INTERNATIONAL JOURNAL
OF
COMMUNICATION DEVELOPMENT

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The International Journal of Communication Development is a new journal devoted to the analysis of communication, mass media and development in a global context in both Indian and international perspective. Authors are encouraged to submit high quality, original works which have not appeared, nor are under consideration, in other journals.

The International Journal of Communication Development examines the way in which similarities and differences open up scope for discussion, research and application in the field of communication, mass media and development. This journal seeks innovative articles, utilizing critical and empirical approaches regarding global communication including, but not limited to, systems, structures, processes, practices and cultures. These articles could deal with content, as well as its production, consumption and effects, all of which are situated within inter- and trans-national, cross-cultural, inter-disciplinary and especially comparative perspectives.

PATRON

FROM THE EDITOR'S DESK

When the late Don McCabe coined the term Academic Integrity little did he know that his idea would be the basis of maintenance of academic standards, honesty and rigor in research and academic publishing and a governing body in far off India called University Grants Commission (UGC) would open its website with a public notice on Academic Integrity.

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Dr. Durgesh Tripathi
Editor, IJCD

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APPRAISAL OF GENDER CONTENT IN THE ADVERTISINGSYLLABI OF MASS COMMUNICATION COURSES
A Case for Gendered and Inclusive Curricula

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Abstract

Insensitive gender reporting in news media and content creation in promotional media has been an issue of concern for long. Insensitivity in reporting on issues relating to women and derogatory portrayal of woman cuts across various genres of media, viz., news, entertainment and advertising. With hundreds of universities in India now imparting professional education in mass communication, the area of inquiry of the current research paper was to see the prevalence or absence of gender content in the course curriculum of mass communication, especially advertising, which is often criticized for inappropriate and indecent portrayal of women in its narrative. The inclusion of mass communication as a subject of study at the university level in India began soon after independence in a couple of universities. In 1965, the Government of India set up the Indian Institute of Mass Communication(IIMC) to impart professional training in journalism and mass communication. A postgraduate diploma course in Advertising & Public Relations began at IIMC in 1981. Today over 300 universities and institutions both in the public and private domain impart professional courses in advertising as a part of mass communication curriculum and also as exclusive courses in advertising at undergraduate and post graduate levels. The findings of the research vindicate the research hypothesis that mass communication teaching in India in general does not include gender discourse and gender sensitization to students.

Keywords: Advertising, Course curricula, Gender, Portrayal

Background of the study

The current study is a sub-set of the research project funded by the ICSSR on the subject: Portrayal of Women: An Empirical Study of Advertising Content: *Issues and Concerns for Policy Intervention*. In order to understand the various possible factors behind the portrayal of women in the promotional media, especially advertising, it was decided to look at the entire eco-system from various perspectives, which possibly contribute to a stereotypical and derogatory portrayal of women in the mediaviz., policies and laws, sociology of the ad sector, the process of campaign making, the codes of professional conduct propounded by industry bodies and the academic training of professionals in advertising at the mass communication schools. The research trajectory broadly included as reflected in the flow chart below.
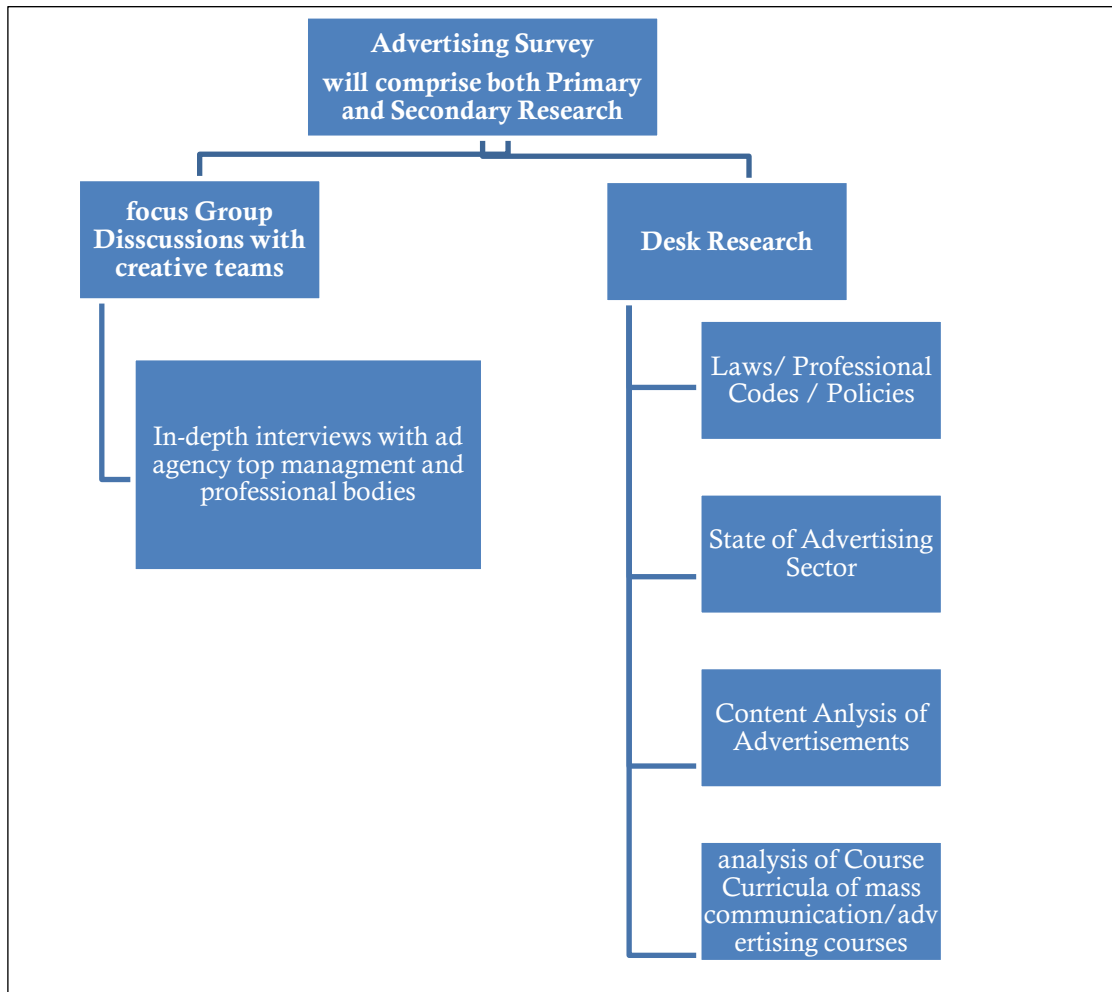
The current paper enquires specifically into the course curricula of advertising in the mass communication syllabi taught at various universities and institutes, both in the public and private domains in India.

Introduction

Media is often criticised for being sensational in its discourse about people and events. Media is especially insensitive to gender reporting. Discrimination of women workers at work place and a general lack of gender sensitive environment in media institutions, including the advertising sector is also a known fact. The eruption of the #MeToo Movement in India in mid-2018brought to light names of some known persons from the media including advertising sector, reflecting that a lot needs to be addressed to provide a gender sensitive environment to women. Although many women join the profession as reporters, desk writers, creative writers and advertising executives, but only a miniscule break the glass ceiling. There are hardly any women editors in the over one hundred thousand newspapers and scores

of news channels in India. Similarly, in the advertising sector, only one woman heads a global agency at the time of the field survey in October 2018. One does however, find some woman as branch heads and as creative and account servicing heads. There has been an increasing concern on the need for orienting media professionals in gender sensitive reporting and content creation. The best place to sensitize young entrants to the profession can be the schools of mass communication that impart professional training to thousands of students year after year. The moot question however isareour course curricula gendered?

Media a non-accredited profession

Media sector is probably the only profession in which one does not necessarily need a degree or professional training to enter the field. The people joining media and related sector such as advertising and public relations do not need accreditation as other professions like finance, legal and medical professions, among others.The baptism as they say happens on the job. In the past, one has seen some discourse in the public domain on the state of journalism and mass communication education in India[1]. However, there probably has been none on the advertising *per se*, which is an important subset of mass communication.

Teaching Mass communication in India

There are over 300 universities and institutions imparting teaching and professional training in mass communication including advertising.Advertising as an exclusive area of study was included by the Indian Institute of Mass Communication (IIMC) when it started a one year post graduate diploma (PGD) in Advertising and Public relations in 1981, which went on to become one of its most popular courses that set the benchmark for future courses of study elsewhere in the country. The pass-outs from the IIMC hold leadership positions in top agencies in the country. Advertising is also taught as a part of journalism curricula as a full paper or an elective across all courses in most universities and institutes of higher learning. Besides, thousands of students, who do their MBA in India, also get exposure to the promotional media including advertising in their course curricula. What is the course content of these professional courses? Is there a course or module on gender or gender studies in the syllabi? What are the views of media faculty on this?In this paper an effort has been made to content analyse the course curricula of select syllabi to enquire into the subject and map the views of select media teachers on the need for a gendered syllabus.

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[1] http://cmsindia.org/sites/default/files/Aug_Monograph_Vision-&-Communication_for-web.pdf.

Mass communication teaching in India

Institute/ University/ College	No
Number Central University	25
State University	81
Private University	29
Distance Learning	54
Private Institutes	48
Colleges affiliated to university	46
Deemed University	10
Media owned institute	11
TOTAL	310

*Source***:**http://cmsindia.org/sites/default/files/Aug_Monograph_Vision-&-Communication_for-web.pdf2

Research hypothesis

The course curricula in mass communication in general and advertising in particular are not gendered and inclusive across public and private universities and institutions of higher learning in India.

Research Universe, Sample and Research method

The universe for the study comprised all the universities and institutions of higher learning engaged in the imparting of mass communication teaching. Sixty-four (64) courses across 31 universities and institutions were shortlisted through the purposive sampling method to represent central and state universities, both regular and open, private universities and institutions of higher learning. The two exclusive journalism and mass communication universities were also included in the sample viz., the Makhanlal Chaturvedi University of Journalism and Mass Communication in Bhopal, MP, with a campus in the neighbouring state of UP and the Kushabhau Thakre University in Raipur, Chhattisgarh. The third exclusive university for Journalism, namely, the Hardeo Joshi University created in 2012 at Jaipur, Rajasthan, however was merged with the department of journalism at the Rajasthan University in 2016.With the Congress party returning to power in Rajasthan in 2018, the

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2 Ibid.

university was revived in 2019. As it is still in the process of being set up, we have not included it in our sample.

The sample population of select universities is reflected in the annexure. The syllabi of the sample drawn was accessed on-line from the respective university's or department's website and in many cases from the written documents. Makhanlal Chaturvedi University of Journalism and Mass Communication runs 35 courses on various areas of journalism and mass communication. However, for the purpose of this study only two courses, viz., BBA in Advertising and Marketing and MA in Advertising have been included.

In all, the syllabi of 31 universities and institutions including the 'Model' syllabus from the University Grants Commission (UGC) covering 64 Courses at BA, MA and PGD level have been content-analysed to find whether gender forms a part of teaching in the mass communication syllabi, especially in the advertising course curricula.

The sample also includes some course curricula from select foreign universities (16 courses across seven universities/ institutions), with an aim to draw insights on what is being included or not, on gender in some of the well-known universities as reflected in the annexure.

Why study gender in mass communication?

Mass communication through various media over the years has become all pervasive, reaching out to millions of people cutting across boundaries defined by geography, race, caste, sex and colour. Media, a powerful institution is often criticized for making people think what it would like them to think. An average person knows about the world around her/him through the mass media stimuli. People of various cultures and backgrounds create the mass media content by way of news, entertainment and promotional material including advertising. It is believed that what appears in mass media can have a telling effect on the mass psyche both for good and bad reasons. Media they say is also a good barometer of how a society treats its people. Promotional media, including advertising provide glimpses of popular culture at a given time. Women who comprise half the world population have not received the space and the treatment that they deserve in mass media, both in its narrative and in job situation. If under-representation of women in the media space is a reality on the one hand, in whatever space they get, women often have been portrayed stereotypically and as sex objects, on the other. The content, both words and imagery bears this out across cultures. Jaya Menon and I. Arul Aram (2004) argue, "Journalistic aspect of media too indulges in sexploitation (sexual exploitation), at times even in the mainstream media. When an actress commits suicide, the news is treated without sympathy and sensationalized. A woman is seen as an

object of pleasure and source of sexual scandals. When commercial sex workers are arrested, headlines of most regional language newspapers would read 'beauties arrested".[3]

The long history of struggle to get women their rightful place in the society culminated in the feminist movements in the West in the mid-20th century and later elsewhere including India, that resulted in the setting up of academic programmes in women studies at universities. India also did not lag behind. The 1970s saw it happening in India as well. When this area of study was introduced at the university level, the general perception was and it continues to be so among critics that such courses are of interest to only women activists and feminists and that this area of study would never become mainstream. The moot point however, is whether it is enough to have exclusive schools in gender and women studies, or all the students should be exposed to the gender discourse in various areas of studies cutting across intersectionality covering, culture, race, diversity, positionality and voice in various disciplines encompassing arts, humanities, social science and more so in mass communication, which influences all.

In the USA, the women studies programs grew out of the feminist movement, especially in the 1960s. The San Diego and Cornell universities can be credited for establishing two of the first departments in 1970. It is believed that activists pushed for these programs, along with others such as Chicano or Latino studies and African American studies. Analysts argue that these were established as a corrective to the traditional focus of the white- and male-dominated academy. According to Alice E. Ginsberg, editor of The Evolution of American Women's studies, the purpose of these courses has always been "to make visible what has been invisible and to make conscious what has been overlooked or silenced."[4]

Impact of learning on practice

Every year, thousands of students enrol in mass communication courses at different universities and institutions all over the country. Roughly the same number of students pass out from these universities and enter the workforce, trained in different areas as a Bachelor of this or a Master of that craft. In the course of a few years at the under graduate or post graduate levels, they are exposed to the conceptual framework in mass communication, the various theories and paradigms, besides getting hands-on-skills in reporting, editing, anchoring, copy writing and business management, among others. Therefore, the nature of how these courses are shaped becomes an important issue. Questions about how these courses are formulated, what needs to be taught and who decides the content of the course curriculum

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[3] Jaya Menon and I. Arul Aram
    (2004)http://shodhganga.inflibnet.ac.in/bitstream/10603/18794/9/09_chapter2.pdf
[4] Diamond, A. (3rd September, 2015) "Making the invisible Visible", Slate
    http://www.slate.com/articles/life/classes/2015/09/women_s_and_gender_studies_class_learn_to_understand_and_recognize_sexism.html. Accessed on 22.12.2018.

becomes an important point of engagement for people who have a stake in it. Realizing the imperative of answering these questions, discussion and debates on it become an integral part of the larger discourse that goes along with reforms in the system.

What one learns at school and higher education system, such as colleges and universities, is shaped by the larger politic of the time [Das: 2004, Altbach: 1993]. That the curricula of what is taught in various colleges and universities is not distant from the society that one lives in and it is more so that what one learns in the educational system is shaped by what the larger social structure thinks is suitable and appropriate for each discipline. As such, the normative of what needs to be taught keeps changing as the larger normative of the society changes. This however, is not the only impetus for bringing about changes in the educational system; there are other forces also that contribute to it as much as the societal context. Professional courses from the field of mass communication are expected to be 'industry oriented', which in other words mean that students who pass out need to know the wherewithal of the profession as she/he enters the industry. Debates within a particular discipline on the matter that concerns the nature of pedagogy and the subject matter are a constant process. In this debate, issues such as emergence of new perspectives, theories, methodology and ideology within disciplines are discussed and debated that result in the shift of paradigm and focus of the particular discipline [Singh: 2004]. Further, the state and the political environment plays an integral role in shaping course curriculum and the nature of the larger education system through different policy recommendation [Altbach: 1993].

Mass Communication in India: UGC, Curricula and Gender
In India, the University Grant Commission and the Ministry of HRD play an important role in shaping the course of higher education in the country. There are other bodies such as the Indian Council for Social Science Research (ICSSR), Centre for the Study of Developing Societies (CSDS), Institute for Studies in Industrial Development (ISID) and many more that are either fully or partially funded by the State, and are constantly engaged in policy research and capacity building programs for the faculty at large. These research centres also form an integral part in shaping how the nature of certain knowledge system changes through their engagement in researches of different nature which in turn shape what the students learn in universities and colleges. Therefore, the education system, especially higher education systems, is constantly going through a process of re-structuring as these different stakeholders come together bringing in certain interest of their own [Das: 2004].

As per the University Grants Commission (UGC), all schools and departments recognized by it have to have Boards of Studies (BoS) for clearing the syllabi periodically. The members of the BoS generally are drawn from among academics of repute and at times also from the industry. The UGC also decides on the student: faculty ratio, subject credits among other

things.It is disheartening to know however, that the UGC has not formally reviewed the mass communication syllabi since 2000-01. In the year 2000, a committee was formed with Professor MR Dua of IIMC as the chair. The committee had a representation from a cross section of universities and across specializations (including the present researcher) which met a few times and finalized the model syllabi in Journalism and Mass communication both at the BA and MA levels.[5] The syllabi was sent to all the universities by the UGC, which some followed, others might not have. Interestingly there was neither any discussion on the need for including gender studies in the syllabus, nor was it included.

 It will not be wrong to assume that the discourse on the necessity of making the course curricula in mass communication including journalism and advertising among other niche areas gender sensitive and inclusive, has been seen in the public domain only in the last one and half decade or so. One can posit that this has been due to the huge proliferation in the electronic media with hundreds of 24x7 television channels in various genre including entertainment and news and the increasing commercialization of the space via advertising, the computer manipulation of images and expanding breadth of the digital media that has brought to focus the objectionable imagery of women into discussion, not only within the academia, but also amongthe civil society groups.

The setting up of the National Commission for Women at the central and state levels and the passing of laws relating to the indecent portrayal of women in media and the sexual harassment of women at workplace brought the debate on woman imagery centre stage and the need for its correction. A lot of credit need to go to women activist groups and civil society organizations in this regard and UN organizations like the UNESCO that has been spearheading the movement for a gendered media, globally.

On the academic front, the 1990s, besides witnessing a huge spurt in the mass media, especially with the augmentation of television channels, also saw the mushrooming of schools of mass communication in both public and private domains, most of them emphasising on producing young professionals with hands-on-skills in anchoring, news reporting and production. Some media houses also set up their schools. The glamour and glitz of the media world drew many youngsters into the mass media courses who saw it as a ticket to name and fame. Some private universities like the Amity, Manipal and Symbiosis started multiple course at under graduate, postgraduate and diploma levels attracting thousands of

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[5] In 2001 the current author was a member of the UGC committee for Curricula Development Committee (CDC) for Mass Communication. Reflecting back on that the author realized that Gender as an issue did neither came up in the discussion nor was it included in the detailed course curriculum developed for Masters level course. https://www.ugc.ac.in/oldpdf/modelcurriculum/masscomm.pdf.

students at their various campuses. The private universities saw such courses as a business opportunity, earning a huge revenue from running such courses. There seemed no serious effort on the part of the new entrants in mass communication schools to debate and discuss syllabus content. For most, it was a 'cut and paste' job from the syllabi of well know institutions, who in any case did not have a gendered syllabus. While the industry's demand was met largely, but a growing debate on the poor quality of education and training at most of the schools continues until today. When one looks at the syllabi of media houses' driven schools including the Bennet University, there is less emphasis on the theory and more on the hands-on-skills. Gender, in private universities is not an area of academic pursuance.

