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OF
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IJCD

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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

Welcome to this new issue of the International Journal of Communication Development. It is nearly two years since we've been in print. We started the journal because we felt we needed a critical space where media research on both national and international platforms could be discussed. We also felt that media educators needed a place where they could publish applied research about their professional practice, and receive academic peer review in the spirit of critical friendship.

Looking back at the last two years we take pride in the role IJCD has played in creating a research platform for scholars and media faculty of various universities and institutes. We stressed on the need of good and genuine research in the field of communication, development and journalism. We emphasized on the role of the journal stating that it should not only be a vehicle for researchers to get their works published but should be a tool for improving development opportunities ensuring equitable access to knowledge and information to all sectors of the society and especially to vulnerable and marginalized groups.

The journal welcomes relevant contributions from wide-ranging areas of study. The objective of the IJCD is to publish high quality interdisciplinary research in the broader field of communication studies. We encourage empirical, theoretical and methodological research papers which can contribute to the advancement of communication studies from local and global perspectives.

IJCD especially encourages research papers based on systematic reviews, meta-analysis and synthesis from diverse sources. It calls for the national and international scholarly community to reflect a variety of intellectual traditions, in communication and mass communication, to promote a debate and dialogue among them. Our aim is also to promote intercultural communication research with a broader aim to contribute to the history as well as to the systematization of the field of intercultural communication research. So I request scholars to contribute research papers, critical essays, research articles and opinion pieces on issues related to global communication studies.

We bring out this issue of IJCD with an élan. Our efforts have been well received with positive comments and important criticism. Friends I am sure your comments and guidance will help us to strive towards excellence.

Dr. Durgesh Tripathi
Editor, IJCD

SIRENS, COQUETTES AND VAMPS -THE SEXUALIZED AND EROTICISED REPRESENTATION OF WOMEN IN THE INDIAN REALITY SERIES "BIGG BOSS 5"

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Abstract

In this article, I will analyse the sexualized and eroticized representation of women participants in the popular reality series "Bigg Boss" (season 5). Since 2006, "Bigg Boss" has had a successful run on Indian television; the series focuses on celebrity contestants. Bigg Boss has been extremely controversial for the sexualized and vulgarized representation of women and the use of abusive language. By examining the professional background of women participants, the various tasks delegated and specific sexualized and eroticized representation of women in the series, I will argue how the Bigg Boss series exploits the female sexuality.

Keywords: Reality Shows, Bigg Boss 5, Sexual, Vulgar, Representation, Indian Television, Bollywood

Introduction

In one of the sensationalistic news channels of India, the anchor thunders, "Television is bringing us images of starlets bathing in a jungle, children weeping on stage and adults revealing their innermost secrets to the world. India is facing her moment of truth. Reality TV is the newest drug on the circuit and the nation is hooked" as the anchor attempts to unravel the truth behind the reality television in her programme "The Ugly Truth", the title of the programme itself lifted from a popular Hollywood film[1]; she is quick to brand the 'reality' TV programmes in India as sensationalistic and that makes every attempt to grab the eyeballs for a high TRP (Target Rating Point). Nevertheless, the issues of reality television still rages strong across the cross section of Indian society, as people wonder which direction these 'reality' programmes are going and how real is the 'reality'?

The main issues that have caused much consternation among the Indian television viewers are how unabashedly the reality television programmes have been dishing out violent and sexual contents. The fifth season of "Bigg Boss" the Indian version of the international reality show "Big Brother", was probably the most talked about reality show in the year 2011 for its sexual and violent representation of women.

In this article, I will analyse the sexualized and eroticized representation of women participants in the popular reality series "Bigg Boss" (season 5). Since 2006, "Bigg Boss" has had a successful run on Indian television; the series focuses on celebrity contestants that mainly consist of [failed/flopped] Bollywood/TV actors, models, politicians and controversial figures [for example crook turned investigator Devinder Singh, bandit turned politician Seema Parihar etc.]. Bigg Boss has been extremely controversial for the sexualized and vulgarized representation of women and the use of abusive language. From showcasing international pornstar like Sunny Leone and bikini-clad starlets such as Kashmera Shah and Payal Rohtagi to making the women participants seductively dance and gyrate to Bollywood music and creating ripples in the Indian television by inviting international star and sex symbol Pamela Anderson as a guest participant; Bigg Boss

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[1] *India Today*, "The Ugly Truth: The Truth Behind Reality Television". Web Video. Headlines Today. [http://indiatoday.intoday.in/video/The+truth+behind+reality+television/1/54802.html, accessed 29 Oct. 2012].

leaves no stone unturned to exploit the female sexuality. By examining the professional background of women participants, the various tasks delegated to the women participants and their specific sexualized and eroticized representation in the series, I will argue how the Bigg Boss series exploits the female sexuality for higher TRP rating and grabbing the eyeballs.

Over the years, various academics and intellects have tried to provide different definitions for Reality Television. Bignell and Orlebar finds that "Reality Television is a 21st century genre of factual programming that is more entertaining than documentary," they further point that the television companies/executives maintain a strict control on the content and the editing also is done in a manner where the focus is on entertainment[2]. Dunkley observes, "Reality TV could be understood as a programme type based on offering a voyeuristic gaze to its viewers and promoting exhibitionism in its participants[3]. While Hill is of the view that, "Reality TV is a catch-all category that includes a wide range of entertainment programmes about real people[4]." In a similar vein, Murray and Ouellette contends, "reality TV promises its audience revelatory insights into the lives of others as it withholds and subverts full access to it[5]. While, Skeggs and Wood finds that the changes in Reality Television has been phenomenal and probably the understanding has also changed over the years, but "indeterminacy and unpredictability [have been] central to the appeal of reality television regardless of the format[6]." Kilborn realizes this dichotomy and points out, "one moment the term 'reality television' is being used to refer to slice-of-life observational modes of documentary film making, the next it is being used to describe types of fictional drama rooted in real life programming[7]." One can find possibly almost all the elements discussed above in the Bigg Boss reality series, be it the elements of entertainment, voyeurism, exhibitionism or unpredictability. While, Murray and Ouellette try to categorise reality series like Big Brother/Bigg Brother under the *gamedoc* subgenre or format[8]; Bigg Boss particularly is much more than that. It is a mish mash of a variety of sub-genres as it includes elements of dating, makeover, talent and dance programmes to name a few and therefore, simply categorizing it under *gamedoc* subgenre would be somewhat simplistic. Bigg Boss certainly is not a fly-on-the-wall programme, nor it is a soap, it is a carefully edited and structured programme that brings in elements that the programme producers think can get them the maximum viewership, therefore, manipulation of the format in terms of eviction of the contestants and then re-entering the contestants on wild card, or bringing in special invitees to the house, or creating a neighboring Bigg Boss house to provide evicted contestants another chance to get into the house, are used as devices to exploit the "reality" format to their benefit.

