential of visually impaired people.
3. To understand important aspects that should be included in the policy and implementation framework of digital India.

Research methodology

To collect the data from primary sources focus group discussion and expert interview have been conducted so that the first-hand experience could be recorded and documented (Salkind, 2010).

Focus Group Discussion (FGD)

The Focus Group Discussion implied as a methodology. In FGD a small group of respondents discuss on a particular issue and the researcher capture their responses to understand their perspective (Hennink, 2007). FGD was conducted with nine visually impaired young students of class 12th from the hostel of Government Senior Secondary School for Blind Boys, Sewa Kutir, Kingsway Camp, New Delhi.

Expert interview

The expert interview method was used to collect reliable in-depth information from selected experts on the research topic. An open-ended questionnaire was used as a tool to conduct the in-depth interviews (Wimmer & Dominick, 2011).

People who are working for the betterment of visually impaired people were interviewed. For the selection of the experts, a purposive sampling technique was used. Purposive sampling is a qualitative research method to select information-rich experts (Patton, 2002). Total four experts were interviewed namely, Professor Vikram Dutt (Project Manager, All India Confederation of Blind, New Delhi), Dr. Dayal Singh Panwar (President, Saksham and Professor at Shri Lal Bahadur Shastri National Sanskrit University, New Delhi), George Abraham (Co-founder, Score Foundation), and Danish Mahajan, (General Secretary, Radio Udaan).

As the interviews and participatory work with visually impaired participants carried out during the study, the researcher recognized that rigorous research is required to lay bare the challenges and difficulties being faced by visually impaired people in daily life even after getting things digital in the time of the COVID-19 pandemic. The system and the machinery working for the disabled, require systematic changes through a proper study on the needs and requirements of disabled-friendly digital resources.

To know the gaps in performing the digitalization for disabled people and fulfill those inadequacies, it is important to identify the challenges in path of visually impaired people towards becoming digital citizen of the country.

Findings from the focus group discussion

The first question was asked to the participants what kind of difficulties and challenges they are facing in the time of the COVID-19. The responses were eye-opening. They said that the pandemic guidelines particularly maintaining social distancing has left them isolated. Because persons with visual impairment can only feel and navigate the places with touch but without tactile support, they are struggling in every task. They also cannot take help from their friends and family members, because it is also necessary to take precautions to limit the spread of coronavirus. Now in a 'new normal situation, it is required from the Government's mechanism to take action to make sure that any changes in the guidelines are inclusive and the layouts are accessible for all. It will be harder for them to follow inaccessible social distancing measures.

Due to digitalization, people with disabilities can also have equal livelihood as that of persons without any disability. They can live a self-governing life (Williamson *et al.*, 2001).

When they were asked that how they are communicating with each other and how their educational needs are being satisfied, they said, "We are now using digital media to tackle the challenges". They can easily access the devices with the help of Screen Reader software. If they get good training in digital devices, they will become self-dependent. It is difficult to adapt to these challenges, but this pandemic taught a lesson to be less dependent on others. But this self-dependency is not a positive sign of empowerment. They said that they already experience loneliness and due to this pandemic they are forced to stay in isolation. A report (World Economic Forum, 2020) says that people with visual impairment are more likely to suffer from depression

as a result of self-isolation.

Sighted people don't understand Visually Impaired People's (VIP) needs in particular their need for independence. Self-independence only can be achieved by any VIP when equal opportunities have been provided without any discrimination. Using digital platforms has introduced new level of independency and different dimensions to deal with almost everything. It is true that being a digitally literate is now a new meaning of literacy but on the other side not all the digital platforms are equally accessible to VIPs.

Mr. Ajay Maurya, FDG respondent said, "I can play with a mobile, laptop and other electronic gadgets but the deal is that there must be talking software or in technical terms, we called screen reader software. I can type on a computer or laptop as well as on a typewriter. I learned these things myself with the help of friends. Today, my dependency has been reduced upon the scriber. Now, I myself type my assignment on the computer, fill my form online but still, there is a dependency on scriber during the time of written examination. In the digital era, we should adopt the online examination pattern, which should be accessible, transparent as well as disabled-friendly".

This study was conducted among the visually impaired people who are living in hostels in the absence of family support. In such circumstances how they connect themselves with the rest of the world in the digital era.

For all of them, to reach new heights support from family members is a must. Not only financial support but moral support too. Without their support a child, especially one who is visually impaired cannot grow in the manner that makes him/her gentle. There are many examples of blind students living in *Ashrams* or Hostels even after having a home in the same city or place. They could not grow in that environment because they do not get their parents' care. In the digital era, no one else would buy the digital devices for them. Although, having digital equipment is the first prerequisite of becoming digitally literate.

Another participant Mr. Manish said that it seems that the development work is being served for non-disabled only. In most places and situations, disabled people are unable to access the digital resources because all these digital equipment are not equipped with the Interactive Voice Response (IVR) technique. For example, visually impaired students cannot easily search OPAC that is an online public access catalogue without someone's help. Vending machines are not accessible because we couldn't identify that what product is there and at what cost.

People with visual impairment still depend on sighted persons to use ATMs. In most ATMs, we are always afraid of being cheated by others because a talking system or IVR doesn't work in many ATMs and in the meantime, we have to share our ATM passwords with our caretakers. The digital transaction is yet not totally accessible to them. However, many new platforms have emerged in the field of the online transaction. Through mobile phones, they can make e-payments by using some applications like Paytm, BHIM App and SBI Buddy because there is a screen readeing software in our mobiles. Visually impaired people need the training to use online banking and make digital payments safely. Participants said that there are only a few websites that are fully accessible to them. Content on many websites and mobile applications is inaccessible and difficult to navigate appropriate buttons.

Respondents said that now the country is looking for payment through thumb impression but how visually impaired people will come to know that how much rupees have been deducted from their account after giving thumb impression on pay machine. Second, people want to make digital payments in the exact amount of their bills. For example, if we give ₹100/- for an item of ₹ 99/- but most of the times against the charge of ₹99/- the merchant did not return one rupee. Interactive Voice Response (IVR) system must be there in payment making machines otherwise always there will be some chance of cheating with blind people.

Similarly, at metro stations in Delhi, if they place the Metro Yatri card or token in the machine, they couldn't understand that when and for how long the door will open to pass the barricade. With the help of digitalization many countries (developed or developing countries) are making visually impaired people's life easier. They are facing a poor public transport system in the country. There is less focus on making public interest infrastructure digital. Can we think of a digital transport system available everywhere and all the time? It was the common opinion of all the respondents that it is today's need to digitalize our public transport system and visually challenged friendly traffic signals, for example, beep sound in traffic signals for blind people.

Now, for the last one year, schools are closed. The education system has also shifted to online mode. Teachers are providing study materials and delivering lectures online. All the students are now using different online applications to attend the classes. The use of digital platforms has been increased. Now, they spent more hours on social media than before. They use different digital platforms and applications

to attend their classes. The guiding force behind this is their teachers, who motivate them to change their attitude according to the circumstances and accept the challenges. Participants said, now they use digital applications with confidence and feel satisfaction after overcoming the challenges of digitalization.

From the discussion, a common conclusion was gauged that not only their routine life schedule has been disturbed but their study pattern, family support, societal behaviour and outing with other visually impaired friends also badly affected.

Excerpts from the experts' interview

George Abraham says, "Parents more often do not know how to deal with a blind child. Schools do not have an understanding of how they could handle a blind student." Corporates do not know how to deploy employees who are blind. If government officials and policymakers themselves are unaware, then how can one expect the common man to be enlightened?

It is also true that not all the teachers are able to teach the Visually Impaired students with equal satisfaction as they teach to sighted students. The students do not get admission even in the government schools that are in their locality. Many school principals do not allow the visually impaired to get enrolled in their schools because they cannot provide special teachers and special attention to these students. They are forced to go to schools that are only for blinds.

Danish Mahajan is a visually impaired radio journalist. He says that visually impaired people are encountering frightful challenges in the time of the COVID-19 pandemic towards digital living. Today, the majority of (visually) disabled people use smartphones and also social media platforms i.e. WhatsApp and Facebook to connect with the virtual world. Some digitally literate visually impaired people are using online applications too for e-transactions. But during the lockdown, there are many cases have been seen when these people have become the victim of online phishing. Many people are not familiar with the emerging changes happening in the new normal digital world.

Significance of media literacy emerges when we see the dissemination of fake news content associated with the COVID-19 pandemic in India on different social media platforms. It is true that social media provide direct access to an unprecedented amount of content but also amplify rumours and questionable information.

Dr. Dayal Singh Panwar shared his views on what challenges people with visual impairment are facing in the new normal of digital India. He said nowadays, the world without electronic and digital gadgets is like living alone on the planet. But buying electronic equipment has become more expensive. A person from the poor background cannot afford to buy an expensive digital or electronic gadget. However, the government has also provided mobile phones, laptops and other digital gadgets to the disabled people (Divyangs), but, users complained that after a time period of one or two years these gadgets started being hanged up. Dr. Panwar says, "What they will do of those devices unless until those are not accessible and people with visually impaired are not trained enough to make use of those digital resources and software applications. Less number of training institutions is also a challenge, especially in rural India. This is a challenging task for government machinery and organizations working in the field to train and empower a large number of disabled populations in the digital world and fill the digital gap between sighted and visually disabled people".

Professor Vikram Dutt is a sighted person, Project Manager at AICB and a known contributor in the field of disability. He says, there is a lack of alternative textual description and also the need of audio descriptions for the visual contents. However, most media content developer and application designers are still unaware of the challenges and needs of blinds. Due to high development cost and low business market, they do not design their product for the visually challenged population.

People with visual impairment are confronting with so many problems in becoming digital. The points they shared like expensive technological equipment, negligence of digitalization in the public transport system and no tactile support on pathways, ignorance of disabled-friendly examination patterns and inaccessible digital world make it more challenging.

To overcome these challenges Professor Dutt emphasize on the Training of Teachers (ToT) that focus on inclusive education so that sighted people could also understand and be aware of the needs and requirements of persons who are blind.

It was a common opinion received from experts that in India, development lack inclusion. We were already struggling with the technological negligence and the COVID-19 pandemic has highlighted it in a clearer way that the web content and technological advancement remain inaccessible for persons with visual, hearing and intellectual disability and recommended that it is imperative to minimize the digital gap to provide disabled population equal access to connect with the global population.

The study reveals that how far digitalization helps visually impaired people to confront the daily challenges and difficulties in life. It requires more attention to enhance the living standard. A less focus is being given to disabled people in the aspect of media literacy (Weigand *et al.*, 2013).

Conclusion and recommendations

Many people learnt the use of digital media during the COVID-19 lockdown. Civil societies also used the online digital platform to help all the sections of the society especially needy people including persons with disability.

The study indicates that when everyone is living a digital life, disabled people also try their best to use digital resources for their betterment. But there are some hurdles before them, which set their limits in doing so. In conclusion, the study suggests some recommendations to makeup these challenges and scope of further research in future:

1. The digital resources are reducing dependency on others but still not all digital devices are disabled-friendly. We can design digital applications and devices for disabled users with disabled (especially visually challenged) friendly features. However, identifying these features is another case of study.
2. Even after the mobile applications and digital devices are being designed for disabled ones especially for the visually challenged, it is important to train them too.
3. COVID-19 makes us aware of the need for the time to make the resources available in easy and affordable mode, especially in rural areas. Many a time these people remain unaware of the government schemes launched especially for them. However, if they will come to know about such schemes, they would be feeling encouraged and try to reach to the resources if available nearby.
4. Need for strict actions and follow-ups on programmes, as there is less focus on digitalized public transportation system. Even at many stages, implement machinery fails in quality and design check of the work done by the contractor.
5. Need to make traffic signal system disabled-friendly. So far, we do not have beep sound in traffic signals even at many places and in cities like Delhi.
6. The major limitation of digitalization is the absence of the IVR technique in the software or digital services for visually challenged users. Digital literacy programme is not running effectively. Use of JAWS and Interactive Voice Response (IVR) technique in maximum digital resources even in keypad mobile phones because illiterate and poor people especially from rural background are not able to use digital devices without these basic software.
7. Increase training programmes in promoting digital literacy among visually impaired people.
8. If digitalization occurs in conducting examination too, dependency on scribers and bribe culture for getting good scribers will be reduced.

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Climate Change Communication: An Analysis of Primary Frames in Mainstream Dailies of India and USA

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ABSTRACT

The communication of climate change from scientists, policy-makers and stakeholders to the public through the mass media has been a subject of interest in the research field. It is so because of its implications for creating a public understanding of climate change and related issues. India is one of the major emerging economies, and so one of the major greenhouse gas emitters, India is a key factor in the climate change story. On the other hand, the USA, one of the world's most developed and technologically advanced countries, has high energy consumption needs and therefore it is one of the world's leading greenhouse gas emitters. Being politically strong at the world forum, it holds an upper hand in global policymaking about climate change issues. Hence, it will be important to note how these two countries perceive climate change and subsequently sensitize, inform and interpret it through their mass media. In this study, it will be analyzed how climate change has been communicated through primary frames in four major English dailies of India and the USA.

Keywords: Climate change, Primary frames, Newspapers, Framing, Communication

Introduction

Mass media is one such social institution that has a strong influence on public perception. It can bring an issue from the peripheral to the central view of the public. Climate change as a real, objective phenomenon reflects the above-stated approach and therefore provides the focus to this study and which is looking at the media's contribution to the understanding of the subject.

Regarding the media and its portrayal of climate change, different stakeholders attempt to either disseminate a fragmentary understanding of the reality or attempt to de-establish connections between phenomenon and the systems in which we live. These attempts are often manifested as a public debate where the different groups of stakeholders put efforts to influence the media and in turn public opinion and further influence policy decision-makers through the framing of the issue of climate change. Regarding climate change, industries, politicians, governments or awareness groups can have and do have diverse communication goals on how information is transformed.

The media can suggest and promote mitigation activities that will limit the amount of carbon footprint thus decelerating the warming of the earth. High-quality media coverage of climate change is a precursor to the better-informed public having an influence on policymakers and leading to more effective policy making. The policy brief further highlights that better media coverage can also raise global awareness of the challenges developing nations face, and promote a sustainable outcome to the inter-governmental climate change negotiations.

Significance of the study

Climate change is getting increasing attention within India and India is receiving attention at the global forum for climate change talks. This attention is a reflection of both India's physical and political situations. Physically, the country's population of 130 billion, 60%-70% of which still lives in rural areas, surviving largely on farming which is in turn largely dependent on monsoon. India's location on the Himalayan-fed South-Asian mega-deltas, makes it highly vulnerable to the effects of climate change (Mawdsley, 2004).

These risks should be considered alongside the reality that India is a growing economy, and thus, it is contributing towards greenhouse gas emissions. Therefore, it becomes imperative to sensitize the public on climate change.

On the other hand, the USA is one of the world's most developed and technologically advanced countries. It has high energy consumption needs and therefore it is one of the world's leading greenhouse gas emitters. Being politically strong at the world forum, the USA holds an upper hand in global policy

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making about climate change issues. Hence, it will be important to note how these two countries perceive climate change and subsequently sensitize, inform and interpret it to the public through their mass media.

Therefore, it becomes more significant to study the role of mass media in framing the climate change issues in Indian context with similarities or differences with the USA.

Objectives

1. To study the representation of climate change in Indian and American selected newspapers through different frames.
2. To know the difference or similarities of the framing of climate change issues among the selected Indian and American newspapers.
3. To analyze which primary frames are being dominantly used to report climate change in the selected newspapers.
4. To analyze whether usage of dominant primary frames change over the time period of the study.

Hypothesis

$H_0$1: There is no significant difference in the use of the political frame between the selected Indian and US newspapers.

$H_0$2: There is no significant difference in the use of the economics frame between the selected newspapers of India and the US.

$H_0$3: There is no significant difference in the use of the culture frame between the selected Indian and US newspapers.

$H_0$4: There is no significant difference in the public understanding and awareness frame being used between the selected Indian and US newspapers.

$H_0$5: There is no significant difference in the use of disaster and risk frames between the selected Indian and US newspapers.

$H_0$6: There is no significant difference in the use of discoveries/new studies frame between the selected Indian and US newspapers.

$H_0$7: There is no significant difference in the applied science and technology development frame being used between the selected Indian and US newspapers.

$H_0$8: There is no significant difference in the use of the human intervention frame between the selected Indian and US newspapers.

Literature review

Media plays a crucial role in our society. Its main purpose is to inform the public about current and past events, and it also determines what we think and worry about. Althaus and Tewksbury (2002) suggest that the news media go through a vast amount of news material and then decide what issues and events deserve more attention from the public. Their selection of the news which will finally reach the audiences paves the way for those issues gaining more prominence than others. On the contrary, however, many believe that journalists professionally produce news and try not to be swayed by factors that may bring partiality to it (Patterson & Donsbagh, 2010; Schudson, 2004). Historically the main function of the news media has been to gather and disseminate news for consumption of the public. Tuchman (1978) has stated that "the news aims to tell us what we want to know, need to know, and should know."

Framing is basically the act of highlighting a particular dimension of a story or event so that the audience can understand it in a better way and is able to assign a context and interpretation to it (Entman, 2004; McQuail, 2005).

News frames mainly influence the selection and presentation of news stories. Every news media organization frames the world for its audience, says Hanson (1995).

Framing this can be simply described as the process by which a certain issue is defined in a certain way by the elites for public consumption, and then these definitions are disseminated through the usage of mass media (Berinsky & Kinder, 2006).

Frames form an intrinsic part of the whole news process. Tucker (1998) has written that frames are "highly ritualized symbolic structures embedded into media content." These frames form an essential part of the media structure and content and regulate the flow of information to the audience.

"Framing essentially involves selection and salience. To frame is to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition causal interpretation, moral evaluation, and/or treatment recommendation for the item described" (Entman, 1993).

Framing also permits the author to insert their individual opinions and interpretations within a written piece. Iyengar (1991) said that framing is the "subtle alteration in statement or presentation of judgment" in news stories. The repetition of a particular frame throughout a news story or series of stories retains that frame in the minds of the public and policymakers.

Dahinden (2002) has identified the four levels of framing as: 1.) media content, 2.) production, 3.) audience frames, and 4.) general culture.

Media content mainly refers to the story selection process and patterns of reporting. Production refers to how content is presented, which also includes journalistic norms (Dahinden, 2002). Audience frames take into consideration the existing mental models and schemas enthused by the media. General culture refers to the existing narratives and myths found in a modern society (Dahinden, 2002).

Research shows that the media plays a crucial role in educating and informing the public about climate change and thus influencing public opinion on the issue (Brewer & Jessica, 2015).

Climate change is a crescive phenomenon (Beamish, 2002) meaning that it occurs at almost indiscernible rate.

As Nelkin (1987) has put it, especially for less visible scientific issues such as climate change, the public learns about them —less through direct experience or past education and more through the filter of journalistic language and imagery. This way of scientific knowledge acquisition by the public has incited academic attention to how the news media portray climate change in ways which may shape the public perceptions of the issue.

Rather than a mere conduit between the scientific arena and the public sphere, the media function more like a morphing machine that transforms messages across audiences, governments, scientists, politicians, and relevant industrial sectors, all of which simultaneously attempt to influence the transformation based on their own interests.

Several challenges in the media's coverage have emerged as the socio- economic and political aspects of climate change become indispensable for understanding not only the changing climate itself, but also the intensity behind the debate.

Criticism toward the media representation of climate change has also come from academia. A number of important studies on climate change coverage (Antilla, 2005; Boykoff, 2006, 2007a, 2007b; Boykoff & Boykoff, 2004) pointed out that the media created a confusion in the public by focusing on differences among climate scientists and ignoring the convergent scientific consensus on anthropogenic climate change. In addition to comparing media coverage of climate change with scientific research, media scholars realized that another comparative perspective must also be adopted.

Contrasting international publications and broadcasters with each other, corresponds well, to the global scale of the issue, both scientifically and politically. Therefore, such comparisons become crucial to enhance the understanding of how culturally and geographically distinct journalistic enterprises shape the issue and public opinion within their own territories.

Relevance of the study

This study looks into the frames that were presented in the coverage of climate change in four major English newspapers of India and USA. A study of the framing of climate change is significant for multiple reasons.

First, existing literature on climate change has been mainly concerned with whether or not climate change is reported by the news media, and how often (Boykoff, 2008a; Boykoff, 2008b; Carvalho, 2005). Not many studies look into how it is reported?

Second, much of the existing literature looks at newspaper coverage of climate change within a country and a limited number of studies examine the issue across two or more nations. This study involves two different countries.

Further, for cross national studies most of the previous ones compare framing of climate change between two developed nations. This study examines the frames used in climate change between a developed and a developing country.

Research methodology

The purpose of this study is to analyze and determine the dominant primary frames used in the reporting of climate change in major English dailies of India and USA. The selected newspapers are The Hindu, The Times of India, The New York Times, and The Washington Post. The time period of the study is from 1st January 2007 to 31st December 2017. Each article is coded for a primary frame.

Three major criteria were determined for the selection of newspapers for the study. The first criterion is the number of audiences for each newspaper, or simply putting it, the circulation of the newspapers. The more readers a newspaper has the more influence it has on people's understanding of a reported issue.

The second criterion is the coverage area of the media outlet around the country. National newspapers are chosen in this study rather than local newspapers, even if it has a large number of readers.

The third criterion is the global reach of newspapers because climate change is a global problem. Apart from these three above mentioned criteria, other important factors such as history, reputation, impact factor, total followers on social media and the total number of corresponding app

downloads were also considered, and four main English dailies were selected for the study, two each, from India and the USA.

Sampling procedure and data collection

Through systematic sampling technique, a sample of news stories on climate change was drawn from The Hindu, The Times of India, The New York Times and The Washington Post among the whole population of newspapers for the study.

News stories/articles for all the publications were searched through their digital archives of print editions available on their respective websites. To spread the sample selection uniformly across the whole years, the sample was drawn so as to include consecutive weeks of each month over the time period of the study. This sample selection procedure has been used by various studies on media coverage of climate change to collect the data (McCann, 2010). In January, seven consecutive issues of newspapers published from 1st to 7th were selected. In February, 8th to 14th days were selected. Third week of March was selected, in April fourth week and in May again the first week.

Similarly, seven issues were drawn from each month for all the four selected newspapers for a period from 1st January 2007 to 31st December 2017.

Therefore, a total of 3696 digital issues of the selected newspapers were analyzed. All the issues of the four selected newspapers published in the aforementioned years, as per the sample selection technique explained earlier, were gathered and using a predetermined coding procedure, frames were defined and classified as per the pre-evolved definition and procedure.

Inclusion criteria

Keywords used to identify news stories were "climate change," "global warming," "greenhouse effect," "carbon emissions." According to search parameters, it was seen that these key terms appear at least once within the headline or lead paragraph of newspaper story or article. The terms "climate change," "global warming," "greenhouse effect" and "carbon emissions" were chosen because of their history as commonly accepted terms used in media discourse to describe what is now most commonly referred to as climate change (Carvalho, 2005).

The year 2007 was chosen as the starting point of this research because in the same year there was a media spike in climate change coverage after the release of fourth assessment report by IPCC (Inter-governmental Panel on Climate Change) and also the release of the documentary by Al-Gore "An Inconvenient Truth." This eleven-year span was chosen so that the frames used to cover climate change could be analyzed over a period of time rather than just a snapshot of the dominant frames used in one year in the newspapers. This study endeavors to track the changes occurring in the framing of climate change over a period of eleven years in the selected newspapers.

The unit of measure for this study was a news story. Each news story was thoroughly studied and then coded for the presence of a frame related to climate change. News story content was initially determined by reading the headline and lead paragraph. If the content was determined to fall within the areas of climate change the entire news story was closely read to analyze whether the discussion on various aspects of climate change is present or absent. Each news story had to contain at least one paragraph dedicated to climate change to qualify for the sample. If one of the terms was mentioned only in passing it did not qualify for the sample.

Then each paragraph within the article was analyzed for the appropriate frame. The frame that was identified most often, within the news story was coded as the primary frame for the entire news story or article. This has been suggested by Tankard *et al*. (1991). This method has previously been followed in several media framing studies (Dimitrova & Strömbäck, 2008; Hendrickson, 1994; Hotchkiss, 2010).

The coding procedure for the study was done in light of the Codebook for the analysis of media frames in articles on REDD (Gregorio *et al.*, 2012). Intercoder reliability was tested by using Scott's pi test. Inter-coder reliability must fall within 100% to 80% of the primary coder's results. In the pilot study for different variables values of Scott's pi ranged from 0.80 (80%) to 0.94 (94%).

Statistical analysis was done through SPSS in which Independent Samples t-test was conducted to determine any statistically significant difference in use of frames between the selected newspapers.

Quantitative frame analysis

The absence or presence of news frames can be determined in terms of numbers by applying two approaches: the inductive approach and deductive approach. This study used the deductive approach of framing because of the approach's suitability for a study involving a big sample size and a longer period of study (Semetko & Valkenburg, 2000).

In the deductive approach, pre-defined frames

are selected for investigation. This approach of pre-selecting the frames and detecting their presence and absence can be traced to the work of Tankard *et al*. (1991). The researchers called this the "list of frames" approach. Following the list of frames approach, Hendrickson (1994) has demonstrated that frames can be coded reliably.

After deciding frames, the next step was to explicate the criteria on the basis of which it was determined that a certain frame was present or absent in a newspaper article. Below are the set of criteria to determine the presence or absence of each frame in a particular newspaper story.

Primary frames

Twelve primary frames were identified for this study. Nine of the twelve frames were drawn from the pioneering study by Boykoff (2008). Remaining three of the frames were identified by the researcher during the pilot study. For these three frames the criteria were influenced from the study of McCann (2010).

The frames are listed and defined below:

1. **Biodiversity –** Text which focuses on the loss of or changes in populations of plant/animal biodiversity on the planet or a changing physical landscape on earth (Boykoff, 2008).
2. **Political –** Text that addresses any political activity related to climate change. This includes the United Nations meetings, action, legislation, government stand on climate change issue, conferences or statements of political leaders, involvement of government agencies in climate change matters (Boykoff, 2008).
3. **Economics –** It refers to the costs of climate change, including costs to individuals, governments, and future generations (Boykoff, 2008).
4. **Culture –** Text that addresses indigenous knowledge of living in harmony with nature, art forms, and practices which focuses on climate change and ways to curb it, the effects of climate change on popular culture or changes in pop culture that relate to climate change. This includes celebrity movements and statements, films, documentaries, and books, etc. (Boykoff, 2008).
5. **Justice and public health –** Text that focuses on how climate change will affect the public as a whole or how it affects different populations differently. This includes ethics, inequality, adaptation, disease (Boykoff, 2008).
6. **Displacement–** The movement of people or goods and how this action affects and/or is related to climate change (Boykoff, 2008).
7. **Public understanding and awareness –** Text which addresses the public's understanding of climate change. This includes poll results, educational and awareness programmes, the participation of various individuals, non-government organizations, activists in creating awareness about mitigation of climate change.
8. **Disaster and risk –** Text which focuses on environmental risks due to climate change, decreasing agricultural yields in warmer environments due to heat stress, rising sea levels, more severe and frequent extreme rainfall events, changing weather pattern as a cause or result of climate change. This includes heat and cold waves, droughts, floods and other natural calamities.
9. **Discoveries/new studies –** Text that focuses on scientific progress that has been or will be enacted (Boykoff, 2008).
10. **Applied science and technology development –** The process or function of science as it relates to climate change, a new technology that will combat, enhance, or neutralize the effects of climate change. This includes renewable, alternative energy, etc. (Boykoff, 2008).
11. **Human intervention –** This frame encompasses any text that talks about humans and their relationship with the earth, more specifically, climate change. This includes humans as the cause of climate change, humans exploiting natural resources, or taking up the responsibility to restore the earth back to its natural state (Boykoff, 2008).
12. **Indiscernible -** Such stories would be those nominally about climate change but would contain nothing substantive in information.

Data analysis and interpretations

The Times of India

As the Table 1 and its corresponding figure shows the primary frame which appeared most number of times is disaster and risk followed by political and human intervention. While displacement and culture form a distance last. This clearly indicates that as newspaper The Times of India places onus on the climate change stories which discuss the phenomenon of climate change as the reason for the natural disaster and calamities unfolding in front of us and the risks associated with it. It portrays climate change not as some distant occurrence but something which has ramifications on our survival.

Table 1. Primary frames over the time period of the study in the newspaper

Primary frames	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	Total
Biodiversity	0	2	1	0	0	0	0	0	0	0	1	4
Political	0	0	1	1	0	1	1	0	0	3	3	10
Economics	0	2	0	2	0	0	0	1	0	1	0	6
Culture	1	0	1	0	0	0	0	0	0	0	0	2
Justice & Public Health	1	1	0	0	0	0	0	0	1	1	0	4
Displacement	0	0	0	1	0	0	0	0	0	0	0	1
PU & Awareness	1	0	1	0	0	0	0	1	0	1	1	5
Disaster & Risk	3	1	3	2	3	2	2	1	1	7	1	26
Discoveries/New Studies	0	1	0	0	1	0	0	0	0	0	1	3
Applied science & Tech Development	1	2	1	0	2	0	0	0	0	1	0	6
Human Intervention	1	0	2	2	0	0	0	1	3	0	1	10
Indiscernible	0	0	0	0	0	0	0	2	0	0	0	2

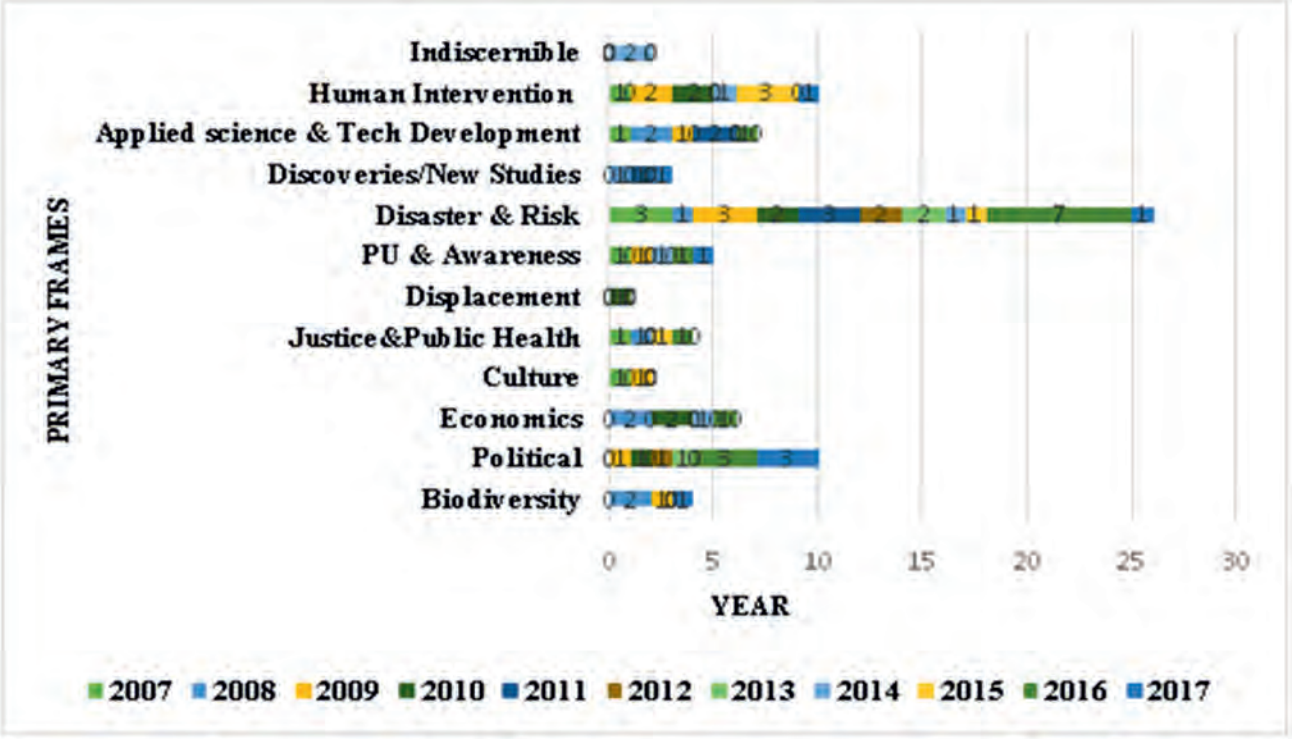

Fig. 1 Primary frames from 2007-2017

The Hindu

Table 2. Primary frames over the time period of the study in the newspaper

Primary frames	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	Total
Biodiversity	0	1	1	0	0	0	0	0	1	0	0	3
Political	3	2	2	3	0	1	2	0	7	1	0	21
Economics	0	0	1	1	0	0	0	1	0	0	0	3
Culture	0	0	0	0	0	0	0	0	0	0	0	0
Justice & Public Health	0	0	0	1	0	0	0	0	0	0	0	1
Displacement	0	0	0	0	0	0	0	0	0	0	0	0
PU & Awareness	2	0	4	1	0	0	1	1	0	0	0	9

Primary frames	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	Total
Disaster & Risk	1	1	4	1	3	2	1	0	1	0	1	15
Discoveries/New Studies	0	0	0	0	1	0	0	0	0	2	1	4
Applied science & Tech Development	1	0	1	1	2	0	0	0	1	0	0	6
Human Intervention	3	0	1	1	0	0	0	0	0	0	0	5
Indiscernible	0	0	0	0	0	0	0	0	0	0	0	0

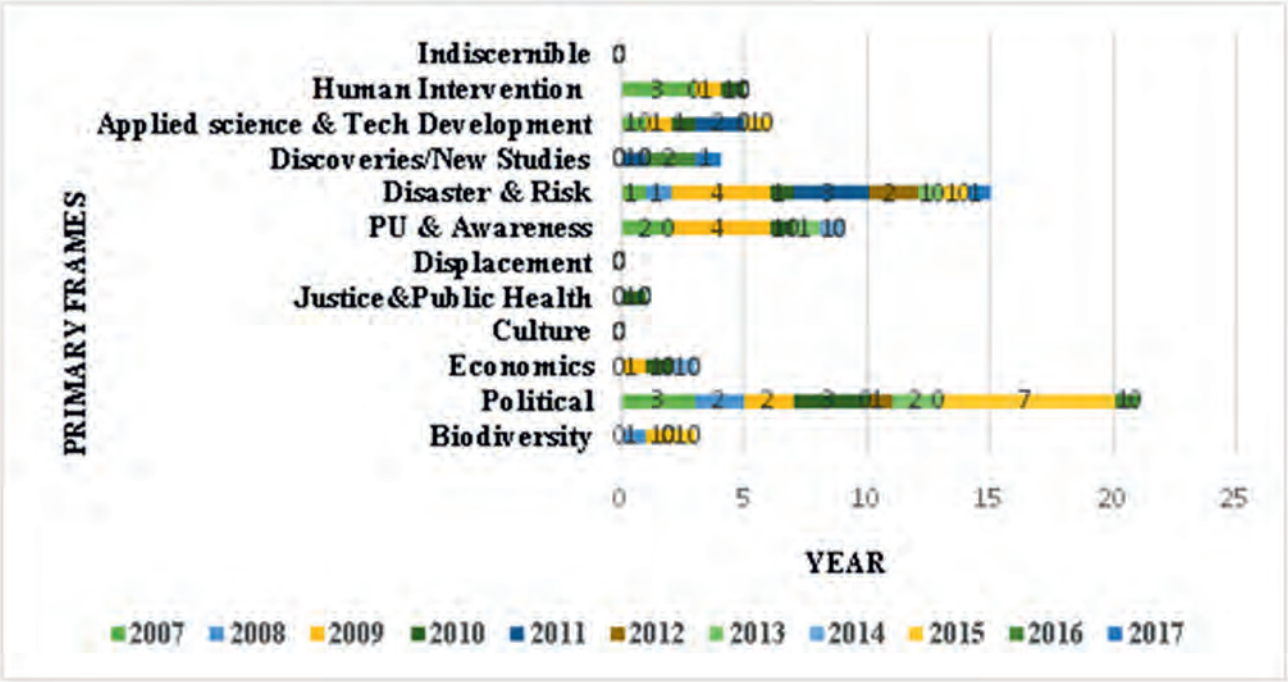

Fig. 2 Primary frames from 2007-2017

The Table 2 and its corresponding figure shows the primary frame which has appeared most of the time is political followed by disaster and risk. Strangely enough, the economics frame is distant only appearing thrice within the time period though politics and economics are said to be closely associated. Displacement and culture scores duck as they do not appear even once throughout the decade. Public understanding and awareness is third followed by applied science and technology development. So, the number of times a frame appears within the time period of the study it can be inferred that The Hindu covers climate change majorly with a political point of view or when a disaster or calamity unfolds with climate change as the cause of it.

The New York Times

Table 3. Primary frames over the time period of the study in the newspaper

Primary frames	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	Total
Biodiversity	0	1	0	0	0	0	0	1	1	1	0	4
Political	12	3	4	7	1	0	2	2	6	2	3	42
Economics	2	1	0	1	0	2	0	0	2	0	0	8
Culture	1	1	0	0	0	0	0	0	0	1	3	6
Justice & Public Health	0	0	0	0	0	0	0	2	0	0	0	2
Displacement	0	0	0	1	1	0	0	0	0	0	0	2

Primary frames	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	Total
PU & Awareness	1	0	0	1	0	0	0	1	1	0	2	6
Disaster & Risk	2	1	0	1	3	1	0	2	0	2	0	12
Discoveries/New Studies	0	0	0	0	2	0	1	0	0	0	0	3
Applied science & Tech Development	1	0	2	0	0	1	0	0	2	0	0	6
Human Intervention	1	2	0	1	0	1	1	1	1	0	0	8
Indiscernible	0	0	0	1	0	0	0	1	0	0	0	2

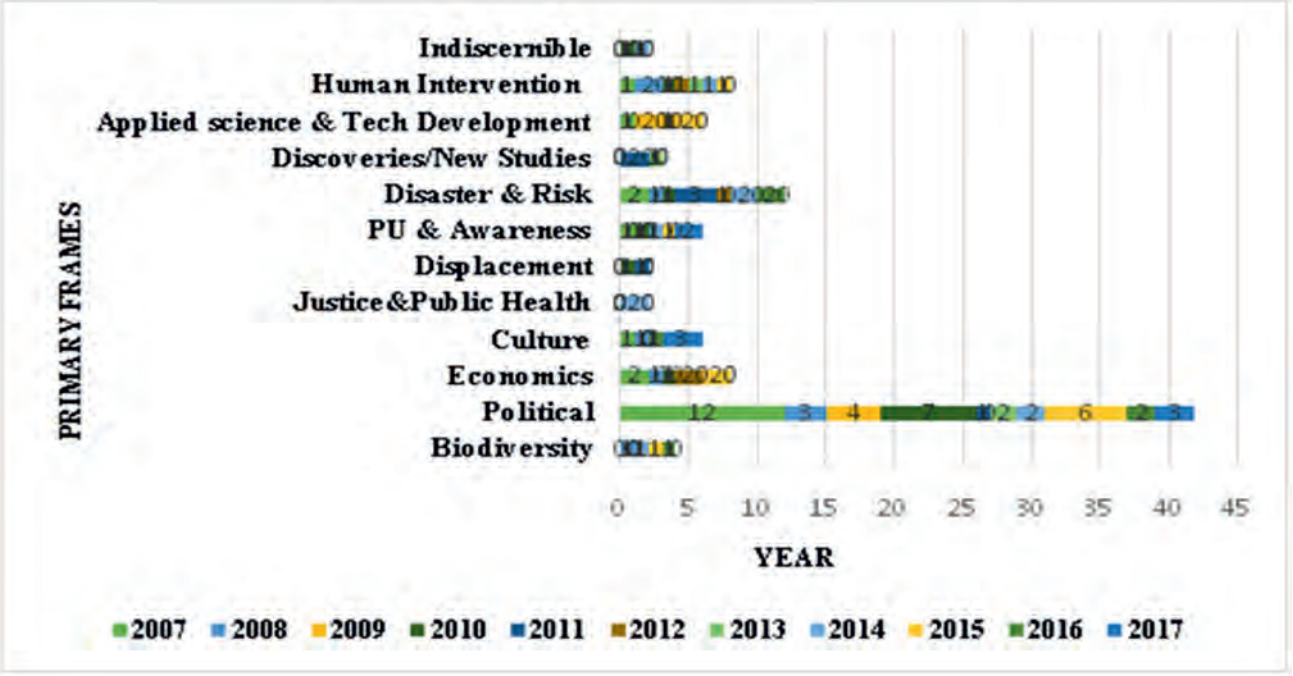

Fig. 3 Primary frames from 2007-2017

In the Table 3, primary frames in The New York Times can be studied over a decade long time period. Political frame has appeared the most number of times contributing almost 42 per cent towards the total climate change stories in the newspaper. This is followed by disaster and risk which is approximately three times less than the political frame. Rest of the frames do not even reach double digits during the entire period. The American narrative around climate change has always been dominantly political because the first time this term gained currency was when in the US Congress it was spoken about by climate scientist James Hanson. But interestingly the US which is considered to be a pioneer in all forms of research and development it is strange to observe that applied science and technology development, new studies/ discoveries frame did not find much prominence in a US newspaper. Economics and human intervention frames share the spot at number three. Unlike Indian newspapers, the culture frame has appeared more times covering celebrity participation towards the issue.

The Washington Post

Table 4. Primary frames over the time period of the study in the newspaper

Primary frames	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	Total
Biodiversity	1	1	0	0	0	0	0	1	0	0	0	3
Political	7	1	0	3	2	1	0	1	10	3	0	28
Economics	2	0	2	1	0	0	0	0	1	3	1	10

Primary frames	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	Total
Culture	3	1	0	0	0	0	0	1	0	0	1	6
Justice & Public Health	0	0	0	1	0	0	0	1	0	1	0	3
Displacement	0	0	0	0	0	1	0	0	0	0	0	1
PU & Awareness	2	1	0	1	0	0	0	1	0	0	1	6
Disaster & Risk	2	0	0	1	0	2	0	1	2	1	4	13
Discoveries/New Studies	0	0	1	0	1	0	2	0	1	1	0	6
Applied science & Tech Development	0	1	1	1	0	0	2	0	1	0	0	6
Human Intervention	0	1	1	0	0	0	1	1	0	0	0	5
Indiscernible	0	0	0	0	1	0	0	0	0	0	0	1

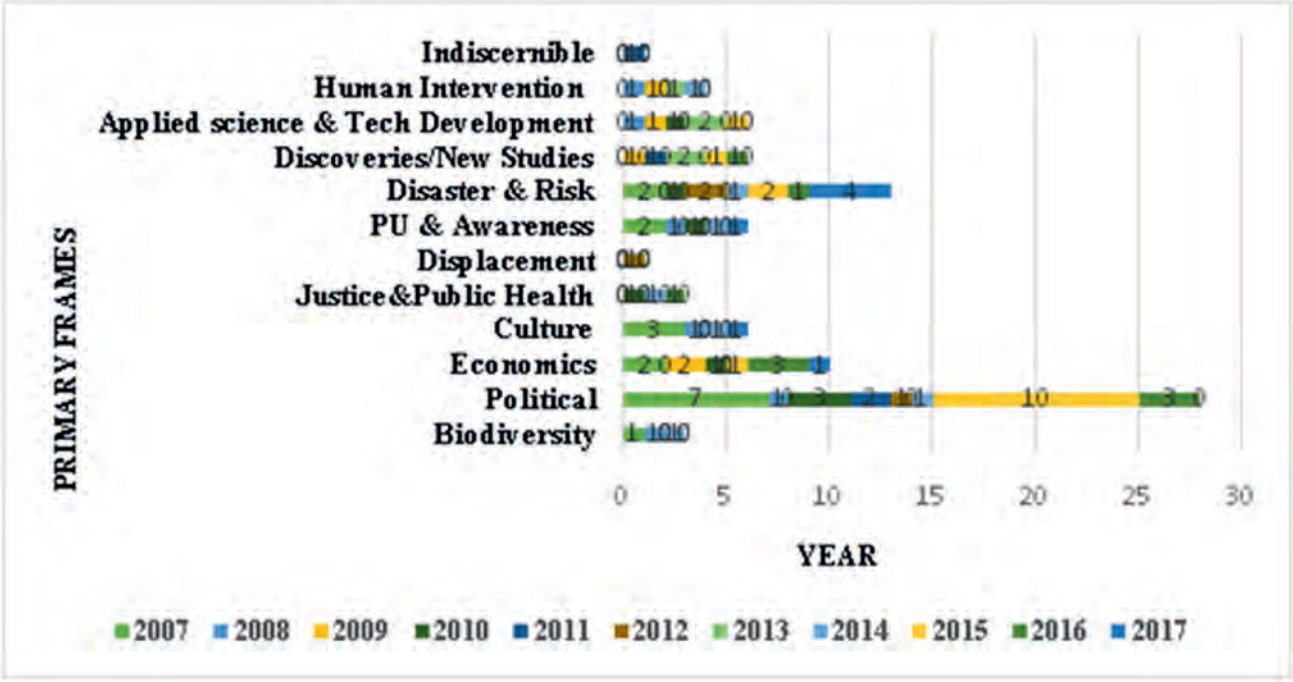

Fig. 4 Primary frames from 2007-2017

Table 4 and its corresponding figure show a political frame emerged as the major primary frame for climate change new stories in The Washington Post. This is followed by disaster and risk and then economics. Discoveries/ new studies, applied science and technology and culture frame share the spot at number four. This is the only newspaper under study where economics has appeared among the top three primary frames. The culture frame which mainly represents the celebrity statements and initiatives around the issue is at par with discoveries/ new studies, applied science and technology development frame. Again, displacement, justice and public health are a distant last.

Table 5. Total primary frames in four newspapers

Primary frames	Total
Biodiversity	14
Political	101
Economic	27
Culture	14
Justice & Public Health	10
Displacement	4
Public Understanding & Awareness	26
Disaster & Risk	66
Discoveries/New Studies	16
Applied science & Tech Development	24
Human Intervention	28
Indiscernible	5

As depicted in Table 5 and its corresponding figure, the primary frame which has maintained its dominance over the entire period is political followed by disaster and risk. Displacement and justice and public health forms the lowest part of the spectrum. While the applied science and technology development and discoveries/new studies are somewhere in the middle. This is intriguing that the climate change issue whose premise depends on scientific findings is majorly framed as a political subject. The political will and action are indeed needed to mitigate climate change and major policy decisions are required to curb emissions - the major cause of climate change. Consistent portrayal or framing of climate change as a political matter lends an importance to the subject but somewhere it disconnects with the readers. It becomes an issue which is discussed and dealt within the higher realms of power.

Table 6. Primary Frames in each newspaper

Primary frames	**The Times of India**	**The Hindu**	**The New York Times**	**The Washing-ton Post**
Biodiversity	4	3	4	3
Political	10	21	42	28
Economic	6	3	8	10
Culture	2	0	6	6
Justice & Public Health	4	1	2	3
Displacement	1	0	2	1
Public Understanding & Awareness	5	9	6	6
Disaster & Risk	26	15	12	13
Discoveries/ New Studies	3	4	3	6
Applied science & Tech Development	6	6	6	6
Human Intervention	10	5	8	5
Indiscernible	2	0	2	1

The Table 6 and its corresponding figure shows that the number of stories in the selected newspapers division of primary frames is almost similar in the four newspapers except four of them – political, economics, culture and disaster and risk. This trend is also consistent over the period of time and no major fluctuation can be observed. While the US newspapers

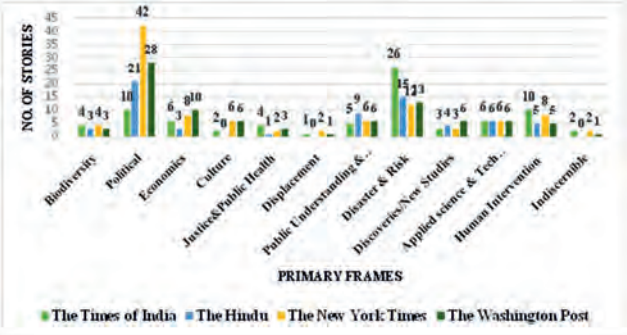

Fig. 5 Primary frames in each newspaper

can be seen placing importance on political, economics and culture frame Indian newspapers are ahead in framing the story within the disaster and risk frame. For the remaining frames the coverage is almost identical. This can be attributed to the level of development in both the countries. The US has achieved the ultra-developed level in most parts of the countries. So now in the light of Maslow's Hierarchy of Needs if we study this trend, they are way above than physiological needs and hence newspapers tend to focus on issues with more political insights, economic factors and also the celebrity movements around an issue. The celebrity culture is far ahead in the US than in India and celebrities also tend to speak more about the current topics. While in India, still, physiological needs are yet to be achieved by many in the country hence newspapers have presented the climate change issue as a subject which directly affects the public.

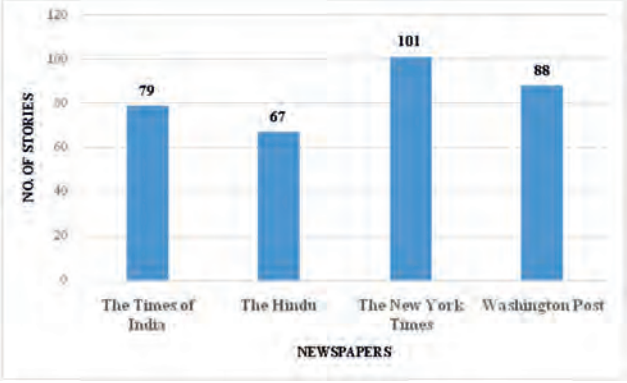

Fig. 6 Total climate change stories in all four newspapers in the time period of the study

In the time span from 1st January 2007 to 31st December 2017, a total of 3,696 issues of all four newspapers were selected through systematic random sampling techniques to study the framing of climate change. In the total issues of the newspapers, climate change stories appeared 335 times. The division of the number of news stories is depicted in the graph above. The Hindu carried the least number of stories while The New York Times carried maximum. Overall, the US newspapers were slightly above the Indian

newspapers but in terms of number of stories it can be inferred that there is not much difference between the selected newspapers of the two countries. The climate change issue is catching a lot of eyeballs in the current times but still when it comes to coverage in the mainstream media it can be said that the number or frequency of climate change stories is not very high.

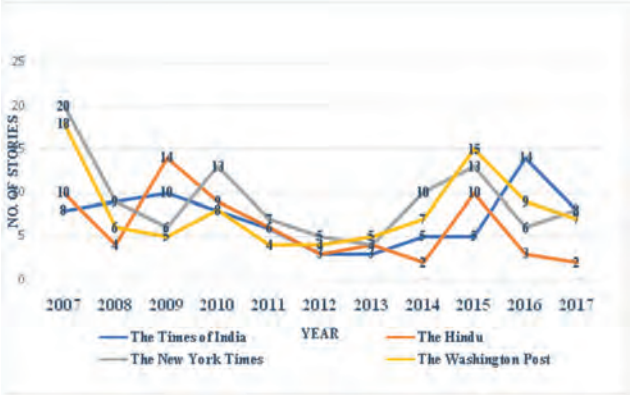

Fig.7 Climate change stories over the period of time

In the above table and its corresponding figure, it is seen that in all selected four newspapers trends in the coverage of climate change is almost identical. During 2007, when a major event happened related to climate change there was a spike in coverage in terms of number of stories but it gradually declined during the mid-point of the study. Then, in the later half when another major event happened there was a spike again. So, it can be concluded that when there is some key political event happening the coverage goes up. In the entire decade of the study, this trend is consistent and clear for all the four newspapers.

Hypotheses Testing

$H_0$1: There is no significant difference in the use of the political frame between the selected Indian and US newspapers.

An independent-samples t-test was conducted to analyze the use of a political frame between the selected newspapers.

Table 7. Group statistics for political frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
Political	India	22	1.409	1.6807	.3583
	US	22	3.182	3.2898	.7014

Table 8. Level of significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**t**	**Df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
Political	Equal variances assumed	5.498	.024	-2.251	42	.030	-1.7727	.7876
	Equal variances not assumed			-2.251	31.263	.032	-1.7727	.7876

Table 7 and 8 shows that the value of Indian newspapers (M =1.40, SD = 1.68) and US newspapers (M =, SD = 8.58) conditions; t = -2.251 and the value of p =.030 which is less than 0.05 (at 95% level of significance). Therefore, the difference in the political frame between the selected Indian and US newspapers is statistically significant. Hence, $H_0$1 is rejected. There is a significant difference between the two newspapers. The mean values show US newspapers use this frame more than the Indian newspapers.

$H_0$2: There is no significant difference in the use of the economics frame between the selected newspapers of India and the US.

An independent-samples t-test was conducted to analyze the use of economics frame between the selected newspapers.

Table 9. Group Statistics for economics frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
Economics	India	22	.409	.6661	.1420
	US	22	.818	.9580	.2042

Table 10. Level of Significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**t**	**df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
Economics	Equal variances assumed	4.462	.041	-1.644	42	.042	-.4091	.2488
	Equal variances not assumed			-1.644	37.459	.044	-.4091	.2488

Table 9 and 10 shows that the value of Indian newspapers (M =.409, SD = .666) and US newspapers (M =.818, SD = .950) conditions; *t* = -1.644 and the value of p =.042 which is less than 0.05 (at 95% level of significance). Therefore, the difference in the economics frame between the selected Indian and US newspapers is statistically significant. Hence, $H_0$2 is rejected. There is a significant difference between the two newspapers. The mean values show US newspapers place more weight age on this frame than their Indian counterparts.

$H_0$3: There is no significant difference in the use of the culture frame between the selected Indian and US newspapers.

An independent-samples t-test was conducted to analyse the use of culture frame between the selected newspapers.

Table 11. Group statistics for culture frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
Culture	India	22	.091	.2942	.0627
	US	22	.545	.9117	.1944

Table 12. Level of significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**T**	**df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
Culture	Equal variances assumed	16.018	.000	-2.225	42	.031	-.4545	.2042
	Equal variances not assumed			-2.225	25.328	.035	-.4545	.2042

Table 11 and 12 shows that the value of Indian newspapers (M =.091, SD = .2942) and US newspapers (M =.545, SD = .911) conditions; *t* = -2.225 and the value of p =.031 which is less than 0.05 (at 95% level of significance). Therefore, the difference in the culture frame between the selected Indian and US newspapers is statistically significant. Hence, $H_0$3 is rejected. There is a significant difference between the two newspapers. Again, the mean values show Indian newspapers are not much inclined to use this frame but US newspapers have placed onus on culture frames.

$H_0$4: There is no significant difference in the public understanding and awareness frame being used between the selected Indian and US newspapers.

An independent-samples t-test was conducted to analyze the use of public understanding and awareness frame between the selected newspapers.

Table 13. Group statistics for public understanding and awareness frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
PU & Awareness	India	22	.636	.9535	.2033
	US	22	.545	.6710	.1431

Table 14. Level of significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**t**	**df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
PU & Awareness	Equal variances assumed	.448	.507	.366	42	.716	.0909	.2486
	Equal variances not assumed			.366	37.703	.717	.0909	.2486

Table 13 and 14 shows that the value of Indian newspapers (M =.636, SD = .953) and US newspapers (M =.545, SD = .671) conditions; *t* = -1.644 and the value of p =.716 which is greater than 0.05 (at 95% level of significance). Therefore, the difference in the public understanding and awareness frame between the selected Indian and US newspapers is statistically insignificant. Hence, $H_0$4 is accepted. There is no significant difference between the two newspapers.

$H_0$5: There is no significant difference in the use of disaster and risk frame between the selected Indian and US newspapers.

An independent-samples t-test was conducted to analyze the use of disaster and risk frame between the selected newspapers.

Table 15. Group statistics for disaster and risk frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
Disaster & Risk	India	22	1.864	1.5521	.3309
	US	22	1.136	1.1253	.2399

Table 16. Level of significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**t**	**df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
Disaster and Risk	Equal variances assumed	.729	.398	1.779	42	.038	.7273	.4087
	Equal variances not assumed			1.779	38.297	.039	.7273	.4087

Table 15 and 16 shows that the value of Indian newspapers (M =1.864, SD = 1.552) and US newspapers (M =1.136, SD = 1.125) conditions; *t* = 1.779 and the value of p =.038 which is less than 0.05 (at 95% level of significance). Therefore, the difference in the disaster and risk frame between the selected Indian and US newspapers is statistically significant. Hence, $H_0$5 is rejected. There is a significant difference between the two newspapers. The mean values show disaster and risk frame is more prominently used in the Indian newspapers than the US newspapers.