The central, state and private universities have failed to formulate a common core curriculum to keep pace with the fast-changing media industry (C.S.H.N. Murthy, 2011). Murthy comments, "Media education continues to suffer from poorly designed courses, lack of rigorous contents in theory, practice and research." [6] Analysing the gender component in the journalism course curriculum, Eapen (1995) rues, "if ethics could not form a part of journalism curriculum, how can one expect the gender components find a place in it?"[7]Rakow (2004) has found that the existing journalism curricula reflected the 'status quo' in its content and composition. He has argued that reforming the journalism curriculum as gender inclusive, will solve the problems faced by women students, teachers, media content creators and audiences. Reforming the curriculum would have the ultimate effect of changing our systems of communication and eventually, society.[8]

As we look into how the discipline of mass communication came about in India, it is also important to inquire and ask ourselves about the nature of the larger discussion on gender or women at the time. What was the nature of women's movement and the issue that they were raising? What was the state of some other courses of social science and gender? How was Women's Studies as a discipline of its own taking shape? Lastly, how were mass

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[6] Murthy, C. S. H. N (2011) "Dilemma of course content and curriculum in Indian journalism education: Theory, practice and research". *Asia Pacific Media Educator,* Issue no. 21. Pp. 24-42. https://ro.uow.edu.au/cgi/viewcontent.cgi?article=1337&context=apme

[7] Ibid.Eapen (1995).

[8] Geertsema-Sligh, M. (2014), "Gender Mainstreaming in Journalism Education", ed. Aimée Vega Montiel, *Media and Gender: A Scholarly Agenda for the Global Alliance on Media and Gender,* France: UNESCO.
https://digitalcommons.butler.edu/cgi/viewcontent.cgi?referer=http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKEwiZOXgl8zgAhVNeXAKHcuTDqIQFjAAegQIARAB&url=http%3A%2F%2Fdigitalcommons.butler.edu%2Fcgi%2FviewcontentReference.cgi%3Farticle%3D1073%26context%3Dccom_papers&usg=AOvVaw3gMtm4JMebFZ_QKF8YvPsg&httpsredir=1&article=1073&context=ccom_papers

communication courses affected or not affected by such developments outside of its discipline?

In India the question of women's issue became a point of engagement in academia as the larger women's movement began during the 1970s [Mazumdar: 1994, Chaudhuri: 2002]. Mazumdar argues that women became a point of engagement in politics as well as research and academia during the colonial rule with an objective to justify both social reform or to give a backbone for India's cultural pride. She writes that this however, became redundant in post-independent India, as the need for justification was no longer necessary. This may have in some way led to the side lining of women's issue and with that the increase in gender disparity between men and women.This gap was highlighted in the investigation by the *Committee on the Status of Women* in India and the subsequent report 'Towards Equality' 1975. With this, a new agenda was set up to change the status of women and for that research on women's issue was one area, which received the impetus. A new program for Women's Studies was set up, initiated by theICSSR, to bring about this change. This went along with several other processes of bringing about change and empowerment as the larger women's movement also went along.

Later, the Education Policy of 1986 and the National Commission on Women's Bill of 1989 gave further grounding to the establishment and institutionalisation on women's issue as fundamental in shaping the educational system of India. It was under such historical processes that the issue of women in specific and gender in general, became part of a critical engagement in the Indian academia. It is under such context that the present situation of advertising and its engagement with gender needs to be conceptualised.

The University Grants Commission developed guidelines for women studies for the 11th Plan (2012-17) defining the expectations as follows:

Academia to develop women's studies as a discipline with a core area of theory in an interdisciplinary framework and as a perspective to transform other disciplines to feminist perspectives.

Planners for understanding women's particular role in the formulation of policy, particularly in establishing a just and secular society in India.

Scholars and activists to make more visible in research and policy the issues raised by women from Dalit, tribal, labouring and minority religious communities.

Policy makers to make more visible and empower women in the Panchayati Raj Institutions (PRIs) as also all public institutions including women in universities and colleges.[9]

From the above-mentioned suggestions, the first one is particularly important here. This is because with virtually no formal advice from the UGC to universities on course curricula in journalism and mass communication, except for a miniscule number of university departments (out of their own efforts) have included gender studies in their mass communication curricula.

State of Advertising Course Curricula in Mass Communication Courses in Universities and Media Institutes in India

Advertising component in mass communication studies

There are over 650 universities, about 35,000 colleges and over 13,000 standalone institutions in India out of which over 300 universities and institutions in both public and private domains teach media and mass communication courses and prepare over 20,000 students each year for the industry. All the various courses, viz., journalism, mass communication, digital media, corporate communication, public relations etc. incorporate some component on advertising. There are also exclusive courses in advertising at both undergraduate and postgraduate levels a number of universities. The mass communication courses are available in major metros, mini metros and various districts where both central and state universities and private institutions are located.

Advertising curriculum in Business schools

Advertising is a part of marketing, therefore business schools while teaching marketing as a core subject, also include advertising in their curriculum. Just to provide a bird's eye view, in 2015-16, B Schools offered 5,20,000 seats in MBA courses, compared to 3, 60,000 in 2011-12.[10]At a rough estimate, over 20,000 mass communication students and a couple of lakhs of MBA students get exposure in advertising curriculum each year.

Content analysis of Curricula

As brought out above, 31 out of 300 universities across the country that offer courses on the above mentioned discipline were shortlisted in the sample. Within these 31 Universities, 64 different course curricula were taken up for analysis. The sample population also included the 'model' course curriculum prepared by the UGC in 2001, which was circulated to all

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[9] https://www.ugc.ac.in/pdfnews/8004557_WS-Guidelines_XII-Plan_Revised-Final.pdf
[10] http://www.assocham.org/newsdetail.php?id=565

universities teaching mass communication courses. The selection of the sample was through purposive sampling to cover universities both public funded and private and mass communication institutions. The curricula were accessed from either the university websites or hard copies requested from faculties. A limitation of this analysis may be that there might be some incongruence between what is reflected in the course curriculum and what is actually taught by the faculty.

The examination of 64 different courses, taught in 31 different universities and institutions around the country revealed a common problem that stands out unambiguously, i.e. the near absence of gendered syllabi. The UGC prepared syllabus also is not gendered and inclusive. In other words, the syllabi in most cases are neither inclusive nor gender-sensitive across a majority of universities and institutes of higher learning both in the public and private domains.Of the 64 different courses examined, only nine courses in eight different universities have gender as a course of study within the mass communication course curriculum. Here it is included either as an exclusive paper or as a separate elective or compulsory paper and in some cases as a sub-unit of some other courses. For instance, the Indian Institute of Mass Communication (IIMC) has it in the curricula of their PG diploma course on Advertising and Public Relations as "Development, Gender Issues and Women Empowerment". Reading from how the course is titled, there seems to be an association of different concepts such as gender with that of development and empowerment. This speaks of the contemporary discourse within the larger academia where there is a conscious effort to bring together the conceptual framework of theory and practice together [Singh: 2004, Das: 2004]. Besides this, the course also has a section on 'Advertising-Law and Ethics', where the issues of women's portrayal are expected to be dealt with by the concerned faculty. Further, one finds an inclusion of gender in the training course that IIMC offers for the Indian Information Services (IIS) Officers- Grade I. This training programme includes a workshop on gender sensitisation along with a gender oriented course curriculum. Delhi School of Journalism has a section titled "Gender in Media" as part of its 5-year integrated course on journalism. Sharda University offers a paper on "Media and Diversity: Race, Gender, Religion, Ethnic and Class" as a part of the MA course in Journalism and Mass Communication. Sikkim Manipal University has a paper on "Ethics in Advertising" as a part of its MBA course in Marketing.

In contrast to this, some universities have incorporated Gender in the course curriculum more in terms of theoretical engagement. For instance, the St. Xavier's College, Kolkata offers a BA course on Mass Communication and Videography where gender is a part of a paper titled "Paradigm and Practices". Here the engagement seems to be more in terms of theory because the theory of feminism is one part of the course along with other theories. Another such case is of the Khawja Moinuddin Chishti Urdu Arabic Farsi University, Lucknow, where under

the BA course in Journalism and Mass Communication a paper titled "Gender Studies" forms part of the curriculum. The Masters program at the Indraprastha University in Delhi has a module on gender studies, that includes feminist theory of cinema and various codes of ethics by professional bodies including ASCI. The difference in the structuring of these courses may be because of the level in which the courses are introduced. Therefore, for those courses at the undergraduate level, the choice is a more towards a theoretical engagement for an introductory course. In contrast to this, at the Masters level of higher study, the focus is on the mode of engagement through the intersectionality of gender as a concept and it practical relevance along with a theory. At this level, the assumption is that some basic introduction about gender as a concept has already been taught at the undergraduate level and that the need for an understanding that is grounded in the application of these concepts is needed at the Master's level. This may however not always work in the favour of students, as many students at the Masters level come from varying stream of science and arts and not necessarily from mass communication.

Other than these handful of courses that offer gender as a part of their courses, a majority of the course curricula examined reflected a complete absence of gender content. This in a way is indicative of the larger structural problem of the discipline where gender and the critical engagement of a long feminist scholarship does not form part of the discipline. This absence of it is even more astonishing if it is contextualised in relation to other disciplines of social sciences such as sociology, where engagement with issues concerning women in India began a few decades ago, sometime roughly around the 1980s [Chaudhuri: 2002]. This although was late in comparison to the west, where feminist critique has been part of the larger academia for a while. It is now almost a given in most course of social sciences, say sociology, that gender is a component that cannot be ignored and therefore forms part of each course. In some cases, it is taught and engaged with as a separate course in itself. This change has a close relation with the institutionalisation of women studies and gender studies as a separate discipline in many of the Indian universities. Further, all of these changes had a dialectical relation with the larger social current where a strong uprising among the general mass of Indian society on the issue of gender equality is slowly gaining momentum in the public and the private sphere as well, which thereby influences the nature of academic as well. This can be observed by the rise in the number of political assertions made by women and men all over the country against factors that create inequality and unsafe environment for women, which are rooted in the gendered social norms. These social movements in turn have shaped the nature of research in social sciences and have resulted in the emergence of new perspectives and ways of understanding gender in various perspectives.

Interestingly, despite the absence of gender in course curricula, portrayal of women in advertising is quite a popular area of research among students and academic.

Faculty interface

During a field visit, a round table for discussing and deliberating on the need for including gender discourse in mass communication syllabi was convened in Lucknow in the month of October 2018. There was a sizable representation from the mass communication faculty from various state and private universities. Suggestions were also sought from among a cross section of media academics by mail. The academics included both men and women. At the end of the paper, an indicative course curriculum with objectives and thrust areas has been recommended, at the KhawjaMoinuddin Chishti Urdu Arabic Farsi University, Lucknow, based on the input from over 25 academics from a number of universities, both in the public and private domains. A few observations and suggestions during the round table are quite noteworthy. Some Verbatim:

"It is common to see gender discrimination at the campus. It will be a good beginning to include gender studies, to begin with".

"How gender is reflected within the media platforms should be an area of study."

"There need to be role reversals for women working in the media by giving them a chance in the 'hard' story segments like sports and crime based shows and not just soft desks".

The syllabus must include, "Male gaze, equality of sexes, sexual harassment of women at work place based on Vishaka judgement guidelines, how the portrayal of women has changed in ads over a period of time."

To include "contemporary gender discourse"

"The course must include "empowerment" what it means when it comes to women empowerment"

"For Pedagogy one could also think in terms of organising workshops".

"Every communicator before he/she enters the field of Journalism and Mass communication should understand the nuances of balancing gender reportage considering its impact on our value system and society as such".

"Gender related variables as per sustainable development goals (SDG) need to be included in the curriculum".

Gender reflection in the course curricula of international universities

As our analysis of courses in mass communication, especially in the advertising courses in India was not encouraging, it was decided to look at some top rung communication courses in the US and elsewhere to see where the Indian curricula were missing. For this purpose, as a part of the exercise, 16 courses on Marketing, Communication, Journalism and Media were selected from the seven top universities. Here also what came as a big surprise was that most of these courses in the high ranking universities of the world, gender curriculum was absent as a separate paper, but of the 16 courses, 4 of them had modules as sub sets of larger courses of study that were wholly or partially dedicated to the understanding the gender dynamic as part of the discipline. These included syllabi from the Columbia University, Yale University, University of California (Berkeley) and the London School of Economic and Political Science. The Master of Science in Strategic Communication offered by Columbia University has a module titled "Gender and Communication at work place". Further, in the course description it said, *"Gender and Communication in the Workplace offers professionals across sectors and industries the knowledge and skills needed to identify the social and linguistic practices enacted at work, and the opportunity to advance the interests of those who run up against barriers to advancement as a result of prejudice and stereotyping."* With this, one could make out how the course plans to shape a different nature of engagement than what is the larger social norm. Similarly, Yale offers an MBA course where gender forms a part of a paper titled "Diversity and the Corporation". The course outline of this paper refers to how in the recent years, the corporate world has been plagued with scandals of sexual misconduct and how it is "struggling to establish business cultures that are diverse and inclusive". Now, acknowledging that it mentioned how the course, is situated within this context *"...will explore the intersection of race and gender with corporate law, governance, and theory.*

The MA in Journalism offered by the University of California, Berkeley has a section titled "Gender and Journalism". Here the outline of the course states the evident gap within the society based on one's gender. Keeping that in mind, it states that the objective of such a course on gender and journalism would be to bridge that gap and this is believed to achieve by providing *"...a classroom where we can reflect together on the best approaches to covering, and personally thriving, amidst the vast social changes in these areas".* Finally, from the sample of foreign universities, the London School of Economics and Political Science offers a short term course on International Journalism and Society where a paper is titled "News, Journalism and Gender".Other than these course, it was observed that most of the courses did not have any mention on gender. A study by the Gender in Media Education (GIME) looked into 25 institutions in 13 countries from October 2009 to April 2010 that

revealed the same result. Key findings included that gender was missing from course materials and gender was missing from assessments of student and faculty work.[11]

Limitation of the Study

The current exercise is largely based on examining the curriculum put up by various universities on their websites. In most cases detailed PDF files have been uploaded, but in others only outlines, where a detailed examination of the curriculum is lacking. About 25% syllabi were also analysed from the hard copies. It might also so happen that, despite an overt absence of gender in the course curriculum, the classroom engagement from both the teachers and students may include a discourse on gender to contextualize a concept or when tracking media discourse or deconstructing ad campaigns, the area is covered. The reverse might also be true in some cases, whereby the syllabus may contain various areas in gender studies, but these may not either be taken fully or neglected altogether.

Recommendations

Some of the universities in India have a separate degree courses on gender studies, women or sexuality. Interestingly in courses relating to women studies, there is often a paper or component on *gender and mass media,* which looks at the gender perspectives, besides the "*Influence of media, patriarchy in operation, use of feminist methods for critiquing media representation",* (Pondicherry University). [12]In an MA in Gender studies, there is full paper on Gender, Culture and Media, which includes *"media and stereotyping, gender discourse, perspectives on feminism: western and non-western* (Jamia Millia Islamia); in yet another MA in women studies, there is full paper on Gender and Media, which besides news media's construct of gender also has a full module on gender in the 'paid ' media space like advertising: *"Critical analysis of Gender in Magazines and Newspapers, advertising and the image of women, women's magazines, politics of paid news"* (Goa university).The courses in sociology in most cases also have exclusive paper on Gender and media. These courses have academics who are experts in their area of scholarship. The universities that have both mass communication departments and sociology or women studies departments would not suffer a faculty resource crunch if this area of study were to be included in the mass communication syllabi. Therefore, UGCs & Universities can consider including gender studies courses in mass communication in general or various niche areas like advertising, PR, digital media, integrated marketing communication can consider including a compulsory paper in gender studies/gender and media with a view to sensitize future communication professionals on gender and related issues. The faculty can easily be sourced from the departments of sociology and women studies. The Ministry of Human Resource Developmentand the

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[11] Media and gender: a scholarly agenda for the Global Alliance on Media and GenderBy UNESCO, International Association for Media and Communication Research, , 2014, p.85.
[12] http://www.pondiuni.edu.in/sites/default/files/downloads/pgdiploma-womemstudies.pdf

University Grants Commission (UGC) can consider making it mandatory for all the universities and institutions in both public and private domains to have gender related curriculum in various courses in media and mass communication.

Suggestion for a gender based paper for inclusion in mass communication syllabi in India (Thrust areas):
To introduce relevant theories (feminist, standpoint, intersectionality, social justiceet al)and select women-centric literature tomake students understand womenperspectives, struggles, issues and movements- global and Indian.

- To introduce social and cultural construct of gender
- To sensitize students on issues and concerns relating to women including patriarchy, culture and their concomitant impact (gender discrimination and disparities)
- Conceptual framework of Gender, Power, and Representation (in media, popular culture, and the arts, and assess the effects of these representations)
- Gender Rights and Challenges (various policies and laws and their implementation mechanism, including the Indecent portrayal of women in media, 1986 and the sexual harassment of women at workplace (prevention), 2013)
- Gender related variables as per sustainable development goals (SDG)
- To introduce through case study method, the manifestation of gender insensitivity in media content, including advertising both at overt and subtle levels.
- To introduce various laws against portrayal of women, sexualharassment at workplace and the right to equality under the Constitution
- To introduce various codes of conduct by professional bodies

Pedagogy
Conceptual framework, Review of literature, Classroom discussions, gender workshops, Content analysis and deconstruction of media content, advertising campaigns, case studies, term and research papers by students etc.besides an active interface of academia with the industry.

Conclusion
The research, a small effort on our part has thrown some findings and insights, if taken up seriously and on a priority basis at the policy level can be a game changer in bringing about the desired change in the mass communication curricula.

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UNDERSTANDING ADVERTISING AND POP 24*7 AS BUYING STIMULUS

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Abstract

With the advent of online shopping and large penetration of smartphones, buying products and services has come at our fingertips. Online marketers follow our presence on online medium like e-mail, social media and even search behaviour on search engine. It is obvious to receive continuous offers and discounts messages on our mobile phone. The time spent on internet is directly proportional to the time spent in the market as we get continues promotional messages on our screen while using social media like Facebook, reading emails, or even searching on any search engine. Observing above confab, it can be assumed that being connected to online media we always live in the market.The study aims to analyse the anytime-anywhere availability of online markets, comfort and ease provided to perspective buyers as a stimulus to increase the online buying trend.

Key word: e-Commerce, Online Shopping Trends, AR (Augmented Reality) technology, AI-Artificial Intelligence, PoP (Point of Purchase)

Introduction

If we talk about television when mobile and net kept aside, even then TV remote can't help us to escape from ads, as most of the advertisers do exercise ambush advertising technique. Here it's regardless to mention that while roaming on the road we continue to get ads through banners, posters, hoardings and other OOH (out of home). Considering the above common man's situation, it can be said that we are away from the market only when we are sleeping. But sooner or later our sleep will also be robbed by rapid development of artificial intelligence.

All our activities on internet is minutely observed and a behavioral pattern is developed by AI and being sold to domestic or international advertisers. We might have experienced the magic of AI when searched for any hotel or product on google or on any search engine and after wards keep receiving ads on our Facebook, emails, mobile along with lucrative deals for the product and services we have searched. This is only the starting of AI and much more we are going to experience with the development of compatible and wearable devices. The new android OS- Pie is said to be more AI empowered. This will definitely give the handy and cosy experience to the users but while providing ease it will also record our behaviour pattern which is prone to be sold out even its claimed by mobile companies that personal data is dealt with care. Apart from these new trends in advertising and promotion practices conventional forms are still playing a vital role and has the great impact on buying behaviour. Sale, offers, discount, deals, coupons etc. easily convince the regular as well as perspective buyers to buy more.