In a recent episode of Bigg Boss series 6, a contestant while in an argumentative state with another co-contestant declared that there is no room for quiet and boring people in the house, as Bigg Boss is all about "entertainment, entertainment and entertainment". This in a way represents the mindset of most of the contestants, who has an understanding regarding what the show is all about, and majority of them instead of being themselves, they strive to bring out the performer in themselves to entertain the viewers, be it through comical behavior, aggressive approach, exhibitionist mannerism or seductive style etc.

[2] Bignell, Jonathan, and Jeremy Orlebar. *The Television Handbook* (New York: Routledge, 2005) p. 177.

[3] Cited in, Bignell, Jonathan. *Big Brother: Reality TV in the Twenty-First-Century* (New York: Palgrave Macmillan, 2005) p.4.

[4] Hill, Annette. *Reality TV: Audience and Popular Factual Television* (New York: Routledge, 2005) p. 2.

[5] Murray, Susan, and Laurie Ouellette, (eds). *Reality TV: Remaking Television Culture* (New York: New York University Press, 2009)

[6] Skeggs, Beverly, and Helen Wood. *Reacting to Reality Television: Performance, Audience and Value* (New York: Routledge 2012) p

[7] Kilborn, Richard. *Staging the Real: Factual TV Programming in the Age of Big Brother* (Manchester University Press, 2003) p. 55.

[8] Murray, Susan, and Laurie Ouellette, eds. *Reality TV: Remaking Television Culture* (New York: New York University Press, 2009) p. 5.

Housemates of Bigg Boss series 5: The Bad Man of Bollywood vs 12 Women and a Transgender

The Bigg Boss series is designed primarily as a celebrity show, where popular or notorious people from different walks of life are brought together to live under one roof for a period of approximately 14 weeks. Barring one or two example of "true" celebrities, the assemblage in the Bigg Boss house is mainly of failed or wannabe actors from Bollywood or other Indian regional cinemas, models and "item girls[9]", and politically controversial or criminally notorious characters; in addition, there is an attempt to bring in people who are renowned for their social or cultural work, members from the LGBT (lesbian, gays, bisexual and transgender) community, TV soap actors, comedians and sportspersons.

Hosted by Bollywood Superstars Sanjay Dutt and Salman Khan, Bigg Boss season 5 that was aired from 2nd October 2010 to 7th January 2012 on Colors channel has been the most controversial series so far; firstly it was able to grab national headlines due to its controversial casting, where the Bollywood Bad Man—Shakti Kapoor, notorious for playing villainous roles, especially of a molester and rapist, was pitted along with 12 women and a transgender—Laxmi Narayan Tripathy. Among the 12 women, three were models namely, Shonali Nagrani, Vida Samadzai, Pooja Misrra; an item dancer—Shraddha Sharma; three Bollywood actress, Mehak Chahel, Raageshwari and Pooja Bedi; Sonika Kaliraman, a sports personality; Gulabo Sapera a folk dancer; Nihita Biswas, wife of notorious serial killer—Charles Shobhraj, who is also infamous as the "bikini killer"; Juhi Parmar, a TV soap actress, and a film journalist Mandeep Bevli.

The above-mentioned list of the women participants in the Bigg Boss house mainly represents the entertainment industry or the show business, be it films, television or the modeling world. The reason for this kind of pre-selection could be attributed to the "entertainment value" that the women from the entertainment industry can actually provide. Where they would not have any hesitation to gyrate to the Hindi film music, perform over the top histrionics while doing the household chores and understand how to 'play their game' in front of the cameras while providing "real" entertainment.

This strange combination of one male, 12 female and one transgender evoked quite a buzz around the programme, with the PR machinery of the programme and other news and music channels affiliated with the entertainment channel Colors going on an overdrive projecting that the situation in the house might go out of hand with a notorious character like Shakti Kapoor, who other than playing villainous roles in films, had his reputation tarnished in 2005 due to the "casting couch" controversy[10]. Predictably, the initial episodes were focused on house tasks, where the female contestants were to please the only male in the house.

The tasks of subordination: 12 Women to entertain the only man in the house with Mujra (The Dance of the Courtesan)

One of the first tasks itself was quite regressive the way it was designed, trying to evoke the era of

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[9] "Item Girl" is referred to the women who perform in Bollywood "item numbers", which are highly sexualized and eroticized dance numbers. "Item" numbers were initially designed in way that had danceable music and 'glamour' and 'tantalizing' elements akin to music videos by utilizing starlets and models in skimpy clothes; as the 'item' numbers became popular for their risqué themes, seductive and glamorous representation, popular film stars were roped in to enhance the impact of "item" numbers to work as a promotional tool for the film (for e.g. Aishwarya Rai and Shah Rukh Khan in *Shakti*: *The Power* 2002, Abhishek Bachchan in *Rakht* 2004, Kareena Kapoor in *Don-The Chase Begins Again* 2006, Ameisha Patel in *Heyy Baby* 2007). See, Vikrant, Kishore. "Representations of Indian Folk Dance Forms in the Song and Dance Sequences of Contemporary Bollywood Cinema." RMIT, 2010.