$H_0$6: There is no significant difference in the use of discoveries/new studies frame between the selected Indian and US newspapers.

An Independent-samples t-test was conducted to analyse the use of discoveries/new studies frame between the selected newspapers.

Table 17. Group statistics for discoveries/new studies frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
Discoveries & New Studies	India	22	.318	.5679	.1211
	US	22	.409	.6661	.1420

Table 18. Level of significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**t**	**df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
Discoveries and New Studies	Equal variances assumed	.921	.343	-.487	42	.629	-.0909	.1866
	Equal variances not assumed			-.487	40.975	.629	-.0909	.1866

Table 17 and 18 shows that the value of Indian newspapers (M =.318, SD = .567) and US newspapers (M =.409, SD = .666) conditions; *t* = -.487 and the value of p =.629 which is greater than 0.05 (at 95% level of significance). Therefore, the difference in the discoveries and news studies frame between the selected Indian and US newspapers is statistically insignificant. Hence, $H_0$6 is accepted. There is no significant difference between the two newspapers.

$H_0$7: There is no significant difference in the applied science and technology development frame being used between the selected Indian and US newspapers.

An independent-samples t-test was conducted to analyze the use of applied science and technology development frame between the selected newspapers.

Table 19. Group statistics for applied science and technology frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
Applied Science and Tech Development	India	22	.591	.7341	.1565
	US	22	.545	.7385	.1575

Table 20. Level of significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**t**	**df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
Applied Science and Tech Development	Equal variances assumed	.000	1.000	.205	42	.839	.0455	.2220
	Equal variances not assumed			.205	41.998	.839	.0455	.2220

Table 19 and 20 shows that the value of Indian newspapers (M =.591, SD = .734) and US newspapers (M =.545, SD = .738) conditions; *t* = .205 and the value of p =.839 which is greater than 0.05 (at 95% level of significance). Therefore, the difference in the applied science and technology development frame between the selected Indian and US newspapers is statistically insignificant. Hence, $H_0$7 is accepted. There is no significant difference between the two newspapers.

$H_0$8: There is no significant difference in the use of the human intervention frame between the selected Indian and US newspapers.

An independent-samples t-test was conducted to analyze the use of the human intervention frame between the selected newspapers.

Table 21. Group statistics for human intervention frame

Group Statistics					
Primary Frame	**Country Code**	**N**	**Mean**	**Std. Deviation**	**Std. Error Mean**
Human Intervention	India	22	.682	.9946	.2120
	US	22	.545	.5958	.1270

Table 22. Level of significance between the groups using Independent Samples t - test

		Levene's Test for Equality of Variances		**t-test for Equality of Means**				
		F	**Sig.**	**t**	**df**	**Sig. (2-tailed)**	**Mean Difference**	**Std. Error Difference**
Human Intervention	Equal variances assumed	4.233	.046	.552	42	.584	.1364	.2472
	Equal variances not assumed			.552	34.353	.585	.1364	.2472

Table 21 and 22 shows that the value of Indian newspapers (M =.682, SD = .994) and US newspapers (M =.545, SD = .595) conditions; *t* = .552 and the value of p =.584 which is greater than 0.05 (at 95% level of significance). Therefore, the difference in the human intervention frame between the selected Indian and US newspapers is statistically insignificant. Hence, $H_0$8 is accepted. There is no significant difference between the two newspapers.

Discussion and interpretation

This study examined the framing of climate change in major English dailies of India and USA. To conduct the study four newspapers were selected –*The Times of India, The Hindu, The New York Times* and *The Washington Post*. These newspapers have a high circulation rate and have been in continuous publication since the 19th century. They carry a lot of weight age in public policy and cover a variety of issues of public interest at large and have the potential to create a longer impact on the minds of readers and are effective in shaping public opinion.

The results of the quantitative analysis show that coverage of climate change in terms of number of stories in all the four newspapers is considerably low with US newspapers publishing slightly more number of stories than Indian newspapers. Over all the dominating primary frames used in climate change stories are 1.) political, 2.) disaster and risk, 3.) human intervention, 4.) economics, and 5.) public understanding and awareness. The least used primary frames are displacement and justice and public health. Over the period of time, there is no significant change in the usage of dominant primary frames in the selected newspapers. Climate change news stories, articles, columns and editorials have clearly used a single primary frame within the story or article and no overlapping of frames was observed. It was interesting to note that the headlines, sub-headings and lead para as well as remaining text - of the news story or article or editorial - including the concluding paragraph evidently followed the same primary frame.

The most used primary frame in Indian newspapers is disaster and risk while in US newspapers it is a political frame. Displacement is the least used primary frame in the newspapers of both the countries.

In the political frame, a significant difference was observed between the two groups of newspapers. However, for the Indian newspapers it was the second most used frame after disaster and risk. The climate change stories pertaining to this frame in all the four newspapers have largely covered political events happening at the national and international level where usually the head of the country or any top brass within the government is participating.

This amplifies the issue of climate change but such framing has the tendency to relegate the issue as having a heavy political orientation where participation of the general public is not that much of a requirement. The implications are that climate change is portrayed as a problem that should be left to governments to solve, whether that is through treaties, regulations, or political agreements.

By using this frame, the message is sent that it is not up to individuals or businesses to take responsibility unless some regulation exists. Within this frame, the US newspapers gave space to those groups too, who gathered at the venue of such events criticizing their respective governments of lack of action on climate change and turning these events into a mere political

spectacle. The Indian newspapers, however, didn't publish any such stories.

For the disaster and risk frame, the trend of the political frame just got reversed. It was the most used frame in Indian newspapers while the second most for US newspapers after politics. Though for Indian newspapers the difference between disaster and risk and political (at number one and two positions respectively) wasn't that much for the US newspapers.

Disaster and risk frame is a distant second after political. The news stories within this frame largely dealt with the natural calamities which happened within their respective country or if some major mishap happened in a geographically distant country, like wildfires or cyclone or hurricanes. These catastrophes devastated lives of a large population and the cause of these disasters was identified as climate change.

Apart from covering the destruction these news stories also discussed the future risks involved if timely action is not taken and predicted the magnitude of future calamities with climate change as the causal element. Hence, throughout the stories of this frame fear was an important component.

In the human intervention frame, no significant difference between the newspapers of both the countries was observed. The pattern of coverage was also quite similar and not just the numbers. The stories within this frame primarily revolved around two issues – either explicitly discussing the role of humans in degrading the environment, exploiting natural resources and thereby contributing towards climate change or covering the efforts of common citizens to mitigate climate change.

So, within this frame, binary opposition was observed. The stories which covered the efforts of citizens to mitigate climate change consequences dealt with residents of their own country rather than commenting upon the whole human race. It can be said that this coverage was at a micro level. While for the desecration of natural resources mainly macro actions like oil spills, carbon emissions from industries or deforestation at large were discussed.

In the economics frame, significant difference was observed between the selected Indian and US newspapers. The US newspapers gave more prominence to this frame than their Indian counterparts. In the general context politics and economics are said to be intertwined. So, in US newspapers political one was the most used frame followed by disaster and risk and then economics but Indian newspapers seem to deviate from this trend, here the economics frame was at number six position.

Within this frame in US newspapers, the focus of the stories was about industrial cutbacks if climate change policies are strictly imposed and adhered. What long term effects of these policies will have on industries as whole? The stories within this frame also discussed the cost of switching to renewable energy resources for our larger energy needs and reducing dependency of fossil fuels to the minimum.

In Indian newspapers, the focus was on the cost of devastation we have to pay if climate change is not timely controlled. It mainly discussed the economic effect on the lives of people if natural calamities continue to happen owing to climate change. The catastrophes dominantly being discussed were – alteration of monsoon cycle in India, rising sea level in context of coastal areas, recurring floods and droughts and long-term effect on agriculture and its cost.

For public understanding and awareness frame again, no significant difference was observed between the selected Indian and US newspapers. The stories within this frame mostly discussed the awareness programmes being held to sensitize the public about climate change. In this frame the focus was on events like Earth Day, World Environment Day, World Wildlife Day etc.

The newspapers published the efforts by non – government organizations in championing the cause of climate change, programmes held in educational institutions to mark the days related to environment and climate change, series of lectures or public speaking by climate experts on the issue. Public understanding and awareness frame was different from human intervention frame as in the former the climate change issue was heavily framed in academic or theoretical context while in the latter, it was framed in more practical aspect.

In the culture frame too, a significant difference was observed between the selected newspapers but the pattern of coverage was almost similar. In the US newspapers celebrity movement around the issue was covered. Celebrities pitching for climate change mitigation, their statements and involvement in creating awareness was given space.

In Indian newspapers, book launch or documentary screening was covered. Remarkably, in the time period of the study no major movie or web - series highlighting the issue of climate change was released which could have been covered by newspapers.

In the frames with core science as baseline – applied science and technology development plus new studies and discoveries - it was seen that there is no significant difference between the selected

newspapers. In both the frames scientists or scientific sources were quoted at large.

Both these frames connected the scientific community with the general audience more overtly than the other frames. The applied science and technology development frame appeared more frequently in the newspapers than the new studies and discoveries frame.

New studies/discoveries frame, transformed complex scientific findings into easy understandable and coherent language resonating with the public and speaking in more local and relatable terms. Within this frame, the focus of stories mainly revolved around the theme of – magnitude of climate change and its long- and short-term effects on the population of all species inhabiting the earth.

Applied science and technology development frames highlighted the innovations in the field of climate change mitigation. Developments which took place inside a lab or a research center were presented to the readers in an intelligible language and discussed the direct benefits of those advancements to the general populace if adopted on a large scale. It presents climate change as a phenomenon which requires timely action if we don't want usher in a non - reversible phase and technological innovations should be the base of these actions.

The usage of justice and public health, and displacement frame remained insignificant throughout the time period of the study. The biodiversity frame was also not much represented in the four newspapers.

It was observed that to provide power to the frames, they were placed in the headline or the lead. Additionally, words or phrases which carried a sense of immediacy and called for action were used.

Conclusion

This study analyses framing of climate change in major English dailies of India and USA, concur that newspapers establish climate change as an immediate phenomenon which needs timely action. They relegate the responsibility of it towards the government and the public both.

The newspapers also establish the risk factor involved with climate change if these timely actions are not taken. This is further supported by another finding of the study. In both the countries' newspapers the sources quoted within the news story make an attempt to highlight these factors thereby consigning a certain angle to the news stories and contributing towards the frame building process. However, coverage in terms of numbers is not proportionate with the magnitude of the problem. The spike is seen only during the major political events, throughout the time period of the study. This skewness in coverage offsets the attempt to gather consistent momentum around the issue of climate change.

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Deconstructing New Labour Codes : Implications for the News Media Workforce

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ABSTRACT

This study has enquired into the various provisions of the new labour codes, varying perspectives based on the deliberations at the National Webinar held on January 27 2021, primary research and secondary data from the public domain. It has also looked into, in retrospect, the setting up of the various wage boards and their impact on the news media industry. It has argued why a nuanced approach for the media industry is required in the new Labour Codes, offering some recommendations.

Key words: Guidelines, New labour codes, Working-journalists, Rules, Stringers, Wage board

Introduction

India has an enviable news media ecosystem when compared with both, the developed and the developing nations. With over one lakh print publications, of which 17,000 are mainstream newspapers, over 400 news channels and many news portals in the digital space, the media scene is both exciting and mindboggling. The lawmakers, early on, after achieving independence in 1947 addressed the issue of independence of the news media, considered the fourth pillar of democracy and the wages and working conditions of journalists and other employees in the news industry.

The setting up of various wage boards for the working journalists and other employees in the newspaper industry, however, has witnessed several litigations by newspaper managements to avoid as far as possible the implementation of the wage boards' recommendations. While the working journalists and other employees continued their struggle for fair wages and working conditions over the years, the government set up the Second Labour Commission in 1999 that submitted its report in 2002 (NLCII Report, 2002). Among other things, it recommended the merger of various Central and State Acts relating to labour issues in a few omnibus Labour codes. In all, 29 existing laws were merged to make four labour codes, viz., Code on Wages, Code of Industrial Relations (IR), Code on Occupational Health & Security (OSH) and Code on Social Security (SS).

The Wage Code was passed by the parliament in 2019 and the other three, viz., IR, OSH, and SS Codes in September 2020 (Hebbar, 2020). The draft codes were referred to the Standing Committee of Parliament on labour, viz., the Code on Wages under the Chairpersonship of Mr Kirit Somaiya and Codes on Industrial Relations (IR), Occupational Health and Security (OSH), and Social Security (SS) under the chairpersonship of Mr. Bhartuhari Mahtab. After taking the views of the public and the various stakeholders, the reports were submitted with observations and recommendations to the Government.

What it really means in terms of the wage protection and the positioning of journalists in the ecosystem is still to synch in till the Codes are operationalized through Guidelines and Rules. There are varying views on whether or not journalists should have been included in the overarching labour codes. In order to have a larger understanding of the issue, a national webinar was organized on January 27, 2021 inviting various stakeholders including the chairman of Parliamentary Standing Committee on labour, Mr. Bhartuhari Mahtab, representation from the Press Council of India, trade unions, professional journalists' associations, academics and researchers. The current study is based on field research, secondary data analysis and recommendations and perspectives that emerged during the deliberations at the National webinar.

Journalism a Unique Profession, but does not enjoy any Special Privilege in the Constitution

The Indian constitution does not employ the term "freedom of press" unlike the US Constitution, which expressly mentions 'the liberty of the press,' i.e., the freedom to publish what one pleases without prior permission. There is nothing specifically guaranteed to journalists in respect of the right to freedom of speech

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and expression under Article 19(1) of the Indian Constitution. The courts have not altered the position in any of their judgements since the Constitution has come into being. Freedom of speech and expression of the individual and media do not bestow an absolute right to speak or disseminate anything one wishes to, nor does it provide immunity (Gaur, 1994).

Evolution of media and Government's perspective

The Government set up the first Press Commission in 1952 when during the first Constitution Amendment Bill 1952, the then Prime Minister Mr. Jawaharlal Nehru gave an assurance to the House to appoint a commission, including representatives from the press, to examine the state of the press and its content. The issue came under discussion again during the parliamentary debate on the Press (Incitement to Crime) Bill, later named the Press (Objectionable Matter) Act, 1951. The Government announced the appointment of the press commission on September 23, 1952, under the chairmanship of Mr. G. S. Rajadhyaksha. The Commission completed its enquiry and submitted its report on July 14, 1954 (Mishra, 2016). The recommendation for the appointment of a Wage Board for working journalists came from the First Press Commission. The Commission also recommended the appointment of a Registrar of Newspapers for India (RNI) (Mishra, 2016). The following box provides a quick glimpse of the recommendations of the First Press Commission (Kapoor, n. d.):

1. *To safeguard the freedom of the press and help the press to maintain its independence.*
2. *To censure objectionable types of journalistic conduct and by all other possible means to build up a code in accordance with the highest professional standards.*
3. *To keep under review any development likely to restrict the supply and dissemination of news of public interest and importance.*
3. *To encourage the growth of a sense of responsibility and public service among those engaged in the profession of journalism.*
4. *To study the developments in the press which may tend towards concentration or monopoly and if necessary, to suggest remedies.*
5. *To publish reports at least once a year, recording its work and reviewing the performance of the press, its developments and factors affecting them.*
6. *To improve methods of recruitment, education and training for the profession by the creation of suitable agencies for the purpose such as Press Institutes.*
7. *The news agencies should not merely keep themselves from bias and follow strictly the principles of integrity, objectivity and comprehensiveness in its coverage of news, but it should also appear to the public that the news agencies are maintaining such a course.*

Later, the Second Press Commission under the Chairpersonship of Justice K. K. Mathews was set up after over a quarter of a century in 1978, by the Janata Government, after the Congress party lost the election in 1977, post the promulgation of Emergency by Prime Minister, Mrs. Indira Gandhi in 1975. The Commission's report was submitted in 1982 when Congress was back in power. The members did not reach a consensus on several issues, with four important members submitting a long note of dissent.

The Second Press Commission gave some important recommendations. One of its recommendations was putting statutory limits on "interests" (shareholding included) of persons with other businesses to 10 per cent in a newspaper company.

The Commission also recommended the setting up of a Press Council, with a view to safeguarding the freedom of the press, "to ensure on the part of the Press, the maintenance of high standards of public taste and to foster a due sense of both the rights and responsibilities of citizenship" and "to encourage the growth of the sense of responsibility and public service among all those engaged in the profession of journalism" ("History", n. d.).

The Press Council of India (PCI) came into existence in July 1966 as an autonomous, statutory, quasi-judicial body with the broad objective of helping newspapers to maintain their independence. The constitution of the PCI as per the Act of 1965 was to be of 25 members, three from the two houses of parliament, 25 from among working journalists, of which six were to be editors. By an amendment of the Act in 1970, the number of members was raised by one to accommodate representation from the news agencies ("History", n. d.).

Setting up of various wage boards

The Central government in the 1950s and 60s created various wage boards for some sectors, which in its wisdom was due to "unionization or with trade unions without adequate bargaining power." The wage boards were tripartite in character with representatives of workers, employers and independent members who participated and finalized

the recommendations. Except for the wage boards for journalists and other employees in newspapers and news agency, which were statutory in nature, all other wage boards have been non-statutory, meaning thereby that recommendations made by these Wage Boards were not enforceable under the law ("Wage Board for Working Journalists", n. d.). All these wage boards have been discontinued over a period, with the last one in 1986 for the Sugar sector, except for the media sector that has had six wage boards until recently.

The Government since 1955, constituted six wage boards at regular intervals for the working journalists and non-journalist newspaper employees, the last being the Majithia Wage Board set up in 2007. Soon after the Government accepted and notified it on November 11, 2011, by also uploading it on the Ministry's website and in the public domain, it ran into litigations and counter-litigations from some newspapers, associations and individuals ("Wage Board for Working Journalists", n. d.). The Supreme Court dismissed all writ petitions with the Directions, "All the writ petitions have been dismissed and the wages as revised/determined shall be payable from 11.11.2011 when the Government of India notified the recommendations of the Majithia Wage Boards. All the arrears up to March 2014 shall be paid to all the eligible persons in four equal instalments within a period of one year from February 7, 2014 and continue to pay the revised wages from April 2014 onwards." The Ministry of Labour notified the Supreme Court's direction to all the States and Union Territories in March 2014.

The irony is that despite a representation from the employers, working journalists and independent persons in the Wage Boards, the media organizations in general have not only, not accepted the recommendations but also questioned the setting up of wage boards in the courts of law from time to time. Very few media organizations, including *The Hindu*, *The Assam Tribune* and *Press Trust of India* (PTI) implemented the sixth wage board's recommendations.

Why the newspaper barons have problems with special legislation and wage boards for journalists?

Some of the arguments proffered by the newspaper owners and others supporting their perspective from time to time, especially the Indian Newspaper Society (INS) against the wage boards can be articulated as under:

Arguments against special wage boards for journalists

- The setting up of wage boards and the acts relating to working journalists are seen as direct interference in the independent working on the news media industry.
- They question the government's intention on singling out the news media industry for a statutory wage board.
- They argue that it is far from the truth that news media is a bad paymaster. Journalists in general are paid decently. The CTC of an average journalist they argue is more than what the wage boards have suggested.
- As is true for any other industry, the functioning and revenue generation of the news media industry is also dictated by the market forces. The newsprint costs and supply chain expenditure are only escalating, on which the management has no control.
- They feel the wage board could have recommended the minimum threshold salary for the journalists. How they fare and what the media house can offer should have been left to them.
- The Working Journalists Act stipulated a six-hour duty on the one hand, while guaranteeing timely promotions and salary hike on the other, which an average news establishment could ill-afford.
- By forcing media houses to pay what they cannot afford, the move may drive them to the malady of "paid news ("9 reasons why wage board is bad for journalism", 2011)."

Whose responsibility is it to extend welfare measures to journalists?

It is rather surprising that media that has corporatized over a period of time has not in a true sense brought in employee-centric initiatives in the media houses as one would have expected. Big business conglomerates own most of the media houses, but they have not treated the employees in their news media outlets in general, as they would treat the employees in their other business interests. Except for a minuscule number of media houses, there is no system of social security measures, except those prescribed by law like the provident fund deduction and gratuity. If this is one reality, there is another reality of the extension of welfare measures to journalists by both the central and many state governments. It is very typical of India as a country that extends welfare measures to journalists, especially those with accreditation. The measures give them access to government accommodation, albeit to a small number of reporters, concessional

travel, medical benefits, one-time ex-gratia in case of distress, and in some states, like Assam, pensionary benefits, as reflected in the various schemes both at the Centre and in various states in operation, for a long time.

Many including the Press Council of India have questioned this practice ("Norms of Journalistic Conduct", 2010). Media proprietors who should be taking care of the social security of their employees have never expressed their concern on this, but when it comes to wage boards, they have not only run wilful and maleficent campaigns against the government, alleging vested interest but also have gone for litigation against the wage board recommendations.

Journalists in National Classification of Occupations (NCO)

In the Census 2011 (Occupations), Journalists have been clubbed with "Authors and Other Writers" in the classification of occupations. The census reflects a total number of 4,216 urban and 3,142 rural journalists in the country with the urban male-female numbers at 3,922 and 294 respectively and rural male-female numbers at 2,981 male and 161 female (Occupational Classification Of Main Workers", n. d.). The figures about the total number of journalists in urban and rural India seem heavily underestimated when we look at the bandwidth of news media in India. Even if we assume that the numbers are only for the print media, they do not seem to match up. As per the Registrar of Newspapers' figures, there are over one-lakh print publications, out of which 17,000 are mainstream newspapers, many with multiple editions. Therefore, even if we take only mainstream newspapers, the total number of journalists cannot be just 7,358, which is less than 0.5 journalists per newspaper. This, however, can also mean that this number might reflect the number of permanent journalists; the rest would be contractual employees and stringers, who have not been accounted for in the Census, as the data may not have been shared by media houses.

It emerged in the Webinar that some regional newspapers do not issue any appointment letter to young journalists when they begin their career. They receive a minuscule salary in cash without any paper work.

Journalists' profiling in the census of india

When we look at the classification of journalists in NCO – Volume I 2015, the occupation of journalism has been clubbed in Group 64 – "Authors, Journalists and Linguists." In the sub-classification within "Journalists", following sub-categories emerge:

News reporters, columnists, freelance journalists, commentary writers and Radio Commentators (Occupational Classification of Main Workers", n. d). There is no specific mention of "stringers," which is a term used specifically for journalists who are attached to one or more media outlets and get paid according to the stories accepted by the media for publishing or broadcast/telecast. Are freelancers and stringers synonymous in the news media vocabulary? "Freelancer" is a term used in general for anyone who is not attached to any organization *per se* but works independently.

As said earlier, although official figures are not available on the total number of people engaged in the news media industry, but of the lakhs of journalists who work in the print, electronic and digital media, a staggering majority would be stringers who do not really form a part of the employer-employee relationship.

Where do stringers fit in the new labour codes?

There is a reference on freelancers and Gig workers, in the new Labour Codes, but not about stringers. Therefore, it is not clear at all, where do stringers fit in the new Labour Codes?

On the bottom of the pyramid in the media ecosystem, the expression "Stringer" is probably as old as the profession of journalism. A stringer is someone who is not on the regular news media staff, but a kind of retainer who works part-time to cover events at a particular place and paid by seconds for the broadcast media and by words or the length of the story, that is accepted for broadcast and publishing. There is no set standard for such a payment but varies from one media house to another. There is no database on the stringers in the public domain on their total number, although they form the backbone of the news media ecosystem. Poorly paid, exploited with no road map for a brighter future, the stringers have never been on anyone's wish list. Scattered as they are, they have no association to discuss their issues. In-depth interviews with a number of stringers reflected their state of working conditions. An average stringer works in the hope that impressed by his/her work, the management one day would make them a staffer.

Life of an average journalist

Barring a handful of celebrity journalists who are paid as much as corporate honchos do, an average journalist's life is precarious and full of struggle. The situation only gets worse in small and medium newspapers, where they may not even be reflected

on the employment rolls of the publications. In most cases, they are not given any formal "Appointment letter."

As it also emerged during the deliberations at the National Webinar, the stringers also are not only not on the registers of most media houses, many ask them to give in writing that they pursue journalism as a "Hobby," earning the sobriquet of being "Hobby Journalist."

Why news media requires a nuanced approach within the omnibus laws?

News media is often reckoned as the Fourth Estate in a democracy and perceived as empowered as the other three: the Executive, the Legislature, and the Judiciary. News media in its watchdog function is expected to be an independent raconteur and interpreter of news of the socio-economic and political happenings in a given society. The less scrutinized fact about the news media industry, however, is the state of working journalists, especially their wages and social security measures, where the media industry as a whole has failed miserably.

The almost 70 years of a protracted struggle by the members of the Fourth Estate seems still far from over. The media scene in the meanwhile has taken a 180-degree turn. Some of the rich mainstream newspaper conglomerates have made structural changes to ensure that the employees do not have any legal redressal measures. Many publications or editions have closed down, permanent jobs have turned in to contractual ones and newer jobs are few and far between. With over 300 universities and institutions of higher learning imparting education to thousands of youth in journalism each year, getting permanent jobs and decent salaries are challenging. This issue requires empirical insight and robust data.

The COVID-19 situation in 2020-21 has seen many journalists losing jobs or are made to work with salary cuts. The year 2020 witnessed a huge loss in the advertising revenue by newspapers as companies hardly advertised when the markets were shut and the demand for many aspirational and lifestyle brands dwindled. This has led to a near existential crisis for small and medium newspapers.

Implications of subsuming of Working Journalists Acts

As the rules and guidelines are being framed, there is a sense of anxiety on the part of the news media workforce on their future after the new codes are operationalized. The chairperson of the Parliamentary Standing Committee on Labour, Mr. Bhartuhari Mahtab shared during the National Webinar deliberations that the government had assured the Committee on an exclusive wage board for journalists and a code of wages in the rules (DME TV, 2021).

Areas for consideration in amending codes, framing rules and guidelines

1. In the definition of "Working Journalist," electronic and digital media journalists have not been included in the Labour Codes. In the definition of employees in the IR Code, a clear inclusion needs to be made for "working journalists" employed in various media platforms including print, broadcast and digital. In other words, the Code on Wages needs to include Working Journalists within the definition of 'Employees'.
2. As most newspapers/media employ less than 300 employees, the threshold may be maintained at 100 for seeking permission of authorities on closure, layoffs, etc under the IR Code.
3. Organizations with less than 10 employees have been kept out of the ambit of the 'organized' sector. This would adversely affect journalists working in small newspapers, published from small towns and in the Digital Media outlets that often are low-staffed. Therefore, it is recommended that exception may be considered for the media workforce by including them in the 'organized sector'.
4. As a media establishment is not like a factory, which may have all the employees at one place, the employees in a media establishment may be scattered at more than one place and in virtual space. Therefore, the definition for a media establishment needs to be specifically articulated keeping in view the reality, in the interest of employees, notwithstanding the spread and definition of location of the media establishment.
5. In the National Classification of Occupations (NSO), a specific category of Journalism needs to be inserted, instead of clubbing them with 'Authors and Linguists'.
6. In the next NSO, all categories and sub-categories of classifications within an average media house — print, electronic and digital — need to be entered, with job requirements of each category of employees including for the freelance journalist and stringer, clearly defined.
7. The Code on Wages must clearly mention about the methodology of fixation of Minimum Wage as per 1957 ILC recommendations, upheld

and adding sixth criteria by the 1992 judgment of the Constitutional Bench of the Supreme Court; should also include on the time taken, use of equipment, and risk quotient in accessing their stories for the Working Journalists.

8. On Gender equity, the Code promises 'no discrimination among employees on the ground of gender in matters relating to wages by the same employer, in respect of the same work or work of similar nature done by any employee' (p. 32). It is, however, silent on promotion and vocational training of women employees. The Codes have not specified anything on the special needs of women workers, including the setting up of the Internal Complaints Committee against sexual harassment at workplace or gender-based violence. Specific provision for establishing the internal complaints committee based on the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 need to be incorporated in the Rules with penal provisions in case of violation also elicited. Protection of women against gender-based violence also needs to be explained in the Rules.
9. There is a need to include the Maternity Benefit (Amendment) Act, 2017 in the new codes as this is when many women journalists lose their jobs.
10. Stringers working for media houses need to be included in the definition of part-time/ commissioned journalists by specifically entering the term "Stringer" in the definition of 'working journalist'.
11. As the stringers get paid by the length of the story by column-cum-centimetre or words or seconds—piecemeal work, a formula for remunerating the stringers keeping in view the size of the media establishment in terms of revenue, editions, reach and circulation is recommended. The time spent, travel cost, risk on person and equipment need to be accounted for while working out the rate for each story, notwithstanding the size of the story. Similarly, rates for freelance contributions need to be similarly, worked out.
12. Stringers who continually work for a media house unlike a freelance journalist must be covered for social security measures such as provident fund, medical insurance cover for person and insurance for equipment by the media organization and provision for "separation allowance", if his/her service is dispensed with.
13. Stringers often pay a large amount of "Security" for "Mic ID" to the employer, a practice that must be dispensed with.
14. An empowered wage board/commission/ department/authority, by whatever name it may be called is recommended to be instituted to look into the wages and service conditions of journalists continuously as a part of the Ministry of Labour and Employment. This could also be empowered to receive complaints on non-implementation of Labour codes from the news media employees.
15. It may be considered to re-designate the Press Council of India as the "News Media Council of India" with an overarching role for all the media platforms including print, electronic, and digital, including representation from all platforms in the proposed Council.
16. The proposed rechristened News Media Council of India need to be given penal powers to be more relevant and useful.

Conclusion

In conclusion, it can be said that journalists who work in a unique and highly skilled profession that has the watchdog responsibility contribute immensely in the shaping of public opinion and strengthening democracy, but they have not received a good deal from their employers. An average journalist is poorly paid, who risks his/her life in the line of his duty with no social security to bank upon. Therefore, it is important that journalists who contribute in making an average person make a sense of the world around him/her through the media stimuli, are also taken care of and pulled away from their distraught wages and working conditions. It is hoped that a nuanced approach would be used in preparing the guidelines and rules within the new Labour Codes to help strengthen the wages and working conditions of working journalists and other employees in the news media industry.

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Gender Portrayal in Media: A Study on the Influence of Indian Television Popular Shows

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ABSTRACT

Television (TV) soap opera is a powerful medium for empowerment and development. The role of media is not only to entertain and educate but to bring consciousness among the people. Social intervention is the major chunk of social institutions. Gender construction is one of these social institutions can build the capacity to construct a better human society. Television is an important intervening factor in responding to these processes. The role of television is not only through news but soap opera (popular shows/serials) also becomes obligatory for social formation. But, to what extent TV serials construct gender in society. This study attempts to map and examines the gendered contents from two Indian (Hindi) soap operas and 100 married couple's response to understand the level of influence and gender neutrality. The content analysis of two soap operas suggests huge gendered contents are being promoted, but regression analysis indicates, popular shows are less likely to influence married couple on an understanding of gender equality. Thus, the social construction of gender and media remained an unequivocal challenge over the years but need serious repercussion.

Key words: TV soap opera, Construction of gender, Gender role, Gender equality, Women empowerment

Introduction

Television is considered to be an entertaining form of communication in producing information in everyday life. It influences people through expansive news coverage, views, opinion, debates, and discourses. Television in general, particularly popular shows intends to highlight the issues, problems, lifestyle, culture, tradition of everyday life. Few entertainment channels inform, entertain and educate people as well. Since various national and regional television channels cover different form of entertainment program, popular shows is one of the entertainment and so is the family-based program. It becomes familiar among those who love to watch drama, comedy, daily soaps etc. Thus, it is considered being an important medium to provide information, culture, share knowledge and values on various aspects of everyday life (Livingstone, 1990).

In other words, the role of media is significantly contributing and shaping one's behaviour, revoking thoughts, and influencing attitudes so that the perceptions of a human being is shaped (Ahmad & Khalid, 2012). The representation of women's voice gets marginalized since private media industry sometimes reflects and portrays unfair treatment and attitudes of men towards women. No doubt, the reverse trend is also visible these days, where female dominance over male is rampantly shown in popular shows resulted in portraying gender inequality. Literature suggests that women still have not been relatively portrayed by media organizations when compared to men as far as gender identity and construction is concerned (Josheph & Sharma, 1994). Women have not gained equality with men in terms of representation and participation in the public sphere. Media presents often a story to the public, which suppresses women in the society

The traditional image of women in media has continued to strengthen age-old discriminatory attitudes. Male is portrayed as individuals with specific expertise and professional skills, where female is portrayed as confined to household or work that is considered women's domain traditionally (Fazal, 2011). This stereotype presentation gives rise to an obvious hesitation in introducing new role models for women. The prevalent patriarchy and the consequent socio-economic deprivation depict the same picture where the Indian women are compelled to surrender their freedom.

The socialization process has played its role as well in maintaining the status quo of patriarchy. The media just reflects society and play a major role in educating the general masses. As a result, it has become a major and expanding cultural industry, providing a wide range of potential in socio-economic development. The primary functions of media

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are to produce and distribute knowledge through information, ideas, culture, which is generally in response to social needs as well as the demands of individuals. There are various theoretical approaches to study the relationship between mass media, society and gender (Gupta & Jain, 1998).

Conceptual framework

Gender is a process, and structure through which it is socially constructed (Agrawal, 2004). Even, everyday talks and interaction reemphasize gender and its meaning. Men as a group have more status, symbol and power than women as a subordinated community. Few scholars viewed on 'construction of gender', arguing that not only men but women are vigorously involved in constructing their own gendered identities. A different form of masculinities and femininities taken up by both men and women may sometimes contradict each other. Therefore, the construction of gender identities, femininities or masculinities is considered to be active, dynamic, flexible rather than constant. Thus, gender is maintained and reinforced through everyday interaction and social performances, which cannot be considered as a set of traits and role, but the product of social doings. Interactions reflect ideas about gender roles.

A very few scholars have widely focused that male and females are assigned the specific task based on their distinction and social division in society. Those distinctions remain in the biological determination and sex role. As a result, gender identity is affected at the cost of social interactions including a child's own personal interest (Newcomb, 1987). The social construction of gender exists in the society in interdependence which cultural practices, values and norms guide to make social construct and govern it (Moore, 2002). Gender is one such construct governed by cultural practice.

To understand the social construction of gender, it is indeed to put forward the idea of essentialism, feminist theory and sex-role theory or socialization theory. Essentialism has a strong belief that biology determines human behaviour. Male behaves aggressiveness where female shows sympathetic, love and affection due to their human organ as biological differences. According to feminists view, other than social agencies, factors like sexual preference, body shape, age, religion, culture and class determines and influences the nature of masculinity and femininity. As a result, the construction of gender theory suggests that male and female are actually constructing their own gendered identities. But other scholars argue that social agencies don't determine the same phenomenon.

"We are not passively shaped by the larger societal forces such as schools or the media, but are active in selecting, adapting and rejecting the dimensions we choose to incorporate, or not, into our version of gender" (Allard *et al*., 1995).

Societal forces have a greater role in influencing one's attitude and acceptance, therefore, the behavioural aspect of human life, based on gender reflects the nature of acceptance of society (Liesbet, 1995; Moore, 2002). There has been a strong relationship between the agencies such as school, family or media as societal forces and acceptance in one's attitude and behaviour. According to socialisation or sex role theory, men and women experience based on masculinity and femininity which mediated through these societal forces like school, media and family. Therefore, socialization theory reinforces ideas and values inflicted through biology and sociology. Biological deterministic theory or essentialism don't provide a range of behaviours among male and female as a group, whereas socialization theory fails to provide the individual agency in terms of ideas and behaviour. Feminist theory has argued both ideas that behaviours and characters of individual agencies are influenced by culture and society.

Research problem

Education, information and entertainment are the major key objectives of media. It implicitly and explicitly transmits messages from all walks of life. Gender construction is reproduced in one of these mediated systems such as television. It perpetuates; promotes gender role, behaviour and resisting; subverting the gender codes. Media even portray the traditional and modern ways of creation of gender identity (Dasgupta *et al.*, 2012). Not only the media emphasize the way to accept media texts but also how to act with those enriching televised contents. The possibility of theoretical models has relevance in understanding gender not only through cultural fact but human agencies such as media have a greater role in behaviour and attitude change. The value attached to these media has greater possibilities in influencing the masses to understand gender. It is a fact that gender has its own meaning and dealing with every single human being, but the way media and society operate needs a different form and context in creating gender identity. Besides, media also promotes or portrays about gender identity and help in generating power relation in society. The theoretical apparatus on gender and the idea of gender construction through media needs critical repercussion and habit of exegesis.

Women suffer from a score of marginalization

in terms of stereotypical attitudes, distortions, manipulation, and utilization by the media industry (Kirat, 2006). Although, women make up over 50 per cent of the population and play an important role in society but the representation of women in the Indian media has been biased, partial and distorted. Sometimes, the image of women in the media has been distorted with objectivity and impartiality (Roy, 2012). Women portrayed by the media as a wife, mother, sister, dependent, submissive highlights the characters, personality and self-identity as both passive and negative in everyday life. Women are also portrayed as a given substitute member in the family despite they are dependent economically even (Liesbet, 1995). Both in private and public life which includes developmental work, politics, a society of women is undervalued as such. However, this is not the case with all the media, a few popular shows even represent and portray women as a leader, decision-maker and earning member. The best example is that *Diya Aur Bati Hum*, a women-centric Indian popular show that represents the struggle of Indian women. Surprisingly, there is little difference between the portrayals of women on television as compared to men in the western world.

This study needs to explore the media's role and how it has become important to maintain the order in spreading messages on gender role, equality and identity. In this context, the relationship between gender and media has been widely discussed by various scholars around the world over a period of time and has become a centrality of academic discourse as well. Despite that, there has been little exploration of the reproduction of gender on TV's popular shows. Gender perception, equality and empowerment of women have been much talked, debated and discussed by the academicians, media scholars, journalists and social scientists over a period of time (Agrawal, 2004; Alloway, 1995; Bennett, 1982; Josheph & Sharma, 1994; Tony, 1982), but a few scholars have had academic discourse and contribution on the construction of gender through media. Thus, the paper seeks to conceptualize theoretical ideas, explore the idea of gender, gender inequality and women empowerment and examine the gender roles portrayed in Indian television, particularly through popular shows.

Research questions

Keeping in the view of the above context, the study seeks to examine and explore the following research questions:

- How do TV popular shows represent and portray gender roles and gender identity in everyday life?
- How does television serial content depict a change, project new images and reinforce the stereotype images of women?
- Do popular shows influence lower middle class married couple on an understanding of gender role and equality?

Hypothesis

H1: The content of the popular show depict change, project new images and reinforce the stereotype images of women.

H2: The TV soap opera influences on the attitudes and behaviours of the lower middle class married couple to great extent.

H3: It is significant to understand of gender equality and gender role is significantly being represented and portrayed in soap opera.

Methodology

The study is exclusive designed of mixed methods i.e. quantitative and qualitative approaches. This study adopted a few theoretical approaches to understand the media and gender. Quantitative approach is followed to examine the influence of popular shows among selected married couple. How do they perceive the realities from popular shows and practice them in their everyday life. To measure the influence, one of the relevant inferential statistics i.e. regress analysis has been adopted. In terms of qualitative approaches, qualitative content analysis of both selected popular shows has been done.

Since the study is to understand the construction of gender through media, it has been primarily an exploratory and in-depth study of the audio-visual medium of television serials like Balika Badhu and Diya Aur Bati Hum. Reason behind for selection of these two soaps as they address and cover exclusively women empowerment and gender issues. Exploring the gender construction and female stereotype role in serials, content analysis has been done through observation from the messages such as dialogues, protagonists, visuals over a period of four months. The message is critically analyzed on the account of gender role, portrayal, representation and equality.

In order to map the influence of this popular show, 100 married couples were selected from South Delhi region only those who watched the selected two serials. Samples were drawn from Delhi since people

belongs to different classes who have come from different regions, socio-economically background and it is assumed that they are having diverse views with respect to gender role, gender equality and the importance of women in family decision making. South Delhi region of Indian national capital Delhi of India has been selected for empirical study where working class married couple reside since most of the lower and lower middle class people migrated from different parts of the country for employment. Diversity is one of the factors for selecting South Delhi region.

Random sampling was used to identify the middle class married couple from South Delhi region and purposive sampling was used those who married couple who frequently watch these selected Hindi popular show such as Diya Aur Bati Hum & Balika Vadhu. To measure the influence of TV serial content on married couple, binary logistic regression technique was used to examine, and understand whether TV content of popular shows made any difference in understating of gender and whether make them empowered. Therefore, other socio-economic independent variables were also taken into consideration in order to measure the influence (Panda, 2014). The logic of using binary logistic regression is to know whether the only popular shows has influenced the decisions among married couple or any other factors do have. Logit model (regression analysis) measures the relationship and predicts probability of the factors. This model tries to see the relation between dependent variable and more than one independent variables. It has to be examined that whether depended variable is influenced by either all independent variables selected or one of these important independent variable.

Results and findings

Portrayal and representation of gender in popular shows

A popular show (television serial) is considered to be the most significant tool of communication, information and entertainment. People across the gender line prefer to watch Indian serials for spending time and infotainment. The exploration of two prominent women-oriented soap operas such as *Balika Vadhu* and *Diya Aur Bati Hum* has been the subject for debate, exploration of gender equality and broad discussion.

'*Balika Vadhu*' traces the strenuous journey of child bride *Anandi* who takes lead and plays the leading role in this popular serial. The central idea remains from the brink of childhood to womanhood in this soap opera. She married at an early age of eight, accepted and adjusted herself to a new family of strangers and accepted her roles as a friend, lover, wife and daughter in law during childhood itself. Now, she faces new challenges as tries to carve out her own identity. The show '*Balika Vadhu'* tries to portray sensitively the plight of children who are unwittingly forced into marriage as a part of the tradition, and have to bear the repercussions for the rest of their lives. The serial has not only emphasize on women empowerment but it focuses on varieties of social issues related to child labour, child marriage, education, corruption, employment, women violence etc. (Roy, 2012). Other than social issues, this serial did not intend to provoke the idea of caste rather gender has been their major focus. The portrayal of different lifestyle having unique food habits, dressing, fashion etc., does not seem to be matching with other cultures that are higher or lower in position in the society. Not only the representation, but the portrayal of gender role in the serial seems to be stereotypical but they have tried to portray gender equality in a patriarchal society like India.

In *Diya Aur Baati Hum*, an important popular show has given focus more on women empowerment as well as highlighting male's love and affection towards women. The stereotyped gender role has got less attention and attempted to maintain gender equality in terms of women portrayal is concerned. Even after, *Sooraj's (*husband of *Sandhya)* mother did not have the interest to allow her daughter in law to go outside for studies and work, but the constant help and co-operation helped *Sandhya* to move forward to get herself settled. Serial tries to portray of struggle of being a woman to achieve what she wants at the cost of her husband's dedication and support. The idea and the ideal story behind the popular shows the positivity of gender representation and portrayal. To compare with the stereotyped roles in both popular shows (as contradictory to each other) discussed in this study, popular shows created a conventional culture of portraying femininity and masculinity. In the comparison of two soaps discussed above which depicts women in a stereotyped manner.

As a matter of fact, woman in an Indian family set up prefers watching popular shows in leisure time as compared to male. The central characters get revolved around women characters like grandmother, mother, married women, young women, adolescents and female kids etc., whereas male representations in the soap make support in terms of playing a secondary role. Thus, women, in general, prefer to watch interruptible (Ahmad & Khalid, 2012). Sometimes the plot of television serials story emanates from a rich,

joint, presumed upper caste and patriarchal family. The women in the serials derive their existence and social status almost entirely from their positioning in the family hierarchy which following the rules of patriarchy is determined by male power (Despande, 2009). Interestingly, though women form the central discourse and enact major roles within the familial space the remote control for their traditional lifestyles.

Therefore, it is observed that due to the construction of media images the consolidating traditional paradigms and derecognizing the changes that are taking place in the contemporary scenario. That is, lifestyle changes, with the increase in the number of professional women, who are multitasking and also share household work, women in higher salary structures than their male partners or husbands are elided or seem to govern a systematic low presentation. Thus, soap tries to emphasize to bring female empowerment in overall, which they have, justice to do but fails to highlight or portray gender through an individual's role. There are many individual's dialogues, scenes, actions and visuals within soap that portray gender imbalance and sensitization whereas it was observed that male-dominant feature and the dialogues carry dissatisfaction against women. Most of the scenes or visual contents portray gendered role like a female in the kitchen where the male is at the office; the female does indulge in taking decisions within the family whereas male members take decision outside of the family. Therefore, the soap is far from free of gender bias and to maintain gender equality in the advanced technological society where practically, women stepped out to work and decide as it has been observed among the middle class married couple in South Delhi. As a result, the portrayal of gender creates and impacts the society where society expects to do so and media similarly occupied space in the society in constructing and producing gender.

Influence of Soap Opera

Empowerment of women and gender equality has been constant scholarly discourse over a period of time (Bennett, 1982 & Alloway, 1995). No doubt, the central theme of a few contributions is found gender and media (Josheph & Sharma 1994). It was also evident that not only the influence of news channels, entertainment shows but daily soaps have relative influence on production of gender. In reality, the soaps have major focus on empowering women i.e. taking decision independently, ensuring female participation in both private and public sphere like politics, economics, business, educational institutions, industries, IT sector and so on so forth. Women are portrayed in the media in various forms such as how they work independently at home and outside, how women would resolve family conflicts, the conflict in public affairs, how they take lead in the sports, police department, industries and educational sphere. Media as social institution influence values in regenerating and recreating gender equality (Gupta & Jain, 1998). Gender is a mediated construction of reality (Dasgupta et al., 2012). Soaps give priority for the construction of gender and influence women in their practical everyday social life. Not only there is major focus on female participation and empowerment, but male are portrayed as associated with household chores, involved in taking care of their children and siblings. As far as employed married couple is concerned, few soap operas prefer to portray gendered stereotypical role. Similarly, men are represented as engaged in office work other than household chores. Thus, this section is examining critically on the extent of influence, how does soap recreates gender in social life.

Determinants for construction of gender: Empirical evidence

To measure and examine the factors for understanding gender among the selected 100 married couples from South Delhi region, regression model has been used to measure the influence of probable factors such as decision making, leadership role in family, engaged in household chores, involved office work, taking care of children etc. By using probability scores as the predicted values of the dependent variable identify the actual logistic relationship. This model has been used in this study to see the influence of televised popular shows contents on married couple in terms of understanding of gender role in a joint family in India.

Since the study intends to measure the effect of TV's popular shows on social construction of gender. Awareness generation of gender roles, status, and identity through media has become significant independent variables and impact of this on dependent variables like understanding of gender role at private and public life. Therefore, it has been assumed that other several socio-economic and cultural factors either hinder or help in creating awareness on gender role. A logit regression analysis has been carried out to know the determinants for impact on awareness of gender role through TV serials and it's influence on their work-life at the household level. Explanatory variables selected are based on probability factors i.e. the socio-economic status, level of awareness of gender role and behaviour from TV popular show and

education along with several other attributes might influence whether awareness has a positive influence in understanding gender role, equality, identity and justice (Gerbner & Gross, 1976). Variables used in this study are mostly binary response variables (See Appendix-Table 1 A). Other independent variables like the preference of watching serials, awareness of gender identity through media, gender, location, education, occupation, income, geographical location are the explanatory variables. Whereas, dependent variable are female members who are given equal importance in taking major family decisions, female play an important role in family expenditure, where children are given enough freedom and female members in the family are the ones taking all major decisions.

To run the regression model, a new code has been created for analysis. It has been assumed that the new codes given to 1 and rest of all are 0 (see Appendix Table 1) for both dependent and independent variables. The code is given as 1, for example, within education, up to higher education=1, rest of education given as 0, it indicates the importance of higher education level that might influence the awareness and understanding the gender from the soaps if result found significant, 0 is given in case of illiterate, only elementary and secondary have a negative effect on awareness level. Those variables are found significant result at 1 per cent, 5 per cent or 10 per cent level would be considered as positive predictor which influences the dependent variable.

Table 1. Code Sheet for Logistic Regression Model

Dependent Variable	New Code Value	Independent (Explanatory) Variable	New Code Value
1. Female members are given equal importance in major family decisions	Yes=1 Others=0	1. Education	Up to higher secondary=1 Others=0
		2. Occupation	Housewife=1,Others =0
		3. Income	0-5000=1, Others=0
2. Female play an important role in family expenditure	Yes=1 Others=0	4. Gender	Male=1, Others=0
		5. Location of Residence	Rural=1, Others=0
3. Kid's are given freedom	Son=1 Others=0	6. Serial Preference	1. Balika Badhu & Diya Aur Bati=1, Others=0
4. (Male) Taking all major decisions	Husband=1, Others=0	7. Portrayal of Gender in TV serials	Yes=1, Others=0
		8. Head of the Family	Husband=1, Others=0

There is a valid reason for selecting explanatory variables like educations, location, gender, occupation, income, serial preference, gender representation in soaps and head of the family since these socio-economic indicators have greater influence on gender-related variables like female's decision making, given to kid's freedom, female's expenditure in family and male taking all major decision. Besides the socio-economic indicators, other important variables like the preference of TV serials like who would regularly watch *Balika Vadhu* and *Diya Aur Bati Hum* than other serials have a greater influence on gendered behaviours and activities in the family (Roy, 2012). Similarly, the portrayal of gender in TV serial is equally important. If soaps do not portray the gendered idea, they may not have a greater effect or influence on those who are more likely to be exposed. Therefore, there is an attempt to understand whether soaps have greater influence or socio-economic indicators alone or both have an influence on the understanding of gender among lower middle class married couple in Delhi.

The binary logistic regression result (see Table 1) indicates that education and occupation found to be positive predictors in terms of female's freedom in family expenditure. Occupation is found to be significant at a 10 per cent significance level whereas it implies that not only those who are working even non-working housewives get freedom in spending household items. Similarly, education is found to be significant at 5 per cent level, the result shows that other than female members who are highly qualified up to higher secondary and above do take important decision for household expenditure. There are other variables like head of the family, media publicity, geographical location, choice of serials and gender portrayal in serials that have nothing to do with family expenditure by women. The understanding of gender among the married couples reflected due to education (Biggins, 2006). Those families who are highly educated have more understanding of gender equality, status and role.

Table 2. Logit Estimates for Female Play Important Role in Family Expenditure and Husband Taking all Major Decisions in the Family

Explanatory Variables	(Female) Play Important Role in Family Expenditure			(Male) Taking all Major Decisions in the Family		
	B	S.E.	Sig.	B	S.E.	Sig.
Head of Family	-18.700	1.961E4	.268	-.024	2.286E4	1.000
Gender identity	.106	.946	.594	-.217	7.785E3	1.000
Personal Income	-1.069	1.588	.114	93.981	1.896E4	.996
Occupation	.291*	1.381	.063	-35.864	8.758E3	.997
Education	-1.351**	1.018	.031	56.100	1.205E4	.996
Location	-.266	.801	.623	55.554	1.047E4	.996
Gender	.617	1.108	.210	18.994	5.856E3	.997
Popular Shows	.876	.768	.201	-1.249	9.822E3	1.000
Constant	20.612	1.961E4	.446	-93.183	2.583E4	.997
R Square	.249			.277		
Observations	100			100		

Source: Calculation based on data from field survey

Note: *** Significant at 1 per cent level, ** Significant at 5 per cent level, * Significant at 10 per cent level

The logit estimate result (Table 1) clearly indicates that education, occupational status, location of residence, head of the family, media publicity and choice of TV serials have no positive influence on male member in terms of decision making at family level. In patriarchal Indian society, it is generally observed that male member of the family normally takes lead in terms of decision making irrespective of caste, class, gender, education, income and occupation. Even after media breaks the silence through TV contents, no visible influence has been observed. TV serials have a positive influence among male member since they take major decisions at family level. This result does not support the finding from the different literature that there is a significant relationship between the TV soap contents and the social construction of gender in terms of female's participation is concerned. It seems that male members' take the decision for both household and public spaces. Therefore, results found TV serials like *Balika Badhu* and *Diya Aur Bati Hum* has no significant role in influencing the attitude and behaviours of the working class married couple in the South Delhi region, particularly in terms of female decisions for family expenditure.

The logit estimates reported (see Table 2) shows that popular shows influenced women's decision making significantly at 10 per cent significant. It is

Table 3. Logit Estimates for Females Given Equal Importance in Decisions Making and Children Given More Freedom

Explanatory Variables	(Female) Given equal Imp. in Decision Making			(Male) Kid's are Given More Freedom		
	B	S.E.	Sig.	B	S.E.	Sig.
Head of Family	-19.642	1.911E4	.999	-36.403	2.409E4	.598
Gender identity	-.755	.933	.418	-.814	6.464E3	.980
Personal Income	-.929	1.341	.488	2.453	1.760E4	.265
Occupation	.058	1.188	.961	1.109*	1.445E4	.063
Education	-1.125	.890	.206	36.346***	8.900E3	.017
Location	.359	.762	.638	36.231*	7.335E3	.063
Gender	-.760	.993	.444	1.874	1.142E4	.980
Hindi Serials	-1.447*	.814	.075	-36.223**	7.843E3	.022
Constant	23.158	1.911E4	.999	-21.600	2.270E4	.065
R Square	.277			.365		
Observation	100			100		

Source: Calculation based on data from field survey

Note: *** Significant at 1 per cent level, ** Significant at 5 per cent level * Significant at 10 per cent level

found that females are given equal importance by their family members to make decisions in their household. Hindi popular shows like *Balika Badhu* and *Diya Aur Bati Hum* are both positive predictors for females given enough freedom in terms of decision making at the family level. These two soaps are family-based women-oriented serials since each of the two shows portray and represent women characters more as compare to male characters. Though it is statistically significant, no doubt, soaps have a positive influence on the other family members who support female member in taking decisions (Desai & Thakkar, 2001). The indicators like educational background, occupational status, income, being head of the households, TV portrayal on gender are the negative predictor too which seems to be influenced negatively on the family of those given women's freedom. Even there is no relationship between the socio-economic backgrounds of a member of households, particularly husband those giving enough freedom to wives in taking a decision. It is concluded that both soaps made an attempt to bring change in the attitude and behaviour of the husband in the family.

The empirical result (co-efficient value) of binary logit model (see Table-2) found that educational qualification, geographical location, occupational status are the positive predictors which influence the husbands and wives who give enough freedom to their male kid's whereas income, the portrayal of gender identity through media, head of the family are negative predictor. It is distinctly indicated that watching the best popular shows found to be the most significant (at 5 per cent level) positive predictor for enough freedom given to female kid by their parents. Highly educated parents who have nothing to do with understanding gender but soaps make an influence on middle class married couple in providing enough freedom to their female kid.

In terms of occupation and location of residents considered to be as positive predictor**,** it was observed that a housewife supports a male child in terms of providing freedom. Those employed have a better understanding of providing freedom to female child. The result indicates that geographical location (significant at 5 per cent level) was the most significant predictor when a kid's freedom is concerned. Parents from rural areas do support male child's freedom and those from urban and metropolitan, their parents do provide more freedom to female child. It could be argued that not only the TV soap content has had a considerable effect on female child freedom, but who are more qualified and residing in town or cities have a better understanding since they do provide freedom to female child as compared to male child.

Major findings

H1: The content of the popular show depict change, project new images and reinforce the stereotype images of women

From the qualitative results analysis and discussion, it was found that the study is revolved around the two major women centric popular shows. Two soaps highlight the women as leader, change agent in family and society. Women are no more weak, dependent, exploited and marginalised. They play lead positions, take decisions independently in the family and community, even they are financially empowered. Even, women takes care of domestic chores, taking care of siblings, manage office works as portrayed in popular shows. It is proved that the content of the popular show depict change and project new images. But, the soap does not reinforce the stereotype images of women. Even if they would, but major focus is bringing change in society and reinvigorating the new role.