Methodology

Secondary data and personal interviews of faculty members from the different departments who are frequent online buyers have been selected for the study. The open ended question asked from the respondents was- "Your experience about purchase from online and

traditional market". Statista and KPMG reports regarding online marketing available in open access have been taken as secondary source of information. Conclusion has been derived after due analysis of statements received from respondents and information acquired from secondary sources.

Conceptual framework

The concept of PoP 24*7 encompasses the point of purchase with seamlessness and open accessibility, basically it is online and mobile application based shopping. Most of the flexibility and facilities like ease, on demand availability, time pass activity, hassle free payment, option to send gift to others consumer avail on online shopping, but still some are lacking i.e. tangibility of product, on-spot delivery, personal feel etc. Online shoppers are working to combat these lacks. To tackle the tangibility difficult, the application of augmented reality is being practiced and for personal feel marketing tactic like prime membership and loyalty offers are being played, fast and same day delivery services are started in big cities to facilitate the buyers.

As the perception of PoP 24*7 is based on computer/mobile and web technology, the latest development in the technology also strengthen the e-commerce. The latest technology like web3.0, VR and AR are being incorporated to enhance the facilities and to ease the buyers' effort. The following case studies substantiate the avowal:

- Lenskart- We might be aware of this online shopper of eye and sunglasses (now available in stores also). Earlier selecting a frame online which suits and fits on our face was mere a guessing, physical trial in stores was the only way for this. But lenskart came with AR enabled technology- 3D try on, while clicking on this option our mobile camera will switch on to take video and measures the dimensions of the face and suggest frames according to the face of customer, picture wearing the frames also appear on the screen. It provides a seamless experience of shopping without going to the market stores.
- LCST- 'Using our extensive AR experience we developed a LCST app allowing consumers to "Bring the Colour" to their city by scanning store window displays, in-store signage and promotional postcards to reveal exclusive 3D video animation content to consumers across 6 global territories'.[13]Size of shoes and how it's look like in in the foot is always time taking process, to simplify this exertion, Lacoste has introduced LCST app to facilitate the buyers to try number of shoes virtually in their foot, even they can share their choice on FB to get comments from friends. This app also works in the same way of Lenskart.

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[13]https://www.enginecreative.co.uk/portfolio/lacoste-lcst-augmented-reality-retail-campaign/(retrieved on 24.03.2019)

The case study shows the enhanced user experience and ease of the buyers. In-store feel is the USP of AR apps which provide hassle-free and machine empowered product selection facility. Here it is regardless to mention that e-wallet option is also a very user friendly option to fasten the online payment. It has been observed in many reports that online shopping is rapidly growing.

India: retail e-commerce revenue forecast from 2017 to 2023 (in billion U.S. dollars)
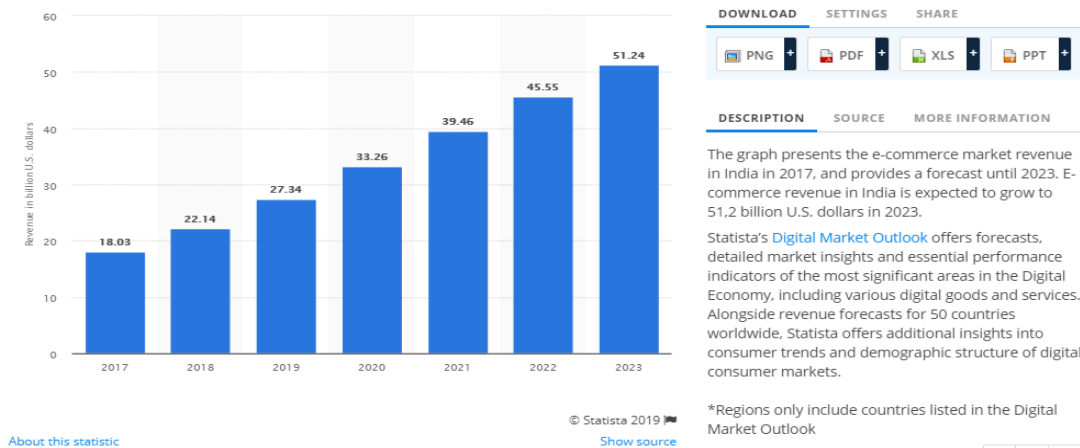
The above report presented by Statista 2019forecast that Indian e-commerce market revenue will increase from 18.03 to 51.24 billion USD in 2023[14]. This evidently indicates that the buying pattern of Indian customers will be rapidly shifting to online shopping. What makes this rapid change in customers' behaviour? As per the information acquired from the secondary data sources and personal observation the following factors have come into notice for this transformation:

Facility lacks in traditional/ physical market
- Travelling is compulsory
- Open and close with fixed time schedule
- Poor facility of water and urinals (Malls are excluded)
- Normally high prices and bargaining's
- Crowd and parking issues
- Risk of criminal activities etc.

Ease in online sopping
- Can be performed from any cosy environment i.e. home, office, park etc.
- Availability of market at finger tips
- Hesitation free window shopping
- Open 24*7

[14]https://www.statista.com/statistics/289770/e-commerce-revenue-forecast-in-india/ retrieved on 22-03-2019

- Cart and wish list option to buy later
- User review and ratings
- Mobile access
- Intelligent market
- Seamless payment option
- Open for all in real sense i.e. hesitation free entry for rich and poor etc.

Trend analysis

KPMG Global Retail Trends report 2017 presents 'only 23 percent of consumers prefer to visit shops, while the rest prefer to shop online.'[15] The report also reveals that online shopping trend was growing rapidly from last few years. Smart phones are playing vital role in increasing online shopping behaviour. Mobile apps provide comfort, ease, vast option of product range to the buyers than the physical stores.

The upcoming online marketing trend will be focused on app based shopping as most of the mobile users are spending good amount of their time on mobile screen. KPMG Global Retail Trends report 2017 shows- 'Average person checks their device 85 times in a day, spend 5 hours on web browsing and apps.'[16] This data substantiates the idea that e-commerce will shift to m-commerce in coming future as average time spent on mobile is quite high and will increase in future.

Analysis of the statements:

- As mentioned in the methodology, five individuals who are frequent online buyers were interviewed with an open ended question. The following facts were derived from the statements of the respondents:

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[15]KPMG, Global Retail Trend, 2017, 9
[16]KPMG, Global Retail Trend, 2017, 10

- They have expressed that their frequency of online shopping has increased in last 4-5 years.
- Most of them give first preference to online shopping over traditional market shops.
- Anytime and anywhere availability of online shopping/market is one of the main reason for online buying.
- They agree that offers, sale, cashback, discounts stimulate them up to some extent.
- They have perception of low prices at online markets than traditional stores.
- Besides electronics, clothes, shoes etc. they have also started buying groceries, sweets and exclusive products.

Discussion and Conclusion

Technology endowed marketing is the new trend observed not only for the e-commerce but for traditional market (physical store market) also. Augmented reality and artificial intelligence is being highly used by marketers to gratify each and every individuals' desire in terms of product knowledge, usability, suitability, fitting, looks others' review, social media connect, virtual presence of product and many more. Many AR camera applications are available which use mobile camera to search particular product on online stores, user has to just click the product image and the app provides the complete details of the product clicked. Social media shopping is the prevalent trend among youngsters as they seek live comments from their social media friends towards new product they bought or going to buy. The following statement retrieved from the KPMG, 2019 Retail Trends Report corroborate the observation of social shopping behaviour:

'As social media platforms roll out new commerce-enabling features, retail is on the cusp of a revolution in social shopping. Brands are embracing this new functionality through new shoppable content, testing new platform technologies and enabling customers to move more seamlessly from inspiration and discovery to purchase.'[17]

Here a case study of Tacobell has significance to discuss about. It is an online food ordering service which came with the AI empowered mobile application to augment the users experience. 'TacoBot leverages artificial intelligence for group and single ordering through natural language – fully equipped with the sharp and witty personality you'd expect from Taco Bell'.[18]The Taco Bell's chatbot (Tacobot) advertise that will never let you go hungry. This app is more AI empowered which provides voice assisted chatting for menu, offers, recommendation etc. It also preserves the individuals' data like food preference, favourite places for special food items etc. and serve in a more personalised way.

After going through the analysis and discussion it can be concluded that the facility to have effortless access to PoP 24*7, seamless payment options and perception of having low prices than the local stores are the most significant features to expedite online shopping. Increase in

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[17]https://www.gra.world/wp-content/uploads/2018/10/2019-Retail-Trends-Report.pdf (retrieved on 25.03.2019)
[18]https://www.tacobell.com/blog/tacobot retrieved on 25.03.2019

user friendly environment which are mostly AI empowered mobile applications are also playing vital role in nurturing online buying behaviour. No doubt, online shopping trend will grow at rapid rate in future but, it can't be assumed that traditional market (physical stores) will disappear. Because traditional markets are also updating itself with the technology and reducing the price gap to cope up with e-commerce. A statement from the retail-trends-2018 substantiates the concluding concept "Gartner predicted that by 2020, 85 percent of customer interactions would be managed without human involvement. In 2018 we will see AI adoption continue to rise with chatbots taking the lead."[19]

Limitations

Shopping malls are excluded while conceptualising traditional/physical market place or store, Number of respondents are few. No respondents chosen from traditional/physical market place, hence the information received for this section is based on secondary data sources only.

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RADIO LISTENING HABITS OF KANPUR YOUTHS

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Abstract

Radio has been one very popular media in society. After the invention of this media, it became very popular and soon occupied an important role in the society. In recent years, the wide expansion of FM channels in urban areas has taken place and several private companies have started broadcasting programmes on FM radio. The easy availability of radio programmes has also helped in developing listening habits of radio programme among youths. The information about these habits is very useful for advertising companies and programme producers. Keeping in view to this point, the present study has been done which tries to find the radio listening habits of youths of Kanpur city. The study has been done through survey method using questionnaire. The data collected have been analysed and discussed. The findings have been given in brief in the end.

Introduction

Radio has been one very important technology of information, knowledge and entertainment dissemination. All members of the society can be benefitted from this technology. Radio has changed the face of human communication and became a fixed point in daily lives of human beings. Radio broadcasting has been divided mainly in two categories AM and FM broadcasting. AM stands for amplitude modulation. The signal of this type of broadcasting can be easily detected with simple device or equipment. The advantage of AM broadcasting is that it uses a narrower bandwidth in compare to FM. FM radio broadcasting is another main types of radio broadcasting in the World. FM usually denotes frequency modulation. This frequency modulation mainly takes place on VHF airwaves in a range of 88 to 108 mega hertz all over the world except a few countries. This broadcasting can be done in a limited geographical range but the sound quality remains very good.

FM broadcasting began in India on July 23, 1977 in Chennai, then known as Madras. Though, the expansion of AM broadcasting continued in India just after independence, but the expansion of this broadcasting could happen only in the decade 1990s. Though, it has begun in the country like United State 50 years before**.** During the decade 1990s, several private FM channel began to broadcast radio programmes. The Government policy to privatize radio broadcasting provided a great opportunity to private companies to come in this field. However, such type of broadcasting has several limitations also. News is not permitted to broadcast on private FM channels as on private TV Channels. Though, they can rebroadcast the news from All India Radio.

Strengths and weakness of radio

Radio media has several positive strengths in comparison to other media. It is direct and can reach specific audience and at different time of day. The programme production process is very simple and cheap in comparison to other media. It is a very portable and can be carried anywhere. The radio programmes are available in every corner of the world. It is a very easy available medium and it can be managed by even very poor people. It can broadcast specialised programme for various group of society. This media can be enjoyed while doing other activities. It is available in different form like walkman, mobile, computer, radio set. This is not possible with other media. It is an interactive media and provides immediate feedback. People can speak with radio persons immediately. People can easily understand the radio message and also give feedback.

Despite above qualities, there are several disadvantages of radio media also. One of biggest disadvantages of radio media is that it is only sound so people can easily be diverted from it. It can be given only once and it requires great attention. According to Hartman, radio signals are also susceptible to interference from atmospheric conditions and other broadcasts. It is very difficult to receive a clear signal from some locations, for example areas shielded by mountains may not receive a clear radio signal. (Hartman, 1999) The effectiveness of radio receiver can be easily affected by a structure's insulation or electrical interference from other appliances. Like most other forms of electronic communication, radio broadcasting also requires the presence of electricity, both at the point of the transmission and the point of reception.

Literature review - Listening behavior has been a very important part of study in radio broadcasting. There are a large number of studies in this field in India as well as in foreign countries. Several studies have been done even in developing countries.

Among recent studies, one was done by Hezron Mogambi in African country Kenya through survey method and a questionnaire was framed for it. This study was conducted to find listening habits and favorite radio stations and programmes. It found that several factors affected the listening habits of youths. It includes the programming pattern of radio stations, timing of programs, topics of discussion, radio host, type of music played and language of broadcast. (Hezron Mogambi, *2016*)

Another online survey was done by Anne Pilon which tried to know the impact of online radio upon the listening habits of traditional radio. 51% of overall respondents think that online radio will likely have more listeners than traditional radio within the next five years. 28% were neutral. Just 20% think it's unlikely for online radio to surpass traditional radio within the next five years. (Anne Pilon, 2015)

The process of such study is very old also. For example one study was done in 1952 by Lyle Manson. It was conducted to find radio listening habits of high school students concerning music. It was done in partial fulfillment of the requirements for the degree of Master of Education in the graduate School of the Central Washington College of Education. It found that high percentage of the respondents preferred to listen to dance bands, but they showed a

definite preference for bands playing commercial and sweet music. Similarly, popular record programs were the most popular of any type of program and more boys liked sports programs than girls, but the boys still preferred popular record programs over any others. (Lyle Manson, 1952)

Another study of radio listening habits of higher education students was done by survey method. This survey tried to find answers of cause of radio listening by youngsters and what kind of programmes they prefer listening to and the role of the announcers on their preferences. The study determines the reason of the youngsters in listening to the radio as a means of communication in the contemporary age.   (Metin Kasim and Aytekin Can, 2012)

Nature of Radio

Onabajo (1999) illustrates radio as one of the many ways for getting messages to a large number of people at one time, since it surpasses the border of space and time, and also jumps across illiteracy obstacle. Asekun-Olarinmoye (2013) explains that radio is the single most important media equipment, because it arrives at larger listeners anyplace in the earth. Radio is fast medium and it can give news to audiences as it happens. Onabajo (1999) says that radio can effectively influence a large audiences and it can persuade them and in this way it can give a feeling of unity among people and it can also create national consensus on any issue. It is also a very powerful instrument in various areas of public concern including environment, education, health issues, family planning, culture, economy and other social development issues (Onabajo, 1999). Though radio reaches millions of people at the same time, yet it speaks each of them individually. The listeners of radio feel a kind of companionship while listening any programme on radio. When it discusses any relevant public issues, they have a feeling of closeness with it. (Kuewumi, 2009)

New Technology in radio

In recent years, several new technologies have been incorporated in radio and Internet radio is one most important radio technology. It is also referred as Internet web radio, net radio, streaming radio, e-radio, IP radio, online radio, webcasting and by other such names. This is an audio service transmitted via the Internet. Simply, broadcasting on the internet is internet radio. This radio broadcasting is generally referred to as webcasting since it is not transmitted broadly through traditional wireless means. In this type of broadcasting, a continuous stream of audio programme is provided and it is different from podcasting. In case of podcasting, the audio programe is downloaded instead of streaming.

Streaming – It is a technology which is used to distribute internet radio using special technology. It can be done through various formats including MP3, Ogg Vorbis, Windows Media Audio, Real Audio, and HE-AAC. (*Hoeg, Wolfgang; Lauterbach, Thomas, 2009).*

Community radio – community radio is one which is operated and managed in the community for the community. It serves a defined community and it also takes democratic participation of people. It is basically third model of radio broadcasting besides commercial and public broadcasting. The content of such broadcasting is prepared keeping in view local

specific audience. It is operated, owned and managed by communities it serves. Such types of broadcasting are generally managed on non profit basis.

Digital radio – Digital radio is the use of digital technology to transmit and receive the message on radio spectrum. They may refer to digital transmission by radio waves. It includes digital broadcasting and especially to digital audio radio services. It has several benefits over traditional broadcasting. It includes efficient use of spectrum space. A large amount of information can be passed down through a single channel. It also contains improved quality of audio at low receiver signal levels.

Satellite radio – Satellite radio is nothing but a radio service which uses a satellite revolving round the earth for broadcasting various programmes. The evolution of satellite service has improved the quality of broadcasting in World. The greatest advantage is that the programme is not disturbed technically. Another important advantage is the absence of staying in a certain range. The satellite services are available in a very broad geographical location and one can listen to this programme while moving in a car. The satellite radio signal is digital which means the sound of programme is very clear and one can listen to it without any interference.

Besides above category of broadcasting, some other types of broadcasting are also well known. Commercial radio and amateur radio broadcast are among them. Commercial radio broadcast is owned by private corporate media, opposing to state ownership. Such type of broadcasting is totally based on airing advertisements for profits. Amateur radio is radio broadcasting which is famous for both as a hobby and as a service where participants are known as 'hams' and they utilize several kinds of radio communications technologies for communicating other radio amateurs basically for public services, recreation and self training. Amateur radio broadcasting can be done only after getting license by an appropriate authority in any country.

Radio listening habit in India – Several studies have been done about various aspects of listening habits of different groups of societies**.** A study was conducted by AZ Research's Radio Listener's Research. The report studied the FM Radio listening behaviour. It describes several aspects about FM Radio as a medium. This study was done on 45000 respondents of various sections of consumers between the age group of 14-50 years. It covered several important cities of India like Ahmedabad, Pune, Hyderabad, Chennai, Jaipur, Lucknow and Bangalore.

According to AZ research report more than 64% of people listen to FM radio every day. They attributed the increased acceptance of FM radio to the ease of access. Another finding was about the behaviour of the listeners. The study revealed that 71% of listeners preferred to listen to the same channel on the same time indicating strong loyalty. Respondents who left channels were only16%. The recall quality of FM radio was found to be better than TV. 43 % correct recall was found in comparison to TV which was only 22 % correct recall. They could recall correctly the name of the program, name of the RJ, main sponsors of the program and

even the contents that are run on the FM channel. This result shows that FM Radio has a very high participation in comparison to television and print. (AZ Research report, 2016)

Kanpur City - Kanpur is the biggest city of the Uttar Pradesh. It is also the main centre of commercial and industrial activities of north India. Formerly, it was also known as Manchester of India. Now it is the commercial capital of Uttar Pradesh. Kanpur is situated at the bank of holy river Ganga and on the national highways no. 2 and 25 and state highway, the main Delhi-Howrah railway lines. This city is about 126 meters above the sea level. Kanpur has also become an important educational centre. Harcourt Butler Technological Institute, Agricultural College, Indian Institute of Technology, GSVM Medical College, National Sugar Institute and Government Textile Institute being located here. CSA and CSJM Universities are also located in Kanpur. (Wiki)

Radio stations in Kanpur- There was a time when only All India Radio service was available in Kanpur for a long time. But with the change in the broadcasting policy, several private FM radio services have begun in the city, Community radio services has also begun in the city for student community. Following are main radio services in the city.

IIT Kanpur community Radio – It is a community radio and the students are main target audience of this broadcasting. It can be received in a very limited geographical range and the programmes are also specific audience based. It is first of its kind of broadcasting in IIT campus. The FM station broadcast programmes relating to science with special emphasis on making the subject more interesting and simpler to students. It also transmits cultural programmes. It takes full participation of audience in the production of programmes.