[10] In March 2005, India TV news channel in a carefully planned sting operation caught Shakti Kapoor asking for sexual favours from an undercover female reporter posing as an aspiring actress.

yesteryears Mughal nobility and the noblemen's attraction of the courtesans; the women were asked to perform as courtesan's to appease the 'Nawab'[11] Shakti Kapoor. The women participants were dressed in costumes of Tawaif and Kapoor donned the get-up of a Nawab. Since Kapoor was also entrusted with choosing the best and the worst performer, the women folk in order to get the maximum attention of the Nawab, employed seductive dance moves and tried hard to vie for his attention. This particular task in a way set in motion the relationship of domination and subordination between the male and female housemates.

Kate Millet in her study on gender relations finds that the relationship of domination and subordination between men and women "are organized on the basis of patriarchal system[12]." In India, the domination of male ideas and attitudes are quite reflective in the sociological factors that govern the relationship between the sexes. The social construct of India being a predominantly patriarchal society, where women are traditionally reliant on the status of the male family members, be it their father or husband; is in a way mirrored in the Indian mainstream media, especially films and television. The Bigg Boss house in a way emulates the Indian households, where the females are the ones to run the kitchen and to perform basic household chores.

In another task, designed to promote the Indian formula 1 race, the women are asked to dress up like pit-stop girls and pose in front of a rickshaw. Pooja Bedi the emcee for the task announces, "the sexy and hot girls should posture like models in front of the rickshaw and then clean the rickshaw in a sexy manner." While, the girls perform this task, Bollywood music is played in the background so that they can synchronise their movement according to the beats and the mood of the music. Couple of girls also flanks Shakti Kapoor, who is dressed like a race driver. Though the task is performed in an outlandish and comical manner, but the treatment of the task in the format of an ad and making the girls appear in front of the rickshaw in a sexy and titillating manner once again points at the objectification of women by the Bigg Boss series.

What one notices in Bigg Boss series 5, is that the kind of respect that is accorded to Shakti Kapoor by the women folk, which essentially is due to his seniority and perhaps being the only male in the house. This also results in Shakti Kapoor exalted as a father figure in the house, although in public life he is somewhat viewed in a spiteful manner.

Kapoor not only was awarded with captaincy of the house in the first week, but he also managed to become the mediator, confidante and mentor of most of the female contestants. This certainly did not go well with the channel and probably with the general public, who were under the impression that Shakti Kapoor would show his true villainous colour, instead he was seen trying to utilize the opportunity in the Bigg Boss house to absolve himself of all the wrong doings and portray himself as a gentleman. No wonder Kapoor was evicted within four week. After his eviction Shakti Kapoor in an interview pointed out, "I was respectful towards all the girls. Most of them treated me like their older brother but I guess this was not expected of me. They wanted to see me fighting, abusing, sneaking into girl's rooms, but all this wasn't happening, and therefore, I guess, both, viewers as well as the channel decided to have me evicted[13]."

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[11] Nawab's were the semi-autonomous Muslim rulers of princely states of the Mughal empire of India (www.dictionary.com, accessed 30 Nov. 2012). Known for their fascination with the tawaif's (dancing girls, courtesans or prostitutes), the Nawabs patronized the courtesans, by their regular visits or even organized Mujras at their palaces.

[12] In Haralambos, Michael, and Martin Holborn. *Sociology: Themes and Perspectives*. Fourth ed. (London: Collins Educational, 1995) p. 602.

[13] Sinha, Seema. "They Wanted to See Me Sneaking into Girl's Rooms: Shakti Kapoor". New Delhi, 2011. *The Times of India*.

The Vamps of the house: Catfights and Abuses

Though Shakti Kapoor proved to be a damp squib, there were few girls who kept the house buzzing with their catfights, bickering and backbiting and probably created the most of the controversies with their antics. Prominent among them were Pooja Misrra and Mahek Chahel. Misrra somehow was singled out since day one as a psychopath by Pooja Bedi, who seemed to have some past bad experience with Misrra and thus had a very negative approach towards her. Misrra also became the first to get a taste of Bigg Boss house' punishment as Shonali Nagrani named Misrra when asked by the Bigg Boss to take any housemates' name randomly in a phone call; which resulted in Bigg Boss declaring that Misrra's bags wont given to her for a week. This not only upset Misrra terribly but also created ill will between her and Nagrani, which led to Misrra taking every opportunity to run down Nagrani. Finally by day 12 this ongoing bickering resulted in a huge fight between the two where Misrra lost her cool and behaved in a very violent manner cursing, abusing and breaking kitchen utensils in a fit of rage.

In another instance Misrra was seen in a standoff with the Afghan model Vida Samadzai, who accused her of stealing her waistband. Misrra ended up having fights with almost everyone in the house, and therefore, became the most notorious and unpopular character not only inside the Bigg Boss house but also among the viewers of the show. The housemates were seen boycotting Misrra due to her ill temper and violent behavior, which saw its extreme turn with the entry of three new male housemates through wild card.

Sky, Siddharth and Amar: Playing the game of physical power and psychological manipulations:

To spice up the programme three males contestants namely, Amar Upadhaya, Siddharth Bhardwaj and Akashdeep Saigal (Sky) were sent as wild card entries into the house during week two, three and five respectively. All three had come prepared with their own strategies. While Amar Upadhyay opted to play the psychological game, Sky and Siddharth initial tried to keep their cools and planned few psychological strategies as a team, but later due to their short temperament were seen threatening co-contestants and at times getting into scuffles.

Siddharth Bhardwaj was not able to control his emotion at times especially when provoked by Misrra, and was seen abusing her and threatening of dire consequences, which was retaliated in equal measure by Misrra. Sky, who initially tried to keep his calm by pretending to be cool and unaffected by the negative atmosphere of the house, was quick to form a team with Bhardwaj and Pooja Bedi and ganged up against Mahek Chahel and Pooja Misrra who were detested by Bedi and Bhardwaj in equal measure. Bhardwaj was pulled up by the shows host Sanjay Dutt for his threatening behavior and abusing language against the women and was advised to mend his ways.

