

A UGC Enlisted (Journal No.-49378), Peer Reviewed Research Journal

INTERNATIONAL JOURNAL OF COMMUNICATION DEVELOPMENT



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About The Journal

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.

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FROM THE EDITOR'S DESK

When in the Public Opinion Quarterly in the issue of Spring 1959 Bernard Berelson said that communication research may be dead, the pioneers in this field have abandoned their original interests and those who have followed neither measure up to the pioneers nor have they anything very new to contribute, little would he have known that nearly sixty years later, in the next century, communication research would still be groping in the dark for new and genuine research topics.

A glimpse of most of the topics registered for Phds and research papers published prove the point. Researchers find it easy to tread the most easy path-of popular and common subjects which make life easier. The availability of literature and easy access to data make the researcher settle for mundane and repetitive topics with slight modifications.

Journalism and mass communication have such a variety of beats and so gives the scholar so many topics to choose from but unfortunately research topics are limited to either gender studies or politics, films and sports. Very rarely do we see topics from health, education, defence, international relations, aerospace, technical and core communication.

The easiest part is to research but the most difficult is to zero out on a good topic to research so that it adds to the already existing repertoire of work and also puts forth new theories and models. The aim should be to contribute to academic and professional literature and aim plus should be to give something new to society.

This journal will welcome research papers on innovative topics and wishes to get Indian mass communication research to an international platform. We are International Journal of Communication Development and want the topics to match global standards. Researchers do think and think and think and analyse before jumping to topics. It will take time but will be an achievement which will be timeless.

So keep the mind working which is like a parachute- the more you pull the more it will open.

Dr. Durgesh Tripathi
Editor, IJCD

(A UGC Enlisted, Journal No.-49378, Peer Reviewed Research Journal)

ONLINE ADVERTISEMENTS & CONSUMERISM

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Abstract

In today's age of globalization, the numbers of E-shopping websites are continuously on the rise catering to the growing demands of the people. Advertising also continues to evolve and sell large quantities of mass produced goods, thus creating a consumerist culture in the society. This online shopping and consumerist culture is extensively influenced by media and online advertisements. The social media sites through its advertisements give a constant reminder to customers about different products, motivating them to buy those. Advertisements promote products which are not of actual necessity but are only used for luxury. The online advertisements and promotion strategies are thus, successfully entering the minds of the people and creating desires in them to own various goods and commodities. This is leading the people to enter the world of consumerism. This study aims to understand how people are influenced and motivated by online advertisements to shop in different e-commerce spaces by purchasing beyond their limited budget and how this increased purchasing behaviour is leading to a consumerist society. A survey was conducted among 50 respondents to figure out how online advertisements influence people to shop online. The research reveals that online promotional advertisements motivate consumers to buy products from E-shopping websites which is leading to consumerism.

Keywords: Online shopping, Consumerism, Online Advertisement, Social Media, Buying Behaviour.

Introduction

The nature of shopping in today's world has undergone a vast change. Consumers can now buy goods and commodities directly from sellers through E-shopping websites. A lot of time and energy is saved in this process. Contrary to the conventional ways of shopping, online shopping provides a host of facilities which makes it all the more popular in today's digital age. People can choose from the wide range of available products that suits their style and preference. The additional features of e-shopping websites offer services such as detailed description of purchases for transparency, cash on delivery options, free shipping across various parts of the country and customer feedback for self-assessment and enhancing competition. Online shopping is thus, a new phenomenon and a revolution in the shopping scenario. The earlier process of shopping has now been made comparatively a comfortable one, where consumers do not need to visit stores or malls physically but they can buy their desired items from the virtual world. It is a revolutionary change for the marketplace at doorstep. This is the result, rather gift of globalization ad ICT. It has vastly changed the way people shop. People now find all their desired goods and services in the virtual screen. All national and international brands are available online for the prospective buyers. This online shopping culture is continuously increasing in today's world. The expansion of E-shopping websites means that the consumers now have a growing choice of shopping destinations to satisfy their needs. Some of the most prominent online shopping websites include *Flipkart, Snapdeal, Myntra, Amazon, Shopclues, Nykaa, Mirraw, E-bay, Abof* and others. Apart from having their websites, the online shopping platforms also have their mobile applications providing easy access to

their sites. Sitting at the comfort of home, one can order products and services which will be delivered at one's doorstep. Other facilities like exchange and return policy also assure money back guarantee if customers don't like the product. This has made shopping a pleasurable and luxurious experience and thus this culture of online shopping is growing at a faster pace. Online shopping platforms are almost like ultimate shopping paradise since everything is carefully presented and available for consumption. After a consumer consumes one product, the need for another one is instantly created. A number of sites are there for clothing and accessories, home decor and furniture, electronic devices and gadgets, books, games and sports, outdoor and offices products, baby products, beauty products, health and personal care, grocery items and so on. Besides sales and discounts, they offer exciting and attractive deals to the prospective buyers to attract them not only in the festive seasons but also throughout the year. Most of the luxury products which we use today are mostly bought online. Even if we don't regularly buy a product online, we keep a check of the latest trends and what are the available products on sale. Consumers can check and wish-list items or put them to favourites for buying them in the near future. One of the crucial questions that can be raised in this connection is why do people shop? One way to give the answer is to examine consumer's motivations behind shopping. Tauber (1972) conducted numerous studies to identify shoppers underlying consumption motives and their relationship to buying behaviour. On several analyses it was found that the driving factors behind the shopping motivations of consumers is not that they need to shop for purchasing their required goods. In many cases the customers enjoy the shopping activity and shop for product acquisition with a utilitarian, extrinsic, product oriented motivation (Tauber, 1972).

Media has a profound influence upon the ever increasing practice of consumerism. Consumerism is a state in which we end up buying products more than we need or want. This paper therefore, is an attempt at how consumers are influenced by such kind of shopping leading to consumerism and how can the media influence people in this process. In our consumer oriented society, shopping has almost become a hobby in itself. It is very easy to spend a day checking out the latest fashion or the latest gadget online for oneself. There are thousands of products to choose from and consume. Consumption means to acquire. But other meanings include using up, burning, wasting and decaying. In the first case consumption adds; while in the others it subtracts. Consumption also includes activities like attending advertising and searching online for commodities. It results in excessive buying behaviour. We may want to buy only one product but before we place the order, the online shopping websites tell us to add a few hundred rupees more to get free delivery or a free gift. This influences us to add more products to the online shopping bag. Thus making us think that it will be beneficial to us or we will get a product at a reduced price, but this only leads to our increased buying behaviour. Actually, buying more than what we need in reality. Emotional association act as a strong factor in creating consumer buying behaviour. These associations are created by advertisements. Advertisements create attachments of consumers with products, resulting in consumers buying those products with which they are emotionally attached (Zain-UI-Abideen & Saleem). In a consumerist society, people possess the habit of purchasing goods and services with little knowledge of their true requirement and durability. Such tendency of excessive shopping eventually leads to consumerism. The end result of consumerism is thus, materialism. Kasser (2002) rightly argued that it is insecurity that breeds materialism and the pursuit of materialistic goals fails

to increase happiness. It works against interpersonal relationships and against health and happiness of the people (Kasser, 2002). It affects the psychological health of an individual and replaces the true self with a false one. The consumerist culture in human life due to a longing for extreme materialistic consumption has resulted in the development of an unsustainable and unsatisfied false self.

The success of online shopping platforms depends on the understanding of consumer behaviour and thus, an effective implementation of media marketing strategies. Advertising is one of the widely used marketing strategies that have evolved to sell all the new leisure and convenience goods to people via mass media portals. Media has played a vital role in influencing today's youth culture. The advertising industry which runs business of billions and billions of rupees are the actual determinants of society. The influence of online advertisements is no less in this regard. Deshwal (2016) rightly said that World Wide Web has become a standard platform for advertising in today's mobile age providing effective online advertising opportunities. Advertisements are strategically executed to target the prospective customers. Social media is a very important and effective tool for the advertisers to send their messages to their target customers. Facebook through its promotional posts enables marketing within the mobile environment, since majority of the people now access Facebook from mobile application. (Deshwal, 2016) Instagram is also highly used for marketing products by advertisers. Images of products are posted along with prices and link to the website which directs the customers to the E-shopping websites. Enticing pictures and beautiful models motivate customer's mind to have the product. Finished goods and products in attractive packaging are presented to the customers in a tempting form so as to create a desire in them to own the product. People tend to believe that possessing the branded and advertised products will boost their social image and popularity with other beings. In this global world, advertising assumes and sets particular social standards for people and incites them to fit into that standard and norms. Busch refers to Adam Smith and holds that happiness lies not in having but in being and it can be acquired not through consuming but through peace and tranquillity (Busch, 2008). While advertisements showcase a hyper real world to the people and make them believe that it is the commodities which can satisfy them and provide true happiness. Continuous exposure to the hyper real world results in the people thinking that it is only the commodities that can improve the quality of their life.

Thus initiates the continuous process of 'wanting' and 'having'. This increased buying habit of the people leads to consumerism. Different products are advertised and promoted in order to increase sales. Advertisers see people as prospective buyers of their goods and services. Advertising usually has an identified sponsor and is intended to influence consumer's purchase behaviour. Researchers found that consumers click on online advertisements to read and get information. Consumers get the information from these advertisements which play an important role in the decision making process (Singh & Singh, 2015). The online advertisements are generated and also continuously presented in the social networking sites to attract the customers to the various online shopping websites. There the customers can check the unlimited number of items available and consume the shopping site's offerings. Kalia and Mishra (2016) concluded that promotional offers and promotional advertisements of products do attract people. Special discounts, offers, sales as well as promotional strategies are adopted by the shopping sites at different times of the year to increase their sales.

They also regularly remind their customers by sending continuous updates regarding sales, prices and any available offers. Notifications in the form of pop ups, emails and SMS is a common practice adopted by the online shopping platforms to remind the prospective buyers about all the available offers that they are providing.

The online shopping sites also have various exciting features through which buyers can shop in groups and also recommend them to their friends and relatives. In this way, the virtual shopping culture is spreading across borders. Alsubagh (2015) found that Internet is a lucrative communication channel which links the customers and the organizations. The ability to interact in social media allows customers to share information and also make content in which others can participate. He added that social relations and interactions influence people's purchasing decisions by changing their mind sets. Some of the advantages of advertising in social media include the ability to address inquiries, rectify comments and revise online marketing approaches competently. (Alsubagh, 2015) The virtual space is flooded by sponsored advertisements alluring the consumers to buy and own the products for themselves. The social media sites like Facebook, Instagram sponsor advertisements of the online shopping platforms influencing people to buy a product motivating them that they will need the product. Persuasive words like 'shop now', 'buy now', 'discount' and other such words influence the purchasing behaviour of the consumers (Kalia & Mishra, 2016). This leads to consumerism. Since the applications of shopping sites have access to all our mobile in-app purchases and surfing practices, the items which we wish-list for ourselves are continuously showcased in the social media accounts privately. They give advertisements of those items particularly for the consumers as a sign of continuous reminder, thus motivating us to buy the product and have it. They use advertising in television also but online ads is the most preferred by advertisers because today's generations are most of the time online. In this digital age, people usually have smart phones and laptops with them and they are mostly active on the social media platforms. This serves the purpose of online shopping sites because they can endorse their products 24/7 to the people and this is a very easy way to make their mark in the people's mind. They don't even need celebrities to endorse their products, a mere picture of the available product is enough to garner their attention and make them want to own that particular product. All the E-shopping websites, be it new or the existing ones, make use of the social media sites extensively for promoting their sites and preparing the customer base. In this way, these social media sites are playing an important role in boosting the customers of their online shopping websites. Social media has become a powerful and cost free approach for marketing and promoting products to the consumers (Naidu & Agarwal, 2013). Most of the times we may not need a product actually but the way in which it is presented online makes us feel that we have to acquire that product, it is of our necessity and we buy that to fulfil our desire to own the product.

Operational Definitions

Online shopping: Online shopping is the purchasing of goods and services from Internet retailers contrary to shopping from a physical store.

Consumerism: Consumerism can be said to be an ideology that increasing consumption of items is economically desirable and it encourages people to acquire products and services in ever increasing amounts.

Online Advertisement: Online advertising is a marketing strategy which allows delivering marketing messages to target customers via Internet.

Social Media: Social media are computer-mediated technologies including websites and applications enabling users to create and share content as well as participate in social networking.

Buying Behaviour: The sum total of a consumer's attitudes, preferences, intentions and decisions when purchasing items is the consumer buying behaviour.

Objectives of the Study

The present paper takes into concern the following objectives:

- To study the role of online advertisements as an important contributory factor in influencing the public to shop online
- To study how the latest trend of online shopping is leading to a consumerist society

Methodology

This study involves both empirical and interpretative analysis. Empirical method uses data collection and interpretation too. Survey method has been utilized in this procedure to collect the data. It incorporates tabulation for data interpretation. The survey was based on purposive sampling. A sample of 50 respondents was selected. The respondents ranged from a variety of fields – from students to professionals, business to media persons and so on. Target population mainly included members from social networking sites like Facebook and Instagram who used E-shopping websites to purchase goods and services. The respondents were mainly 16-35 years of age. Through the method of questionnaire, an attempt was made to gather facts about their opinion as to their self-evaluation regarding how they shop online and if online advertisements motivate them to do so. The questionnaire was distributed directly among the participants and was also sent to them through e-mails and messages. The researcher developed a questionnaire using a 3-point Likert scale. This paper explains how people are influenced or motivated by online advertisements to buy beyond their limited budget and how this increased buying behaviour is leading to a growing consumerist society.

Data Analysis

<i>Sl. No.</i>	<i>Statements of Respondents</i>	<i>Agree</i>	<i>Uncertain</i>	<i>Disagree</i>
1.	I use Internet and social media on a daily basis	33	03	14
2.	I come across advertisements of E-shopping websites while on social networking sites	35	10	05
3.	I visit online shopping websites more than once a	24	15	11

	week			
4.	I prefer online shopping compared to conventional shopping from stores	22	08	20
5.	I use online shopping platforms to purchase maximum goods and services	17	09	24
6.	I often visit E-shopping websites and apps only to check the latest products and trends	35	03	12
7.	I run after discounts and offers on products that are advertised during festive seasons and sales	21	13	16
8.	Advertisements of various brands/sites through social media influence me	14	27	09
9.	Online advertisements promote youngsters to buy and acquire products shown in the virtual screen	24	11	15
10.	Manufacturer's advertisements usually present a true picture of the products advertised	05	17	28
11.	Alluring images, catchy taglines and beautiful models motivate and influence me to buy a certain product	22	20	08
12.	Online promotional advertisements are important	29	10	11
13.	I buy a new variety of product after viewing advertisement on social networking sites	14	20	16
14.	I get maximum information about products from social media and online advertisements	09	20	21
15.	I visit online shopping websites and apps after getting their notifications, emails regarding offers and discounts	15	17	18
16.	Advertisements of products on social media sites provoke my purchase decisions	12	18	20
17.	Advertisement increases consumerism	26	19	05
18.	I only buy things that I really need	09	15	26
19.	I often end up buying products beyond my budget	20	13	17
20.	Online shopping raises and increases lifestyle	22	16	12
21.	Monetary excess and luxurious indulgence creates conscience consumerism	22	24	04
22.	In the last one year, I have spent at least 5000 rupees for online shopping	24	08	18
23.	Increasing E-shopping websites are a demonstration of economic growth	19	20	11

Findings and Conclusion

The above study throws a light on how the online advertisements are influencing people to shop online, thus leading to a consumerist society. People usually come across advertisements of E-

shopping websites while on social networking sites. This study enables us to conclude that the people visit online shopping websites and applications not only to purchase products but also to keep an eye on the latest trends and fashion. This indicates that advertisements insist the shoppers to visit online shopping sites to check the items, which ultimately results in consumerism. Results show that customers find online promotional advertisements important and they run after the discounts and offers on products that are advertised during festive seasons and sales. In this way, online advertisements influence people to shop online, thus promoting consumerism. Alluring images and beautiful models motivate consumers to buy a certain product. The products and services are designed and presented in such a way so as to manipulate the minds of the consumers making them feel good about themselves by consumption of the material. This is a cyclical mechanism which tends to be a continuous process. To a great extent, this is promoted by the media. Online advertisement promotes youngsters to buy and acquire products shown in the virtual screen. The number of online shopping sites is on a constant rise today. Since people prefer online shopping compared to the conventional way of shopping from stores. Online advertisements also play a high role in changing the attitude of customers. As is evident from the study, it is agreed that online shopping raises and increases lifestyle of consumers. Research shows that online shopping does increase our spending habits. Respondents agreed that they do buy things that they do not really need, which finally results in buying beyond their limited budget. People visit the online sites where they end up buying products which are not really required for living but for leading a luxurious life. Equally rising is the want of consumers to live luxuriously, which is resulting in consumerism. But contrary to this, as Adam Smith said, the attempt of all humans should always be to acquire happiness which is found in prudence and tranquillity (Busch, 2008).