Red FM- It is situated at 17/1, Rollen Tower, Mall Road, in Kanpur. It began in 2007. Red FM is an Indian FM radio brand, with stations broadcasting at the frequency 3.5 megahertz in various cities including Pune, Mumbai, Delhi, Kolkata and Indore ,   Bhopal, Gwalior, Jabalpur,Ahmedabad, Lucknow, Allahabad, Varanasi, Jaipur, Patna, Amritsar, Chandigarh. It was launched in 2002. At that time, it began with playing a mix of Hindi and English songs. But programming is now exclusively in Hindi. 'Bajaate Raho' (Keep Playing) is its punch line. "Morning No.1", "DL935", "Mid Day Masala", are the most widely broadcast shows .The Kanpur radio channel broadcasting gives local flavor to the contents of programme.

Radio City- This is   first private FM radio station in India and was started on 3 July, 2001. Kanpur FM channel began in 2016. It broadcasts on 91.1 megahertz from Mumbai (where it was started in 2004), Bengaluru (started first in 2001), Lucknow and New Delhi (since 2003). It plays Hindi, English and regional songs. Radio City started New Media in May 2008 with the launch of a music portal – Planet Radiocity.com. This offers music related news, videos, songs, and other music-related features. The Radio station currently plays a mix of Hindi and Regional music. The radio city website gives detail report about its programmes. This radio broadcast various programmes taking the participation of listeners of Kanpur.

Radio Mirchi - It is situated at Civil lines Kanpur. Radio Mirchi is a nationwide network of private FM radio stations in India. It is owned by the Entertainment Network India Ltd (ENIL), which is one of the subsidiaries of The Times Group. The tagline of FM Channel is "It's hot".This radio keeps up weekly music plan for India. Some of its programme is very popular. It includes Mirchi Top 20 (Bollywood film Songs) and English Top 20 (English Songs). Both of these programmes give ranking of recorded music according to popularity. Charts are published on a weekly basis in the Indian English-language daily newspaper, The Times of India, and on Radio Mirchi's official website. Hia Kanpur is a very popular programme.

Fever 104 FM – This service belongs to HT Media ltd. This FM channel is available in several important cities in India. It began the broadcasting of programme in Delhi in October 2006), Mumbai, January 2007), Bangalore, since March 2007), Kolkota, January 2008) and in Chennai since September 2015 as Fever 91.9 FM) and Hyderabad in 2016 as Fever 94.3). This channel has repackaged great epics like Ramayana, Gandhi, Bose and Bal Gopal for youths. The station has also begun comedy radio series, 'Friends in a Metro; horror series, 'Kya Who Sach Tha' and radio dramas based on crime such as 'Case 104'. Bollywood, sports, music and reality on radio are the key pillars for the brand. It is latest FM channel which began in Kanpur

All India Radio – All India radio Vividh Bhaarati Channel in Kanpur is available with major part of programme is broadcast through relay system. This service provides radio programmes for several hours. This service also provides a mix of film music, skits, short plays and interactive programmes. All these programmes of Vividh Bharati are produced centrally at Vividh Bharati Service, Borivali, and Mumbai and then they are up-linked to the satellite. Several Vividh Bharati stations across the country down-link these programmes through captive earth stations provided at each of these AIR stations. Some local programme windows are also provided at these stations to give regional touch to the listeners. This channel prefers to broadcast only sponsored programme .

AIR FM Rainbow -service is available in Kanpur. This is a group of FM radio channels across India. The group of stations was previously called FM Metro, but the name was changed to FM Rainbow in 2002. The group is run by All India Radio, a government owned enterprise. It features Hindi and regional language songs, while also playing English music and providing hourly news in English, regional language and/or Hindi.

Statement of the Problem

The Supreme Court decision about the freedom of using air channel leads government to make provision for radio broadcasting in private sector. This leads to give license to private companies to make their own broadcasting centre and give content. However, it is very important to broadcast useful and popular content .The main objective of radio is to inform, educate and entertain the society. It can also be used to motivate, guide the society in a right direction. The youth is one very important segment of the society and radio channels always target them for listening to their programmes. Youths prefer to listen to radio programme in

their own way. This study therefore seeks to examine the radio listening habits of youths and also their attitude towards various programmes which may give very useful information.

Research Questions

The main objective is to study the habits of radio listening: The broad question is to find-

- What is extent is radio accessible to students?
- What is popularity of radio stations?
- What satisfaction do students derive from listening to radio?
- What is the attitude of students in radio listening ?
- What is the attitude of students to programmes on radio?

Methodology

In this study, descriptive survey method has been adopted to gain insight into the radio listening patterns, behavior and approach of students towards radio programmes. This technique avails the researcher the chance to recognize the power and drawback of students in line with radio listenership. Copies of questionnaire have used to collect useful information. The study has been done between December, 2017 and January, 2018.

Area of the study – Kanpur city is the area of the study and the youths between 20 to 25 years have been taken for the study. They are mainly graduates and postgraduates classes. Purposive sampling method has been adopted for data collection. Total 154 youths have been taken for the study. Most of these students belongs to C.S.J.M. University, Kanpur.

Analysis and Discussion of the result

Question 1: What is access of radio programmes ?

S.N.	Access	Frequency	Percentage
1	Poor	0	0
2	Normal	56	36.36
3	Very good	98	63.64

The access of radio was one important question. It was found that majority of the respondents have very good access to radio programme. It means there are no problems in utilization and there is not any problem in receiving the signals of programmes. Good quality of reception is one important condition for listening radio programmes.

Question 2: Which radio station do you like most?

S.N.	Radio station	Frequency	Percentage
1	Community	2	1.3
2	Vividh Bharati	42	27.27
3	Radio city	14	9.090
4	Radio mirchi	40	25.97
5	Radio fever	21	13.63
6	Red FM	35	22.73

 From the above results, it can be concluded that Radio Mirchi is the most favorite channel among youths in Kanpur. The popularity of Vividh Bharati is at second place. Red FM is at second place while Radio city and Radio fever both are at third place. Community radio is not popular and there is very small number of youths to listen this radio. It means community radio is far behind in the order of choice.

Question 3: What is duration of radio listening?

S.N.	Duration in hour	Frequency	Percentage
1	1 h	91	59.09
2	2h	35	22.73
3	3h	14	9.09
4	4h or above	14	9.09

Days are gone when people used to listen   radio programmes for several hours. Nowadays there are many other sources of entertainment and the duration of use of this media has decreased to a great extent. Most of the listeners listen radio programme maximum up to one hour. The percentage of listening radio programmes between one and two hours is a little more than 22 percentage, whereas, percentage of people listening the programmes three and hours is little more than 9 percentage in each.

Question 4: Which one is most preferred medium for listening?

S.N.	Satisfaction level	Frequency	Percentage
1	Radio set	28	18.18
2	Smart mobile	120	77.92
3	Computer, laptop	3	1.94
4	Tablet	3	1.94

The new media have dominated even in the field of radio. Radio set remains no longer as a source of listening radio programme, only 18.18 percentages out of all respondents use radio set for listening radio programmes whereas around 78 percentage of the respondents. The small number of computer laptop and tablets reveals that they are not very suitable for listening radio programmes.

Question 5: What is frequency of listening?

S.N.	Frequency of listening	Frequency	Percentage
1	Daily	56	36.36
2	Some times in week	77	50.00
3	Some times in 2 weeks	21	13.64

The listening of radio programme is not very regular. Almost thirty percentage of the listeners are listening radio programmes daily whereas half of the people listen anytime in the week according to their conveniences. There are such respondents also who listen radio programme sometime in two weeks.

Question 6: What is preferred hour of listening?

S.N.	hour of listening	Frequency	Percentage
1	Morning	28	18.18
2	Afternoon	35	22.73
3	Evening	21	13.64
4	Night	49	31.82
5	Any time	21	13.64

Different youths have different hours for listening radio programmes. Most of the youths listen to radio programmes in evening and night hours. Though they can listen to it at anytime but it is main listening hour and almost half respondents are such listeners. Morning listening hour are small and similarly little more than one fifth respondents listen radio programmes in afternoon.There are considerable number of listeners who can listen radio programme at any time.

Question 7: What is format of preference of programme?

S.N.	Preferred programmes	Frequency	Percentage
1	Music	70	45.45
2	Interview, Discussion	42	27.27
3	News	42	27.27

Music is the most popular and preferred programme format in radio broadcasting. Interview, Discussion and news programmes are equally desired by youths. In each case, a little more than 27 percentages accepted that they had liked it.

Question 8: What is purpose of listening programme ?

S.N.	Purpose of programme	Frequency	Percent
1	Entertainment	21	13.64
2	Information	35	22.73
3	Add to existing knowledge	7	4.54
4	All above	91	59.09

Entertainment, information and knowledge are main objectives of listening radio programmes. Most of the respondents accept that they are listening radio programmes for all those objectives. Radio media is not considered simply as a source of knowledge. Very small number of people accept that they listen radio only for gaining knowledge.

Question 9: Do you participate in interactive programmes?

S.N.	Participation in interactive programmes	Frequency	Percentage
1	Yes	63	40.91
2	No	91	59.09

More than half of the youths don't take part in radio interactive programmes. Taking part in the interactive programme is an active process for which some mental preparation is necessary. But listening of interactive programme may be a matter of interest. So more than two third of the listeners are actively listening interactive programmes whereas a little less than one third of the total respondents are not taking part in the interactive programme.

Question 10: Do you listen radio interactive programme ?

S.N.	Programme on internet	Frequency	Percentage
1	Yes	105	68.18
2	No	49	31,82

Majority of the people listen interactive programmes. Though they don't take part in it, yet they find it to be worth listening and they accept it. The interactive programmes are very important part of radio broadcasting.

Conclusions
From above description, it is clear that FM Radio channel is playing a very important role in the society in area of information, education and   entertainment. The new media have made possible to listen radio programme at any place and at any time. So youths are using this facility for them. So, people today are more prone to listen to radio programmes at any time and at any place. This broadcasting is regarded as a credible source of entertainment, information and knowledge. It has become a very popular media among the urban youth community and they consider it an essential part of their lives.

Recommendations
The study has found that youths are listening radio programmes considerably and this can be further utilized for other higher objectives also. The students have overall a very optimistic attitude towards the FM radio channel. We can say that the utilization of FM radio channel should further be investigated. The contents of programme affect the attitude of listeners so they should carefully be developed and presented. Those programmes should be given priorities which are liked by them according to their choice. More such programmes can be produced according to their needs and their participation in the programmes should be encouraged. There should more micro level study on the habits of listening FM radio programmes and the moderation in the programmes should be done accordingly.

Further Study
This is very important area of media so the process of study may further be expanded in various directions. The Internet radio is one important technology in broadcasting. It is in the process of expansion and it can easily be set up by any person and it has more chance of expansion and utilization. So various studies can be done in this area.

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GLOBALIZATION AND CULTURAL ADAPTATION:
A Study on University Foreign Students

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Abstract

Globalization has deep-rooted into every sphere of life. Globalisation especially social networking sites have become an indispensable element of everyone's day to day social life. Social network is not only amalgamation of ideas but also interchange of global views and ideas that have resulted in a major transformation of the lifestyle and living standard of people worldwide. India has a rich cultural background and pride of its culture is famous throughout the world. With the emergence of globalization, our deep rooted traditions and customs have slackened their hold and intercultural adaptations have proliferated in the society. Intercultural adaptation includes communicative adjustment during initial cross-cultural interactions to decrease the probability of being misunderstood. Researchers have found that people have a propensity to exercise social media to get incorporated into the host culture during their adjustment and adaptation and to remain connected to their home countries. The present paper attempts to examine the impact of social media on the intercultural adaptation process. To carry out the present study the researcher conducted In-depth interviews of the foreign students studying in the universities of NCR. In light of the results of the analysis, directions for future research in this line of research are also discussed. I believe the present study will add to the sporadic information on the impact of globalization on intercultural adaptation and becomes the basis for further insight in this imperative area of usage of social network especially among student youth.

Keywords: Globalization, online social networks, intercultural adaptation, cross culture.

Introduction

The corollary of globalisation reflects directly not only in economic front but also in the social and cultural areas of the individuals as well. Social dimension in globalisation refers to the influence that globalization has on the daily lives of the people and society at large. Globalization has deep-rooted into every sphere of life. Globalisation especially the online networks have undoubtedly become an indispensable element of the social support network for proper functioning of the society. Social network is not only amalgamation of ideas but also the exchanging platform of global thinking, ideas and opinions resulting in major transformation in the living standard of people across the world. The cultures across the world and the way people live their lives is deeply affected by globalization. Globalization has intensely influenced our eating habits, our dressing style, our lifestyle, even our choices of music, reading books and has deeply affected our communication patterns viz. how and in which language we will communicate with others. A study by Chen & Zhang, (2010) reveals that "the compression of time and space, due to the convergence of new media and globalization, has shrunk the world into a much smaller interactive field". Further, Johnson (209, 14) rightly stated that "the phenomenon of global village coined by Marshall McLuhan,

described the present scenario of shrinking as well as expanding of world's culture due to pervasive technological advances that allow for instantaneous sharing of culture".

McLuhan's idea of global integration and global village upshot the concept of cultural amalgamation across borders, but there have been apprehensions about cultural exclusion as well. Globalisation has hastened the pace of cultural change. Throughout the world, India is known for its rich cultural background and takes pride of its culture. Intercultural adaptation is the process of communicative adjustment during initial cross-cultural interactions to decrease the probability of being misunderstood. Researches shows that people tend to use online social media to become more incorporated into the host culture during their alteration and to maintain connections to their home countries (Swayer & Chen, 2012).

Social media not only endorses interconnectedness in our entity but also encourages interdependence of our culturally diverse world. According to a study by Chen and Zhang, (2010), "the compression of time and space, due to the convergence of new media and globalization, has shrunk the world into a much smaller interactive field". Social media not only connects the people across the world to interact but also provides them with all the information about what is happening across the globe at one click. The interface done through social networks not only supports interactive communication but also fabricates understanding of diverse thinking. One of the researches by Georgetown University, (2010), states that, "New social media means that everyone is a publisher and everyone is a critic". Further a study by Sawyer & Chen, (2012), exhibits that "in social media, people have the opportunity to express their opinions to the public and participate in conversations and dialogue through a common virtual medium".

"Social networking sites allow individuals to create profiles within the system, view others' profiles with which they share a connection, and interact with others in the system, that lays the groundwork for working of social sites", in a study by Boyd & Ellison, (2007). The best example of social media that promotes the exchange of messages between people across the world is Facebook followed by YouTube, Twitter and iPhone. A study by Grossman, in 2010, shows that, "If Facebook were a country, it would be the 3rd most populated country in the world, behind China and India". YouTube is a video-sharing website that allows individuals to interact with the global community by viewing and sharing user generated video content. As per the study by Elliott, (2011), "there were over 490 million users worldwide by 2011" and this innovation became a driving force for the change of human society, according to Ostrow, (2010). Twitter allows society to share information through micro blogging and relays real time information to users. People use microblogging to share personal stories or events and seek information (Java, Song, Finin & Tseng, 2007). iPhone combines the function of a mobile phone, MP3 player, and instant messenger (Nowak, 2008). These four most popular social media - Facebook, YouTube, Twitter, and the iPhone has made intercultural dialogue critical today, where various cultures come across daily.

"The experiences of migrants and those adapters who fruitfully acclimatize to different cultures results in a multicultural world" says Kim (2001). Intercultural studies is a "dynamic

process by which individuals, upon relocating to an unfamiliar cultural environment, establish (or re-establish) and maintain a relatively stable, reciprocal, and functional relationship with the environment" (Gudykunst, 2003).

Theoretical Framework

The present study is based on the concept of cultural adaptation by Ang et al. (2007). According to him, cultural intelligence (CQ) and cultural adaptation share a strong relationship. Cultural intelligence (CQ) is one's potential to work and deal efficiently in culturally diverse settings. CQ was earlier multi-dimensional comprising of meta-cognitive, cognitive, motivational and behavioural dimensions; later only two dimensions were established - motivational and behavioural sharing a positive relation to cultural adaptation. Motivational CQ and behavioural CQ differ in the context that the former reflects an individual's intrinsic interest in learning and adapting to the culturally diverse situations whereas the later reflects the ability of adjusting to behaviours as expected by culturally diverse situations (Ang et al. 2007).

The core defining properties of the 2 CQ dimensions as provided by Ang et al. (2007) are provided as a network model (Miles et al. 2013) in Figure 1 below. The theory elaborates that a culturally motivated person must have confidence in socializing with people and in dealing with the stress of adjusting to the host culture. Likewise, a person with behavioural CQ is assessed by the ability to exhibit appropriate verbal and non-verbal behaviours based on their accumulated knowledge related these behaviours. The present research tries to study the behavioural patterns of an individual in dealing with his virtual social sites to enhance his growth of CQ that enable him in adapting to a diverse culture.
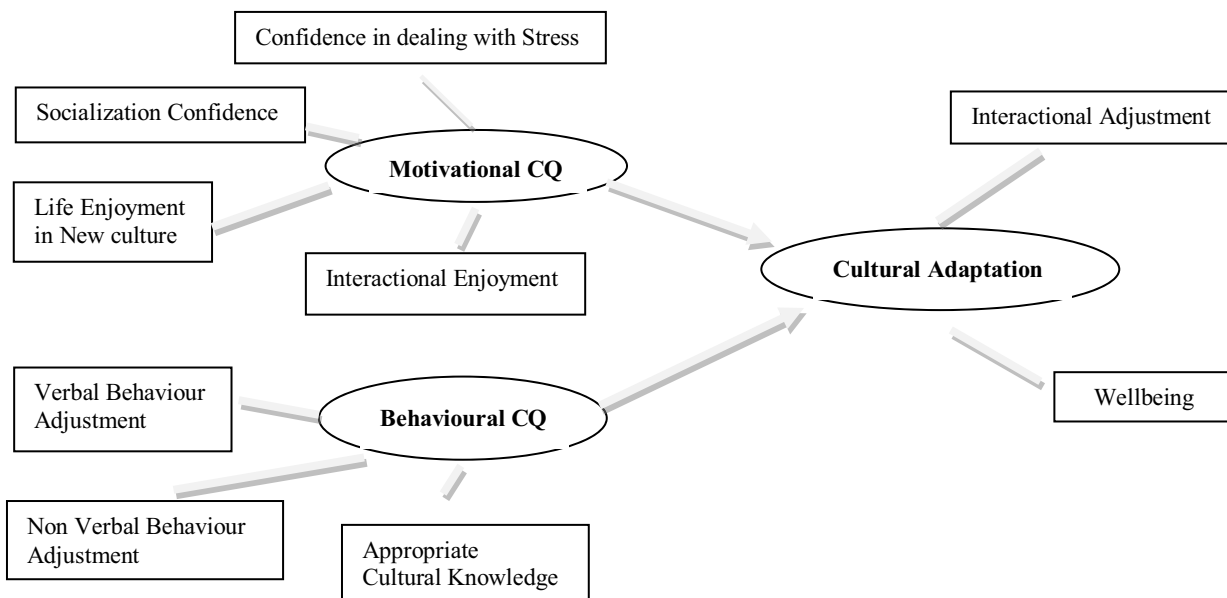
Network Model of Cultural adaptation
Research Objective

This paper attempts to study the social media usage among foreign students in Indian universities. It also tries to find out the purpose of using social media among foreign students and investigates the impact of using online social media on the intercultural adaptation process. The present research study explores how foreign students use their social sites to grow their association which enable their adaptation to a new diversified culture.