H2: TV soap opera influences on the attitudes and behaviours of the lower middle class married couple

As far as hypothesis is concerned, the TV soap operas do not influence on the attitudes and behaviours of the lower middle class married couple in South Delhi region. The logistic analysis and results prove that TV soap opera does not influence to great extent as expected. Other than soap opera, their education qualification, occupation, income and network with peer groups determine their decisions and their understanding about the gender. It has some influence, but not great extent. South Delhi is an educational hub of national capital, where diverse groups reside. They have good understanding about the gender equality in terms of role is concerned. Even, the study is evident that female kids are given more freedom than the male kid.

H3: Gender equality and gender role is significantly being represented and portrayed in soap opera.

This hypothesis is accepted to the fact that the televised soap content is observed over a period of times, signify that popular shows contain various male and female protagonist. The role of these protagonists irrespective of male, female, children, husband, wife, grandmother or grandmother are well justified. It is obvious, that soap portrays gender bias, discrimination and gender violence, but they prove to be wrong at the end of the story. But the objective of these soap opera is to bring change and portray changes in the society. It is significant to understand of gender equality and

gender role is significantly being represented and portrayed in soap opera.

Conclusion

Television in general, soap in particular, has a prominent role in influencing the opinions and attitude of viewers, particularly among lower or middle-class couple in a metropolitan city like Delhi. The popular shows capture the attention of the people and bringing attitudinal change in the understanding of gender where males and females are given equal importance, freedom and opportunities. The study also reveals the fact that popular culture, in recent years, reveals the motivating power of television in constructing stereotypical gender roles and controlling cultural preferences. The audio-visual culture industry has emphasized the Indian lower middle class in both urban and rural areas that are totally unprecedented. In the first decade of the 21st century, there was a paradigm shift and brought to notice in terms of content and gender. Indian soap opera, not only in Hindi and but other regional languages such as *Bengali, Gujarati, Punjabi* and *Odiya* harped on the efficacy of the joint family system, intra-familial complications that were triggered by conspiring women who takes lead character. The defining stereotypical role by women in serials still creates and shows negativity of gender identity. Similarly, men protagonist also found to be the dominant male character even after the lead role played by female. However, it is statistically proved, soap opera reflects gender to some extent in terms of female's decision at home and freedom given to female kids. It is reconstructing and reproducing the social perception and reality of gender, but still, there is a need to give more importance towards achieving and bringing gender justice and equity in developing society like India.

Limitations and future research

The study provided an in-depth idea of understanding gender, gender role in the field of media and gender. It is also equally important and necessary to bring future prospects and more into the idea of the sociology of media and gender in the field of communication research. It could be considered as a priority area of research in this field. The study also can be expanded to explore from an interdisciplinary perspective how sociologist and anthropologists visualize and contextualize communication and gender from a cultural perspective. How the sociological theory built around the studies on socio-anthropology of media and gender from an interdisciplinary perspective. There is an urgent need to further revisit and critically examine the sociological context of gender and media.

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Analyzing Research Trends in Digital Literacy for Quality Education: Kaleidoscope of Discourse in the Context of SDGs 2015

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ABSTRACT

It has long been understood that education is required for the overall development of a child in order to survive in the dynamic society; the long-standing debate is about the quality of education. There is a tremendous shift from the view of quantitative education to qualitative education approach since the Sustainable Development Goal-2015 (SDG-2015) and integration of Information Communication Technology (ICT). The evolution of education communication in itself has made possible inclusive and quality education for all that further reaffirms the belief that education is one of the most powerful and proven vehicles for sustainable development. The core aspect of Information Communication Technology is Digital Literacy. It is the knowledge and the ability to use technology, communication or networks to locate, evaluate, use and create information to increase the learning experience of students and prepare them for "Digital citizenship". The influx of research since the SDGs has been pulling towards varying discourses. This study builds on a systematic review approachwhere keyword strings were developed to analyze the trends set in research of the term digital literacy in the context of quality education post SDG era (2015).

Key words: Education communication, Information Communication Technology, Digital literacy, Sustainable Development Goals (2015), Education technology

Introduction

Education acts as a powerful tool to handle different issues that one faces and the predicament of life. The discourse is not just about access to education itself, but about access to good quality education, irrespective of the geographical location. This issue may be more prominent in the developing countries but is present in the developed countries as well. Earlier, the International Treaties specify the need to provide education on various subjects of society but was silent in terms of "quality education" even in the United Nations Millennium Development Goals (MDGs) Declaration. However, in the Sustainable Development Goals 2015, emphasis was given on the need for "quality education" in its target. As its Goal 4 aims to "*ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*."

The (DFA, 2000) Dakar Framework of Action affirms that "quality" is at the "heart of education" and that it is crucial to the determinant of "enrollment, retention and achievement". It also emphasized that quality education is achievable because of healthy learners, competent teachers, relevant content and good governance. But it is an accepted phenomenon that quality is defined in terms of "cognitive achievement" thus, the way to ensure quality education would not be straightforward or universal.

The conventional definition of quality education includes the achievement of fundamental literacy, numeracy, and life skills. One of the many ways to address quality is to consider the various input processes, surroundings as well as outputs which foster and may also hamper the learning (Pigozzi, 2006).

With the opportunities provided by Information and Communication Technologies (ICTs), the most important value of this century may be considered is the 24/7 access to information in the fastest way within the frame of necessities. With the advent of mobility, digital tools have become an inseparable part of people's lives and also enhanced three meaningful factors such as speed, virtuality, and networking (Rivoltella, 2008). According to International Telecommunications Union (2013), there are 7 billion mobile customers throughout the world; 27% of these users benefit from 3G/4G mobile services. Many people access information through web browsers and websites such as Google, YouTube, and Wikipedia respectively. It has been seen that jobs of this century demand digitally skilled individuals who are not just

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knowledgeable in their own fields but are also tech-savvy. These skills are needed not only to enhance the economic status of a country but also to benefit students in their learning process. (Rabah, 2015). And the different ways in which ICT is integrated into education is also contributing to this "shrinking the world" (Mou, 2016). In such a scenario, quality education as enshrined in the SDG cannot be expected to be achieved without first ensuring Digital Literacy (DL) to all stakeholders.

Digital Literacy (DL) is known as "the ability to employ digital technologies, communication tools or online (and offline) servers in order to retrieve, access and generate information." It also refers to the ability "to understand and use the information in multiple digital formats utilizing different digital resources." It is the ability to accomplish various tasks in the digital environment (Tornero *et al.*, 2010). In the field of educational technology, the sub-discipline areas of digital literacy are computer literacy, technology literacy, information literacy, media literacy, visual literacy, and communication literacy (Covello, 2010; Goodfellow, 2011; Simsek & Simsek, 2013).

The National Digital Literacy Scheme (NDLS) in India defined 'Digital Literacy' as "The ability of individuals and communities to understand and use digital technologies for meaningful actions within life situations."

How Digital Literacy is used in the context of Quality Education post-SDGs has brought about various arguments in the field of research. Many anticipate that the algorithmic filtering and a shift of research trends from Digital Literacy as a term coined for Computer Science to the usage of the same in adoptions, perception and usage perspectives in the Sociology domain has changed the meaning of the terms especially when it has been associated to the context of Quality Education. There operate a vast range of different vocabularies, frameworks, and statistics behind the use of the term Digital literacy in the Quality Education context after the use of the latter in SDGs, Goal 4. To overcome this fragmentation, this study will provide an extensive overview of the conceptualizations and operationalization of Digital Literacy for Quality Education. Research into the trends of the terminology of Digital Literacy in the context of Quality Education thus needs to be addressed in an interdisciplinary collaboration such as Education, Library Sciences and Communication to overcome problems of trend fragmentation.

Research methodology

This study builds on a systematic review approach which is an attempt to collate all empirical evidence that fits some pre-specified eligibility criteria in order to answer a specific research question (Boston University Libraries). The main research parameter being, "To what extents have scholars used Digital Literacy as a pertinent term in the Quality Education context post-SDGs 2015 era?" The research papers studied were drawn from OER sources available online using "Google Scholar", "JSTOR", "ProQuest" and "Taylor and Francis" published between October 2015 - August 2020.

The Search String included the following keyword sets: -

1. Digital Literacy for Quality Education
2. Digital Literacy and SDGs
3. Role of Digital Literacy in Education
4. Role of Education Communication in Sustainable Development Goals
5. Digital Literacy and Teachers
6. Digital Literacy and Pedagogy

The eligibility criteria of Inclusion and Exclusion for the focus of this study are:

Inclusion	**Exclusion**
1. Research papers after 1997 which was the year the term "Digital Literacy" was coined for the Digital Literacy section 2. The paper names should have Quality Education 3. Paper for trends after 2015, the year SDGs were announced 4. Research papers from Social Sciences, Library Sciences, Education and Communication domains were considered. 5. Only research reports, research articles, research papers. 6. Considered only OER sources	1. Removed papers published/written before 1997 2. Removed papers for research trends before 2015 3. Avoided papers from subjects of computer science and IoTs. 4. Keywords disoriented usage 5. Appropriate boolean parameters were considered to avoid non-contextual usage. 6. Usage in medical and other irrelevant contexts 7. Concurrency with a streamline of keywords set 8. Avoided books, blogs and general articles 9. Removed inaccessible source of data 10. Removed related yet inconsistent keywords such as Literacy, Games literacy, etc…

As with systematic review methods, this study has tried to use explicit, systematic methods to minimizing bias so as to have more reliable findings from which conclusions can be drawn and decisions can be made (Boston University Libraries). The aim of the study broadly was to analyze the trends developing in the domain of digital literacy in specific to the term "Quality Education" used in SDG 2015, Goal 4.

Analysis and interpretation

Meaning and interpretation of the term digital literacy

There are varying meanings attached to the term digital literacy by various authors. Lankshear and Knobel (2015) highlighted how the meaning of the term is drawn from the "typographic equivalent of functional literacy from the world of print" which draws a challenge for the three forefronts of education-policy, pedagogy and research to accommodate the term in the operational curriculum and use it to the best of its capacity. They emphasized that the term should not be considered as a "unitary phenomenon" and is best considered in "terms of diverse digital literacies". Gentikow (2015) on the other hand stated that there is a wide range of definitions of digital literacy but it is quite instrumentally termed as "using digital technology, communications tools and/ or networks to access, manage, integrate, evaluate and create information in order to function in a knowledge society."

One of the noted contributions in the varying aspect of digital literacy is done by Techataweewan and Prasertsin (2018) who re-established some of the skills of digital literacy in the context of post-SDG periods such as "operational skills, formal skills, information skills and strategic skills" which was earlier highlighted by Van Deursen and Van Dijk (2009), further they also found the three dimensions of digital literacy which were mentioned about in the papers by Li and Ranieri (2010), Cartelli (2010), who studied: technology, cognitive domain, and ethics or social relationship.

Ozdamar-Keskin *et al.* (2015) state that the ability to use digital learning tools, managing digital learning platforms, ability to use advanced level digital tools and security and ethics were the core elements of digital literacy skills. Contrary to this, Jongsermtrakoon and Nasongkhla (2015) and Phuapan *et al.* (2016) determined the elements like-define, access, evaluate, manage, integrate, create, and communicate as being the core of digital literacy.

Techataweewan and Prasertsin (2018) like many other scholars determined that many digital literacy models are particularly highlighting the technical and cognitive skills in using ICT and digital information, but the school of thought majorly focused on the phenomenon that digital literacy is "more than just the ability to use software and digital devices, but must also include social ethics."

On the other hand, the paper by Spante *et al.* (2018) aimed at understanding the "referencing strategy to digital literacy and digital competence over time, disciplines, countries, methods and level of analysis."

In an NMC Horizon Project Strategic Brief which was commissioned by Adobe Systems aiming at establishing a shared vision of digital literacy for Higher Education (HE) leaders propose to do this by highlighting some "key definitions and models along with best practices and recommendations" in order to implement successful digital literacy initiatives. The paper brought to notice the neglected issue of the vast data management procured by the globalized digital citizen on a daily basis, the plethora of data leads to chaos and confusion at all levels. The authors stated that the notion of digital literacy is expanding to encapsulate new skills such as data analysis and coding and that the HE leaders must acknowledge the new demands of the industry. It is however not evident enough that students and faculty will personally keep pace with technological developments. Advancements in artificial intelligence and machine learning, while still years away from mainstream adoption in higher education, are opening up new avenues for greater automation and more genuine interactions. It stressed that not only will the next generation of students need to understand this technology, but they will be tasked with further developing it. This generation will then need the tools and resources to imagine, design, and build.

Another addition to this argument is the notion of "extending literacy learning" in the paper by Moje and Ellison (2016). According to them, it requires more than just continuing to teach reading and writing to children in their youth. Extending literacy learning constitutes attending to many kinds of literacies, in multiple domains and with various forms of text and media (e.g., social, digital, multimodal).

Rowsell *et al.* (2016) highlighted that digital literacies also vary across the globe, and are tied up with being humane and with idiosyncratic habits. Therefore, digital literacy implies different things for different people ranging from Prinsloo's excavation technology affordance, Liao and Lin's show more of

a "cosmopolitan look at digital literacies by existing in other localities in global cyberspace", and Mills's "culturally infused multimodal research in indigenous communities." All of these studies put people and places at the heart of digital literacies. They localize the global approach to the digital literacy term and expedite the definition in a glocal way.

On the other hand, Combes (2016) stated that the term "digital literacy" is often used differently based on the context as well as the discipline. According to her, there is a need to "be focusing on the literacies rather than the media" as the technology will transform. She also argued that there is a need to engage everyone to comprehend deeper layers of meaning of the term digital literacy. In her paper, she used the term literacy as a "descriptor", as being literate is crucial in order to know how we communicate knowledge and meaning, and this process includes the ever-changing digital environment.

Similarly, Kontovourki *et al.* (2017) talked about how literacy refers to reading, writing and multimodal meaning-making in the context of a digitalized world where the addition of digital means is pertinent. They also take the discussion by further stating that literacy includes engagement as well as the production of digital and non-digital texts, in physical but also virtual spaces which facilitate, but may not necessitate, face-to-face as well as technology-supported communication and collaboration.

Another area is the Digital Health Literacy such as the collaborative paper by Radovanovic *et al*. (2020) which discusses case studies from developing nations. In this regard, they highlighted the lack of digital literacy as a hindrance in connecting about "3.6 billion people who are still cut off from the digital era." They pointed out a need for strong multi-stakeholder collaboration, constructing internal alliances and partnerships both within the nation and also globally on digital skills development to provide the benefits of digital technologies and the transformation in the digital world. They concluded that digital literacy goes hand in hand with digital inclusion as well as social empowerment, therefore it is important that KPIs (Key Performance Indicators) becomes an integral part of the digital literacy initiatives and projects.

Education communication and the concept digital literacy

The study by Atif and Chou (2018) talks in detail about technological accessibility to digital spaces in education. They emphasize the role of educators to lead digital citizens in developing global competencies. The authors also discussed a hybrid education approach in order to "develop patterns for inclusion in the digital society." A concrete and sabotaged issue of racism in education or an approach conduit of equity issues in digital education is elaborated by the study elucidated by Dennis (2016).

English (2016) stated that the inclusion of digital competencies intentionally into the classrooms "affects learning and pedagogy". The paper draws to the attention that the instructor preparedness factor plays a major role in the process of acquiring digital skills by the students. Tomte (2015) did a comparative case study in Norway in 2009 and 2012 regarding the use of ICT in schools. It found that the institutions using old curricula had the least knowledge about the use of ICT, but those with the latest curriculum follow the guidelines well. Borthwick and Hansen (2017) stated that the stakeholders of education such as schools, colleges, departments of education, and leaders in professional associations shall "move educator preparation to the level outlined in the National Educational Technology Plan and the OET (Office of Educational Technology) policy brief addressing the educator preparation. They highlighted the need for a common set of teacher technology competencies that will provide a pathway for professional development.

Hutchison (2018) examined how the instructional planning and delivery of teachers, their perceptions of their competence with technology integration changed when they participated in a model which was a technology-focused professional development programme.

Trigueros *et al.* (2019) suggested that there is a need to work on the digital literacy of the Infant, Primary and Secondary Education degrees of students. This will enable teachers in the future, "to make the necessary transition from ICTs (Information and Communication Technologies) to LKTs (Learning and Knowledge Technologies)". However, a stark difference was found, there was a lack of awareness among teachers who were still under training regarding terms such as LKTs, gamification, MOOCs and NOOCs. It was also discussed that as digital competence is considered one of the key competencies as recognized by the European Commission in the educational sector, research continues to highlight low ratings in competence majorly in content creation and problem-solving elements by future teachers.

Contents of digital literacy education

This theme elucidates the competency of students and the effort by the stakeholders of education to develop it. The paper by Rambousek *et al.* (2017) aimed to improve the specifications of curriculum,

processes and organizational aspects of students' digital competence development. They also worked to determine the present state, structure and orientation of the development of digital literacy in primary and lower secondary schools.

In this connection, Neumann *et al*. (2016) give a framework that examines the relationships between literacy skills, emergent digital literacy skills, and basic literacy skills such as reading and writing. The authors claimed that the proposed framework may guide empirical research targeting comprehension of the children's literacy through digital or non-digital tools in the early childhood education environment.

In a paper by Kumpulainen and Gillen (2017) defines the digital literacy and multimodal practices of young children in communities and homes. There were some key pointers from the review addressing to parents, educators and policymakers for the innate digital literacy skills of children and enhancement of the same in a comfortable home environment. These pointers ranged from ethical considerations, interactivity and engagement outlooks, the authors put forth some crucial aspects like transformative, assistive use of digital technologies in the context of children's digital literacy skills. On the other hand, McDougall *et al*. (2018) talked about the popular capability lens which is drawn from the notion of Amartya Sen's concept of capability (2005). They used it to identify a complex mix of digital capability for learning which is "specific and situated", especially in context with the students with disclosed SEN (Special Education Needs) and those meeting 'red flag' criteria for disengagement.

Overcoming challenges for digital literacy

Zuhdi and Durriyah (2018) discussed how students and teachers are active users of digital technologies but "they are reluctant to make use of digital technologies for literacy teaching purposes." There are efforts to prepare student teachers for technology integration that are pressingly needed. Also, needed is data that informs us about student teachers' participation (engagement) with digital technologies and how they might utilize those technologies for literacy teaching.

Tour (2015) found that the digital mindsets of student-teacher, comprising assumptions about affordances of digital technologies, paved the ways in which the individual used digital technologies in and beyond classrooms. The paper also discussed how and why teaching new literacies continue to be challenging for teachers' professional learning, education and language pedagogy. On the other hand, the paper by Nasongkhla and Jongsermtrakoon (2015) highlighted ethics and the usage of digital resources by the student-teacher, in their paper they developed a system using group investigation techniques in usage of OER for student teachers' digital literacy as well as awareness of information ethics.

Pressing the core issue of the developing nations, the digital divide has been discussed in detail by Pollitzer (2018). He stated that many low-income countries and developing nations have issues regarding the essential conditions which are required for a comfortable digital environment such as political, scientific, financial, and institutional—to enable them to play a significant part in the implementation of the vision. For these countries, a more significant vision of the future is the 169 targets that make up the 17 goals of the UN Sustainable Development 2030 Agenda. ICTs are expected to help achieve SDG aspirations, but there has been little detailed discussion on how this can be done.

Marsh *et al*. (2017) talked about the barriers to Digital Literacy Practice in early yearssettings specific to the practitioners. They found that there were a number of barriers related to the early years' practitioners themselves, like their belief, system and stringent attitudes, their confidence level in using technologies and their level of knowledge in terms of technological, pedagogical and content aspects.

In another special scenario, a study was done by Traxler (2020) focusing on the cultural aspect of digital literacy skills in the context of the Palestinian refugee community in the Middle East, encapsulated the varying ideas of digital literacy and critiques the general predominant assumptions that the transforming digital environment is "global, homogeneous, neutral or benign". They stated that the "external models and existing practices give a very general outline of what might fill this gap but the specifics are local and contingent."

The way forward in digital educational technologies

According to Makarova and Makarova (2018), the proper usage of digital technologies replacing the conventional methods and pedagogy can bring in the subjective necessity of digital literacy from the education perspective. They also emphasized on the role of tutoring as an intermediary between students and digital technologies in the context of the 21st Century.

In the paper by Buckingham (2016), there is a discussion of Umberto Eco's thinking that "Education about the media should be seen as an indispensable prerequisite for education with or through the media".

Further, the paper discussed that in order to use digital media for teaching purposes, there is a need to make the students understand and enable them to critique these media. It is not possible to just regard them as "neutral means of delivering information", they rather should not be used in merely a functional or instrumental context.

Another paper by Chan *et al*. (2017) talked about how digital storytelling has become one of the innovative and interesting classroom activities. It is a unique approach that may help "engage and motivate" learners to acquire digital literacy skills. Their findings indicated that the students improved in terms of three aspects of digital literacy skills, "digital competence, digital usage and digital transformation". It was not dependent on the prior knowledge and digital literacy levels of the students. Similarly, Tennant (2017) also pointed out that New Media techniques such as digital storytelling and other similar tools, is a constellation of technologies that is not operated or regulated "by gatekeepers and tradition—although certainly in dialogue with them." There are some obstacles for complete participation in new media which include the manifestation of a digital divide and the "(re)inscription of negative identity politics within virtual spaces."

In the study by Sharp (2018), significant collaborative digital literacy practices were implemented into the instructional design of a digital learning atmosphere as a method to inculcate collaboration among adult learners via structured learning experiences. The participants rated their levels of confidence as higher after they participated in the related structured learning experience as part of the collaborative digital literacy practice.

Additionally, the statistical significance of these findings also suggested the practical and theoretical significance within the reference of adult education.

Similarly, McGuinness and Fulton (2019) found that e-tutorials were perceived as an important element in reinforcing classroom learning and it allowed the respondents to revise concepts that were covered in conventional classes. It provided them with the flexibility of pace and time. The paper also characterized that "accessibility, ease-of-use, design and duration of the e-tutorials were deemed effective in terms of user engagement". At the same time, pertinent challenges such as the incompatibility of the browser, poor sound quality and varied Internet connectivity issues, disrupted their learning. Though students enjoyed the learning facilitated by the e-tutorials evidently they favoured a blended learning environment such as a "combination of complementary learning approaches" and not "forego face-to-face classes entirely."

Building the discussion on subject-specific, a paper by Green (2016) stated how the humanities courses are these days incorporating digital tools into their curriculum. Librarians play a crucial role in reference to digital pedagogy and how they can also collaborate with faculty in varied ways. The outburst in digital humanities from a research approach implies that humanities can be taught with diverse digital tools, methodologies, and resources. Extending this line of thought is the paper by Varner (2016) discussing the sub categories of digital humanities- Online social networking, Text mining/data analysis, Data visualization, Digital mapping, Digital libraries and repositories, Digital publishing, and Digital pedagogy. It is concluded that the role of librarians had turned from a passive secondary source warehouse to an active engaging area of the interactive knowledge enhancement platform.

Conclusion

Digital Literacy- TheGenX element of Education Communication

Though at the fundamental level this study has multiple themes, but it was suitable to put it under this banner as according to Gazi (2016), digital technologies plays a crucial role to highlight the inductive and transformative social engagement in enhanced learning, still the Technological Content Knowledge (TCK) becomes elemental at education levels, especially as the element of developed education communication. The ever-changing digital technologies are the main instrument to enrich "pedagogical knowledge of teachers as knowledge; skill and competence need to be interconnected." The ultimate understanding of individuals of their roles of digital citizenship and their attention towards the networked learning environment for the construction of knowledge and establishment of digitally enhanced society between the generations necessitate the diffusion of digital citizenship with training and varied courses for the digital society for Quality Education (Goode, 2010). The reaffirmation of the term with earlier scholars determines the need even before the term officially been used in SDGs 2015. It is highlighted that to understand the use of ICT in education in the 21st century the indicators of the transforming teacher learning paradigms should focus on what teachers and students are doing with ICT in the classroom setting. Usage patterns can be altered or related to access to technology, ICT infrastructure, and information within the curriculum, and teacher training for the implementation of ICT.

There were many scholars who dealt with the term Quality Education bereft from its association with Digital Literacy. As the frame of reference was SDGs, it was considered in the argument. Nazar *et al.* (2018) dealt with the term Quality education and made a comparison between SDG-4, MDG-2 (Goal-2 of Millennium Development Goals) and EFA (Education for All). They emphasized specifically in the SDGs, the education goal has raised the bar by setting targets that ensure that not just students would complete schooling, but with the attention towards quality education, they will "foster a more agile environment which improves the quality and speed of decision making and intuitive thinking." This inturn will improve the quality of life with the resultant sustainable development of their communities in general.

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Power Domination and Identity: Representing Hegemonic Masculinities in Indian Parallel Cinema

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ABSTRACT

Parallel films have been considered as socio-political documentation of contemporary history and recognized as one of the highest mediums of mass communication. With the influence of the World Cinema Movement, the pioneers of Indian parallel films had a certain philosophy of filmmaking. They placed the camera on street and lens used as tools of society. In the 1950s, when the parallel film movement had taken place in India and film-makers experimented with the concept, forms, and techniques, they tried to represent parallel images of the hero, those were not speculated as male mystique. In the context of parallel films, men and masculinities are not monolithic, but diverse and plural. This study represents a comprehensive picture of the hegemonic masculinities in Indian Parallel cinema. Here, in the context of Parallel films between the 1950s to 1980s, the term representation used from two discourses, i) Representation as 'Speaking of' in politics and ii) 'Representation' as in art or philosophy.

Keywords: Power, Identity, Hegemonic Masculinity, Indian Parallel Cinema

Introduction

Fundamentally popular Hindi cinema is a hero-dominated discourse where the close psychological conflicts between oppositional forces like the good (hero) and evil (bad) always extend through the narratives. In the context of early Indian cinema, especially in the forties, fifties and sixties, the hero represented as a masculine archetypal image. For an example, the mythological characters like Shiva, Hanuman, Krishna, Narayana always symbolized the archetypal Macho. Apparently, in between the 1930s to 1940s, the hero was depicted as the pillar of unconditional love, those who were criticized as weak hero or feminine man (as for example, Dilip Kumar in Devdas and Guru Dutt in Pyaasa). In the 1960s, we observed the representation of a positive hero (like Shammi Kapoor), who was optimistic and believed that affluence was around the corner and the better things would be going to happen immediately. But in the 1970s, the scenario was changed. It depicted that the positive dream had shattered, which created a kind of cynicism and anger. In the aspect of mainstream cinema, there was no similarity between the hero and a common man. The hero depicted as larger than life or as the one-dimensional subject, vis-à-vis the heroine rendered as the submissive object. In mainstream cinema, the hero had specific mystique images, which scaled to the star ladder. Like Rajesh Khanna represented as the eternal romantic. Jeetendra, depicted as the dancing wonder while Amitabh Bachchan, visualized as the angry young man. Since we believe that cinema is important among all social groups and the image of a hero has created an enormous impact on the psychology of spectators, so parallel Indian filmmakers tried to deconstruct the images of the hero. Their hero were characterized as emasculate. They were depicted as the vanquisher, while their crisis was derived from the contemporary socio-economic-political vortex. They depicted as more real, ordinary common" (Akhtar, 2016)[1].

Representation of the hero in popular Indian cinema is more or less stereotypical. Popular culture, especially cinema, is always distinguished as a male-dominated medium. It is a global phenomenon that stars, especially the hero, heroine is the most noticeable insignia of the popular culture which recognisably compresses the icons of time-space and has the foremost effects on geopolitics. The fascination with stardom and ceaseless machinery of celestial production both are attached to the power of the plethora of media outlets. Since the investors of Popular Indian cinema, have always deal with market value and considered film as part of the business, so they always look for a charismatic, romantic, masculine image of the hero. In the colonial period, when the superiority of Victorian manliness indicated Indian man as effeminate, then as a result of masculine anxiety, the Indians, especially Bengali Bhadralok (writers, poet, and filmmakers) developed the iconic heroic male figures as the counterpart of Indian effeminacy. In the early phase of Indian cinema, a hero portrayed from the Nationalist-Brahminic

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axis. Father of Indian cinema Dada Saheb Phalke argued that "*While the life of Christ was rolling fast before my eyes, I was mentally visualizing the Gods, Sri Krishna, Shri Rama Chandra, their Gokul and Ayodhya…could we the man of India, ever be able to see the real Indian images on the screen*?" (Zuthshi Somnath, 1993)[2]. Phalke felt the need to set up industry in line with the nationalist call for Swadeshi[3].

In the milieu of Indian culture, there are a very limited discussions about the representation of masculinity in popular culture. In Mrinalini Sinha's book *The Manly Englishman' and the 'Effeminate Bengali'in the Late Nineteenth Century (1995)*, has filled up a gap in our understanding of the subtle ways in which power relations embedded in gender activity contributed to the relations of ruling and its articulation in the high noon of colonial Bengal. The article '*Mythology, Masculinity and Indian Cinema: Representation of Angry Young Man in Popular Hindi Films of 1970s*' (2013) by Sayan Chattopadhyay has discussed that how the angry man figure inscribed in the 1970s popular Hindi cinema which was explicable in relation to the 1960s political crises in India that exposed a delegitimized Indian state. The article '*Constructions of Masculinity in Bollywood Promotional Content'* (2018) by Alyssa Grace Lobo has focused on textual analyses of films, or looks at masculinity through the lens of global capital flows.

Though a very few literatures have discussed that how in the context of Indian popular cinema, hero projected from a sense of power and clarity of mind what captured to the spectators, especially youth. Nonetheless, the depiction of male protagonist in Indian parallel cinema was partly overlooked. In the 1950s, when the Parallel film movement had taken place in India and film makers experimented with the concept, forms and techniques, they tried to represent the Parallel images of the male protagonists. They were not speculated as male mystique. The placebo personae and humour of the crowds in mainstream cinema like unemployed youth, factory workers, taxi drivers, coolies, dock-workers, and those who were always considered as part of the marginalized masculinities they came forward from margin to centre of the script of the Parallel cinema. They opened up a new avenue in filmmaking, by representing men and masculinities as not monolithic, but diverse and plural. So, the main argument of the present study is to discuss how did Parallel filmmakers (between the 1950s to the 1980s) deconstruct the stereotypical portrayals of the male protagonist on-screen and criticized the hegemonic position of men in post-partition patriarchal socio-political structure.

Methodology

The study would provide a comprehensive picture of the representation of hegemonic masculinity in Indian parallel cinema. Discussing various theoretical frameworks of hegemonic , this following paper would also criticize the representation of the hero in the backdrop of popular Indian cinema. Since it is believed that Parallel films act as the prism of society a comprehensive understanding of the dynamic and dialectical position of hegemonic and marginalized men is explored. Here in the context of the three films Satyajit Ray's '*Nayak'(1966), 'Sheemabaddha'(1971)* and '*Aghaat' (1985*) by Govind Nihalani, the author argues that since the power can be understood from the relational and positional point of view and most position of power in the public sphere is controlled by men, so how the Parallel Indian filmmakers they criticized the relational notions of male power in the public sphere especially in a business organization or in an office? Since the concept of power determines the importance of discourse, while power is exercised and resisted and through which male supremacy and power inequalities become legitimized. (See also, Connell, 1987)[4] So in terms of 'Hegemonic Masculinity', my arguments serves to sustain the inequalities between men and marginalized men. The author has chosen these three films *Nayak' (1966), 'Sheemabaddha' (1971)* and '*Aghaat' (1985*) because the director duos tried to emphasize that, beyond individual abuses of power and to see power as something which circulates the social webs both as a positive and negative force, that implicated in the process of producing privileged and subordinated discourses. Here in the context of three films discussion have been resolute from two discourses, i) Representation as 'Speaking of' in politics and ii) 'Representation' as in art or philosophy.

1) Sheemabaddha and Aghaat : Power Speaking of in Politics…

> "It seems the number of unemployed educated youth in West Bengal is over a million…I am not one of these unemployed…I have been working for almost 10 years. It is called Hindustan Peter's liability of members limited…I am the sales manager of Hindustan Peter's…my name is Shyamalendu. The secret of my success is my intelligence, luck and my hard work… initially; we are living in an apartment near Bullygaung. The company has gifted us a residence after I became a sales manager. In-office after MD and Director, immediate bellow them in the hierarchy are two people.

> Those who are looking up with great hope. One of them is the lamp division sales manager, Ranu Sanyal. The other is the fan's division's sales manager, Shyamalendu Chatterjee. It's me…"
>
> ------- (Sheemabadhha, 1971)[5]

The above dialogue is taken from the film '*Sheemabaddha' (1971)*, where director Satyajit Ray specified in the beginning, that how Shyamalendu's masculine identities and assumptions were related to the workplace. In '*Sheemabaddh*a' their hegemony depicted as a political technique of patriarchal social order. Ray depicted that the employment and man's role as breadwinner imposed the men's continued domination of power relations in the organization. Here the director revealed that the importance of paid work considered as the source of Syamalendu's masculine identity, status and power[6] for him. As an employee of a British company, here Shyamalendu's manhood was identified from the politics of colonial masculinity, which provided him with a means to pursue power and authority. Whether seeking the right to bear arms or expanding government employment, he pleased to define himself as more modern than the traditional aristocracy, which the colonial state designated as more manly[7]. Ray depicted in the movie employment provides him with the interrelated economic resources, symbolic benefits of wages and salaries, skills and experience, career progress, and position of power, authority and high direction, which depicted that Shyamalendu's gender identity typically constructed, compared and evaluated by self and others according to the whole variety of personal success in the workplace.

In an personal interaction with an author, director Shyam Benegal has explained that

> "The term hegemonic masculinity is quite complicated; it has mentioned the behaviours, languages, practices, which are commonly associated with males, which reflects social and cultural expectations of males' behaviours, rather than biology. If we have gone through the films like 'Shimabaddha' or 'Nayak', we can find a clear picture that Satyajit Babu had emphasized on how men's sense of identity valid through the dominant discursive practices of self and how this identity work connects with gender power and resistance…It was quite impressive that in the context of the 1970s Ray depicted the deterministic understanding of the power relationships within social actions and identity process. In these two films, he depicted that in taking up these localized and culturally specific signifying practices, how males achieved an association with other males and also a differentiation from the other not only from women but also from marginalized men. While domination is not only based on the sex differences, it can include forms of embodiment and ethnicity, as well as cultural variations of masculine performance…" (Benegal, 2019)[8]

The theoretical model of hegemony[9] underpinning the concept of hegemonic masculinity owes much to critical structuralism, in particular to Antonio Gramsci's neo –Marxist analysis of class relations. Thus, the concept assumes power as fundamentally, a contested entity between social groups, women, and men. The key structural entities such as the state, education, religion, media, political institutions, and business, being structurally and historically dominated by men, all serve the project of male dominance through their capacity to promote and validate the ideologies underpinning hegemonic masculinity.

In both of film '*Sheemabaddha'(1971)* and '*Aghaat' (1986*) director, Satyajit Ray and Govind Nihalani criticized the interrelation between men-masculinity and management, while formal power exercised over workers and women. In '*Sheemabaddh*a' (1971), Ray depicted that management was always set within the complex binaries between ownership and control, within the market and the institution, and beyond technological relations and social relations. Simultaneously, he depicted the antagonistic relations among capital and labour and wages and profit too. Ray visualized in the film that in the ground of hierarchical spatial and functional differentiation, there were already contradictory elements that were excised within management. The confrontation between Shyamalendu and Ranu Sanyal for the director post integrated the concept that management was rather a set of hierarchical areas for diversity, which specified the power struggle for getting a promotion or up-gradation of career. In '*Aghat' (1985*), Nihalani also tried to criticize that, the competition and conflict between two idealist union leaders Madhav Varma and Rostam Patel for getting control of the labour process examined the fragmentation of power, status, and domination at the workplace. In the film 'Ághaat', the director tried to criticize the state of constant tension and struggle with ideological and structural determinants, while the ideological forces at the disposal of and enlisted by the powerful groups. Particularly in the film, Nihalani

depicted that power was more circulatory, rather than hierarchical, while hegemony was depicted as less domination and more about negotiation.

Since managerial masculinity might be understood as a form of hegemonic masculinity, so there was an equal contradiction existed between hegemonic managerial authority and diverse managerial masculinities. Here in '*Shemmabaddha*' (1971), it has depicted how ambitious male managers were seeking to purchase their career progress at the cost of others. Very prominently Ray criticized a contradictory relationship between management and labour[10]. Here ambitious sales manager, Shamalendu was seeking to purchase his career progress at the cost of the others, especially in the cost of production and labours.

> "Shamalendu:- Tell me…
> Talukdar:- It's fine, it's fine…since you are not habituated, you feel bad about this…all this is the part of the game.
> Shamalendu: We don't have another way out?
> Talukdar: What you're doing? Don't be emotional…your job is to simply keep going, not compromise…
> The production does not go on… the company won't tolerate…production stop… then charge sheet…a couple of bombs…you want police action right? Lockout right?..."
> (Sheemabadhha, 1971)[11]

Since here Shaymalendu's masculinity relates to the elements of power, culture, and subjectivity in the organization's need so he overlooked the coordination between capital production and labour relation. Ray depicted that in the context of affluence and anxiety, Shyamalendu inclined to treat his life as an enterprise and he self-consciously 'constructed and managed' relished his fame, emotion, power, from the hegemonic position. In his interview with Cristian Brand Thomsen, Ray articulated that, "It is certainly the system that makes Shyamalendu what he is. He is the part of a bureaucratic and commercial machine that has no place for one single man if you want to live in a society; you immediately become part of the pattern. And that drives you into something you may not have been. This man has two sides: he has his private feelings and his conscience, but the system forces him to disassemble them and think only of security and advancement." (Dasgupta, 1981)[12]. Ray depicted that the connection between Shyamalendu's masculinity and professionalism practised as the form of ontological validation of subject, a way of being (a man), that strengthens man's ability to exercise power as a professional and as a man. Ray criticized in the film 'Sheemabaddh' (1971) that how the discourse of professionalism was overlaid by masculinity, and how the predominant conceptions of what counts as professional practice in a given context reproduced and sustained a particularized mode of engaging with the organizational power structure.

II) Nayak: Identity: Power: Dictated the Philosophy of Screen Idol…

I introduced my paper with the conception that Indian mainstream cinema depicts the hero and masculinity from a specific dimension. For example, Rajesh Khanna was the first male superstar and who was always visualized at the centre of a tragic accident or incident. During the 1970s and the 1980s, followed by Amitabh Bachchan, Rajnikanth, Shatrughan Sinha, they were depicted as 'vigilante' hero and popularize for their 'angry-young-man' images. But the common trend was to represent the diversified manly identities. In the aspect of the mainstream cinema, the able body is an asset of masculinity, and the body depicted as a constellation of narratives, so the macho hero always actualized as artefacts and objects, rather than the human body. It is always depicted that the image of a superhero is associated with a mode of cinematic production and society's mode of reception, star body at once a catalyst and product of these and other intersections. The thinkers like Walter Benjamin to Walter Ong (1982), Martin Jay to Jean Baudrillard (1983), have given an example of various models of historical changes, where star body depicted as a strong medium[13]. But the Parallel Indian filmmakers, considered their production would portray the images of middle-class and lower-middle-class lifestyles, So they criticized the stereotypical representation of hero on screen. Here is the part of the conclusion, I would like to discuss Satyajit Ray's 'Nayak' (1966) where he criticized the Stardom, in the sphere of the technological sublime and a mystical union of spirit and power.

In a personal interview with Sandeep Ray, the son of Satyajit Ray explained that "…I still remember that when Marie Seaton came to take an interview with my father, she asked a very sharp and prominent question to him. Since as a Parallel filmmaker he always had chosen the characters from a theatre, so when he made the film 'Nayak' why did he select Uttam Kumar as a hero? Baba smiled and reciprocated that he wanted to deconstruct the image of the hero. Since Uttam Kumar was the biggest idol of Bengali Cinema, so he depicted through the character that how the talented

hero could compromise with social chances for his own upliftment[14]. Ray was introducing the average middle-class viewer to the human self that lay behind the portico of a star." (Ray, 2019)[15]

> ''Aditi: Autograph
> Arindam: Oh yes, certainly.
> Aditi: For my cousin sister.
> Arindam: Humm: So you say, you don't look the autograph-seeking type. Don't have the bad habit of watching Bengali films?
> Aditi: I watch a few.
> Arindam: Dislike them a lot?
> Aditi: The lack of connection with reality.
> Arindam: You are right…For example, a heroine who is a B.A. never should sing in heartbreak.
> Aditi: And the hero doesn't always need to be demigods…"
> (Nayak, 1966)[16]

In the introduction of the film, Ray depicted that Arindam, a star of popular Bengali Cinema, who achieved stardom in a fairly quick time. Arindam decided to take a train journey with upper-middle-class passengers -- of the kind likely to constitute his audiences and for whom he has great disregard. Ray's main objective in making this film was to depict the isolation of stardom from social reality and a sense of emptiness that erupts in violent outbursts. As the co-passenger of Arindam's journey, Ray depicted the character, Aditi, a journalist as the mirror effect[17] of the hero, who always revealed to Arindam from an archetypal hero to a common flesh blooded. Articulating the dialogue by Arati *"the lack of connection with reality/ Vaastaviktar Abhaav,"* Ray depicted the truth that in the context of the popular mainstream cinema, hero gradually abstracted from everyday social reality. The hero kept from being identifiable with any one cultural or psychological theme or type. They framed as the residual category in the universe of the myth. Popular culture draws on a melodramatic[18] framework to provide archetypal symbolic portrayals. Melodrama seems to be an ethical order erected out of the conflict of polar opposites - a struggle between good and evil, personified in the conflicts of the hero and the villain, where conflict mainly depicted as the premise of a recognisable socially constructed world.

Articulating the conversation between the hero Arindam and Arati that *"We inhabit the world of shadows so our reality should not be exhibited to the public…we want to be a hero in the public eyes…"* (Nayak, 1966)[19]. Ray depicted the truth that the audience is 'iconophiles[20]' and the cult of hero-worship naturally transposed itself to actors of popular cinema. The public transferred its aspirations and nostalgia to the stars that, in their eyes, were the worthy objects of admiration and imitation. The cinema industry certainly does not stop itself from going as far as possible to prop up the star system (Thoraval, 2000)[21]. In the film, *'Nayak'* Ray tried to depict the conflict, dreams, aspirations, tragedies, revenge, desires of the hero on screen, which was not archetypal, but a very common instinct of human behaviour. So he depicted the metaphoric dialogue by Aditi that, "I want to ask you something interesting. For instance, what first comes to my mind that you are extremely famous how do you feel? The getting in excess, somewhere in it a gap, a want, don't do you have any regrets?" (Nayak, 1966)[22]. Simultaneously, Ray also revealed the sense of Narcissism among hero what is originated to convey the egocentricity and rampant individualism of modern culture. He depicted that may be Arindam relished his stardom, but the sense of narcissism consequences and correlates of a deep sense of emptiness, lying at the heart of the individual who is part of the consumer culture. There Arindam's Narcissism characterized in terms of a mirror function-a disposition to see the world as a mirror, more prominently as a projection of one's fear and desires. Simultaneously, Ray tried to depict, that the intensity of emotions that trauma produces has to find a means of escape. Ray envisaged the concept through the scene that the subconscious has a symbolic language that is truly a universal dialect, for it speaks with the vocabulary of the great vital constants that the feeling of death, physical notion of the enigma of space-these vital constants are universally echoed in every human. In the dream sequence of 'Nayak' with the scream of Arindam*'Shekhar Da Please save me',* has depicted that the forces of darkness become visible through the convulsion what produces in the body, and forces of death that make weaken[23]. The scene proclaimed as 'life screams at death'. The scream concentrates all those forces into one action, an action that is the sign of the struggle.

Director Satyajit Ray criticized that the audience has an incredibly detailed knowledge of the life of the star and other personnel involved in the film. Wider social practices concerning the creation of the star manifest more localized practices. The star needs other media not only to maintain visibility beyond the brief moment of performance but also to allow the creation of a star persona[24]. Simultaneously, he criticized the masculinity construction of a star especially those who act as male

leads in the popular films do not only depend on the on-screen image projection. The off-screen deliberation, based mostly on everything that gets published in film magazines, gossip columns, popular press matter equally. In a way, the masculinity construction of a star and its representation is heavily dependent on his off-screen projections which appear in the press in the form of interviews, reports, gossips, comments, rumours, scandals, sometimes fuelled by what can be termed as 'yellow journalistic mechanisms'. Any study in popular culture in the domain of cultural studies with a distinct gender studies perspective and framework cannot be completed without a focus on the off-screen dimension and disposition through media projection of the stars[25].

Conclusion

Parallel films couldn't function in isolation. Either they are the reflection of the society or they tend to change the accepted social order by displaying the truth, which upheld the need to purge the Indian society of patriarchy and criticized the idea of the male toxic hegemony which has led to the escalation of domination against vulnerable sections.'Nayak'(1966) was an epitaph because the film Ray revealed the emptiness inherent to a lot of mainstream Indian cinema of the late 1960s, seen as a medium of escape for viewers and an easy way to move up the ladder for actors, it was devoid of a social core, of the kind present in the cinema of the 50s. Hence, the protagonist, Arindam is willing to grab his chance to graduate from stage to screen but doesn't want to help a struggling actress do the same. He is willing to anonymously help a friend fund his political movement but averse to getting involved in politics himself. If his cinema lacks reality, his real-life lacks an intellectual core. Ray wanted to present Uttam Kumar not as an actor but as a phenomenon. However, while doing so, he also wanted the viewer to see the human side of the lead character, Arindam, a star. "Ray was driven by a desire first to investigate the psychology of a star, secondly the psychology of his adulators and detractors, and lastly, to make a film about a train journey (Narayan, 2016)[26]. The curious eyes of Aditi, an empathetic journalist provides the right window to investigate Arindam's psychology. And, as if to tell the viewers that her purpose is fulfilled just by getting to know Arindam rather than writing about him, Ray makes her destroy the notes she has taken down for a print interview. She'll retain memories of the journey, but not want to write on it.

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Notes

1 Javed Akhtar's interview has taken by the author Dr. Debjnai Halder on 1st January 2016 ,in Delhi.

2 Zuthshi Somnath, (1993), 'Women Nation and the outsider in Hindi cinema, in Interrogating Modernity: Culture and Colonialism in India', Edited by NiranjanaTejaswini, P Sudhir, Dhreswar Vivek, (p-87) Seagull, Kolkata.

3 'Differences of gender were being obliterated, one entire section of the population was being elided over, another's very existence denied, whilst a certain strand of Hindu worship stands in for 'Hinduism'. Whilst the life of Christ is rolling fast before, Phalkey's visualized certain Indian images those of Shri Krishna, Shri Ramchandra their Gokul and Ayodhya. Not only Christ disqualified as an Indian image, even Indian Christians were not allowed to see Christ as an Indian image.'

4 Drawing on post structuralists, such as Michael Foucault, third wave masculinity studies have tried to locate to understand the process by which definitions and discourses reinforce gender inequalities. For example, by positioning men as strong, women as fragile, men as rational, women as emotional, men as disciplined, women as undisciplined, heterosexual male are normal, homosexual are sick, and so on.

Whitehead Stephen M., Men and Masculinities, (p-70) Oxford, UK. Stephen and Frank J. Barret. (2001), 'The Sociology of Masculinity' the article published in the book 'The Masculinity Reader' edited by Whitehead Stephen and Frank J. Barret., (p-17) polity press, UK.

5 Ray Satyajit, (1971), 'Sheemabaddha'.

6 Power must be analyzed as something which circulates, or rather as something which only functions in the form of chain. It is never localized here and there, never in anybody's hand, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a organization. And not only do individuals circulate between its threads, they are always in the position of simultaneously undergoing and exercising the power.

Foucault M (1980), 'Power/Knowledge: selected interviews and other writings, 1972-77'. Edited by C. Corden, , (p-104) Pantheon Press, New York

7 In the book *Colonial Masculinity: The "Manly Englishman" and the "Effeminate Bengali" in the Late Nineteenth Century (1995), author Mrinalini Sinha has depicted that* this native elite also deployed the discourse of colonial masculinity strategically. By framing their subordination as symbolic of the contradictions of British rule, they linked the reclamation of Indian masculinity to their social and political advancement.

Sinha Mrinalini (1995) *Colonial Masculinity: The "Manly Englishman" and the "Effeminate Bengali" in the Late Nineteenth Century.* (Studies in Imperialism.), (p-xii) New York: Manchester University Press: distributed by St. Martin's, New York,

8 Benegal's interview was taken by author Dr. Debjnai Halder, on 27.12.2019 in Mumbai.

9 Hegemony, a pivotal concept in Gramsci's Prison Notebooks and his most significant contribution to Marxist thinking, is about the winning and holding of power and the formation (and destruction) of social groups in that process. In this sense, it is importantly about the ways in which the ruling class establishes and maintains its domination. The ability to impose a definition of the situation, to set the terms in which events are understood and issues discussed, to formulate ideals and define morality is an essential part of this process. Hegemony involves persuasion of the greater part of the population, particularly through the media, and the organization of social institutions in ways that appear "natural" "ordinary," "normal." The state, through punishment for non-conformity, is crucially involved in this negotiation and enforcement Connell R (1987), 'Gender and Power: Society, the Person and Sexual Politics', (p-95.) Allen and Unwin, Sydney .

10 As regards labor relations, men's position in patriarchal societies yields a series of material advantages, such as higher incomes or easier access to education, something that Connell calls "patriarchal dividend'' dividend." Connell, "New Directions in Gender Theory," 162. The term "patriarchal dividend," however, is sometimes used to refer to the overall advantages (not simply to the material ones) that men gain in patriarchal societies. In such cases, Connell uses the term "material dividend" to refer to the more restricted meaning of "patriarchal dividend." See, for example, Connell, Masculinities.

11 Ray Satyajit (1971) 'Sheemabaddha'.

12 Dasgupta Chidananda (1981), 'Satyajit Ray: An Anthology of Statements on Ray and by Ray', (p-93) Directorate of Film Festival Publications, New Delhi,.

13 Benjamin Walter (2007) Illuminations' (p-24) Schocken Books, New York.

14 What the scholarship in the wake of Nandy has demonstrated is precisely the centrality of questions of power to any history of masculinity. Much of this scholarship has not surprisingly, focused on the Bengali Hindu bhadralok (elite or respectable class) that, throughout the nineteenth century, was perhaps most noted for its peculiarly symbiotic relationship with the colonial British elite. In the case of Bengal, moreover, there was a particularly physical dimension to the Bengali bhadralok's self-perception of effeteness that was manifested in the flowering of the new physical culture of akharas (gymnasia) in the nineteenth century and in the later masculinist subculture of secret terrorist societies in the early twentieth century. There was also a certain pointed dimension to the masculine anxieties that plagued the leading nineteenth-century male figures among the Bengali bhadralok, who developed elaborate and creative responses to the perceived crisis of masculinity.

15 Sandeep Ray's interview has taken by the author at his residence in Kolkata. On 3.1.2019

16 Ray Satyajit (1966) 'Nayak'.

17 The mirror effect makes the subject an object: at the same time, it makes the world of objects an extension or projection of self. It misleading the to characterise the culture of consumption as a culture dominated by things. The relationship between Aditi and Arindam is platonic. Ray said in a letter to his biographer Marie Seton that he intended the development of "sympathy" and "desire to help" in Aditi as she learns about Arindam's self-loathing, nearly-suicidal state. "The bond between them is tenuous but real. Intellectually clearly above him, her goodness consisted of providing him with a small area of contact that exists between them,"

Frosh Stephen (1991): 'Identity Crisis: Modernity, psychoanalysis, and the Self' (P-28) Macmillan, London.

18 In popular cinema, the star text is created within the films themselves, mostly Melodramas that are vehicles for star performances rather than realistic dramas. The film draws on images of the star in other films and in other media to give them roles as national icons of beauty and desire, presenting them as Utopian beings.

19 Ray Satyajit (1966) 'Nayak'.

20 Who like sculpture, painting, images, animated or otherwise).

21 Thoraval Macmillan (2001), "More than Dreams in Celluloid" (p-52)Macmillan London, UK.

22 Ray Satyajit (1966) 'Nayak'.

23 That visibility takes place 'when, like a wrestler, the visible body confronts the powers of the invisible' (Deleuze 2002: 62).

24 Indian television is an ideal medium for this: this is done by screening the star's earlier films, video clips of film songs and interviews with the star. The other major area of circulation of the star's image is in the film and lifestyle magazines that talk of their off-screen exploits. Dating back to the early days of cinema, film magazines remain the key place to find out about the stars' off-screen personae, although unofficial gossip has always circulated. A radical change in the 1970s saw the appearance of gossip film magazines, the central concern of which was the creation of a readership tied together by the circulation of gossip, largely of a sexual nature. Here, the star's story is told in a way that provides an arena for debates around sexuality, in particular, female sexuality. These magazines are closely bound with the emergence in India in the 1970s of new social groups and the availability of wider consumer pleasures and lifestyles and have continued as such until the present. (Dwyer & Patel, 2002, 32-33).

25 One very interesting piece is a self-written article by Raj about himself titled "As I see Myself". published in the First Anniversary Issue of Filmfare, March 6, 1953. One is not sure whether one can term the article as an exercise in narcissism because it can in many senses give some important insights into the private persona of the showman. Raj writes that he is a very "self-centred person." He says he is *"the old story of the artist on the eternal quest for perfection"*. Another interesting sentence: *"Among Raj Kapoor's many weaknesses is an unconscious tendency to act even of the sets... He has acquired a second self to deal with the rest of the world... Today Raj Kapoor is not what he really is. This often makes him miserable ..... He is a man with a hundred faces butone soul, a hundred activities but one aim, a million fans and acquaintances but a fewfriends"*. The aspect of the acute sense of inner loneliness that creeps in the writing has much to comment on the masculinity construct that perhaps provoked the showman to make *Mera Naam Joker.*

26 Narayan Hari (July 28, 2016), 'Celebrating Ray's Nayak' published in The Hindu.

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Use of Digital Media and Political Participation

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ABSTRACT

The internet and digital media provide an opportunity to the young population for political discussion through various online groups, pages, and accounts. The use of the Internet has become the main source of political efficacy and political participation, enhancing awareness about political knowledge. The relationship between the use of digital media and political participation has been explored and discoursed by various researchers. Current study observes this relationship in the context of Ujjain District, Madhya Pradesh, India. The research intends to explore the use of digital media among youth and its subsequent association with their political participation. A survey has been conducted amongst Vikram University students in Ujjain city in order to measure the use of social networking sites along with their online political activities.

Keywords: Internet, Digital media, New media, Social media, Political participation, Youth

Introduction

Influence of new media has been proved from its successful implementation in the US presidential election in 2008. In India, the initial significance of new media was recognized during Anna Hazare's anti-corruption movement in 2011 and 2012. During general election 2014 in India, new media were being used by almost all political parties like Bharatiya Janata Party (BJP), Congress and Aam Admi Party (AAP) to engage with the public and seek votes. The use of new media in a political landscape indicate the potential this media has for its application in enhancing the political participation.

The technology revolution in general and the Internet, in particular, has changed the world to a great extent by connecting the people from different corners. Internet usage has shown speedy growth in India**.** The number of internet users have increased over the years in rural as well as urban areas. It has been estimated that by 2021 there will be around 560 million active internet users in India. The majority of India's internet users are mobile phone internet users, who take advantage of cheap alternatives to expensive broadband/ Wi-Fi connections that require PC, laptop and other equipment.

Today, the younger generation is gradually using more social media platforms like Facebook, Twitter, WhatsApp, Blogs, YouTube, Google+, LinkedIn and many more to share information with each other. Indians now download more apps than residents of any other country – over 19 billion apps were downloaded by the Indian users in 2019, resulting in a 195 % growth over 2016 data. The average Indian social media user spends 17 hours on the platforms each week, more than the social media users in China and the United States. In 2021, it is estimated that there will be around 448 million social network users in India, a significant increase from 2019 where it figures at 351 million. Facebook is the most popular social networking site in the country. There were about 270 million Facebook users in India as of 2019, placing India as the country with the largest Facebook user base in the world. The Indian Premier League (IPL), one in many cricketing events followed religiously in India, had the highest attendance among all cricket leagues worldwide. Apart from the attendance, fans seemed to be keen on updates about their favourite teams. The IPL teams registered over 59 million likes on Facebook alone and more than 81 million followers on Twitter. Most of the Facebook usage came from the younger generation, aged between 18-24 years to be precise, with over 97 million users in 2018. Increased availability of internet connections and access in recent years, propelled by the central government's Digital India initiative was directly proportional in the growth of social media users.