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WATCHING NEW NATIONAL LEADERSHIP IMAGES AND HOPES OF 'ACHE DIN' IN ANAND NAGAR SLUM

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Abstract

This article based on ethnographic detail of how poor and struggling men and women in Anand Nagar 'Jhuggi basti' watch and engage with political discourses in television news. It argues that watching new national leadership images and political discourses on television gave them with the hope of 'Ache din'.

Keywords: television; news; ache din; politics

Introduction:

Jayasankar and Monteiro have claimed that Indian viewers inextricably tied up their identities as citizens with watching the news and the audience attitudes for news are their standpoint for the state (Jensen, Chapter-4, 1998, p. 62). Mehta argues that news production itself is a cultural process that cannot be separated from its social environment. While it may be difficult to find out any direct causal linkages between news and audience, there is no doubt he argues, that news initiates and creates a new sphere of political action. If the audience for news expands then the shape of politics will also undergo a change (2008, p. 32-33). In the recall of political news most men and women in Anand Nagar Basti, television had been at best a subsidiary force of political information. Anand Nagar is a large heterogeneous Basti (settlement) of about 3000 households (Census of India, 2001). According to its residents, the slum came up in 1986 on what was originally BHEL (Bharat heavy electrical limited) land. The migrant families from various different rural areas of Madhya Pradesh, Bihar and other states (and also refugees from Pakistan) settled here over the years.

In the course of my ethnographic field work in Anand Nagar slums, from November 2013 to July 2016 and repeated visits to respondents' homes we found that watching the Prime Minister (Narendra Modi) on television was often a highly active, participative and discursive experience for both men and women in the basti. They had long discussions both during and after watching of speeches that were frequently watched by them. Televised political discourses they insisted had neither influenced voting decisions, nor changed the ideas informing those decisions. While engagement with television, both men and women say, have had few connections with their voting behaviour and decisions over past decades, their narratives do however carry newer powerful memories of mediated, televised images of national, political leaders and political discourses. Even respondents who said they did not watch political discourses in general (most women for instance), still remembered seeing the (current) prime minister (Narendra Modi) on television. Watching his speeches on television (and observing him in other media spaces) they said motivated them and gave them also hopes of '*Ache din*' (good days).

Mediated politics, images and hopes of '*Ache din*'

Hayes has pointed out that sometimes voters see and consider politicians' both inside and outside personal characteristics, as relevant to their perception for that politician. Perceptions of candidates' character and qualities whether they are believed to be strong leaders, moral and decent, honest, trans-curate and the favourability of photographic representations of candidate forecast election results (2009, p. 233). Though respondents in Anand Nagar basti are not regular television watchers, they are discursive on the subject of what they think of India politics these days as Prime

Minister Narendra Modi and their discourses on television give them hopes of ‘Ache din’ (good days) and a better life. Kavita a 21-year-old young womansay for instance, “I do not watch too many political discourses on television but I like watching Narendra Modi. The way he talks about bringing good days, I get hope (*mujhe ummid milti hai*) Now maybe our good days will come. Maybe political scenarios are changing (*shayad rajniti ki chavi badal rahi hai*)”.

Many elder men say that they have been participant of political sphere for several years but for the first time in the ‘Itihas’ (history) of India they say they have seen a ‘Neta’ (political leader) who is connecting Indian culture and tradition to the world and the whole world is watching television a “new picture of new India (*yahi hai naye bharat ki nayi tasvir*)”. They say they do not know how or when ‘Acche din’ (good days) will come but it is more about what they think of ‘Acche din’ really means or signifies to them. “*Hamara Pradhan Mantri* our Prime Minister Modi has succeeded in bringing India back to the world map,” says Bhagwandas Kundan, A 30-year-old man, working as a welder in a factory. Hart argues that television, with its facility in creating false intimacy between viewers and politicians, encourages voters to evaluate candidates on the basis of personality to judge them, as Gould puts it “on the same terms a man greets any new acquaintance” (Hart, 1999; Gould, 1972, p. 21, as cited in Hayes, 2009, p. 234). Indeed, Keeter finds in a study conducted from 1952 to 1980 that personal characteristics weighed more heavily in the vote choice of people who relied on television for political information than for those who got most of their news from newspapers. He concludes that “television has facilitated and encouraged vote choices based on the personal qualities of the candidate (1987, p. 344, as cited in Hayes, 2009, p. 234). Bhagwandas Kundan ask what is the good day and for the good day, he say the government will not do anything for free, after all, we have to buy everything ourselves. They say if they want to develop themselves they have to pay for the commodities that they use. They say they know that sometimes prices may seem inappropriate, but that is why the government is trying to ensure that they can achieve the quality of life. They say that after GST (goods and services tax) the prices of commodities will go down and they will be benefited if that will happen then *‘mere liye to yahi ache din hai*’ (this is the good day for me).

Bhagwandas Kundan says,

“I am not a Modi fan in fact I always voted for Congress in the elections but I do not believe in fanaticism (*katarpanti mai bhi vishwas nahi rakhta*) so, I am not afraid of supporting our Prime Minister for doing good work (*ache kaam ke liye unki tariff karne se nahi darta*).”

If this was done by the old government, Bhagwandas Kundan adds, then everything would be right in the country “*ache din hum sabko milkar lane hai* (good days we all have to get together). They say as a citizen of India their work does not end by making the government only and they have some duty towards this country. Respondents recall televised tropes of ‘Swachh Bharat’ watched by them on television and say ‘he’ (Prime Minister) well said that “*main gandagi nahi karunga*, if we all decided not to mess no power in the world can say our country is dirty”. Modi’s appealed to us cannot we make this oath *‘kya hum ye sankalp nahi kar sakte*’ and they say now they have to decide whether they want good days or not *‘hamen ache din chahiye ya nahi*’. If people of small and big positions begin their work properly, *‘ache din apne aap aa jayenge*’ then the good days will come themselves.

Ravish says,

“People do not pay taxes, do not wear helmets, break rules, and throw garbage on the road; you will say why I am saying all these things here but for me, these things are related to ache din good days

of the country. Modi is doing his work and as a citizen now we have to do our work we all have to contribute to get 'Ache din' good days (*sabko milkar kaam karna hoga*)."

They say the current government is doing a very good work with the formula of rich versus poor and the step of demonetization taken by the government was appreciated by many young people in basti '*ab hum jaise log bhi digitalise ho rahe hain*'(now people like us are also digitalizing). Will illiterate people are digitalizing they says yes, they have seen uneducated people withdrawing money from ATM machines during the 'note bandi' and say '*log sikh rahen hai*'(people are learning) and the process of this learning will bring 'ache din' good days? They say when a leader of the country speaks to the public, then he only makes promises, and say in public it is something else and something else personally but our prime minister is doing everything publicly.

Whenever a leader takes such a big step, they say there is an ideology behind every decision and that is the '*rajniti faayde*'(political advantage) but the only ideology behind 'note bandi' was '*janata ka faayda*'(the public's interest). Gaurav say "for the first time I have seen a leader taking positive steps against bribery, corruption, scam and black money it was very good that 'Modi' took the step of '*note bandi*' (demonetization) '*ye bohot bada kadam hai*' it was a huge step towards 'ache din' (good days)". This has revealed a lot of illegal black money in the country by which the country's economy will benefit in the coming days and if such a work continues, then '*ache din jarur ayenge*' (good days will surely come). Many young men remember of PM Modi's speech at 6th DigiDhan Mela in New Delhi telecasted on Channel DD News and Zee News on '*kitna gaya kitna aaya*' addressing; "that was also a time when the talk was about '*kitna gaya*' how much went this is also a time when the talk is about '*kitna aaya*' how much came" and say we like to see how our Prime Minister is thinking of our money and also investing the money of both the country and the people in the right way.

They say his government has been working for the last three years but no case of corruption has yet come to the public and say the way he is taking steps to overcome the black money, he is very much appreciated. Ultimately, the judgment is a reflection of the criteria that were most cognitively accessible, not a census of the information the voter acquired during a campaign. By focusing on the image in a way that radio or print media cannot, television, the argument goes, has made candidate personality a more salient consideration for voters (Keeter, 1987; Lang and Lang, 2002, as cited in Hayes, 2009, p. 234). In showing how television can encourage trait-based evaluations of candidate debate performance, Druckman writes that unlike consumers of other media "television viewers have access to visual imagery and nonverbal cues that often play an important role in shaping personality evaluations of others" (2003, p. 561 as cited in Hayes, 2009, p. 234). It seems that they more trust on presentation seemingly what they hear and watch on television is more reliable for them.

Rahul, 28 years, secondary passed vegetable seller says,

"I like all the speeches of Modi Ji as they are motivating but how much came and how much went it was best, the way he said that he is working to catch '*chuhya*' rat, (*ye chuhiyaa pakadne ka hi kaam hai*)not only me but every citizen watching television that they will have a hope of ray for ache din."

On other side, how poor and illiterate people will manage cashless transfers; how people will do daily purchasing; how housewives buy grocery if they cannot read or write. But maybe '*agar hum acha soche*'(if they think positive) then they can move ahead '*aage badh sakte hai*'. Many women in basti say when they were watching television news during demonetization and see a balance in

class and status; Nisha says she spotted wealthy and poor people standing together in queue for cash withdrawal and depositing first time without VIP quota bias and say media shows wrong images during note bandi, there were long queues; people was getting hard but money was getting '*paisa mil raha tha*'.

They say yes, something good has been done commodities prices are reduced due to low inflation but one thing they say that was good was that both rich and poor were standing in the line and changing the money, Modi made everyone equal. They say they saw how the vegetable seller was roaming with a touch phone, payment was paid through Paytm all this was something new for the poor people like them. "Everything was fine here, even in difficulties everyone was happy (*sab kush the*)" and say they are learning something new everyday in the contemporary governance of Modi who thought that poor people like us would also use paytm. '*Kya ye achhe din nahi hai*' (aren't these good days)? If a previous government had thought like this before, good days would have already come.

Many women say now they can access to free gas connections and gas subsidy that make their kitchen life easy and say '*khana banana aasan ho gaya hai*'. They say when they watch their 'Pradhan Mantri' (prime minister) insist poor women like 'them' to use LPG gas and say earlier it was difficult to manage because connections were costly '*gas connection bohot mahenga tha*' but now due to Prime Minister initiative for poor women they can access to fuel free and smoke free kitchen that leads their life toward '*ache din*'. Many women who are BPL card holders say they have LPG connections in basti and say '*hum bohot khush hai*' they are very happy that the Prime Minister is doing a very good job; Respondent Sunita 34-year-old housewife and BPL card holder remember of Modi speech on television and praised him the way he thought about his (poor) mother who spent their life in cooking food on '*chula*' dart. "It was the first time I had watched a '*neta*' a leader who addressed Indian mother in his speech and care about her health by saying "*jab garib maa lakdi ka chula jalake khana banati hai to 400 cigarettes ka dhuhan uske sharir mai jata hai*" (when the poor mother cooks food on charcoal, she inhales the smoke of 400 cigarettes". They say when they watch all this it gave them with the feeling that '*ab hamare ache din aa gayen hai*' (our good days have come).

Opposition (Congress) party worker, Mohan Shrivastava, a 48 years old law graduate says this step was taken financially to reduce the strength of other political parties and not for the welfare of our country; demonetization was nothing but a political game and say the result of this was seen in the elections of Uttar Pradesh. He further says politics is nothing but managing a social elite configuration and those who have such capabilities, draw the masses in favour of that party. He believes Modi's television speeches help him to attain such 'social elite configuration'. The BJP has created a critical mass mobilisation and an emotionally charged environment through his slogan of '*ache din*' (better days) by using television communication. Hart argues that, such a "character model" of political journalism sends a clear message to voters: "watch television issues confuse, character endures" (Hart, 1999, p. 36, as cited in Hayes 2009, p. 234). Historical changes in campaign communication, some work suggests, have also encouraged a focus on candidate attributes. Baum claimed that now politician uses television commercials to increase their appearances on entertainment programs, to communicate themselves into with people (Baum 2005, cited in Hayes 2009, p. 234). Over recent years, while diverse political knowledges are still not accessible or of interest to most publics in the basti, people engage with symbolic attributes... personality... semiotic messages

Conclusion

The positive new national leadership images that are occasionally seen in televised news are accepted by men and women in Anand Nagar basti as they do see them relating to their social life and everyday culture as a hope of bringing change. Most men and many women in the basti nevertheless do watch political speeches or discourses on different channels and recall watching images of 'new national leadership' and express revived hopes of *ache din*.

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NEW MEDIA A POTENT TOOL TO ACHIEVE SOCIAL DEVELOPMENT IN RURAL INDIA

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Abstract

This paper investigates whether issues of social development are linked to a given globalized world. Further, it focuses on the growing media influence on both the people's psyche and the dominance on the markets through its persuasive approach. The study engages with the emergence of a distinct phenomenon in the globalization process of media expansion and the social development. There are growing forces making the process of life almost impossible to attain or maintain, even for the wealthy. By positioning at the interdisciplinary fields of International and Development Communication, intersecting with Management, and Economics, this paper provides analyses the global advancement of equity and justice in media and development communication practices.

Introduction

One has to grapple these days to verify whether the new media can be of some use to usher in the issues of social development. There is a general charge against media that it has promoted consumerism with the dominance of its reach and access across the masses all over. Consumerism is economically manifested in the chronic purchasing of new goods and services, with little attention to their true need, durability, product origin or the environmental consequences of manufacture and disposal. Consumerism is driven by huge sums spent on advertising designed to create both a desire to follow trends, and the resultant personal self-reward system based on acquisition. Materialism is one of the end results of consumerism. Consumerism interferes with the workings of society by replacing the normal common-sense desire for an adequate supply of life's necessities, community life, a stable family and healthy relationships with an artificial ongoing and insatiable quest for things and the money to buy them with little regard for the true utility of what is bought.

An intended consequence of this, promoted by those who profit from consumerism, is to accelerate the discarding of the old, either because of lack of durability or a change in fashion. It is an often stated catechism that the economy would improve if people just bought more things, bought more cars and spent more money. Financial resources better spent on Social Capital such as education, nutrition, housing etc. are spent on products of dubious value and little social return. In addition, the purchaser is robbed by the high price of new things, the cost of the credit to buy them, and the less obvious expenses such as, in the case of automobiles, increased registration, insurance, repair and maintenance costs.

Many consumers run out of room in their homes to store the things that they buy. A rapidly growing industry in India is that of self-storage. Thousands of acres of land good farm land are paved over every year to build these cities of orphaned and unwanted things so as to give people more room to house the new things that they are persuaded to buy. Does these serve any purpose of promoting social development or for that matter can it settle down any responsibility of any of the traditional or new media tools, is a big question to answer.

Can we examine the presence of Social Development issues in Media Today?