Research Methodology

To carry out the present research, Survey Method was used. Among the various tools to conduct Survey, In-depth Interviews were carried out with 20 foreign students studying in two universities of Delhi. Jamia Milia Islamia and Jawahar Lal Nehru University were selected among other state, private, deemed universities in Delhi as both the universities have departments related to international studies. Convenience sampling method was used to choose the sample. The students are all from Post Graduate Courses from various disciplines.

Results

For the present study, 20 international students were selected from two universities situated in Delhi, Capital of India as respondents. Criterion sampling was used to select the sample for the study. Jamia Milia Islamia and Jawahar Lal Nehru University were chosen as the sample for the primary reason that, as a public university centered in the capital of the nation, it receives students every semester from all over the world. Thus, we could easily select relevant cases for studying. A brief description of each student is provided in Table below:

Participant No.	Name	Country	PhD/ Exchange programmes/ Masters	Gender	Cross-cultural Experience	No. of Facebook friends
1	Mohammad Taleb Mohsen	Palestine	PhD	Male	3 Years	45
2	Jaffur Ibraham	Ghana	Masters	Male	6 Months	76
3	Habib-Ur- Rahman	Afghanistan	PhD	Male	1 Year	179
4	Mohammad Malik	Afghanistan	Masters	Male	2 Years	88
5	Suppawit	Thailand	PhD	Male	2 Years	250
6	Zakirullah	Afghanistan	Masters	Male	6 Months	29
7	Ferhat	Egypt	Exchange	Male	3 Months	54
8	Alamzab Momand	Afghanistan	Masters	Male	1 Year	98
9	Mohammad Tahir	Ghana	Masters	Male	1 Year	154
10	Desmond	Thailand	PhD	Male	6 Months	162
11	Kabir	Ghana	PhD	Male	3 Years	345
12	Jonas	Germany	Exchange	Male	2 Months	12
13	Maxmilian	Germany	Exchange	Male	2 Months	56
14	Nohan	Germany	Exchange	Male	2 Months	97
15	Denpa	Burma	Masters	Male	8 Months	54
16	Lwin	Burma	Masters	Male	1 Year	67

17	Ben-Aryeh	Israel	PhD	Male	3 Years	178
18	Chiram	Israel	Masters	Male	1 Year	76
19	Eiran	Israel	Masters	Male	1 Year	43
20	Kibzaim	Palestine	Masters	Male	1 Year	178

Social Media Usage
Q1 Are you active on any of the platforms of social media? How often you use social media and how much time you spent on social media on daily basis?

Facebook, Whatsapp and Youtube are common social media platforms that each & every respondent uses. Apart from these, some of the students also use Twitter and LinkedIn to connect with the people from related field.

All the respondents exercise social media on daily basis and the around 75% of the respondent foreign students studying in Indian universities spends at least 2-3 hours in a day on social media. Some of them check in weekly to talk to their family and friends back in their home country. Most of the sites are just logged in to get updates that too for 10-15 minutes fortnightly by half of the respondents. **Mohammad Taleb Mohsen,** student from **Palestine** said, "I have account on almost all the popular sites- Facebook, Twitter, YouTube, LinkedIn, Pinterest, and Instagram. I check in several times in a day and almost spend 3 hrs daily." "I exclusively use Facebook daily for half an hour to connect to my family back in Ghana, but spend longer time when I am chatting with friends," said **Jaffur Ibraham.**

Purpose of Social Media Usage
Q2 What is the rationale of having an account on social networks? How occupied are you on social networking?
To maintain contact and connections in the relationships it is very important to stay connected to the people who are far off and social media plays a very crucial role in this. When the researcher enquired the students about the rationale of social media in their life, it is noticed that almost everyone uses it for entertainment, for study purposes, to connect with people from both home and host country. Being far away from their families it helps them to stay connected with them, talk to them and make new friends. With the help of social media students are also keeping themselves updated with current affairs from across the world and virtual social sites are helpful in sharing information, news articles, photos, resources, and links.

The students are more involved in getting familiar with the happenings in the world and most of them in their leisure time. Most of the respondents are actively involved on social media with updating their status and keen to know about their friends that makes them busy on social media. **Habib-Ur- Rahman,** student from **Afghanistan** said that social media creates a strong network in the campus where a lot of information and sources are shared for studies and for making friends but he doesn't interact much, and only observes. Another student from **Afghanistan, Malik** said that he share a lot of articles on social media platforms and also

alleged that most of the students are cynical about the posts on government, and even upload pictures and news links related to their home country.

Many students are of the belief that we not only interact with others, share photos but also extend the boundaries and maintain strong connections.

Social Media and Information
Q3 How often you use social media to get connected and familiar with the Indian culture, before arriving in India? What kind of interactions you have done and what were your learning's?

It is seen all the international students had social media accounts before arriving in India and some of them have been using it for many years. But majority of them didn't use it to get associated and acquainted with the Indian's culture. However some students used the same to do so. Most of the interactions were with their friends from their own countries or their family members.

Jaffaru Ibraham, student from *Ghana* said, he had academic, religious and social relations with people from India before arriving here and it helped him knowing about the Indian culture. *Mohsen* from *Palestine* was never on social media and communicate with his faculty through email.

"Facebook did help me in getting involved and in touch with my friends and social activities before arriving in India. These sites facilitated in having a better idea of how people think, talk, eat and live and that helped me in adjusting to the Indian culture", said *Desmond* from *Thailand*.

Social Media and Cultural Adaptation
Q4 Do you agree that social media assists in accommodating to the Indian culture?

Social media nurtures relations and creates awareness about the various facets of the culture, while some use social sites for entertainment. When the students were enquired if social media assisted them in adjusting to Indian culture, it was found that it was not of much help to many but few said that it helps them fostering relations and become more familiar with the Indian culture after coming to India.

Suppawit, student from *Thailand* on this said that 'Culture is a practice and it can only be learnt while practicing it'. While *Malik* experienced that with social media he became more occupied and is in touch with his new friends and is updated about social activities before arriving in India. Virtual sites gave him a better idea of behavior of Indian people and that in turn helped him in adjusting to the culture.

Social Media and Stereotypes
Q5 Did social media helped you in overcoming stereotypes or biases towards the Indian culture?

The responses of the students for the question that has social media helped them in overcoming the stereotypes or biases towards the Indian culture, there was variety of views the researcher got to know. Some participants are of the opinion that social networks both strengthens and weakens stereotypes as some sites campaigns in overcoming stereotypes, whereas few are highly interested in shunning activists and encourage the stereotypes. They were aware of the existence of diverse viewpoints and the significance of being critical and skeptical of the sources for creating a wider world-view perspective.

Zakirullah, student from *Afghanistan* said that 'there are many cultures besides Indian culture and I realized it here only. Earlier I had this belief that India and Afghanistan have common culture'. *Suppawit* from *Thailand* said I formerly believed India is a very bad country because social media there presented India like that only but my views got changed after coming here. *Habib-Ur-Rahman* from Afghanistan also said that 'living here only helped us overcoming stereotypes not social media especially the Youtube videos made fun of varied cultures in India and spread biases.' On the contrary, *Kabir from Ghana* opined that these videos don't make or emphasize stereotypes & biases towards any culture as people trust what they trust. It certainly helps in understanding different ethnicities and cultures.

Social Media & Friends
Q6 How often you agree that social media facilitated you in making Indian friends?

The researcher got the mixed responses when a question was solicited on the role of social media, that if it has helped them making friends. Some found good Indian friends over social media. Also they are connected to not only Indian students but also with people from across the world. Social media platforms like LinkedIn, Facebook, Twitter, and Instagram have been majorly used to do so.

However few of the students also mentioned that they have India friends from their course only which says it not necessarily help you making friends but surely will help you strengthen the existing ones. Like one of the student *Ferhat* said he didn't even try to make friends on social media and as he feels uneasy or insecure on social sites. He said that he is at ease with his known fellows; and in his friend list only those people are there whom he personally know. He is off and on using social sites because of his unwillingness. He is of the opinion that on social media sites, we have more of acquaintances than true friends but people don't differentiate between the two.

Student from *Ghana, Jaffaru* also said 'he has Indian friends on social media from his course or old friends from the home town whom he really knows beyond that he has none.'

Social Media & Cultural Shock
Q7 What adjustment challenges you encountered on arrival to India and how did social media assisted you in surmounting them?

When the students were asked about any adjustment challenge or cultural shock they faced when they came to India, different views came out. ***Alamzab Momand***, student from Afghanistan said 'the culture of family life and blowing horn on the roads were shocking for him'. ***Mohammad Taleb Mohsen,*** student from Palestine said slow procedure at every front is one of the challenges, I faced here.

One of the students from ***Afghanistan*** also mentioned Food culture and female's freedom here to work till late in night since it's not the same in Afghanistan despite sharing very much in common. Some also mentioned that shopkeepers and vendors often try to overcharge us.

But majority believed that social media didn't help them overcome any cultural shock they faced, while few incorporated themselves with the diversified new culture because of social networking sites through mailing lists and social groups. It also helped in understanding new culture and the home dialect chiefly, with the help of the photographs uploaded of social events.

Social Media & Contentment
Q8 Do you feel contented after using social media? Please explicate.

When the researcher raised a question that if they feel satisfied or fulfilled after using social media we got to see mixed opinions. Some are satisfied while some are not. Students said they got to connect with their family and friends also it helps them providing information as well. Whenever they feel lonely or homesick they can easily video chat but some do believe it's a fake world, information is also not trustworthy also it wastes a lot time and they are getting bored with it day by day.

Most of the foreign students studying in Indian Universities responded are of the opinion that they are satisfied with social networking sites as it keeps them updated with their friends' and families', while they are in another countries. "Yes I'm satisfied with what I use on social media. I control it according to my needs and am not reckless. I post the things either to educate or to entertain" said ***Jonas*** from ***Germany***. ***Denpa*** from ***Burma*** is of the view that "It's good to see what people are doing, but other times I feel like I waste so much time. You need to balance how much time you spend on social media sites. You can't rely solely on social media when building relationships".

Social Media & Utility
Q9 Kindly explicate the pros and cons of using social media?

Social media has deep rooted prominently in our culture and gelled into our daily lives, but there are various pros and cons attached to it. Social media is not only easy to use and resourceful form of communication & socialization, but also initiate learning through the interchange of links, information, and resources. Despite these social media has many disadvantages viz. privacy, time consuming and people getting addictive.

When inquired from the foreign students studying in Indian Universities, the response was in fire & ice ratio, with almost all the respondents applauded social media for many advantages but also condemned it for many reasons. "There are a lot of advantages. You can really share interesting news and be updated with what is happening in the world. The disadvantages come with the privacy issue. I think people should think before posting things. Personally, I'm not comfortable with sharing my personal things with anyone except my close friends, not on social media sites", opined *Maxmilian*.

 Lwing, is of the view that social media is a great learning platform for lot of things even without any face-to-face communication with people, in spite of lot of hurdles. Virtual Chatting is great, but facial expressions or gestures cannot be noticed.

 "Social media is a good way to communicate with other people, share information, and stay connected. Some people spend too much time on social media sites", said *Nohan*.

Social Media's Contribution
Q 10 do you agree that social media contributes to sense of community in both your country of origin and host culture?

From the responses, the researcher raised a question about social media's contribution to their sense of community in both the country of origin and host culture it was noticed that in order to maintain the same people are in touch with the people from their community over here. They are associated with religious or social groups from their countries as well as they keep on looking for them to connect, share and strengthen their community.

Alamzab Momand, student from Afghanistan believe that social media do contribute in creating sense of community in both host and home country. *Mohammad Malik, Mohammad Tahir, Maxmilian and Kibzaim* are of the same opinion while *Mohammad Tahir, Lwin and Ben-Aryeh* do not agree to it.

Suggestions
Q11 *Any suggestions regarding social media and intercultural adaptation in present times.*

When invited if they do want to say something on social media and Intercultural adaptation, different students had to say something different. Since almost everyone uses social media for quite a good amount of time in a day, *Mohammad Talem Mohsen* from *Palenstine* thinks that they are getting more exposed to Indian media now so social media helps them in improving ideas and also he thinks he is getting more into new culture because of the exposure.

Zarifullah, student from *Afghanistan* on this said 'social media is leading them to fake, unsatisfied relationships.'

Findings

- All the foreign students in Indian Universities are active on social media and that too for a long time.
- Facebook, Whatsapp and YouTube are the most common platforms used by foreign students.
- Students exercise social media daily and spend 2-3 hours of their time daily on social media.
- Entertainment, study and to get connected to their home country are the prime grounds of being active on social media for the foreign students.
- Social media is not a platform to get familiar with the culture of any country, neither it helped most of the students to know about Indian culture but nurtured relationships and developed understanding about various facets of the culture.
- Academic, religion and social relations are majorly followed on social media by the students.
- Social media didn't play any role in adjusting to the Indian culture.
- Fire & Ice relation is seen in case of social media and stereotypes. Social sites not only strengthens stereotypes but also and weakens stereotypes as some platforms advocates and some breaks stereotypes and biases.
- Social media platforms like LinkedIn, Facebook, Twitter, and Instagram have majorly been used to make friends and strengthen old relationships in a foreign land.
- Social Media helped only few to overcome any cultural shock but helped in understanding cultural differences and local dialect.
- Most of the students were satisfied as they can get connected to their family and friends back in their home country.
- Social media helps in improving ideas and getting to know more about the culture they are residing in because of the exposure they get.
- Social media is even leading them to fake unsatisfied relationships too.

Discussion

The information from in-depth interviews of the foreign students is rich in regard to the impact of social media and intercultural adaptation. The outcome of the present research study accentuates the significance of social media platforms in maintaining and strengthening intercultural adaptation. The results depict that the society can strengthen, shape, and maintain relations through online platforms like social sites. The interactions ascertain communion, which is a significant segment for maintaining relations with family and friends in the country of origin and host countries which plays a significant part in overcoming adjustment challenges and establishing social networks. Alteration is an indispensable aspect in intercultural adaptation, and social networking sites manipulate this development. The students agreed that before arriving to India, they took the help of social media to get acquainted with the Indian cultural values and traditions and social media fills in as a spot for collaboration and discussion so as to connect with contacts abroad in India. Besides, being conscious of stereotypes is part of intercultural adaptation, social media helped in overcoming stereotypes or strengthening them or helping them to form their own perceptions.

Social media helped them to get associated with the people in the host country, after the arrival and that facilitated in shaping the connections and feeling of belongingness into the new culture. Concurrently, staying connected with your family and friends back home is similarly as fundamental. Social media provides a platform where people gets the opportunity to speak with their family & friends so as to remain refreshed, mindful, and educated regarding recent developments. Social media epitomize assets for how one can encourage a feeling of oneness and belongingness to various cultures.

As a researcher, there are a few limitations of the study; Firstly, the study was carried out on only 20 international students. Taking a larger sample or including more students from different universities from the country would be valuable in better understanding of the relationship between social media and intercultural adaptation. Moreover, there is scope to increase the age range of the participants: seasoned and more youthful ages could be contemplated, further the working class or for business. Additionally, the study can also be carried out on Indians to find out usage pattern of social media and its impact on intercultural adaptation, and later, a comparative study can be done.

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CONTEMPORIZING MYTHOLOGY
A Critical Study of Amish Tripathi's Works

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Myths are a community's legacies that are passed on over generations. They are open to interpretation, re-interpretation, re-creation, and review. This gives myths a transient quality and the narrators and writers of myths a license to revitalize them and change who the reader sees as hero, villain, reliable, un-reliable, good, bad, deity and human. Literary retellings of myths often focus on specific characters and tell their story from a perspective that may or may not have been told in a dominant narrative. The retelling of myth also contemporizes it in so far as it includes the contemporary socio-cultural sensibilities in it. The paper shall focus on how certain modern retellings of ancient Indian myths contemporize the context so that the reader is no longer reading the epic or a moral fable but rather an interesting novel that serves as a constant companion during lunch breaks or during metro rides. Amish Tripathi's *Shiva Trilogy* that focuses solely on the life and actions of Shiva as a human, his *Ram Chandra Series* with focus of one book on Ram's tale, another only on Sita's perspective and the third that is due sometime this year from the point of view of Raavan are but a few examples of writings that make a shift from the normative narrative of epics. Devdutt Pattanaik's books on Indian myth, Anand Neelakantan's partisanship of the so-called villains from the epics, Kavita Kane's and Anuja Chandramouli's excavation of the minor women characters from myth and epic, Amruta Patil's subversive graphic texts that delve deep into the Mahabharata and the Puranas, Samhita Arni's *The Missing Queen*, which takes the end of the Ramayana further, show their readers how retelling of myth lays emphasis on contemporizing it and making it relatable in the present context. A major part of making re-creations relatable is of relieving characters from the roles of *Devas* and *Danavas*. The paper proposes to focus on the fiction of Amish Tripathi and engage with the contextualization of characters according to the contemporary times for contemporary readers.

In the retelling of the story of Shiva, Ram and Sita the author creates humans who are not invincible, incorruptible and are prone to folly. This shift from an exalted position of God to the status of human charters a new character in a new light for the readers. This moves away from the brahmanical, patriarchal dominance in the Indian epics and system as Badri Narayan states in his work "Honour, Violence and Conflicting Narratives: A Study of Myth and Reality" (Narayan 22). These are a few issues that the paper proposes to discuss.

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"Myth," Karen Armstrong writes in her explanation of the subject, "is about the unknown; it is about that for which initially we have no words. Myth therefore looks into the heart of a great silence." Myth, she asserts further, is rooted in "the fear of extinction." "All mythology speaks of another plane that exists alongside our own world, and that in some sense supports it." The survival of many myths, some of them very ancient, is precisely due to the fact that they have been readdressed, readjusted and reinterpreted through the ages. The relationship between people and the mythic events they commemorateboth in story and in their rituals has always been fluid. Myths have gained relevance in the contemporary context with writers giving old stories a fresh flavour and relatable twist and with readers appreciating a work that is no more a grandma's tale but rather a story, replete with romance, high-end action, sci-fi sequence, family drama and much more.

Armstrong speculates that today it is novelists who can partly fill the void left by myth. Reading a certain novel "can be seen as a form of meditation," she writes. "A powerful novel becomes part of the backdrop of our lives."This statement holds true for works of writers like Tripathi, Pattanaik and so on who are being treated not as writers only of an age old story but rather as people who have successfully constructed characters that fit into the modern psyche

and can be related to. These books are successfully redefining mythology for a large chunk of young readers.

"The stories of our gods have constantly evolved, retaining the best of the old, but adding in the attractiveness of the new, thus keeping our myths relevant, ever-contemporary and alive," says Tripathi in his first non fiction book *Immortal India*.

While there is an issue with Tripathi assuming that the Gods that he speaks of are a collective 'our' Gods and not 'Hindu' Gods specifically, he does seem right in assuming that the Hindu myth had great potential in being refurbished to suit contemporary readership needs and hence the writers of the genre have exploited the platform to the fullest and commercial success of his books is speaking for itself. In fact Tripathi's retelling of myth is perhaps the best example of making myth a novel. With other writers of the same genre we have facts stated from a different mouthpiece or facts stated from a philosophical rather than historical perspective. With Tripathi the reader has got their hands on, for the first time, a work of complete fiction with improvisations in plot and many geographically sound statements that make a reader believe, 'this is how it must have happened in history'. This is one major difference between Tripathi and the rest. Secondly, because he believes so firmly in a balanced blend of the old and the new, his stories are not only about a love struck Shiva gazing at his beautiful Sati in a temple, and luring young readers to buy his books for sake of a gripping narrative with sufficient romance but they are also about giving his readers a strong message in the end much like the old Amarachitra katha and Panchtantra tales.