With its rapid growth, access and ability to make waves, new media has become one of the important propaganda tools used by governments and opposition parties. Being prominent in providing knowledge and a platform for political participation, social networking sites has been selected as new media in this study.

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Another reason for selecting social networking sites is that it is a widely used application like Facebook, Instagram, you tube, twitter etc. in India and the youth is highly involved in using it.

Defining digital media

Digital media, if simply put, is a new form of mass communication. Another term for it is new media or social media. Relatively, it is recent media based on new information technology, a 21st century's people's media. It is as dynamic as the Internet-based tools and technology which continue to change and evolve in unpredictable ways.

Oxford dictionary defines new media as the "Means of mass communication using digital technologies such as the Internet." The dictionary also defines it "As productions and services providing information or entertainment using computers or the Internet and not by traditional methods such as television (TV) and newspaper."

Robert K. Logan, a professor of Physics and Media ecologist in his book, *Understanding New Media: Extending Marshall McLuhan (2010)*, has written that the "new media" will in general refer to such digital media that are interactive, incorporate two-way communication and involve some form of computing as opposed to "old media" such as telephone, radio, and TV.

Those older media, which in their original incarnation did not require computer technology, now in their present configuration do make use of computer technology, as do so many other technologies that are not necessarily communication media.

New media has redefined, given a new dimension to the very concept of communication, whether internal, intrapersonal, one to one or one to many. New technologies, which are emerging on a daily basis, are enabling new media to evolve. the term new media has been around since the 1970s. All new media objects are digital code, subject to "algorithmic manipulations", where content is on demand and delivered instantaneously.

Types of digital media

The latter part of the 20th century witnessed rapid technological changes which redefined and reinvented communication and media. The process is continuing. It's easy for those with Internet connections to be aware of the types of new media, especially networking sites.

Digital media and political participation

Obviously, with the increasing role of digital media in political activities, participation has now taken a new form. Like posting and commenting online, joining and creating online groups, organizing protest events, participation in online discussions with friends and 'liking' on a Facebook profile of a political figure or party indicating political preferences; certainly have become widespread. Thus, social networking sites use for online political participation yield significant influence on youth. Online political participation in online political participatory activities carries out on Facebook such as sending political messages on Facebook to the politicians, commenting on a candidate's Facebook page, seeking donation for a political party or sharing political information on Facebook. Thus, this provides youth more ways to be active in political affairs than what was not possible in the past generations. Furthermore, online activities, especially on social networking sites can easily be seen, read and viewed by a large group of youth because of their high connectivity, therefore these platforms have a strong chance of reaching and encouraging people to participate. Gibson (2012) and Cantijock (2012) observed that attention to political news and also sharing the news have more instrumental quality especially when they are carryout online. In Nigeria, youth have started embracing Facebook to engage in political activities; because they consider it as a medium that makes their voice heard in the political activities.

Review of literature

The use of the Internet has become the main source of political efficacy and political participation, enhancing awareness about voting and campaigning. New media also increases the ratio of voters' turnout among users. It develops the approach which helps in voting and donating campaign for politics (Larson, 2004). Jiang (2016) examined the effects of the Internet on online and offline political participation. He also investigated the Internet's role in moulding citizens' perceptions of politics. This strong relationship creates political efficacy and election interest among Internet users and increases their political involvement (Jiang, 2016). Mahmud and Amin (2017) focused on the usage of online media in political activities among university students. The findings of the study show the relationship between online and offline political participation; however, as compared with Facebook, email plays a small role in political discussion. Similarly, Schmiemann (2015) examined SNS and political participation and concluded that Facebook content shows a positive response regarding political participation. Schulz's

(2005) study suggested that new media users are active in politics and political discourse. The Internet has developed the interests toward politics of its users and improved political efficacy of the respondent which create their online and offline political engagements. Bimber and Copeland (2011) emphasized on the role of new media in providing the platform for political participation and changing their political efficacy. Users' efficacy helps them to understand the political affairs in a better way through the acquisition of political information from new media. Kahne *et al.* (2014) investigated the youth, new media, and the rise of participatory politics and concluded that new media has given a platform to individuals for information and communication with large audiences and a means to participate in political activities.

Social media generated new trends for political participation and changed the patterns of political communication. Siluveru (2015) endeavoured to dig out the facts about social and digital media in political communication and concluded that social media is being used for the purpose of social relations and updating the users about happenings. Stieglitz *et al.* (2012) analyzed the usage of social media for political communication and found a strong relationship among politicians and social media users. In addition to that, due to SNS, interaction between voters and politicians has improved significantly. Biswas *et al.* (2014) examined the influence of social media in India on voting behaviour, their results show that social media unites people within political parties. Storck (2011) revealed that activists used social media for collective action. Hellweg (2011) examined politicians' social media use to influence constituent perceptions and found that voters responded more positively to politicians' personal content rather than to their professional content. Similarly, Kalsnes (2016) discussed Facebook as a unique platform for interaction between political parties and voters; the study provides best practices to link with voters for political engagement. Raoof *et al.* (2013) studied social network systems as a tool for political change. Their findings clearly showed that social media was widely used as a communication network among candidates and voters. By providing information about politics, social media invites participation and mobilization and plays a vital role in political education as well as the mobilization of the public in politics (Doris, 2014).

Calder's (2013) study argued that "It is necessary to know the disadvantages of new media for political communication and we have to save political participation from this situation rather than to accept it". Gibson and McAllister (2012) evaluated online social ties and political engagement and examined how online platforms increase political interaction. In addition, online interaction is enhancing similar bonds among unrelated bridging networks; they found that online social contact fosters offline participation. Following the trend in this research domain, Papagiannidis and Manika (2016) investigated political participation and engagement via different online and offline channels and found that new media and other online channels allow political participants to get involved in politics and express their opinion openly. Individual attitudes vary as do their digital media use and real-life political participation. The use of Internet and all other e-activities improves the knowledge of online users about politics and spurs political engagement and participation. Cantijoch and his colleagues studied the use of Internet, political engagement, and the impact of e-discussion, e-information, and e-political campaigning. Their findings claimed that e-campaigning directly connects and engages Internet users before and after elections (Cantijoch, *et al.* 2012). Marco *et al.* (2017) also observed this political attitudes and engagement in the case of individuals on digital platforms in Spain. Study findings show significant difference between cognitive and affective components of attitude. Rainie *et al.* (2012) investigated social media and political engagement and found that 39% of adults in the United States used social media and one out of every eight adults used social media for civic and political purposes.

Research object

1. To study the impact of internet and digital media among youth.
2. To study the use of digital media and relationship between political participation.

Research method

In order to test the above-mentioned object, survey method has been adopted. The data is collected from the students of Vikram University, Ujjain, Madhya Pradesh. Rationale for selecting youth is that students are more active users of Internet and new technologies. Moreover, it is thought that Social Networking Sites (SNSs) have become an important tool for youth for the purpose of socialization and especially for the sake of political discourse. Particularly, being well educated, university students are more likely to use social media and Internet. Furthermore, rationale for selecting Vikram University of the Ujjain is that it is the oldest university of Madhya Pradesh. Students from all over the district of Madhya Pradesh states

study here, subsequently, the population is mixed of different provinces and socio-economic backgrounds. We selected a sample of respondents including colleges and departments students pursuing bachelor and master's degrees (male and female for both groups). The quantitative survey method has been utilized along with its data-collection techniques to get better results. For the collection of information from the selected sample of study respondents, we used Google form to distribute our survey among students in Vikram University. The study consists of 232 numbers of respondents.

Data analysis and interpretation

Table1. Demography Distribution of Respondents

		N	%
Gender	Male	134	57.8%
	Female	98	42.2%
Residence	Rural	120	51.7%
	Urban	112	48.3%
Institution of studies	College	180	77.6%
	Departmens	52	22.4%
Education	Under graduate	153	65.9%
	Postgraduate	68	29.3%
	Other	11	4.7%
Family Annual Income	Below one lakh	166	71.6%
	Between one-three lakh	35	15.1%
	Between three-five lakh	20	8.6%
	Between five-eight lakh	9	3.9%
	Above eight lakh	2	0.9%

Findings

Impact of internet and digital media on respondents:

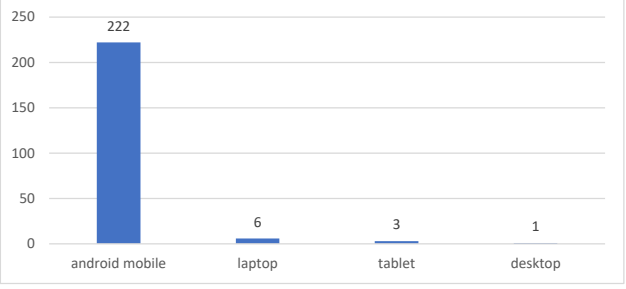

Fig.1

According to the Figure 1, when the respondents were asked "what instruments you use the Internet on". 95 per cent (222) of respondents responded that they use Internet on android mobile. About 5 per cent of respondents are reported to use Internet on laptop, tablet and desktop. The data received shows that the most appropriate equipment for using the Internet with respondents is android mobile.

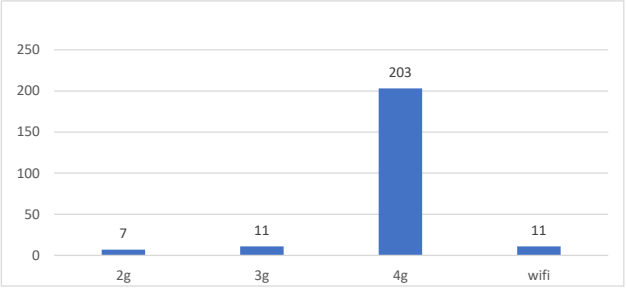

Fig.2

According to the Figure 2, when asked the respondents "which network you use for the Internet." 87 per cent (203) of respondents revealed they use 4G network for the Internet. About 5 per cent (11) respondents use 3g and Wi-Fi networks for the Internet. Only 3 per cent (7) of the respondents reported to use the 2G network for the Internet. Studies have shown that the speed of Internet among young people is important, so that we can easily run the Internet.

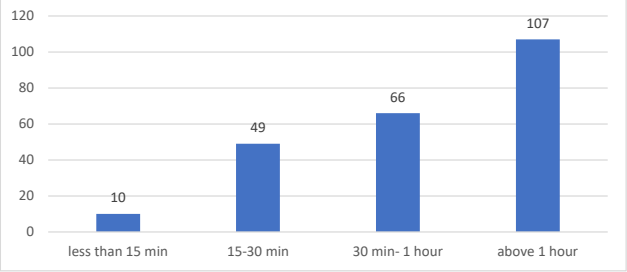

Fig.3

According to the Figure 3, when respondents were asked "how much time you spend on Internet on average". 47 per cent (107) of respondents are reported to have spent time on the Internet for more than an hour. 29 per cent (66) of respondents spend their time on the Internet from thirty minutes to one hour only. 21 per cent (49) of respondents considered they are spending time on the Internet only 15 minutes to 30 minutes. Only 5 per cent (10) of respondents have agreed that they give less than/or 15 minutes of their time on the Internet. The study shows that most of the respondents have a positive effect on the Internet.

According to the Figure 4, when the respondents were asked "which social networking sites you use most". The YouTube has seen the maximum impact on the respondents. According to the data received, 39 per cent (90) of the respondents YouTube, 29 per cent

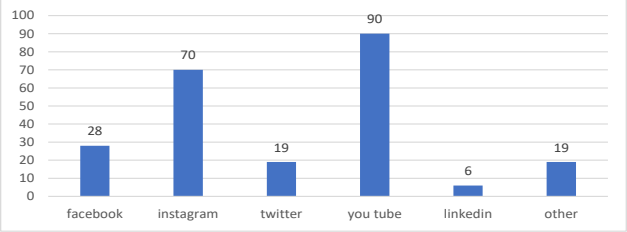

Fig.4

(70) of the respondents use Instagram. The study has seen the low impact of Facebook on the social media's most effective medium on respondents. About 12 per cent of respondents (28) have said to use Facebook. Besides, eight per cent of respondents use twitter and other social networking sites. Studies have shown that the YouTube influence is higher that the respondents are competing with other social networking sites.

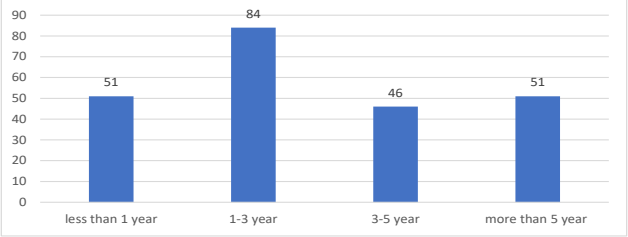

Fig.5

According to Figure 5, it has been asked from the respondent "from how many years they are using social networking sites". The response recorded are as follows, 84 of respondents are using social networking sites from 1 to 3 years, 51 of respondents are using social networking sites from less than one year and similarly 51 of respondents are using social networking sites from above 5 year. 46 of respondents are using social networking siters from 3 to 5 year. From the over responses, we can state that maximum numbers of respondents are using social media from long period time.

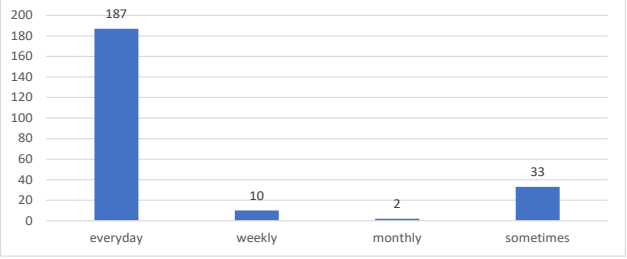

Fig.6

According to figure 6, when asked the respondents "how often do you use social networking sites." 82 per cent (187) of respondents said they use social networking sites daily. Studies show that the percentage of respondents who use social networking sites once a week and once a month is very low. Only 14 per cent (33) of respondents sometimes use social media. It is revealed that most of the respondents are using social media daily. Hence, as per the studies the respondents have a greater influence on social media.

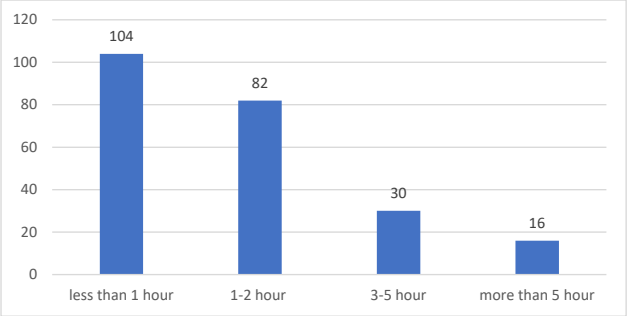

Fig.7

According to Figure 7, It has been asked to the respondents. "How many hours they spend on social networking sites".The responses recorded are as follows-: 45 per cent (104) of respondents spend less than 1 hour, 36 per cent (82) of respondents spend to 1 to 2 hours on social networking sites. 14 per cent (30) of respondents spend 3 to 5 hours on social networking sites Only 7 per cent (16) of people spend more than 5 hours on social media. By the recorded response we can state that people are using social networking sites on daily basis but spend less time on it.

Impact of social media network on Political participation

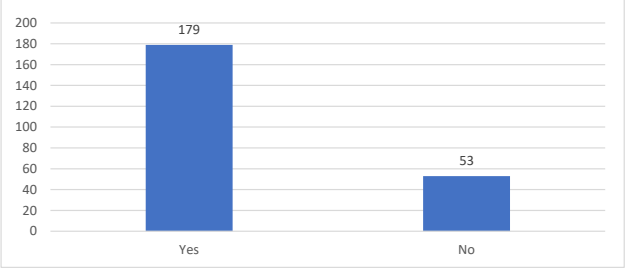

Fig.8

According to Figure 8, the question asked from the respondents was "Do you read the posts related to politics on social media?" 78 % of respondents answered in yes and 23 % respondents answered in No.

According to Figure 9, It has been asked to the respondents "do you like or dislike the post related to politics on social media." 63 per cent people answered in Yes and 38 % people answered in No.

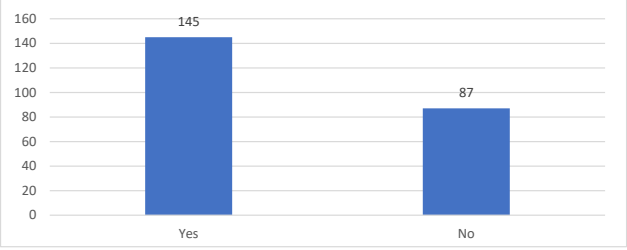

Fig.9

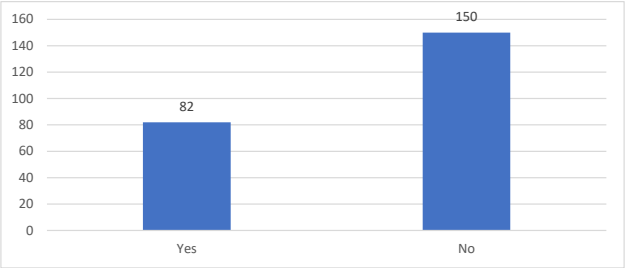

Fig.10

According to Figure 10, the question has been asked from the respondents that "do they ever comment on the posts related to politics." 36 per cent replied to Yes and 65 % replied to No.

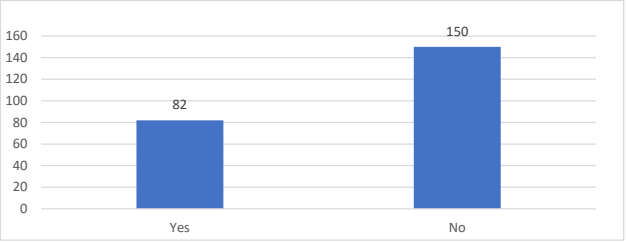

Fig.11

According to Figure 11, the question asked was "Do you share political posts on social media?" 64.2% of respondents replied to Yes and 35.8% of respondents replied to No.

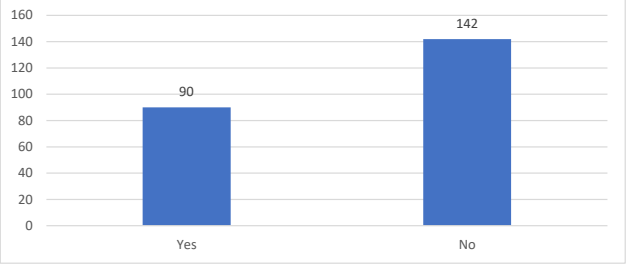

Fig.12

According to Figure 12, the question has been asked to the respondents was "did you ever post anything on social media which is related to your political ideology? 60.7 per cent replied to No and 39.3% replied to Yes.

According to figure 13, the respondents were asked to "discuss political developments with others on the social networking site." 46 per cent (106) of respondents said they discuss political developments with other people when they use social networking sites. But the 55 per cent (126) respondents said they do not talk to other people on political developments on social networking sites. Studies show that respondents who use social media talk about political issues on social networking sites.

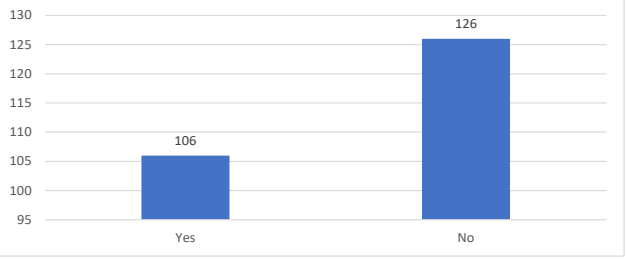

Fig.13

Suggestions

1. Social media has also had an impact on political participation. In the digital age, political participation among youth on social media platforms is also huge. Studies have shown that most of the youth are indulging in political activities on social media and discussing political events. As a result, the data obtained through research may provide political strategy making support to the politician and political parties.
2. Political parties and politicians should propagate their ideology on social networking sites like YouTube and Instagram. Because the study has less seen the impact of Facebook usage among the youth. While youth on YouTube and Instagram appear to be more active.

Conclusion

This research study shows that social media plays an important role in enhancing political participation among the youth in the digital age. This is confirmed by the data received from the study. Research studies show that 78 per cent of young people are reading politics related posts on social media. The same 63 per cent of young people like and dislike politics-related posts. In addition, 36 per cent of the young people share political posts on social media and express their political views on the related ideas on the social media platforms. Political interest is essential for political participation. This data suggests that youth are involved in political activities when they use social media which ensure their political participation on social media.The impact of Internet and social media on youth has been most seen. Most of the youngsters are daily using Internet and social media. This research study has reduced the impact of Facebook on the youth. While the participation of youth on YouTube and Instagram has been noticed much. Thus, studies show that digital media has provided an opportunity for the youth to engage indirectly in political activities. Today, the youth is engaged in political activities on the social media platforms without a break and discussing developments in politics. It is good sign for countries having a democratic system.

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Communication through Traditional Rituals: A Study of 'Pang Lhabsol' as a Medium for Socio-Religious Parley

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ABSTRACT

'Pang Lhabsol' in Sikkim has not only displayed a rich connection with the religious, socio-cultural and political life in the state, but as a medium of communication, it has demonstrated its ability to modify itself sufficiently to facilitate the societal transition from a Buddhist monarchical to a secular democratic regime. Using ethnographic methods of observation of the Pang Lhabsol festival and interviewing key stakeholders and audiences, this study examines the narrative of the folk media form to reveal its role in the transition of the society as per the political re-alignment in the region. The study also shows how the folk media ritual compromised on some of its authentic Buddhist and monarchical characteristics to incorporate elements from the majority Nepali culture and also modern popular cultural forms. The study argues that even as a profanation of the once sacred ritual has ensued in the process, it has become a channel to represent contemporary composite Sikkimese identity. Thus, as a tool for civil religion, it has today repositioned its sacred character.

Keywords: Folk Media, Traditional Rituals, Sikkim, Religion, Culture, Identity, Politics.

Introduction

Located between Nepal, Bhutan and Tibet, Sikkim was born as a Himalayan kingdom known as "The Greater Sikkim" in 1642 AD after signing the tripartite treaty of *Lho-Mon-Tsong-Sum* between the 'Lepchas',[1] 'Limbus' and 'Bhutias' (Subba, 2008). This marked the beginning of the reign of the Namgyals. As the local culture, religion and political influences majorly contributed towards the evolution of the folk media forms that emerged from the region, the negotiations between the communities played out in the form of mediated narratives and rituals. As the 'ritual view' establishes 'communication' as the construction of a symbolic reality which represents, maintains, adapts and shares the beliefs of society in time, it is referred to as the process which enables and enacts social transformation. Commonness, communion and community correspond with it (Carey, 1989/2009). As localized cultural settings fuelled the absence of universals, vast research opportunities emerged, especially in Northeast India. As the folk-based traditional rituals of this region are flexible and accommodative, Campbell's (2010) concept of 'social shaping of technology' finds resonance as their evolution is majorly society driven. Given their use as mediums for religious discourse over centuries, Hoover's (1997; 2005) approach which looks upon media as a conduit for the 'mediation of the meaning' has also been adopted for this study. Thus, perceiving traditional rituals as folk media forms, this study has been conducted with a focus on the ritualistic Pang Lhabsol festival as a traditional medium having significant outreach amongst the local communities. Given the various ways in which the ritual is celebrated across Sikkim, the researchers have laid stress upon the celebrations at Rabongla, Gangtok and Pelling, as these are the most popular venues in terms of audience attendance.

The Pang Lhabsol originates from a mythological tale of camaraderie between two communities having different socio-religious backgrounds; the indigenous Lepchas and the Tibetan Buddhists. Although having been institutionalized since the reign of the Namgyal dynasty, it has been celebrated in the region since the 13th century. With a focus upon this unique festival, this research was conducted with an objective to inquire about the following questions -Which are the major transformations that have happened over time and why? Are these based on corresponding political transformations in the region? Has political influence disengaged its religious connect or enhanced it? Was it used to build a pro-monarchy narrative in the context of religion? What is the present significance of Pang Lhabsol? How has the festival accommodated the Nepali community? Has it been used as a medium for political influence? Has there been an overlapping of sacred and profane spaces amidst the negotiations? How far has the socio-religious narrative being

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mediated and changed over time? In the following sections, the birth and evolution of Pang Lhabsol have been described followed by an interpretative account of its major transformations in the context of religion, culture and politics.

The birth and evolution of Pang Lhabsol

As Subba (2008) elaborates, it was amidst a forest grove in *Kabi Longstok*, presently 25 kms north of Gangtok, that Tibetan prince *Khe Bhumsa*, met *The kong Thek*; the leader of the Lepchas and his wife *Knekong Nyal*. Masters of occult shamanistic practices, ensured that *Khe* bears a son in due time. This was a longstanding wish of the Tibetan leader who had travelled across regions in desperate search of such a solution. To mark their union, a treaty was established in 1274 AD witnessed by the mountains, which are personified and revered by both communities as the sacred deities of the region. Consistently since then, Pang Lhabsol which literally means 'homage to the witnesses'[2] is celebrated to mark this occasion.

Before this brotherhood accord, the indigenous Lepchas used to conduct festive rituals on various occasions such as victory in times of conflict, harvest and most importantly the 'TendongLha Rum Faat'. But as a new ritual dedicated to mark this treaty was conceptualized as Pang Lhabsol, the interests of both the communities involved were incorporated into it. In the context of negotiations effectuating the transformations of these interests and based on the cumulative inputs of the respondents, the authors of this study have classified the evolution of Pang Lhabsol into four phases.

During the first phase, the ritual was a well-represented infusion accommodating the rites of both the communities. Thus, indigenous Lepcha practices such as animal sacrifice were adopted to co-exist along with Buddhist practices such as oral invocations of the deities upholding the sacred sentiments towards them. As the rites of both sides were proportionately incorporated, the Lepchas, for the first time were introduced to a Buddhist way of life, thus influencing the spiritual landscape of the region. On the other hand, even though animal sacrifice is sacrilege for the Buddhists, they compromised their compassionate sentiments at that point to build the necessary bridges to negotiate a long-lasting relationship.

The second phase of the evolution of Pang Lhabsol began with the arrival of the third sacred Lama from Tibet, *Gyalwan Lhatsun Chenpo*in 1647. Previously, the other two sacred Lamas *Ngadak Senpa Chenpo* and *Kathok Rikzing Chenpo* had arrived in Sikkim in 1642 and together were instrumental in the initiation of the Namgyal dynasty, who were Buddhists of the Nyingmapa sect. The three sacred Lamas arrived from different directions as predicted by *Guru Padmasambhava* and as per his prophecy, found their fourth counterpart in Phuntsong Namgyal who had arrived from the east and was coronated as the first 'Chogyal'[3] or 'Dharmaraja' of Sikkim (Subba, 2008). He was the great-grandson of *Khe Bhumsa* and was enthroned at Yuksom, the first capital. This political re-alignment significantly ordained the foundation of Buddhism in the region. Dedicated to spreading the message of a compassionate way of life, as *Gyalwan Lhatsun Chenpo* observed the Pang Lhabsol festival in its tribal indigenous format, he suggested major changes to be incorporated by the king. A compassion-based narrative that resonates with Buddhist philosophy. Thus, animal sacrifice was stopped. Furthermore, Buddhist scriptures were inculcated and the role of the sacred guardian deities such as *Kangchendzonga* – the protector of the upper regions; *Paw Hungri* – the protector of the middle regions; and *Yabdud*– the protector of the lower regions, were incorporated. Thus during this phase, Buddhism was majorly accommodated into the ritual abolishing the critical Lepcha component of animal sacrifice, upon which they were conflicted as they perceived it as tantamount to angering their deities; a fearsome situation for their community.

The third phase of the evolution began in 1711 with the return of *Chakdo Namgyal*, the 3rd king of the Namgyal dynasty. He had been exiled for a decade by the Bhutanese who had invaded colluding with his conniving sisters. Marked by raids and conspiracy, his childhood was spent in fear of being raided by Bhutanese king *Dev Zidar* and eventually had to flee to Lhasa in Tibet handing over the reign to *Yak Thub Arup*, a Limbu chieftain (Subba, 1985). As per legend, it was the Lepchas and Limbus who carried the minor king safely to his destination. The Bhutanese occupied Sikkim for eight years and then withdrew from the palace at Rabdentse upon the mediation of the Tibetan Government. During his exile, the king befriended *Jigmed Pa*, a monk of the 'Mindrol Ling' monastery of the Nyingmapa sect in Tibet, also considered to be a re-incarnation of *Gyalwan Lhatsun Chenpo*. The two of them returned to Sikkim together in 1708 after the death of the 6th Dalai Lama and jointly administered Sikkim thenceforth (Subba, 2008). Together they founded the magnificent Pemayangtse monastery, near Pelling in West Sikkim. Historically, *Jigmed Pa* came to be considered as the 'root guru' of the Namgyal dynasty altogether. It is believed that *Pa* saw the masked characters of the

'*Pangtoed Chham*'[4] in his dreams. These characters were thus represented and choreographed according to Buddhist scriptures and narratives by *Chakdor Namgyal* on the recommendations of Pa to emerge as the sacred dance that was incorporated into the ritualistic sequence of Pang Lhabsol (Subba, 2008). Thus, the third phase of the Pang Lhabsol was initiated ensuring that its role as a conduit for the mediation of Buddhism is further enhanced through an extravagant communication system such as the Pangtoed Chham, which is embedded with narratives, masks, colour, kinesics and music that collectively disseminated its grand narratives as the mainstream philosophy of the Sikkimese people. Furthermore, during this phase, considerable political patronage ensured that the Pang Lhabsol ritual was popularized across all communities to emerge as the 'National Day' of Sikkim; a representation of her identity.

The fourth phase of the evolution started post-1975. As the festivals of Sikkim have had major political implications, this ritual had been banned shortly after the merger of Sikkim as the Indian government saw it as a display of royalist and monarchical sentiments (Pommaet, 1996; Vandenhelsken, 2011). It resumed in the late seventies only to be stopped again for religious insufficiencies in the early eighties. In 1983, it was revitalized by the royal priests of the Pemayangtse monastery who were the primary proponents in regards to the celebration of this festival at the royal palace. This re-initiation was a mark of protest against India's annexation of Sikkim (Vandenhelsken, 2006). Pang Lhabsol in its present form is a manifestation of the political centralization effectuated by the re-interpretation of the myth linked to the ritual transforming it into a foundational narrative that unifies all the people of Sikkim. The myth of the foundation of the Bhutia kingdom has been transformed into the myth of the foundation of the State of Sikkim ensuring that the fall of monarchy saw the end of its use to monopolize the political legitimacy of the ancient regime (Blondeau & Steinkellner, 1998; Steinmann, 1998, as cited in Vandenhelsken, 2011). This has majorly led to the departure of its identity from a religious ritual into a secular community celebration. As Bhim Prasad Dhungel, former Minister of Tourism, Government of Sikkim laments, even though it being a 750-year-old festival, *Pang Lhabsol* was officially recognized as a major festival of the Northeast during the '777 days of the Incredible Himalayas' campaign held in 2013 (38 years after Sikkim's integration with India) led by K. Chiranjeevi, the Union Minister for Tourism at that time. But then as he mentions with considerable pride, the festival has continued for centuries and shall continue to flourish ever after, as a mark of identity for the people of Sikkim. Thus, the significant socio-religious influence of the festive rituals of Sikkim is evident from the mediative actions of the consequent political heads of the region.

As a departure from the orthodox religious format, *Pang Lhabsol* in its present form (4th Phase) has diversified into two distinctly separate formats. One upholding the ritualistic sequences and elements as per the orthodox format; performed within the monasteries, and the other as a cultural celebration in the major cities of Sikkim, especially at Rabongla. As Dorjee Dazom Bhutia; Former Power Minister of the Sikkim Government and Chairman of the 'Cross-Cultural Committee', elucidates, given the diminishing significance of the ritualistic traditions amongst the youth of Sikkim, it was necessary to incorporate cultural and sporting events as part of the celebrations at Rabongla to rekindle their interest into the heritage proceedings. During his tenure as a member of the Sikkim Legislative Assembly representing the Rabongla constituency, he established the Buddha Park - the present venue of the mega celebrations. He ensured that it was inaugurated by the 14th Dalai Lama to mark the auspicious identity and importance of the celebrations initiated by him since 1984. This effort has truly established this small Himalayan town as a major tourist destination, famed all across the world.

In Rabongla (also referred to as Ravangla), Nim Pintso, Officer on Special Duty, Department of Tourism, Government of Sikkim, elucidates that the ritualistic format of Pang Lhabsol is held at '*Karma Thek Chen Ling Dunkun Duppai Gotsal*' also known as 'Rabong' monastery within the premises of the 'Buddha Park' which is a branch of the old Ralong monastery (entrusted to hold the ritual by the Tsuklakhang Royal Monastery post-1975, *see figure. 1*).

Fig. 1: Showcasing the ritual being held at Rabong Monastery (Personal Collection)

Apart from the orthodox format of the ritual that is upheld within the monastery, the mega cultural event that is held in the evenings at the adjacent amphitheatre beside the 'Cho Djo' lake features musical programs, ethnic dance performances, a tribal food festival and sporting events. Over the years, various popular artists of Sikkim such as Remanti Rai, Prashant Tamang, Raju Lama; amongst others, have performed here. Popular events such as 'Swar Sikkim' and 'Indian Idol' were also merged with the Pang Lhabsol cultural celebrations and televised all over Northeast India. As a renowned vocalist and musician Remanti Rai elucidate, the festival draws large crowds at the venue who arrive from all over the world to witness not just the ritual but also the cultural extravaganza. Having a massive fan following amongst the Sikkimese youth, her performance on this occasion at Rabongla in 2013 was themed to celebrate the unity amongst the various communities of Sikkim, which is the primary objective of Pang Lhabsol since its inception. In fact, she reminisces that her musical journey began as she started to perform as a solo artist in her college days at the Pang Lhabsol celebrations held at MG Road in Gangtok in the early 90s. As there was no stage back then, hence she had to perform by standing at the corner of the iconic street surrounded by the audiences in a circle. Over the years, the cultural celebrations on this occasion have grown into a large scale extravaganza, especially at Rabongla.

Held over a period of three days leading to the penultimate day of Pang Lhabsol, tribal dances wearing traditional clothes are also performed by various communities. Apart from sporting events such as a volleyball competition featuiring international players, localized sporting formats such as *Chelo* (Short Put using a Stone), *Duri Tan* (Tug of War); amongst others, are also organized. As Nem Pintso further elaborates, although being aware of the accusations towards the adulteration of the sacred form of the festival through these extraneous events, the motive behind these initiatives was to ensure that the ethnic-cultural showcase facilitates dissemination of the history and culture of Sikkim, amongst the youth who are very much detached from the ritualistic format of Pang Lhabsol. He estimates that about 15,000 people attend the cultural celebrations whereas the ritualistic form happening at the monastery is only attended by the community elders.

To respect religious sentiments, during certain years the cultural celebrations were held separately five days after the Pang Lhabsol so as not to intrude into the ritualistic sanctity. The five-day gap was observed because legend has it that although subdued during the course of the ritual, the wrathful deities who are invoked during the ritual cross paths over the few days following Pang Lhabsol, throwing caution to the wind. Thus, the delayed celebrations. But then it becomes difficult for the attendees of the ritual to stay back or return for the cultural celebrations as people arrive at Rabongla from all over the world during this time. Attended by large crowds, the occasion has emerged as a platform for the convergence of people from diverse walks of life and living, hereby united by Sikkim.

Table. 1: Showcasing the four Phases of the Evolution of Pang Lhabsol

Evolution of Pang Lhabsol					
Origin	**Elements**	**1242 - 1646 (Phase - 1)**	**1646 -1711 (Phase - 2)**	**1711 - 1975 (Phase - 3)**	**1984 - Present (Phase - 4)**
Indigenous Lepcha Tradition	Animal Sacrifice	✓			
	Shamanistic Dance by Boonthings	✓	✓		
Cultural/ Community based	Community Feast	✓	✓	✓	✓
	Sporting events	✓	✓	✓	✓
Nepali Traditions	Nepali Song and Dance events				✓
Tibetan/ Buddhist Traditions	Oral Invocation of deities	✓	✓	✓	✓
	Pangtoed-Chham			✓	✓
	Neysol Recitation			✓	✓
	Shaylen (Oral Oath of protection)			✓	✓
	Dzongkhor (Victory Song)			✓	✓

As showcased in Table 1, over the course of the changing phases, the ritual has metamorphosized from an animistic indigenous ritual into a sacred Buddhist ritual during the two-monarchy influenced phases and finally into a secular, community-based celebration at present. Despite modern innovations depreciating the sacred stature it had achieved amongst both Buddhists and Lepchas of Sikkim in the second and third phase of its evolution, the ritual at present effectively contributes towards informing the modern Sikkimese youth about their history, religion and culture. Furthermore, as the primary narrative that marked the origin of Pang Lhabsol was based on unity and brotherhood, even though having departed from this objective and developing a religion laced narrative over the transforming phases, the present form of the ritual is somehow a reaffirmation of its original objective accommodating the various migrant communities over the centuries, such as the Tibetans and recently the Nepalis. Thus, assuming both cultural and religious aspects, as the community based cultural celebrations reignite the socio-religious imagination of the youth and unite them, the ritualistic sequence performed at the monasteries significantly contribute to the catharsis of the spiritual sentiments of the orthodox older generations.

Interpretation and findings

Over the centuries, apart from having emerged as a medium for socio-religious parley, between the Buddhists and indigenous Lepchas, Pang Lhabsol still serves as a major conduit facilitating the mediation and meaning-making for both the communities. Portraying the socio-religious identity of this Himalayan state, it has preserved the cultural ethos of the daily lives of the Sikkimese people and their history. As a senior monk at the Pemayangtsee monastery; Zigmee Wangchuk Bhutia affirms, the infusion of Buddhism with the local shamanistic practices has triggered a unique trajectory highlighting the role of the mountains, as deities. Within this narrative, as the deities are further segregated into paternal (*Phola*) and maternal (*Molal*), it is indicative of an organizational structure that has emerged from the religious as well as social/ familial elements of both communities, institutionalized within the festival. As the authors have observed during the course of this research, amidst the negotiations between their religious beliefs, this common ground of the mountains as deities, has majorly aided the formation and sustenance of the brotherhood between the two communities from the time of *Khe-Bhumsa* and *Thekong Thek*, till present. When the blood brotherhood treaty was undertaken, it was conducted upon a blood-soaked animal hide; a ritualistic practice of the Lepchas in which *Khe Bhumsa* himself had to participate. The term 'Blood Brotherhood' treaty may thus originate from this connotation rather than from its 'jargonistic' use to suggest an intense bond. Furthermore, animal sacrifice was rampant for all rituals at this point and continued for the next 400 years despite the compassionate nature of the Tibetan Buddhist brotherhood that had settled. But on the other hand, *Khe-Bhumsa* is said to have sown the seeds of oral invocations towards the commonly revered deities, a practice thenceforth followed by both the communities. Thus, although additive rather than subtractive, the synthesis between the two religions was initiated and contextualized through this ritual.

As the Lepchas and Limbus were sporadically scattered across Sikkim their religion was not consistent with any organized structure.[5] Whereas, the Lepchas believed in *Boonthism* and *Munism* which were animistic faiths believing that objects, places, creatures, plants, rocks, rivers, amongst others, possess a distinct spiritual essence. Limbus believed in *Yumaism*. The worship of their sacred deity *Yuma Sammang*was influenced by the shamans of the Kirati ethnic groups who have existed in the region since 1500 BC and believe in the narrative of Shiva who appeared as a Kirata hunter (Kirateshwar) with his wife Durga. As Arora (2006) affirms, the forests are sacred spaces for the Lepchas. Just as the Buddhist monasteries are sacred repositories of knowledge and religious artefacts/ relics; the sacred groves of *Tholung* and *Kabi Longstok* are revered deities for the Lepchas, nonetheless. Thus, for the Lepchas to have shared their land with the Tibetans was tantamount to sacrificing a part of their religious as well as cultural identity. As some of the Lepchas and Limbu chieftains revolted there were sporadic wars that were resolved with the treaty of the *Lho Mon Tsong Sum* revitalizing the previous blood brotherhood treaty. As this established the new kingdom in 1642, it recognized the Limbus as stakeholders in the region as well. The name 'Sikkim' meaning 'new home', was adopted from Limbu tradition. As the power structures were reconstructed, the implications of these political negotiations and changes in status quo, played out throughout the changing customs of first three phases of Pang Lhabsol, as has been showcased in Figure 2.1.

At the onset of this first major political transformation, a large number of Tibetan Buddhists had already settled in Sikkim, vastly outnumbering the indigenous Lepchas and Limbus. As a new religious system was in the offing, challenging the previous religious system became a necessary exercise. As

implemented in the second phase of its evolution of Pang Lhabsol – from a political perspective, "The prohibition of animal sacrifice can be regarded as a dominance of Tibetan Buddhism over the local pre-Buddhist deity cults" (Samuel, 2017; Erschbamer, 2019). The accommodation of the sacred deities as per Buddhist scriptures was also a major step towards institutionalizing the religious landscape of the region. Bearing similarity to the indigenous beliefs, Buddhists considered the Himalayan region to be sacred land. Sikkim was originally named *Bay-Yul Demajong* or *Sbas-Yul* by *Guru Padmasambhava* meaning a hidden country full of treasures, fruits, flowers and medicinal herbs. The land is thus considered as sacred where the seeds of his teaching were planted. (Evershed & Fish, 2006). Although, in separate contexts, as the mountain deities of Buddhism were also revered as per the indigenous religions, accommodating them were not that difficult compared to prohibiting their traditional ways of animal sacrifice. Thus, the negotiations were accommodative yet imposing to a certain extent. Although, Buddhist teachings were spread across the land, the Buddhist masters did not completely eliminate the indigenous practices as a whole. As long as they did not harm sentient beings, their rituals were allowed to co-exist.

On the other hand, as Tibetan Buddhism which had already accommodated some of the shamanistic traditions of the tribes of Tibet further synthesized with the local shamanistic traditions of Sikkim (Lepchas), it developed a texture that is strikingly different from the Nalanda and Takshshila school of Buddhist thought. Over the centuries, as the political status quo of the region changed, so did the nature of its religion. As Kunzal Namgyal elucidates, *Guru Padmasambhava* is said to have been a distinguished scholar at Nalanda University and was instrumental in the emergence of tantric Buddhism in India before he arrived in Tibet upon the invitation of the king. But then, in order to further spread the knowledge of Buddhism amongst the people, he indulged in negotiation rather than imposition. Apart from he himself adopting the esoteric, occult and shamanistic practices, of the Tibetans and later the Lepchas and Limbus, he identified the areas of compatibility and accommodated them in Buddhism. Thus, he is considered as the patron saint of what is known as 'Vajrayana' Buddhism, extensively followed in present-day Sikkim. Just as Buddhism synthesized, so did the Pang Labsol ritual and can be considered as a unique representation of a Vajrayana Buddhist ritual, especially during the second and third phase of its evolution. A measure of the hegemonic rise of Vajrayana Buddhism over the local shamanistic traditions of Sikkim can thus be effectively derived from the metamorphosis of the Pang Lhabsol ritual.

The narrative of the ritual received further clarity with the introduction of the Pangtoed Chham in the third phase of the evolution.It enhanced the effectiveness of the dissemination of Buddhist Philosophy through its grandeur and theatricals. Furthermore, the script and choreography glorified the monarchy and its role as the protector of the Buddhist faith. Apart from establishing the hierarchy and power structure of the mountain deities as well as the royalty, the history of the kingdom and its religious significance was also narrated through the performances. Acknowledging shamans and providing them with a platform to enact their ritualistic dances amidst such a grand display was a sign of inclusiveness; - a political strategy that spread the influence of this ritual across communities. Thus, initiated by a monarch rather than a religious leader, there are various political narratives such as the political and religious role of the monarchy being represented in the Pangtoed Chham further synthesizing them via interactions with sacred characters such as *Mahakaal* and *Dzonga*. The Pangtoed dancers (common people) in traditional warrior costumes paying tribute to the king is symbolic of their allegiance and that of the people of the land, towards the monarch. Furthermore, their escorting the personified *Kangchendzonga* and *Mahakaal* is symbolic of the responsibilities of the monarch as an escort of the sacred land. Thus, a hierarchy legitimizing the position of the monarchy was sanctified through this ritual and embedded in the minds of the people.

It is not only the external political conflicts but also the internal friction between the various schools of Buddhist thought that have shaped the ritualistic practices. Apart from the rampant Mongol invasions, a major reason behind the consistent migratory waves of Tibetans into Sikkim was the conflict between the 'Yellow Hats' and the 'Red Hats'. The 'Yellow Hats' are the Gelugpa school of Tibetan Buddhism, founded by *Tsongkhapa* in the 14th century at Ganden, Tibet. The 'Red Hat' sect constitutes the rest of the three main sects of Buddhism namely the *Nyinmapa, Sakyapa* and *Kagyupa*. Most of the monasteries of Sikkim follow the *Nyingmapa* tradition. Each of these has various sub-sects as well such as the *Karma Kagyu*; a sub-order of the *Kagyupa* sect is also referred to as the 'Black Hats' with reference to the black coloured headgear of their Karmapa.[6] There is considerable conflict in regards to the legitimacy of the individual considered as the Karmapa of the sect due to various dissenters and competitors. The identification of the sects by the

colour of their hats was an initiative of the Chinese government and has majorly been adopted by Western scholars. Significantly, these intra-religious variations and conflicts have also played out in religious rituals such as Pang Lhabsol. The masks, costumes, kinesics, as well as the sequence of the *Neysol* recitations, are slightly different at monasteries adhering to different sects. As Kunzal Namgyal further elucidates, the six main monasteries of Sikkim either belong to the Nyingmapa sect (Pemayangtse, Phensang, Tashiding), or the Kagyupa sect (Ralong, Phodong, Rumtek) adhered to by a large number of Buddhists in Sikkim. The Chhams[7] performed at each of the monasteries are thus slightly different. Furthermore, monasteries such as Pemayangtse are strictly orthodox in their rituals, unlike the Ralong monastery. As Ralong monastery incorporates the ritual and the Pangtoed Chham just like the Pemayagtse monastery, many look down upon their validation of the mega cultural program that follows, as an adulteration. Although the most legitimate rendition of Pang Lhabsol is expected at Tsuklakhang, the royal chapel in Gangtok. But then, unlike the times of the monarchy, the monks who had conducted the ritual at this venue for decades, presently observe it within their own premises at Pemayangtse in its most authentic form.

As Vandenhelsken (2011) affirms, after its merger with India in 1975, the State of Sikkim has been instrumental in reshaping ancient rituals in order to reposition Sikkim as an integral part of the State of India despite its peripheral position. To diminish any other power centre in the region, ancient traditions of peripheral communities such as the 'Tendong Lha Rum Faat' of the indigenous Lepchas have been revitalized and legitimized. It was declared as a state holiday by the state government in 1997. Populist measures to appease all communities and uplift the peripheral ones were evident in terms of the politics of tribalization[8], which majorly aided the Indian Government during its merger with Sikkim. Furthermore, their efforts to invoke nationalistic sentiments amongst the tribals have given birth to a whole new set of negotiations that have influenced rituals such as the Pang Lhabsol. As cultural programs became the focus of the festival rather than the ritualistic tradition, the glory of the history of the Buddhist monarchs and their role as the legitimate protector of the people's faith was constructively disintegrated.

In present times, certain modifications are considered profane and interfering with the sacred space of Pang Lhabsol. Individuals from orthodox families have even resorted to consider it superficial in many ways. As Arora (2009) observes, the custodians of Sikkimese culture sincerely lament the rising popularity of Nepali rock bands and Bollywood music, which have made inroads into their festivals. Adhering to the needs of young audiences, the engagement of such artists during the cultural celebrations at Pang Lhabsol has been a regular affair over the past few decades thus triggering warning signs of cultural detachment. As Tenzing Palbar, the president of the Tibetan Youth Club[9] elucidates, Pang Lhabsol is now considered as a time for social celebration amongst the youth when they indulge in wearing traditional clothes. For them, 'Saga Dawa' is the holiest of the Mahayana Buddhist festivals[10]. It is considered the most sacrosanct. Although the sacred stature of the other festivals such as 'Lhabab Dhechen', 'Drukpa Tsechi' and 'Thrungkar Tsechu' is yet revered and constitute a sacred space in their hearts, Palbar observes that somehow the perception of the sacred stature of the Pang Lhabsol, which is renowned the world over as the primary festival of Sikkim, has considerably diminished amongst his network. Dorjee Sherpa; a Buddhist of the Nyingmapa sect residing in Rongli, reaffirms this view.

But then, as the sacred and profane elements considerably overlap during the festive ritual at Rabongla, a balance is gradually generated. As a large number of people gather at the festival venue to enjoy the dance and musical programs, they are mesmerized by the 137 feet statue of the Buddha looking over the land. The grandeur of the statue invites the youth to move around the premises of the Buddha Park and thus understand the significance of Buddhism. As they come across sacred artefacts and relics on display, their knowledge about their history and culture is considerably enhanced. *Thankas* (traditional scroll paintings) depicting the life history of the 108 Buddhas preceding *Siddhartha* (Gautam Buddha/ Sakya Muni) are intended to inspire them by portraying the acts of compassion that ensured the Buddha finally arrived on earth in human form. Thus, what is considered 'profane' by conservative minds has led to becoming a major benefactor towards the celebration of the 'sacred'. The 'profane' acts as a conduit for the dissemination of the messages of the 'sacred' and thus amplifies its outreach. And so, in the context of the overall journey of Pang Lhabsol, its hybridization is on the same lines as the hybridization of Buddhism along with shamanistic traditions as well as modern Nepali culture. Although, Hjavard (2013) mentions the secularization of religion due to mediatization, his views may be fallacious in the present context due to the European perspective that was primarily taken into account.

The socio-cultural integration in regards to the Pang Lhabsol festival was a major initiative of the 11th Chogyal Tashi Namgyal himself who was known to invite the Nepali tribal chieftains to perceive the celebrations at his palace on this auspicious occasion. This resulted in the influence of Buddhist philosophy amongst the other communities. The celebrations at Rabongla further amplified this process to ensure that the festival metamorphosized into a secular community festival sacred to all the people of Sikkim. Although, the sacred ritualistic format was maintained at the Ralong monastery, the celebrations at the nearby Buddha Park is a cultural extravaganza encompassing not just religion, but also culture and politics. Thus, the unique multi-cultural religiosity has now also accommodated the various tribes of the Nepali community who now account for the majority of the Sikkimese populace by providing them with a platform for the showcase of their dance forms and music as part of the Sikkimese cultural curriculum. For Xander Naylor, an American musician and his friends who had witnessed the ritual in 2017 in Tsuklakhang, the image of the wrathful Buddha and his way of compassionate killing shall leave a lasting impression. And furthermore, they were also mesmerized by the talents of the local musicians leaving their mark on stage at the corresponding cultural celebrations. Thus, amongst tourists, foreigners and people external to Sikkim, after experiencing Pang Lhabsol, the image embedded in their minds seem to oscillate between - the imaginaries of Buddhist culture fuelled by years of royal patronage, and on the other hand - the secular expressions of the upcoming generation, all set to establish their place in a modern world.

Furthermore, as former Culture Minister of the Sikkim Government - K. N. Upreti observes, in present times, although unique to their respective traditions and beliefs, the festivals of Sikkim are a representation of the amalgamation of their social, political and religious practices over centuries. As a mark of secularization, most of the festivals are celebrated by all the members of the community irrespective of their religion. For example, Lepchas who have converted into Christianity also take part in the 'Tendong Lha Rum Faat', which pays homage to 'Mount Tendong' for having protected their community during the great deluge, as is essayed in their legends. Similarly, the Tibetans who have detached themselves from Buddhism also associate themselves with Pang Lhabsol, nonetheless.

Conclusion

The study has examined how the folk media form of Pang Lhabsol in Sikkim has undergone at least four major shifts over the last 750 years. Necessitated by the changing needs and context, the shifts have been both in terms of its form and content, and in this, it has consistently demonstrated its flexible and fluid character. However, it was during the post-merger period, that the folk media significantly transformed as it compromised on some of its key monarchical and Buddhist characteristics. Such a compromise, as we have discussed in the paper, happened at least at two levels. First, by dispensing some original elements like the mandatory narrative around the veneration of the King and the monarchy. Secondly, by accommodating various new secular elements in the otherwise Buddhist ritual that was central to the Bhutia and Lepchaidentity. Such new elements not only included cultural forms of the majority Nepali community but also the influences of popular culture such as rock band music, 'Bollywood'; amongst others. Thus, as Pang Lhapsol lost some of its authentic and sacred elements, it has today become a significant tool to represent a secular, composite and modern cultural narrative. A festival of 'civil religion' that is truly representative of the diversity of present-day Sikkim.

Given the flexibility of the festival in accommodating the modifications, Pang Lhabsol remains a significant part of the daily lives of the people of Sikkim. It is due to this flexibility that it has survived for centuries and continues to represent Sikkimese culture and its communities. As the modifications have been more accommodative than diminishing, most of the Sikkimese people harbour sentimental value towards it. Thus, unlike classical expressions which are more institutionalized and rigid, such folk traditions bear the capacity to transcend as per the needs of the evolving times. Despite the Sikkimese society being heterogeneous and diverse, the picture postcards of Sikkim reveal that the cultural imagination of the Sikkimese landscape has been framed upon its Buddhist identity (Arora, 2009). Only the Buddhist rituals/ practices have been majorly represented. Whereas, aspects such as the modernization of Sikkim; amongst others have somehow been 'framed out' or neglected from the picture postcards, this study shows that the rich culture, history and diversity of Sikkim has been preserved through festivals such as the Pang Lhabsol and represented accurately as per the times. Its modern adoptions have not just accommodated new cultures, but also amplified the reach and impact of the original message, without interfering beyond a certain point. Having negotiated the political influences,

synthesis, inter-religious conflicts and intra-religious undercurrents, the narrative of the festival remains extremely relevant to the daily lives of the people as well as the region as a whole, thus manifesting the sacred socio-religious character of Sikkim. Although, accommodating modern influences, the identity of Sikkim yet remains well framed.

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Notes

1 Indigenous tribe of Sikkim.

2 Sacred deities in the form of mountains

3 Chogyal literally means Religious King. It was a title conferred upon Phuntsong Namgyal, the first king chosen by the three sacred Lamas.

4 A ritualistic dance performed during Pang Lhabsol.

5 By the 6th century AD, the Lepchas were known to occupy the Lapchan area of Nepal (presently referred to as Llam region), Sikkim, Har Chu and Ammo Chu valley (presently south-west Bhutan) and the eastern part of the kingdom of Greater Sikkim upto Chumbi valley in Tibet Autonomous Region, China. The Limboos occupied the western part of the kingdom of Great Sikkim referred to as Limbuwan (presently spread over Nepal, North Sikkim and West Bhutan).

6 The Karmapa is the head of the Karma Kague, the largest sub-sect of the Kague sect of Buddhism. The Karmapa was Tibet's 1st incarnating Lama and bears the historical seat at Tsurphu monastery in Tolung Valley, Tibet.

7 Religious Dances

8 Offering developmental initiatives such as reservation and other benefits to indigenous tribes in return for their political support.

9 An International association operating as 'Tibetan Youth Congress' all over the world since 1970 having headquarters in Dharamshala, India. It operates as Tibetan Youth Club in Tibet and Sikkim. All members of this organization, 250 at present, hold a green card issued to them on the basis of a self-initiated tax that they pay to the exiled government operating from Dharamshala under the leadership of the Dalai Lama. The elders of the Tibetan community voluntarily initiated this tax by sacrificing one meal so as to contribute to their cause.

10 The first two stages of Buddhism; Yenthu and Rangyal, when the disciple follows everything that is told to him are referred to as 'Hinayana' during which an individual is dedicated towards himself. The next seven stages of Yogic practice; are referred to as 'Mahayana' where one is altruistic and dedicated towards the good of others.