During a discussion between Bedi and Chahel, Sky involved himself unnecessarily into the discussion and ended up bitterly fighting with Mahek Chahel. When Chahel opposed him tooth and nail, he started threatening her with divulging her secrets on national television and utilized a Hindi phrase to "unmask her", which literally mean to make someone naked. This enraged Chahel, who in retaliation challenged Sky to take off her clothes on national TV if he had the guts. Here the use of violent behavior by Sky was more to make sure to keep Chahel in her place and discourage her from challenging his superiority[14]. This particular domineering behavior in Sky and Bhardwaj was seen many a times throughout the show.

[http://articles.timesofindia.indiatimes.com/2011-10-30/tv/30336254_1_shakti-kapoor-viewers-inmates, accessed 20 Nov 2012.

[14] In Haralambos, Michael, and Martin Holborn. *Sociology: Themes and Perspectives*. Fourth ed. (London: Collins Educational, 1995) p. 612.

The abusive fights between Misrra and Bhardwaj took an ugly turn on day 55, when Misrra pushed Bhardwaj in a fit of rage and asked him to watch his actions. Misrra's violent misdemeanor shocked Bhardwaj and he pleaded Bigg Boss to take some action, which eventually resulted in Misrra's expulsion from the house.

Though Misrra's eviction created some sort of semblance of peace in the house, but within couple of days due the scheming ways of Bedi, Sky and Upadhyay the daggers were out for Bhardwaj and Chahel. The channel also brought back Misrra on day 67, albeit this time as a houseguest for ten days on public demand.

Initially the channel and programme producers seemed to be quite happy with the constant fights in the house as it proved to grab the news headlines and raise the TRP of the show and therefore, much of the episode time was devoted to these bickering and fights, but later on the TRP declined, thus making them to adopt a different strategy.

Sunny Leone: Porn star in the House
In recent years nothing has generated the kind of frenzy around a reality programme in the Indian media that was witnessed with the announcement of the participation of the India born Canadian pornstar Sunny Leone. With the phenomenal rise of internet in India, the access to porn contents especially among the youths of the Indian middle class grew drastically; with this the knowledge about the porn stars also grew. Sumantra Das, a lecturer in a New Delhi college finds that the access to porn in India has become quite easy, be it the metropolitan or a small town. He further, points out that one can find youths sitting in the internet café openly browsing and downloading porn contents. Khushal Gupta a recent graduate states, almost all the boys in his class were quite hooked to porn and knew most of the porn stars by name. He was a fan of Sunny Leone even before she was talked in the Indian media, through porn DVDs and films on the internet[15]. The Times of India, a prominent newspaper of India reported, "Twitter users in India went share-crazy, retweeting Sunny Leone's post [regarding her decision to join the Bigg Boss house]. Within no time, the lady was trending. And has been so, for days after. In fact, she has had 8,000 new followers in just 2 days[16]."

The inclusion of a porn star in the Bigg Boss house was a casting masterstroke, which generated enough discussion and attention around the issues of morality, ethics, virtue and taboo in every section of the society and media.
Before joining the Bigg Boss house Sunny Leone in an interview stated, "Through Bigg Boss, I would like to try to improve my Hindi and learn to cook some great Indian food. Bigg Boss is my attempt to connect with the Indian audiences and show them that I am just as conservative as they are regardless of the career path that I have chosen[17]." While Leone was in a mood to prove herself as a clean and pure soul who just happened to take on a career in the adult industry, the executives in the channel were thinking otherwise, they were keen to exploit the porn star status of Leone and thus designed most of the tasks that in a way reflected her porn connection. Though the channel was also quite aware that any wrong decision might also lead the government to ban the programme, which was already getting flak due to the abusive and violent

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[15] Personal conversation with Sumantra Sarathi Das and Khushal Gupta, 8th July 2012.

[16] Ramachandran, Priya. "Adult Star Sunny Leone Is Trending in India". New Delhi, 2011. *The Time of India*.
      [http://www.indiatimes.com/tv/adult-star-sunny-leone-is-trending-in-india-6810.html, accessed 26 Nov 2012].

[17] Best Media Info Report. "Bigg Boss 5: Sunny Leone Enters the House". 2011. *Best Media Info*.
      <http://www.bestmediainfo.com/2011/11/bigg-boss-5-sunny-leone-enters-the-house/, accessed 12 Oct. 2012>.

behavior of the housemates.

With Leone on board, the Channel's TRP soared, one news website reported, "according to the TAM viewership measurement data released for Week 48 of 2011, *Bigg Boss* season 5 has seen an improvement in TRP after adult star Sunny Leone entered the house. The show has garnered an average of 2.4 TVR for the week replacing Sony Entertainment Television, which has lost 38 GRPs. Colors has recorded 277 GRPs (last week 234)[18]."

Upon her arrival in the Bigg Boss house on day 49, Sunny Leone was asked to perform "item" numbers on Bollywood songs everyday for a week. The first task was to perform a pole dance on a sexy Bollywood number. Leone, with her skills in pole dance successfully managed to complete the task and was quite appreciated for her performance by the housemates, who were not disclosed about her porn star status, but merely introduced in the house as an international celebrity. Though few male participants had an inkling of who she was but they preferred to keep their mouth shut.

The attempt to exploit Leone's porn star status especially among the male viewers was quite evident in most of the tasks, be it creating a romantic angle between her and Siddharth, or getting Leone and Upadhyay into a fake marital alliance. The icing on the cake was when Bigg Boss decided to send a renowned Bollywood director Mahesh Bhatt inside the house to offer Leone a leading role in a mainstream Bollywood erotic thriller. Leone was quite ecstatic and readily agreed to work on Bhatt's film titled "Jism 2" (Body 2).