In Tripathi's own words in an interview with Sanchari Pal, "According to ancient beliefs, a book without some philosophy is like a body without its soul. I strongly believe in this and hence, I do try to include some kind of philosophy or deeper message in my books."Tripathi does not give his readers Gods. He gives them vulnerable humans, prone to folly. He gives them people who are slaves to their anger, people who suffer from inferiority complex, people who want to love but are afraid of it, people who want more from life and most importantly people who change over the course of the narrative, for better or for worse because they are just like people who are reading them in those pages. One could also assume that he gives his readers heroes; people who are human but are accorded super human qualities by way of their determination to succeed and to aid people in need, no matter what the consequences. It is this selflessness of a hero that makes them a superhero and a role model that perhaps a reader would like to emulate. It is for these reason perhaps that Tripathi also assumes that his readers should learn the lessons that his characters learn. Sometimes, the lessons are as simple as, 'you cannot always get what you want and your resorting to means that could harm someone in reaching your goals is not worth it.' For a present day reader, listening to these lines from a well wisher may seem like a sermon but reading the same in a novel they likemay successfully drive the point home. This shift of his characters from an exalted position of God to the status of human presents them in a new light to his readers. This moves away from the brahmanical, patriarchal dominance in the Indian epics and system as Badri Narayan states in his work "Honour, Violence and Conflicting Narratives: A Study of Myth and Reality" (Narayan 22). The reader need no longer look at Shiva with reverence or se other women charactersserving simplified roles of 'only wife' or

'only daughter.' The reader now hears the voice of the untouchable, the reader can now take a peep into the heart of a Vishkarma woman and the reader can now see and critique the glaring faults of character in Ram or Shiva and see them become better in due course of time. Similarly, while certain people study literature and language as a discipline, take exams in it and wish to choose a career related to it, for many others language is a means to an end and not the end in itself. They therefore write in an idiom that they are most comfortable in. As luck would have it for Tripathi, his style of writing is what a big part of the young reading audience is also comfortable with and very few people in that population are students of literature or people who engage with a text critically. Tripathi says in an interview, "making the story and its message as easily understandable as possible is important. And using contemporary language and symbols of modernity helps accomplish this." Some writers find simple writing a boon and so do many readers. As a matter of fact, important critics have also pointed out that language need not be formal or scholarly to be considered worth critical acclaim or importance. Gloria Steinem once mentioned that she couldn't figure out why people are obsessed with saying 'discourse' instead of 'to talk.'

Tripathi gives an interesting example to explain his point when he says,

"…The juxtaposition of the modern and the ancient can often give an interesting and unique makeover to an old story. The core remains the same, the soul remains the same, but the packaging can be fresh and new.

For instance, the famous 1996 film adaptation of Shakespeare's Romeo and Juliet by Baz Luhrmann. While it retains the original Shakespearean dialogue, the film's setting was modern — with the Montagues and the Capulets represented as warring mafia families and swords replaced with guns!"

A.K Ramanujan in his works like "Three Hundred Ramanayas: Five Examples and Three Thoughts on Translation," and "Classics: Lost and Found" has highlighted the nature and reason for retellings of the epics and provided readers with a new lens to study them. He explains in "Three Hundred Ramayanas: Five Examples and Three Thoughts on Translation" that no Hindu ever reads the Ramayana or any of their epics for the first time. Listeners of oral traditions and readers of the epics could take up the story and recreate the characters, the sensibilities, the theme, the plot and so on (Ramanujan, 131). This legitimized the status of retellings of epics thus opening platforms for critical study in the domain. Hence we see an upsurge in the retelling of myth and massive critique of those retellings on multiple levels. Tripathi speaks on similar lines, perhaps he takes from Ramanujan when he says that readers and listeners can and will want to listen to myth again and again in a newer way because it is interesting and can always be seen in a different light. He finds his readership bracket of 14-30 years very encouraging because he says that this means that market for newer versions of myth is here to stay.

That he feels that not just Hindu myth but almost all myths have a scope to be reinterpreted and made accessible to readers who might otherwise know nothing of them is evident in his statement where he says, "I also have ideas for stories on others civilizations like Egyptian, Mesopotamian and Anatolian. In fact, I have even left clues for these in my previous books.

So, a future series may just be focused around a character from one of these foreign civilizations!"

With readers feeling affinity with the novelist and his novels if they are written in a sequence where each new part is closely connected to the previous or the next one, it seems like a good contemporary strategy to give them trilogies and series within retellings of Hindu myth and further in connection with myths from other civilizations as well. Many readers might want to take up a book simply to know how Anatolian people could be related at one point to Indians at all.

The concept of providing readers with next door humans who could achieve big tasks if they worked hard and tapped on their energies instead of giving them inaccessible Gods that they can only pray to but never actually see or touch is step one towards building a strong and loyal young audience for re-tellers of myth. Many young readers have never read and perhaps lack patience to read, let's say, the *Ramayana*, the *Mahabharata* or the *Shiva Purana*. But if the stories are presented to them on the small screen in a serialized manner as we saw with the 2011 Mahabharata, we see that TRPs shoot up. The case has been very similar with Tripathi's novels. Another strategy that works well with a contemporary audience is that of creating sense of anticipation for the next book by dividing them into many parts. The books are now no longer simple retellings of myths they did not read originals of; they are part one, two and so on of their favourite series just like any other thriller series they might be following. With regard to Tripathi's work, mythology has been contemporized at various levels within the novels but the way mythology has been marketed has also been done with an informed study of contemporary audience's taste. For an ex investment banker, to whom numbers would have mattered the most, the strategies have done their trick.

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STUDYING THEMES OF POLITICS AND CULTURE ON INDIAN TELEVISION NEWS
A Frame Analysis of Hindi Television News Debates in India
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Abstract

News as a narrative form relies on various codes of culture to communicate to the audience. Understanding news is not limited to what is communicates but how it does that in order to assess the real effect of news on society. Its relationship with society and its power can be studied by how news frames the issues that it communicates. Over the years Indian television has seen a revolution in the way it shares news, there is a move away from objective bulletins to a more discursive form of news debates that gather significantly more audience viewership. This research studies television news debates on Hindi television news channels to understand the complicated relationship between politics and culture in Indian news landscape. Through conducting a comprehensive frame analysis this research looks at news text and its use of culture as well as its engagement with politics that blurs the line between culture and politics while at the same time affecting the contemporary social reality.

Key Words: news; culture; frame analysis; broadcast news; politics

Introduction

Culture and Politics are indubitably related so much so that it is difficult to assess where one ends and the other begins. News as a form is deeply related to culture, news is a negotiated process of shared values and ideas, of shared culture; at the same time news is also directly concerned with politics, it is used to share political value and acts of the state and government. It is a space to get information about everyday political engagements and acts. It is used by politicians and governments to propel and distribute their ideas, agendas and ideology. News is not merely a media product but a vehicle for engagement in the democratic process; it is influenced from and has far reaching effects domestic politics and matters of international relations. (Thussu, 2007). At the same time the meaning of news has changed in the present times with the increasing entertainmentalization of it and the loss of developmental value. (Saeed, 2013) This paper studies television news debates on Indian Hindi news channels to locate elements of culture and politics within them in order to understand how news forms use both of them to communicate. This study through a frame analysis also tries to study what are the most used frames in news media to communicate a particular view of the world, borrowing from politics and culture and at the same time affecting them. Through this analysis this research attempts to form a holistic view of culture, news and politics and the inter-relations between them.

Literature Review

Presenting and discussing news on national television relies on culture and politics both, the boundaries between them are permeable and porous, it is difficult to understand where one ends and the other begins. The way news is framed to be communicated relies heavily on

politics and culture, politics providing and formulating the main content for news, and culture a vehicle to communicate that to the masses. It is not to say that news cannot be about culture, but that the way news is deeply rooted in cultural form, and that with the advent of long form television news and formats such as television debates traditional notions and definitions of news are challenged. "News is a historic reality. It is a form of culture invented by a particular class at a particular point of history" (Carey J. W., 2009, p. 17). Today, objectivity in news has been taken over by narrative, especially since the privatization of television and the popularity of 24 hour news channels. This narrative relies heavily on culture to present politics and at the same time there is politicization of culture. This move towards the privatization of the news media in India also brought about significant change in the media habits, both of the audience and the producers of the news content, it transformed the news discourse and in effect also had far reaching effects on the public discourse within the nation and the culture. Sevanti Ninan writes that the rise of television and its penetration into the rural India created a hunger for news. "At the turn of the century, then, both television and newspaper audiences in India were evolving into cheerful amalgams of modernity and tradition" (Ninan, 2007, p. 19) In a diverse and plural polity such as India, the communicative structures of television news are particularly important in that they variously enable or disable the public elaboration of conflicting interests and identities and, as such, are imbricate in processes of democratic deliberation and display, or its curtailment. (Cottle & Rai, 2008) Television news in India is regularly structured and communicated through a collection of easily identifiable 'communicative frames'. These have become naturalized through time and are now widely (probably universally) deployed by television journalists around the world. This research tries to study television news debates in India on Hindi language channels to understand the complicated relationship between politics and culture especially in relation to news. It tries to understand the nature of relationship between the two, how culture and politics are continuously changing each other and news itself. The research uses frame analysis to explore and understand this complicated relationship.

Understanding Culture and Politics
Politics is derived from the Greek word *polis* that translates to City-state often understood to imply the highest or most desirable form of social organization. The modern understanding can be what concerns the state. Over the years various philosophers have articulated and deliberated on politics and has led to its own discipline of study called political Science. For the purpose of this study the operational definition of politics or what can be called political shall be objects and topics that concern the concept of state, including but not limited to governance, public office, elections, political parties etc. Politics is what takes place within a polity, a system of social organization centred on the machinery of government. The realm of 'the political' is restricted to those state actors who are knowingly motivated by ideological beliefs, and who seek to continue and advance them by being a member of a formal organization like a political party.

Politics has been defined and understood in various ways; Bernard Crick defined politics in the following way "the activity by which differing interests within a given unit of rule are conciliated by giving them a share in power in proportion to their importance to the welfare

and the survival of the whole community" (Crick, 1964, p. 21). Political Scientist Harold Lasswell articulated that politics is about "who gets what, when and how" he added distribution of resources as a significant part of politics adding a power and economic dimension to it. (Lasswell, 1936) Marx used 'politics' in a conventional sense to refer to the apparatus of the state. In the Communist Manifesto ([1848] 1967), he (and Engels) thus referred to political power as 'merely the organized power of one class for oppressing another'. For Marx, politics, together with law and culture, are part of a 'superstructure' that is distinct from the economic 'base' that is the real foundation of social life. (Marx & Engels, 1848; 1998)

Culture on the other hand defined by Raymond Williams "Culture is one of the two or three most complicated words in the English language." (Williams, 1976, p. 87) Raymond Williams is perhaps the one of the most eminent scholars to study culture, out of his three definitions of culture, culture as a particular way of life, culture as expression of a particular way of life, and cultural analysis as a method of reconstituting a particular way of life put forward the most basic perspective and procedures of the formation of culture.

"Culture ... consists of standards for deciding what is...for deciding what can be...for deciding what one feels about it...or deciding what to do about it, and... for deciding how to go about doing it" (Goodenough, 1961, p. 522) Culture is publically available symbolic form through which people exercise and express meaning. (Keesing, 1974) Culture consists of symbolic vehicle of meaning that contains rituals, beliefs, art and art forms, and ceremonies as well as informal everyday practices that include language, stories and functions of everyday life. These social processes are how an individual becomes a part of a community and is able to place themselves within a community.

News as Narrative and News Frames

News communicates through the help of and in the form of narratives. "Narratives are organizations of experience" (Manoff, 1986, pp. 288-289). A particular narrative structure not only gives form to an otherwise disorganized and perplexing reality; it also inflicts pre-formed assumptions about acceptable culture, social and political process and the role of news media. Saeed writes that news plays a significant role in meaning making and sense generation. (Saeed, 2013) Schudson believes that news has "relationship to the real world, not only in content but in also in form, in the way the world is incorporated into unquestioned and unnoticed conventions of narration" (Schudson, 1995, p. 54) "The process of signification – giving social meanings to events – both assumes and helps to construct society as a 'consensus'. We exist as members of one society because – it is assumed – we share a common stock of knowledge with our fellow men [and women]: we have access to the same 'maps of meanings'. Not only are we able to manipulate these 'maps of meaning' to understand events, but we have fundamental interests, values and concerns in common, which these maps embody or reflect." (Hall, Critcher, & Tony Jefferson, 2017, pp. 54-55) The understanding of news from this perspective is important, it is how audiences use the enormous information they are presented by the news media, process it and place it within their social ecosystem. It is also how news is able to influence culture by communicating in

the same signs and symbols that the audiences understand, thereby strengthening and lending legitimacy to them.

News does not select and present itself, but is rather the product of judgments concerning the social relevance of given events and situations based on assumptions concerning their interest and importance and the way they are communicated. News must be assessed as a cultural product which embodies journalistic, social, and political values. It cannot be, and certainly is not, a neutral, impartial, or totally objective perception of the real world. (Schlesinger, 1978 [1987]). It is communicated through frames and it is through frames that the general population makes sense of them. Framing in news is the way in which journalists depict an issue in terms of a `central organizing idea'. Frames can be looked upon as a perspective on an issue. News frames are "conceptual tools which media and individuals rely on to convey, interpret and evaluate information" (Neuman, Just, & Criger, 1992, p. 60)

Frame analysis has its beginning in sociology along with media theory. Erving Goffman worked expansively on the subject of frames, and was one of the initial few sociologists to employ frame analysis in order to provide an explanation to the social phenomena. According to Goffman frames refer to the definitions of a situation that are structured following the rules of organization, which govern social events and a person's "subjective involvement" (Goffman, 1974, p. 10) in them. Frame analysis thus to him refers to "examination in these terms of the organization of experience." (Goffman, 1974, p. 11). Framing is selecting "some aspects of a perceived reality" to increase their importance "in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation" (Entman, 1993, p. 52) The effects of framing are "changes in judgment engendered by subtle alterations in the definition of judgment or choice of problems" (Iyengar, 1991) Framing is engages with "interests, communicators, sources, and culture combine to yield coherent ways of understanding the world, which are developed using all of the available verbal and visual symbolic resources"; more importantly, "frames are organizing principles that are socially shared and persistent over time, that work symbolically to meaningfully structure the social world" (Reese, Gandy, & Grant, 2001, p. 11)

Frames thus play an important part in news, especially affecting the way in which the audience interprets certain issues and events and decides to react to it. The selection of frames to communicate a news story or to power a news discussion affects the way people react to it, choosing certain frames over others over a long period can have significant effects on society and culture. News thus with the help of frames plays a constructivist role in the sense that it continuously constructs and brings our social reality to us. Frames are built on shared social ideals, and culture that is what makes them easy to communicate and understand, thus any act of framing is also related to culture. Frames use shared codes of culture to communicate and to be accepted. In order to be news and news frames to be effective they need to be culturally resonant, Cultural resonance happens when the frame overlaps with a specific ideals and values in culture. The frame containing the cultural aspects and values appear more frequently in news coverage. In addition, since culture has constant, determined and persistent characteristics, it is reflected through the resonance with the frame over the long

time frame. The stronger the resonance and similarity between culture and the media frame are, the more significant the presence and stronger the effect of the media frame is.

Methodology

For this study a frame analysis of Hindi television news debates for two leading Hindi News channels was conducted. The data was collected over a period of three months. News bulletins are the most popular format of news consumption across markets followed by Interviews and discussions. Since most studies have looked at news bulletins, the genre of the discussion and debate shows has been somewhat neglected. Also, the dialogic, and discursive nature of debate shows focus a particular issue that is significant during the day creating narrative around it and discussing it from multiple perspectives examining it from different frames thus proving a good format to study news as culture.

The sampling method chosen was Purposive sampling. The time period chosen for data collection was from 9th of December 2016 to 8th of March 2017. This time period was chosen after due consideration and study. The reasons for it were twofold, The Broadcast India Study 2017 states this time period as having the extended surge in viewership with the viewership never falling below 2200 in Impressions'000 (impressions in thousands). To select the programmes various aspects were considered, including the length of time they have been broadcasting, their viewership that included the TRP for the past year, BARC reports were considered for the same, and their popularity on online platforms, mainly YouTube where they share their content for online viewers. The two channels and news programmes chosen for the study were Halla Bol on Aaj Tak and Taal Thok Ke on Zee News.

Aaj Tak has been consistently ranked as the most watched Hindi News Channel by various viewership surveys, earlier by the TAM and now by BARC. Launched in the year 2000 as of 2017 it had completed 17 years and has a strong reach and following among the Hindi language audience. It also has a wide online reach with its YouTube channel having more than 10 million active followers. It also has a daily debate/discussion show Halla Bol appreciated and regularly followed by the audience, which fits the criteria for data collection. Zee News is India's oldest private news channel, launched in the year 1999 it is actively followed by a large section of Hindi speaking audience and has been continuously ranked among the top 3 most watched Hindi News Channels by viewership surveys. It has a wide online reach with its YouTube channel having more than 4 million followers and has a daily debate/discussion programme called Taal Thok Ke.

A systematic sampling style was practiced for the news programmes broadcast during this period and it was decided to collect three news programmes per week those aired every Monday, Wednesday and Friday was collected for the study. In a situation where the programme had not been broadcast that particular day, the show that aired a day before or after was collected so as to maintain equal representational numbers of each show.

A qualitative analysis was conducted for this study followed by a Frame Analysis. Qualitative content analysis is a five-step process ((Baxter & Babbie, 2004); (Priest, 2010); (Creswell, 2013)) and for this study we utilised four steps. The last and final step did not fall

in line with the scope and purpose if the study and hence was ignored. For the first step the data set which might be referred to as the text (Visual and Audio) the whole data set was seen and observed multiple times in order to become familiar with the data under examination. The next step was the "break down" (Baxter & Babbie, 2004, p. 366) of the text by identifying basic textual units or themes which would help take the research forward for analysis. Following that an in-depth observation and analysis was conducted where relevant quotes by panellists and anchors, images and visuals supporting the discussion and text displayed on the screen was collected and sorted along with each episode. A brief summary of the discussion/ debate and the core arguments was also added to each episode of the program. These three steps were taken for the qualitative content analysis study; the following two were done for frame analysis.

The collected data set was analysed and sorted into various broad themes. Fishman defines "A news theme is a unifying concept. It presents a specific news event or a number of such events in terms of a broader concept" (Fishman, 1981, p. 102) each episode was observed to be categorised into the various themes it might contained. A particular programme might contain one or multiple themes. A preliminary list of themes was created to begin with and newer themes were added as the analysis progressed.

Frame Analysis:
The aim of content analysis is to systematically quantify specified characteristics of messages, it observes the data set and categorises it into various aspect, turning the complex textual data into numerical values. The news programmes that had been previously analysed and categorised under various themes, and observed for how cultural codes are embedded in news text by observing visible text on screen, visuals and images used and, quotes by panellists and anchors, is again studied and observed, considering all of the categories above to understand the framing techniques used, and categorise them in frames. News frames could be thematic or episodic: they can be observed through a macro perspective in a thematic manner, or in an episodic manner, focusing on the role of the individual concerned by an issue. (Iyengar, 1991) . Since this data set covers a long period of 3 months, multiple events and issues were observed for the duration, the frames to be observed could not be entirely episodic, at the same time many events were discussed by all the news programmes chosen over multiple episodes so interpretation and observation through a generic framing style would not be able to do justice to the analysis. Considering the following issues a custom list of 11 frames was prepared and each episode of the news debate/ discussion was categorised under one or multiple frames. For this the five Generic frames were taken as it is from the works of (Iyengar, 1991) , (Neuman, Just, & Criger, 1992) (Semetko & Valkenburg, 2000) namely Attribution of Responsibility frame, Conflict Frame, Economic Consequence Frame, Human Interest Frame, and Morality Frame. The remaining frames like Cultural Identity Frame, Political Frames, Law and order, crime and justice frames and Constitutionality and jurisprudence frames were created referring to Boydstun et al work (Boydstun, Gross, Resnik, & Smith, 2013). The remaining Religion Dominance Frame and Nationalism Frame were created after close observation and multiple viewings of the data in the first, second and third phase of the qualitative analysis. Through multiple viewings of the

data and analysing the data sheet a continuous evaluation regarding frames was made, often changing frames and assigning different frames to one program by doing this an effort was made to fulfil one of the most important goal of goals of the qualitative analysis: "to use consistent categories in a systematic way, but at the same time allow them to emerge from data" (Priest, 2010, p. 170) While close observation would reveal the emergence of multiple frames many of these frames were combined into one frame for ease of research.