To all my learned experience of Traditional and New Media, it puts me in great difficulty to squeeze out specific and particular examples. Commerce, business and profit making are the chief objectives. Yes, true, but there has to be some sense of responsibility to which we need to pay attention to the un-equal world. One cannot restrict the growth engine of mediated products. The rampant expansion of companies created new levels of communication and culture interconnectedness that affects membership of nations and local cultures as well. Profit orientated free market systems gain space around the world. While crossing national boundaries and cultures, transnational corporations seek to increase the number of consumers in order to maximize profit and gain market share. Even socio-economic or healthcare development projects are tainted by the interest of these large conglomerates. Thus, this global inter-relatedness of firms, nations, and cultures calls for new adaptations in a fast-changing world. Although digital media provides space and allows the creation of new culture sites, it is mostly the large media corporations that change cultures around the world. Converged to large media empires a few strong oligopolies such as Disney, News Corporation, BBC, Vivendi SA, Bertelsmann AG, or Sony, among others, provide a growing number of countries with mass media content creation and distribution that affects national cultures. Based on power inequality, they reinforce culture homogenization. The growing opposition to such one-sided homogenization process results in constant search for alternative ways of globalization. Due to power differences, globalization results in differential advantage and disadvantage for the involved cultures that perpetuates a cycle of culture domination. This paper interprets power dialectically as a relational product and process in a socio-cultural context. As such, power is the immanent social relation exercised between dominant and inferior. It describes the systemic advantage of a particular group as opposed to the relative disadvantage of outsiders of the group. Power is enacted through communication. This paper concentrates on power and culture in the context of international and development communication. Thus, the central question of this study is: Premised upon a competitive and free market system, in the context of media convergence how a method of “inter-localization” might offer a more equitable relationship for the participants of different cultures? In order to unfold this central question, the study seeks to answer to following three related questions: How does “inter-localization” differ from other types of globalization such as glocalization? Based on family ownership and profit maximizing objectives, can any evidence be observed for “inter-localization” in international commercial media? How and in what ways “inter-localization” play a significant role in the empowerment model of development communication? Do they all still cater to the needs of the people and the related corporations? And if so, who is held responsible for this entire muddle. Let us then shun the ideologue of social responsibility theory and democratic media participation theory.

Can mainstream Media corroborate the response of Globalization?

Mainstream media must have some purpose of social response and must relate it to social reality. This is very harmful if, one can play with authoritarian model of development and practice the profiteering algorithm. Arguments are flowing thick and fast for the verifiability and validation on the response of globalization effect through media means. There are mixed debates about the process and impact of globalization. Some scholars argue that the term globalization can even replace concepts such as modernity and post modernity. The various social science disciplines interpret globalization quite differently. For example, referring to business disciplines, Eliers states that, in a “more restricted sense; we talk about globalization as an expression for new ways of interrelation between financial markets and business undertakings beyond nations and continents”. On the other hand, emphasizes the importance of media in globalization defining it as the global interconnectedness of politics, economics, cultures, and society through mediated communication.

Moreover, scholars also debate whether globalization refers to a process, outcome, or condition. Capitalism relies on private property rights and competition while aiming at profit growth. Economies of scale a term that describes “a range of production in which long-run average cost declines as output increases,” in production and profit gain through expanding export markets pushed companies across borders. Space and time were redefined with the rapid advance of transportation and communication technology. As Heidegger urges: “All distances in time and space are shrinking. Man now reaches overnight, by places, places which formerly took weeks and months of travel”. As a result, aspects of the international interconnectedness became far more complex, and globalization gained new dimensions in economic and socio-cultural contexts. McKenzie defines globalization as a “worldwide climate in which people, industries, governments, and countries across the world are being propelled into closer political, economic and cultural unions.” He also identifies four factors that stimulate the globalization of communication processes: increased international travel, communication technologies with cross-border interconnectedness, global media conglomerates, and audience curiosity in foreign countries. Nevertheless, this global interconnectedness of economies, societies, and cultures, provoked resistance from local communities. Due to its cultural ties, this changing media industry plays a particular role in the fast-growing interconnectedness of nations.

The accelerating media convergence and internationalization calls for the analysis of culture and power aspects in mediated communication where the local and global constantly collide. While the economic growth of some geographically well-defined leading nations is strongly bound to and driven by active media globalization, less dominant communities put special effort into culture identity preservation. A growing body of research put emphasis on the tension created by the opposing forces of global and local media. The goal of this glocalized business strategy is to acquire sufficient knowledge of the local culture in order to successfully reach new customers, extend markets, and increase market share. If a company sufficiently adapts its products or services, it can appeal more to local consumers and can be sold more successfully. The effect on local culture is not of concern in this profit maximization process. Multinational corporations simply create new consumers and do not worry about the change their activity or product initiated in a culture. Critiques of glocalization often point out this potentially harmful aspect of the process. Among them is the Polish sociologist, Zygmund Bauman. Baumann agrees that one of the important factors of glocalization is the new communication technology – mainly telecommunications – that allows the interconnectedness of the global and local. The extended use of these new technologies initiated a “geographical re-organization of core economies”. But this reorganization does not result in equal distribution of wealth, or equal opportunity for all cultures and people. According to Bauman, glocalization does not provide solution for the negative hegemonic effect of globalization. While Friedman classifies glocalization good and bad according to the conscious understanding of the global’s effect on the local, it is polarization that Bauman is concerns with: The freedom of purchase should not be confused with freedom of the individuals and free choice of culture. Through global commerce and international mass media, it is the effect of dominant culture groups on local cultures that worries scholarly critiques of globalization or glocalization. Development model here must specify the local aspirations rather than preach the classical models of success stories.

Alluring Media Formats Vs Dry Issues of Development

How can there be a comparison where the commercial interest reins supreme over the dry and uneconomic development issues. Of course there must be an attempt where the media must make the development issues look more concerned and at the same time efforts must be made by media formats to bring some life to those issues which will revolutionised the way we all think and

practice. There is a great shift of arguable sense in comparison to the commodities and media products. Educators of developed countries were more wary of the rise of mass mediated culture than those in developing ones. Pointing to the enormous popularity of the cinema and animated comic productions, it was proposed to have a prophylactic cultural pedagogy that would teach the masses to better discriminate cultural tastes and resist the commercial rhetoric of popular culture. Inspired by this phenomenon, many educators believed that cultural literacy was the best defence against the incursions of commercialized culture. Although commercial television expanded rapidly in the 1950s in the UK, British policy makers established quality standards in the public interest and mandated the British Broadcasting Corporation (BBC) as an educational broadcaster to prevent a cultural wasteland. Richard Hoggart argued that defending literacy called for a broader rethinking of public education. He recognized that many highbrow works of poetry and prose on the curriculum served only to marginalize and demean working class students. Because the levelling aspirations of the mass literacy movement required a broader cultural pedagogy to replace the snobbishness of traditional educators" he argued for a critical cultural pedagogy that strongly opposed the trivialization, the fragmentation and the opinionation encouraged by popular providers. His advocacy for critical cultural studies provided the impetus for media literacy pedagogy in Britain and elsewhere. The idea of a democratizing potential for critical cultural studies inspired many teachers who practised analyzing popular music, movies, and television with students to teach them to understand differences between the progressive and regressive dimensions of cultural ideology. Len Masterman consolidated these ideas into a formal critical pedagogy which taught "ideological deconstruction" to protect younger students from commercial manipulation. His critical media education curriculum called for the empowerment of students through a demystification of popular texts, especially news and advertising. His pedagogy used literary, ideological, and semiotic analysis to encourage a reflective questioning stance towards the forms and contents of print and electronic media. His critical pedagogy has influenced teachers around the world, but especially in Canada where this pedagogy helped launch media education among Ontario and British Columbia teachers. Many teachers found that media studies provided excellent leverage for broadening the scope of the English curriculum beyond the great works. The British Film Institute (BFI) took the lead in a broader view of cultural criticism, promoting film studies through a schools outreach initiative that taught film as parallel cultural text. They developed course materials focused on the appreciation of filmic language to promote visual literacy skills. Can we, then, here recognizing the importance of social and developmental issues like film and television as building blocks of youth, can be a good experiment in itself. What so, if that fails, but can that be not tired at all? These initiatives engaged through desire rather than condemn is the primordial thinking process which can be carried out to woo the target group. This can be a nation a society or a specific netizen population. The grammar of it must be popularise for inclusive issues of social development.

Media, Social Development and Responsibility

Let us put an effort to relate these three iconic words with one another. According to Henry, "the 'globalizers' almost inevitably provoke 'moralizers,' who seek solutions in cultural authenticity, affirming a religious or ethnic identity, or in at least reaffirming traditional nationalism". Due to the cultural aspects of mass communication, international communication scholars look into this culture interconnectedness and identity change critically. Boyd-Barrett claims that two concepts, "competitization" and democratization had major impact on the uneven growth of media globalization. Both tendencies reinforce the gap in the power relations of international communication. My conceptualization of inter-localization is connected to the critical view of globalization, particularly cultural hegemony and media imperialism. As explained earlier, glocalization still contains the element of (mostly hidden) hegemony or cultural exploitation by dominant groups in "the world of which 'goes without saying'". On the other hand, Ogan (1988)

posited that "Third World consumers of foreign media products will be influenced by the values inherent in that content, the values of an alien and predominantly capitalist system". Cultural imperialism has an almost tangible form in global media. Boyd-Barrett defined media imperialism as "the process whereby the ownership, structure, distribution, or content of the media in any country are singly or together subject to substantial external pressures from the media interests of any other country or countries, without proportionate reciprocation of influence by the country so affected".

Glocalization in the media industry can quite successfully cover the imperialistic effect of large media groups as their product adapted to local acceptance. Thus, glocalization still contains the hegemonic effects of globalization. Although first observed in mass media, inter-localization is not restricted to the communication industry. It occurs in very different sectors from arts to industry, from politics to the fields of development communication. I would like to provide just a few examples. a. *Process*: Inter-localization as the occurrence of global interconnectedness among various cultures without power differences can be present in the culinary industry. Anyone who travels to different countries can easily observe that some cultures are represented in a large number of countries through their food. As such, there are a growing number of individually owned (family ownership) Chinese and Middle-Eastern restaurants in the Western countries. Although each establishment can use the glocalization approach while they adjust their menu and quality to local taste, the restaurants themselves cannot be considered as a glocalized phenomenon. They do not represent the dominant power of a multinational corporation that would jeopardize local cultures through drastically changing local food taste. Telecommunication and media industry deals with culture products. Thus, the quality of the industry gives space for the possible practices of inter-localization as a more equitable form of globalization. Moreover, minority-owned communication companies have rather particular experience while trying to preserve their cultures. Based on their accumulated experiences in majority-minority struggle, ethnic and minority media companies learn to appreciate other cultures. Large media corporations that originated from powerful national cultures and represent the majority in power, tend to use a generic view of their consumers: they look at their audience as culturally neutral. Ok, that may be true for some time, some place and under some circumstance. Can that be generalized? Is a big question to answer? Media appreciation can be indifferent and elusive thus make things more complex.

Conclusion/Discussion

There is a debatable conflux between the terms social development, responsibility and media. As globalization greatly affects every nation around the world, scholars from various fields such as sociology, economics, business administration, or communication studies, often debate its concept and practices. Centered on communication studies, this research crossed over to other disciplines such as management and economics while trying to explore alternatives in globalization practices. Resulting from power differences, globalization causes advantage and disadvantage for the participants. This study viewed the dialectics of the globalization process critically while intending to effectively meld views from the field of communication studies with political economy, and cultural studies. With reference to mass communication imperialism and the empowerment paradigm of development, my focus on the local-global debate was not so much on the aspect of dominance as on the alternatives to it. I consider that inter-localization, as a new globalization form, is a growing phenomenon. The future decides if this phenomenon remains marginal in the globalization process, or it can gain further space and relevance as a more just internationalization. Searching for the limits of the inter-localization phenomenon, some could ask questions such as: Is the method of inter-localization limited to minority-owned media internationalization? Can the inter-localization method be extended to large media corporations? How do cultural hybridity,

digital virtuality, and de-territorialization interact with inter-localization? How does inter-localization relate to glocalization and other forms of globalization? Can international press agencies use inter-localization as tool in their effort for equity-based news reporting? Does inter-localization strengthen or weaken nation-states? Future studies should try to find answers to these questions. As of now, I can foresee that with the strengthening resistance of the developing nation's media against Westernization, and the expanding use of participatory communication in development projects, the inter-localization phenomenon can become an acceptable alternative. I tend to think, that if inter-localization becomes more widely used, it might contribute to the formation of new socio-political structures that are not based on countries but cultures. As such, it might aid the reorganization of human social groups through cross-border cultural unification. This local-to-global discussion can lead to a major change in the content of unity in diversity. Although many new aspects of these globalised consumerist attitude are to unravel the media scenario which can be helpful in better understanding of the topic. The developing economies are greatly affected as they cannot catch up with the modernity of the media products and its influence is so great and irresistible. Things are now going from bad to worse as far as social development is concerned. Who will shoulder the huge responsibility to scratch out the commercial aptitude these media formats have donned?

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Determinants of Audience Attitude towards Online Advertising

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Abstract

Online advertising is still a largely unexplored phenomenon, especially from the perspective of developing nations such as India. The quantum and the scope of the research carried out by the industry and the academia to understand it are quite limited. It goes without saying that success or failure of any advertising platform depends upon audience attitude towards it, but ironically it is the least explored area in case of online advertising. This study aims to delineate and explicate various factors which lead to formation of positive or negative attitudes towards online advertising. The study is exploratory and based upon survey. The data collected through e-mailed survey questionnaire to 1000 respondents spread across the length and breadth of India is analyzed with the help of descriptive statistics. The results of this study will help in gaining a better understanding of the manner in which online advertising is received and processed by the audiences, and how they form different perceptions and attitudes towards online advertising. The findings of this research may help the online advertisers to modify their online advertising practices in order to make them compatible with the behaviour of the audiences resulting in more value for their advertising expenditure.

Key Words: Online Advertising, Audience Attitude, Determinants of Audience Attitude Formation

Introduction

Online advertising is the newest entrant in the advertising arena. Along with the rapid increase in the number of Internet users around the world, the World Wide Web has become the fastest growing advertising medium of this decade (Ha, 2008). It has achieved this milestone within first two decades of its arrival on the advertising scene. A report published by the Interactive Advertising Bureau in 2014 based on an industry survey conducted by PwC on its behalf stated that since 2005 internet advertising is growing at a faster annual growth rate every year than any other form of advertising in the United States of America (USA). The same report also stated that the online advertising revenues surpassed the revenues generated by other advertising supported media such as broadcast television, cable television, newspapers and radio in the United States of America in 2013 (IAB / PwC, 2014). Indian digital advertising market is expected to cross the INR100 billion mark by 2018 posting a Cumulative Annual Growth Rate (CAGR) of nearly 28 % which is more than three times the expected growth of print and one and a half times of television (FICCI-KPMG, 2014). A report assessing state of online advertising in India said that online marketers were keen to increase their online brand advertising budget by 20 %. They were willing to spend more on online advertising, provided they get a clearer picture of the returns on their advertising investment in terms of sales augmentation and positive brand attitudes (Nielsen, 2013). This is a clear indication of the growth potential of online advertising.

Rapid rise of e-commerce during the past few years in India has also supported the upsurge of online advertising. Indian Railways is the top Indian website in terms of unique monthly visitors. It receives 12 million unique visitors every month. Online Retailers such as Amazon™, Flipkart™, Snapdeal™, Jabong™, Myntra™, etc. receive more than 37 million unique visitors per month. Websites such as MakeMyTrip™ have an average transaction size to the tune of \$204 or INR12,000 (approximately). Travel and retail are the fastest growing categories (comScore, 2012).