In conclusion, I find that channel fell into the trap of portraying the stereotypical notions regarding women, firstly giving preference to the aspects of physical beauty, that women should be fair, slim and good looking; no wonder Mahek Chahel was ridiculed by Sky for her dark complexion and Juhi Parmar was seen seriously discussing her weight issues with other female contestants, and mentioning how her weight was one of the issues that resulted in her decision to take a break from the soap she starred in. Secondly, women from the marginal society felt out of place in the Bigg Boss house, folk dance performer Gulabo seemed uncomfortable in the house among all the beauty queens and Bollywood actors, because she could not associate with the English speaking, high class attitude of the housemates and their glamorous outlook. While, Laxmi the transgender was in discussions due to her cosmetic enhancements rather than her attempts to create awareness about the problems of transgenders, gays and lesbians. Furthermore, on one hand the men were warned for their violent behavior, on the other, Bigg Boss did not attempt to resolve the fights between the women firmly. In addition, Most of the tasks in the house were designed to exploit the female sexuality and showcase them in eroticized and glamorized manner to appease the predominantly young male demographic.

Finally, with the casting of Sunny Leone, Bigg Boss attempted to cater to the internet generation, where porn stars are equally popular. The channel was also aware that Leone's presence would generate a huge controversy among the conservative sections of the society, which ultimately is beneficial to garner enough publicity for the programme. Thus making it quite clear how important is casting in the success or failure of any particular reality show. The selective casting also brings the issue of fabricated construction of reality programmes to the fore.

Amidst all the abuses and vulgarity, Bigg Boss 5 lost the credibility among the viewers as a "reality show"

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[18] Shekhar. "Bigg Boss 5: Sunny Leone Soars up TRP Ratings of Colors". New Delhi, 2011. *OneIndia.in*.
      <http://entertainment.oneindia.in/television/news/2011/bigg-boss-5-sunny-leone-colors-trp-rating-301111.html, 20 Nov. 2012

and was termed as a staged show not only by the viewers, but also some of the participants after their bitter exit. Taking a cue from the negative publicity, for the 6th season of Bigg Boss, the channel decided to focus on bringing the family audience back and to be slotted in the prime time. The promos of Bigg Boss season 6 has the tagline of "Alag Che" (it's different) and the host of the show Salman Khan promises that this season is all about family values and is specifically oriented towards Indian families. Only time will tell if the family viewers will appreciate season 6 of Bigg Boss.

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MASS MEDIA EXPOSURE AND AWARENESS ABOUT FAMILY PLANNING AND REPRODUCTIVE HEALTH AMONG CHILD BEARING WOMEN IN SILCHAR TOWN OF ASSAM

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Abstract

India was the first sovereign nation to have implemented family planning programme way back in 1952 but paradoxically even with the expansion and reach of mass media, India is the second most populous country in the world today. The success story of any developing country is based on the overall development of its women folk. Their overall growth not only uplifts a particular woman but influences the overall development of her family as a whole. These virtues, ideas and thoughts still remain in its theoretical phase to the women of India. Time and again an opposite picture has been revealed of our women folk. Illiteracy, poverty, malnutrition, health hazards, male dominance and customs have grasped the root level of the mindset of majority of Indian women folk. Educational programmes through mass media pertaining to reproductive health can bring in the much required changes to curb the menaces prevailing in our society in this regard. Mass Media today has widened the mental horizon of the people by providing sound knowledge about reproductive health care especially family planning, female infanticide, female foeticide, family size, antenatal care, postnatal care etc. In fact, it has the ability to bring positive changes for health consciousness and encouraging an adoption of healthful lifestyles among the people.

Thus, the proposed study is aimed to assess the role of mass media exposure of women in urban areas in generating the awareness about family planning and reproductive health in Silchar town of Assam.

Statement of the Problem

Mass media made people aware of choice of contraceptives and other reproductive services but paradoxically Each year, 1/2 million women worldwide die from pregnancy complications and 100,000 from unsafe abortions. Women still bear the greatest burden of reproductive health problems. They also face risks in preventing unwanted pregnancy, suffer the complications of unsafe abortion, bear most of the burden of contraception, and are more exposed to contracting and suffering the complications of reproductive tract infections, particularly sexually transmitted diseases (STDs).529,000 women dies from pregnancy-related causes each year worldwide and more than 10 million women a year suffer severe or long-lasting illnesses or disabilities which indicates the pitiable condition of women worldwide with respect to health care.

Reliable information sources are an important constituent of any democratic society (Haber mass, 2006). India being a democratic country believes in the empowerment of individual and media facilitates it through communication and ensures freedom of expression and freedom of conscience. In democracy mass media forms an integral part. It is regarded as indispensable in regard to the social welfare of people.

Mass media and its varied forms have influenced human life in the present century. They have primarily provided sound and authentic information and entertainment to people across the globe. Through the various arms of media people can make responsible and informed choice rather than act out of ignorance or misconception. Inspite of the efforts taken up by mass media, women still experiences adverse affects like

female infanticide, female foeticide, atrocities against women, domestic violence and the overall dominance of the male population over the fairer sex are major evils prevailing in our society.

Thomson Reuters conducted a global poll wherein it was found that India is the "fourth most dangerous country" in the world for women and the worst among the G20 countries. Maternal mortality rate for women in India is very high and as per the survey it is the second highest in the world. According to UNDP Human Development Report (1997), 88% of pregnant women (age 15-49) were found to be suffering from anemia. Most women deliver with help from women in the family who often lack the skills and resources to save the mother's life if it is in danger. As per record only 42% of births are supervised by professionals.

Women in urban areas are more exposed to modern world than their rural counterparts due to their literacy, employment and their lifestyle factors. They face flexible type of social structure as compared to rural women. Moreover, mass media exposure is relatively high than their counterparts. Thus, the proposed study is aimed to assess the Socio-economic background of the respondent, analyze the mass media habit and the relationship between mass media exposure and awareness about reproductive health care of women in Silchar.

Objective of the study

1. To know the socio-economic background of the respondents.
2. To access the media habit of the respondents.
3. To find out the source of information about family planning and reproductive health.
4. To explore the relationship between mass media exposure and level of awareness regarding family planning and reproductive health care.