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Impact of Artificial Intelligence on Print Communication: An Analysis of Publishing Scenario

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ABSTRACT

Artificial intelligence (AI) is increasingly finding its way into the business world, and the publishing industry is no different. From making the editing process more efficient to improving the quality of content published and distributing scientific outputs faster to the research community, AI has the potential to transform the scholarly information chain. In fact, many different publications are already incorporating AI into their practices. Currently, AI is being used by some scientific publications to catch plagiarism, find peer reviewers and identify statistical errors. Other time-consuming tasks such as validating sources and fact-checking may also be seen in AI which is going to ease authors for providing valuable inputs. AI can boost constituent engagement with our website. For example, it may help us in deciding the best time to email a specific message to an audience, increasing click-through rate or other transactions. It may also help us in sending customized content tailored to the interests of each constituent. AI can compare an unpublished piece of work with a group of bestsellers to find out their shared traits and evaluate whether the new book has potential to find more readers or not. The goals achieved by AI is to create expert systems that exhibit intelligent behavior, learn, demonstrate, explain, and advice its users and to implement human intelligence in machines and creating systems that understand, think, learn, and behave like humans. This study analyse the capabilities of AI which is bringing a significant change in the scholarly publishing industry, automate the publishing workflow and making the editing process more efficient by improving the quality of content published and distributing scientific outputs faster to the research community.

Keywords: Plagiarism, Peer reviewers, Machine learning, Cross media, Natural language processing, Human intelligence

Introduction

Humans have developed the power of computer systems in terms of their diverse working domains, whether it is their increasing speed, or reducing size with respect to time. Artificial Intelligence (AI) is a collection of ideas, technologies, and techniques that relate to a computer system's capacity to perform tasks normally requiring human intelligence. Artificial Intelligence is a way of making a computer, a computer-controlled robot, or software that thinks as intelligently as the computer, in the similar manner, the intelligent humans think. AI has been accomplished by studying how the human brain thinks and how humans learn, decide, and work while trying to solve a problem, and then using the outcomes of this study as a basis for developing intelligent software and systems. Artificial intelligence is a science and technology based on disciplines such as Computer Science, Biology, Psychology, Linguistics, Mathematics, and Engineering. A major thrust of AI is in the development of computer functions associated with human intelligence, such as reasoning, learning, and problem-solving.

AI is a process by which humans train machines to identify and learn new patterns. It involves developing algorithms that enable machines to quickly process large swaths of data, identify the patterns within that data, and make decisions or recommendations based on that analysis. Often, AI is used to analyze numbers. For example, a retailer could use AI technology to identify the best discount to offer individual consumers in order to increase the likelihood of a sale. With the right parameters set by the retailer by not providing a discount steeper than 40%, for instance, an artificially intelligent computer system can process and analyze previous product and consumer data quickly and calculate the likelihood that a consumer will purchase when offered a certain discount in the future. The AI-driven system could then decide on the discount to offer. In theory, it is incredibly simple, meaning, you feed in lots of data, the machine recognizes a pattern and creates an output. For example, Google Maps knows everything that is happening in the city, traffic jams, planned road closures, cycling events and pipe bursts. They know these things partly by scanning the whole world with cute little cars, partly by all the location information Android users are sharing information with each other. Apart from making our lives easier in general, AI is

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also helping in simplifying the publishing process in terms of finding and production of good contents and identifies the reader who would appreciate your content most. Based on this, there are two big areas of publishing where AI will make an impact on contents analysis, recommendation and creation and audience analysis.

Trends and scenarios of print for the future

Topical surveys on the significance and use of print media prove that the need for printed publication is growing worldwide. This is indicated by the fact that at the end of the millennium Time Magazine, it has acknowledged the socio-cultural significance of the invention and utilization of book printing and elected Johannes Gutenberg's work as the most crucial event of the millennium. The print media include all newspapers, newsletters, booklets, pamphlets, magazines, and other printed publications, especially those that sell advertising space as a means of raising revenue.

As far as printed matter worldwide is concerned, packaging and label printing show strong growth while the other product segments such as advertising and commercial printing, newspapers, catalogues, magazines, and books show a moderate increase. There is an enormous variation in growth between individual regions or countries. Hence, the greatest future growth rates are expected in India whereas the highly developed economies will show only slight increases. The printing industry as a whole has generally been undergoing enormous structural and technological change for several years. Apart from the changes affecting the traditional printing sector, the integration of new media (e.g., CD-ROMs, online services) into existing product offers represents the greatest challenge to the graphic arts industry in the years to come (Green, 1994).

The technological impact of book publishing right through the editing, production, promotion, storage and distribution of books, technology has added both efficiency as well as complexity to the business of book publishing. In case of the new technology, at its leading edge, the medium coalesces into the content seamlessly and, inseparably, which seems to point toward a clear convergence between publishing through the print and electronic media. Regarding the cost of production of books, it is revealed that as rapid technological advances replace traditional methods of book composition and design, the international publishing houses are able to lower their cost of book production dramatically (Kaula ,2002).

Computerization has entered in publishing organization. Typesetting, data storage and processing have numerous applications in publishing business as in any other business. Communication technology continues to advance rapidly and a person active in book publishing must be constantly alert to developments in this field that affect or could in near future affect the book publishing industry (Israel, 1983).

Integration of new media

Besides the classical areas of activity, the production of print media and other services are becoming more important. Hence, the design of print media, the creation of multi media products (CD-ROMs, Internet sites, print media in combination with electronic media, etc.), consulting services, and individual training are being requested more and more by the printing and publishing industry. The increasing power of electronic media (especially CD-ROM, Internet) will increase competitive pressure on the print media and partially replace print products while at the same time creating new print jobs. Despite strong growth in electronic media, the market for print media remains large and attractive since a high proportion of the ever-growing advertising expenditure flows into print media and the demand for print and electronic media especially worldwide is increasing. As the Internet continues to grow, the sale of goods and services via data networks is increasingly regarded as a new method of generating sales by many businesses. The customer can choose from an almost unlimited range of goods 24 hours a day. All that is needed is a PC, which the customer uses to connect via modem to the net. There are large global differences as far as online connections and use of the Internet is concerned. At the turn of the millennium, Internet users are creating great problems for advertising agencies. In about 80% of cases, they are male, around thirty years old, educated, and have a passion for computers. Sixty per cent of all users visit fewer than ten websites per month. Hence, advertising agencies cannot reach a particularly differentiated target group, in contrast to the possibility of targeted advertising messages in individual print media. Whether and at what rate the Internet is exploited depends to a considerable extent on the acceptance of the new technologies by a broad population base (Kippan, 2001).

The majority of the population expects to be making at least as much and possibly even more use of print media. This positive correlation in the use of new and old media has been established by several

studies. The combined use grows proportionally with the level of education. Hence, from the point of view of the user, there is no indication that by 2002 the Internet will cover substantial parts of the print markets. In the past, the history has demonstrated that the new media replace old media but this theory did not sustain true as can be seen that during the 1920s, Radio was to replace printing. In 1950s, Television was to replace printing. In 1980s, the computer was to replace printing. In 1990s, the Internet was to replace printing.

But the fact is that print is still a dominant medium and is continuing to grow. Besides the Internet, the CD-ROM also has an important part to play. These powerful data carriers, on which a wealth of product information, pictures, video sequences, etc., can be stored easily and cost-effectively, have already firmly established themselves as a part of everyday life (Kippan, 2001).

Cross-media in publishing

The cross-media was used in the early days of electronic publishing. In the print world, cross-media was used to describe database publishing (ACTeN, 2004). The first publishing segment to automate cross-media was directory and reference publishing. When the material was finally in a normalized database, creating new extracts and transformation routines for CD-ROM and eventually web production was not radically different from what publishers had been doing for the previous two decades of database print publishing. In the late 1980s, new cross-media publishing systems emerged that were focused on "content-driven" publications such as manuals, books, treatises, and other publications whose length is usually determined by the content, rather than trimmed to fit a predefined space (Walter, 1999).

The print and publishing industries have incorporated cross-media for a long time. One driver was efficient, but in newspaper and magazine publishing cross-media is used for marketing and market penetration as well. In book printing and publishing, cross-media started as media that were complementary to each other, such as a book and a CD-ROM. In magazine and newspaper publishing, cross-media is used more extensively to bridge the time gap between publications by providing information on the Internet and creating a community. In the most rudimentary form of cross-media, the newspapers and the magazines had an electronic counterpart. They did not really add to the content of the magazine or the newspaper but reproduced the content of the magazine or the newspaper (ACTeN, 2004).

The value of the print industry across India was estimated to be over 296 billion Indian rupees in 2019. This was expected to go up to over 370 billion rupees by 2022, indicating a compound annual growth of just around one per cent. Publishing businesses are being managed by professionals and is growing rapidly. In the year 2018, the print circulation revenue in the South Asian country was led by the Hindi-speaking market with revenue of almost 40 billion Indian rupees. Employment in the sector has also increased over the last decade and was estimated to cross the 90 thousand mark in 2022. An increase in literacy rates across the country has created an interest amongst all segment of society in order to keep them up to date with the current around the globe. Dainik Jagran, a Hindi language daily newspaper had the highest readership in the country with about 70 thousand readers in 2017. Unlike some other markets with more developed digital ecosystems, the newspaper revenue streams in the nation have not faced serious challenges from the digital innovations. Nonetheless, senior citizens prefer to keep it old school when it comes to getting their daily entertainment and information which is likely to keep the ink in the print sector flowing (Diwanji, 2020).

E-book brought changes in publishing

The global e-book market was valued at USD 18.13 billion in 2019, and it is expected to reach USD 23.12 billion by 2025, registering a CAGR of 4.9%, during the period 2020-2025 (Research market report, 2020). Technical development and sophistication of reading devices that provide an experience similar to that of reading an actual book is the key factor driving the global e-book market. User penetration of e-books is expected to grow at a significant rate recording a CAGR of 3.3% during the forecast period, 2018-2023.

In 2013, e-books held 12.3% of the total books sale and the percentage was expected to rise to 25.8% by the end of 2018. In 2017, traditional publishers sold 10% fewer e-books compared to 2016. This is attributed to the decrease in e-book prices that has led to a decrease in sales by value. As traditional publishers saw a sales drop, customers moved to independent publishers, essentially to Amazon.com.

iPad is one of those devices that address a large mass of consumers and enables eBooks to be downloaded simply by way of iBook. In 2015, 69% of the United States customers preferred only reading device as desirable, attributing to the growth of e-books in the country. In addition to the devices, other factors that drive the global e-books market is the availability of a wide range of e-Books.

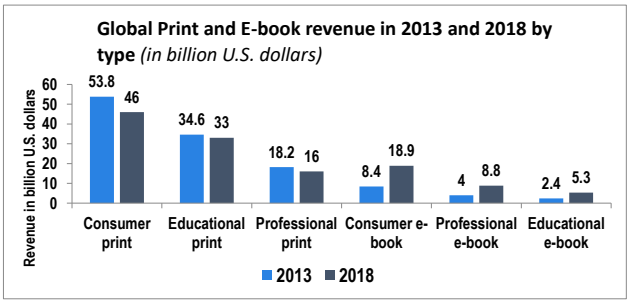

Fig. 1

The e-book market is highly fragmented with many independent authors and publishers. Amazon's KDP, Apple's iBooks Author and Smashwords, among others, hold a dominant share in the global e-books market. Key players in the market adopt strategies such as joint ventures and partnerships with small and regional publishers to gain higher market shares (Globe news wire, 2018). Major factors considered for change in the publishing sector:

· Technical development and sophistication of reading devices that provide a similar experience to that of reading an actual book is the key factor driving the global e-book market. The rising adoption of smartphones and multilingual features of e-books is an advantage that is expected to drive the global demand for e-books.

- Moreover, the increasing trend of collecting information online for research or educational purpose is adding to the growth of the e-books market.
- Furthermore, the environmental protection campaigns from governments across the globe especially for saving trees to reduce the use of paper also increases the demand for e-books.

Key market trends for increase in use of e-devices

- The rise in a number of portable readable devices such as smart phones and tablets is anticipated to be the major growth factor for the global e-book market. Consumers are preferring e-books over books due to the fragility of books that lead to wear and tear, and the need for adequate care, and high cost.
- The digitization of books and their accessibility over the internet is expected to create an innovative environment to offer real-time experience for readers. E-book readers who own tablets or e-readers are very likely to read e-books on those devices, however, consumers owning computers or cellphones sometimes turn to those platforms, too.
- While the United States consumers are more likely to adopt digital technology for their reading activities, the German population is also seen increasingly using electronic devices for reading purposes. This demand is further supported by the companies operating in the market. For instance, following Apple Inc., Kobo Inc., added a night-time mode that yellows the screen thereby resting the eyes.
- As a result, there is a surge in tablet and e-reader ownership levels and are more prominent in the e-reading scenario.

Transformation of communication through Artificial Intelligence (AI)

We are well aware that how Artificial Intelligence (AI) is being deployed within the information industry to combat fake news, detect plagiarism, and even recommend content to users. Until now, however, AI has had minimal impact on the content creation and editorial functions of the publishing ecosystem. For scholarly publishers in particular, AI capabilities have advanced to a degree that they can actually automate significant portions of their workflows, with massive implications for their businesses, their authors and the research community. AI is a method by which humans train machines to identify patterns and learn new patterns. It involves developing algorithms that enable machines to quickly process large swaths of data, recognize the patterns within that data, and make decisions or recommendations based on that analysis.

Natural Language Processing (NLP) incorporates grammar analysis into the machine-learning. A computer program is trained to recognize the noun, verb, and object in a sentence, and to understand the structure of words in order to discern their meaning. With NLP technology, publishers can automate simple editing and formatting tasks and focus their energy on adding greater value to the content. They can also manage more journal submissions or speed up tedious peer review without significantly increasing staff or production costs.

Traditionally, all articles submitted to an academic journal undergo a similar process with multiple rounds of corrections and changes before copyediting, formatting, composition and proofing. All told, this system could take several weeks before the article is published. On the other hand, AI and NLP technology can implement pre-set grammar and formatting rules to analyze the content and score articles for quality. The technology will automatically correct minor errors like grammar and punctuation and flag more complex issues that may need an editor's attention. Journal submissions that are high-

quality and can advance straight to the typesetting and composition stage. Because editing is often the most time-consuming part of the production process, fast-tracking high-quality articles to the composition stage can save a significant amount of time for publishers as well as improving the experience of the author.

Achieving next-level publishing through AI

Publishers are the gatekeepers of modern literature. As technology advances, both traditional publishing houses and self-publishing authors benefit from technology-enabled tools and analytics which were previously not available. There is already a wide variety of tools for all stages of publishing. These do not only help automate daunting processes, but also give power to new independent voices by making self-publishing more accessible. For taking publishing field to next level, AI is impacting in the following direction:

1. **Automated Text Analysis**: Automated text analysis has multiple benefits in the publishing realm, ranging from editorial optimization to copyright enforcement and plagiarism detection. It can detect plagiarized passages without any human input, identifying errors that can be brought to the author's attention in advance of publication. It can also be used to monitor copyright infringements on third-party publishing platforms. Programs such as Grammarly help reduce editorial workload and increase overall editorial error detection rates by allowing writers and editors to self-check and self-edit their work.
2. **Global Demographic Analysis**: When it comes to success in publishing, reach, and sufficient visibility is among the most significant factors in a book's success, second to author reputation for pre-existing authors. The demographic analysis allows publishers and self-published authors alike to determine the most efficient markets for targeted and blanket advertisements. Artificial Intelligence data extraction APIs are options that give the ability to extract data from relevant websites. Publishers or self-publishing authors can use the extracted data from websites like Goodreads or Amazon to understand the key demographics of readers who might be interested in their books based on their ratings and wishlists.
3. **Contracts, Rights, and Royalty Management:** Contracts, content rights, and royalty management have all produced headaches for traditional publishing staff but are vital facets of publisher success. AI-driven systems can use text analysis to monitor copyright infringement on third-party publishing platforms, such as Smashwords, Amazon Books, and others. Royalty Management Systems (RMSs) can link up with platform APIs to determine sales numbers and automatically calculate the royalties which need to be divvied up between the various parts of the publishing company and the author(s).

   Contract management can be engaged for publishing companies who need to identify clauses from specific contracts quickly-often to determine royalty information or in case of a dispute. This process can be made easier through contract management systems, allowing publishers to automatically search the document like one would search on Google to see if specific clauses are present in the contract. Through AI, the software can be trained to recognize patterns and thus effectively extract data, such as clauses, dates and their contexts, parties, etc. This will make it more efficient for the publishing house to manage its contracts and extract necessary data. Furthermore, the software can be trained to recognize various contract types and adjust their behaviour accordingly.
4. **Auto Text Tagging**: Text tagging is a historically tedious process. Books and blurbs must be tagged accordingly; otherwise, customers cannot find them. Al-driven text analysis allows our machine counterparts to scan and generate tags for any length of text automatically. As sentiment analysis and machine learning continue to advance, text tagging can be expedited even further and with greater tagging accuracy.
5. **Automated Formatting**: Formatting of books is not an easy task, especially in the case of non-traditional submissions, such as written scripts with specific font features for insertion within the text. Automated formatting into both e-reader and traditional formats have become much more comfortable with tools such as Scrivener and Amazon e-publishing interface. Reducing time spent on menial, yet absolutely vital tasks, such as formatting will provide meaningful room for growth within traditional publishing houses. Not only can publishing houses reduce dependence on humans who make mistakes for functions that offer ample room for error, but they can also focus on higher quality content, editors will have more time to spend on content edits as opposed to simpler tasks, such as formatting and grammatical editing.

6. **Predictive Analytics:** It takes data usage a step beyond demographics. Al-enabled analytics can identify and adapt to consumer search trends and predict the 'next big thing' with more accuracy than traditional market research methods. Predictive analytics not only impact the content of stories, but also the marketability of covers and blurb targeting. Increased overall marketability also comes in the form of optimizing story length according to market expectations, reading level for specific stories, and it can even influence the number of books per series.
7. **Content Personalization:** Content personalization applies to both e-reader stories and marketing campaigns. Statistics show that personalized marketing campaigns have substantially higher engagement and return on investment. Personalization can reduce acquisition costs by as much as 50 per cent, increase revenues by 5 to 15 per cent, and also increase the efficiency of marketing spend by 10 to 30 per cent. Content personalization is not as simple as using an HTML template to insert a user's name in each email or SMS. Personalization is transitioning to customized content curation within newsletters and audience segmentation.
8. **Content Translation:** Content localization helps make the content accessible to a much wider audience, and while translation tools have been around for a while now they are far from perfect to be used in publishing just yet. Fortunately, thanks to the use of AI, there has been significant progress in creating professional translation automation tools.

Tools like Unbabel are aiming to use machine learning to make translation tools to create authentic texts. Even with faulty translation, these tools can still be used by translators to create the first draft and get a publishable version through human input. With proper development, AI translation tools can help accelerate the process of translation. Normally book translation took months together whereas translation tools can do it in significantly less time. The most significant benefits of the use of AI technology in publishing are the authors' new ability to publish their works effectively, AI is also enabling publishing houses of all sizes to become more efficient in their processes. At the same time, these technologies can help empower writers who want to publish their work independently, which will help bring new voices to the world of literature.

Innovations in AI and NLP making difference in publishing

The changes in Artificial Intelligence (AI) is taking place with the advancements in Natural Language Processing (NLP), a technology that identifies and analyzes the structure of words in order to understand the meaning of content. The NLP technology is simplifying the editing and formatting process and this has eased the publishers to think out of the box to add value to their contents. They can also process more journal submissions or speed up tedious peer review without significantly increasing staff or production costs.

Further innovations in AI and NLP are on the horizon. Now the tech-savvy publishers have realized the benefits of intelligent automation and in future, AI technology will improve every stage of production-not only editing and formatting, but also the content creation itself. Publishers can also implement AI to analyze words, which is known as Natural Language Processing (NLP). NLP incorporates grammar analysis into the machine-learning process. A computer program is trained to recognize the noun, verb, and object in a sentence, as well as the beginning of a sentence versus the end. NLP strives to understand the structure of words in order to discern their meaning.

Benefits of using Artificial Intelligence (AI) and Natural Language Processing (NLP)

One of the most common applications of Natural Language Processing (NLP) is when we search for a specific term online, the search engine not only looks for pages that feature words matching the search terms, but it employs NLP to understand the context of the keywords by analyzing their structure so that it can provide the most relevant results. There are also benefits to the scholarly community at large when articles are published at a faster speed rather than waiting for a long time to get feedback from the reviewer which delays the publishing and losing the value of content.

NLP has evolved to the point where it can actually play a role in copy editing and particularly for reading the manuscript in order to understand it to determine how well it has been written by the author. Traditionally, all articles submitted for publishing in a journal undergoes a defined process. An editor reviews that article and makes corrections. The editor sends the article back to the author for additional changes. This back and forth may occur several times before the manuscript is passed on to the copy editor who makes grammatical corrections or formatting changes to

meet the journal's specific style. Then the production team composes the article into the appropriate layout for publication. The editor and author conduct a final proof. And, finally, the article is published. All told, this process could take several weeks.

Whereas, the AI and NLP technology analyze each article, it encounters pre-set grammar and formatting rules. After analyzing the content, the technology scores whether or not the article is of good, publishable quality. The technology automatically correct minor errors like grammar and punctuation, and flag more complex issues that require the attention of an editor's. A typical grammar and spellcheck tool flag important parts of a journal article, like the metadata, captions, or running heads as misspelt or grammatically incorrect. While this content is required for most journal publications and incredibly valuable for formatting and categorization purposes, a spellchecker tries to change this content to fit the sentence and paragraph structure of narrative content.

With further automat in the composition of the manuscript, we can further improve the overall composition quality using AI and NLP. Likewise, the proof of the composed article can be shared online with editors and authors where they can input in-line edits and queries directly. AI and NLP may eventually suggest corrections or formatting changes to authors and editors and reduce the time needed to proofread. With AI and NLP production process of publication can be streamlined with smart tracking where publishers could find out what editing is done in an article as well as the stage in the production cycle. AI technology can power automatic alerts to publishers and authors when human intervention is needed and further, streamline the production process.

AI: threat or boon

The publishing industry has suffered acutely from the onslaught of digital media that now impacts every area of our lives. There are many examples of closure of printed version books, magazines etc. Like the case of Pearsons, one of the largest textbook publishing companies in the world has stopped its print versions. Most people tend to see publishers as being focused first and foremost on creating books, magazines, and other content. While that's not an unreasonable assumption to make, it is actually a bit misleading. A publisher is, in fact, more like an investment bank. Traditionally, when a publisher commissions a book, what they are doing is making a bet that the book will return its total investment costs by a significant amount. Magazine publishers took another route, relying upon the idea that if the content they are producing is compelling enough, advertisers will be willing to place side bets that placing their advertising content within the editorial content will lead to sales of their clients' products, but in both cases, the model ultimately is that the publisher is investing a certain amount of money to seek a profit, as with any other company.

What makes this even more of a risk is that a given textbook's primary audience is students. For secondary education and below, this cost is ameliorated by a school district buying the books for use by all of the schools within the district. For college textbooks, on the other hand, the publisher is reliant upon individual teachers deciding to buy their particular book for a class. Either way, the audience is comparatively small by publishing standards, which is one of the reasons that the cost of textbooks tends to be higher than it is for general entertainment content.

India's book market is the sixth-largest in the world and second among the English language ones. The statistics came from an India Book Market Report, by Nielsen, with the Association of Publishers in India and the Federation of Indian Publishers. It values the print book market in India, including imports, at Rs. 26,000 crore. Its compounded annual growth was 20.4 per cent between 2011–12 and 2014–15. Some noteworthy mergers and acquisitions have taken place in recent years. Among these were Penguin with Random House and Harper Collins' acquisition of Harlequin, all companies with a substantial presence in this country. Also in educational publishing, such as S. Chand's acquisition of Madhuban, Vikas and Saraswati Book House, and Laxmi Publications' acquisition of Macmillan Higher Education. According to Nielsen Book report, there are 9,000 publishers, over 21,000 retailers and 22 official languages, and if you include regional dialects, the total is 1,600. Literacy in India is rising rapidly, from 65 per cent in 2001 to 74 per cent in 2011, and it is predicted to reach 90 per cent in 2020.

However, the Indian book publishing sector gets no direct investment from the government, which is a serious roadblock, the report says. Other challenges include the fragmented nature of publishing and bookselling, a tortuous distribution system, long credit cycles that make it difficult to manage cash flows, and increases in direct costs. Piracy is widespread, with every other street in the country being home to stalls selling pirated texts. The Indian e-book market has also seen a major overhauling, with the Internet explosion and spread of mobile phones, especially smartphones. Many gaps are present and a look at India's neighbours is interesting. According to a 2014 survey from the Chinese Academy of Press and Publication, 58.1 per

cent of China's reading population read digitally, an eight per cent increase from 2013, and higher than the paper reading population for the first time (Dasgupta, 2016).

Modern everyday life is beginning to look increasingly like scenes from science fiction movies, which previously seemed unrealistic, driverless trains are no longer novel; driverless cars are being tested and it seems they will soon be available on the market, and mobile touch-screen devices are already widely used. Now, newly standardized technology can respond to voice commands and even give responses.

Perhaps the oldest example of this in "civilian society" is Apple's Siri, followed by the "OK Google" function on Android phones. Just a few years later, "Alexa" has entered the home, Amazon's joke-telling, a voice-activated device which sits in the corner of a room unnoticed. However, when "she" hears her name, she will jump into action, answering questions which are posed to test her general knowledge, switching on the light you have programmed her to control, and looking up train times. She can even be set to switch on and off the heating while you are out, or provide a welcome home message when you enter the house. So, while homes are adapting to technological changes, the next question is how Artificial Intelligence (AI) will be used in the workplace.

AI in working environment

School curricula and higher education courses are quickly adapting so that new generations of computer engineers and technicians can be trained who will fit into and even help shape this brave new world. The translation industry has already seen patterns of decreasing quantities of work needing traditional translation, and increasing quantities of texts that simply need post-editing. They need a human touch to ensure that computer-generated translations are accurate and actually fit for purpose it is translated for.

An entirely automated peer review process?

Google Translate is proof that machines can learn grammatical and linguistic rules (rule-based machine translation), and statistical probabilities in language (statistics-based machine translation). In other words, it is easy to teach a programme, such as Microsoft Word, to know that "we is" is incorrect; it should be "we are". Equally, machines can be taught that "open access" is a more likely collocation than "accessible access", or "open admittance". Computers are, therefore, not correct in every situation. Peer reviewers themselves could never be replaced by machines, humans are needed to review language competence, and because machines are only as good as the people who programme them, they could never keep ahead of scientific research. Humans are therefore needed to evaluate and provide feedback on manuscripts, as well as to feed information to computers to help them improve. Likewise, administrators handling research manuscripts will continue to be necessary for dealing with the unexpected, like answering questions and managing projects, etc.

So, while computers may play an increasingly useful role in editorial and peer review processes, there are some things that must, for the foreseeable future at least, remain old fashioned. There is no doubt that the peer review process could be improved and AI will speed it up somewhat and help it to evolve. However, until computers develop a true intelligence, only humans can react to situations which are out of the ordinary, and confirm whether research is innovative and of a high standard.

AI in publishing: towards on demand, greener and sustainable mode

Current publishing models are incredibly wasteful with huge print runs, returns, pulping and some books ending up in the landfill. Plus, many are printed a long way from the final store with the associated shipping and handling issues. With the price of paper changing and the shift to green economics and 'buy local' in a world of climate change, I can't see how this current publishing model will be allowed to continue. It may be only accepted now because a few realize how wasteful and destructive it is. Print-on-demand is the most sustainable option for print publishing. When a customer orders a book, one copy is printed and sent to them. No waste, no pulping, no returns. Just a happy customer with a print book. Of course, right now, print-on-demand happens at specific hubs and is more expensive than bulk print runs but that could change if the model shifted.

Adoption of Digital Publishing

With the rise of digital publishing, the Internet and the increase in AI have completely upended that equation. Until comparatively recently, those students represented a captive audience, if they wanted to take the class, they had to buy (or have someone subsidize the buying of) the textbooks. Because this created a (larger) market, the cost per book including profit was lower, though still high by book cost standards.

The Internet (and most notably Amazon) ate away at the distribution side, initially by making it easier to sell slightly used books at a considerably lower cost point (from the publisher's perspective) because

no money was coming to them. Not surprisingly, publishers were forced into a position where they had to raise the prices of the book to eke ever-smaller margins. This pushed the costs of textbooks into the stratosphere, which is where the second whammy hit publishers like Pearsons.

Professors were faced with uprisings from students already faced with crippling student loans and began to use more and more material from the Internet (or publishing their own works to the Internet). Not only was it far less expensive, but the professor could teach their students what was important to them, not what was important to the publishers.

This material was also searchable, which meant that students were more likely to go to just the information that they were seeking, rather than having to read the entire passage. Advances in semantics and machine learning also meant that the indexes could be turned into semantic links that made it easier to navigate across related content and made for easier synopses.

Conclusion

Artificial intelligence (AI) capabilities have advanced to a degree that scholarly publishers can actually automate significant portions of the publishing workflow. This has massive implications for academic publishers and their authors. From making the editing process more efficient to improving the quality of content published and distributing scientific outputs faster to the research community, AI has the potential to transform the scholarly information chain. The current wave of technological change based on advancements in AI has created widespread fear of job losses and further rises in inequality. It argues that large opportunities in terms of increase in productivity can ensue, including for developing countries, given the vastly reduced costs of capital that some applications have demonstrated and the potential for productivity increases, especially among the low-skilled. The AI technology could analyze a database of scholars who have expertise in different areas of scholarship and match the best individuals with a scholarly article to peer review. Not only is this an enhancement that will speed production, but it will vastly improve the quality of articles also. AI technology can even resolve issues of plagiarism. Once AI technology has analyzed a variety of journals and understands the content that exists on certain subject matters, it can identify when sections of articles have been plagiarized or where citations are missing or incorrect. With further automation of content creation and production processes, a doubt about the role and further utility of editors will arise in the mind of publishers. But it is for sure that AI will not replace editors, but rather it will empower editors to provide more value to their authors.

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A Study on Men's Portrayal in Indian Television Advertisements of FMCG Products from 2017-2019

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ABSTRACT

Television (TV) commercials have an influential impact on audiences as they weave stories around visuals and convey messages through the apt use of emotive techniques. TV commercials are usually of shorter duration, direct in terms of message dissemination about the product, and are replete with thought-provoking and creative ideas. So far research work on TV advertising has majorly focused on women's portrayal and the results show that women's representation in advertisements often limits their potential in terms of their societal roles, which confines them to the domestic sphere and emphasizes excessively their sexuality. Results of various studies reveal that stereotypical gendered portrayals in advertising affect consumer behaviour and perceptions. The present study undertakes a content analysis of select Indian TV advertisements of FMCG (Fast Moving Consumer Goods) products from 2017-2019 in order to analyze the portrayal of men. Twelve advertisements (four from each year) were studied to understand the ad's message, target audience, the relationship between male and female characters, attributes assigned to men and stereotypes promoted about male behaviour. Results demonstrate that gender stereotyping is very much prevalent in Indian advertisements and ad portrayals only reinforce existing prejudices against men in Indian society. Character traits of competitiveness, arrogance, decisiveness and strength are associated with Indian men and male role portrayals depicting men as obsessed with wooing women. The diversity of life experiences of Indian men is also not accounted instead they are projected as a monolith.

Keywords: Advertising, FMCG products, Gender, Male role portrayals, Stereotypes, Society, Television.

Introduction

Advertising as a form of communication allows brands to register their presence in the minds of consumers. It is through advertisements that consumers become aware of their appearance, products that they use and the lives they lead. As Khalid (1990) says, "Advertising in the modern age has established itself as the most important selling media". Advertising strives to communicate a message about a product/service, persuade audiences to buy it, reinforce that using the product will lead to better lives, will provide solutions to the consumers' problems and not using the product would mean missing out on something useful (Mohan, 2017). Thus, the functions of advertising are fourfold – communicating a message, influencing mindsets, persuasion and use of a variety of appeals to attract target audiences (Agarwal, 2013). Even before the product reaches the consumer, it is the advertisement that is viewed and its impact can be seen at all levels, right from the entrepreneur to distributor, retailer to eventually the ultimate consumer. Advertising is an important medium through which the consumer learns about the product's features, functions and its utility into their life. Advertisements hold an important expression of popular culture since we know of prevalent trends, patterns in society, cultural practices, social values and norms through this medium (Pardun, 2013).

When it comes to understanding how gendered portrayals pan out in advertising and the wider ramifications such portrayals have on society are quite significant. The idea of gender comes to us from culture, the socialization process and the way life is organized around gender-based roles and gendered division of labour (Bhasin, 2000). Thus, exploring gender constructs in advertising and ways in which gender is articulated through definitive male and female portrayals conveys a lot about how society operates around gender norms and values. Gender role portrayals are of concern to researchers and advertisers equally because advertising messages are hugely influential and can percolate in society in form of trends, acceptable cultures and legitimate social behaviours. In patriarchal societies, advertising messages can influence consumers adversely into validating gendered expectations (for e.g. – "men are bread-earners" while "women are caregivers"). Therefore, dissecting advertisements for messages, stories, narratives and constructs weaved around gender and understanding how these affect ideas, opinions, perceptions and belief systems in a

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socio-cultural context are of great significance (Schaffter, 2006).

Statement of research

In the present study, the researchers attempted an analysis of male role portrayals in select Indian TV commercials from 2017-2019. FMCG products were the focus of this study. There are different kinds of FMCG products like clothing, dry goods, office supplies, cleaning good, fresh food, cosmetics, etc. TV advertisements of FMCG products such as garments, chewing gum, shaving cream, body deodorant, hair dye, fairness cream, face wash, hair wax etc., were analyzed based on criteria devised to help understand how men are portrayed in the TV advertisements. Twelve advertisements (four from each year) were selected for the study based on the purposive sampling and number of views on YouTube. Advertisements of FMCG products in which men were central to the plot/ narrative roles have been analyzed to understand how TV advertising projects men and masculinity. The study focused on advertisements from 2017 to 2019 with the purpose to explore gendered dimensions of contemporary Indian advertising ever since a spate of progressive gender portrayals were witnessed through the medium in the recent past, specifically pertaining to Indian women. In this context, the aim of this study was to present thematic descriptions of advertising messages in relation to masculinity and male images. Through a study of advertisements spanning three years, the researchers wanted to understand if there has been any evolution or shift in male role portrayals over time.

Rationale and significance of the study

Past research intersecting gender and advertising led the researchers to several studies about the portrayal of women in advertisements (MacKay *et al*., 1997). For instance, ideas around what constitutes womanhood and femininity are evident in both global and Indian advertisements. One only needs to recall fairness cream advertisements that promote a standardized notion of "beauty" and equate it with the fair skin (Fair & Lovely, Ponds White Beauty, Fairever Fairness Cream are a few examples). Women's portrayal in advertisements is quite often limited to being glamorous dolls, sex objects (deodorant advertisements), homemakers (cooking oil advertisements), and dependent on men for key decisions involving financial issues (such as Life Insurance advertisements). Hence, there has been excessive focus on their beauty and appearance. However, it is also true that Indian advertisements have evolved progressively in the recent times and one can now see women breaking gender shackles by playing the roles outside domestic sphere (#TouchthePickle by Whisper, Havells' #RespectWomen campaign, Anouk's #BoldisBeautiful campaign and Ariel's #SharetheLoad campaign are a few groundbreaking examples). The fact that the focus of advertising research has primarily been a study of women's portrayals in order to bring to light issues of gender inequality and discrimination provided an impetus for this study. While it is necessary to understand women's portrayal to facilitate discourse around the position of women in Indian society and the effects of deep-rooted patriarchal systems; it is at the same time also imperative to undertake research on media representations of men.

Developments in feminist media research and the expanding scope of feminist media studies in a globalized world order necessitate that an evaluation of gendered representations in mass media is not confined to women, but is inclusive of other genders such as men and the LGBTQIA spectrum (Mendes & Carter, 2008). From a social, political, economic and cultural standpoint; uncovering trends of male role portrayals in advertisements is essential in understanding where Indian society stands at present on matters of gender equality and justice. The study also assumes significance considering a thriving and dynamic men's rights movement in India since the late 1990s and growing significance of men's rights organizations and activists in both legal and policy discourse (Chowdhury, 2014). Promotion of stereotypical male images in advertising (strong physique, lack of emotions, machismo) can leave men vulnerable to flawed expectations from a society that values masculinity/manhood and deprecates those who don't match upto standard expectations. The study also offers valuable comparative insights into how advertisers pitch the same product in different ways to female and male consumers. Just as advertising stereotypes can impact women and how they are treated by the so called society, dominantly masculine attributes promoted by advertisements can impact male self-esteem. Considering the impressionability of advertising messages on consumers; the process of advertising needs to be responsible and gender-sensitive. The advertising industry's response to changing times and contexts in which we find ourselves as we think of gender relations is a subject of systematic investigation, which this study attempts.

Key research question

How men are portrayed in Indian Television Advertisements (2017-2019) of FMCG products and

what popular stereotypes can be found with regard to these portrayals?

Methodology

The present study employed a qualitative, exploratory and descriptive approach to data collection and analysis. The researchers focused on deriving patterns and thematic descriptions of male role portrayals in a total of 12 TV advertisements of FMCG products from 2017-2019. With the help of content analysis which is a method used to study media texts, images and visuals, the researchers extracted themes and patterns emergent from the data set itself. A set of 'physical' (numerical) and 'content' (qualitative) criteria were devised in order to systematically analyze each advertisement with respect to male role portrayals. The reason why FMCG advertisements were chosen for the study is because these products are used on a daily basis by consumers and are connected to different aspects and experiences of their lives. Parameters such as advertisement tagline, appeal, target audience, its plot, the attributes of male protagonist/s, relationship between male and female characters in the advertisement, product placement and gender stereotypes with respect to men in advertisements were also studied. Purposive sampling was used to select 12 advertisements from January 1, 2017, to December 31, 2019. The study includes TVCs that were accessible on YouTube with a minimum number of audience views (1000) and those that had men who were at the centre of the advertisement's narrative. TVCs of body deodorants, fairness creams, hair dye, chewing gum and innerwear were analyzed among other FMCG products. The research employed a secondary data analysis approach by studying accessible TVCs.

Study limitations

- Only one method was employed for the study, leaving little scope to address other aspects related to the subject by means of data triangulation.
- The study does not contain opinions of industry experts such as CEOs of advertising agencies, copywriters, marketers etc., from whom insights could have been obtained about why advertisements perpetuate stereotypes about men and what goes into the making of advertisements that are gender insensitive. This could not be achieved owing to location and accessibility constraints.
- Since this research was carried out as part of an academic project, it was completed in a limited time span of two months due to which the researchers focused upon the thematic description of select advertisements and male role portrayals in the same.
- Sample size in the research was limited to 12 advertisements whereas it was observed through a systematic literature review that research in this field has been conducted with much larger sample size.
- The researchers could not elicit primary data in order to understand how male role portrayals in Indian TVCs impact consumers and what opinions do Indian men hold about the way advertisements portray them.

Past research

In this section, the researchers review relevant studies in the area of gender and advertising in order to place the present work in context. As mentioned earlier, advertising research has been primarily carried out around women's role portrayals, gender equality, women empowerment, equal opportunities for women and feminine images in popular culture. This is noteworthy in its pursuit of advocating for a level playing field for both genders. However, with changing times and evolving contours of the discipline of gender studies, the need for scrutinizing popular media images of men is also felt acutely. Hence, research inquiries ought not to be relegated to advertising's depiction of women but should expand its footprints to address popular images of different genders. Past research in the field is dominantly western in context and focus; the details of which are as follows. The researchers have also described Indian studies and Indian media commentary about advertising narratives on men.

Andersen and Gray (2008) in their work "Battleground: The Media" present a discussion of the representation of race, caste, class, gender and sexuality in media. They carry out thoughtful and articulate research on "body image" and popular perceptions about the need to have a perfect body. The authors speak of actors, singers, television stars and other celebrities struggling to match the "thin ideal". Advertisements and magazine shoots promote the "white, thin, fair" ideal among women of all ages and class, thereby endorsing beauty stereotypes. These messages can be damaging and hurtful to both – those who strive for these false beauty ideals and those who can never achieve those (African, Latin American and Asian women for example). They also make reference to masculinity and stereotypes associated with its representation. The way men are projected in popular culture in terms of how they should walk, how they should behave, what attitude they should carry and what they should accomplish

in life sets expectations and goals for young men to emulate and this in turn shapes what society comes to think of ideal gender roles.

A study by Elliott and Elliott (2005) explores reader responses to idealized images of the male body in advertising; they have discussed male responses to representations of male bodies in advertisements, particularly portrayals with sexual connotations. Using reader-response theory, they conducted one to one interviews and focus groups to find out how young men respond to and negotiate with sexual representations of themselves in advertisements. About 25 advertisements were collected from major men's lifestyle magazines and responses were derived from some of these when the advertisements were shown as a stimulus to men. In-depth interviews were carried out with male students aged 18 to 31 years on a UK university campus. The findings reveal that respondents rejected or disassociated themselves with images that did not fit masculine traits and expressed overt homophobia towards images of men that were too feminine or sexual.

Nair (2017) charts changes in Indian advertising with reference to male portrayals. She observes that if the portrayal of women in advertising is toxic, so is the depiction of men. Men in advertisements have generally been portrayed as manly, gentlemen, in control of situations and mainly occupied in work/business. However, she also points out to brands that are responding to the needs of shifting away from stereotypical male portrayals and have offered refreshing representations such as – Axe (which came up with a campaign on the challenges that masculinity poses to men), Pampers (which depicts the role of a father in the rearing of a child) and Ariel (which encouraged men to share domestic work through #sharetheload campaign). Das (2000) in her paper – "Men and Women in Indian Magazine Advertisements: A Preliminary Report" notes that advertisements from developed countries generally portray women as homemakers, dependent on men and as sex objects whereas men are portrayed as dominant and authoritative. Referring to gender portrayals in advertisements in the developing world, she studied over 1,100 Indian magazine advertisements from 1987, 1990 and 1994. The results demonstrated that despite a shift in gender portrayals, stereotypes about men and women in advertisements persist. In conclusion, she states that very few advertisements portrayed men in non-traditional roles and male role categories of portrayals were primarily – "macho", "dominant", "authority-figure", "family man", "career oriented" and "involved in sports". Taneja (2016) studied gender role portrayals in TV advertisements over time using 100 advertisements from three leading national Hindi language general entertainment channels. The results of the study indicate that even though gender stereotypes are less prevalent in Indian TVCs; gender stereotyping has not been done away with completely. For instance, the author concludes that compared to men, women in TVCs are often portrayed younger and less often being employed. Men can be seen in advertisements of male oriented products such as financial services, mobiles, ICT, automobiles etc. The study is quantitative in nature and does not delve into details of portrayals and messages weaved around male roles in advertisements.

Finally, Dwivedy *et al*. (2009) analyzed around 1400 advertisements from 2006-2007 from men's, women's, and general interest magazines. They concluded that while men are portrayed as sexually appealing, authority figures; women are depicted as concerned with physical attractiveness, as housewives, and sex objects. The authors analyzed gender portrayals in terms of different product categories. An article in the Economic Times (2019) recognizes that brands are becoming sensitive to the need for challenging male caricatures and offering a more humane and sensitive portrayal of men in advertisements ("The Man's Story", 2019). Men are still limited by traditional roles and expectations in advertisements, but changes are gradual as advertisement-makers depict fathers demanding paternal leave, sharing workload at home and as humans who are comfortable with and open about their emotions. Several industry experts opined in the article that brands are trying to change the narrative by coming up with more realistic representations of men, though this change will encounter several challenges in an industry that is used to the macho man and seductive woman image.

Building further on work carried out in this domain, the researchers attempt to offer contemporary insights on male portrayals in FMCG advertisements from 2017-2019 and discuss if there is a positive evolution in the same over a time period of three years.

Data analysis

In this section, the researchers have presented a year-wise analysis of select TVCs to understand dominant patterns and trends around men's portrayals.

2017

For the year 2017, advertisements of *Imperial Blue*, *Wild Stone* and *Fair & Handsome* (cream and facewash) were selected for analysis. The time duration of these advertisements ranged from 20 to 50 seconds.

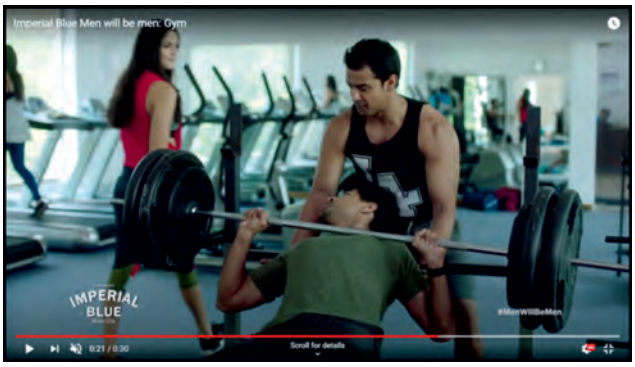

Fig 1. Imperial Blue

Taglines such as *Men will be Men*, *Log to notice karenge* (People will definitely notice), *Naam to suna hi hoga* (You must have heard the name) were used. Taglines can have an everlasting effect on viewers; they make brand recognition/recall possible and are employed to convey specific messages to viewers in relation to the product. Usage of these taglines signifies that a masculine personality is mostly associated with strength and confidence. These advertisements targeted men of different age groups.

Example – while the *Imperial Blue* ad was for men above 21 years (since it is a surrogate advertisement for alcohol), the *Wild Stone* body deodorant ad was meant for those 18 and above. Fairness cream advertisements were meant for male viewers between 20 to 40 years. The messages that these advertisements intend to convey range from the idea that men are always eager to impress women (*Imperial Blue*), using a body deodorant makes a man more attractive and men also need a facewash/fairness cream since the market is already flooded with similar products for women. Men, who usually possess a rough skin shouldn't be using a womanly facewash/fairness cream. They need a different customized product that caters to their skin type, gives them a "sophisticated", "gentleman" look, helps them appear smarter and confident and at the same time makes them respectable among women. The types of appeals used in these advertisements range from music appeal, humour appeal, bandwagon appeal to youth appeal and celebrity appeal (two out of the four advertisements had Bollywood celebrities endorsing the product).

The male protagonists in the above advertisements were shown to have the following character traits – slim body, macho physique, strong and tough, confident, an attitude of taking up challenges, leadership skills, desire to show off and impress women, lack of trust that one man demonstrates with respect to another when it comes to a woman (e.g. *Wild Stone's* ad – "Kunal is Back" depicts a father suspicious of a man trying to woo his daughter. The man's presence in the daughter's life fills the father with anger, frustration, insecurity and doubts). Fairness cream and facewash advertisements discouraged men from using feminine products indicating that the use of such products might make them appear womanly.

2018

For the year 2018, the advertisements analyzed were *Center Fresh* (chewing gum), *Godrej hair dye*, *Amul Macho* (male innerwear) and *Rajnigandha Pan Masala*. Taglines such as *Chali hawa mastani* (The energetic wind blows), *Rukna nahi* (Do not Stop), *Kuch kar aisa, duniya banna chahe tere jaisa* (Accomplish so that the world emulates you), *Fashion bade aaram se* (Fashion that is simple, easy and comfortable) were used. The time range of the advertisements was from 30 seconds to 1 minute and the target audience were male consumers from 20 to 55 years of age. It is observed that the use of appeals from advertisements in 2017 to those in 2018 has not changed drastically. Romantic, fear and emotional appeal were used in addition to youth and bandwagon appeal. Male protagonists were shown having a slim body, smooth face, messy hair. For instance, in the case of *Center Fresh*, the chewing gum not only provides fresh breath but also helps the man to woo a stranger woman who knocks at his door. The *Godrej Expert* hair dye ad instils a fear of white hair among middle aged men, conveying the need for men to look young by doing away with white hair. The protagonist in this advertisement is confused and disappointed owing to white hair, for which his friend suggests that he use *Godrej Expert* hair dye. White hair is equated with men growing old, boring and undesirable and the fact that it is completely natural for people to develop white hair as part of the growing older is ignored.

In the Rajnigandha pan masala advertisement, men are shown to be confident, good looking and wanting to take on challenges. Basically, a competitive spirit is inherent in them and they can lead from the front. Here, consuming pan masala is equivalent to positive characteristics such as a big and warm heart, welcoming attitude and a never say die spirit. *Amul*

Fig 2. Fair and Handsome

Macho's advertisement stars Tiger Shroff where he is seen sporting the innerwear brand to successfully amaze, astonish and impress a woman. Shroff's presence emphasizes the need for men to stay fit, sporty, athletic and have a muscular body in order to impress women (the tagline – *bade aaram se* hints to the ease with which one can flatter women by using the brand, apart from projecting a masculine appeal). In the advertisement, relevance of the male protagonist to the product and its features came across as rather weak. For instance, the *Center Fresh* advertisement places the woman as the focus of attraction in the narrative and shows how she is awestruck by the man who uses the chewing gum. The woman's presence is forcefully integrated in the narrative when ideally the freshness component should have been the talking point.

Primary locations used in these advertisements were home, office, gym and railway platform. The image of a "perfect man" who is good looking, fit, confident and is armed with a strong physique is subtly created, deftly packaged, smartly promoted and then sold to consumers who can then be convinced about the need to have a certain body shape and sport a certain look to be considered for being masculine enough. It is to be noted that not only do these advertisements perpetuate stereotypes about manly attributes; they also typecast women as individuals who are only attracted towards a certain kind of "male image".

2019

Analysis of advertisements in 2019 helped the researchers to look for how advertising and branding strategies of select FMCG products had evolved in the past two years. It was observed that advertisements of deodorants, fairness creams, chewing gums, facewash, and male innerwear continue to emphasize masculinity. Product messages in these advertisements revolve around telling consumers what a real man is like or should be like. The advertisements analyzed in 2019 were *Set Wet Hair Wax* (a water and oil-based styling product for men), *Dollar Club* male innerwear, *Gillette* shaving razor and *New Axe Dark Temptation* deodorant. One can observe taglines such as *Sada sexy raho* (Always Remain Sexy!), *Fit hai boss* (Its Fit Boss) and *Make your own rules*. The advertisements ranged from 30 to 40 seconds and employed sexual, popularity, romantic and rationale appeal. When advertisements promote gender stereotypes, they do so by instilling fear appeal among viewers where the key message is that one should be fearful of appearing aged, fat, dark-complexioned and anything else that deviates from the standard narrative around beauty. Advertising messages capitalize on this fear intrinsic to human nature in order to sell products.

For instance, the *Set Wet Hair Wax* advertisement that stars Ranveer Singh has a very clear message – using this product will make the man look more attractive and desirable as a result of which his popularity will rise. Similarly, in case of the *Dollar Club* male innerwear advertisement where the male protagonist manages to catch the attention of a complete stranger woman at the airport only because he is sporting the innerwear brand stars Akshay Kumar (celebrity appeal). He is fit, lean, confident, ready to show off and can impress women at the drop of a hat. The tagline *Fit hai boss* reveals a subtle sexual message towards the end of the advertisement, signifying the use of sexual appeal. However, among all the advertisements analyzed so far, two advertisements come across as a departure from the trend. *Gillette's* shaving razor advertisement depicts men as human beings who can be vulnerable to using the wrong shaving razor that may hurt them. It shows how men are pressured into acting tough, looking good and staying fit, but fear is an emotion that even they can't escape. The male protagonists in this advertisement are encouraged to follow their heart, shrug off pressures that society imposes on them (the voiceover in the advertisement introduces the product as "designed to take the pressure off") and take time out to pamper and love themselves when shaving. Similarly, the *New Axe Dark Temptation*

Fig 3. Amul Macho

Fig 4. Set Wet Hair Gel

Fig 5. Axe Signature Deodorant

commercial depicts the new age man who doesn't want the society to tell him what he should be doing. Instead he's the one "making his own rules" thereby rejecting stereotypical attributes like having a tough body, going to the gym etc. The protagonist questions these stereotypes and asserts that he doesn't care about them. These two advertisements possibly explain a gradual shift in terms of male role portrayals and brand messages around masculinity. The attempt is to question gender stereotypes at the minimum and project a more humane side to the man who could otherwise crumble under gendered expectations. This was reaffirmed by Shashank Arora who was a part of the "Make your own rules campaign" by *Axe*, which is otherwise known for its sexist and misogynistic brand messaging. He says, "The change, in whatever limited quantity, is gradually coming in as we are seeing more honest and human representations of society on screen. The powerhouses of the global corporate world and entertainment industry need to step up the game to help break gender stereotypes" (ETBrandEquity, 2019). Portrayals have undergone a gradual shift from 2017 to 2019 in terms of product placement and major attributes of male protagonists. Advertisements that earlier focused on male physique and male desires to impress women are now giving way to portrayals that respect men's choices, freedom to pursue what they want and diversity in male characters. However, one can still take note of actors who star in these campaigns, since they are mostly fair-skin, macho and muscular which proves that altering the status quo about body image stereotypes is still a distant goal for Indian advertising.

Key findings, discussion and conclusion

An analysis of select advertisements of FMCG products such as garments, chewing gum, shaving cream, body deodorant, hair dye, fairness cream leads the researchers to conclude the following about male role portrayals. Gender stereotyping is prevalent in Indian advertisements and portrayals only reinforce existing prejudices against men in Indian society. Advertisements do not account for diversity among Indian men and present them as a monolith and a homogenous category. Diversity in terms of the life experiences of Indian men is also not found in these advertisements. Young to middle-aged men who are the target audience for these advertisements are shown to have constricted personalities where they are:

- Competitive, arrogant, snobbish, tough, decisive and clever.
- In terms of physical appearance – men are conscious of how they look, exhibit anxiety about old age, are lean bodied and have a physique to be envious of.
- Men like to be in challenging situations, are always in charge and under control of events, and have excellent abilities to handle their emotions.

In terms of the relationship that male protagonists share with their female counterparts, most advertising narratives are seen revolving around the male-female relationship which is characterized as that of sexual attraction and romance. In these narratives, men are shown to be womanizers who never miss a chance to woo women (beautiful, fair-skinned and fitting the thin ideal), they can sweep women off their feet by their antics; a man's world revolves around impressing women (where other life pursuits may not be as worthy) and men who can attract women are unfailingly fair skinned, macho, stylish, muscular and those that fit the standardized manly ideal. Men are rarely depicted in the family/domestic space discharging domestic duties such as cooking and cleaning. They are also rarely shown in roles that require a display of emotional intelligence, care, love and affection.

These advertisements also end up promoting stereotypical caricatures of women. These depict women falling easily for men who are attractive and have a strong muscular body. Women are rarely portrayed as individual beings and instead ad portrayals hint at romantic, sexual liaisons between men and women, often complete strangers to each other. Women end up being depicted as either object of desire or as props for attracting male consumers to the product. Sexual objectification of women in these advertisements is often passed off as regular, normal and acceptable.

The researchers also noted differences in the advertising pitch when a similar product is sold to women. A few examples are – advertisements for hair products, innerwear, skincare, deodorant etc., which in case of advertisements that target women consumers focusing on how the product

holds exemplary quality, promises nourishment and care, provides comfort and relaxation, can deliver results as desired. While deodorant advertisements for men focus on men's usage of the product to appeal to women; in contrast, women's deodorant advertisements focus on attributes such as freshness, fragrance and an everlasting impact. In conclusion, even as advertisers are making attempts to challenge rigid gender roles, there's still a long road ahead on how role portrayals can become more gender diverse, sensitive and just.