Growing e-commerce market translates into growing online advertising opportunities. Real time personalized messages may define the future of the advertising. The unique targeting, audience-segmentation and personalization opportunities proffered by online advertising makes this a lucrative prospect for online marketers and advertisers. For instance, a user searching for budget mobile phones may be approached with an online ad communicating comparative prices offered by different offline or online sellers. This may be helpful to the user in deciding the best budget mobile phone for herself/himself.

The growth in the size of the online advertising industry suggests that advertisers are shifting a sizeable portion of their publicity and promotion budget to the online platform and the audiences are responding positively to online advertising messages at least to some extent. Yet, the variables catalyzing this growth are not clear. For instance, there is limited research available to gauge impact of level of interactivity in an online advertisement, which is considered to be one of the most important characteristic of online advertising, on the process of persuasion. The amount of research available on how targeting and personalization of messages affect the efficacy of an advertising campaign is also not comprehensive. In the absence of practicable data, most of the online advertising activities are based upon the prior experiences of the advertisers with advertising through conventional media.

There is little information available on the motives, attitudes and behaviour of the online audiences. Internet usage motives of the audiences may be completely different from their conventional media usage motives. For instance, users may go to the World Wide Web for collecting general information of interest to them; academic research; entertainment; socialization or even shopping. Research scholars have attempted to explicate how these internet motives affect the processing of online advertisements. That is, an user accessing internet for collecting information for her/his research article may be exasperated by online advertisements, whereas; a user going to the world wide web with an intention to purchase a book may find comparative advertisements regarding prices offered by different online and offline retailers of that product expedient. There are no significant research studies available to understand the manner in which internet usage motives of the audiences affect their perception of online advertising. Issues related to privacy concerns of the audiences and the manner in which they affect their perception of online advertising have also not been addressed by the researchers.

Several other variables such as formats of online ads and their content; demographics, etc. and the role they play in the processing of online advertising communications by the audiences have also not received the required attention of the researchers. Most of the research in the field of online advertising carried out is either industry sponsored or is done from the perspective of the advertisers. Online advertising has not yet received the same attention of the academic researchers as the television or the newspapers. This may lead to a lopsided presentation of the facts with little or no representation of the audiences. This is not a propitious proposition for the advertisers because the success of any advertising communication depends upon the attitude of the audiences and their perceptions about it. Without understanding the audiences' attitudes and behaviour towards online advertising, it would be very difficult for the advertisers to fully reap the benefits offered by online advertising. This study would attempt to explicate attitudes of audiences towards online advertising and the factors responsible for formation of these attitudes. This would help in achieving a better understanding of the functioning of online advertising.

Sampling & Data Collection

For this study, descriptive survey research method was employed. The sample comprising of 1000 respondents was selected through non-probability snowball sampling procedure. The researcher explicitly sought their permission for including them as a participant in the mentioned survey. The sample selected was quite diverse and spread across the length and breadth of the country. This sample was also taken so as to examine the existing relationships between or amongst various variables involved in the process of online advertising instead of proposing generalizations applicable to larger populations with utmost accuracy. The primary data for the purpose of this study was collected through a self-administered questionnaire containing 30 close-ended questions. The questionnaire prepared for this study was pretested with 10 respondents. The data collected was analyzed through descriptive statistics and analyzed within the interpretive paradigm in order to derive valid conclusions.

Data Analysis & Interpretation

Demographic Profile: Out of the total respondents who participated in the study, 300 were in the age-group 21-30, 390 in the age-group 31-40, 220 in the age group 41-50 and 90 in the age-group above 50. The highest number of respondents belonged to the age-group 30-40 and the lowest to the age-group above 50, Out of 1000 respondents, 37 % or 370 were female and remaining 63% or 630 were male. Respondents with graduate or post-graduate degrees comprised 85% of the sample. 36 % of respondents had an average annual income between INR 3 to 5 Lakh; 27% up to INR 3 Lakh; 22% in excess of INR 10 Lakh and 15% between INR 5 to 8 Lakh.

Internet Connectivity & Usage Patterns: More than two-thirds of the respondents had access to internet at home. However, only 30 per cent of them had broadband connectivity at home. Approximately, 45% of the respondents spent 1 to 3 hours; more than 33 % spent 3 to 6 hours; nearly 10% spent less than one hour; about 7% users spent 6 to 9 hours and a little more than 5% spent in excess of 9 hours daily on accessing internet. The fact that 78% of the respondents spend 1 to 6 hours daily on internet and approximately 12 % spend more than 6 hours daily on internet augurs well for the purpose of this study as they are expected to have greater probability of coming across or interacting with online advertisements. Approximately, 80 % of the female respondents spent 1 to 6 hours on internet; whereas, the percentage of male respondents doing so was nearly 76 %.

Internet Usage Motive: About 33% of female respondents said that shopping was their primary motive for going online; 30% went online for socialization; while, research and entertainment were cited as reasons for accessing the internet by nearly 18% of them. Entertainment was preferred internet usage motive for approximately 33% male respondents followed by socialization as stated by 34% of them. More than 26 % claimed shopping to be their primary internet usage motive while less than 7 % said that research was their primary internet usage motive. Social Networking Websites (SNS) were preferred online destinations for 30% female and 28% male respondents. Nearly, 25% female and 33% male respondents visited entertainment websites more often than other genres of websites. News websites were visited by approximately 19 % of the male and 10 % of the female respondents. Approximately, 26 % of the female respondents marked e-commerce websites as their most preferred internet destination, while only 10 % of the male respondents chose them. Information and education based websites were the least preferred ones with only about 8 % female and 9 % male respondents showing a preference for such websites.

Exposure to Online Ads and Perceived Intrusiveness: The data reveals that more than 90 % of the respondents were aware of online advertising and more than 80 % came across more than 5 online ads in a day. This indicates that they had a basic understanding of the formats of online advertising and are expected to have some opinions or have formed some attitudes towards online advertising. Virtually an equal percentage of the female (31.08%) and the male (31.74%) respondents came across 11 to 15 online ads daily. Approximately, 27 % of the female and 23 % of the male respondents viewed 16 to 20 online ads in a day. The percentage of female respondents and the male respondents exposed to more than 20 online ads in a day was also comparable with nearly 15 % of the former and 16 % of the latter claiming to have been exposed to more than 20 online ads in a day. Nearly, 40 % of the respondents replied that they did not consume any online ad voluntarily, while a little more than 37 % of the respondents acknowledged that they voluntarily interacted with the online ads they were exposed to in a day. A very high proportion – 54% of the female respondents and 31% of the male respondents said that their exposure to online advertising was involuntary. The number of male users responding voluntarily to online advertising was considerably higher than that of the female users. The data indicates that male respondents were comparatively more responsive to online advertising than the female respondents.

Approximately, 70 % of the respondents believed that online advertisements always interfere with their primary internet usage motives, while only about 9 % of them said that it did not and less than 5 % of the respondents did not have any opinion in this regard. Respondents almost unanimously, irrespective of the time spent by them on internet, regarded involuntary exposure to online advertising as an obstacle in accomplishing their primary internet usage motives. 80% of the respondents, who went online to get entertainment, perceived involuntary exposure to online ads as intrusive. Approximately, 90% of the visitors to education websites found this involuntary exposure to be intrusive. The data indicate that nearly 90 % of the respondents did regard online advertising as a threat to their privacy at some point of time. More than 63 % of the respondents were of the opinion that they would be more receptive toward online advertising which is relevant to them. Nearly, 19 % of the respondents said that they would be occasionally receptive towards relevant online advertising. Approximately, 12 % of the respondents said that they would not like to receive online advertisements even if they were relevant, while about 6 % did not have any opinion in this regard. The data make it conspicuous that relevant online advertising messages would be perceived as less intrusive by most of the users and therefore, would prove to be more efficient in accomplishing the goals of the advertisers.

Attitude towards Online Advertising: The data reveal that nearly 80 % of the respondents had considered online advertising useful at some point of time. This is a fairly large percentage and augurs well for future growth prospects of online advertising. 40 % of the respondents stated that online ads were not more appealing than ads delivered through conventional media such as radio or television. Only about 18% of them found online ads comparatively more appealing. This shows that the ads delivered through conventional media are still considered to be more appealing by the audiences than the ads delivered via the internet.

Approximately, 32 % of the respondents felt that interactivity options proffered by online ad platforms and formats would render online ads more useful for them; more than 27 % claimed that online ads would be more useful to them if they were relevant to their internet usage motive; 21 % of the audiences believed that personalized online ads would be more useful for them and a little less than 20 % of the respondents were of the opinion that the completeness of the information regarding the products or services advertised would make online ads more useful for them. All these factors form the core of online advertising and audiences apparently would be more receptive

towards it if these characteristics of online advertising were employed intelligently by the advertisers.

81 % of the respondents were of the opinion that both online advertising and advertising delivered through conventional media are equally accurate and truthful (or inaccurate and untruthful). This indicates that majority of the audiences do not distinguish between online advertising and advertising delivered via conventional media in terms of accuracy and veracity. About 40% of the respondents considered online ads to be most intrusive. When the respondents were queried about the perceived intrusiveness of online advertising separately, more than 70 % had replied that they regarded involuntary exposure to online advertising as interference to their primary internet usage motives. However, when they were enquired about their opinion regarding comparative intrusiveness of advertisements delivered through different media, the percentage of the respondents considering online advertising as intrusive plummeted to about 40. This data analysis indicates that nearly 60 % of the respondents consider online advertising less intrusive than advertising delivered through conventional media. This is a promising sign for future growth prospects of online advertising.

More than 54 % of the respondents claimed that the authenticity of the websites through which online ads are delivered does affect their perception of the ads. Approximately, 20 % of the respondents were of the opinion that the authenticity of the websites does not affect their perception regarding the online ads viewed by them. 45 % of the respondents said that they would prefer to opt-out of receiving ads of products and services irrelevant to them, while a little more than 32 % of the respondents said that they would do so if the ads delivered to them were intrusive in nature and interfered with their primary internet usage motives.

Approximately, 24 % of the respondents were of the opinion that online advertising had the potential to become the most preferred form of advertising in the future, while a little more than 25 % did not think so. More than 40 % of the respondents were not sure regarding the potential of online advertising to become the most preferred form of advertising in the future. Approximately, 10 % of the respondents did not have any opinion regarding the potential of online advertising to become the most preferred form of advertising in the future. The highest percentage of the respondents had opted for 'maybe' as their choice. This suggests that sufficient information was not available to the respondents regarding various positive and negative aspects of online advertising and therefore, they were not able to take a concrete decision regarding its potential and future prospects.

Discussion

The number of male respondents who participated in this study is almost double the number of female respondents; however, the percentage analysis of their replies to different survey questions indicated that their opinions regarding online advertising are comparable. Internet is a unique medium in the sense that it may concurrently fulfil multifarious motives of the audiences. That is, users may use social networking websites to communicate with friends; listen to their favourite song on an online music store and shop for sunglasses, simultaneously. The motives play a significant role in the formation of audiences' perceptions and attitudes towards online advertising. For instance, if users are going online for shopping, then they may respond more positively to online ads regarding products or services that they intend to purchase (Rodgers & Thorson, 2000). The internet usage motives are complex in nature. The audiences may switch between different motives in a matter of seconds. Thus, to decide the primary internet usage motive of user at any given point of time becomes quite a cumbersome task. Rodgers (2002) while studying the effects of

internet motives on attitudes and behavioural responses towards online advertising using banner ads as stimuli arrived at the conclusion that these motives do affect cognitive responses to online advertising. The websites visited by the users may give an indication of the primary internet usage motive of the audiences. For instance, users logged on to social networking websites or online retail stores may have socialization or shopping as their primary internet usage motive, respectively. However, if the users are logged on to both types of websites simultaneously, then it may not be possible to get an accurate idea about their primary internet usage motive.

Entertainment and social networking websites are two of the most preferred internet destinations for almost two-thirds of the internet users; news and e-commerce websites are preferred by about one-third of them; whereas, only about one-tenth of the users go online for gathering information or educational purposes. This content-based preference for different websites is in consonance with the favoured primary internet usage motives of the audiences. The percentage analysis of the data revealed that the preferences of the female as well as the male respondents regarding the types of websites (based on content) are practically similar.

Almost, each and every one of the internet user is exposed to online advertising on a daily basis regardless of her internet usage motive, preferred websites, gender or time spent on the internet. Excessive exposure to online ads leads to ad clutter. Cho & Cheon (2004) suggested that perceived ad clutter is one of the major reasons for avoidance of online advertising by the audiences. This advertising clutter interferes with the consumption of the editorial content and therefore, lead to ad avoidance (Ha & McCann, 2008). Most of the exposure to online advertising is involuntary and more than two-thirds of the users regard this as an impediment to the achievement of their primary internet usage motives. Approximately, half of the female users and one-third of the male users do not consume any online ad voluntarily. This involuntary exposure to online advertising may lead to formation of negative attitudes towards online advertising.

The analysis of the data reveals that users are most receptive towards online advertising when their primary internet usage motive is shopping. Entertainment and research are the next two internet motives considerably compatible with reception of online advertising. The audiences are most non-receptive towards online advertising when they go online to socialize. This may be because socialization is a comparatively more personal activity and any interference during this is perceived as an intrusion upon privacy by the audiences. Cho & Cheon (2004) carried out a research study to determine the reasons for avoidance of online advertising by the audiences and found out that perceived goal impediment was one of the primary reasons for this behaviour. Any obstruction to the accomplishment of the primary internet usage motives of the audiences will lead to the formation of negative perceptions and attitudes in the minds of the audiences. More than two-thirds of the audiences perceive online advertising as an intrusion upon their privacy. Sheehan & Hoy (1999) suggest that there is a definite correlation between the privacy concerns of the audiences and their behaviour towards online advertising. The users may form negative attitudes towards online advertising if it is perceived as intrusive by them.

The audiences are more receptive towards online advertising when the ads are relevant to them. The interactive advertising model proposed by Rodgers & Thorson in 2000, also suggests that 'relevance' is an important factor in the context of perception and reception of online advertising by the audiences. This relevance arises out of the compatibility of online advertising with the primary internet usage motives of the audiences. If online ads delivered to the audiences are consistent with their internet usage motives, then the relevance of such ads for the audiences will increase significantly, leading to formation of positive perceptions and generation of favourable behavioural responses. One mechanism to increase the relevance of online ads for the audiences is to solicit

their permission regarding the types of ads (in terms of products or formats) that they would prefer to receive and the time of delivery of those ads. A significant population of internet users is positively disposed towards receiving permission based online advertising. Major players in the online advertising arena do offer choices to the users regarding online advertising. Network Advertising Initiative, which is a self-regulatory body for third-party online and mobile advertising and has some of the biggest names in the field of online advertising including Google™ and Microsoft™ as its members, offers to the users an option to ‘opt-out’ of online advertising served by its members. However, almost none of the internet users seems to be aware of these options.

The users are willing to provide their personal information to the online advertisers in order to receive relevant online advertising on conditions of solicitation of their prior permission for collecting the information and safe and fair usage of the information. Most of the internet users find online advertising useful at least on some occasions. This suggests that if certain concerns of the audiences regarding privacy issues, safety and fair usage of their personal information and intrusiveness were addressed properly by the online advertising industry, then its future growth prospects would improve substantially. Interactivity, relevance, personalization and comprehensiveness, respectively, are the factors which may render online ads more useful for the audiences. Interactivity allows users to control their ad viewing experience; relevance makes online ads less interfering with the primary internet usage motive; personalization leads to increase relevance and comprehensiveness leads to better decision making. Kim & Sundar (2010) suggest that there is a positive relationship between interactivity attitudes of the audiences towards the ad and the product. Their research also indicates that interactivity influences the persuasion process of the audiences in multifarious ways.