Methodology

The researcher has employed Survey based research. The Schedule and Questionnaire have been used to collect the information from the respondents. The Researcher has used Purposive Sampling Technique for the selection of the ward of Silchar. The researcher has drawn the sample from the voter list.

Sample Size

The researcher has carried out research on 100 child bearing women of the selected ward.

The Study Area

The proposed study is located in ward no.23 of Silchar town in Assam. The rationale of selecting this ward is that it is one of the developed and commercialized ward of Silchar in terms of medical, transportational , banking and recreational facilities. Moreover the familiarity with the people and place makes the researcher to specify the ward. The Researcher wanted to know whether Mass media has played any role in promoting awareness about family planning and reproductive health care.

Operational Definition of the Terms

1. **Mass Media Exposure of Women**: Mass media exposure of Women refers in terms of their exposure to the print media i.e. newspaper and magazines etc, access to audio-visual media i.e. television, the access to audio medium i.e. radio and multimedia such as internet.

2. **Family Planning**: Family planning is the planning of when to have children and the use of birth control and other techniques to implement such plans. Other techniques commonly used include sexuality education prevention and management of sexually transmitted infections, pre-conception counseling and management, and infertility management.

3. **Reproductive Health:** Reproductive health is a state of complete physical, mental and social well-being, and not merely the absence of reproductive disease or infirmity. Reproductive health deals with the reproductive processes, functions and system at all stages of life.

Findings

Social Background of the Respondent.

The findings reveals that among 100 respondents,1% of the respondents belongs to 18-19 age groups,14% respondents belongs to 20-29 age groups, 32% respondents belongs to 30-39 age groups ,29% respondents belongs to 40-49 age groups and 24% of the respondents belongs to above 50 age group. Among the respondents, majority of 91% of the respondents were Hindu followed by Muslim with 9 percent. Majority of 88% of the respondents have Bengali language as their mother tongue followed by Hindi speaking with 8 % and nepali speaking with 4%.In respect of languages known, majority of 79% knows three languages (English, Bengali and Hindi) followed by 20 % who know 2 languages (Hindi and Bengali) while 1% respondents knows only one language (Bengali). In term of class status, 66% respondents belong to middle class followed by 22% respondents belong to lower middle class while 12% respondents belong to low class .

The findings reveals that among 100 respondents regarding the educational qualification, 62% respondents studied up to graduation followed by 21% respondents who studied upto high school while 17% studied up to post graduation..In terms of Occupation of the respondents 87% were housewives while 13% were workers. Among them 5 persons were govt employee, 3 persons were businesswomen and 5 persons are involved in private sector.

Regarding the family structure of the respondents, 93% of the families were in the nuclear structure where as 7% of the families were in the joint structure. Among respondents, 79% have less than or 2 children while 21% have more than 2 children.

In terms of respondents residing in Assam state, 100% are residing in Assam since childhood. Among 100 respondents, majority of 94% are of Barak Valley origin followed by 6 respondents are of Guwahati origin. Regarding type of ownership of the house, majority of 78% have their own house while the rest are residing in rented homes. In terms of source of drinking water, among 100 respondents, majority of 98% uses supply water while 2% uses underground water. Regarding fuel used for cooking, 98% cooks food by LPG cylinder while 2% use both LPG cylinder and kerosene stove. In terms of saving habit of the respondent with the banks, majority of 99% have bank accounts whereas 1% do not have. In terms of saving habit of the respondent with the post office, majority of 85% don't have saving account whereas 15% have. With respect to the respondent's preferred choice of transportation, 66% travels by own vehicle while remaining 18% prefer public transport like auto rickshaw and 16% prefer cycle rickshaw.

Mass Media Exposure
Traditional Media

The findings reveal that among 100 respondents, majority of 85 % haven't attended street plays whereas the rest have seen. Regarding puppet show, majority of 88% have not attended puppet shows whereas the rest have attended the same. Among 100 respondents, majority 95% haven't attended meetings whereas 5% respondents have attended. Among 100 respondents, 98% haven't attended speeches while 2% have

attended. Among 100 respondents, majority of 93% have not attended campaigns whereas 7% have attended.

Regarding street play, among 15% respondents, none of them have seen any theme on family planning and reproductive health. Regarding puppet show who has attended, neither have seen any theme on family planning nor have they seen any theme on reproductive health care. Among 5% who have attended meeting, none have seen any theme on family planning and reproductive health care. Among 2% who have attended speeches, none have come across any theme on family planning and reproductive health care. Among 7% who have attended campaign, 6 have come across the theme on family planning and 3 have come across the theme on reproductive health care. Among 100 respondents, 91% have seen banner/ hoarding/ wall paintings based on family planning and women reproductive health care.

Among 91 respondents, 54 have seen hoardings and 43 have seen wall painting based on family planning programmes. Among the 91 respondents, 45 have seen wall painting and 43 have seen hoarding on reproductive health care.

Newspaper
Among 100 respondents, 96% subscribe and read newspapers whereas 4% do not. Among 96 respondents who do, majority of 76 respondents read Dainik, Jugasankha followed by 64 respondent reads telegraph, 12 respondents read Samayik Prasanga and 24 respondents reads Sentinel.
Among 96 respondents, 86 respondents read headlines, 34 respondents read health related matters, 12 reads first page news, 37 reads current affairs, 32 respondents read zodiac sign while 46 of the respondents read advertisement.

Among those 96 respondents, 92 reads daily followed by 4 respondents who reads in 2-3 days. Among 96 respondents, 80 respondents reads for half an hour, 4 reads for one hour and 12 reads for less than half an hour. Among 96 respondents, 51 have read news/articles/ads / stories/ features related to family planning and 12 have read news/articles/ads / stories/features related to reproductive health care . #Among 51 respondents, 34 have seen ads followed by 20 who have seen news, 6 have seen features based on family planning theme whereas among 12 respondents,7 have seen ads followed by 5 who have seen feature based on reproductive health care.