Future research

Research in gender and advertising is a vast playfield, is evolving continuously with newer studies being carried out periodically. Owing to the several limitations encountered by the researchers in the present study, a few suggestions for further investigation in the area are listed below:

- More research needs to be encouraged in the Indian context since Indian advertising is a dynamic industry that has lived up to societal expectations. Indian advertisements are visually pleasing, rich with cultural contours and can establish a deep and relatable connect with viewers. These positive traits can be utilized to instil gender-sensitive messages in advertisements more vigorously and with greater sincerity.
- Interview based research with copywriters, owners of advertising agencies; marketing professionals can be conducted to understand the industry's viewpoint on advertising's responsibility to contribute to gender just social environment. This will help scholars as well as academicians understand the challenges faced by the industry and will encourage more academia-industry interface to achieve a larger, common goal.
- Assessing audience responses to advertisements that promote gender stereotypes is extremely crucial. It will also encourage audiences to reflect on portrayals that come across as inequitable and damaging to social good.
- More academic research on other gender categories such as transgender, asexual, gay, lesbian, gender fluid etc., and their representation in both the global and Indian advertising context will send positive messages about advertising's intentions to be inclusive and accepting of diversity. It will also sensitize audiences to various other gendered identities and experiences, other than the dominant heterosexual male ideal.

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Job Satisfaction of Female Journalists in Media Organizations: A Special Reference to Lucknow City

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ABSTRACT

This study examines the job satisfaction of female journalists by assessing work in the present job, people working at the present job, current pay, and opportunities for promotion, supervision in the present job from the 61 media organizations, Lucknow, Uttar Pradesh, India, with the help of JDI and JIG scale. It was found from the study, female journalists were at a marginal level with the ratio of 1:10 with male journalists and after comparing the mean score of each job satisfaction of two groups (print and electronic), t-test revealed similar ($p>0.05$) job satisfaction scores between the two groups except for pay. Comparing the mean score of each job satisfaction among the three print media groups, ANOVA revealed significantly ($p= <0.01$ or $p= <0.001$) different JDI scores among the groups except for supervision. Further, the Tukey test revealed that the mean score of work, co-workers, pay, promotion and job in general among females of English print media were significantly ($p= <0.05$ or $p= <0.01$ or $p= <0.001$) different and higher as compared to both Hindi and Urdu female print media journalists. It is also evident from the study that neither the female journalists working in print media nor in electronic media were satisfied with the promotion opportunities elsewhere, though the job satisfaction of the female journalists was higher in electronic media than the print media. When it was explored within print media groups, the majority of female journalists in English newspapers were more satisfied than Hindi print media. The results provide input and opportunities to recommend or take certain measures to improve the job satisfaction of female journalists.

Keywords: Census, Female journalist, Feminist theory, Media

Introduction

Globalization witnessed in the twenty-first century has become the defining situation at the present time (Schirato & Webb, 2006). However, in this transforming globe, women still find themselves in the same situation, because of the prolonged discrimination. Political and capital facets are more focused on the theories of macro-level without concentrating on the micro-level, which focuses on the individuality of politics and gender topics (Freeman, 2001). In fact, females are frequently eliminated out of discussion related to globalization (Sreberny, 2001), and such words bothersome the females, described by a feminist (Gibson-Graham, 1996). Women have traditionally been recognized as homemakers and caregivers, with such conception, they face inequality not only in the labour field, however, now they are occupying many positions in the professional field that have been formerly preserved for men (Lewis & Boswell, 2002). The male-dominated milieu has witnessed that like numerous other fields, the media industry is also the male-dominated area across the world even in the twenty-first century (Raheja, 2012). Though the number of females entering this profession is snowballing, still, women fill only a negligible percentage of higher positions (Lowe-Morna, 2001).

It is usually accepted that media is the tool that transfers culture and tradition by following globalized cultures. Media can also be structured as the social player, to provide impulsion to social enhancement (Grizzle, 2012). Hence, it can play a significant role to fight for gender transformation and differences between the social identities of male and female. However, it is very dreadful to know that within the media organization women face discrimination and various types of harassment on the ground of gender (Howard, 2017). Equality can be a prior step to prevent any type of harassment and discrimination with the female within the organization. 'Equality' is signified to ensure the potential of female and male which is totally released and the significance of an individual is considered without any discrimination (Grizzle, 2012). The question on gender touches approximately every aspect of the media culture relationships (Tucker & Ludi, 2012). Today, an important issue is a professional disparity and harassment which is

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embedded in the media and is strongly based on social differences between male and female (Borza, 2013).

To eradicate inequality within the media organization, UNESCO works under the International Programme for the Development of Communication that addresses the Gender-Sensitive Indicators for Media (GSIM). The main motive of GSIM is to calculate the sex disparity and women's empowerment throughout all forms of media (Grizzle, 2012). In the developing world where many laws and regulations are regarded with professional guidelines, a lot of inequality still remains (Hausmann & Zahidi, 2008).

The Protection of Human Rights Act, 1993 Section 2(1)(d) guarantee the parity and dignity of a person (Beer & Mitchell, 2006). However, specific protection of a working woman from sexual harassment at the workplace covered in the Vishaka Guidelines first time by the Supreme Court of India in 1997. These guidelines covered so many areas or facets for assuring women that they are much safer at their workplace. The procedures ensure appropriate work conditions and a friendly environment at the workplace (Devarsha, 2014). The guidelines also guarantee that no woman should have felt the disadvantages of her employment on gender. The sexual harassment of women at the workplace (Prevention, Prohibition and Redressal) Act came into existence in 2013. It ensures that the organization should have comprised the "Internal Complaints Committee (ICC)" so that a woman can complain in a writing form. However, if the victim is not satisfied with the ICC at that time, she can move to the "Local Complaints Committee (LCC)" too. Suppose LCC finds that the accused person is guilty. In that case, it can forward the complaint to the police within seven days for registering the case under section 509 of the Indian Penal Code (45 of 1860) (Government of India, 2015). Despite this, most of the media organizations didn't have an "Internal Complaints Committee." Markandey Katju, the chairperson, Press Council of India, also said, "despite Vishakha guidelines having been framed by Supreme Court long back in 1997, and the enactment of Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, many media organizations did not have an internal complaints committee" ("PCI directs," 2018). Jesper Højberg, Executive Director of International Media Support, said that now it is time to implement the gender-specific guidelines within all the media houses ("Breaking the Silence," 2019).

The wage equality survey the 'Global Gender Gap Report (GGGR), 2017' ranked India's female to male ratio 108th out of 144 countries on the Gender Gap Index (The global gender gap report, 2017). As a consequence, females frequently get fewer job prospects and get lower remunerations in comparison to men. This difference in India was evidently demonstrated in the GGGR, 2009, showing that Indian female drop back male when it comes to media participation and decision making, a condition aggravated by civilizing obstruction (Steyn & White, 2010).

Even in the twenty-first century era, females face harassment and discrimination on a gender basis at different levels such as job opportunities, working conditions, job satisfaction and career growth (Kabeer, 2012). It is too difficult for females to reach into managerial positions due to their so-called natal infirmity and portrayal as a homemaker. In electronic media, open sexualization of women in general, however, the print media is naturally gender neutral as far as the readers are concerned, but in the organization itself, women are still considered as unequal. (Gallagher, 2002; Press Institute of India, 2004; Ray, 2008; White, 2009; Kedia, 2015). According to the International Women's Media Foundation study, approximately two-thirds of women journalists have been sexually harassed at work. It was found from the study that the harassment ranged from verbal vilification to bullying and physical hostility. And the shocking point was most females never discussed what happened with them (Pasha, 2017). The American Society of News Editors also found discrimination in their study of 2016's. They described in the study that Hispanic, black and Asian women constitute below five per cent of the newsroom personnel at newspapers and online news outlets (Pasha, 2017).

Gender equality is the foundation of human rights and approach to development and gender discrimination becomes a core barrier to development. It is accepted that gender equality is central to citizenship, democracy and governance. The parity arises out of the roles and responsibilities that society prescribes for females and which are held fast in place through the gender relations based on power (Demetriades, 2009). It has two levels namely generalized gender inequality and stratified gender inequality. Generalized gender inequality is universalistic. Females of high class or low class share the same treatment and experiences of discrimination. Whereas, stratified gender inequality is linked to stratum like the lower class females are more exposed to gender discrimination as compared to high-class females (Raju, 2007).

Though the increasing opportunities for female journalists are open, they are not getting pleasure in the profession (Press Institute of India, 2004). There is considerable differentiation in the situation and

working conditions of female journalists across the world. For instance, the continuing rising numbers of female journalists in big cities has created the notion that behind all the obstructions female's participation in media has been conquered. Though, females are still struggling with the conscriptions in the various sectors and definite divisions of the media (Peters, 2001). In the same way, the escalating speed of participation of female on television and English print media indicate that now women are achieving the top post within the editorial pyramid without so much obstruction (Ross & Byerly, 2004). However recently, the most senior journalist Carrie Gracie, the BBC's China Editor has relinquished her post to protest over the gender pay gap (Ruddick & Slawson, 2018). Though, lots of woman journalists go through with sluggish and restricted progress in the media profession. It is widely acknowledged that the existence of a pink collar, glass ceiling and other conditions keeps females from invading the zenith rank in the editorial hierarchy. Thus, this research study aims at addressing the problems of female journalists working in different media organizations. Through this study, the researcher wants to find out the working condition of female journalists of Lucknow, Uttar Pradesh, India and also to explore that whether gender discrimination and harassment exist in the media industry.

Objectives

The general aim of this study is to explore the working conditions of female journalists in different media organizations (Newspapers, TV News channels and Radio). Thus, the following are the specific objectives of the study:

1. To understand the working condition of female journalists in Print and Electronic media.
2. To find out the basis of bias in the functioning of media organizations.
3. To evaluate the keenness of working women journalists for the protection of their rights.
4. To explore the path through which peer groups may get sensitized.

Hypothesis

H1: Working conditions of female journalists in media organizations are not satisfactory.

H2: There exists a certain degree of gender-bias in the functioning of media organizations.

Literature review

Professional discrimination is an issue of major concern today, as it is strongly rooted in the mass media industry based on Gender ("Review of the Implementation", 2013). Jeffrey (2000) defined that in provisions of access and service, gender-based troubles are predominantly penetrating within most of the Indian Language Press and it is noticeable that its reach comprises the majority of readers in comparison with English press. In the global report on the status of women in the news media, 2011 (Byerly, 2011), it was found that only 16 per cent, 27 per cent and 69 per cent of media companies have company-wide policies on gender equality in Eastern Europe, Middle East and North Africa, and the Sub Saharan region of Africa, respectively. This section of review illustrates the different aspects of the working conditions of female journalists worldwide. It will also focus on different problems that have been faced by women at the workplace. The study of International Media Support shows that women journalists share similar challenges at the workplace across Asia, Africa, the Middle East, and South America. That workplace harassment ranges from unequal opportunities such as the gender pay gap, glass ceiling to severe physical or mental abuse and online harassment (INS, 2019). The study of women journalists shows that a woman journalist in Kerala has no exception. Female journalists are struggling with physical and psychological challenges at the workplace and among all the verbal harassment are at the zenith (Priyanka *et al.*, 2019).

Though the media has a significant role to empower and excel society in general and women in particular. But regrettably, it has botched to cut down with gender disparities within its own sphere. In Indian media, women's depiction is nothing more than a centrepiece or a symbol of glamour. There is a disparity between the notion of female as equals at the work and their concrete projection by the media (Kedia, 2015). The study of The Global Media Monitoring Project 2015 has depicted that only 37 per cent of all stories, including in newspapers and television, were reported by female journalists. The figure was still the same and no progressive report has been seen for a decade. However, within web journalism, women's representation was 42 per cent (Macharia, 2015). The report of the International Federation of Journalists also found that even though the presence of a female in the Asia-Pacific region doubled in the last two decades but still women comprised just 28.6 per cent of the total personnel, albeit, in recent years Indian media has gone through an ocean of change, however, the gender gap is still atrocious.

It is accustomed everywhere to categorize society on the behalf of sex as male and female. The

biological fact of the gender characteristics has created a great difference between them. This separation does not necessarily mean that one gender should have a greater rank than the other, but it is observed that sexual segregation is always depicted as gender inequality (Raju, 2007). And women at some point in their career life are subjected to sexism, workplace bullying, misogyny, or even harassment by male bosses. The study of Jamil (2020) indicates that female journalists in Pakistan face a constant stream of abuse and harassment in real-time, either working for print or electronic media. Herewith, female journalists also struggle with a gender pay gap, even holding a higher degree or work experience than their male counterparts.

Increasing dangers being faced by female journalists are highlighting the necessity for a gender-sensitive approach. By doing their professional duties, most of the time they face risk regarding sexual assault. Moreover, many of these crimes are not delineated which is an effect of powerful cultural and professional ignominy. From the report published in The Express Tribune, (Rehman, 2013), the female journalists feel discrimination and harassment most of the time whether they work in print and electronic media. In Madhya Pradesh, India, the senior journalist of Sadhna News Channel, Mukta Pathak was tried out to malign some male counterparts through anonymous pamphlets to remove her from the organization ("Sadhana News", 2009). Embarrassed by allegations of sexual and workplace harassment by its radio jockeys in Prasar Bharti, over 25 presenters had complained in March for being discriminated against work allotment and remunerations and also supposed that they have been subjected to sexual insinuation and advances for the last two years ("Two AIR Officials", 2013). Another harassment case won by a senior reporter Rina Mukherji who faced sexual harassment by news coordinator of The Statesman newspaper (Ref). And, the case of sexual assault by Tarun Tejpal with his junior female journalist has also been a showcase of the environment of media institution for female workers ("Tehelka Journalist", 2013). During the 'Me Too movement', a sensational allegation was charged against MJ Akbar, a former Indian minister, and journalist, by the 11 female journalists ("MeToo", 2018). Also, Sonora Jha, a journalism professor at Seattle University in the United States, said Gautam Adhikari, former TOI and DNA editor, assaulted her in 1995 (Saberin, 2018).

Not only in India but also in other countries, the condition of female journalists is the same. An article published as title, 'Egypt's Sexual Harassment Epidemic' (Jones & Banco, 2012), illustrates the worst condition of a female journalist, when young British journalist, Natasha Smith for her assignment on field was dragged by her male companion. There are various examples in the world to explore the awful condition of female journalists regarding discrimination and harassment. Although many countries appear to have laws or policies against unequal pay and sex discriminations, many of these laws are vaguely worded and in most cases, it appears that their effectiveness has not been evaluated. The study also found that most of the time woman journalists deny reporting any sexual assault and harassment cases, and this is turning towards a calculated risk to join the media profession (Murthy & Anita, 2009, 2010).

Nowadays, women are occupying the professional places and positions that were earlier completely reserved for males. Similar to several other fields, the media industry has also had the past of male domination (Lewis & Boswell, 2002) and several newsrooms still appear as male-dominated around the world. According to Gallagher (2001), this trend is similar in the South African Media and that regardless of the development of women in many fields dominated by men, female are remarkably missing in the newsroom and occupy a diminutive share of top positions in news media (Lowe-Morna, 2001). The study of Somerstein (2020) shows that female journalists' presence in photographers' fields is almost negligible even if they comprise a more significant part of the media industry. As a female journalist, sexual harassment and discrimination have long been an untoward and exasperating part of the job. The Global Journalist (Weaver, 1998) offered the first comprehensive data related to more than 20,000 journalists and follow-up of this book, *The Global Journalist in the 21st century* (Weaver & Wilhoit, 2012), which includes surveys of more than 29,000 journalists from 31countries. A lot of these studies have been the simulation on the four major surveys of the US journalists conducted in 1971 (Johnstone *et al.,* 1976); 1982-1983 (Weaver & Wilhoit, 1986); 1992 (Weaver & Wilhoit, 1996) and 2002 (Weaver *et al*., 2007). In the USA, enormous studies were carried out on journalists (Johnstone *et al*., 1976), job satisfaction (Beam, 2006), working conditions (Miller & Miller, 1995) and sexual harassment of female journalists (Walsh-Chiders *et al*., 1997). Sexual harassment within media isn't new. However, today it has caught the world's attention and societies are struggling with ways to overcome this situation (Howard, 2017).

Theoretical framework

The liberal feminist indicates the liberation of women, where they establish their concrete role to fight against gender disparity (Kensinger, 1997). In

media hierarchy, the opportunity is limited as it is also depicted in several liberal feminism studies. (Steeves, 1987). Nevertheless, they fall short to generalize the exact fundamental reasons that restrain female journalists in media institutions. The study is also ineffectual to verify the justification for their pay gap and power in the industry, albeit, the participation of women in the field of media has been rising day by day (Zoonen, 1991). This feminism supports that females and males are more alike than different and that females should take their position together with males within society (Hardin & Shain, 2005). The Liberal feminists' emphasize, more females are indulged in sports beat and quite capable of preparing a quality news story (Hardin & Shain, 2005). The 'Marxist feminist school of thought' proposes the main cause of female domination is the capital-based economic structure. Although Marx did not particularly analyze female's domination, endowed with influential means, he proposes the mode of the formation to inherent female's domination (Laibman, 1992; 2005).

Marxist feminists consider that monetary dependency is the key reason for female's domination and subjugation in their home and also in the job. Psychoanalytic feminists blame the Oedipus complex. Psychoanalytic feminism is based on Freud (1997) and his psychoanalytic theories. Yet, it believes that "gender is not biological but is centred on the psycho-sexual development of the individual" (Ramsey, 2000). Furthermore, the historical accounts of psychoanalytic theory have been out of date and the focus of a feminist psychoanalytic framework is to understand the complexity and diversity of female's oppression at a personal and structural level both (Heenan, 1998; Gauntlett, 2002).

Method

Based on the Census method, this study has highlighted the working conditions of the female journalists (newspapers, TV news channels, radio) in the media industry of Lucknow (Uttar Pradesh, India). All news channels including bureaus and newspaper organisations mentioned in the 'Shramjivi Kalamkaar Media Directory' index published by the Press Club, Lucknow have been covered. According to the directory, the researcher took 61 media organizations as described below (Figure 1).

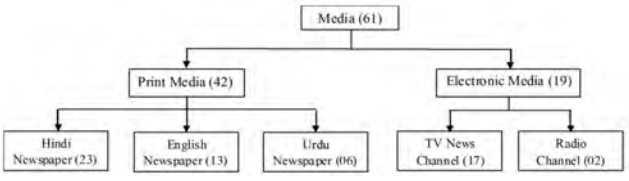

Fig. 1 Distribution of media organizations

Community radio, FM stations, and news agencies are not included in the study. The population targeted in this study included permanent, temporary, and contract employees, spanning across 42 print media and 19 electronic media organizations in Lucknow City, Uttar Pradesh, India. All the female journalists working in these media organizations (Newspapers, TV News Channels, and Radio) constituted the universe for the study. Part-timers, stringers, and freelancers are not full-time employees; hence they are excluded from this study. Those female journalists who are a full-timer, six days (as per norms in different media groups) workers in the media industry are considered the unit of this research. The temporary and contract staff are also included in this study since they all were working as full-timers. Keeping into consideration the various objectives of the research the questionnaire was adopted as a tool.

The researcher used the JDI and JIG scale to elicit data on the job satisfaction of female journalists. Job satisfaction was considered the affective responses to a particular job, which are generally limited in six areas: pay, satisfaction with promotion, satisfaction with people, satisfaction with supervision, and satisfaction with the work itself.

In the statistical analysis, continuous data were summarized as Mean ± SD during discrete (categorical) in number and per cent. The Categorical groups were compared by the chi-square ($\chi 2$) test. Pearson correlation, Student's t-test, ANOVA, Tukey test analysis was done to assess the association between JDI variables and independent variables. A two-sided (α=2) p-value less than 0.05 ($p<0.05$) was considered statistically significant.

Results

Out of 79 (n=79) respondents, 12.7 per cent were from electronic media and 87.3 per cent from print media.

In the study total, 79 respondents were examined and it was found from the analysis that 41.8 per cent of respondents were aged between 25-30 years followed by less than 25 years and 30-35 years, 24.0 per cent and 19.0 per cent, respectively. It was recognized by the result that only 15.2 per cent of female journalists were above 35 years. The mean age of respondents was 28.7 and SD= ±6.5.

The job status of present appointment of the respondents is depicted (Table 1) as the majority of the respondents 59.5 per cent were contractually employed followed by the permanent employees that

comprised 26.6 per cent only while 13.9 per cent were temporarily employed.

Table 1. Distribution of status of present appointment of female Journalists

	Frequency	Percent	Valid Percent	Cumulative Percent
Permanent	21	26.6	26.6	26.6
Temporary	11	13.9	13.9	40.5
Valid				
Contract	47	59.5	59.5	100.0
Total	79	100.0	100.0	

Hypothesis testing

H1: Working conditions of female journalists in media organizations are not satisfactory.

Women complaint or grievance cell

It was found that the majority of respondents (79.7%) said that there was not any facility like a women complaint/grievance cell whereas 20.3 per cent said that there was a women complaint cell. The facility of women complaint cells of two media groups is summarized in Table 2. Comparing the frequency (%) of women complaint cell between the two groups, χ^2 test shows significantly different and higher 'women complaint cell' (45.5%) (60.0% vs. 14.5%, χ^2= 11.20; *p*= 0.001) in electronic media as compared to print media.

Table 2. Women complain or grievance cell in print and electronic media

Women complain or grievance cell	Electronic Media (n= 10) (%)	Print Media (n= 69) (%)	χ^2 value (DF= 1)	*p* value
Yes	6 (60.0)	10 (14.5)	11.20	0.001
No	4 (40.0)	59 (85.5)		

Use of abusive language by superiors

Majority of the respondents (69.6 per cent) said that their superiors/seniors did not use abusive language followed by 21.5 per cent who said their superiors/seniors used abusive language. The types of problems faced by the female journalists viz., use of abusive language by superiors of two media groups (print and electronic) are summarized in Table 3. Comparing the frequency (%) of use of abusive language by superiors between the two groups, the χ^2 test revealed indifferent significance.

Table 3. Distribution of female journalists regarding 'use of abusive language by superiors' in print and electronic media

Use of abusive language by superiors	Print Media (n= 69) (%)	Electronic Media (n= 10) (%)	χ^2 value (DF= 2)	*p* value
Yes	15 (21.7)	2 (20.0)	1.20	0.548
No	47 (68.1)	8 (80.0)		
Can't say	7 (10.1)	0 (0.0)		

Passing of comments by male colleagues

The study found that majority of respondents (63.3%) said their male colleagues did not pass comments on them, followed by 27.8 per cent who said their male colleagues pass comments. The types of problems faced by the respondent's viz. 'passing of comments by male colleague' of two media groups (print and electronic) are summarized in Table 4. Comparing the frequency (%) of the 'passing of comments by male colleagues' problem between the two groups, χ^2 test revealed an insignificant difference (χ^2= 1.64; *p*= 0.440).

Table 4. Response of female journalists regarding 'passing of comments by male colleagues' in print and electronic media

Passing of comments by male colleagues	Print Media (n= 69) (%)	Electronic Media (n= 10) (%)	χ^2 value (DF= 2)	*p* value
Yes	18 (26.1)	4 (40.0)	1.64	0.440
No	44 (63.8)	6 (60.0)		
Can't say	7 (10.1)	0 (0.0)		

Job satisfaction

The job satisfaction parameter scores viz. work, co-workers, pay, promotion, supervision, and job in general of three print media groups are summarized in Table 5. Comparing the mean score of each job satisfaction among the three print media groups, ANOVA revealed significantly (p= <0.01 or p= <0.001) different JDI scores among the groups except supervision. Further, the Tukey test (Table 6) showed that the mean score of work, co-workers, pay, promotion, and job in general in females of English print media were significantly (p= <0.05 or p= <0.01 or p= <0.001) different and higher as compared to both Hindi and Urdu female print media journalists. However, the mean scores of all JDI did not differed between Hindi and Urdu journalists, i.e., found to be statistically the same.

Table 5. Job satisfaction parameter scores (mean ± sd) of three different print media groups (Hindi, English and Urdu)

JDI	Hindi (n= 36)	English (n= 29)	Urdu (n= 4)	F value (DF= 2,66)	*p* value
Work	25.92 ± 15.28	38.24 ± 14.99	15.75 ± 12.61	7.43	0.001
Co-workers	21.17 ± 12.62	32.14 ± 12.91	13.25 ± 14.24	7.76	0.001
Pay	11.44 ± 9.38	21.38 ± 17.10	5.00 ± 5.29	5.91	0.004
Promotion	9.94 ± 7.98	21.52 ± 12.10	3.50 ± 3.00	13.80	<0.001
Supervision	25.44 ± 14.79	33.03 ± 14.71	19.00 ± 21.59	2.82	0.067
Job in general	28.78 ± 14.01	41.62 ± 10.63	18.50 ± 9.88	11.55	<0.001

*- p<0.05, ***- p<0.001

Table 6. Comparison (p value) of mean JDI between the three print media groups by Tukey test

Comparisons	Work	Co-workers	Pay	Promotion	Supervision	Job in general
Hindi vs. English	0.005	0.003	0.010	<0.001	0.118	<0.001
Hindi vs. Urdu	0.410	0.474	0.622	0.431	0.699	0.271
English vs. Urdu	0.018	0.020	0.057	0.003	0.199	0.003

*- p<0.05, ***- p<0.001

H2: There exists a certain degree of gender-bias in the functioning of media organizations.

Female journalists getting less salary

The research found that majority of female journalists, 45.6 per cent feel that they get less salary than male counterparts, followed by 40.5 per cent who did not agree with this statement. Whereas, 13.9 per cent are those who marked 'can't say'. It was recognized that the majority of female journalists feel gender bias regarding the salary distribution. The general gender bias regarding the salary of female journalists of two media groups (print and electronic) as compared to respective male journalists are summarized in Table 7. And, it was recognized that gender biasness regarding salary were higher in print media (47.8 per cent), but there was no significant differences (χ^2= 2.74, *p*= 0.255), between the two.

Table 7. Frequency distribution of female journalists regarding 'gender-bias in term of salary distribution' of two media groups (print and electronic)

Gender-Bias in term of Salary	Print media (n= 69) (%)	Electronic media (n= 10) (%)	χ^2 value (DF= 2)	*P* Value
Yes	33 (47.8)	3 (30.0)	2.74	0.255
No	28 (40.6)	4 (40.0)		
Can't say	8 (11.6)	3 (30.0)		

Assignments allotted are gender-biased

The study showed, 53.2 per cent of respondents feel that most of the time assignments allotted were gender-biased, followed by 36.7 per cent saying, they did not feel as such. Whereas 10.1 per cent respondents say, 'can't say'. It was analyzed from the study that the majority of female journalists feel gender bias regarding assignment or beats allotment. The gender bias regarding assignments or beats allotment for female journalists of two media groups (print and electronic) are summarized in Table 8. The gender biasness regarding assignments was similar between the two media groups and there is no significant difference (χ^2= 0.24, *p*= 0.886) between groups.

Table 8. Frequency distribution of female journalists regarding 'gender-bias in allotment of beats or assignments' of two media groups (print and electronic)

Assignments allotted are gender-biased	Print Media (n= 69) (%)	Electronic Media (n= 10) (%)	χ^2 value (DF= 2)	*p* value
Yes	36 (52.2)	6 (60.0)	0.24	0.886
No	26 (37.7)	3 (30.0)		
Can't say	7 (10.1)	1 (10.0)		

Gender-bias in promotions

It can be viewed in the table that the majority of the respondents, 55.7 per cent, felt that male counterparts got easy and fast promotions as compared to female journalists, whereas 20.25 per cent (n=16) did not agree with this statement. The gender bias regarding promotions of female journalists between two media groups (print and electronic) are given in Table 9. The gender bias regarding promotions was similar between both media groups and there was no significant difference (χ^2= 1.36, *p*= 0.506) recognized.

Table 9. Frequency distribution of female journalists regarding 'gender-bias in term of promotion' of two media groups (print and electronic)

Gender-Bias in Promotions	Print media (n= 69) (%)	Electronic media (n= 10) (%)	χ^2 value (DF= 2)	*p* value
Yes	37 (53.6)	7 (70.0)	1.36	0.506
No	14 (20.3)	2 (20.0)		
Can't say	18 (26.1)	1 (10.0)		

Indifferent attitudes of male superior vis-a-vis male counterparts

In the study, it was found that the majority of the female journalists, 54.4 per cent, felt indifferent attitudes from male superiors, whereas 36.7 per cent of the respondent did not feel any indifferent attitude from male superiors. The major complaints with male counterpart viz. indifferent attitudes of male superiors of two media groups are summarized in Table 10. Comparing the frequency (%) of each major complaints with male counterpart between the two groups (print and electronic), χ^2 test revealed similar (*p*= >0.05) major complaints with male counterpart among the two groups, i.e., not differed statistically (χ^2= 2.96, *p*= 0.227).

Table 10. Frequency distribution of female journalists regarding 'indifferent attitudes of male superior vis-a-vis male counterparts' of two media groups (print and electronic)

Indifferent Attitudes of Male Superior	Print Media (n= 69) (%)	Electronic Media (n= 10) (%)	χ^2 value (DF= 2)	*p* value
Yes	40 (58.0)	3 (30.0)	2.96	0.227
No	23 (33.3)	6 (60.0)		
Can't say	6 (8.7)	1 (10.0)		

Discussion and conclusion

Sexual harassment has been defined by the European Commission's code of practice as "unwanted conduct of sexual nature, or other conduct based on sex affecting the dignity of women and men at work". The above definition is quite similar to the US law which also defines that any type of harassment based on gender which includes surplus, rude or unpleasant comments or behaviour reflecting derogatory stereotypes about the female sex will be counted as sexual harassment (Linos & Kirch, 2008). It is analyzed from the study that in media industry, issues related to inequality and harassment exists. To investigate the working conditions and the harassment status, the researcher explored the various facets related to the work environment in the industry. It is important to note that only about one fourth (26.6%) of total respondents were 'permanent' employees and rests either 'contractual' or 'temporarily'' employed, found in the present study. In regard to the status of 'permanent' appointment in media, electronic media has a higher percentage (70%) as compared to print media (20.3%). Other studies, i.e., Kaul (2004), Bhavani and Lakshmi (2005) and Byerly (2011) also illustrated that very few number of female journalists are working as a permanent employee in the media industry. Along with this, liberal feminism also pointed out that inequalities exist both in society and in media in particular.

Keeping into consideration the objectives, various questions were investigated by the researcher in which salary, allotment of assignment and beat and promotion related issues were analyzed. Apart from the 'can't say' respondents, the majority of respondents opined that female journalists get a lesser salary than their male counterparts. In regard to gender bias, in terms of salary distribution in media, print media has a higher percentage (47.8%) than that in electronic media (30%). The study by Byerly (2011) also showed that in India the media organizations pay gap certainly existed. The study of Kim (2012) also described that the pay gap in media certainly exists where females are more exposed to low pay as compared with their male counterparts. It was analyzed from this study that the number of female journalists compared to males is 1:9 ratio. Though the hypothesis is accepted in regards, the number of female journalists is not at par with male counterparts.

Even regarding satisfaction related to opportunities of promotions, it was revealed that a huge majority (70%) of female journalists from electronic media were dissatisfied followed by print media (53.6%). It is clearly depicted that neither

print media nor electronic media was satisfied with the opportunity related to promotions in the media organization. The report of the Press Institute of India (2004) summarized that female journalist were discriminated against for promotion where 45.5 per cent of respondents thought that it was because of their 'gender'. These results in some points supported the theory of Maslow's (1954) and McClelland's need for achievement theory (1961) that explained job satisfaction. Above results showed that most of the female journalists were underprivileged with the promotion and pay. Even in allotment of beats or assignments majority of female journalists felt that it was gender-biased.

Regarding satisfaction with work on the present job, the majority (80%) of respondents working in electronic media found satisfied than the print media group (52.2%). Respondents who were confident with the work on the present job support Herzberg's Two Factor Theory (1974) that suggested the work itself could serve as a great source of job satisfaction. The most revealing and intriguing finding relates to the facet regarding their satisfaction with the present pay is very low. Almost three-fourth (72.5%) of respondents from print media organizations were dissatisfied with their remuneration than electronic media (40%).

Further, the study shows that concerning the job satisfaction of female journalists in electronic media, most were 'satisfied' with the job in general compared with print media. However, female journalists of print and electronic media were 'dissatisfied with salary and promotion prospects'. Whereas, within print media, the female journalists of English print media were found much 'satisfied' with the job in general, work on present job and co-worker on the job than the other two media (Hindi and Urdu newspaper). But the female journalists of English print media were highly dissatisfied with the promotion opportunities followed by pay and supervision in the present job compared with Hindi and Urdu print media. However, all the facets of the job satisfaction level of female journalists' Urdu print media were on the top of dissatisfaction.

Many studies, i.e., report of the Press Institute of India (2004), Djerf-Pierre and Lofgren-Nilsson (2004), Prasad (2010) and Global Media Monitoring Project (Macharia, 2015) also described that female journalists were not enjoying the freedom to choose beats/assignments according to their wish. On the other hand, the study pointed out that the women grievance cell or complaint cell is not the main concern among most of the media institutions, as the high majority (79.7%) of female journalists denied to have such service at their workplace. It is quite a pity situation and a systemic problem for working females who can't report any case because of the absence of a complaint cell at the organization. This matter should be taken reckon with for future growth of professional participation. The result shows that women are still at the marginal level and assaulted on the ground of femininity. Nowadays, media is becoming a lodestar for curtailing different types of existing illnesses in our society. Unfortunately, on its own, immense quandaries related to women are present.

Furthermore, where the media is serving a responsibility for women empowerment within the society, however, in the media industry many female journalists are dealing with a kind of linguistic violence at their workplace. It is also a grave setback for the industry as female journalists are facing comments by their male colleagues. They noted that the attitude was intimidating and clearly unfriendly. Moreover, they face the indifferent attitude of male superior vis-a-vis, male counterparts: the percentage is higher in print media (58%) than electronic media (30%). This situation may be considered as sexual harassment as defined in the European and US law, incited above. In addition, the study found that somehow the condition of the female journalist is up to the mark but despite that small chunk of journalists are still struggling at work by facing comments (print media, 26.1% and electronic media, 40%) on their physical appearance, professional relationship and their work criteria. Making comments in the workplace is a legal offence and rather than registering it, females are struggling with this kind of mental harassment. This state of harassment makes females quit the job or profession. This study also evokes the question about the working conditions, job segregation, recruitment, promotion and sexual harassment. One of the studies also found in their survey that the majority of female journalists were still going through with some kinds of sexual harassment at their job place ("Bad news for women in media", 2012). The results of this present study also indicated that defiance and struggles are heretofore discernible for women journalists in the media hierarchy.

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A Comparative Study of Nigerian and Indian News Websites on Coverage, Treatment and Presentation of Rural Issues

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ABSTRACT

This study found out coverage of rural issues by news websites in India and Nigeria which were almost negligent and less than one per cent. News websites in both countries were found to be presenting more content in textual form in comparison to audiovisual. Limitation and interests among journalists, urban-centric coverage, and monetary value of news were found to be the factors affecting the reporting and coverage of rural issues in news websites of India and Nigeria. These two countries were selected because the majority of population of these two countries lives in rural areas. For the study, the top two English News Websites of India and Nigeria were selected according to the Alexa Ranking. Content analysis of the home page of these websites was conducted for 30 days with the help of three different code sheets to gather data along with an in-depth interview of senior journalists working in news websites.

Keywords: Alexa, India, News website, Nigeria, Reporting, Rural issues.

Introduction

The age of digital communication, or as we may call it, the great information age, has come around a long way of progression. The growing evolutions of technology has allowed communication to travel free and instant globally. Easy access to information has turned to be the biggest reward to mankind since the arrival of the internet. But the real question is how far has media gone to exploit its potential for development purposes? Media in developing countries is striving to bring in developmental changes, through interpretation, analysis and discussion pointing out the drawbacks of the society and staple areas of development. Development communication involves the constant strategic use of communication for the alleviation of problems existing in evolving societies, both rural and urban. While some of the basic approaches for development communication include information dissemination, behavioural change, social marketing, social mobilization and media advocacy, yet the core concept is the utilization of existing tools and theories for devising result-driven strategies for the advancement of society. Moreover, communication, in all its form has been a restoration key to human development.

Mass communication expert Everett M. Rogers defined development communication as an application, intended to further develop in a general way, such as by increasing the level of the mass media exposure among the nations' citizen, in order to create a supportive environment for development or to support a specific definite program or project. F. Rosario Braid on the other hand, saw development communication as an element of the management process in the overall planning and implementation of the government initiated developmental programs. On the economic front, media supports rural people in searching for new ways of making a living, whereas, in the sociological sphere, media has motivated illiterates to become literate and has helped transform the traditional ideas into scientific ones. And with respect to the role of media in the political field, it questions the governance as well as increases the efficiency of the same by appreciating the developmental projects. In countries like India and Nigeria, where about half of the population resides in rural areas, a successful development communication policy is necessary to identify the core areas of development like health care, environment, education and economic development.

According to a report published by *The Statesman* (2018), rural issues are quite prevalent all over India. The maladies of rural India relating to agriculture; education; healthcare; livestock; credit facilities including banks, co-operative societies, village money lenders; self-help groups; panchayat or mandal and governance still continue to be unresolved. The role of media as the harbinger of new ideas for rural development is yet to be questioned as the empowering role of journalism has been weakened due to the prioritization of making profits. Rural communities in Nigeria have been invariably lingering behind in terms

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of basic development due to the lack of information dissemination. The Nigerian rural communities have long been a victim of low productivity, social, economic, political and retrogressive educational system due to this inadequate information scenario.

Therefore, this study was undertaken to ascertain coverage of rural issues, assess the treatment and presentation given to the report of rural issues and also to find out the factors that affect the reporting and coverage of rural issues in News Websites in India and Nigeria.

Literature review

In the context of development, facilities, amenities, and standard of living, the gap between the urban and rural areas is very wide and obvious. This directly leads to what we appropriately characterize as the rural-urban dichotomy. The rural areas usually go neglected as far as development projects and infrastructure are concerned. Ebo (2012) stated development of the rural area as a long term process. The government however holds a chief position in building and financing an enduring political, social, cultural and environmental structure on which rural development can thrive, with proper encouragement and recognition of the roles of media, cooperatives, NGOs, and private initiatives. The researchers advocated Information and Communication Technologies (ICTs) as a perfect tool that can enable developing countries to leapfrog stages of development.

Ifenkwe (2008) investigated the extent to which Nigerian media faced the challenges of informing, educating and championing the rights of the people in rural development. His findings indicated the need to improve the media advocacy role to enhance their credibility as promoters of issues that are in the public interest. The rising educational profile of members of the public and the synergy between environment, health and rural development called out for more information on rural infrastructures and environmental matters.

Yahaya (2009) in his study indicated how media practitioners are the source of information and mobilization for improved agricultural practices but are not favourable to the coverage of rural development news including agriculture. He further added that this is the obvious scantiness of agricultural and rural development information in Nigerian media.

Murali (2012) concluded that new media offers effectively a plethora of activities resulting in the creation of employment and entrepreneurship skills for the successful Indian rural development. The researchers pointed out economic growth, enabling infrastructure, the creation of livelihoods, social capital, education and healthcare, as the possible solution to the problem of rural development. New media can become an enabling tool for wider socio-economic development in India if access to information and exchange of ideas and knowledge are available at ease.

Okafor and Malizu (2013) discussed the powerful contributions of new media to agricultural development in Nigeria. ICT advances innovative, dynamic and interdisciplinary services which could raise incomes and create more opportunities for people in rural and underserved communities in developing countries, as well as stakeholders throughout the ecosystem.

Oyekunle (2013) attempted a study to understand the attitudes and perception of journalists in small states of Nigeria towards the coverage of agricultural and rural development news. They found that even though journalists realized the imperative need for rural coverage in Nigeria, yet they disposed of the idea of rural and agricultural news, or having specialized agricultural reporters. Journalists mentioned constraints like distance to rural areas, inadequate equipment and lack of interest in the general public, to support their relative inconsistency in the coverage of agricultural and rural development news.

Popoola (2014) revealed how the Nigerian press devotes a considerable percentage of their overall rural development-oriented stories but they are not given desk just as foreign, sports, business and other news.

Haloi (2015) in his attempt to examine the significance and constraints of media in Indian rural development discussed strategies that essentially includes the rural press, local radio stations, rural programmes on television and reinforcement through extension agencies, community development programmes. Traditional, technological, trade, transportability and transformation of the rural economy is the need of the hour and in this context new media can play an important role.

Bansal (2015) enlightened the contributions of social media in changing the lives of rural people in India. There are many success stories in the field of education and health care, rural politics is still untouched by social media. There still remains a lot of scope in the future for improvement in social networking services with better technology.

Ojebuyi (2016) tried examining the efficiency of the Nigerian media regarding the coverage of more urban centers in comparison to less-urban sections, only to find out that rural sections were neglected and the only attention received by the rural section

was when negative stories broke. This practice points out the tenet of social exclusion theory, stating how less-privileged people in the rural sections are always subjected to marginalization and how monetary value is placed on the scanty events reported from the rural sections of the country.

News websites need to emphasize their focus on the treatment and presentation of rural issues in India by making it more informative and illustrative for a person living in the rural areas to understand ("Rural journalism in a shambles", n. d.). News websites in India lack specialized reporters to cover rural issues and the only issues which are tend to be covered from rural areas turn out to be event centric. The news industry is considered as a medium of bridging the gap between rural and urban people by publishing news stories about both, but they are more inclined towards profit or business oriented covering.

Objectives of the study

- To find out coverage of rural issues in News Websites.
- To assess the treatment and presentation given to Rural Issues in News Websites.
- To find out the factors affecting the coverage and reporting of Rural Issues.

Research questions

- Do Indian and Nigerian news websites give space to rural issues on their portal?
- What kind of treatment is given to rural issues in Indian and Nigerian news websites?
- How do Indian and Nigerian news websites present rural issues on their portal?
- Are there any factors that affect the coverage and reporting of rural issues on Indian and Nigerian news websites?

Methodology

In this study, the researcher opted triangulation method in which content analysis was used as a quantitative method and in depth-interview was used as a qualitative method.

Content analysis

Content analysis of the top two English Nigerian and Indian news websites was conducted for 30 days (1 January 2021 to 30 January 2021) to find out coverage, treatment and presentation of rural issues. Three code sheets were prepared to assess the coverage, treatment and presentation of rural issues. The code sheet for coverage of rural issues was divided into four parts; education, environment, health care and economic development. This code sheet for treatment of the rural issues was further divided into six parts; attention, story-telling, informative, illustrative, quotation and discussion. And the code sheet for the presentation of rural issues was divided into four parts; textual, pictorial, chart and audio-visual.

Universe and sampling

All the Indian and Nigerian English news websites were taken into account as the Universe of the study. Top two English news websites in India "indiatimes.com" and "ndtv.com" and top two English news websites in Nigeria "dailypost.ng" and "legit.ng" were selected on the basis of "Alexa Ranking". Alexa Ranking was used to select samples because Alexa's traffic estimates are constructed on data gathered from the global traffic panel, which accounts as a sample of millions of Internet users operating on one of many different browser extensions. Also, Alexa provides a global traffic rank of different websites in different countries. The global traffic rank is a measure of how a website has been performing in comparison to all other sites on the web over the past few months. The rank is calculated using a proprietary method of analysis that combines a site's estimated average of daily unique visitors and its estimated number of page views over the past few months.

Interview and secondary data

To know the factors affecting the coverage and reporting of rural issues in news websites interviews of two working new media professionals Digpal Jeena, Hindi Editor in myupchar.com, and Sunil Sirij, News Editor in ndtv.com was conducted. Similarly to know about the coverage of rural issues in Nigerian news websites an interview of Rao Narendra Yadav, Executive Editor India-Africa Today was conducted. Secondary data from government policy documents and reports were reviewed to understand the phenomenon from broader perspectives.

Findings and discussion

Coverage of rural issues

After analyzing the content of the top two Indian and Nigerian news websites for 30 days and 2119 news stories, only 15 stories were found to be related to rural issues, i.e., only 0.71 per cent of all the stories. Only 0.73 per cent stories were found related to rural issues on Indian news websites and in Nigerian news websites, only 0.66 per cent stories were related to rural issues. These rural issues were divided into four parts as Educational Development, Environment, Health Care and Economic Development. Among all the

Table 1. Coverage of all issues

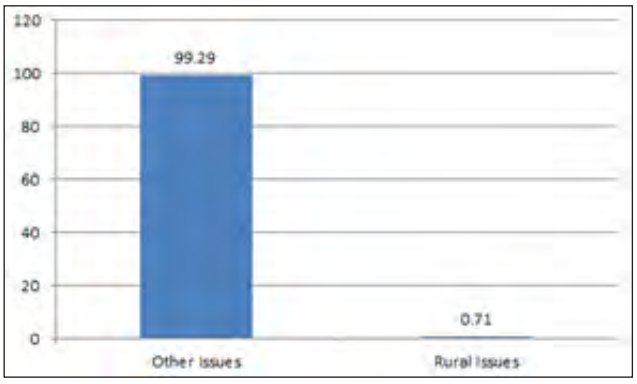
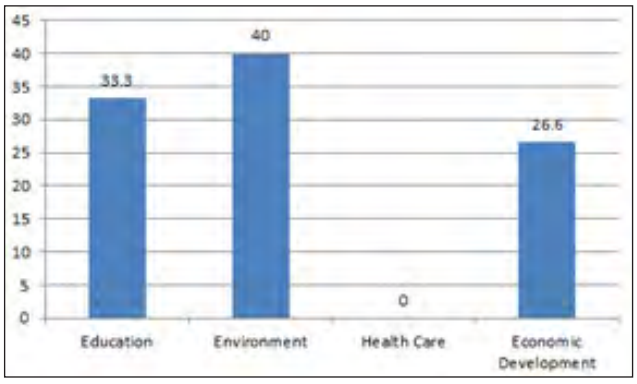


Table 2. Coverage of Rural Issues



news stories related to rural issues, 40 per cent stories were related to the Environment followed by 33.3 per cent stories related to Educational Development, 26.6 per cent stories related to Economic Development and there were 00 per cent stories related to Health Care.

This shows that news websites tend to care less about publishing news stories related to rural issues in India as well as Nigeria. News websites in both countries have given more priority to other issues than rural issues as 99.29 per cent of the stories were found related to all other issues like Politics, Sports, Entertainment, Lifestyle, etc.

When we analyzed news websites from both the countries comparatively, we found that in India, 44.4 per cent of all rural stories were related to the

Table 3. Coverage of Rural Issues in both Countries

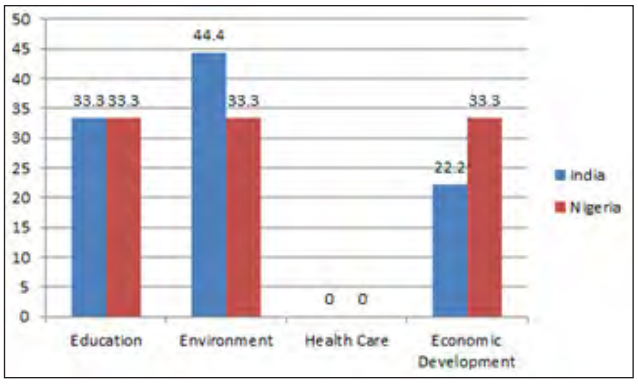
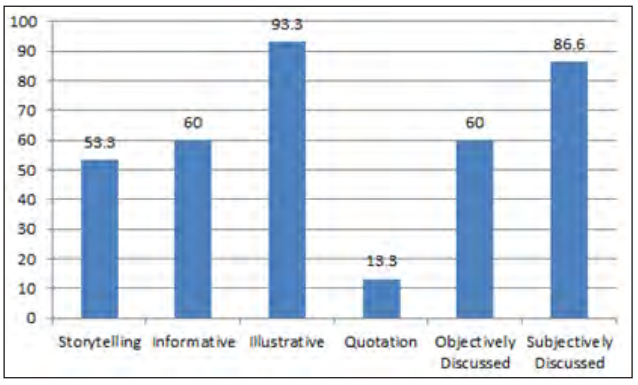


Table 4. Treatment of Rural Stories

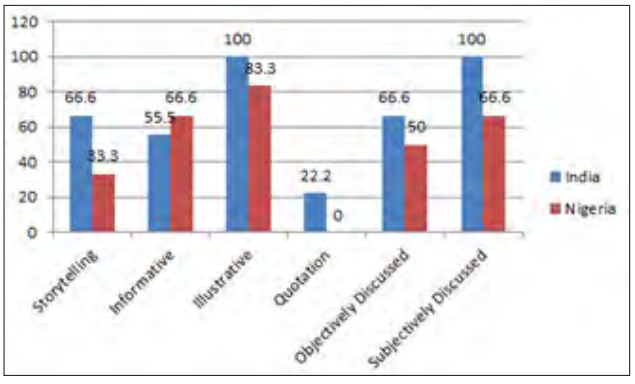


Environment followed by 33.3 percent related to Education, 22.2 per cent related to Economic Development and 00 per cent related to Health Care, whereas in Nigerian news websites Education, Environment and Economic Development all three shared the same space by 33.3 per cent, but stories related to Health Care were missing in the Nigerian news websites too. Thus, the study demonstrated that news websites in India and Nigeria do not consider the Health Care issues as equally important as other issues. News websites in both countries were found to be more inclined towards reporting or publishing Environment-related stories more frequently and prominently than any other issues that were related to the people living in rural areas.

Treatment of rural issues

Data suggest that 93.3 per cent of stories were found with illustrative treatment followed by 86.6 percent of stories subjectively and 60 percent objectively discussed along with 60 per cent of stories were given informative treatment, 53.3 per cent that were just treated as storytelling and 13.3 per cent of stories had quotation or references.

Table 5. Treatment of Rural Issues in both Countries



After analyzing the treatment given to the rural issues in both countries, it was found that in Indian news websites, 100 per cent of rural stories were given illustrative treatment and discussed subjectively followed by 66.6 per cent of stories that were just

treated as storytelling approach and discussed objectively, 55.5 per cent of stories were informative and 22.2 per cent of rural stories had quotations or references. Whereas in Nigerian news websites 83.3 per cent of rural stories were treated illustratively followed by 66.6 per cent of stories with informative treatment and discussed subjectively, 50 percent of stories were discussed objectively, 33.3 per cent were given storytelling treatment and there were no stories found in Nigerian news websites which has any quotations or references.

Presentation of rural issues

The presentation of rural issues in news websites was divided into four parts textual, pictorial, chart and audio-visual (A/V). This study showed that 100 per cent of stories were presented in textual format, followed by 73.3 per cent of stories in pictorial form, 33.3 per cent of stories in A/V medium and 13.3 per cent of stories in chart.

After analyzing news websites both countries comparatively, it was found that in Indian news websites 100 percent of stories were presented in textual form followed by 77.7 per cent with pictorial form, 22.2 per cent by audio-visual medium and none of the stories presented in the form of a chart. Whereas, in Nigerian news websites, 66.6 per cent of stories were presented in textual form followed by 50 percent of stories in A/V, 44.4 per cent in pictorial form and 22.2 per cent were presented using a chart.

Table 6. Presentation of Rural Issues

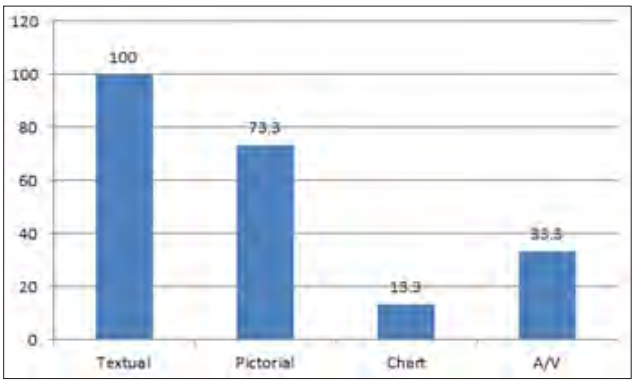
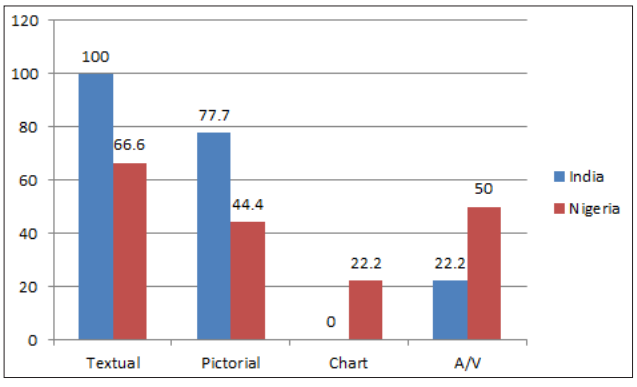


Table 7 Presentation of Rural Issues in both Countries



Factors affecting the coverage and reporting of rural issues

Many factors were drawn from the interviews and secondary data analysis that were responsible for the coverage and reporting of the rural issues in news websites in India as well as in Nigeria.

Working condition and interest of journalists

During the interview and secondary data analysis, it was found that news websites from India and Nigeria lacked specialized reporters to cover and report rural issues. More than half of the population of both countries resides in rural areas and they require specialized attention from the media to at least give voice to their problems. In India, news websites lacked specialized reporters for rural issues and in Nigeria, more than 80 per cent of journalist lived in urban areas thus it became difficult for them to cover or report rural issues. Also, more than half of the journalists working in both countries did not feel inclined towards covering or reporting rural issues on their websites. Interview and secondary data analysis also suggested that a large group of journalists in both countries tend to cover stories with bigger impact thus news related to rural development stays far away from their radar.

Monetary value of the news and limitation of journalists

News websites in both countries mostly cared about getting clicks on their stories rather than focusing on issues related to rural development. In India, news websites mostly covered stories to generate revenue. Indian news websites mostly reported those stories on their portal that pursues a user to click on them. In Nigeria, most journalists resided in urban areas and they did not get the required infrastructure to reach out to rural areas and report their issue. Distance between rural and urban areas and lack of transportation facilities prevented them from covering and reporting rural issues.

Urban-centric coverage and reporting

In Nigeria, media organizations mostly focused on issues related to urban areas as the majority of working journalists resided in the urban areas. More than half of the media organizations occasionally covered stories related to rural development. More than 20 per cent of the media organizations in Nigeria did not cover stories related to rural development at all. Also in 2019, Nigeria introduced a bill name “Protection

from Internet Falsehoods and Manipulations and Other Related Matters Bill 2019" to control the spread of fake news and false information. This bill affected the Nigerian journalists in reporting critical issues of society as falsehood and manipulation do not have a fixed definition. In India, there were journalists who did cover stories from rural areas but they too mostly focused on event-centric coverage and reporting. Indian news websites reported urban-related issues more frequently as they consider the urban population as their target audience.

Conclusion

The study suggested that news websites in both countries cared less about publishing stories or news related to rural development on their portals. News websites of both countries published more stories related to other issues rather than focusing on educational development, environment, health care and economic development. As new media is more interactive in nature than any other mainstream media thus it has a bigger and important role to play in the rural development. When it comes to the presentation of issues related to the rural development, news websites presented more content in textual form in comparison to audio-visual. News websites in both countries lacked specialized reporters to cover issues related to rural development. A major percentage of journalists working in news websites lived in urban areas so they experienced difficulties in visiting rural areas and covering issues. The study suggested that most of the journalists working in both countries felt more inclined towards stories that were of bigger impact. News websites in both countries mostly published stories to generate revenue so most of the times they did not care to publish stories related to rural development intentionally or unintentionally. In Nigeria, journalists did not tend to report critical issues as they could be fined or imprisoned under a law introduced by the Nigerian Government, thus many critical issues related to rural development remained unreported. Also they lacked infrastructural development to reach out to the rural areas to report issues related to rural development. When it comes to the Indian news websites, they are more inclined towards event-centric coverage. Based on the aforementioned findings, the study suggests the need of specialized reporters for rural development. Journalists should be provided with infrastructural facilities to find ease in reporting rural issues. Moreover, it is important for journalists to understand their roles and responsibilities towards rural development and see things with a bigger perspective towards national development of the respective countries.

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Use of Communication Technology in Pedagogy – A Case Study on MOOC

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ABSTRACT

New forms of communication technologies are emerging and are being experimented with in providing education to the masses. Massive Open Online Course (MOOC) is being extensively used in the higher education system worldwide. MOOC offered on the SWAYAM (Study Webs of Active-Learning for Young Aspiring Minds) portal is gaining popularity and is one of the innovative initiatives of the Government of India to enhance access to education and improve the Gross Enrolment Ratio (GER). The present study was conducted to examine the learners'profile, perception and participation in the MOOC on Introduction to Poultry Farming offered by the Indira Gandhi National Open University (IGNOU). Online survey was conducted among the learners of this MOOC enrolled in July 2019 session. The results revealed that majority of the learner-respondents were young, male, well-educated, employed and from rural background. The main purpose of enrolling on the MOOC was awareness/knowledge updating and skill development. The positive feedback on the quality of video lessons, reading materials and the usefulness of the different components of study provided indicates that the course design and contents were developed to fulfil the requirement and interest of the learners. The overall satisfaction level of the learners was quite notable as equal numbers of learners were fully satisfied and partially satisfied (40.63% each).It is found that the learners are satisfied with mode education using advance communication technologies both in terms of access and quality and has met the expectations of the learners.