A research study carried out to understand predictors of attitudes towards online advertising suggested that trust, usability and informativeness have ‘positive significant influence on consumers’ attitude toward online advertising’ (Li-Ming, Wai, Hussin, & Mat, 2013). A study published by International Journal of Advertising (2002) also suggested that information was positively related to attitude toward online advertising. The same study also indicated that trust towards online advertising is significant factor in the context of formation of attitudes towards online advertising. (Wolin, Korgaonkar, & Lund, 2002). The audiences are more likely to form positive attitudes toward online advertising if the information provided by the ads regarding the products advertised is comprehensive. A general trust towards accuracy of online advertising also contributes to formation of positive perceptions and attitudes towards the products or brands being advertised. The advertisers will have to keep in mind these factors in order to make their online advertising campaigns more effective and efficacious.

Interactivity is one of the most important attributes of online advertising. It offers users a sense of control. It allows them to be an active participant in the process of online advertising. It is the availability of choices regarding the manner in which the audiences intend to consume online advertising. The Dual-Process Model of Interactivity Effects given by Liu and Shrum in 2009 proposes that interactivity may have positive as well as negative effects on processing of online advertising by the audiences. For instance, availability of excess information or options may distract the the audiences from the central appeal of the ads. Liu and Shrum (2002) suggest that effects of interactivity on audiences’ perceptions and attitudes regarding online advertising depend upon different factors including situational and personal factors and it does not a positive cue for all the audiences. Thus, advertisers will have to be quite cautious while instilling interactivity elements in their online advertisements.

The number of audiences who make a purchase based on online advertising is still very limited. Audiences construe no perceptible difference between advertising delivered through the internet and the conventional media such as radio, television and newspapers. The rise of internet as an ad delivery platform is only about two decade old; still, the audiences are not antagonistic to it. They are willing to be more accommodative to it provided that ads delivered through are non-intrusive in nature and do not encroach upon their privacy. Television advertising is perceived as more intrusive than online advertising. However, the issue with online advertising is that it is delivered through a much more personalized medium and therefore, the 'sense of intrusion' becomes accentuated. This sense of intrusion may be eliminated by delivering permission based relevant online ads to the audiences.

Credibility of the advertisers and the websites through which they deliver their ads has a bearing upon the formation of consumers' attitudes towards the advertised product. Authenticity of the websites as well as the advertisers is also taken into account by the advertisers in order to determine the believability of an online ad (Choi & Rifon, 2002). The data collected for current research study also indicates that authenticity of the websites through which online ads are delivered plays an important role in formation of perceptions and attitudes towards the products / services or the brands advertised. This indicates that online ads delivered through authentic websites having credibility amongst the audiences are more likely to lead to formation of positive perceptions and attitudes towards the products / services or the brands advertised. This suggests that the advertisers need to be extremely meticulous with their media planning and select only credible websites for delivery vehicles for their ads; otherwise, it may lead to generation of negative attitudinal and behavioural responses from the audiences.

The users are not in favour of completely opting-out of online advertising even if presented with an option. The only demands they have pertain to the relevance of online advertising and intrusiveness. They show an inclination to be receptive toward online advertising if the ads delivered to them are relevant and do not intrude upon their privacy. The users are not yet ready to pay for an 'ad-free' internet experience. This means that online advertising will remain a part of the world wide web at least in the near future. Nevertheless, the data available reveals that they would find ways to avoid online ads if these ads were intrusive and were obstructing the achievement of their primary internet objectives. For instance, an increasing concern towards privacy issues leads audiences to adopt behaviours such as providing incomplete information or requesting removal from e-mailing lists (Sheehan & Hoy, 1999). Privacy issues need immediate attention of the advertisers in order to ensure that they do not alienate the audiences.

Conclusions and Suggestions

The attitudes of the audiences towards online advertising are quite positive considering the fact that it is the latest entrant in the field and has to compete with well-established giants of the industry such as television advertising or print advertising. In spite of being habitual to these advertising media, most of the users are agreeable (at least conditionally) to give online advertising a chance of proving itself. Their primary concerns regarding online advertising pertain to privacy; safe and fair usage of their personal information and intrusiveness. Although, they do not consider online advertising more intrusive, they would prefer it to be even less intrusive. Multifarious tools and techniques made available by the online environment should be utilized by online advertisers to address the privacy concerns of the audiences and make online advertising even less intrusive. One of the reasons behind formation of negative attitudes and perceptions towards online advertising is the lack of awareness amongst the advertisers regarding the functioning of online advertising and the advantages it has over the advertising delivered through conventional media. The advertisers

will also have to apprise the audiences regarding the benefits of online advertising to them and make the process of online advertising as transparent as possible in order to win their trust and garner their support. Approximately, one-fourth of the participants of this study are positive about the future growth prospects of online advertising. This is a propitious sign for the online advertising industry.

The current study delineates the manner in which online advertising is perceived by the audiences. The findings of the study prognosticate a lucrative future for online advertising provided certain concerns of the audiences are addressed properly. Generally, the audiences are positively disposed towards online advertising. Within a short span of its arrival on the advertising scene, it has carved out a niche for itself in the advertising industry. At present, it is the fastest growing type of advertising across the globe and is expected to become one of the most preferred type of advertising in the near future (comScore, 2012 & 2013; Deloitte, 2014; FICCI-KPMG, 2014; IAMAI, 2011 & 2013; Nielsen, 2013). Although, the audience generally perceive online advertising positively, they have certain apprehensions regarding it. These reservations of the audiences regarding online advertising may prove to be a hindrance for further advancement of online advertising.

One of the primary concerns of the audiences pertains to the perceived impediment of their primary internet usage objectives subsequent to involuntary exposure to online advertising. As per the data collected during current study, involuntary exposure to online ads is almost always perceived as interfering by most of the users. They are more agreeable to the idea of receiving permission based relevant online ads because such advertising is not expected to be interfering with their primary internet motives. They are also willing to part with their personal information in order to enable them to deliver relevant online ads if the advertisers are willing to ensure safe and fair usage of their personal information. They also want advertisers to take explicit prior permission from them before collecting their personal data. The online advertisers will have to address privacy concerns of the audiences on a priority basis and ensure that exposure to online ads does not interfere with the primary internet usage objectives of the audiences.

According to the data collected during the course of this study, the audiences do not consider online advertising more intrusive than advertising delivered through television, which is one of the biggest media in terms of generation of advertising revenues. In fact, more respondents considered television advertising more intrusive than advertising delivered through online platforms. Irrelevance of the online ads and their intrusive nature are two major irritants for the audiences. The online advertisers will have to come up with innovative ad formats to deliver relevant online ads to their desired target audiences in a non-intrusive manner. They also need to undertake the task of informing the audiences about various choices available to them in the context of online advertising and the control that the audiences may apply over their exposure to online advertising by using various control options. These 'control' options may be utilized by the online audiences in order to receive more relevant and not-intrusive online ads. This will lead to better audience segmentation and consequently, improve the efficiency of their online advertising campaigns leading to better returns on their advertising investment. Approximately, one-fourth of the audiences of this study, think that online advertising has the potential to become the most preferred type of advertising in the near future. This augurs well for the future growth prospects of online advertising.

Delimitations of the Study and Scope for further Research

The primary limitation of this study is that it is based upon non-probability sampling and hence, the results cannot be generalized to the population. Even though this research work proffers interesting findings that may be expedient in understanding the attitude of the audiences towards online

advertising, some of the findings may be better regarded as 'intuitive'. Concrete research is required to substantiate these findings. The findings of this study may be empirically tested with bigger and more diverse samples. The future research studies may attempt to delineate the causal factors underlying formation of positive or negative perceptions towards online advertising. It may be interesting to find out the manner in which internet access devices such as desktops, laptops or smartphones affect the perception of online advertising by the audiences and their behavioural responses to it.

Future researchers in the field may also attempt to examine the applicability of various models of online advertising to the Indian audiences. Further research is required in order to explore the effect of various internet usage motives of the audiences on their perceptions and attitudes towards online advertising. The factors that lead to perception of online advertising as intrusive and an impediment to accomplishment of primary internet usage motives may be examined in order to understand reasons underlying formation of negative perceptions and attitudes towards online advertising. A comparative study of perceived intrusiveness of advertising delivered through different media may be carried out to understand audiences' attitudes towards online advertising. The researchers may also attempt to find out the best time to deliver online advertising to the audiences or websites that would be most pertinent from the perspective of the online advertisers.

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Silent Voices: Changing Expressions through Social Media Platforms: Issues and Challenges

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Abstract

The paper examines how social media influenced the way of expression of its users. The paper also explains the opinion of the users of different social networking sites in terms of the periphery of freedom of expression and censorship. The paper, further explains the Government's perceptions and policies on freedom of expression and censorship for social platforms. Social networking sites have created a new wave in the field of information. The real power of today's social networking sites is that it is available to anyone with smartphone without the restriction of geographical boundaries. Social platforms place in an individual's hand the power of information. People can share their views on such platforms and enjoy the freedom of expression mentioned in Article 19 (1) (a) of our Constitution which is restricted by eight reasonable restriction mentioned in Article 19 (2). Misuses of social platforms have been observed in last few years which raised the issue to decide the periphery of expression for its users. Survey method has been used for collecting primary data. Universe of present study is Delhi based students. For the purpose of study, 80 respondents were randomly selected while questionnaire was used to get the response of social networking sites users. To get government perception, secondary data is used with due references.

Key words-*Freedom of expression, Censorship, Social Networking Sites, Youth, Social platform*

Introduction

New media holds out a possibility of on-demand access to content anytime, anywhere, or any digital devices, as well as interactive user feedback, create participation and community formation. With the development of computer and internet system, people can access information throughout the world quickly. Creation of cyber world has provided a social platform where anyone can express himself. Social networking site is the expression used to describe any website (Facebook, Twitter etc.) that enables users to create own profiles within the website and form relationships with other users of the same website who access their profile. Social networking sites can be used to describe community-based websites, online discussion forums, chat-rooms and other social space online. Social networking sites have become the most important tools of sharing information for new generation. SNS have created a space in the lifestyle of youth. They use it for exchange or share their ideas with others in the forms of text, graphic, picture or video. User can also give comment as their feedback immediately. As famous lyric Prasoon Joshi says, "It is the era of 20-20 and capsule information. Youth like to understand matters in hurried which have been expressed in fewer words and for this internet is favorite medium for them. In upcoming days, it will be more effective." Social networking sites have capacity to create a new information society which is more interactive in nature; it also provides facility to disseminate information among followers without any restriction of geographical distance. Facebook which was founded in February 2004 by Mark Zuckerberg is an example of the social media model, in which most users are also participants. "Facebook is a social utility site that enables people to remain connected with each other through

sharing views on 'wall' and instant messaging and sharing of photographs or videos." Facebook has been used by different social groups to aware a specific sector of society. Blogging can be seen as another important platform of expression which is used by huge number of people.

Anna's movement can be seen as witness of the power of social networking sites especially of Facebook where a huge number of social media users raised their voice against corruption in India. Anna Hazare's agitation against corruption gained momentum with the support of social networking sites. During that phase, youth expressed their views and made a strong voice against corruption. Anna's speeches uploaded to the social platforms, reached millions of people across the globe. Among youth, social networking sites can be used to convey social messages on different social issues and to collect their opinion or suggestions. In the age of new media, democratization of the creation, publishing, distribution and consumption of content is possible through these networking sites. India is a democratic country where freedom of expression is the right of every citizen, a group, or media provided by democracy. Social networking sites are also providing help to government agencies and authorities to share their opinion on social platforms. PM Modi always uses social platforms to get connected with huge number of people. "As a positive step in India different government departments are logging into social networking sites to accept complaints and provide redressal against offenders of traffic violation or railway passengers." Ex Railway Minister Suresh Prabhu and Foreign Affairs Minister Ms. Shushma Swaraj responded and resolved many problems shared on Twitter.

Social networking sites have become a new platform for youth to share their views on an issue. They are free to express and enjoy the right of speech as our Constitution guarantees the freedom of speech and expression for every citizen. The heart of the article 19(1)(a) says, everyone has the right to freedom of opinion and expression, this right includes freedom to hold opinions without interference and to seek receive and impart information and ideas through any media and regardless of frontiers. But this freedom is restricted with 8 reasonable restrictions which have been mentioned in Article 19(2). Actually, freedom of expression applies equally to the internet as it does in the real world of information. In India, social responsibility is the periphery of expression which cannot be jumped out by any person. The Constitution of India states that it is the right of every citizen to gather information and express it to others, within as well as outside India. In a landmark judgment (SC/25 Jan. 1978) of the case *Maneka Gandhi v. Union of India*, the Supreme Court held that the freedom of speech and expression has no geographical limitation and it carries with it the right of a citizen to gather information and to exchange thought with others not only in India but abroad also.

Censorship on Social Platform

In past few years, information posted on social networking sites has been observed as violation of freedom of expression. Many time, social networking site users crossed the periphery of expression mentioned in Article 19 (2). In previous UPA government, it was urged social networking sites to monitor the third party content they published on their sites as defamatory content existed on social platforms. Ex Communication and IT Minister Mr. Kapil Sibal says, "If social networking sites don't cooperate then it is the duty of the government to think of steps that we need. We have to take care of the sensibilities of our people." Cartoonist Aseem Trivedi charged with sedition after

posting a cartoon on facebook while two girls were arrested for FB post questioning ‘Bal Thakrey Shutdown’ of Mumbai. A youth from Bareilly held for objectionable post against SP leader Azam Khan. In present NDA government many people have been arrested for their abusive posts on social platforms. A Kerala youth was arrested on charges of posting abusive comments and photos on facebook against PM Modi. Authorities in Kashmir have banned social sites including Facebook, Whatsapp and Twitter for one month in an effort to calm tension in Kashmir. According to government, “social media were being misused by anti-national and anti-social elements.” Cyber law experts are also against of such type of censorship. They say there is need to tighten existing regulations, social media sites should not be given the right to determine the definition of defamatory content. They say that any attempt for censorship too should be resisted. Popular novel writer Chetan Bhagat says, “I hate some of the stuff written on the internet, but I would hate it even more if they were not allowed to write it.” Twitter has been used as a tool to express individual’s opinion. Recently a twit of writer Shobha Dey hurt the sentiment of many people. On one hand, twitter is considered as a medium of expression freely while other hand it can be used to spread false or malicious content.

But can censorship be the solution? In democratic country like India, such type of censorship can create dictatorship like China and Pakistan. Mahatma Gandhi was also against of censorship on freedom of expression. In his autobiography, he has mentioned that freedom of expression cannot be restricted by outsiders force. He advocated self-regulation to solve such problems. In India, IT Act is sufficient and reasonable. As mentioned in IT Act, 2000 “Whoever publishes or transmits or causes to be published in the electronic form, any material which is lascivious or appeals to the prurient interest or its effect is such as to tend to deprave and corrupt persons who are likely, having regard to all relevant circumstances, to read, see or hear the matter contained or embodied in it, shall be punished on first convention with imprisonment of either description for a term which may extend to five years and with fine which may extend to two lakh rupees.” Most of experts are against of defamatory, offensive and dangerous content on social networking sites but they also forcedly oppose the idea of censorship. Recently Section 66 A of Information Technology Act has been scrapped. Present government has issued the statement that government is not planning to regulate content on social media. However they are in favor that content which hurts sentiments should be removed and apt laws to be created. Government agencies realize that content regulation on social platforms is an impossible task especially in a country which is the world’s biggest democracy.