Magazine
Among 100 respondents, 78% respondents read magazines whereas 22% do not. Among 78 respondents, 38 respondents read magazine for less than half an hour and 40 respondents read for more than half an hour. Among 78 respondents, none have read about news columns/articles/ads / stories/features on reproductive health care and family planning theme in the magazine.

Computer
Among 100 respondents, 37 have access to computers whereas 63 do not. Among 37 respondent, 32 uses internet. Among 32 respondents, 3 uses it at cyber café, 22 surfs the internet at their home and 6 surf at office room. Among 32 respondents, 16 does internet for educational purpose, 6 for official purpose and 22 respondents do for entertainment purpose. Among 32 respondents, 4 have seen email/information on reproductive health care. # Among 4 respondents,4 have seen information on reproductive health care. Among 32 respondents, none have seen email/information on family planning.

Television

Among 100 respondents, 99 respondents have TV set at home whereas 1 doesn't have TV. Among 100 respondents, 99 watch TV at their home, 1 watch TV at neighbors' place. In terms of type of connection, 84 uses cable connection whereas 15 have Dish connections. In terms of frequency of watching TV in a week, 81 respondents watch programme daily followed by 19 respondents watch programmes for 5-6 days. In terms of time spent on watching TV in a day, 29 respondents watch TV for 1-2 hrs followed by 48 respondents who watch for 3-4 hrs and 23 respondents watches more than 3-4 hours. In terms of preferred time of watching, 12 watch TV in the night time followed by 64 who watch TV in afternoon, 21 watch TV in evening time and 3 watches uncertainly. Regarding the type of programmes preferred by the respondents, 89 respondents prefer serials followed by Dance programme with 45, Music programme with 43, films with 32 respondents, Health related programme with 27, children related programme with 35 respondents. Among 100 respondents, 24 respondents have seen the interviews/ads/documentaries/talk shows/discussions/serials/films based on reproductive health care and 69 have seen the interviews/ads/documentaries/talk shows/discussions/serials/films based on family planning.

Among 24 respondents, 20 have seen advertisement followed by interviews with 6 respondents and talk shows with 2 respondents based on reproductive health care. Among 69 respondents, 42 have seen advertisement followed by discussion with 23 respondents, 19 respondents have seen talk show, documentary with 3 respondents based on the theme of family planning.

Radio

Among 100 respondents, 2 listen to radio whereas 98 don't listen. Among those who listen to radio, 2 respondents listen to radio occasionally. The type of programmes listened on the radio are film songs and sports commentary with 2 respondents. Among 2 respondents, none have listened about news stories / ads on women reproductive health and family planning in the radio.

* The researcher has put forward more than 1 option wherever the percentage has gone higher than 100%.

Source of Information about family planning and reproductive health

The finding reveals that 100% has heard about family planning. Among 100 respondents, 100% have heard about oral pill. Among 100 respondents, 45 respondents have not heard about vasectomy, whereas 55% have heard about it. Among 100 respondents, 59% have heard about laparoscopic sterilization, whereas 41% haven't heard. Among 100 respondents, 49% have heard about IUD whereas 51% haven't. Among 100 respondents, 75% have heard about copper T where as 25% haven't. Among 100 respondents, 91% haven't heard about Diaphragm where as 9% heard about it.

Among 100 respondents, 77 have heard about urinary tract infection whereas 23 respondents have not. Among 100 respondents, majority (87) of the respondent have heard of antenatal care. Among 100 respondents, 62% have heard about post natal care whereas 38% have not. Among 100 respondents, 76% of respondent have heard about sexually transmitted disease whereas 24% have not heard.

Among 100 respondents who heard about oral pill, The major source of information is Mass media with 51 respondents followed by 37 from neighbors, 14 from spouse, 9 from doctor, 8 from friends. Among 55 respondents who heard about Vasectomy, the major source of information is Doctor with 44 respondents followed by 32 respondents from Doctor and 12 respondents from mass media. Among 59 respondents who knows about Laparascopic sterilisation , the major source of information is 34 respondents from family members, 17   from relative, 12   from Doctor, 3   from Mass media. Among 49 respondents who know

about IUD, the major source of information is 36 respondents heard from Mass media, 13 from family members, and 7 from Doctor. Among 75 respondents who know about Copper T, the major source of information is 42 from Mass media, 18 from family members, 15 from spouse and 2 from Doctor. Among 9 respondents who know about Diaphragm, the major source of information is Doctor with 7   respondents followed by 4 respondents from relative.

#Among 77 respondents who have heard about reproductive tract infections, the major source of information is Mass media with 33 followed by conversation with friends with 23 respondents,   18   from relatives, 15 from Doctor. Among the respondents who came to know about ante-natal care (87), the major source of information is Mass media with 71 followed by 44 respondents from family members, 27 from relative, 15 from Doctor, 7 from friends, 3 from spouse. Among the respondents who have heard about post-natal care(62),the major source of information is Mass media with 54 respondents followed by 16 respondents who have heard from family members, 13 from Doctor,12   from neighbors. Among 76 respondents who know about the correct name of sexually transmitted diseases, the major source of information is Mass media with 52 respondents followed by 30 respondents who have heard from friends, and 12 from spouse.
#The researcher has put forward more than 1 option wherever the percentage has gone higher than 100%.

Relationship between Mass Media Exposure and Awareness about Family Planning and Reproductive Health
Majority of the respondents (93%) thinks that Mass media has helped in promoting awareness about family planning and reproductive health related issues.
#Among 100 respondent, Mass media helps in creating awareness about themes of enhancement in education of female child with 85 respondent followed by choice of contraceptive and family planning with 84 respondents, health and child care with 67 respondents, increase in marriage age of girl child with 61 respondents, sexually transmitted diseases with 64 respondents, antenatal care with 60, postnatal care with 47 and Urinary tract infection with 33 respondents.
Among the respondents, majority of 85 respondents have benefited from these programmes for the development of women's health/empowerment whereas 15 have not.
#The researcher has put forward more than 1 option wherever the percentage has gone higher than 100%.