Sl	Frames	Codes	Definitions
1	Attribution of Responsibility Frame	AF	The responsibility frame presents an event or concern in such a manner that it confers the responsibility for causing or solving to the government, an organization, a community, a group or an individual.
2	Economic Consequence Frame	EF	The economic consequences frame, presents an event, problem or issue with respect to the economic effects it will have on a country, region, community etc.
3	Human Interest Frame	HF	The human interest frame presents the programme giving it a humanitarian perspective and focusing on the trials and tribulations, hardships and challenges of a person or a group of people.
4	Morality Frame	MF	Morality frame presents the issue in a way that it gives social prescriptions on the acceptable and best way of behaviour.
5	Cultural identity Frame	CIF	Cultural identity frames, present an event, problem or issue through the perspective of social norms, trends, values and customs constituting culture.
6	Political frames	PF	Political frames emphasise on any political considerations surrounding an issue.
7	Religion dominance frame	RDF	Religion dominance frame looks at events from a perspective that felicitates a particular religion and its ideals.
8	Constitutionality and jurisprudence frames	CJF	Constitutionality and jurisprudence frames present the issue from the perspective of democratic and constitutional ideals.
9	Law and order, crime and justice frames	LOF	Law and order, crime and justice frames presents an issue in a way that focuses on stories about crime and law enforcement and interpretation of laws by individuals or organizations..
10	Nationalism frames	NF	Nationalism frames is an extension of the morality frame, but focuses exclusively on the nationalistic narrative and often deliberates on the concepts of nationalism and anti nationalism
11	Gender Equality frame	GF	Gender Equality frame observes and presents the issue or event by attributing the ideal of gender equality.

Following frame creations the next phase was to identify the frames. Identification of frames was done referring to works of (Entman, 1993) (Gamson & Modigliani, 1983) and (Tankard,

2001). Entman suggested that frames in the news can be observed and identified by "the presence or absence of certain keywords, stock phrases, stereotyped images, sources of information and sentences that provide thematically reinforcing clusters of facts or judgments." (Entman, 1993, p. 52) Tankard suggested a list of 11 framing mechanisms that include headlines, subheads, photos, quotes selection, concluding statements and paragraphs etc to identify news frames. (Tankard, 2001). Gamson and Modigliani suggest looking out for metaphors, exemplars, catch-phrases, depictions, and visual images as framing devices. (Gamson & Modigliani, 1983). A personal method for frame identification was thus synthesised considering these works.

After the creation of the frame list the data sheet prepared observing the text displayed on screen, visuals used and quotes of panellists and anchors, and the data was again observed and sorted into the prepared list of frames for further analysis, in order to understand how farming of news consolidates and reaffirms a certain view of reality while negating other, how it is able to influence, shape and reshape cultural values and culture of a society and how exactly the codes of culture are embedded in the news text and communicated through it.

As the news programme episodes were sorted into different frames it was observed that an episode could have used more than single frame, with some containing as many as three frames per episode. The results were consolidated and quantified to get an idea of which frames are the most used by the media.

Data Analysis
The themes varied from the kind of news it was to specific events that the news might be discussing. The themes for all the programmes were further quantified to get a better a idea of the most recurring themes within news and their significance with respect to the news culture. A total of 215 themes were observed from a list of 26 recurring themes in the data set of 68 programmes (Please see Table 1). Of the total themes observed it was noticed that politics was by far the most recurring theme with it forming 28.37% of the total themes observed, closely followed by the themes of Election and Corruption both covering 14.08% of the total themes each. (Please see Table 1) The theme of Culture formed 4.18% of the total themes and religion covered 6.5%. Something like pure theme did not exist, almost the entire programmed analysed fell into two or more theme. (Please see Table 1) While politics formed the most used theme of debate and discussion it was always accompanied by another theme, the same was the situation with the theme of culture. Since the data set collected belonged from the time of Uttar Pradesh elections a significant percentage of debates and discussion were around the background of the theme of elections. Elections while registered as an independent theme in this study always occurred unsurprisingly with a theme of politics, elections inherently being political in nature; they however were accompanied with themes of culture, religion, caste and communalism. The concept of vote bank was constantly invoked by resorting to the themes of caste, religion and communalism.

Table 1: Theme distribution in News Programmes

Theme	Halla Bol	Taal Thok Ke
Demonetization	12	5
Corruption	10	8
Election	14	18
Sports	0	0
Terrorism	1	1
National Security	4	2
Animal Rights	1	1
Protests	3	1
Women Rights and Sexism	2	4
Religion	7	7
Freedom of Speech and Expression	2	1
Tradition, ritual, and culture	5	4
Communalism/ Secularism	4	4
Governance	3	2
Caste	4	2
Health	0	0
Indo-Pak Relations	1	0
Budget	3	2
Environment	0	0
Crime	0	0
Development	4	2
Defence and Armed Forces	1	1
Politics	33	28
J&K	1	2
Muslim	1	4
Total	116	99

One of the most significant results was that while Politics formed the most used theme in this study with only 10.6% of themes directly relating to culture (religion 6.5% and 4.18% culture), the frames that framed the news culturally were at a significant 39% (including Religion Dominance Frame, Nationalism Frame, Cultural Identity Frame, Morality Frame and Gender Equality Frame) (Please see Table 2) Signalling to an understanding that while most of the news that is discussed and debated on television might still be related to politics in one way or the other, the definition of politics here being one that concerns the state that is governance, political parties, elections, political contestation etc. The way it is narrativized and framed is still cultural. News requires and relies on codes of culture to communicate and in order to be understood. Even the way in which news about politics is communicated is by it being framed through a frame that is cultural in nature. News constantly relies on images and themes that are easily understood, that over a period of time have been imbibed and naturalized by the audience and communicates the same through images, text and the spoken

words, using all three of them as a frame. In doing so, it heavily relies on cultural tropes to talk about politics, to discuss it and to process it. Politics thus on national television is shared through the lens of culture.

In television news cultural tropes and codes are constantly used to discuss and debate about political themes. Election is continuously told by mentioning religion and vote bank politics. Images of communities belonging to minority are shown regarding appeasement; concepts of cultural and religious identity are time and again invoked on political and legislative matters turning political themes being communicated through cultural narratives. Few examples in the form of text displayed on screen are:

"Modi for 3 days in Kashi, opposition anxious, Ganga, cow service and prayer will result in the communion to success" (6th March 2017, Halla Bol); "The boys of UP Vs the adopted son" (15th February, 2017); "Lord Ram will help sail through the river of election" (27th January 2017, Halla Bol); "Talibani fatwa for how long under Mamata's rule?" (9th January 2017, Taal Thok Ke); "how beneficial is the cow: adding cow butter to yagna increases the oxygen content of air" (20th January 2017, Taal Thok Ke); "action on accused after considering their religion in UP?"(10th February 2017, Taal Thok Ke); "a woman's veil is the curtain covering the face of democracy" (3rd March 2017, Taal Thok Ke)

Table 2: Frame distribution in News Programmes

	Halla Bol		TTK		Total	
EF	2	3.2%	4	8.68%	6	5.71%
HF	9	15.25%	0	0%	9	8.57%
MF	6	10.16%	4	8.68%	10	9.52
CJF	3	5.08%	0	0%	3	2.85%
LOF	0	0%	2	4.34%	2	1.90%
RDF	0	0%	4	8.68%	4	3.80%
GF	1	1.6%	2	4.34%	3	2.85%
NF	8	13.55%	7	15.21%	15	14.28%
PF	15	25.42%	10	21.73%	25	23.80%
CF	5	8.47%	4	8.69%	9	8.57%
AF	10	16.94%	9	19.56%	19	18.09%
Total	59		46		105	

While politics is presented through a lens of culture it happens by incorporating the various common codes of culture that make it easy for the audience to relate to it, process it, and understand it. These codes of culture facilitate audience engagement as they are shared, they are born out of the same culture, are embedded in news text and return to the society and culture, reinforcing a particular form of culture and strengthening their position within it.

Political Frame was the most used frame in Halla Bol forming a quarter of the total frames at 25%. Attribution of Responsibility Frame, Human Interest Frame and Nationalism Frame were near to equal distribution forming 17%, 15%, and 14% of the total number of frames.

Morality Frame and Cultural Identity also had a significant presence at 9% each. Interestingly Religious Dominance Frame did not mark its presence in Halla Bol. (Please see Table 2)

It was observed that Political Frame and Attribution of responsibility Frame were the most used frames in Taal Thok Ke, at 22% and 19% of the total frames respectively. Nationalism Frame closely followed with a significant 15% of the total frames, and Religious Dominance Frame, Cultural Frame and Nationalism Frame formed an equal 9% each of total frames. (Please see Table 2)

The Politics of Culture: Nation in News
While already established that even news related to politics is more often than not communicated through a cultural medium a significant finding of the study was that there was a dominance of religious narrative and nationalism narrative in news debates. While culture was constantly invoked for discussions and argument, two of the ways it was used the most was through using religion and nationalism.

The scholars of nationalism primarily used culture to stand for language, ethnicity, and broadly defined traditions. However, nationalism itself falls within the wider ambit of culture. The cultural turn led to a new generation of scholars changed the focus of the field emphasis on nationalism to that national identity. Thus, the nation becomes not a reified object but a symbol competed over, and nationalism becomes a field of debates about the symbol of the nation.

Nationalism is formed in the background of shared national character, not just the physical boundaries of the state. Rousseau understood national character as the result of a dynamic interplay between culture and politics and in terms of the role it played in fostering national consciousness and the general will. Benedict Anderson's seminal work describes nation as an imagined community, a shared culture and language plays an important role in creating the community and keeping it together. " nationality or, as one might prefer to put it in view of that word's multiple significations, nationness, as well as nationalism, are cultural artefacts of a particular kind." (Anderson, 2006). The origin of nationalism as Anderson writes and news media especially print media is indubitably linked. (Anderson, 2006) The news form of television medium thus too deeply affects the concept of nationalism, it keeps it safe and helps propagate it. In recent years there has been a fresh push toward a more nationalist media and discourse on television news. The data from the present study proves it that on an average 14.28% of news debates are framed through a nationalism frame. (Please see Table 2) The frame of nationalism is time and again invoked to support various lines of arguments, there is a push towards a common culture, a nationalist culture that accepts certain ideas, symbols and practices and vehemently denies the presence of the others. It is done through the use of multiple devices such as text on screen, quotes by anchor and participants and through the visuals on screen. Frequently displayed texts like "nationalism vs. anti-nationalism, freedom of speech targeted!"(3rd March 2017, Halla Bol), "Pak fires bullets and India speaks the tongue of literature" (13th march 2017, Halla Bol), "after JNU, war of nationalism in DU" (27th February 2017, Halla Bol), "who conspires to turn an honest country into a selfish one?" (9th December 2016, Taal Thok Ke), "why are not those who

support terrorists called as terrorists themselves?" (17th February 2017, Taal Thok Ke), give the news a nationalist fervour, using cultural tropes to frame the news text in nationalist frame. The same is done by the use of language, especially if the one speaking is the anchor, which adds a sense of legitimacy to the spoken word and strengthens the frame which is used in the particular programme, for instance, "to debate is important but is it bigger and more important than the nation?" (1st March 2017, Halla Bol) and "are you confused as to whether you are living in India or elsewhere? Does west Bengal belong to India or elsewhere?" (9th January, 2107, Taal Thok Ke)This nationalist frame finds a common ground with the audience, a shared belief of belonging to a particular and thus the requirement to have common culture and ideologies. Even political themes are discussed through the frame of nationalism making it a significant part of the recent cultural and political narrative.

Nationalism is the result of perceptions of history and their aesthetic representation in material symbols and performance in rituals that succeed in taking hold as national culture. Instead of looking at nation as a 'thing' an 'entity' or as a historical and sociological fact, which have the nation constituted through debates about what constitutes "its" culture, its key symbolic representations. The political is thus constantly invoked through the cultural and thus the national.

Conclusion
Culture and Politics are indubitably related. Following Dukhiemian perspective of society's "collective representations," the meaning of collective representations being common popular vocabularies or narratives that put people's intentions into acts of speech, writing and stories that others can easily understand. In news debates, interviews, in news papers and rallies people and politicians invoke the collective consciousness of nation or community by referring the collective 'We' or 'the country' or the 'citizens of the nation' These are structured vocabularies of specific intentions and motives, moral languages we use to make our acts significant, meaningful, attractive and persuasive to others. Politics is about the people, about the state that they create by a social contract, it concerns the state. Culture also concerns the people, it is the basis of their everyday life, it is how they live their life it is how they communicate it is how they relate to each other. Both politics and the culture thus occupy a significant and momentous position in the life of people, it is thus unsurprising that they shall interact and share space with each other. It is difficult to point where one end and the other begin, especially when it comes to communication through news, both occupy the other's territory and the lines are permeable. The present research shows that the line dividing the two is fine and difficult to grasp. Both affect news equally, events of politics are told in cultural terms, symbols and languages; events of culture occupy a political position in the manner they are communicated. Cultural issues inevitable become political concerns and political concepts are shared, communicated and discussed through the codes of culture. The increasingly strong emphasis on frames of nationalism goes on to show that how inter-related these both are, for nationalism occupies a political position and at the same time is inherently cultural, it becomes the site of the action for the dynamic interplay of both culture and politics. Culture, politics and communication exists in a self legitimizing cycle, culture helps communication and communication strengthens culture and they both are in turn used for

political motive. News and political news is shared in the language of culture, it creates a social cultural reality that people live in and is able to do it by using shared and understood codes of culture.

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IS FAKE NEWS AND VERACITY INTERMINGLED?
Perilous effect of social media fake news on Indian Societies

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Abstract

Fake news can be defined as spreading misinformation or proliferate slanderous propaganda with treacherous consequences. Fake news is dominating the field of social media journalism in 21st century. India's social media penetration has witnessed a major increase over past five years.In the context of digital revolution, digital issues are majorly transforming the societies and fake news is a dark side of it. The social society grapples to recognise between post-truth and truth. This study analyses the perilous effect of social media fake news on Indian societies from the survey data of online sample. It looks into how most Indians believe fake news impacts society. Survey reveals that majority of Indians believe fabricated news creates confusion and say that most political stories followed by social narrative are made up and shared as truth. Study shows the blueprint of online platforms are indispensable to fake news with Facebook being the most susceptible and then WhatsApp. It concludes that fake news has resulted in numerous hazardous effects shepherd by lynching and followed up by polarisation. Social media platforms must bear fare share of responsibility and solitary, initiatives will prove to be futile and likely to fall short while a collective effort within the public domain, social platforms and initiatives from government can help combat fake news

Keywords: Social Media, fake news, post-truth, digital revolution.

Introduction

"Our Responsibility is to prevent hoaxes from going Viral and being widely distributed"

Mark Zuckerberg, Co-founder Facebook

Two young men on a busy street in a bustling town of the state of Assam were suddenly attacked by a mob and beaten to death. Why? suspected 'Child Lifters'. The rumour and fake videos on children being kidnapped was viral on whatsApp since long. The neighbours and people were lurking around and piercing through the streets which lead to the spate of similar events. Child Lifters is one of the numerous fake news events causing distress and perilous effect on the societies. The stories ranging from Cambridge analytica during the Presidential election in US to Indian Prime Minister Narender Modi appeal on Diwali. A survey by Microsoft of 22 countries (Feb, 2019) ahead of India's General elections (April, 2019) revealed that India is ahead of the global average of Internet fake stories. Ten percent more Indians encounter fake news on internet than the global average. "Social relations on

internet have become riskier in India" the Microsoft survey asserted after showing a jump of 29 percent taking the country on the top list of global fake news stories."

Jim Stroud, who expertise in online research, podcasting and online community management mentioned in his blog "hoax news are the made-up stuff, magnificently controlled to look like reliable journalistic reports that are effortlessly spread online to extensive groups of onlookers willing to spread the news and trust the fictions". The evolution of technology and the rapid penetration of social media has risen the arguments related to the information sharing. The information shared on social media networks like Facebook, WhatsApp, twitter and Instagram are from various and diverse sources. The information source is sometimes anonymous, not verified and fake source. The rise of citizen journalism has exacerbated the situation of spreading fake news and creating ill effects on society. The past researches shows that ongoing environment of truth and post truth has intermingled and where the authenticity of information becomes questionable.

Defining Fake News
Politifact (a weblog) elucidated fake news as made up news, manipulated and dispensed as trustworthy widespread mainly through online medium. The goal is to manipulate minds, promote political cause, spread sensational headlines and polarise society. With an increase penetration of social media the proliferation of fake news has snowballed. Fake news often referred to as Junk or Pseudo News. Hoaxes or fake stories are often published or shared to misinform and delude readers. Hoax news acts as a business model for anyone's social media profile, grabbing eyeballs on website content and blog. The made-up news is also a relatively profitable business attracting clicks on stories and creating advertising revenue. A paradigm shift in last decade in media industry has lead to emergence of online news and political opinions leaving society vulnerable to mis information. Present social media platform provides good ground to spread false information. Give ground to certain political or social ideologue to propagate and stage manage discourse.

The spread of fake news is not new but age old. In 1835, New York Sun published various articles about the non-existent. During the first world war a propaganda of German Corpse Factory was widely believed, where human fats were used to make lubricants, candles and human soaps . President Roosevelt himself spread fake news about a secret document of Nazi's. Gioe in his article History of fake news pointed the purpose of haox news isn't to demolish truth but to influence facts to achieve political or social goals.

Fake News Triangle

Fake news triangle represents the three basic elements required to spread fake news. These three elements complement each other and the absence of any of three elements results in failure to spread fake news. The first requirement to spread fake news are tools and services used to fabricate the story and send across people globally through social media networks and various online communities. The wide availability of tools and services available on internet like online polls, hired followers and paid likes escalates the fake news. The mushrooming of social media networks like Facebook, Twitter, Instagram and Whatsapp makes sharing of fabricated news on a faster pace. Third decisive tool is the motivation, it implies the reasons for pushing these fabricated news on internet, it can be simply for financial gains, to attract more clicks or can vary from criminal to political.

Types of Fake News

"Edson, Zheng and Richard Ling defines fake news in six types after examining the academic articles and use of the term fake news in them.[20]

(1) Satirical News - This type of articles present news in the form of humour or exaggeration. These are generally in the form of television news broadcast in an entertaining manner where information delivery takes a second stand. The main motive of these are humour to maintain the attention of young audience in sarcastic and over the top comments. Satirical program help shaping the public opinion, narratives and political belief.(Brewer, Young and Morreale 2013)

(2) Parodic News- 'News satire and parody plays a similar role argued by specifically forming a part of 'Fifth Estate' complementing the non- mainstream media like bloggers and columnist' [21] News Parody is often referred to as fake news. Its difficult to distinguish between parody and satire as it has similar characteristics. Parody also uses the humour format and mimics the mainstream news media. The difference lies in their use of non-factual information for humour.