Review of Literature

The big wave of social media has hit almost every corner of the world in cyberspace. It has affected millions of people in many ways. It has also affected information sharing process and created new challenges in front of government agencies. B. Asem (2013) in her study ‘Networked Publics and Identity Construction: Towards an Era of Virtual Socialization’ mentioned “The most recent development in digital age is the era of social media where the social networking sites such as LinkedIn, Facebook, Myspace, Instagram, snapchat, twitter etc. have increasingly become a platform for networking and sharing content amongst people from different walks of life.” Karnika Seth (2012) in her book ‘Computers, Internet and New Technology Laws’ has discussed the impact

of social networking sites. She writes “These platforms have a positive socio- cultural impact as it allows people to share their views with their distant friends and relatives within few seconds. It has negated the effects of geographical distances in our social lives. Culturally, it extends an enriching experience as one can make friends on these sites and learn about important events and festivals and life styles of different countries within one virtual room and share this experience with a group of friends.” Ratnakirti Roy & Dipjyoti Das (2017) explained social reality on social platforms in their work ‘Dilution of Social Media Privacy: Security Vulnerabilities and Psychological Implications’. “In this era of advanced communication technology, social media has emerged as the most popular forum, intended to promote and accelerate human interaction and socialize with greater affectivity and efficiency. It not only facilitates rapid dissemination of wide range of information and messages but has also transformed our lives into an augmented virtual reality. They are designed to encourage the sharing of various information, views, pictures and videos which helps to expand our social space within the periphery of the online world.” R. Hakemulder (2005) describes the legal aspects of censorship in his book ‘Media, Ethics and Laws. He wrote “the spirit of free speech is the ability to think and speak freely and to obtain information from others through publications and public discourse without fear of retribution, restriction, or repression by the government. It is through free speech, people could come together to achieve political influence, to strengthen their morality, and to help others to become moral and enlightened citizens. Censorship is the process of filter the views of a person or an organization with the help of certain rule and regulation introduced by government. It not only restrict the freedom of expression but also harmful for democratic values.” On the basis of review of literature we can say that experts are not in favor of censorship on social platforms but they advocate self-regulation before posting content on such platforms.

Objective of the Study

The main objective of this paper is to examine the opinion of social media users regarding freedom of expression verses censorship. What should be the periphery of expression for social media users is key concern of the study. How censorship can be dangerous in the way of freedom of expression is also key attention of this paper. Apart from this, legal aspects of freedom of expression for social networking sites users have been pointed out with the help of secondary data. What government authorities think over freedom of expression and censorship issues is also an objective of this study.

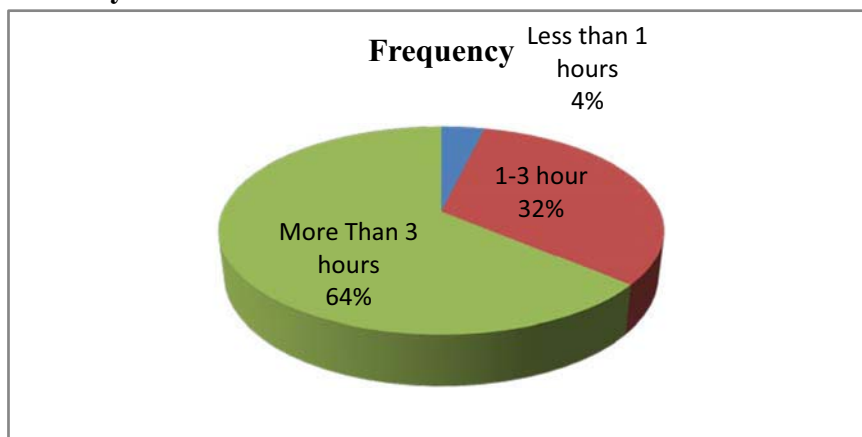
Research Methodology

The study is empirical in nature and follows a normative approach. Survey method has been used for the collection of primary data. The questionnaire structured focuses on collecting information through both open and close ended questions. The target location of the study has been Delhi, specifically Delhi University and Indraprastha University. The students of Delhi have been taken as the sample units. For this study, random sampling technique has been incorporated to get the feedback of 80 respondents as the total sample size. The respondents are within the age group of 18-32 years. Since, youth are the most active part of the society and familiar with new media, they easily adopt new technological changes. Secondary data is also used in terms of government records and policy documents on surveillance, privacy and censorship in media.

Data Presentation and Analysis

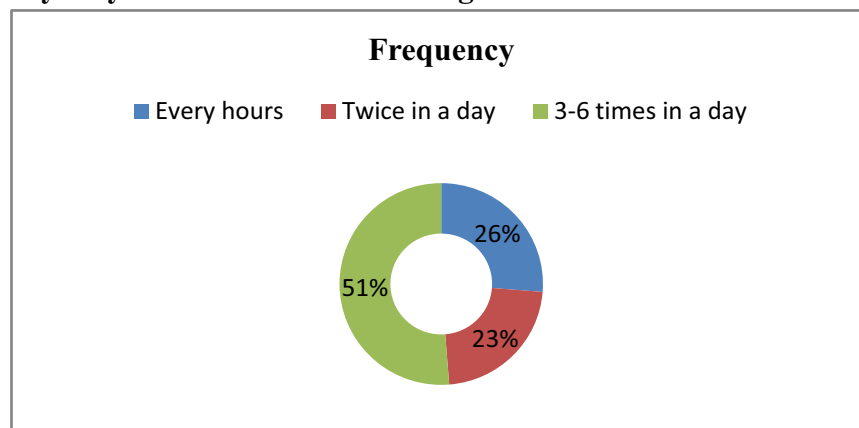
The huge popularity of social platforms created a new wave of information sharing. Social networking sites have been used as a powerful tool to disseminate information all over world. People also use social platforms to create social forum and discussion group. As numbers of smartphones are increasing, the numbers of social networking sites are also increasing. “According to a report of IAMAI titled mobile internet in India 2016, there were 389 million mobile internet users in India as on December, 2016. The number of mobile internet users in India is estimated to reach around 420 million by June, 2017.” All respondents had smartphones and internet facility with their phones. This research is based on primary data mainly which are presented and analyzed in following manner:

1. How much time do you devote to Internet?



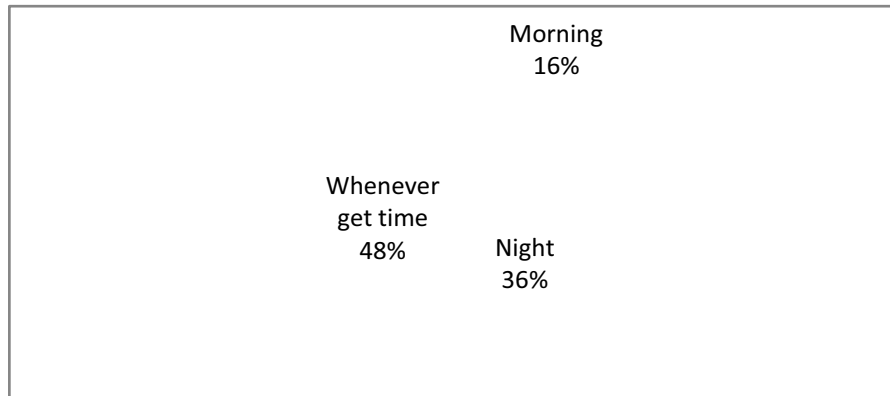
Most of respondents (64%) use internet more than three hours while only 4% respondents use it for less than one hour. It shows respondents spend their valuable time on internet. Availability of internet and reducing cost of net pack made it possible.

2. How frequently do you visit social networking sites?



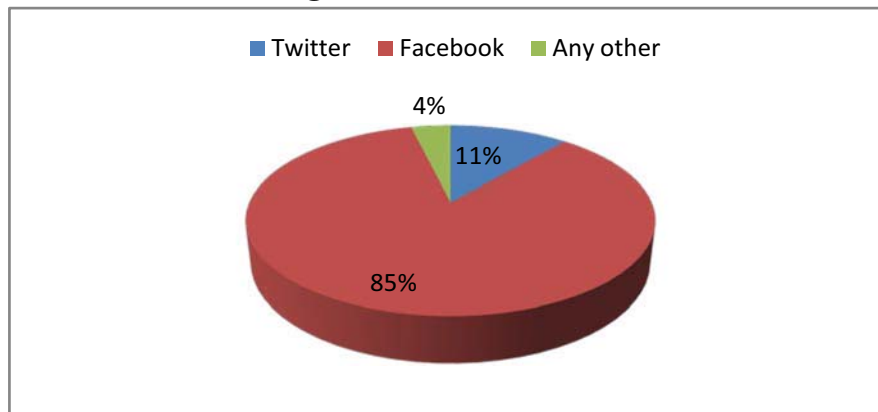
About half of respondents’ visit social networking sites for 3-6 times in a day which shows craving of social platforms among users. 26% respondents say that they are addicted of it as they accept they visit social sites every hour. Rest of them uses social platforms twice in a day generally.

3. When do you prefer to use social networking sites?



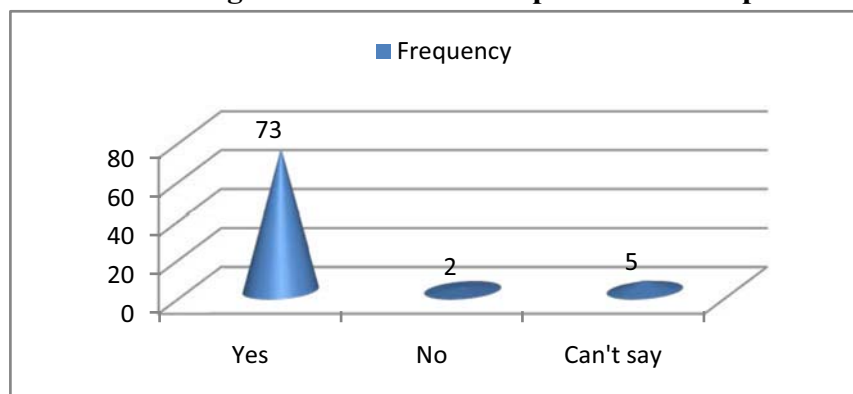
Most of respondents use social platforms whenever they get time while a good number of respondents prefer to use social platforms at night. Very few respondents prefer morning time to use such platforms to express.

4. Most preferable social networking site is?



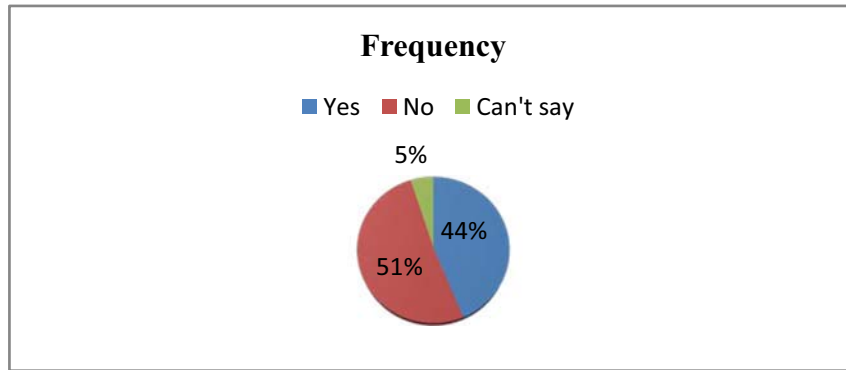
Facebook is most popular and preferred social networking sites for 85% of respondents. Micro-blogging sites Twitter is preferred by 11% of respondents. Interactive features make Facebook more popular among youth.

5. Do you feel social networking site is most effective platform for expression?



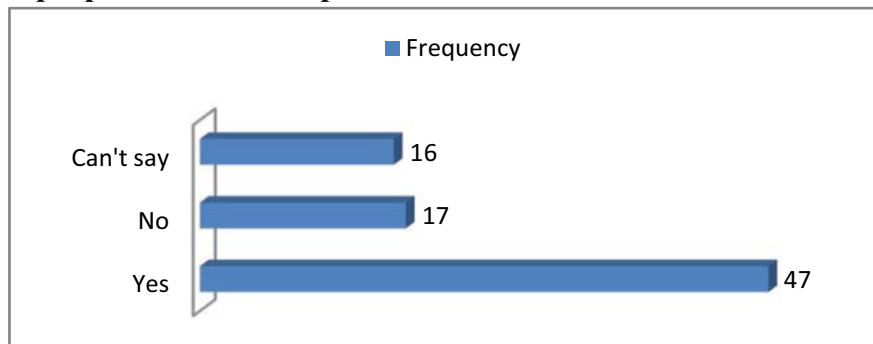
Most of respondents accept that social networking site is most effective platform for expression where they can freely share their views and express themselves on social platforms without geographical boundaries.

6. Are you aware of ethics of freedom of speech and expression?



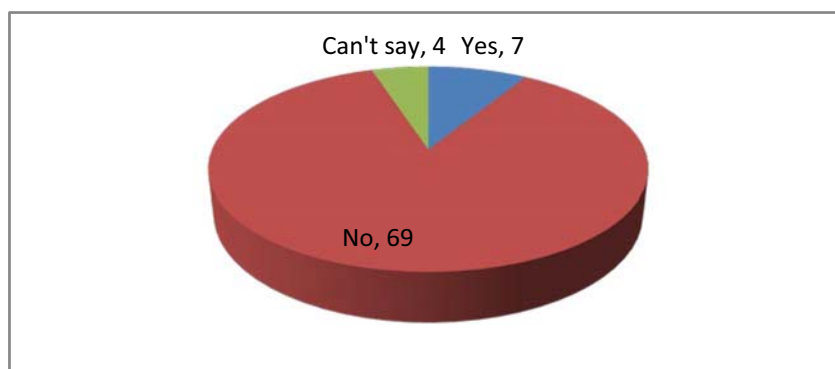
About half of the respondents are not aware of ethical aspects of freedom of speech and expression as they are not aware of eight reasonable restrictions mentioned in Article 19 (2) of Indian Constitution. However a good number of respondents have knowledge of ethical aspects of expression. Only few of them denied to response as they opt can't say.

7. Do you agree people misuse social platforms?



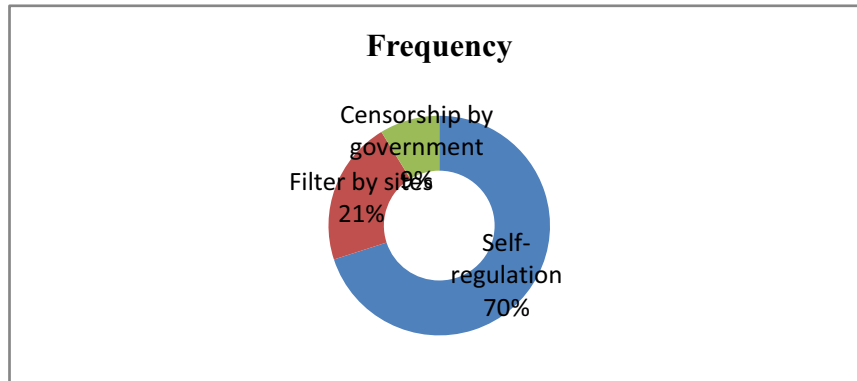
About 60% of respondents accept that people misuse social platforms as they post objectionable content on such platforms. However, rests of them are not agreeing regarding the misuse of social platforms as they respond 'no' or 'can't say'.

8. Do you in favor of censorship on social platforms?



Most of the respondents oppose censorship on social platforms as they say it will harm freedom of expression and democratic value of our country. Only few of respondents are in favor of censorship on social networking sites.

9. What will you suggest to check defamatory and indecency content on social platforms



70% of respondents suggest self-regulation to check defamatory and indecency content on social platforms. 21% of respondents suggest developing filter system to check any indecent content. Only 9% respondents suggest going with strong action by government as develop censorship mechanism for social platforms.

Conclusion

Social platforms have given a new outline to freedom of speech and expression especially for young generation. With technological advancement, social platforms are available for large number of population. Social networking sites have been established as powerful medium to exercise one's right to freedom of speech and expression. They want to express freely and strongly oppose the idea of censorship by government. Majority of them don't want any interference in the way of expression on social platforms. Self-regulation can be periphery of expression for social networking sites users which can scan any hate speech or abusive language or objectionable content which can hurt religious sentiments of others. Social platforms have been used by anti-social elements which is main concern of government. Freedom of expression is the strongest pillar of democratic system. It can be enjoyed as our constitutional rights but we must think about boundaries created by our social and ethical values. To keep social platforms clean, self-regulation will be most suitable thing. Periphery of expression of social sites users can be decided by users themselves not by government. It will definitely help freely expression on social platforms.