Keywords: Communication, ICT, Learners' satisfaction, Perception, Pedagogy, MOOC

Introduction

With the advent of innovative communication-technologies, education has moved a long way with its-successful integration in pedagogy particularly in the distance and online education. The 21st-century learners need the education to be delivered at their doorsteps using various Information and Communication Technology (ICT) tools which provide them with open, flexible and cost-effective education. Massive Open Online Course (MOOC) is one such initiative-that has gained popularity and importance in this technology driven era. The introduction of MOOCs is one of the key drivers of technological-innovation in education. The Indian Government has launched indigenous MOOC platform SWAYAM (Study Webs of Active-Learning for Young Aspiring Minds) with an objective to provide easy access, equity and quality education to all (Rupali, 2020). Digital initiatives-like the SWAYAM and SWAYAM PRABHA are boon to the education sector particularly to achieve the targeted Gross Enrolment Ratio (GER) in India. SWAYAM is a very cost-effective way of learning which will benefit-especially the learners of remote and far-flung areas or disadvantaged group who do not have adequate access to quality education (Majumder, 2019).

MOOC in the subject areas like veterinary sciences and animal husbandry is in the nascent stage and its acceptance is not overwhelming keeping in view the involvement of the skill component. However, distance learning institutions like Indira Gandhi National Open University (IGNOU), National Institute of Open Schooling (NIOS); few conventional institutions like the National Institute of Agricultural Extension Management (MANAGE), Indian Institute of Technology (IIT), Kanpur, etc., and international agencies like Commonwealth of Learning (COL) have pioneered in delivering MOOC in poultry, agriculture and allied sectors where the prevalence of MOOCs are meagre. IGNOU is offering MOOC in 'Introduction to Poultry Farming' since the year 2017. Similarly, the Commonwealth of Learning is also offering a MOOC in 'Poultry Keeping and Management'. Such MOOCs are targeted at a specific target group.

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The study on the learners' profile and perception will help in modifying and revising the course content and delivery modes. For the success of any MOOC, learners' satisfaction is vital and is one of the indicators of the quality and effectiveness of the MOOC.The learners' satisfaction is affected by the perceived benefits of MOOC, communication methods, self-learning goal setting, video contents and quizzes accessed by the learners and perceived course usability (Rabin *et al.*, 2019). The other factors affecting the learners' satisfaction are course instructor, course schedule, assessment, content, delivery; usefulness, teaching and learning aspects of the MOOC, and learner-content interaction (Gameel, 2020; Hew *et al.*, 2020; Kumar and Kumar, 2020). Hence, feedback from the learner help in identifying factors affecting the pedagogy, design and delivery of the course, strengths and weakness of the course, constraints in completing the course etc. Based on the study, the teaching-learning process, course contents, components, assessment and delivery of the MOOC can be modified or revised to meet the requirements of the learners.

Keeping this in view, the present study was designed and conducted to evaluate the learners' profile, perception about the course design, delivery and overall satisfaction level of the learners who have enrolled in the IGNOU's MOOC on Introduction to Poultry Farming.

Objectives of the study

The present study was conducted with the following objectives:

- To study the profile of the learners enrolled in the MOOC and obtain the perception on the course design and delivery; and
- To assess the learner's satisfaction level on the course offered through online communication technology.

Review of literature

Communication is vital for the effective delivery of educational programme being conventional, distance and online. Effective communication has significant impact on the higher education as it improves learning outcomes (Noura, 2020). Information and communication technology is shaping higher education through series of ICT-based developments that had a more profound impact on higher education and more specifically in the MOOCs (Xiong *et. al.*, 2014; Fevolden & Tømte, 2015). With increased access to the internet, MOOCs has enabled students even from far-flung areas, especially those from developing countries to undertake the courses from renowned universities at low or no cost. (Xiong*et al.*, 2014). Devakumar (2014) suggested a two-prong strategy to harness the power of MOOCs in Indian agriculture; one being deploying MOOCs for enhancing higher education and competency development and the other to gradually enter the Vocational Education and Training landscape.

Several researchers have reported that majority of the enrolled learners in the MOOCs were young with an educational qualification of graduation and above (Gameel, 2017; Murray, 2014; Yin, 2016). Video lectures and demonstrations are major learning component in MOOCs (Stöhr, 2019). A study on SWAYAM Agriculture MOOC by Jain and Vijayakumar (2021) revealed that the course curriculum was appropriate, reading materials provided were adequate, easy to understand and comprehend; the video contents were presented with the clarity of concept, and the presentation style was pleasant to 69% learners; about 55% of learners attempted weekly quizzes and 45% of learners did not participate in the weekly quizzes.

Learners' satisfaction level from the SWAYAM, Coursera, FutureLearn and Edx MOOCs was analyzed by Kumar and Kumar (2020) and concluded that most of the participants were satisfied with the MOOCs. The major goals of MOOCs learners were to obtain knowledge, skills and expanding specialized knowledge (Yin, 2016). Studies have proven that course contents in the MOOC were of good or excellent quality. The perceived usefulness of the MOOC by the learners has a positive influence on the learner's satisfaction (Gameel, 2017). Jain and Vijayakumar (2021) reported that sufficient knowledge attained by the majority of the learners indicated that the course design and contents provided were as per the requirement and interest of the learners. The overall satisfaction level of the learners was quite notable as 55% of learners were fully satisfied and 45% of learners were partially satisfied with the course.

Materials and methods

The present study was an *ex-post facto* research study and used an online survey method to collect the perception and overall satisfaction level of the learners who participated in the MOOC on "Introduction to Poultry Farming". A well-structured questionnaire was developed and having two major sections viz. Learners Profile and course design and delivery of the MOOC. The major questions covered in the questionnaire were: profile of the learners like the age, gender, educational qualification, locality

and employment status; perception of learners on the MOOC like quality of video lessons, reading materials, usefulness of different components of the study, participation in quiz, content coverage, effectiveness of delivery and overall satisfaction level.

The email addresses of the learners enrolled in the July 2019 in the MOOC on Introduction to Poultry Farming were collected from the SWAYAM portal for the purpose of this study. The questionnaire was deployed in the 'All Counted' survey portal and an email with the online questionnaire link was sent to 967 learners. A total of 47 responses were received from the learners. It is observed that there is the low active participation in the online courses and a high rate of dropout (Manalo, 2014). This might have been the reason for the low response rate inspite of constant persuasion. The responses were analyzed using quantitative method and the results are present in the form of descriptive statistics such as simple frequency and percentages as well as pictorial representation.

Results and discussion

The results are present under two sections: Learners' profile; and learners' perception and participation.

Learners' Profile

The average age of the respondent-learners was 31.21 years. The highest numbers of respondents (42.68%) were aged between 26 and 40 years, followed by 38.30 per cent learners aged upto 25 (Table 1) and 17.02% of the learners were aged above 40 years. This might be due to the fact that younger generation learners are more technology savvy and they are more interested to take up online education.

Table 1. Age of the respondents

Age group (in years)	Frequency(n=47)	Percentage
Up to 25	18	38.30
26-40	21	42.68
41-60	8	17.02
Average age (in years)	**31.21**	

The maximum numbers of learner-respondents of this SWAYAM platform for MOOC on the Introduction to Poultry Farmingwere postgraduates (36.17%) and graduate (31.91%). Only about 8.51% respondents were senior secondary pass out (Table 2). Various studies found that majority of the MOOC learners were having graduation degree (Despujol*et al.*, 2014; Ding *et al*., 2014; Jain & Vijayakumar, 2021).

Table 2. Educational qualification of respondents

Educational Qualification	Frequency(n=47)	Percentage
10th Pass	0	0
12thPass	4	8.51
Graduate	15	31.91
Post Graduate	17	36.17
Doctorate	10	21.28
Other Qualification	1	2.13

Table 3 reveals that the majority of learners-respondents (85.11%) were male and only 14.89% were female. This result is not in line with the previous research demonstrating that female students generally constituted majority of learners in MOOCs (Rebecca, 2016). Two-third of the learners (63.83%) were from rural areas as compared to one-third of urban learners (36.17%). This indicates that online learning and open learning is reaching the ultimate target group considering the subject area. Learners who were already employed were slightly more (57.45%) as compared to the unemployed learner-respondents (42.55%). Similar results were reported by MacLeod *et al.*,2014; and Dillahunt *et al.*, 2014. This shows that the MOOC is also useful to the employed learners as well as to those working in the poultry sector.

Table 3. Respondent's gender, locality and employment status

Parameters	Frequency(n=47)	Percentage
Gender		
Male	40	85.11
Female	7	14.89
Locality		
Rural	30	63.83
Urban	17	36.17
Employment Status		
Employed	27	57.45
Not-employed	20	42.55

Learners' Perception and Participation

Figure 1 shows that the major objective of enrolling into the MOOC on "Introduction to Poultry Farming" offered by the IGNOU on the SWAYAM platform was to get aware of poultry farming (57.58%), followed by updating the knowledge (51.52%), skill development and to be an entrepreneur in poultry farming (36.36% each). The results are in confirmation with the findings of Jain and Vijayakumar (2021) who reported that two-third (65%) of learners revealed that the objective of joining the MOOC on

the Indian Agricultural Development was knowledge enhancement. About half of them (50%) of learners stated that skill development/enhancement was one of the reasons for joining this MOOC course. About half of the respondents (51.52%) informed that the reason for studying through online MOOCs platform was due to lack of time to go for full-time training/educational institute. The other common reasons include easy accessibility through an online mode (45.45%),non-availability of poultry farming course in face-to-face or conventional mode (39.39%) and difficulty in attending the course in regular mode (33.33%).

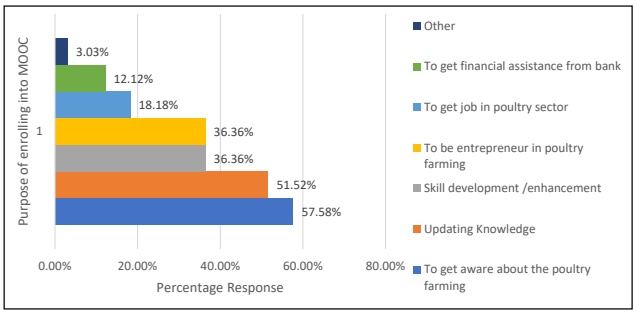

Fig. 1 Objective(s) of enrolling in MOOC "Indian Agricultural Development"

The feedback on the quality of video lessons, quality of reading materials and the usefulness of the different components of study provided under this MOOC are presented in Table 4, 5 and 6, respectively.

Table 4. Feedback on the quality of video lessons (n=32)

Parameters	Very Good	Satis-factory	Poor
Quality of video lessons	72.73% (24)	21.21% (7)	6.06% (2)
Quality of presentation	63.64% (21)	30.30% (10)	6.06% (2)
Presentation language and style	66.67% (22)	24.24% (8)	9.09% (3)
Use of pictures, diagrams, tables, illustration etc.	69.70% (23)	24.24% (8)	6.06% (2)
Clarity/understanding of topics	66.67% (22)	27.27% (9)	6.06% (2)

n: Number of respondent-learners;
Figures in the parentheses indicate the percentage from the total number of respondents

Table 5. Feedback on the quality of reading material(n=32)

Parameters	Very Good	Satisfactory	Poor
Quality of reading materials	69.70% (23)	24.24% (8)	6.06% (2)
Presentation style	72.73% (24)	24.24% (8)	0.00% (0)
Language of reading materials	75.76% (25)	21.21% (7)	0.00% (0)
Use of pictures, diagrams, tables, illustration etc.	66.67% (22)	30.30% (10)	0.00% (0)
Clarity/ understanding of topics	63.64% (21)	33.33% (11)	0.00% (0)

n: Number of respondent-learners;
Figures in the parentheses indicate the percentage from the total number of respondents

Table 6. Usefulness of the different components of study provided in the MOOCs (n=32)

Parameters	Very Useful	Somewhat Useful	Not Useful
Video lessons	63.64% (21)	30.30% (10)	3.03% (1)
Reading materials	72.73% (24)	21.21% (87	3.03% (1)
Quizzes	60.61% (20)	30.30% (10)	3.03% (1)
Discussion forum	42.42% (14)	48.48% (16)	6.06% (2)
Web links/additional resources	51.52% (17)	36.36% (12)	3.03% (1)

n: Number of respondent-learners;
Figures in the parentheses indicate the percentage from the total number of respondents

Video-lectures and readings made a significant difference to participant studying the direction and application in their MOOC learning into their expert practice (Domingo *et al.*, 2019). The majority of the respondents felt that all the video attributes viz. quality of video lessons; presentation-quality, language, style; usage of picture/diagram, tables etc., and the clarity/understanding of the topic were 'Very Good' (Table 4). Similarly, Table 5 revealed that about two-thirds of the respondents found all the reading materials attributes viz. quality of reading materials; presentation style; language of reading materials; use of pictures, diagrams, tables, illustration etc., and clarity/understanding of topics was 'Very Good'. Jain and Vijayakumar (2021) also reported similar results about the quality of reading material of Agriculture MOOC. Most of the respondents found that the video lessons (63.34%), reading materials (72.73%), quizzes (60.61%) and web links/additional resources (51.52%) were 'Very Useful' (Table 6), whereas, a

discussion forum was 'Somewhat Useful' to about half of the respondent-learner.

Regarding learners' participation in the different components of the MOOC, the results (Table 7) revealed that the vast majority of the learner-participants attempted the video lessons, reading materials and quiz, whereas, their participation in the discussion forum was not encouraging.

Table 7. Components of MOOCs the learner's attempted during the study (n=32)

Components	Yes	No
Video lessons	84.85% (28)	12.12% (4)
Reading Materials	87.88% (29)	6.06% (2)
Self-Assessment Tests/Quiz	75.76% (25)	18.18% (6)
Discussion Forum	48.48% (16)	45.45% (15)

n: Number of respondent-learners;
Figures in the parentheses indicate the percentage from the total number of respondents

A total of 20 video lessons were provided to the learners and out of which about 13 video lessons were viewed by the learners. Maximum number of learners (28%) who participated in the study watched all 20 video lessons. A total of 20 self-reading materials were provided to the learners, out of which about 12 reading materials were studiedby the learners. Maximum number of learners (31%) who participated in the study read all the 20 reading materials. On average number, 5 quizzes out of 10 were attempted by the learners. Only about 19% of learners have attempted all 10 quizzes.

About two-thirds (65.63%) of the respondents expressed that they have completed the MOOC on the Introduction to Poultry Farming. The students who could not complete the course expressed the reasons for non-completion of the MOOC were due to simultaneous enrolment in other MOOC courses, improper time management, examination centre at distance, working abroad and not so user-friendly interface. On the contrary, several studies have found that less number of learners complete the MOOCs to get the certificate (Khalil & Ebner, 2014; Kopp & Ebner, 2017; Jain & Vijayakumar, 2021).

Majority of the respondents (84.38%) felt that the contents/topics covered in the MOOC were adequate as per their expectations. Similarly, about three-fourths of the respondents (78.13%) reported that the effectiveness of the delivery of these MOOCs was 'very good'. Most of the respondents informed that they were 'very comfortable (74.19%) in using the SWAYAM platform, followed by comfortable (22.58%) and only a few (3.23%) felt uncomfortable with the SWAYAM platform.The equal number of learners (40.63%) responded that they were 'fully satisfied' and partially satisfied that the course has fulfilled their objective of joining this MOOCs course. Kumar and Kumar (2020) also concluded from their study that the participants were more satisfied than dissatisfied with their MOOC. Almost all the respondents (96.88%) opined that they will recommend the MOOCs course to others.

Conclusion

Communication is the lifeline for effective teaching-learning process and MOOCs have emerged as a new model of education that is largely based on Information and Communication Technologies. This mode of education is also being used in agricultural education, though still, it is in the emerging phase. Studying the learners' profile, their perception and participation is vital for the success as well as for revising the MOOC as per the requirements of the target group. The present study revealed that most of the learner-respondents were young with an average age of 31 years, well-educated (graduates and postgraduates), male, learners from the rural locality and were mostly employed. Most of the learners who joined the online MOOC were aimed to get sensitized on the subject. Majority of the learner-respondents viewed the video lessons, studied the reading materials and attempted the quizzes. Further, the learner's perceived that they were satisfied with the MOOC including the content coverage, quality of video lessons/ reading materials, and they would recommend this MOOC course to others. The learners actively participated in the MOOC on the Introduction to Poultry Farming and it has met the expectations of the learners. It can be concluded from the present study that the new communication technologies can be effectively utilized for imparting education in agriculture and allied sectors so that the GER in Agriculture can be enhanced.

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Digital Activism and Democracy: An Analysis of Select Hashtags on Twitter (2016-2020)

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ABSTRACT

This study tries to analyze the popular narratives, created and sustained via hashtags, on social media platforms, including those related to online activism. It looks at how digital activism has shaped up in India over the last few years. It analyzes tweets and hashtag trends of the last five years to understand people's engagement with the Twitter as a site of 'New Public Sphere'. It delves into the theory to understand the phenomenon of digital activism and hashtags. It looks at, if participation of people in digital activism has increased over the years and what were the major issues that people engaged with in 2020.

Keywords: Digital activism, Protests, Social media, Social networks, Political participation, Public sphere

Introduction

Digital activism is a relatively new phenomenon. A couple of decades ago, or before the penetration of the Internet to be precise, social movements had different dynamics. To cause a social change, people would have to hold mass demonstrations on the streets to get their voices heard by the authorities. However, with the greater accessibility to the Internet, things seem to be changing. The Internet has enabled unmediated access to information and one-to-many conversations on social media platforms. The digital media has enabled the masses to use their mobiles or computers to begin and sustain a social change campaign which can be soon be joined by millions of others across the world. Arab Spring of 2011 – which brought down dictatorship in Tunisia, Egypt, Libya and Yemen – was planned on Facebook, organized on Twitter, broadcast on YouTube, and amplified by Indymedia and Al Jazeera (Mason, 2012). This power of social media to bring together millions of people to participate in an online/off-line campaign is what has come to be known as "digital activism". Today, people across the countries, with internet penetration, either participate in digital activism or get impacted by it.

In India, 2020 saw a number of hashtags campaign on the micro-blogging website, Twitter. In certain cases, these hashtags "trended" online almost simultaneously as people gathered on the ground. These acts of digital activism can be viewed in the context of some new theoretical standpoints and insights on citizenship, social media and alternative media studies that have emerged recently. Most of the contemporary scholarship on citizenship, social media and alternative media recognises the dynamics of collective action due to communicative process enabled by the digital media. They also describe the roles of new technologies of communication within digital activism or movements as important yet complex and multifaceted (De Kosnik, 2019; Mason, 2012; Baker & Blaagaard, 2016). Such movements, in the past, have gathered steam online, often followed by coverage on mass media. In this context, this study revisits this relatively new phenomenon of Digital Activism by studying some popular hashtags of 2020, and then compares them with the general trends of most popular hashtags in the last five years. The study analyses the popular narratives set with the help of hashtags and how these hashtags have worked as a tool for creating a certain kind of activism? It also aims to study the change in hashtag trend in the past five years. It attempts to understand how such hashtag trends are contributing in a democratic set-up.

Review of literature

Gaydecki (2004) noted that Digital can be explained as something opposite of Analog; or something electronic or computerised. Technically, digital means pertaining to or originating from a computerized device (of binary numeration). In digital technology, that's how information such as text and images are digitized and recorded in binary code i.e.,

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in the digits of 0 and 1 (called "bits"). This process is called "digitization". This process allows enormous amounts of information to be easily compressed, stored, preserved, rapidly reproduced, and transported. This digitization can also hasten the speed of data transmission. Due to these features, digital media technology has been able to transform human communication enhancing modes of communication, speed of communications and intensity and frequency of communication.

Digitization has been an important disruptive force as far as mass communication is concerned. It has not only impacted industry, organizations, human life, but it has also disrupted political activism. Digital media has greatly facilitated activism with enormous possibilities of connecting people online. People with access to just a mobile phone and internet data can now come together online and spark a debate. They can even bypass the mainstream media and yet be heard, that too globally. That's what happened in the Arab Spring of 2011 and several other online protest that followed. The successful use of social media technology makes "a centrally planned and yet decentralised movement possible" (Chauhan, 2020).

Digital activism has been possible with the evolving digital communication platforms which enables political activism on a digital platform. A digital communication involves the use of an electronic device for communication with one or many persons or bots. It may include various forms of human communication enabled through a "networked device" such as a computer or mobile. This form of communication messages could include text, audio, and/or video, etc. Neudertand Marchal (2019) identified the change that technology brought in the communication. The mediation in technology has significantly altered the process and outcomes of social interaction and group processes. People create self-identity, build communities and maintain relations in digital space.

Meanwhile, in an online space, the difference between the "real" and the "virtual" gradually replaced by the blurring boundary and the fluid interpersonal interaction between the two. Turkle (2011) says constant and ubiquitous connections afforded by digital technologies may bring changes to the very notion of "social" interaction which enables a deliberative democracy. These technologies have enabled something that was denied by the traditional mass media – a "reciprocity at work" (Turkle, 2011) which must prevail in a "digital" public sphere. Technology *per se* is not a new phenomenon. However, ICT or digital communication certainly is a post-modern phenomenon. It came with the arrival of the Internet in the late 1990s and was hailed as 'digital technology' or as 'new media' in the field of communication. It has impacted all spheres of human lives, especially human communication, which has a far-reaching impact in a democratic setup like India.

India, too, was not left untouched with this 'digital tsunami', and the internet connectivity spread rapidly. Today, India has the second most internet users – 560 million – in the world online market in the world (at first place is China). It has been estimated that by 2023, India would have over 650 million internet users in the country. This is when the Internet penetration in the country is at 50 per cent in 2020 (Statista Research Department, 2020). This rapid reach of the Internet has altered the way we access information and communicate with family, friend and colleagues. This has an impact on how half of the total 1.37 billion Indians engage in the political processes and debates. The emergence of Digital Technology brought great hopes for democracy in a connected world. The Internet was seen as a democratizing domain for the masses to communicate and seeks information.

Democracy is strengthened by the existence of public sphere/s where the public could debate and deliberate on various issues of common concerns as well as freely criticize the state and/or its policies. In the 18th century, such public sphere could be seen in the form of newspapers, journals, an independent press, and public meeting places such as coffee houses which used to be a site for public debates and discourse. Later on, electronic mass media devices such as radio and televisions created some new public spheres while replacing some old ones like the coffee house. They furthered the debates and discussions among the public by informing them about the critical matters concerning their country, region or their lives.

With the advent of new/digital technologies–including the arrival of the Internet and the world wide web, the public spheres have got further enriched with new spaces of public discussions and new sources of information. This has enabled more people to "engage" with such platforms (like social media, news websites, government websites, etc.) using these new communication technologies as well as "intervene in the public affairs", leading to development of a new "technopolitics". These new spheres for public information and mass participation give rise to two important but opposite possibilities: they strengthen public participation in a "cyberspace democracy", but they also lead to "new possibilities for manipulation, social control, and the promotion of

conservative positions" (Kellner, n.d.).

The Internet has provided an opportunity for a large number of masses who remained outside the scope of democratic deliberations in the era of mass media. With more and more people gaining access to a computer or a mobile device and Internet service, Kellner (n.d.) sees a possibility of technopolitics unfolding in these new cyberspace public spheres. He adds that they do not necessarily "replace" but "supplement" for intervening in face-to-face public debate. For example, people nowadays can go online and question a new report or a fact in it by posting a comment online. Similarly, they can express their opinion on any issue of national importance on any of social media platform or participate in an online discussion already taking place. He argues that these new forms of "cyberdemocracy" constitute an entirely new arrangement for "public dialogue and interaction", which can be considered as an expansion of our "conceptions of democracy" (Kellner, n.d.).

With the advent of social media, people moved away from traditional media platforms such as TV and radio. The ease of access and uses-and-gratification factor have made a large number of 'alternative' public sphere available on the technology-driven digital platforms such as WhatsApp, Twitter, Facebook, Instagram, websites, etc. Porta *et al.* (2006) observed that the digital media enables its users to consume as well as produce information and share it with large audience. It also transforms itself into "a space formobilising myriad forms of activism". Within itself, the tools and modes of the digital activism have undergone a sort of upgrade. In the 1980s-90s, the tools include emails, blogs, e-groups, etc. The digital activism has now added major arsenal in the form of social networking sites and apps. "[These are] very useful to advocate on specific causes, to plan and coordinate offline protests, and to also report on these protests" (Bennett, 2006; McCaughey & Ayers, 2003; Earl & Kimport, 2011).

Digital activism, which is sometimes also called cyber activism, is a form of activism which uses the Internet and digital media for mass mobilisation for social change or political action. Digital media is not restricted to any geographic boundaries; hence, the activists can participate at a global level. Digital activism can be defined as "social activism mediated through digital technologies to promote social movements" (Bennett & Segerberg, 2013; Selander & Jarvenpaa, 2016).

Arianto (2017) noted the main aims of digital activism is 'disseminating ideas, agitation, advocation, and protest notes in the digital medium'. This leads to the debate that digital activism has been able to provide more space and scope for public participation in governance as well as political issues (as cited in Paskarian, 2020). This enables grassroots political mobilisation and provides new and engaging ways to involve public. As witnessed during the Arab Spring, such online actions can strengthen democracy in countries where public spaces are highly restricted or where traditional media may not give propositional representation to all communities or groups or issues. Digital activism involves the use of digital medium to strengthen social movements. Digital media tools are employed to support and transform the way in which activists can interact with one other toward their goal of a social change. The high acceptability of social media platforms such as Facebook, Instagram, Twitter, WhatsApp, etc. enable people to come together online to and share a cause or register their dissent over a policy matter. George and Leidner (2019) have listed out major differences between a traditional activism and digital activism, as shown in the table below:

Table 1. Difference between Traditional Activism and Digital Activism

	Traditional activism	**Digital Activism**
How many participants are required?	Successful social movements were associated with large numbers of participants.	Digital resources provide efficiencies that allow fewer participants to have a greater impact.
How old are participants?	Greater participation was associated with an increase in age.	Younger people with technology skills are more likely to engage.
What are success factors for the cause?	An identified cause or campaign, effort, worthiness, unity, number of participants, commitment, resources.	Digital skills, access to the internet, digital technologies, large social network.
How do participants connect?	Attending meetings and demonstrations, communications via post (mail), manned information tables.	Via social media, websites, texting, digital platforms using a variety of ICT.

	Traditional activism	Digital Activism
How are marginalised groups affected?	Marginalized groups were often left on the sidelines because of a lack of resources.	Marginalized groups have more options to make their voices heard. However, a gap in digital content production still exists.

Source: George, Jordana J & Leidner, Dorothy E. 2019

The hashtag #Revolution

Twitter was born in 2006 as a micro-blogging site that allowed users to share their thoughts or information in just about 140 characters (increased to 280 in 2017), which came to be known as a "tweet". Hashtag is a tool on social media websites and applications, such as Twitter, Instagram, and Facebook, which helps identify similar messages on a specific topic. A # sign provides searchability, and collective identity to attract clicks, views, likes, retweets, etc. It was Chris Messina, a social technology expert, who proposed using the "#" sign (called hashtag) and was the first to post a hashtag – #barcamp – in 2007 ("Hashtag inventor Messina on next big thing on internet", n.d.). Just two years later, in 2009, the same hashtag 'tool' was used – as "#iran election– during the large scale protests during Iran's presidential election, which later spread to other countries and is now known as the "Arab Spring". The hashtag #iranelection is considered as "the first long-trending international hashtag in Twitter's history" (Mottahedeh, 2015). Booten (2019) conceptualized hashtag as a tool for protest and as a form of political activism. The hashtag itself, as a linguistic artifact, lends itself to a particular form of political expression. Using a hashtag is now, like protesting or marching, a form of political activism. Therefore, hashtags themselves are not merely the tools of online politics but are also themselves objects of political discussion or protest in their own right (Booten, 2019).

Globally, there have been movements such as #Metoo #Icebucketchallenge #BlackLivesMatter which influenced Indian twitteratis to participate. In India, there have been few movements which gained momentum with hashtags. The feminist movement #Metoo spurred globally and women in India joined the movement using same hashtag. There have been many other movements online which have been started or catalysed by introducing hashtags such as #NotAllMen #YesAllWomen #Jallikattu #SaveDU #NotInMyName #BHUProtest (Kumar & Narayanan, 2018). These hashtags were introduced by the Indian twitteratis to register their voice on twitter using hashtag activism which may have given an opportunity to the common citizens to participate in democratic movements.

Research objectives

- To explore how has the digital activism shaped up in India in the last five years?
- To identify popular topics in the online activism discourse in the last five years.
- To contextualize digital activism and hashtag as a tool of activism.
- To understand the role of the digital activism in the democracy in India?
- To evaluate and analyse issues and narrative on Twitter to understand people's engagement on Twitter as a site of 'New Public Sphere'.

Research questions

1. How digital activism is taking shape in democratic set-up like India?
2. What were the popular hashtags used in major campaigns on Twitter in the last five years?
3. What are the factors that affect the sustainability of any hashtag as a tool of digital activism?
4. Is there any change in the categories of popular hashtags over the years?
5. What were the focus of the major online campaigns that took place during the pandemic year of 2020?

Research methodology

The research methodology is both qualitative and quantitative in its approach. A literature review on digital communication and digital activism has been done to understand the context of popular online movements and the digital activism that took place in India during 2020. For quantitative approach, five years data of popular hashtags have been collected and analyzed. The data collected is both primary and secondary. Primary data is collected from the Twitter official reports released in last five years i.e. 2016-2020. The secondary data was collected from the website getdaytrends.com.

Data collection

To collect data on popular hashtags and number of tweets per such hashtags, the paper relied on the official reports by Twitter and data available on the website *www.getdaytrends.com*. Twitter officially releases the popular hashtags every year in different

categories. Those categories have been made basis for identifying the popular hashtags under different categories. The website www.getdaytrends.com works on the Twitter API and offers an extensive information of trending hashtags used on the micro-blogging site for a long duration. This API helped in generating minute details about a particular hashtag such as when the hashtag was introduced, numbers of likes received and when the hashtag was last seen. The collected data has been statistically analysed using MS Excel.

Findings and discussions

The data collected from Twitter and a couple of other websites, reflects an interesting mix of popular hashtags that trended in 2020, a year that saw the world getting hit by the COVID-19 virus. It's the same year when India saw issues such as battling the pandemic, a few citizens' protests, return of Indian epic TV shows Ramayana and Mahabharat, etc. Some of the popular hashtags used on Twitter in 2020 include #5baje5minute, #IndiaFightsCoronavirus, #JantaCurfew,#StayHomeStaySafe, #IndiaSupportsCAA,#IndiaSupportsCAA_NRC,#IndiaAgainstCAA,#FarmersProtest, #FarmLaws2020,#CBIMustForSushant, #ScrapOBE,#MigrantsOnTheRoad,#Hathras, #IPL2020,#RamayanOnDDNational, #MahabharatOnDDBharti,#PostponeJEE_NEETinCovid, etc. This reflects the range of topics that people engaged with on Twitter (Twitter Trends Worldwide, n.d.).

Hashtags with highest number of Tweets during 2020

An analysis of the above data about most popular hashtags in different categories, gives us a sense of the topics that trended the most in 2020.

When the data for trending hashtags for the last year (2020) was analysed, it helped us to understand how hashtags have been used in different democratic movements. Creating hashtags appeal to similar interests of audiences. There have been several hashtags trending in different categories. Highest numbers of tweets were found for #IndiaSupportsCAA and #Farmersprotest, which also seems to depend on the duration of a movement or protest. In the pandemic category, #coronavirus #COVID19 and #Jantacurfew were the hashtags with highest number of tweets. These hashtags were created to use digital platforms for social awareness. The other popular categories were 'Sports' in which hashtag #TeamIndia for Indian cricket team trended during the IPL; while in 'Entertainment', #SooraraiPottru trended, which was related to Tamil film actor Suriya's latest release.

Table 2. Popular hashtags with number of tweets in different categories

Category	Hashtags	No. of Tweets
Pandemic	#coronavirus	755.2K
	#COVID19	291.1k
	#JantaCurfew	103.7k
Protest	#FarmersProtest	1.3m
	#IndiaSupportsCAA	1.2m
	#PostponeJEEAndNEET	692.4k
	#PostponeJEE_NEETSept	474.2k
	#CBIMustForSushant	306.6 k
	#PostponeJEE_NEETinCovid	279.4k
	#CBIForSonOfBihar	114.6 k
	#StudentLivesMatter	100.9k
	#IndiaFightsBack4SSR	64.7 k
Sports	#TeamIndia	304.2k
Entertainment	#SooraraiPottru	205.2 k

There were other trending hashtags which received a high number of tweets, such as #PostponeJEEAndNEET, #PostponeJEE_NEETSept, #PostponeJEE_NEETinCovid, #StudentLivesMatter, #CBIMustForSushant, #CBIForSonOfBihar and #IndiaFightsBack4SSR. The first four hashtags were related to students' online protest seeking postponement of the JEE and NEET exams, while the rest three were used in tweets seeking a CBI enquiry into the suspicious death for late Hindi film actor Sushant Singh Rajput.

The trend of hashtags shows that the life span of hashtags is often short. The #COVID19 has been the hashtag with longest time span with high number of tweets. In other hashtags the number of tweets has been high but the life span has been remained short. For example, #coronavirus has the highest number of tweets but its life span has been very short. This hashtag was started on December 21, 2020 and last seen on the same day. However, the hashtag #studentlivesmatter has the smaller number of tweets in comparison to others but its life span was quite longer which stretched to about two months. Therefore, the number of tweets per hashtag does not determine the intensity of any activism but the life span of a hashtag is also significant which determines the duration of any digital protest (See below graphs).

Fig. 1 Trend of Activism Hashtags in 2020

Following graph shows the ranking of the hashtags as per *'www.getdaytrends.com'* website. It should be noted that the ranking of hashtag is different than the highest number of tweets.

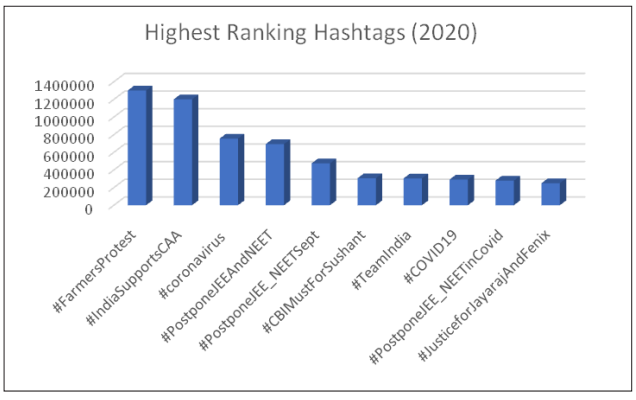

Fig. 2 Ranking of Tweets visualised- Most Trending Hashtag in 2020

The hashtags mentioned in the table below are categorised are 'Digital Activism' and 'Non-Activism' based on the objective of using a particular hashtag. These hashtags were prominnently visible during 2020. This categorisation helped in getting perspective about the people's participation in governance, social issues and politics. This makes the earlier argument strong that how digital media is developing as 'The New Site of Protests'.

Table 3. Categorization of Hashtags into Activism and Non-Activism

Hashtags	**Nature**	**Category**
#Hathras	Protest	Digital Activism
#SushantSinghRajput	Protest	Digital Activism
#Ramayan	Entertainment	Non-Activism
#Vijay	Entertainment	Non-Activism
#PMNarendraModi	Politics	Non-Activism
#MSDhoni	Sports	Non-Activism
#RatanTata	Pandemic	Non-Activism
#ViratKohli	Sports	Non-Activism
#AmitabhBachchan	Pandemic	Non-Activism
#IPL2020	Sports	Non-Activism
#WhistlePodu	Sports	Non-Activism
#TeamIndia	Sports	Non-Activism
#Mahabaharat	Entertainment	Non-Activism
#DilBechara	Entertainment	Digital Activism
#SooraraiPottru	Entertainment	Non-Activism
#SarileruNeekevvaru	Entertainment	Non-Activism
#StudentLivesMatter	Protest	Digital Activism
#FarmersProtest	Protest	Digital Activism

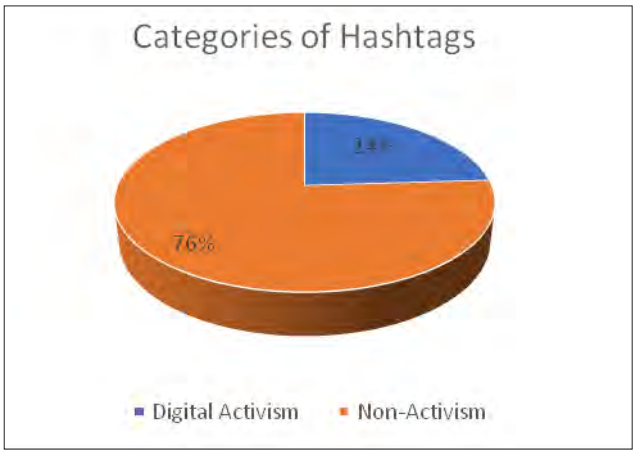

Fig. 3 Categories of Hashtags based on Activism and Non-activism

The above chart clearly depicts that 'Non-Activism' based hashtags were relatively higher than the 'Digital Activism'. It can be inferred that besides the fact that Non-activism-based hashtags are more trending but digital activism-based hashtags are evidence of public participation in political issues.

There have been other hashtags related to activism and protests on different issues such as #MigrantsOnTheRoad, #SpeakUpForSSCRailwayStudents, #NationalUnemploymentDay, #DUAgainstOnlineExams, #ScrapOBE, #ShaheenBagh, #Hathras, etc. However, these online protests did not gain huge digital momentum and the number of tweets per hashtag were comparatively less. They were not among the highest-ranking hashtags and life span of such hashtags were also relatively short. Thus, the issues and protest were registered with the help of hashtag, irrespective of their impact.

Trend of Trending Hashtags: An Analysis of Five Years (2016-2020)

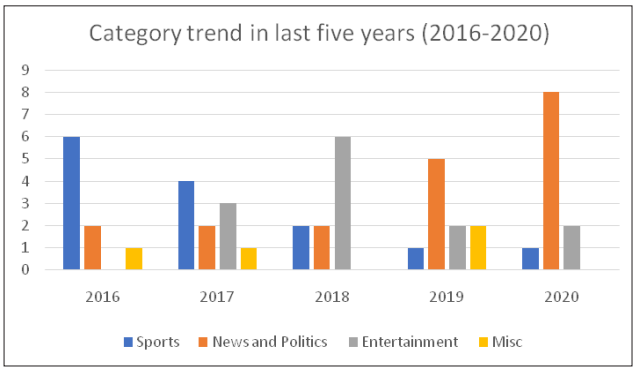

Fig. 4 Category trend in last five years (2016-2020)

The above graph shows the various trending hashtags in different categories. The official report by Twitter on trending hashtags has also provided the categories of the hashtags. The graphs shows an interesting result that there have been increase in hashtags based on News and Politics. In 2016, Sports category had the most number of tweets and News and Politics category had the less number of hashtags. However, gradually there is increase in hashtags in News and Politics category. In 2020, it is visible from the data that there is sharp increase in the number of trending hashtag in the News and politics category. This establishes the point that Twitter is growing as a public participation platform. It is allowing more scope and space for democratic activities and public participation in governance.

The official report of Twitter and a few on other websites on popular hashtags from 2016-2020 have been categorized by the researchers to develop a better understanding on how the trend of popular hashtags has been changed. Below is the comprehsive table based on the five years' data on popular hashtags. The popular hashtags in Indian context have been analyzed to get an insight into the kind of hashtags trend and how the trend changed over a period of time. Sports had been a popular category since 2016. There is increase in number of trending hashtag in the *'News and Politics'* category followed by *'Entertainment'*. The increase in the number of popular hashtags over a period of time supports the argument that public particpation on Twitter has been increased and it emerging as a 'new public sphere' in India.

Conclusion

The study finds that digital activism, often involving the use of a hashtag, is a potent tool to register dissent or to start a movement for social or political change. It also establishes the argument that with the increasing reach of social media platforms the public is getting a new space for participation in democratic activities. There is an increase in the use of hashtags during digital activism, and 2020 was the year when several hashtags were introduced by a large section of the public in India to raise various issues. The use of activism and non-activism-based hashtags is a sign that hashtags are becoming an important tool for registering protests online and bringing other issues for public discussion online. The study also notes that there was an increase in the number of hashtags in the *'News and Politics'* category which is a sign of public participation in the democratic activities and also an expansion of the 'New Public Sphere'. These hashtags were introduced by both the public as well as governments to start an online campaign on different issues. This indicates that hashtags are becoming a potent tool for debate and discussion between the government and the public on social media platforms.

However, digital activism is still in its early days in India. While it may be easy to start an online protest or campaign by introducing related and relevant hashtags; it may not easy to keep people engaged in large numbers and for long durations in a diverse country like India. The existing challenges such as the digital divide, lack of digital literacy, uneven internet access, and linguistic barriers still make digital activism somewhat restricted to urban areas. The growing phenomenon of digital activism is still to have a pan-India reach. But the reach and popularity of the hashtags used in various activisms and movements in the last five years suggest that the digital participation of the public in governance and political matters is increasing in India, which may be seen as a good sign of increasing public participation in a democracy like India.

Limitations

The study is limited to a time frame of five years and relies on the official reports released by twitter.

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The Bechdel Test and Hindi Cinema: An Analysis of Women Empowerment Delineation

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ABSTRACT

In recent years, the metaphor of women's voice has been widely talked about and to address the female silence in the film script, a quantitative formula developed by Alison Bechdel is being employed. Some hashtag campaigns i.e. #AskHerMore (2014) and exercise of this test by Swedish cinema to rate the films took this test in the academic/film study discourse. As cinema has also been considered to have great communication and psychological appeal to the mass because of its entertainment quotient, this medium is extensively used to raise certain societal issues. Hindi cinema has also been depicting the social, economic, political and cultural issues etc. since its early days. Women's issues are also one of the major concerns of Indian filmmakers. Raising women issues and endowing with possible solutions for the raised issues pave the way for women empowerment in our country. Recent films like Padman, Saand Ki Ankh, Dangal etc. depict the women issues and the films like Thapad, Nirja, Gunjan Saxena, Razzi, Mardani etc. present a powerful and independent women character on the screen. This kind of portrayal and application of Bechdel Test for the sake of women representation in the film is definitely associated with women empowerment delineation. Thus, this study aims to analyze how Hindi cinema portrays the Woman Empowerment issues specifically in recent years and how the Bechdel Test is correlated with them. It also analyzes the onscreen creativity and character establishment in delineation of women empowerment in Hindi cinema.

Keywords: Bechdel Test, Women empowerment, Hindi cinema, Women delineation, Entertainment

Introduction

Cinema is considered as a powerful mass medium to share ideas, thoughts, views and values with the masses due to its features and storytelling style. Cinema has great communication and psychological appeal to the mass because of its entertainment quotient. It is accepted psychologically by the masses. Cinema is a platform where issues are raised and discussed through stories, scripts and characters in a simple and effective manner. Hindi cinema has been depicting the social, economic, political and cultural issues related to women and society and the nation since its early days. To name some Hindi films like Dharti Ke Lal, Aurat, Achhut Kanya, Neecha Nagar, Do Bigha Zamin, Awara, Do Ankhen Barah Hath, etc. have portrayed several issues on the silver screen. These movies have not only been highly acclaimed but received overwhelming response by the people at large.

Woman empowerment is one of the major concerns of Indian filmmakers as women share almost half of the population in the country but still look for the equal and fair living. It is commonly understood that without empowering the women, no nation can move ahead in the march of development. Empowerment meaning in common parlance is that having a capacity of an individual or group or a society to do something and participate in the decision making process. In other words, it is a condition or state in which an individual or group or society has the power to exercise its rights with complete authority for their growth and development. Further, empowerment has several facets in the networks of social relationships and cannot be understood without knowing the meaning of power. Power is described as having the capacity of doing something. There are

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different 'kinds of relational power which include power over (controlling power), power to (generate new possibilities without domination), power with (collective power, power created by group process) and power from within (spiritual strength that inspires and energises others)' (Steeves, 2001). Furthermore, empowerment is also seen in social milieu at the various levels of different segments of the society. Woman empowerment can be described as a power or capacity of women that make them able to take part in decision-making processes, avail the equal opportunity and exercise their rights for their welfare and upliftment.

Hindi cinema has always been vocal to depict the issues of women. Films like Duniya Na Mane, Nirja, Mirch Masala, Chakra, Paar, Damul, etc. are some examples. Raising the hardcore issues like a crime against women, ignorance of rights, social tagging, unequal opportunities in men dominated society, deprived condition, orthodox thinking etc. triggers a wide discourse and leads to the justified change in the society. Chhapaak may substantiate this statement where a PIL and strong willpower of a woman took the change in governance by making a ban on acid sale in the open market. In recent years, the metaphor of women's voice has been widely talked about especially in the films. To address the female silence in the script, a quantitative formula developed by Alison Bechdel is being employed. In 1985, American Cartoonist, Alison Bechdel in his comic strip laid down three important elements as a test to check women's voices in the film. To pass the Bechdel Test a film must have (1) at least two women characters (2) at least one conversation between two women and (3) they must talk about something other than man/men. The test was very simplistic in nature and it was not mentioned as a serious model to analyze the gender balance or representation in the film but this test gains popularity in academic and film study discourse. This test gained the contemporary agenda for film discourse when Swedish cinemas started rating films on the basis of passing the Bechdel Test. Media attention on hashtag campaigns #AskHerMore (2014) has also paved the way for this discourse. Therefore, The Bechdel Test and women empowerment have been opted as the variables for the study.

The study tries to analyze how Hindi Cinema portrays the woman empowerment issues specifically in recent years and how the Bechdel Test is correlated with women empowerment depiction. The study also analyzes the significance of Bechdel Test in delineation of women empowerment in Hindi Cinema. Beside the Bechdel Test, the study also analyzes the cinematic creativity and establishment of women characters on the screen.

Review of literature

O'Meara (2016) in her article suggests that further research is required to fully understand the portrayal of women's voices in the cinema. The Bechdel Test may be used to check the women's voices in the script but the silent presence and empowerment are not directly related to the Bechdel Test. She also suggested that audiences and filmmakers should take care of gendered verbal dynamics. The Bechdel Test and reverse Bechdel Test is gaining the attention of scholars nowadays to analyze the female's voices on the screen.

Mary and Kumar (2020) analyze the relevance of Bechdel Test and reverse Bechdel Test in women centric film. It is explored that female-to-female interactions were given more weightage than male-to-male interactions. The screen presentations of female characters are not as an object. Women were given positive character to play on the screen and portrayed as capable as men are.

Lakhotia *et al*. (2019) focuses on the limitation of the Bechdel Test and proposes that female conversation with an agenda of men is based on creativity and genre of the film and may not be always set on the Bechdel Test. Dialogue given to female characters and content of those dialogues based on the theme of the film is the main concern of women portrayal on the screen and films should be rated on the basis of dialogue content and on-screen time shared by women rather than mere Bechdel Test applied on script.

Zorana and Mičić (2015) present the application of the popular Bechdel Test to demonstrate the gender imbalance in film. In recent times, Bechdel Test gains academic discourse to study the lack of female-to-female interactions in film. The Bechdel Test raises awareness about a great issue in film today and should be seen as an indicator of structural issues that we see within Hollywood films. It should not be used as a measure of quality or approval that a film is gender balanced. Further, it is proposed gender imbalance test in totality and considers the Bechdel Test as a primary indicator.

Research Methodology

A content analysis method has been adopted to analyze the selected Hindi films on the parameters of Bechdel Test and women empowerment concept. The purposive sampling has been used in the study. Women centric full-length Hindi feature films released in the last five years i.e., 2015-2020 have been selected for

the study. Women-centric films selected for the study are those films that have women in a lead role. To give more focus on the concept and to give weightage to delineation of women empowerment in the making of Hindi cinema, female-directed films were selected for the purpose. After applying aforementioned parameters i.e. time frame of last five years, women centric Hindi cinema directed by women; following six films are found and selected for the analysis:

1- Margarita with a Straw, released in the year 2015, directed by Shonali Bose

2- Parched, released in the year 2016, directed by Leena Yadav

3- Nil Batey Sannata, released in the year 2016, directed by Ashwiny Iyer Tiwari

4- Lipstick Under My Burkha, released in the year 2017, directed by Alankrita Srivastava

5- Raazi, released in the year 2018, directed by Meghna Gulzar

6- Chhapaak, released in the year 2020, directed by Meghna Gulzar

A code sheet consisting of number of woman to woman dialogue on the screen, duration of these dialogues, duration of woman to woman dialogue having agenda of other than men have been prepared for applying Bechdel Test. For the purpose of qualitative analysis, the film's narratives are presented and categorized in a tabular form (Table 1) to study the delineation of women empowerment in the selected films. An effort has also been made to explore the correlation between women empowerment and Bechdel Test concept especially in Indian cinema.

Narration of Selected Films

Lipstick Under My Burkha

This story is about four women Usha (Ratna Pathak Shah), Shireen Aslam (Konkana Sen Sharma) Leela (Aahana Kumra) and Rehana Abidi (Plabita Borthakur) residing in the same locality of Bhopal, but are living their lives in different ways. Usha is known to be the 'Bua ji', who is more inclined towards romantic novels. Shirin works as a door to door saleswoman but does not let her husband know (Sushant Singh) because she is afraid of facing utmost rage and anger if her husband discovers her truth. Leela is in love with photographer Arshad (Vikrant Massey) but Arshad gives her a low quote. Also, Leela's wedding is fixed with someone else. Rehana is a college girl. Due to restrictions at home, she shares her hand in sewing with her father, but whenever she goes out of the house, she tries to live in her own western style in her own tune. These four stories with lipstick dreams appear in parallel in the film, whose main character is Rosy in the world of fantasy and dreams. The rest of the film shows how the four women rebel despite knowing the outcome.

Nil Batey Sannata

Apeksha (Ria Shukla) is a bad student who has anyhow managed to reach her matriculation year. She is very bad in mathematics. Her single mother Chanda (Swara Bhaskar) is a school drop-out and works as a maid for Dr. Diwan (Ratna Pathak). Depressed by her daughter's wish to become a maid in future, Chanda explained her dilemma to Dr. Diwan. With the encouragement of Dr. Diwan, Chanda enrols herself in Apeksha's school so that she can learn math and tutor Apeksha by herself. Apeksha became uncomfortable with her mother's actions. Everyone except for the school's principal Mr. Srivastava (Pankaj Tripathi), is unaware of Chanda's relationship to Apeksha. Chanda takes the help of her classmate Amar (Vishal Nath) to understand the math and realizes that maths is an easy subject if understood with interest. One night, Chanda was dropped off at home by one of her male colleagues which made Apeksha very angry to witness. She started talking to her mother very rudely which makes Chanda depressed. Chanda drops out the school and continues to work but wish that Apeksha will join the Indian Administrative Service (IAS). In the meantime, Amar takes Apeksha to the restaurant where Chanda was working, this helps Apeksha to realize her mistake. Now, Apeksha takes her mother back to school and the duo finishes their matriculation year together. After a few years, Apeksha clears the IAS interview.

Parched

The film has been directed by Leena Yadav. The story of the film starts in a small village in far-flung Kutch, Gujarat. The village panchayat decides to let a newly-wed in the village return to her husband's home. The panchayat does not listen to the victim woman. The woman does not want to return to her husband's house because her old father-in-law sexually abuses her. Rani (Tannishtha Chatterjee) is about 32 years old and her husband has died in an accident. Rani wants to marry her son Gulab Singh (Riddhi Sen) so that desertness in her home could be eliminated. Rani marries Janki (Lehar Khan) at a young age against Gulab's will. Janaki is still studying in school; Janaki cuts her long hair to avoid this marriage. But despite this, Janaki gets married to Gulab Singh. Gulab beats his wife. Rani has a friend Lajo (Radhika Apte), her alcoholic husband beats her badly every day because of the fact that Lajo is unable to become a mother

after marriage. Bijli (Surveen Chawla), who dances in a drama troupe running in the same village, and also serves to satisfy the sexual appetite of the men of the village. This story revolves around the lives of these four women going on in every patriarchal society.

Chhapaak

The is directed by Meghna Gulzar. The story of the film revolves around Malati (Deepika Padukone). An acid attack occurs in an open market of New Delhi. After this brutal attack, Malti's face is transplanted and a new and ugly face comes in front of her which leads her to cry. Being a self-confident girl, Malti looks for a good job. Knowing that she is hardworking and talented, people hesitate to give her a chance because her ugly face does not meet the criteria of beauty of society. In such a situation, she meets Anmol (Vikrant Massey), who is a social worker and runs an NGO. Anmol's NGO treats acid attack victims and tries to give them a better life. Malti joins this NGO. At the same time, she raises her voice against the attack on herself and fights her battle with impunity. Demand for a change in the law to stop acid selling in the open market. Malti is now known nationwide for her PIL. Malti was a student of 12th when Bashir Khan, a boy from the neighbourhood, proposed to her for marriage but after getting refusal he made an acid attack on Malti as revenge. Decided to take revenge. Malti's life changed in an instant. How does Malati play with a girl who plays a laugh? How a self-confessed victim and then facing the hardships, becomes a believer and inspiration for millions? The film gives courage to all the fighters who had been through an acid attack.

Margarita With A Straw

This film is directed by Shonali Bose. The lead character Laila (Kalki Koechlin), a teenage girl on a wheelchair because of the cerebral palsy. She is a University student and writes lyrics for a university music band and falls in love with the lead singer of the band. Faces heart breaks situation after getting rejection from him. Later, she gets a scholarship at New York University. She goes there with her mother. While Manhattan, she meets an activist girl Khanum (Sayani Gupta) and falls in love with her. Soon she comes to know that she is bisexual because she also experiences attraction towards Jared, a typing assistant assigned to her. Unaware of the fact that Laila and Khanum love each other, she urges Khanum to come to Delhi and spend summer vacation with her. At this time, Laila is capable of telling her mother about her sexuality and the relationship between them.

Raazi

The story of the film is based on real-life incidents. A story from 1971 when relations between India and Pakistan were strained. An immature Kashmiri girl Sehmat Khan (Alia Bhatt) decides to marry a boy of her father Hidayat Khan's choice (Rajat Kapoor) in a Pakistani Army family so that she can spy for military information. She opts for rigorous spy training before attempting this sacrifice for India. Sehmat's husband Khalid (Vicky Kaushal) is an army officer and true patriot of his country Pakistan. The film depicts the uneasy but respectful relationship between them. Sehmat has to face repeated negative remarks against his country, but she does not lose her confidence and dedication for her mission. The female character took the independent decision to act as a spy and marry in Pakistani army family, the lead role was played by a female character and had a very strong presence on the screen.