(3) Fabrication of News - The articles published with no factual information depicting as an authentic news story is news fabrication. The indent of publishing is to misinform the readers. It can be on social media networks, in the form of blogs and can be published on a website to mislead the readers. Readers find the news reports similar to the authentic reports and its difficult to distinguish between fake and authentic news story. The past

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[20] Tandoc, E. Lim, Z. Ling,R (2017). Defining Fake News. A typology of scholarly definitions. Retrieved from : https://www.researchgate.net/publication/319383049

[21] Berkowitz and Schwartz(2016)

studies shows two important dimensions of news fabrication. First being the financial motive of the organisation and the author. To attract maximum clicks the news story is fabricated for widespread embrace. More clicks will lead to financial development which in turn attracts advertisers. According to Subramanian (2017) maximum number of clicks for the false story, inordinate amount flowing in the organisations account. The second objective of the news fabrication is News Bot development, in which not only the content of the news item is fabricated but the whole format is made-up to look like the real news item. These fake sites rely on the real-time propaganda, which push these sites again and again on the top giving an illusion to the readers as the most read site. Through this these fake sites hide under the facade of legitimacy.

(4) Manipulating Photographs- With the advent of technology, photo manipulation has become customary phenomenon. Mass media is not left behind in showcasing this talent. Social media and citizen journalism has enlarged this phenomenon. The habit of sharing posts by readers without verifying it strides through the wave of fake news journalism. Recently a picture of Shri. Narender Modi, Indian Prime Minister shared on twitter on his visit to Tolerant, UAE showing him wearing the same keffiyeh on his head as the prince of Abu Dhabi. The manipulated picture with a misleading and incorrect narrative came viral on social media. When fact checked, the Prime Minister was not wearing anything on his head and it was the use of technology that predicted a false image.

e) Advertising- It refers to advertisements shaped as genuine news reports and press releases as news reports. In few cases the advertisements solves the purpose of news objective. The Clickbait headlines and advertisements are designed to grab the eyeballs of the audience. Maximum clicks results in increased profits.

f) Propaganda- it refers to political stories created with the objective of manipulating public perceptions. The news stories are designed with the perceptive of organisation, public figure or the government. A study conducted to investigate the Russian channel One, a news channel which broadcast the news locally and internationally. It was found that the news stories broadcasted were untrue and designed as "strategic narratives" and "a tool for political actors to articulate a position on a specific issues to influence public perceptions and actions." Similar to advertising, propaganda has financial motive behind promoting one side perspective. The goal of such merging of news and commentaries hid under the umbrella of objective news piece is to persuade the audience rather to inform and educate."[22]

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[22] Tandoc, E. Lim. W.Z. Ling,R (2017). Defining "Fake News": A typology of scholarly definitions. Retrieved from https://www.researchgate.net/publication/319383049

Social Media

Social Media is interactive Web 2.0 Internet based application. User-generated content such as posts, comments, digital photos and videos can be shared through social media.

Users operate social media through desktops, laptops, mobile phones and tablets. Most popular websites with over 100 million subscribers include Facebook, Instagram, Twitter, Pintrest, Whatsapp, and Google+. Positive impacts of social media include a sense of connectedness with the online communities. A useful tool for effective marketing for organisations, political parties and government. Negative impact

of Social Media include cyberbullying, trolling, fake news and many psychological effects.
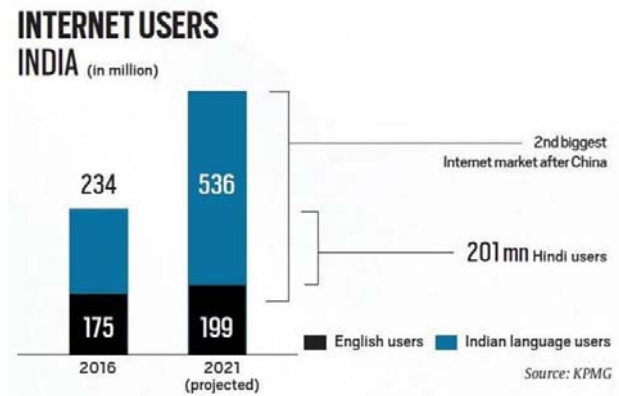
The figure shows the number of Internet users in India. According to KPMG(Klynveld Peat Marwick Goerdeler, a multinational professional service network) the Internet users in India shows an upsurge. In 2016 number of Internet users were 409 million out of which 175 million are the English language users and 234 million are the Indian Language users such as Hindi, Marathi, Bengali, Tamil etc. KPMG projected in 2021 an increase of approximately 45% in Indian and English language users and predicts India to be the biggest Internet market after China. The report highlights the internet users in an upward trend and projects to be growing in the coming years.

Fake News & Social Media

Social Media has created a whirlpool of misinformation that continues to create unwelcome ripples in India. The social society grapples to recognise between post truth and truth.In India mis-information dominated media over past half a decade. These terms such as "hoax news", "post-truth"and "alternative facts"gained popularity after 2016 US Presidential elections globally. The issue of Cambridge Analytica further ruined

the scenario by leaking confidential information of voters. A recent study by statista (as shown in the graph) carried across 65 countries between June 2016 to May 2017 indicates
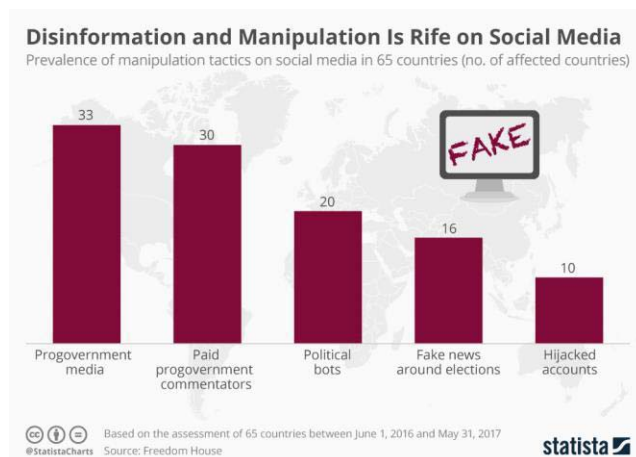
media controlled by the government highlighting its freedom of expression in grave danger followed by paid commentators and political puppets created to spread propaganda which can be used during elections metastasised through hijacked or fake accounts.

Fake News in India

Child Lifters, Cow Smugglers, Mob Lynching, Polarization forms larger part of the Indian story of Fake News in 2018. The year is synonymous with fake news, with 300 million active whataspp users and growing misinformation and disinformation lead to holocaust. Incidents across the length and breadth of the country left citizens appalled, the reality check on the spread of hoax news on the social media became indispensable. A steep rise in vandalism and mobbing headlined social media in India. Here it is important to understand as how disinformation and misinformation is often used to influence citizens politically, what used to be done through word of mouth in earlier days in now taken care by bots. Each carefully assigned to identify a group of particular caste or creed and deliberate attempts are made to incite by spreading fake videos of atrocities towards a particular community and suddenly a political leaders appears as a messiah or a political party becomes the flag bearers of the victims. It is often witnessed that sham news is flamed to trigger hatred and acrimony towards a particular religion(s) in a bid to create communal disharmony often done at the behest of radical leaders. In the year 2018 cow beef related news caused the maximum furore since cow is considered as sacred animal amongst the hindu religion. New of transport of cows for culling for beef lead to killings and instilled fears amongst the transporters of bovine and particularly muslims. A large part of the Indian pollution grew up with the stories of nationalism instilled by the many sacrifice stories of freedom fighters, but use of fake news to infuse nationalism turned the heads as edited and propagated news videos and audios were used to ingrain high headed nationalism where wearing nationalism on the sleeve became the latest trend often leading to collisions of different schools o thoughts. It often said that mob has no face, mob lynching on child lifting, cow beef, temple vandalism, mosque destruction, sum up the perils of fake news in India in 2018. India or Indians had never in its human history witnessed such incidents, the epicentre being spread of fake news on social media specially WhatsApp. With the growth in social media fake news has spread its tentacles right from sports to politics to entertainment.

The study objects to find the perilous effect of social media networks like Facebook, Twitter and WhatsApp on Indian society. It also looks into the fabricated news section according to the citizens of India. The study tries find out from the Indian citizen which social media network promotes maximum falsity. The survey study also strives to find the solution to curb fake news from society.

The research methodology applied for studying the Fake news on social media networks in Indian society is as follows:

Survey method of research is used to study the national capital of India Delhi. The survey is done on the sample selected between the age group of 15-24 years of age. Random proportionate sampling was adopted. The nature of study is empirical thus the tool adopted is schedule. The data is collected from primary and secondary sources of data.

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Key Findings

The findings from the survey carried on the sample selected between the age group of 18-24 years highlight some principal points:

• **Is Online News Trustworthy?**

The 80% of respondents believe that online news is somewhat news worthy and 85% thinks that it creates confusion among the people whereas only 20% of respondents were able to detect fake news on social media networks.
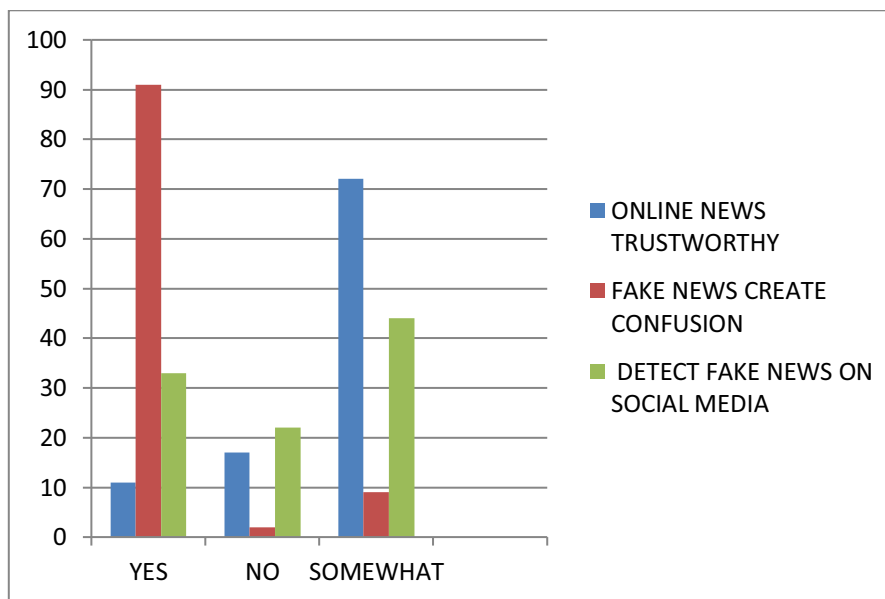

• **Which Segment of News Story is Fabricated?**

The respondents also shared that online news reports are misleading and fabricated. The survey reveals that respondents deduce that political section of the news is most fabricated, followed by social and entertainment news section.

Region 1

- Facebook
- Twitter
- Whatsapp
- Instagram
- Others
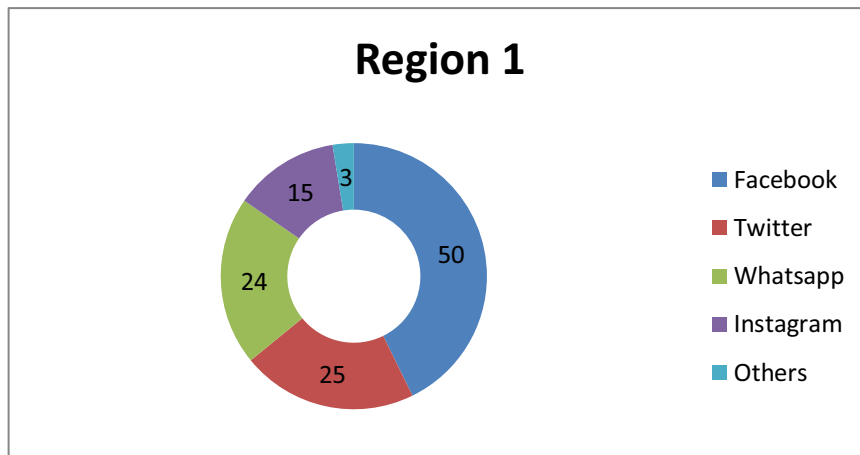
- **The social media network prone to Fake news.**

The survey divulges that Facebook is highly prone network to spread fake news. The respondents believes that Twitter and whatsapp occupy the same density of fake news followed by Instagram and other social media networks.

MADE UPSEGMENT ON SOCIAL MEDIA

- POLITICAL
- SOCIAL
- ENTERTAINMENT
- SPORTS
- INTERNATIONAL
- OTHERS
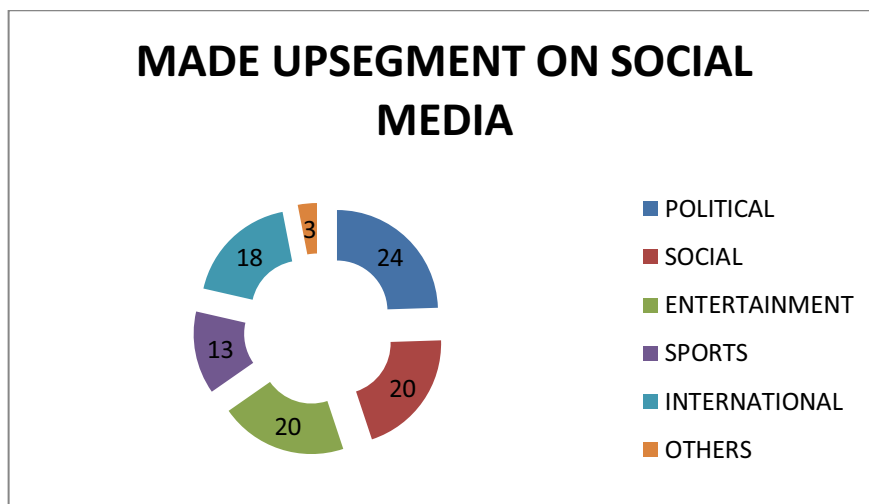
- **Fake news on Social Media leads to:**

The respondents feel that fake news creates lot of confusion and impacts the society in a negative way. They feel that Lynching has emerged as the worst fear of fake news on social media networks. Followed by polarisation of society, hate speeches and Arson are some of the major ill effects of fake news on society.

Fake news on Social Media leads to
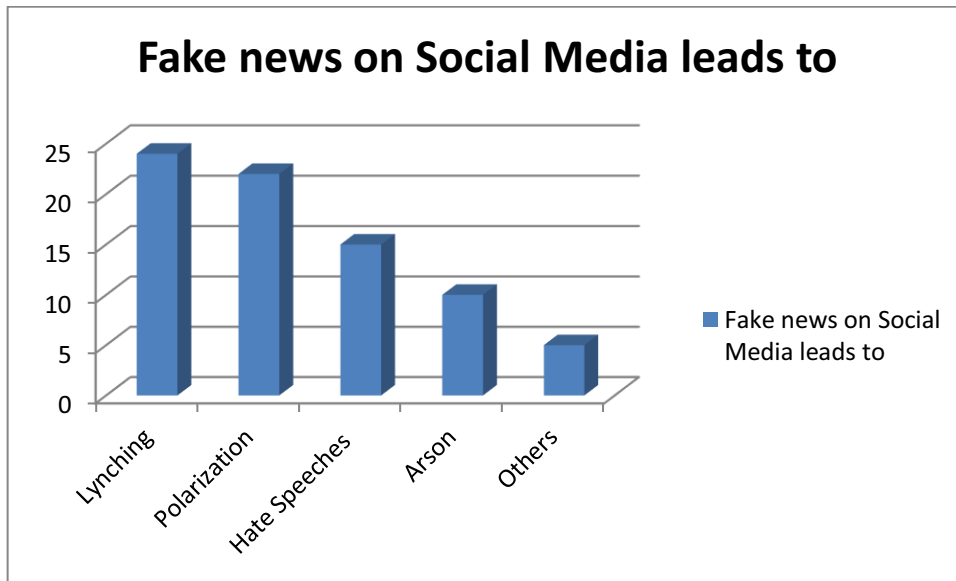
- **Who shares the responsibility to curb fake news?**

The data reveals that the initiatives by social media companies will play a major role in curbing fake news. The respondents also believes that public, news organisation and government initiatives can also be instrumental in phasing out the problem of fake news from society.

Who is responsible for curbing or identifying fake news
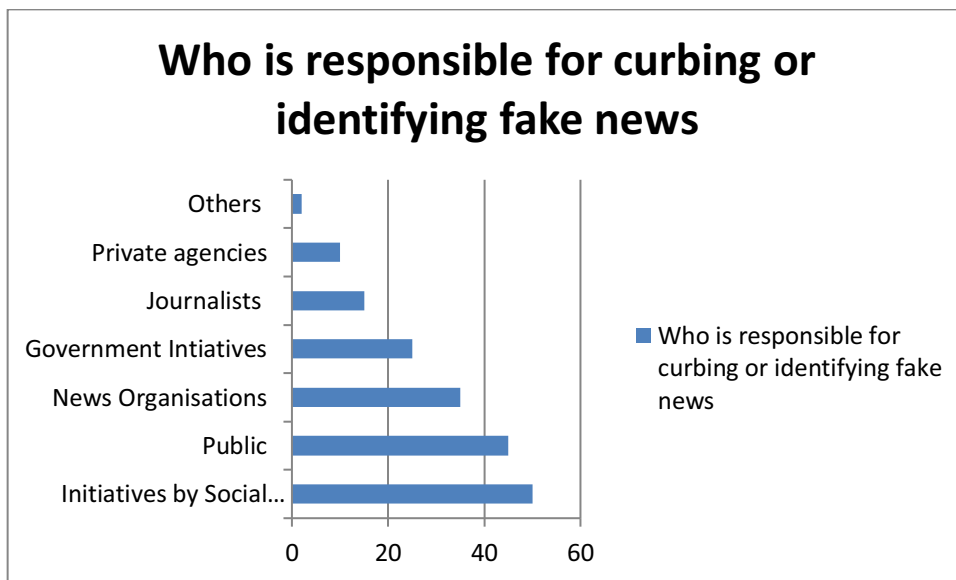
Conclusion

The above study concludes that Indians believe fabricated news on social media creates a lot of confusion, over that past year or two the upsurge in sham news has generated chaos on the online platforms. While the lions share of fake news belongs to politics, social narrative isn't lagging far behind. Often social media users get confused as fake news are carefully designed and spread as authentic news with the help of social media groups, news media bots to attract more eyeballs in order to establish fake news . It is clearly understood that the advent of social media platforms such as Facebook, Twitter and instant messaging service WhatsApp are handy platforms to spread fake news or propagate an agenda. The study also reveals as to how Facebook is fast becoming a spinner of fake news globally followed by WhatsApp. These social media networking platforms need to come up with new algorithms and technology which can identify fake news and spurious accounts and block them to curb the issue. So the framework of most social media platforms is susceptible to fake news. Statistics from social networking sites like Facebook and messaging service WhatsApp have revealed scary story. Misinformation or cooked up news is presented in such as way that the hidden agenda is often left unseen, so far fake news has seeped in seeds of hatred and communal disharmony which is dangerous for the future of our country especially when we believe in "Unity is Diversity". A part from the people who use social media actively, it is extremely important that the statutory agencies of the government must come up with ideas and laws to identify and block fake news, its propagators and such social media groups whose core intention is to spread fake news. Stringent diktats including punishment along with steep fines must be incorporated to act as uncompromising deterrent for active social media users and groups.

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