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Culture Centric Citizenship and Marginality

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Abstract

The paper focuses on the aspect of understanding cultural marginality and the different debates revolving around the issue. In light of that, the focus is towards analyzing how the issues of cultural marginality are being addressed in the context of citizenship. The attempt is to explore the idea about cultural citizenship that delves into the question of cultural marginality. The issues of marginality are deep rooted and very much present in the social, economic and political spheres of the society. However, the rise of identity consciousness among distinct groups within the Indian society has led to the emergence of cultural front as a pivotal domain of attention. The assimilation of different cultural forms and the conflicts arising between the dominant and the vernacular cultural forms has developed areas of concern which have become organic to the issue of citizenship. As a result, it becomes pivotal to understand the overall impact it has on the society on the basis of the concerned issues.

Introduction

The paper is focused on understanding the concept of cultural marginality and the different debates revolving around the very issue. In light of that, the focus is also towards analyzing how the issues of cultural marginality are being addressed in the context of citizenship. The attempt is to explore the idea about cultural citizenship that delves into the question of cultural marginality. The issues of marginality are deep rooted and very much present in the social, economic and political spheres of the society. However, the rise of identity consciousness among distinct groups within the Indian society has led to the emergence of cultural front as a pivotal domain of attention. The assimilation of different cultural forms and the conflicts arising between the dominant and the vernacular cultural forms has developed areas of concern which have become organic to the issue of citizenship.

The cultural aspect of marginality was rarely given relevance earlier. Issues of cultural discrimination and alienation etc, were mostly associated with the social aspect of marginality rather than having an independent dimension of understanding. Gradually, it became evident that the cultural aspect could no longer be sidelined and would have to be critically analyzed, as an independent layer of marginality which is multi-fold. Cultural marginality is responsible for generating a feeling of deprivation within the individual which impacts his cognitive ability of locating his identity in a situation of cultural clash between the dominant and vernacular cultural forms. This very feeling is also responsible for impacting his social, economic and political role within the society. Such issues of marginality are evidently present in the urbanized settlements due to the process of cross-cultural exchange. It is important to dwell upon the cultural factors of marginality as these elements also reinforce themselves in the social space and affect other aspects of the society namely social, political and economic. These issues can no longer be understood or analyzed in the form of sub-set rather it is necessary to critically engage them in a separate, individual space and then try to thread the linkages it has with other domains. It is also imperative to understand that such issues of marginality do not remain largely confined to the minorities but rather affects each and every individual in the society. Therefore, the concern emerges as to how the marginality created within the cultural space can be solved or addressed from the viewpoint of citizenship.

The notion of citizenship has not been uniform; rather it has been changing with time. However, scholars like Toby Miller (2001) have argued that since citizenship is multifaceted and its different layers namely social, economic and political can be easily distinguished and defined. He, therefore, asserts to the importance of cultural layer of citizenship which should also be identified independently. He dwells into the notion of cultural citizenship and explains its focus on maintenance and development of the cultural lineage through customs, language and positive acknowledgement of difference in and by the mainstream. To him, the cultural citizenship is essential in safeguarding the cultural rights of the individuals and providing greater scope for engagement by protecting the citizen's access to his socio-cultural heritage. Cultural citizenship will be essential in understanding the problem of cultural marginality and how to approach to the solution rationally. It is because neither political nor social notions of citizenship are able to capture the idea and scope of cultural marginality and the dignity. As a result, the reliance on there on cultural citizenship is greater.

Understanding Marginality and Citizenship

The concept of marginality was first coined by Robert Park in 1928. The very concept has had a historical significance in terms of evolving the sociological thinking. The term marginality may have ambiguous implications but Robert Park has tried to explain it from the perspective of marginal man. He questioned as to who is a marginal man? How can one be identified as marginal? Marginality is generally seen as a situation rooted in socio-cultural, political and economic spheres of the society where disadvantaged people struggle to gain access (societal and spatial) to resources and full participation in social life. In other words, marginalised people might be socially, economically, politically and legally ignored, excluded or neglected, and are therefore, vulnerable to livelihood change (Gurung and Kollmair, 2005, p10). Specifically, it can be understood as "*the temporary state of having been put aside of living in relative isolation, at the edge of a system (cultural, social, political or economic) ... in mind, when one excludes certain domains or phenomena from one's thinking because they do not correspond to the mainstream philosophy*" (Gurung and Kollmair, 2005, p10). It is interesting to note that marginality is closely associated to the psychological attributes of an individual i.e., the fear or threat of being sidelined or excluded which can gradually manifest a form in any existing sphere of the society. Also degree of marginality cannot be exactly identified numerically as such a complexity can exist within a community which may be high or low in number. Confining the issue of marginality to a specific domain would be ethically wrong as marginality is deep-rooted and multi-dimensional. It may have different forms existing within the society but these very forms will do share a common overlapping ground.

Gurung and Kollmair (2005) in their work "Marginality: Concepts and their Limitations" have largely identified marginality into two broad categories of spatial and societal marginality. Societal marginality is largely incepted and reflected by the unpleasant social conditions of people. The very conditions can be in the form of poor livelihood options like lack of resources, skills and opportunities, poor to no participation in public decision-making process, lower sense of community and poor self-esteem. People within this category are the ones who are usually discriminated against, stigmatized and ignored or suppressed on the basis of race, gender, age, culture, religion, ethnicity, occupation, education and economy.

Spatial marginality, on the other hand, revolves around the issue of geographical remoteness of an area from major community habitats. Here the scale seems to be the important factor for consideration. Marginality here can be expressed in terms of exclusion from a wider established societal base due to incompatibility with the pre-laid conditions of entry. The individual here may

experience marginality which will impact different aspects of his life namely social, political and economic (Gurung and Kollmair, 2005, p11).

However, these very categories are not enough to pinpoint the kinds of marginality that exist within the society, as marginality as explained before, is multi-dimensional and overlapping in nature. The possibilities of having societal marginality due to the existence of spatial marginality can be quite high and vice-versa. Robert Park and other social scholars like Billson (1988) and Lee (1995) who agree to his argument classify marginality in terms of social marginality, cultural marginality (will be covered in the next section) and structural marginality. Social marginality as explained by Janet Mancini Billson (1988) refers to a situation where an individual cannot fully belong to a positive reference group because of age, timing, and situational constraints or when an occupational role is defined as marginal. This type of marginality is generally produced due to a person's or group's role in a society. His or her location in the social structure does not make any difference. Social marginality keeps on changing with the changing contexts. For example, in the case of adolescents, restriction of institutionalized roles prevents them from acquiring full group membership in certain institutions. Structural marginality, on the other hand, refers to the political, social and economic powerlessness of certain disenfranchised/disadvantaged segments within the societies (Billson, 1988, p2). This kind of marginality springs from location in the socio-economic structure of the society rather than from cultural or social dilemmas. Besides these three types of marginality, several different dimensions of marginality can be delineated for better understanding the situation of marginality. For instance economic (unequal access to resources within society) and political (inability to make political choices) dimensions of marginality can be present within different types of marginality.

Citizenship can be understood as the privileges of membership of a particular kind of political community, one in which those who enjoy a certain status are entitled to participate on an equal basis with their fellow citizens in making the collective decisions that regulate their social life (Bellamy & Palumbo, 2010). Traditionally speaking, citizenship has largely been understood and defined in terms of its political aspect. However, it is one way of understanding citizenship. But there have emerged other aspects as well, which provide a different understanding to the notion of citizenship. It is so because the nature of the democratic political community and the qualities needed to be a citizen, have both undergone a change over a course of time (Mohanty and Tandon, 2006).

The notion of citizenship shares a strong bond with the idea of nation state. By nation state it means a state that identifies itself as driving towards political legitimacy through serving as a sovereign entity. Here the nation depicts a sovereign territorial unit and the state is seen as a political and geopolitical entity. The term nation state implies the coinciding of these two terms geographically.

Analyzing citizenship in the contemporary context implies the capacity to participate in both the political and socio-economic life of the community. The citizens should have a sense of belonging to a particular territorial region in which they reside and the ability to recognize the centre of power entitled to regulate their behaviour. Therefore, a working democracy may require some elements of common civic culture, broad acceptance of the legitimacy of the prevailing rules of politics and a common language or languages for political debate. Also the degree of trust and solidarity amongst the citizens would be important as well. The three key elements pivotal for citizenship that can be understood are 1) membership of a democratic political community; 2) the collective benefits and rights associated with membership; 3) participation in the community's political, economic and social processes. Keeping all these aspects in mind, citizenship may be understood as a condition for civic equality which consists of membership of a political community where all the citizens can

determine the terms and benefits of social cooperation on an equal basis (Bellamy & Palumbo, 2010).

T.H. Marshall has provided a three-dimensional model of citizenship consisting of civil, political and social elements where he does not agree that specific aspects of citizenship like the political aspect should be given greater importance. He explains that in the emergence of the notion of citizenship, civil rights came first and then it was followed by political rights. Social rights which garnered relevance in the 20th century, was earlier largely sidelined. Though he argues that the civil and social elements are pivotal parts of citizenship, but they require the support of the political element. He emphasizes on this argument because he relates citizenship to status which in a society should be equal with respect to the rights and duties with which status is endowed. He tries to point out that there cannot be any universal principle to determine those rights and duties in a society. A developing institution may create an image of an ideal citizenship against which the achievement can be measured and towards which aspirations can be directed (Marshall, 1950, p. 150). For him, citizenship should fulfil the primary principle of equality.

Despite the argument, it is the political element which is given a greater emphasis because participation of citizens would result in the setting up of a political framework which would help in regulating the social and economic life along with various other political institutions like the legal system, police, bureaucracy etc. This very framework will also provide a sense of security to the key actors i.e., the citizens and help in the creation of stable conditions for various forms of social and cultural interactions. The social and moral dispositions that are linked to citizenship can be considered as important supplements to any political framework. It is so because rules and regulation cannot cover everything and their being followed cannot depend on coercion alone. Scholars here argue that most of the complex problems raise a range of moral concerns some of which may conflict and be difficult to solve like cultural problems. The political regulations may help in coordinating people's interactions in ways which would allow them to know where they stand in regard to others. However, the very form of citizenship may be more passive in nature rather than being active and may have a good possibility of skipping the process of social and cultural pluralism of the modern societies (Koenig, 2011).

In any democratic society, people would like to be treated as equals by the government and enjoy the freedom to pursue their lives as they choose on equal terms like everyone else. At the same time, they would also like to have a reasonable amount of personal security through the maintenance of an appropriate degree of social, cultural and political stability. The scholars argue here that merely political involvement of the citizens would not help in shaping the framework and achieving fuller participation. It is, therefore, essential that citizenship focuses on other domains which lie at the bottom of the hierarchy like cultural security etc, which in turn may help in ushering greater participation due to strong safety (security) nets by complementing other elements of active citizenship (Kabeer, 2005).

However, there may exist an issue that involvement of citizens over common issues would be few in numbers. A greater portion would prefer to act as free riders. But this cannot be sustained in the long run as these very citizens would be impacted individually and would gradually have to approach the situation as a collective (Mohanty & Tandon, 2006). As a result, it is imperative that the concept of citizenship is properly grounded to address the given issues.

Conceptualizing Cultural Marginality

The concept of cultural marginality has gained relevance in the contemporary era. Earlier it was associated with social marginality due to cultural and social aspects overlapping each other. It was

felt that the issue of cultural marginality could not be interpreted simply within social marginality as it would not be able to justify existing problems having cultural elements to its required extent. There may exist possibilities of social elements overshadowing the cultural elements (or the opposite) leading to inability of fully understanding the existing issues within the society. As a result, scholars began to interpret the concerns within the society distinctively from both social and cultural perspectives to identify the differences and the points of convergence between the two for greater clarity.

Cultural Marginality as defined by Janet Mancini Billson (1988) in “No Owner of Soil” refers to the dilemmas of cross cultural contact and assimilation that dominated the classical statements. Here race, ethnicity, religion and other cultural differences are seen as the defining variables which emerge out of the hierarchical valuation between two or more cultures within which the individuals participate. The individual is identified as either belonging to the in-group or the out-group. Cultural marginality is seen to have a kind of psycho-social impact on the individual’s personality and creates ambiguities in terms of his/her status and role in the society.

Economopoulos (1999) has tried to explain cultural marginalization from the perspective of migration. Migration of workforce from rural to urban settlements does not only lead to exchange of services but also exchange of cultural values and traits. A process of cross cultural assimilation takes place. However, this process is not always sound as it depends upon the aspects for example, the features, the alien cultural form shared in common with the existing dominant cultural forms. In case of absence of any common cultural aspect, there develops a friction between the two or more cultural forms. Due to the failure of such assimilation, the group of individuals influenced by both the cultural forms, experience a situation of marginality where they fail to identify which group they actually belong to. This very form of marginality has been interpreted as cultural marginality. It involves a shock to the individual or the group due to failure of recognition. Horback and Jackson (2014) both agree with the argument presented by Economopoulos. They feel that in the contemporary scenario with the rapid process of urbanization, there have emerged domains of cross-cultural convergence. The individuals are no longer influenced by uniform cultural form. They rather have allegiances to multiple cultures simultaneously. In this very process, an individual may experience cultural marginality as a feeling of passive between-ness between two or more cultures. They fail to perceive themselves as centrally belonging to either one. Gist (1967) does agree to an extent but he also presents a different viewpoint of understanding cultural marginality. According to him, the conflict between the social and cultural aspects creates a domain of marginality poised by psychological uncertainty. There emerge traits such as anxiety, divided loyalties, hypersensitivity etc which lead to identity confusion. This confusion of identity within society is seen as cultural marginality. This type of marginality is constantly under struggle between two or more cultural forms, each trying to influence or overthrow another, thus creating identity confusion for anyone at different multiple layers.

Gist (1967), therefore, explains cultural marginality as the marginal or peripheral position of an individual or a group with respect to the beliefs, traditions, social organization and system of values that distinguish it from other cultural groups or communities. These cultural elements are reciprocal with the social elements and each exerts influence or reinforces the other. This leads to the possibility of two outcomes namely, a) complete cultural similarity followed by absolute social rejection and b) complete absence of acculturation accompanied with complete social acceptance. According to Gist, cultural marginality lies somewhere between these two extremes. Ralph Pieris (1951) in his article “Bilingualism and Cultural Marginality” raises an important point that is, cultural marginality does not necessarily gives rise to frustration as it is commonly expected. The marginal community may develop new cultural synthesis which would help in providing the

individuals set of norms, patterns and goals which in turn would provide them adequate measure of security.

Both Horback & Jackson (2014) and Chrysoula Economopoulos (1999) agree with the argument of Janet Bennett who elaborates that cultural marginality encompasses two outcomes namely a) encapsulated marginality and b) constructive marginality. Encapsulated marginality is indicative of loneliness, alienation, self-segregation and internal distress. The degree of similarity between internalized cultures is seen as a factor in the intensity of disintegration for the encapsulated marginal. Thus, more vastly are the different cultural forms, the more prone is the individual to internal cultural shock (Horback and Jackson, 2014, p2). The state of cultural conflict where one form trying to influence other, may leave the encapsulated marginal to feel culturally homeless. This is so because they fail to resolve the interplay between multiple cultural identities which leads to greater degree of alienation (Horback & Jackson, 2014).