Table 1

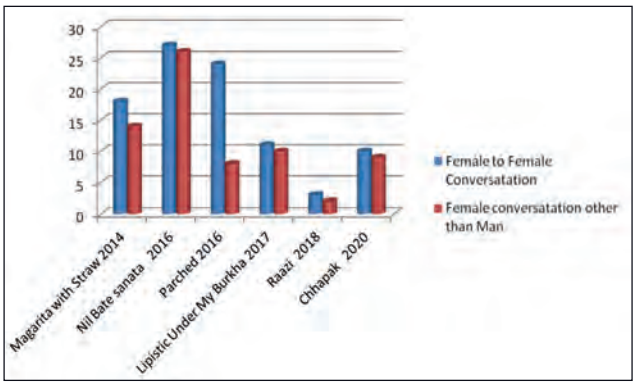
Women Empowerment Elements

SN	Film	Women empowerment concern in the films
1	Margarita with a Straw	Personal liberty, physical and sexual autonomy as being bisexual, lesbianism as non-dependency on men, breaks orthodox thinking
2	Nil Batey Sannata	Financially weaker woman's struggle for her girl's education, taking a challenge of formal study at mid-age, goal-oriented thoughts, independent decision, breaking social taboo. Individual and collective empowerment of poor and young women, power from within.
3	Parched	Voice against sexual abuse by old age man, struggle to escape from this situation, protagonist thoughts, issue of right to marry, voice against exploitation, self-reliance, personal and collective empowerment, condition of destitute women.
4	Lipstick Under My Burkha	Sexual independence across mid and old age women, protagonist against societal tagging for sexual desires. Voice against orthodox social system, collective empowerment, gender equilibrium, self-empowerment

SN	Film	Women empowerment concern in the films
5	Raazi	Independent decision-taking behaviour, risk-taking at par with the men, personal and patriotic dilemma, very strong character, self empowerment, power from within
6	Chhapaak	Appearance as a Strong character, struggle after facing acid attack, no sympathy seeking after facing acid attack, individual and collective empowerment, power to change the system, fair and equal opportunity

Fig. 1

Graphical Presentation of Bechdel Test



The Bechdel Test

On the basis of categories mentioned, the Bechdel Test is applied on the selected films and presented in (Table 2) in a tabular form and in Table 3 in graphical format.

Analysis and Discussion

While going through the exhibits it is clear that all the selected films pass the Bechdel Test but three films 'Margarita With a Straw', 'Nil Batey Sannata' and 'Lipstick Under My Burkha' carry a high amount of Bechdel element. The film Raazi has only 3 minutes of female to female conversation and out of that only 2 minutes on the agenda of other than men. While analyzing the theme, genres and the Bechdel Test concept, it is found that theme played an important role to pass the Bechdel Test. The film 'Margarita With a Straw' deals with bisexuality and lesbianism, here lesbianism is totally a thought of other than men. The film 'Parched' depicts the condition of women in remote and backward village locations and as per the theme and script, the issue of treating women as a commodity is raised in the film. Women fight for their personal and physical independence and put the question mark on men dominated society; this depicts the grief of women in the particular society. The film 'Lipstick Under My Burkha' talks about women's sexual desire at mid as well as old age which is again a taboo and hatred issue in the society. It raises the debate on societal tagging for aged women to suppress their sexual desire. The film 'Chhapaak' also deals with women's bad conditions and crime against women like acid attacks. Film presents the struggle of the victim woman and delineates the strong character of the female on the screen. The film 'Nil Batey Sannata' presents a totally different theme. The film talks about futuristic thoughts of a poor and single mother and the struggle of a woman to fulfil her dreams. This film presents the women in a very strong way and definitely passes the Bechdel Test with a very good number. Film Raazi partially qualifies for the Bechdel Test but presents a very strong and independent woman character on the screen.

Here two films 'Nil Batey Sannata' and 'Raazi' draw immense attention as both the films have very powerful on screen presence of the women but the film 'Raazi' shows low performance on Bechdel Test. It qualifies partially on Bechdel Test. On the ground of women empowerment both the films have presented a good example. The film 'Nil Batey Sannata' carries both the elements i.e. women empowerment and the Bechdel Test, whereas the film 'Raazi' carries only

Table 2

Bechdel Test of Selected Films

S.N.	Name of the Film	Release Year	Running Time (Duration in Minutes)	Female to female Conversation (Duration in Minutes)	Something other than Man (Duration in Minutes)
1	Margarita With a Straw	2014	100	18	14
2	Nil Batey Sannata	2016	104	27	26
3	Parched	2016	118	24	8
4	Lipstick Under My Burkha	2017	117	11	10
5	Raazi	2018	140	3	2
6	Chhapaak	2020	120	10	9

women empowerment elements, which shows no strong relation between women empowerment and Bechdel Test. It is a matter of creativity and character treatment on the screen. While the other three selected films have the mix of women empowerment elements and Bechdel Test, therefore Bechdel Test can't be ignored but Bechdel Test seeks more explanation and a very clear definition on the ground of total film duration. The Bechdel Test is a very first step to check the representation of women in films and triggers the idea of total psychological independence.

Conclusion

Establishment of women characters in various films in recent years reflects the changing approach of the Indian filmmakers. Recent films try to showcase independent and strong women on the screen and also attract the discourse in academia. On screen woman characters have been shown strong and empowered. While going through the data presented in tables and discussed in analysis it is found that women empowerment issues are raised and treated properly in the films selected for the study. While correlating women empowerment elements and Bechdel Test it is found that Bechdel Test is the primary scrutiny to check women presentation in the film. And, on the basis of literature review and analysis it can be drawn that the Bechdel Test needs to be defined in a broader manner. This test may be one of the important parameters to look for women empowerment delineation in the film. The study also concludes that even the present form of Bechdel Test is not very systematic but triggers strong discourse and sets the primary step towards women empowerment delineation in films. It is also found that the Bechdel Test takes women empowerment at a different level; it talks about psychological autonomy of women. It is also drawn from exhibit-1 that women empowerment is delineated in a good manner. Personal liberty, physical and sexual autonomy as being bisexual, lesbianism as non-dependency on men, breaks orthodox thinking, struggle for education, question mark social taboos and tagging, voice for rights individual and collective rights, struggle to escape from unfavourable conditions, will power to make change in the system, independent decision taking behaviour etc. are found present as women empower elements in all the selected films. Out of six films only one film 'Raazi' contains a very low Bechdel element but high empowerment component. Therefore, the study advocates to consider the Bechdel test result as one of the women empowerment components as it has proved its powerful presence in academic and film discourse. Hence, it is derived that Bechdel Test may be applied as one of the component of holistic approach in film study as it has been used in the study to analyse the Women Empowerment Delineation in movies.

Limitations

The study focuses only on two variables i.e. women empowerment and the Bechdel Test. Reverse Bechdel and other similar tests are not considered in the study. Cinematic creativity like camera angles, lighting, silence on the screen, background music etc. are not given much spotlight. Only last five years' time span selected for the study.

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New Communication Media Bringing Vibrancy in Agriculture

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ABSTRACT

The use of Information and Communication Technology (ICT) to support the transmission of localized information and services working towards making farming socially, economically and environmentally sustainable, while contributing to the delivery of nutritious and economical food for all, this comprises Digital Agriculture. ICT has also led to the rise and development of mobile apps which are helping existing government schemes, and other agriculture-based information to reach farmers in rural India. This digital change is acting as a saviour for the Indian agricultural conditions. Use of mobile apps is getting momentum in bringing agricultural technologies closer to the farmers. Indian mobile users comprise about 30% of the total volume of the global feature phone market, making it the second largest in the specified field. According to a study, the share of mobile usage of rural India has jumped to 48% by 2020 and the steps taken by the Government of India will become reality sooner. Digital India launched in 2015 with the aim to promote the digital literacy and creation of digital infrastructure for empowering rural communities. In India, 58% of rural households depend on agriculture as one of their most prominent source of livelihood, accordingly, the role of Digital Agriculture needs to be considered within Digital India.

Keywords: Digital agricultural, Digital literacy, Rural households, Kheti Badi, Agri-market, Krishi Suchak

Introduction

The applications of mobile technology in agriculture include market information such as trading facilities, weather information and financial services such as payments, loans and insurance. The adoption of mobile technologies in developed countries is much faster as mechanization is more advanced and the agricultural labour force is significantly smaller. Whereas, in developing countries, a large proportion of the workforce is employed in agriculture, mobile technology is more commonly used to deliver services for producers and traders.

Agricultural mobile apps and technologies: Empowering farmers

Communicating agricultural information to farmers is made easier with the help of cloud computing, integrated IT systems, online education and proliferation of mobile phones. One of the benefits of such connectivity and information flow is that it helps farmers to make better land management decisions. For example, it can enable soil condition to be monitored in conjunction with weather information in order to better plan the planting and harvest season. Geographical Information Systems can be used to provide advanced information on pests and animal diseases so that farmers can respond accordingly to the level of risk. Optimizing the use of fertilizer, seeds and water can also be done by utilizing mobile and cloud computing technologies.

Some most effective mobile apps making agriculture easy are described below:

1. *Kisan Suvidha:* Launched in 2016 for working towards empowerment of farmers and development of villages, the app design is neat and offers a user-friendly interface. It provides information on current weather and also the forecast for the next five days, market prices of commodities/crops in the nearest town, knowledge on fertilizers, seeds, machinery etc. The option to use the app in different languages makes it more widely accessible.
2. *IFFCO Kisan Agriculture:* The app was launched in 2015 and is managed by IFFCO Kisan, a subsidiary of Indian Farmers' Fertilizer Cooperative Ltd. Its aim is to help Indian farmers make informed about decisions through customized information related to their needs. The user can access a variety of informative modules including agricultural advisory, weather, market prices, agriculture information library in the form of text, image, audio and videos in the

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selected language at profiling stage. The app also offers helpline numbers to get in touch with the Kisan Call Centre.

3. *RML Farmer – Krishi Mitr:* RML Farmer is a one of its kind agricultural app where farmers can keep up with the latest commodity and mandi prices, precise usage of pesticides and fertilizers, farm and farmer related news, weather forecast and advisory. It also provides agricultural advice and news regarding the government's agricultural policies and schemes. Users can choose from over 450 crop varieties, 1300 mandis, and 3500 weather locations across 50,000 villages and 17 states of India. It works with the help of specific tools designed to analyze or provide information on different aspects of farming habits. For example; CropDoc helps the farmers in identifying problems that affect their crops at the right time and suggests corrective actions; Farm Nutri provides general and personalized nutrient recommendations, which are presented in the form of a schedule of fertilizer dosage.
4. *Pusa Krishi:* This app was launched in 2016 aims to help farmers to get information about technologies developed by the Indian Agriculture Research Institute (IARI), which will help in increasing returns to farmers. The app also provides farmers with information related to new varieties of crops developed by the Indian Council of Agriculture Research (ICAR), resource conserving cultivation practices as well as farm machinery and its implementation will help in increasing returns to farmers.
5. *AgriApp:* It provides complete information on crop production, crop protection and all relevant agriculture allied services. It also enables farmers to access all the information related to "high value, low product" category crops from varieties, soil/climate, to harvesting and storage procedures. An option to chat with experts, video-based learning, the latest news, online markets for fertilizers, insecticides etc. are also available on this app.
6. *Kheti-Badi:* Asocial initiative app, it aims to promote and support 'Organic Farming' and provide important information/issues related to farmers in India. Agriculture today is heavily dependent on genetically modified seeds, chemical pesticides and fertilizers; this app helps farmers to switch their chemical farming into organic farming. However, this app is currently available only in four languages (Hindi, English, Marathi and Gujarati).
7. *WhatsApp:* It may come off as a surprise to many, but one of the most widely used app for texting is bridging gaps between farmers. Departments of Agriculture of a few states have used this public platform to make groups called Progressive Farmers' which connects sons of the soil through their android devices. It initially started with groups of top officials with android phones and was later introduced to agricultural communities.
8. *Krishi Gyan:* Works on a similar aspect as WhatsApp communication but is considered to be better as it does not require mobile numbers of individuals to stay connected. Apart from providing general information on farming, this application enables Indian farmers to connect with Krishi Gyan experts and ask them questions related to farming, and get answers within the application through notifications. The farmers as well as agriculture enthusiasts can also share their answers with each other.
9. *Crop Insurance:* The app helps farmers to calculate insurance premiums for notified crops and provides information on cut-off dates and company contacts for their crop and location. It can also be used to get details of normal sum insured, extended sum insured, premium details and subsidy information of any notified crop in any notified area. It is further linked to its web portal which caters to all stakeholders including farmers, states, insurance companies and banks.
10. *AgriMarket:* Launched along with the Crop Insurance app by the Government of India, the app has been developed with an aim to keep farmers abreast of crop prices and discourage them to go for distress sales. Farmers can get information related to prices of crops in markets within 50 km of their own device location using the AgriMarket Mobile App.

Other apps like SmartCrop, Mandi Trades, Kisaan Market serve as an online marketplace providing space for farmers to sell their produce after collecting information regarding market prices and for customers to compare and buy produce. State specific apps narrow down the user base and help to provide information regarding a specific area. Farm-o-pedia for Gujarat, AgriSmart for Punjab, Krishi Suchak for Karnataka are a few examples of such apps. Thus, the apps are helping boost overall business performance and reducing negative environmental impacts of farming. Now, with a click of a button, farmers can access information regarding weather, dealers, market prices, plant protection, agro

advisories, IPM practices etc.

mKRISHI

The potential of mobile phones for information dissemination in the rural areas which has remained largely unexplored despite the penetration of mobiles phones in these areas mainly due to diversity in language, inability to localize and personalize services in order to address individual needs. mKRISHI® platform uses mobile technology to cater for the absolute needs of the rural sector. It serves to achieve farmer specific solutions in local language by reaching farmers individually to understand their needs. It is an innovative platform that delivers services to rural communities and connects farmers with a variety of stakeholders, packaging multiple services through communication devices like mobile phones. It can also integrate wireless sensors and script technology with communication devices to provide an enhanced solution and apart from technological innovation, mKRISHI® has enabled the possibility for information exchange between various stakeholders of the rural economy. Many agri-input companies, rural banks, insurance companies, governments and agricultural universities find it convenient/economical to reach a group or individual farmers using TCS' mKRISHI® platform and can be customized according to the needs of each customer. Various other services of mKRISHI portals viz. mKRISHI® Lite, mKRISHI® Regular, mKRISHI® Plus which can serve as a vital link for the overall benefit of various stakeholders. mKRISHI for KVKs can serve for personalized service dissemination, customized fertilizer advice, market linkage to improve income, introduce GAP certification and transfer "latest techniques" from lab to land. Overall, TCS' mKRISHI® platform integrates multiple technologies to empower farmers with vital information based on specific needs like weather, fertilizer usage and pest control. It allows them to check for information in their local languages with image and voice through mobile phones and provides the relevant information. The convergence of these critical technologies with specific personalization and scalability benefits both customers and farmers.

Agricultural Marketing portals empowering farmers

The National Agriculture Market portal eNAM to connect *e-mandis* in several States. eNAM is an online inter-connectivity of *e-mandis*, aimed at ushering in much needed agriculture marketing reforms to enable farmers to get better prices for their produce. e-National Agriculture Market (NAM) is a pan-India e-trading platform. It is designed to create a unified national market for agricultural commodities. Farmers can showcase their produce online from their nearest market and traders can quote price from anywhere. It will result in increased numbers of traders and greater competition. It will also ensure open price discovery and better returns to farmers. During the launch, 21 *mandis* from eight states were connected to this unified portal. The states include Gujarat, Rajasthan, Jharkhand, Madhya Pradesh and Uttar Pradesh. Initially, online trade will be allowed within the state and inter-state trade will be possible once all states and *mandis* are integrated. Twenty five commodities including onion, potato, apple, wheat, pulses, coarse grains and cotton, have been identified for online trading. To integrate wholesale *mandies* across the country with the online platform, the state governments have to amend their Agriculture Produce Market Committee (APMC) Act. In India, there are 2,477 principal agricultural markets and 4,843 sub-markets (smaller than principal markets) that buy and sell agricultural produce, formally referred as the Agricultural Produce Market Committees (APMCs) regulated by each state. Beyond the registered mandis, the Indian farmer is a hostage of middlemen operating in a market fragmented into nearly 30,000 mandis. The need for the hour is faster, greater and deeper integration of the mandis of both formal and informal nature into the portal.

Empowerment of farmers through social media

Farming has, as always, been a sociable sort of business. Farmers chat with other farmers to pick up cultivation tips and news about the outside world. Till now, the chats were face to face under the village banyan tree. Now, farmers are spreading the word, whether personal or business, through email, SMS, Facebook, Twitter, YouTube and blogs. Social media has become Indian farm's latest survival tool. It is true that there are very few computers in India's six lakh villages. The social media revolution is operating at several levels. It empowers farmers with knowledge. Farmers continuously need information about new seeds, pest attacks, weather and rainfall, machinery, plant protection and prices. This helps them choose the right crop, utilize resources efficiently, maximize yield and income. A host of SMS-based services

are replacing traditional sources of information such as TV, radio, newspaper, extension workers and the local dealers and brokers that were neither timely nor reliable. For instance, Reuters Market Light, and Iffco Kisan Sanchar, launched in some states in 2007 and 2008, is now becoming popular. Farmers pay to get customized SMSes and voice mails, several times daily, in the local language, which provide a variety of information throughout the cultivation cycle of their chosen crops, right up to *mandi* prices.

Social media encourages smarter farming through opportunities to learn from agricultural experts, progressive farmers and the community's thought leaders. Agropedia, spearheaded by IIT-Kanpur, is trying to create a kind of Facebook for agriculture where experts from across India can easily communicate with each other. Social media is able to cross the hurdle of illiteracy that has left small and marginal farmers to the mercy of traders and middlemen. Services such as Digital Green, Spoken Web, *ConspeakousVoiceGen* and *VoiKiosk* are using audio and video uploads to convey crop and market information. A mobile-based service, called *GappaGoshti*, allows Maharashtra farmers to send audio and video messages without using the keypad. During a tour of Punjab, two users shared videos of paddy fields on the social network. The rest of the users in Maharashtra could see the fields without actually travelling to Punjab.

Social media is allowing farmers to take charge of their lives. With this invisible technology under the hood, people with no access to newspapers, TV or radios that broadcast in their native language, are becoming citizen reporters by using audio and video to record events in and around their fields, their villages and their community.

Mobile news service *CGNetSwara*, developed with the help of Microsoft Research India, is transforming how people in remote areas receive and share news. Word has spread that a quick cell phone call can lead to food deliveries for hungry children, government investigation of police brutality and medical help. Literate farmers are using Facebook to create a pan-India community of people growing the same crop, which can mobilize opinion and rapidly transmit information.

Social media is helping farmers close the urban-rural divide. Farmers in organic, dairy, horticulture and floriculture have understood that they can customize their products better by using websites and blogs to connect with customers. Small tea growers in West Bengal are on Facebook and Twitter to interact with foreign buyers. The spread of mobile phones proves rural folk are ready to invest and adopt any new technology that can dramatically improve their lives. Social media gives the phone extra potency by empowering farmers with knowledge, encouraging precision agriculture and bridging the producer-customer and urban-rural divide. The digital revolution is promising millions of Indian farmers to escape from poverty.

Considering the authenticity of agricultural research information being generated at ICAR, there is a need to develop a mega consortia platform of Mobile Apps for agriculture and allied areas by the ICAR. It can develop meaningful mobile apps compared to any private firm. Private firms have understood this potential and many have developed mobile apps (on Android, Windows, iOS, Symbian etc. platforms) related to crops, livestock and fisheries in areas of genetic improvement, production, protection, processing and marketing. The mobile apps can be created in English, Hindi and in regional languages suitable to different states and can be hosted on ICAR website or in Google Play Store for download. All the research institutes under ICAR can be included as partners for providing the data.

Conclusion

In recent times, smartphones are making their way to even remotest of the remote villages. If properly used, they can substantially speed up the communication among numerous stakeholders, thereby contributing to overall development of agriculture in the country. One of the most beneficial aspects of ICT in agriculture is real-time pricing information which help farmers decide whether to sell or hold and to identify the best crop to grow, mobile apps helps in fulfilling this information gap. The benefits of ICT in agriculture are that it reduces transportation, transactional and it can bring about product traceability, disease and pest tracking and storage. Research studies have shown that traceability data not only helps manage food risks, but also pushes up the overall business performance. In developing countries, they can deliver a significant portion of the world's agriculture, increase efficiency levels and finally, reduce the environmental impact of farming. The mobile apps are helping boost overall business performance and reducing negative environmental impacts of farming. With a push button, farmers can access information regarding weather, dealers, market prices, plant protection, agro advisories, IPM practices etc.

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Union Information and Broadcasting Minister Prakash Javadekar relaunches IIMC's Research Journals 'Communicator' and 'Sanchar Madhyam'

New Delhi, June 25: Union Minister of Information and Broadcasting, Shri Prakash Javadekar, relaunched the UGC-CARE listed research journals of Indian Institute of Mass Communication, *Communicator* and *Sanchar Madhyam*. On this occasion, the Director General of IIMC, Prof. Sanjay Dwivedi was also present. Both *Communicator* and *Sanchar Madhyam* are edited by Prof. (Dr.) Virender Kumar Bharti and Prof. (Dr.) Pramod Kumar, respectively.

Union Minister of Information and Broadcasting, Shri Prakash Javadekar and Prof. Sanjay Dwivedi, Director General, IIMC during the relaunching of Communicator and Sanchar Madhyam on 25 June 2021

Director General of IIMC, Prof. Sanjay Dwivedi mentioned that *Communicator* is being published since the year 1965 and *Sanchar Madhyam* is being published since the year 1980. Both these research journals publish academic research and analysis of all sorts of topics related to communication, media and journalism.

Prof. Dwivedi said book reviews of the books on mass communication and journalism are also published in both the journals. Apart from this, the research papers related to the development of new technology also space in the journals.

The Department of Publications of the Indian Institute of Mass Communication publishes *Communicator* four times a year and *Sanchar Madhyam* twice a year. The coming issues of both these journals are focused on Hundred Years of Media Education in India and these issues will be in the market shortly.

ABOUT THE COMMUNITOR

Launched in 1965, Communicator is a peer reviewed journal of the Indian Institute of Mass Communication (IIMC) that publishes original research on communications. The flagship journal of the IIMC endeavours to publish the best literature available in the field of communications and its related branches for the greater benefit of scholars, practitioners and policy-makers. The main aim of Communicator Journal is to focus on communication theory, research, policy and practice. This UGC-CARE listed Journal is published on quarterly basis. Communicator is now being indexed in the Indian Citation Index.

IIMC became the Best Media Educational Institute in the country

Ranked 1st in India Today's 'Best College Survey'

India Today BEST COLLEGES 25 YEARS

MASS COMMUNICATION •

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GETTING MEDIA SAVVY

GURUSPEAK

"The pandemic made us look beyond classrooms and examinations"

–PROFESSOR SANJAY DWIVEDI
Director General, Indian Institute of Mass Communication (IIMC), Delhi

YASIR IQBAL

LEADING THE PACK
IIMC director-general Sanjay Dwivedi at the college campus

TOP 10 MASS COMM COLLEGES

RANK 2021	RANK 2020	RANK 2019	RANK 2018	COLLEGE	CITY
1	1	1	1	INDIAN INSTITUTE OF MASS COMMUNICATION (IIMC)	New Delhi
2	2	2	2	AJK MASS COMMUNICATION RESEARCH CENTRE, JAMIA MILLIA ISLAMIA	New Delhi
3	3	4	6	SYMBIOSIS INSTITUTE OF MEDIA & COMMUNICATION	Pune
4	4	7	NP*	DEPARTMENT OF MEDIA & COMMUNICATION STUDIES, SAVITRIBAI PHULE PUNE UNIVERSITY	Pune
5	5	3	3	DEPARTMENT OF COMMUNICATION, UNIVERSITY OF HYDERABAD	Hyderabad
6	6	6	5	MANIPAL INSTITUTE OF COMMUNICATION	Manipal
7	7	5	4	XAVIER INSTITUTE OF COMMUNICATIONS	Mumbai
8	8	8	7	DEPARTMENT OF MEDIA STUDIES, CHRIST (DEEMED TO BE UNIVERSITY)	Bengaluru
9	9	9	9	INDIAN INSTITUTE OF JOURNALISM & NEW MEDIA	Bengaluru
10	11	12	10	MANORAMA SCHOOL OF COMMUNICATION (MASCOM)	Kottayam

*NP: Not participated; Note: The rankings are for post-graduate courses

"This was a year of great learning. In many ways, it changed our perspectives about education, communication, and life in general. The lockdowns and restrictions imposed on our movements because of the pandemic, in fact, enabled us to explore our untapped potential. It helped us to break free from the conventional thought process. This is what has been the legacy of the Indian Institute of Mass Communication (IIMC)—to set the trend. Of course, like all educational institutes, we also shifted to digital mode of learning almost overnight. Our first major challenge was to conduct the entrance examination as we had to postpone it when Covid-19 first hit the country last year. As most of the competitive examinations were postponed, we also waited and could not start the regular session in August as scheduled. Eventually, instead of conducting the entrance test on our own—as had been done in the past—we approached the National Testing Agency to conduct the online examination in September. We plan to continue with this model of entrance examination this year too. Though the regular session started late—from November—we did not cut short the duration of the programme. The classes were conducted on Google Meet and regular assignments were given to students. In fact, all assessments of students happened based on their performance in completing these assignments. We had planned to do some practical classes in April 2021, especially for broadcast journalism, but had to cancel these plans because of the second wave of the pandemic. If the situation improves, we may think of doing that again. Some teachers faced certain issues in the beginning during the conversion to virtual classrooms, but the students were natural. After all, they were born in the digital era. The pandemic has taught us that the physical classrooms are not the only mode of teaching and learning and periodic examinations are not the only mode of assessment. This has been a great catalyst towards innovating effective methods of imparting communication lessons. In addition, I must admit that we missed students in the campus. The vibrancy of campus life and face-to-face interaction with peers are crucial for overall development of a student, more so for a mass communication student. This batch of students lost out the opportunity to explore the campus life of an illustrious institute like IIMC. That certainly makes me sad. But I would add that this batch got more opportunities to interact with the global media and communication experts."

(As told to Kaushik Deka)

"Some teachers had difficulty in transitioning to online learning, but the students were naturals—after all, they were born in the digital era"

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New Delhi, June 26: The Indian Institute of Mass Communication (IIMC), New Delhi has been adjudged the best college in the country in the field of journalism and mass communication in the 'Best College Survey' by the country's prestigious magazine, India Today.

Director General, IIMC Prof. Sanjay Dwivedi said, "It's a matter of great pride for the IIMC family. With the guidance and support of the Union Minister of Information and Broadcasting, Shri Prakash Javadekar and the Chairman of the Institute, Shri Amit Khare, the Institute has been successful in setting standards of academic quality." He said that, "Due to the untiring efforts of all the former Director Generals, Professors, Officers and employees of IIMC, we have been ranked first for many years in a row".

According to Prof. Dwivedi, Digital Media and Media Convergence is the need of the hour. Recognizing the changes taking place in the media due to Corona, we are preparing our students accordingly. We want our students to be able to communicate with the most successful people in the world. We aim to create the Global Leaders in the world of Communication from IIMC.

Prof. Dwivedi said that the success of the students is the success of any institution. We provide all of the opportunities for our students that are required for their overall development.

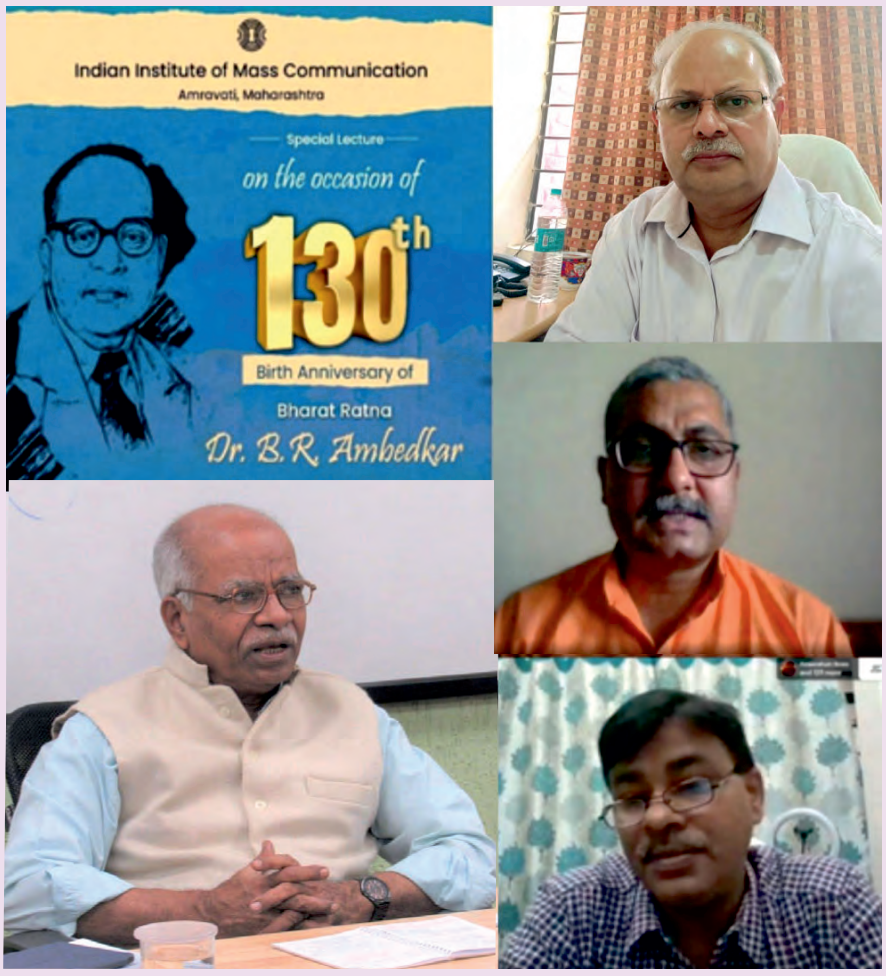
IIMC is a premier Institute in the field of Journalism and Mass Communication under Ministry of Information and Broadcasting, Government of India. IIMC offers postgraduate diplomas in print journalism in various languages, radio and TV journalism, apart from Advertising and Public Relations.

Digital Media and Media Convergence is the need of the hour

- Prof. Sanjay Dwivedi

In a true sense Baba Saheb was the architect of modern India: Sh. Patange

New Delhi, 13 April 2021: A special lecture was organized on the occasion of the 130th birth anniversary of Baba Saheb Dr. Bhimrao Ambedkar, the architect of the Indian constitution. Shri Ramesh Patange, senior journalist and eminent writer graced the session as a keynote speaker, while the program was chaired by Prof. V.K. Bharti, Head, Publications & Editor, Communicator (IIMC).



Prof. V.K. Bharti, HoD Publications & Editor, Communicator, Shri Ramesh Patange, senior journalist & eminent writer, Prof. Anil Soumitra, Regional Director, IIMC Amravati, Prof. Promod Kumar, IIMC during a special lecture on Dr. Bhimrao Ambedkar's 130th birth anniversary

Expressing his views on the topic of the session, 'Role of Babasaheb Ambedkar in the making of Indian Constitution', Shri Ramesh Patange said that as the chairman of the Drafting Committee of the Indian Constitution, Babasaheb studied democratic constitutions around the world and incorporated their good points into the Constitution of India. He said that equality, liberty and brotherhood were the mission of Babasaheb's life, which is reflected in the Indian Constitution as well.

According to Shri Patange, Babasaheb in a true sense was the architect of modern India. He said whether it is a matter of raising the social status of women, the initiative to reduce the working hours from twelve to eight or the idea of Reserve Bank of India and the suggestion of adopting the grid system for power distribution, Babasaheb played a pivotal role in nation-building.

Presiding over the program, Prof. Virendra Kumar Bharti said, that as much as Babasaheb had an important role in the making of the constitution, he also contributed equally in the field of labor welfare. He said that Ambedkar was one of the few Indians who fought a long battle to change the course of India's history by introducing social and economic democracy.

Prof. Bharti added that in the current circumstances of economic uncertainty and global pandemic, Babasaheb's views on the issue of social security and labor welfare are relevant even today. His life inspires us to overcome every challenge with our perseverance and hard work.

The program was conducted by Prof. Anil Soumitra, Regional Director of IIMC, Amravati Campus in presence of Prof. Promod Kumar, IIMC, New Delhi, along with all Professors, officers and students from the Indian Institute of Mass Communication.

Ambedkar was one of the few Indians who fought a long battle to change the course of India's history by introducing social and economic democracy.

Those who stand together for their society, their people, they are our real warriors: Prof. Sanjay Dwivedi

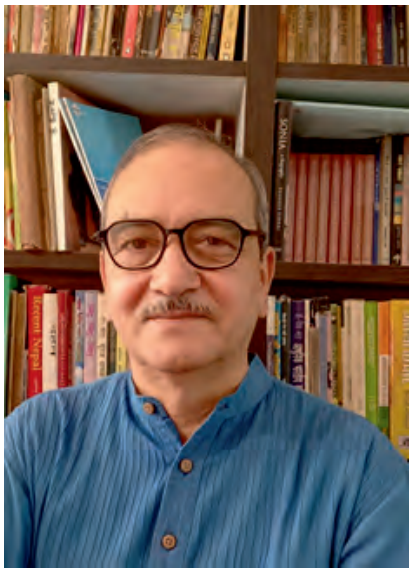
New Delhi, 21 May 2021. Prof. Sanjay Dwivedi, Director General, IIMC proudly released Yodha, a magazine published by the students of the Department of Hindi Journalism. The magazine covers the narratives of Bravehearts, the warriors fighting against COVID19.

On this occasion, Prof. Sanjay Dwivedi said that during the pandemic crisis only the spirit of service will save India. Those who stand together for their society, their people, they are our real warriors. The stories of such warriors inspire the society.

He added that in such challenging times developing a sense of sympathy is paramount. Today, it is necessary that the field of journalisms take a lead in providing the solutions for the prevailing problems in society. The media's job should not just be limited to question but to support society as well.

During the occasion, Prof. Govind Singh, (Dean, Academics), IIMC, Prof. Promod Kumar, HOD, Hindi Journalism, Prof. Anand Pradhan, Prof. Sangeeta Pranavendra and Prof. Anil Saumitra, Regional Director, IIMC, Amravati Campus was also present.

Prof. Govind Singh, nominated as a member in Uttarakhand Bhasha Sansthan


Prof. Govind Singh, Dean (Academics), IIMC

New Delhi, 2 June 2021: Indian Institute of Mass Communication (IIMC) takes immense pride to announce that Prof. Govind Singh, Dean (Academics) has been nominated as a member of General Body and Management Committee in Uttarakhand Bhasha Sansthan, chaired by Shri Tirath Singh Rawat, Chief Minister of state Uttarakhand. Prof. Sanjay Diwedi, Director General (DG), IIMC conveyed his best wishes to Prof. Govind Singh on this achievement.

Prof. Govind Singh is one of the 12 eminent linguists and litterateurs of Hindi, Urdu, Punjabi and folk languages to this board, nominated by the Government of Uttarakhand. On this occasion, Prof. Sanjay Dwivedi, DG, IIMC praised the continuous efforts being put forth by Prof. Govind Singh in the development of journalism in Indian regional languages. Prof. Dwivedi expressed that the entire IIMC family is extremely overwhelmed that Prof. Govind Singh has been appointed as a member of the Uttarakhand Bhasha Sansthan.

As a senior journalist of the country and media professor, Prof. Govind Singh has over 40 years of experience in print media, television and media education. He has been the editor of leading newspapers of the country like 'Navbharat Times', 'Amar Ujala' and 'Hindustan'. Besides, this Prof. Singh has also worked for prominent news channels like 'Zee News' and 'AajTak'. He has also worked as the HoD of the Department of Journalism and Mass Communication of Uttarakhand Open University and Central University, Jammu.

The media is supposed to take care of the people's concerns and must be sensitive towards them: Mr. Umessh Upadhyay

New Delhi, 28 May 2021: Commemorating Hindi Patrakarita Diwas, the Indian Institute of Mass Communication (IIMC) organized a Friday Dialogue on 'Journalism in Post-COVID Era'. The virtual discussion was attended by eminent editors of the media industry namely Mr. Umesh Upadhyay, a veteran journalist, Mr. Jaideep Karnik, Editor of 'Amar Ujala' Digital, Mr. Rajkumar Singh, Editor of 'Dainik Tribune' and Ms. Jayanti Ranganathan, Executive Editor of 'Hindustan'.

Shri Umesh Upadhyay while addressing the media students on the topic "Journalism after Corona period" organized on the occasion of Hindi Journalism Day, Prof. Sanjay Dwivedi, Mr. Jaideep Karnik, Ms. Jayanti Ranganathan, and Mr. Rajkumar Singh were also present

Mr Umesh Upadhaya, during the discussion, said, "If COVID spreads from one body to another, then its rapid dispersion among people's minds is because of a section of the media. The media is supposed to take care of the people's concerns and must be sensitive towards them. If showing the truth is its responsibility, then how can it run away from its responsibility to infuse confidence among people? America has witnessed about 6 lakh deaths during the COVID, but no media house there reported as mournful images as our TV channels have shown. We still have some taboos here in India, which have to be taken care of. An illustration of truth is important, but showing it carefully is more important".

Mr Jaideep Karnik said that from the point of view of technology, COVID has pressed the button of 'Fast Forward'. He said that traffic on digital had increased four times in the first wave of COVID, which increased manifold in the second wave. Digital has the facility to know what the reader wants to read and for how long. A journalist cannot be like an ostrich, it is necessary to show the truth, but show it in such a way that people do not get depressed.

Mr Rajkumar Singh, while addressing the students of IIMC said that this era of COVID has not only shaken up media but has also severely affected our lifestyle and values. During this time, the field of journalism witnessed unexpected changes, the first and foremost was people stopped taking newspapers. After the first wave, only 40 to 50 of per cent readers returned to buying the newspapers. Mr Singh added that so far there are no clear figures of how many journalists lost their lives during the pandemic in India; we must not forget that Journalists too are the 'frontline warriors'.

Ms. Jayanti Ranganathan said that media has to instill hopes among the readers by offering positive news stories. It must tell the people that the good old days will return. We should help our readers and connect with the people's concerns. She said, hoping that the era of positive news will return and the print media will remain firmly grounded.

Prof. Sanjay Dwivedi, DG, IIMC stressed on the elimination of alleviating depression and gloominess from the society. All the work cannot be left to the government. It is time that the students to take the charge by giving strength to the people around them. We need such education, which makes a human, a humanitarian.

The Friday Dialogue was also attended by Prof. (Dr.) Sangeeta Pranavendra, HoD, Apana Radio and IT Department, Dean (Academics) Prof. (Dr.) Govind Singh, along with other officials and students.

One cannot even imagine life on earth without trees: Prof. Sanjay Dwivedi

New Delhi, 4 June 2021: On the eve of World Environment Day, the Indian Institute of Mass Communication organized a tree plantation program as a tradition with the hopes for a greener tomorrow. Prof. Sanjay Dwivedi, DG, IIMC and Shri Satish Nambodaripad, Additional Director General (ADG) planted the saplings and gave a message about why we need to be more environmentally aware.

Prof. Sanjay Dwivedi planting a sapling on world environment day at IIMC, Delhi campus

Prof. Dwivedi while delivering his message on the occasion expressed a valuable thought, "One cannot even imagine life on earth without trees. In an effort to keep our environment clean, at least once in a life we must plant at least one sapling and also take good care of it. He mentioned that even if one ton of paper is recycled, 20 trees and 7000 gallons of water can be saved; the electricity saved in the process may power a house for 6 months".

DG, IIMC said to fulfil his selfish needs, the man is cutting down trees mercilessly, which is only to leading to a serious problem of increasing environmental pollution across the world. Prof. Dwivedi said that nature is alerting all of us that if we do not take care of the environment properly, we will have nothing left.

In the program, Librarian, Dr. Pratibha Sharma and S. K. Deb along with other staff and officials took a pledge to protect the environment by planting trees.

Pt. Yugal Kishore Shukla was not a person but an idea: Prof. Sanjay Dwivedi

New Delhi, 17 June 2021: Indian Institute of Mass Communication (IIMC) has renamed its library after Pt. Yugal Kishore Shukla, the legendary Journalist and the originator of Hindi Journalism, as a generous tribute in his honour. "Pt. Yugal Kishore Shukla devoted his entire life to practising Hindi Journalism, meeting social obligations and exploring the idea of India. He understood the values of journalism and practised it to address public welfare and public concern. Pt. Yugal Kishore Shukla was not a person but an idea," said Prof Sanjay Dwivedi during the naming ceremony. IIMC's library becomes the country's first memorial to be in the name of Pt. Yugal Kishore Shukla, the originator of Hindi Journalism.

Prof. Sanjay Dwivedi, DG, IIMC inaugurated the IIMC Library during its naming ceremony

Prof. Dwivedi said it is a matter of great pride for us that the library of IIMC shall now be known by the name of legendary Pt. Shukla ji. While addressing the session, he elaborated that language is just a medium and knowledge is not restricted to any language. "To keep India integrated, we have to give equal importance to all Indian languages, because all are our national languages".

To mark the occasion, a special discussion was organized on 'First pledge of Hindi journalism: For the interest of Indians'. The online program was attended by Shri Vishnu Prakash Tripathi, Executive Editor of Dainik Jagran, as the chief guest and Padma Shri, Shri Vijay Dutt Sridhar, as the keynote speaker. Dr. Sonali Nargunde, Director of Journalism and Mass Communication, Devi Ahilya Vishwavidyalaya, Indore, Dr. C. Jai Shankar Babu, President of Hindi Department, Pondicherry University, Shri. Snehasish Sur, President of Kolkata Press Club and Prof. Mrinal Chatterjee, Director of IIMC, Dhenkanal Center also shared their views in the webinar.

Dr. C. Jai Shankar Babu, President of Hindi Department, Pondicherry University, Shri Vishnu Prakash Tripathi, Executive Editor, Dainik Jagran, Prof. Mrinal Chatterjee, Director, IIMC, Dhenkanal, Dr. Sonali Nargunde, Director, Journalism & Mass Communication, DAVV, Indore, Prof. Sanjay Dwivedi, DG, IIMC, Shri Vijay Dutt Sridhar, Senior Journalist, and Shri. Snehasish Sur, President of Kolkata Press Club during a webinar organized by the IIMC

Chief Guest, Shri Vishnu Tripathi said that Pt. Yugal Kishore Shukla had extraordinary awareness about the burning problems of the society and the nation and also had the courage to tell the truth. He said that journalism requires both, political and cultural consciousness.

Keynote speaker of the session, Padma Shri Vijay Sridhar said that Pt. Yugal Kishore Shukla had recognized the power of information 195 years back only. He knew that information is very beneficial for the society. Shri Sridhar further added that practice of journalism is neither in favour nor against anyone, it is only public interest.

According to Dr. Jai Shankar Babu said that today, there is a need for digitization of our authentic researches from earlier times, so that our future generations can make the most of it. Dr. Sonali Nargunde said, “If we wish our national languages to flourish, then everyone will have to put forth concerted efforts, in which Hindi speaking people will have an important role to play”.

During the occasion, Shri Snehashish Sur said that Hindi language serves as a medium of communication between Indian languages. For some time, the ease of people speaking other languages with Hindi has increased. Prof. Mrinal Chatterjee told that despite financial constraints, Pt. Yugal Kishore Shukla had published 'Udant Martand'. He said that no country should forget its great men and take inspiration from their experiences.

Concluding the session, Prof. Sanjay Dwivedi said that Indian Institute of Mass Communication has been diligently working on the promotion of Indian languages, ever since its inception. We want IIMC to become a platform for inter-language dialogue between Indian languages. He added that only through the dialogue we can connect people, while journalism has an important place in this process.

पत्रकार के लिए सबसे बड़ी चीज है
कलम
जो न रुकनी चाहिए, न झुकनी चाहिए,
न अटकनी चाहिए और न भटकनी चाहिए
— पं. माखनलाल चतुर्वेदी

Pt. Madhavrao Sapre's values are a guide for the present generation: Sh. Prahlad Patel

Pt. Madhavrao Sapre

New Delhi, 19 June 2021: Hon'ble Union Minister of State for Culture and Tourism, Shri Prahlad Singh Patel addressed the webinar on the occasion of 150th birth anniversary of Pt. Madhavrao Sapre, organized by Indira Gandhi National Center for the Arts (IGNCA) in collaboration with Indian Institute of Mass Communication (IIMC) on 19th June 2021. Paying his regards to Pt. Madhavrao ji, the most senior journalist and literary writer of Hindi language, Shri Prahlad Patel said, "Pt. Madhavrao Sapre ji's values are a guide for the present generation. We all should learn from his life that there is no value of freedom without self-reliance". On this occasion, an ideological journal, 'Media Vimarsh' focused on Pt. Madhavrao Sapre was also released.

Shri Ram Bahadur Rai, senior journalist and Chairperson, IGNCA presided the webinar. Dr. Ashok Sapre, grandson of Madhavrao Sapre along with senior journalist namely Shri Alok Mehta, Shri Vishwanath Sachdev, Shri Jagdish Upasane, Dr. Sachchidanand Joshi, Member Secretary, IGNCA and Prof. Sanjay Dwivedi, Director General, IIMC graced the online session with their presence.

Speaking on the topic of the webinar 'Ideological Reawakening of India and Madhavrao Sapre', Union Minister Shri Patel said that a statue of Pt. Madhavrao Sapre will be placed in the birthplace of Patharia, Madhya Pradesh, India. He elaborated, "Presently the challenge of language is before us, and hence we all should take inspiration from the writings of Sapre ji. His contribution to Hindi journalism and development of Hindi language can never be forgotten."

Shri Ram Bahadur Rai while addressing the session spoke of how national reawakening is in a way a process of emergence of new knowledge and Sapre ji did this work through translation, he translated 'Dasbodh', a famous book written by Samarth Guru Ramdas. Shri Rai further added that Sapre ji's entire life is an example of struggle and sadhana.

Remembering his grandfather, Dr. Ashok Sapre uttered, "Being a Marathi language speaker, my grandfather worked for the development of Hindi language. He believed that when the country becomes independent, then Hindi can be the national language of India. This shows how far-sighted he was.

According to Shri Alok Mehta, Sapre ji has an important contribution as a social reformer. He started a social revolution with his writings. He wrote stories and published newspapers for public awareness. His work done for Dalit society and women is unforgettable.

Shri Vishwanath Sachdev said that it is surprising to know how Sapre ji tried to create a new system through journalism. It is the speciality of all great men like Sapri ji that they stay two steps ahead of their time. On the occasion, Shri Jagdish Upasane acknowledged Pt. Madhavrao Sapre as the pioneer of Hindi Reawakening. The overall assessment of the work done by him in the field of journalism, literature and language has not yet been done.

Shri Ram Bahadur Rai, Chairperson, IGNCA, Senior journalist Shri Alok Mehta, Dr. Sachchidanand Joshi, Member Secretary, IGNCA, Shri Prahlad Singh Patel, Union Minister of State for Culture and Tourism, Prof. Sanjay Dwivedi, Director General, IIMC and Dr. Achal Pandya, HoD Conservation, IGNCA, during a webinar on 150th anniversary of Pt. Madhavrao Sapre

Conducting the program, Dr. Sachchidanand Joshi, Member Secretary, IGNCA said that Madhavrao Sapre was the first journalist in the country who was imprisoned in the year 1908 for sedition. He wrote in every stream of literature and his writings continue to inspire the youth even today. Concluding the session, Prof. Sanjay Dwivedi said that with the inspiration and Bharatbodh of Sapre ji, our country will emerge as a strong nation.

Prof. Sanjay Dwivedi, Director General, Shri K. Satish Namboodiripad, Additional Director General, Faculty Members, Officers and students attended the webinar.

Enormous career opportunities in new media: Prof. Sanjay Dwivedi

New Delhi, 22 June 2021: Prof. Sanjay Dwivedi, Director General, IIMC partook as an invitee in an online counselling session organized by Credent TV in association with Bharadwaj Foundation at Jaipur Career Fair. Speaking on the emergence of New Media, Prof. Dwivedi said, "The way people are intrigued by websites, mobile apps and OTT platforms, it can be said that new media sector has career potential in multitudes."

Prof. R L Raina, Former Vice Chancellor, JKLU, Jaipur, Prof. Sanjay Dwivedi, Director General, IIMC, Prof. G K Prabhu, Vice Chancellor, Manipal University, Jaipur, Dr. K. L. Jain, Secretary General, Rajasthan Chamber of Commerce & Industry, Shri P.M. Bhardwaj, President Bhardwaj Foundation and Prof. Sandeep Sancheti, Vice Chancellor of Marwari University, Rajkot during the online session

Other participants were Dr. K. L. Jain, Secretary General, Rajasthan Chamber of Commerce and Industry, Ajay Data, Chairman, Data Infosys, Prof. G. K. Prabhu, Vice Chancellor, Manipal University, Jaipur, Prof. Sandeep Sancheti, Vice Chancellor of Marwari University, Rajkot and Prof. R. L. Raina, Former Vice Chancellor, JK Lakshmipat University (JKLU) also participated in the counselling session.

During the session, Prof. Dwivedi made the students aware of the working of media organizations and shared his views about the career prospects in this field. He informed the students regarding the career opportunities in the field of writing, designing and photography in media organizations. Besides journalism, students may pursue other careers in prosperous fields like scriptwriting for a film and TV; while in private sectors, corporate communication and digital marketing have immense opportunities.

According to Prof. Dwivedi, COVID19 pandemic has altered the landscape of media industry, so there are many job opportunities for students in the field of e-commerce and content creation in digital media companies. Prof. Dwivedi further added that apart from TV and film industry, OTT platforms are also looking for good writers, hence, there are umpteen employment opportunities for students having good writing skills.

Many students actively participated in this online counselling to cater information on career opportunities in the media and entertainment sector. The session was carried out by Shri P.M. Bhardwaj, Noted Management Guru and President of Bhardwaj Foundation.

Freedom of the press is a precious privilege that no country can forgo.

- Mahatma Gandhi

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IIMC AT A GLANCE

- A premier institute of journalism and mass communication in India
- Enjoys pride of place in mass communication education, training and research
- Ranked No.1 Mass Communication Institute in the country by multiple media surveys

THE BEGINNING

- Came into existence on August 17, 1965
- The setting up of the Institute was part of Government of India and UNESCO's plan to build mass communication training infrastructure in Developing World
- A team of UNESCO experts headed by Dr. Wilbur Schram- considered father of Communication Studies - guided with its course structure and pedagogy

GOVERNING STRUCTURE

- IIMC is run by the IIMC Society, an autonomous body registered under the Societies Registration Act 1867.
- The Institute has a Governing Body - the 15 member Executive Council, headed by a Chairman. Director General of the Institute, representatives of the faculty, officials and eminent persons from different walks of life as members.
- Day to day activities of the Institute are looked after by the Director General, assisted by an Additional DG, Dean (Academics) and Dean (Students' Welfare).

COURSES OFFERED

Mainstream Courses

- PG Diploma in Hindi Journalism
- PG Diploma in English Journalism (all 6 Campuses)
- PG Diploma in Advertising & Public Relations
- PG Diploma in Radio & TV Journalism

Thrust on Language Journalism

- PG Diploma in Urdu Journalism, New Delhi
- PG Diploma in Odia Journalism, Dhenkanal
- PG Diploma in Marathi Journalism, Amravati
- PG Diploma in Malayalam Journalism, Kottayam

IIMC NETWORK

- IIMC Main Campus, New Delhi (1965)
- Dhenkanal (1993)
- Aizawl (2011)
- Amravati (2011)
- Jammu (2012)
- Kottayam (2012)

TOTAL STUDENT INTAKE (2020-21) **476**

ABOUT 'COMMUNICATOR' JOURNAL

Launched in 1965, *Communicator* is a peer reviewed journal of the Indian Institute of Mass Communication (IIMC) that publishes original research on Communications. The flagship journal of the IIMC endeavours to publish the best literature available in the field of communications and its related branches for the greater benefit of scholars, practitioners and policy-makers. It is the oldest communications journal published from India. The *Communicator* also has a book review section. In order to maintain its high standard of scholarship, *Communicator* follows a rigorous procedure of blind peer review. The main aim of *Communicator* Journal is to focus on communication theory, research, policy and practice. It is especially interested in research which is interdisciplinary and based on the experience of South Asia and other developing countries. This UGC-CARE listed Journal is published on quarterly basis. *'Communicator'* journal is now being indexed in the Indian Citation Index.

The *Communicator* Journal includes the following category of papers for publications:

- Original Research Papers: Papers in maximum 4000 words (excluding abstract, keywords, all references, tables, figures, appendices and endnotes) typed in double space, in Times New Roman 12 point font can be submitted for publication. The papers should present a connected picture of the investigation and should not be split into parts.
- Short Research Communication not more than 2000 words (about 4-5 pages, typed in double space), which deals with (a) research results which are completed but do not warrant comprehensive treatment, and (b) descriptions of new material or improved techniques, with supporting data. Such notes require no headed sections. Summary (not more than 80-100 words) is to be provided at the end of the text.
- Critical Research review: These review articles besides containing introduction, exclusive review of literature, must point out lacunae in research carried out so far and suggesting possible lines for future work.
- Book Reviews: Communicator also has a book review section. Reviews of books published on journalism and mass communication and related subjects can be submitted (Word limit: 1500) for publication. However, reviews of books published on other nomenclatures such as social sciences and humanities, social work, anthropology, art, etc. can also be sent if their title is related to media study or at least 40 percent of their content is related to media, mass media or journalism or related subject. Book reviews should be sent along with their complete details such as publisher, year, price, page number etc.

Contributors are requested to ensure that the research papers or notes submitted for publications have a direct bearing on Journalism and Mass Communication.

PUBLICATION ETHICS AND PLAGIARISM

- Authors should obtain necessary permissions for using copyright material in terms of artwork, adaptations etc.
- Plagiarism in any form is not acceptable under any circumstances. A declaration of original work must be submitted with the final article, failing which the article will not be considered for editorial screening. Author/s must ensure the authenticity of the articles. Any unethical behaviour (plagiarism, false data etc.) may lead to the rejection of the article at any stage (peer review, editing etc.). Published articles may be withdrawn if plagiarism and/or falsifying results are indicated.
- Authors submitting articles to the journal should not simultaneously submit them to other journals, nor should the articles have been published elsewhere in substantially similar form or with substantially similar content.

PEER REVIEW PROCESS

All submitted papers are subject to rigorous double blind peer review process. The Editorial team undertakes initial screening of the papers before sending them to the reviewer. This process generally takes 6-8 weeks.The peer review is based on six stages:

- Screened by editorial team and send to reviewer;
- Paper accepted as suggested by the reviewer;
- Paper can be accepted after minor revision suggested by the reviewer;
- Paper can be accepted after the moderate revision suggested by the reviewer;
- Paper which needs major revision suggested by the reviewer is liable for second review;
- Rejected

EDITING STAGE

If the paper is accepted for publication, it has to go through at least two editing stages. It may also be noted that all the accepted papers are subject to the modifications/alterations required by the Editors at any stage of the editing.

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ORIGINAL RESEARCH PAPERS ARE INVITED FOR

COMMUNICATOR

October- December 2021 special issue on

Azadi ka Amrit Mahotsav (75 years of India's Independence)

भारत की आजादी का अमृत महोत्सव

To commemorate the 75 years of India's Independence, the Indian Institute of Mass Communication (IIMC) is bringing out October-December 2021 issue of Communicator as special issue on the theme 'Azadi ka Amrit Mahotsav'. There is an unbreakable relationship between the Indian freedom struggle and the media. In the freedom movement, where all the big leaders took the help of various mass media for effective mass communication, the journalists during that period inculcated the values of journalism through their continuous practice and lived with them. Those values are still guiding the present generation of journalists. The 'Azadi ka Amrit Mahotsav' is an opportunity to revisit the journalists and journalism and various media of that era so that by drawing inspiration from the past, we can determine the path of the future. On this occasion, it would be expedient to review the newspapers, banned newspapers, underground literature, cinema, mass media, radio, literature published in different languages etc. In this background, original research papers are invited from media experts, communicators, researchers and media educators for this special issue of 'Communicator'.

TOPICS FOR RESEARCH PAPERS

- Print Media: Evolution to Revolution
- Freedom Struggle and Values of Journalism
- Role of Indian English Media during Freedom Struggle
- Freedom Struggle and Urdu Media
- Freedom Struggle and Vernacular Press
- Role of Hindi Media during Freedom Struggle
- Freedom Struggle and Media of North Eastern States
- Freedom Struggle and Cinema
- Sacrifices of Editors during Freedom Struggle
- Freedom Fighters and Journalism
- Banned Literature during Freedom Struggle
- Underground Newspapers during Freedom Struggle
- Role of Azad Hind Radio during Freedom Struggle
- Role of Literature during Freedom Struggle
- Role of Folk and Traditional Media during Freedom Struggle
- Role of Women Writers/Journalists during Freedom Struggle
- Freedom Struggle and the Newspapers Published by Non-resident Indians

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