As a result, the marginals are unable to make clear decisions as they fail to shift the cultural frames of reference effectively and are therefore; pulled into often contradictory directions in all the actions they take (Economopoulos, 1999). Constructive marginality, on the other hand, involves conscious construction of identity by the individual where he/she is able to shift effortlessly between the cultural identities and create an integrated multicultural existence (Horback & Jackson, 2014, p 2). Individuals here try to look into their own self-reference and awareness for their identity as opposed to the established definitions provided by singular cultures. However, in the presence of identity crisis the encapsulated marginal cannot move beyond to the stage of constructive marginality. Despite that, it is seen that the knowledge produced for the constructive marginal is gained from the context of the situation and from the benefit of being a simultaneous participant and observer of cultures. This dual role helps in equipping a constructive marginal with more objective position as he/she is less subject to the biases inherent when functioning in the framework of just one culture (Economopoulos, 1999, p9).

Janet Mancini Billson (1988) in her work "No Owner of Soil" tries to classify between cultural and social marginality and in her classification she has highlighted certain important dimensions of cultural marginality. She argues that within cultural marginality there exists essential and processual marginality where more essential the marginality, the more likely it will result in maladjustment or change. She also presents the elements of salience (the more central the marginal situation to a person's identity, the greater the degree of maladjustment), visibility (the more visibly marginal the person, the greater the degree of maladjustment), cultural conflict (the greater the extent and degree of differences in the cultural forms of the two identity providing groups, the greater the degree of maladjustment), attitude of feeder-group (the more the marginal person's feeder group protests, resent or resists his or her movement into the recipient group, the greater the maladjustment) and direction of identification (the closer to equal identification with both groups, the greater the degree of maladjustment) as significant factors (Billson, 1988).

Economopoulos (1999), however, points out that cultural marginality can be better understood through critical analysis of different stages of identity formation. She presents 3 stages of identity formation which are critical to the understanding of cultural marginality namely a) the diffusion/foreclosure stage; b) the moratorium stage; and c) the achieved identity stage. In the diffusion/foreclosure stage, under foreclosure, the individuals assume the values, traditions and attitudes of their particular ethnic group without questioning the origins of these cultural attributes. However, the multi-cultural individuals get entrapped in the stage of foreclosure because they fail to examine issues of ethnic differences for themselves. Similarly under diffusion, there is an absence of questioning one's own ethnicity. The individuals are characterized by their overall lack of

awareness of personal ethnicity which under foreclosure is present. Under both these sub-stages there is an overall lack of critical thinking on the matters of ethnicity (Econompoulos, 1999, p10).

Under moratorium stage, the individuals begin to explore culture. They attempt to gain greater knowledge of their particular culture in order to help resolve the questions about themselves and their people. It is seen as a stage of relative immersion into the culture that was present in the home and is comparable to the encapsulated marginality. If the home culture is especially strong, the immersion would be complex because the differences with the mainstream culture would be pronounced (Econompoulos, 1999). Finally, in the achieved identity stage, the individuals resolve the questions which are characteristic of the moratorium stage. Here the achieved identity projects evidence of exploration which is accompanied by a clear, secure understanding and acceptance of one's own ethnicity. It is very much similar to the resolution of identity which is achieved by constructive marginality. Since the identity crisis gets resolved here, the individuals, therefore, have better scope of addressing other aspects of their lives through a bicultural perspective (Econompoulos, 1999, p9).

It is, however, important to note that these very stages do not occur in the same respective order. There can be a possibility that it may not be experienced by people with different ethnic background from that of mainstream society. It is essential that the ethnic background of the individuals share a stronger role in the relationship with mainstream culture for these very stages to take place (Econompoulos, 1999, p9).

In the case of India, the issue of cultural marginality is not new. For instance, Dalits who were marginalized on the basis of caste had experienced a high degree of cultural marginality. The caste system unified and acultured the invisible pattern offering of different social responses, castrating the natural identity of the individual, dominated under the presumed religio-socio-cultural obligation, adhering to the norms of the caste affiliation and its socio-cultural responsibility (Kadun & Vinay, 2014, p 89). The process of Sanskritization as given by M.N. Srinivas also reflects the existence of cultural conflicts within the Indian society where a member of dalit community, lying at the edge of compulsion, had to engage in the process of Sanskritization in order to acquire his cultural resources as well as his socio-cultural heritage. For him access to the very resources as a Dalit was bound by countless presences of rules and restrictions. However, the issue is not simple as it looks. The above argument reflects just a part of the complex puzzle. For Dalits, marginalization from the cultural front event existed when the members began to engage in cross-cultural bonds which was generally seen in the urban settlements (Kadun & Vinay, 2014).

Both encapsulated and constructivist forms of marginality were seen in the very process. The members gradually transcended to the moratorium stage where cultural exploration was being done. However, complications emerged in terms of achieving a concrete identity due to the issues of acceptance which was reflected by both the in-group and the out-group. The issue of marginality for them was no longer confined to one absolute sphere of life, rather it was observed that different layers of marginality impacted them in different processes of their livelihood due to the emergence of identity crisis (Horback & Jackson, 2014) For example, these members may not experience marginality in terms of political participation but in terms of equal economic access, they may be restricted or vice-versa. Any member of the Dalit community associating with a member of higher social hierarchy through the bonds of marriage faced cultural issues of acceptance from both the ends. He /she was bound by the conditions and values of both the cultural groups. For him/her the cultural conflict existed in terms of his/her vernacular language, art and cultural forms being practiced, as well as building bonds of marriage with other cultural communities (Kadun & Vinay, 2014). Since cultural marginality has a reciprocal effect with social marginality, the very members

of cross-cultural association experienced marginality from the social front as well. E.g., despite the policy designs of the state to offer relative social and economic access to opportunities for all, Dalits have failed to achieve equality with the dominant social groups in both economic and political spheres due to social and cultural incompatibility. Also, the members influenced by the cross-cultural association were largely seen as a threat as they challenged the dominant norms imposed upon them as well as the rigid power structure that existed within the Indian society (Gist, 1960).

Another interesting phenomenon seen in the urban setting which provides an alternative viewpoint to the issue of cultural marginality within the Indian society is the emergence and existence of urban slums due to the culture of poverty. Once this form of culture is incepted, it perpetuates itself. The issue of people living in slums due to poverty cannot be exactly interpreted as a cause of unequal distribution of benefits and burdens. Rather it is the socio-cultural marginality which has kept them in the state of poverty (D'souza, 1979, p 13). Because of this form of marginality, the disadvantaged condition is forced upon them by the dominant sections for their own vested interests. They are basically seen as "outsiders" because of their different culture or sub-culture which fails to associate well with the existing dominant culture. However, for them these are basically seen as the entry points to the dominant cultural hierarchy, and therefore, the people of slums try their best to achieve the benefits of dominant hierarchy through the process of struggle. However, this very process is not sound as ultimately despite coming closer to the achieved identity stage, they yet fail to fully establish themselves as belonging to the dominant cultural community due to existence of strong structured bonds with their past cultural identity (D'souza, 1979). Thus, what can be understood here is that they get entrapped in a quicksand situation where more they try to advance themselves the more they complicate their situation of marginality.

Economopoulos (1999), points to the fact that cultural marginality within any developing society like India is essential because it leads to the identification of certain key skills that are necessary when two or more cultural frames exist. The knowledge of cultural beliefs and values helps in promoting cultural understanding rather than conflict. An effective intercultural communicator is able to shift cultural frames of reference depending upon the situation as well as possess positive attitude towards both groups of cultures with which he/she might be dealing. The very individual is able to appreciate the value of both the cultures he belongs to and can pick out the positive qualities of each culture and apply them creatively to attain an optimum result (Economopoulos, 1999, p12).

Cultural Citizenship: Answer to Cultural Marginality?

Cultural Citizenship is a new term which primarily focuses upon analysis of the cultural dimension of citizenship. The concept has emerged in light of the cultural issues of the citizen which have largely been sidelined by exploration of other aspects of citizenship. Cultural citizenship primarily concerns the maintenance and development of cultural lineage through education, custom, language and religion and the positive acknowledgement of difference in and by the mainstream (Miller, 2001, p2). The concept of cultural citizenship is primarily about the status of culture as discursively constructed. It emphasizes on cultural rights which can be compared to civil, political and social rights. It helps in expanding the legal framework of governance into the cultural sphere for the construction of cultural discourse. The cultural understanding of citizenship entails looking at the emotional aspects of collective identity. It is an extension of the trajectory traced by Marshall of civic, political and social citizenship, not confined to ethno-cultural or a single set of minority rights but rather involves all kinds of minority rights. Since culture is not divisive, it can be used as a basis of citizenship essential to the working of a democratic order (Delanty, 2002, p64).

Cultural citizenship critically looks into the question of identity. It tries to assess the space provided by the dominant elites to the minorities. The very concept looks into the issues of cultural representation of different groups. It focuses upon the necessity of such membership either in the legal sense to make the society more governable, to promote greater inclusion and equity (Koeing, 2014, p4). Cultural citizenship can be primarily seen as a theoretical approach which includes all those cultural practices that unfold on the background of uneven power structures and that make a competent share of symbolical resources of society possible. Culture is deeply essential for understanding citizenship and how it should function. Cultural citizenship is important because it allows for the reconstitution of indigenous cultures and communities which have been seriously eroded through conquest, colonization and assimilation (Miller, 2001). In the form of participation, cultural citizenship pays emphasis to the local identities and challenges the elitist hegemonic attempt to govern the masses (Hensbroek & Vega, 2010).

In the case of India, it can be found that culture is not well defined in the constitution. Culture has shared more of an incomplete understanding from India's context, with greater reference towards the material side of culture. Gradually it was understood that cultural kinships transcend territorial bounds and arouse and deepen awareness about local cultures, and leads to further diffusion of identities which may help in creating a rich diversity of India's composite culture. Therefore, culture was seen as an entity that could be geographically localized. From citizenship perspective, the involvement of the element of culture would provide more weightage to the cultural dimension as well as provide a more holistic understanding of citizenship and its policy outreach. It would also help in the shift of the concept to the political sphere as well as help in promoting greater horizontal integration in the domain of culture (Koeing, 2014).

Cultural citizenship has an important role to play when it comes to addressing the issues of cultural marginality. It helps by ensuring there is no improper trade-off between the gains and losses in granting rights for the citizens especially the minorities who are targeted the most. It empowers them to name, create meaning, and construct personal biographies and narratives by gaining control over the flow of information, goods and cultural processes. It also promotes participation in the political community by challenging the issues of dominance and marginalization and promoting greater cultural coercion (Hensbroek & Vega, 2010). Apart from that, cultural citizenship plays a critical role in understanding the contemporary issues of the public sphere. It provides a conceptualization of the 'politicisation of difference' explicitly from the perspective of citizenship. It thus complements and competes with the notions of cultural rights and cultural capital and allows scope for greater integration between classical notions of citizenship with culture (Hensbroek & Vega, 2010).

In the case of the processes of migration and urbanization, it was found there was issue of inclusion and exclusion in the domain of culture. It was further extended with the impact of globalization. In India, the kind of inclusion and exclusion is visible in the urban scenario. This has contributed to marginalization in the cultural space. Cultural citizenship here offers new forms of inclusive public space which can help the marginalized make themselves and their social struggle visible and open to dialogic engagement. It promotes cultural inclusion through concretizing access to cultural rights which empower the individual to engage in debate and dialogue in a democratic environment to protect his/her cultural heritage (Stevenson, 2003). Apart from that, the cultural disrespect shown by dominant community over other vernacular cultural forms can be checked through the safety nets provided by cultural citizenship. Most importantly as Nick Stevenson (2003) points out in "Cultural Citizenship in the Cultural Society", cultural citizenship will be able to accurately identify the individuals who are silenced, marginalized, stereotyped and rendered invisible by the hegemonic forces at cultural front. Cultural citizenship in that sense will help in providing a balance and

plurality in terms of voices that ought to be heard. It will also concern the degree of self esteem accorded to an individual's manner of self realization within a society's inherited cultural horizon (Stevenson 2003, p336).

Caste based concerns, issues of homosexuality, feminism are not "minority" issues but are dependent upon the construction and deconstruction of dominant codes and discourses. Cultural citizenship, in this context, will help in fixing such dominant discourses so that the identities of such communities become unified and social order normalized. It will also help in the identification of the politically correct narratives, images and rhetoric that construct hierarchies. However, cultural citizenship in India is also simultaneously underpinned by the universal norms while recognizing the need to deconstruct dominant cultures of exclusion. It is, therefore, essential that the destabilization of the meaning needs to be connected to the normative models of citizenship and the politics of difference linked to the possibility of inter-cultural dialogue (Stevenson, 2003).

Cultural Citizenship further helps in the formulation of cultural rights to empower people in terms of their cultural space. Cultural rights guarantee everyone the right, the freedom and also the responsibility to take part in the social life. It offers respect of the identity of people and communities and the specificity that every individual can bring; their freedoms and capabilities to choose their values in the respect of other people's rights, as well as the respect of the cultural resources that are necessary to practice their rights, their freedom and their responsibilities; their freedoms and capabilities to participate and organize themselves according to the most appropriate democratic structures and institutions (Bisch,2004).

Cultural rights help in guaranteeing access, permit freedoms and identify responsibilities. By doing this, cultural rights offer the scope of merging of knowledge which is essential for a plural society. They also protect the act of identification, with which everyone recognizes their personal capacity through contact with others through appropriation of cultural references. It thus expresses an interface capacity between oneself and the others. They can be seen as links which they form through inter-discipline, inter-publics, inter-places, inter-institutions and inter-economies which helps in promoting greater assimilation and reducing the gap between the dominant and subordinate forms of culture, hence providing scope for greater cultural diversity (Bisch, 2004).

However, cultural citizenship has certain limitations as well. Firstly, cultural citizenship builds on the assumption of weakened national citizenship regimes. It envisions a transnational notion of citizenship and ignores the fact that nation-state is an important contender in the arena of citizenship. It may be argued that nation-state has lost its central place, and faces challenges of globalization. However, it still holds a dominant authority especially in terms of granting citizenship, integration regimes and immigration issues. It is a fatal error in cultural citizenship to underestimate the role of nation-state. Secondly, fear plagues the notion of relocating and localizing decision making, which is another hallmark of cultural citizenship. There is no guarantee that relocating governmental controls will foster a more horizontal and accountable relationship between the citizens and the state. Cultural citizenship still remains ambiguous with regards to its potential for state abuse through strict control of cultural policy. Just because it is creating avenues for participation, it does not necessarily mean that people will participate as citizens as they might have different affiliations and may relate with other social institutions more than they do with the state. Thirdly, cultural citizenship, despite its positive connotations, remains highly broad, vague and ambiguous. Instead of introducing new and radical options to undo social justice, it relies on the traditional views of citizenship. As a result, it remains crippled with all the previous drawbacks. It, therefore, fails to address the issue of inclusion of minorities into the host society by failing to

properly address the identity issue of different groups involved in the process of cultural assimilation (Munir, 2013, p 19).

Conclusion

It can be well understood that the issue of cultural marginalization has risen gradually with the change in the structure of society and cannot be sidelined over other societal issues. It is, therefore, essential to critically understand the roots of its cause and taking active steps in curbing its spread. Cultural citizenship does possess the potential of addressing this contemporary issue, however, it should be able to highlight responsibility, the acknowledgement of difference, inclusion in policymaking and increased interaction in the community with the aim of building participatory public life. It should propagate solidarity among the citizens through various plans and programs where citizens come together and learn about the advantages of having a cosmopolitan society. The collective learning has to be based on equity and equal rights. Spaces for socialization have to be promoted and conditions for social and cultural integration need to take into account the different demands and different contexts. Cultural citizenship should have the capacity to properly challenge the hegemony of the state at different spheres. Cultural citizenship should not be conformed with to some form of shape, but rather it should inform the inquires of the citizens to empower them to challenge the structures of power and find agencies within the cultural practices. Cultural citizenship can only then become an important means of cognitive transformation of self and others and hence contribute towards reducing the xenophobia in society by giving voice to personal identities, rather than unifying groups into collectivities i.e, to empower the minorities and immigrants through their own self-understanding and sense of belonging and identity (Munir, 2013, p 21).

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