Conclusion
The aim of the present study is to know the social background of the respondents. The pattern of mass media exposure of the respondents. It is an attempt to explore the relationship between mass media exposure and awareness about family planning and reproductive health care among child bearing women in Silchar town of Assam.

It is revealed from the findings that majority of the respondents belong to the age group of 30-39 years. Majority of the respondents are Bengali speaking and know three languages i.e. English, Bengali and Hindi. Majority are from middle class background and the education of majority of the respondents are graduates. They have bank accounts. Their consumption pattern is average and can afford to go to private clinics.
Regarding Mass media exposure of the respondents, it can be concluded that majority of the respondents subscribe to newspaper and prefer reading both English and Bengali newspaper. Among the subscribed newspapers, Bengali newspaper 'Dainik Jugashankha" is the most preferred. Regarding Television, majority of the respondents watches serials followed by Dance programme and music programmes. Regarding radio, majority of the respondents don't have radio set at home. Among the respondents who have radio sets at

home, minimal number of respondents listens to radio and prefers programmes of film songs and sports commentary. They listen to programmes with no fixed schedule. Regarding internet use, minimal numbers of the respondents are internet savvy. They use the internet for 1-2 hours for official purpose and social networking. We can conclude that television is the popular form of mass media among the rest.

The study also revealed that gradually traditional media is losing its importance. Among the respondents, majority of them have not attended puppet shows nor have meetings but majority of the respondents attended campaigns. Through the findings it has been noticed that none have attended meetings or puppet shows based on either family planning or reproductive health care. Majority of the respondents have not attended campaigns based on family planning programme and very few respondents have attended campaigns based on reproductive health care.

Regarding source of information about various family planning measures, Mass media played a prominent role in disseminating information about oral pill, IUD and Copper T. Regarding Vasectomy and Laparoscopic Sterilization; mass media played a minor role. Regarding source of information about Diaphragm, mass media has a very negligible role to play.
Regarding source of urinary tract infection, majority of the respondents have heard about from mass media. Regarding source of antenatal care and postnatal care, majority have heard from mass media. Regarding sexually transmitted diseases, majority of them have heard from the mass media.

Regarding mass media exposure and awareness about family planning and reproductive health care, it is revealed that majority of the respondents revealed that mass media helps in promoting awareness about family planning and reproductive health care. Among them, majority of the respondents are aware of the theme based on enhancement in education of the girl child followed by the theme on choice of contraceptive and family planning. The most preferred source of information about family planning and reproductive health care viz. antenatal care, post natal care, urinary tract infection and sexually transmitted diseases are television advertisements followed by TV interviews and then TV talk shows. It has also been noticed that the majority of the respondents have benefited from these programmes for the development of women's health/empowerment.

As the respondents are from an average economic background and having good academic background the majority of the respondents have two children. It can thus be concluded that the respondents have accepted the message of 'Hum do Hamare do'. As the majority of the respondents are Hindus it was not difficult for them to accept the family planning programmes. Majority of the respondents are health conscious about reproductive health related issues.

From the observational point of view the researcher can say that the Ministry of health and family welfare, Assam and various NGO's should organize frequent campaigns, seminars and discussions on such contemporary issues like family planning and reproductive health care. This would help the people to get more and more authentic information over the contemporary issues. The content and the programme quality of both the print and electronic media should be more informenal regarding family planning and reproductive health related issues. Information on various schemes about education, general health and hygiene, reproductive health related issues, women welfare, women empowerment, family planning programmes should be broadcast more and more in all private channels as their viewership is higher.

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Websites

- Google search
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CONTENT ANALYSIS OF HOMEPAGE OF CORPORATE WEBSITES OF MAHARATNA COMPANIES IN INDIA

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Abstract

*The study analyzes the homepage of corporate websites of five public sector undertakings of India that have attained **Maharatna status**. It primarily focuses on the homepage content that makes the crucial first impression, thereby facilitating the citizen-government interaction. The total content and the manner of presentation of the homepage along with parameters like accessibility, usability and navigability have been studied in the research. The study attempts to identify the strengths and weaknesses in presentation of the corporate websites of government companies that are biggest in terms of revenue generation in India. It was identified that these corporate websites are available in both English and Hindi language in order to reach the maximum possible public. It was also found that these websites are yet to exploit the advantage of interactive features like the audiovisual.*

Keywords: Content Analysis, Homepage, Corporate Website, PSU.

Introduction

Organisations around the world are embracing the World Wide Web to reinforce themselves and thrive electronically. Designing a website is one such mode of adding a new dimension to the already existing physical presence of the organisation. A website is a virtual location of the associated organisation with a unique uniform resource locator. It attempts to cater the need of all the intended users through a wide variety of contents such as text, image, audio, and video incorporated in connected web pages of the site. Websites can be used as an effective tool to reach the public and meet organisational goals. A wide range of functions can be served such as communication, promotion and customer relationship. Since a website is the virtual gateway of the organisation, substantial effort and resources are spent on it to increase engagement and outreach.

Corporate website or corporate site can be defined as a site set up by a company on the web which carries information and other features designed to answer customer questions, build customer relationships and generate excitement about the company, rather than to sell the company's products or services directly. The site handles interactive communication initiated by the consumer. It is an informational website operated by a government organisation, business or other private enterprise. Corporate websites offer information to the public about the company.

Homepage: A website's homepage is the first page that users generally see. It contains the newest information or the most basic data, explaining quickly what the page is about and enticing visitors to continue reading. Homepages usually contain navigation menus, text, images and video.

Public Sector Undertaking: In India, a government-owned corporation is termed as a Public Sector Undertaking (PSU). This term is used to refer to companies in which the government (either the federal Union Government or the many state or territorial governments, or both) own a majority (51 percent or more) of the company equity There are 251 PSU companies in India.

Maharatna Status at a glance: In 2009, the government established the Maharatna status, which raises a company's investment ceiling from Rs. 1,000 crore to Rs. 5,000 crore. The Maharatna firms can now decide on investments of up to 15 per cent of their net worth in a project; the Navaratna companies could invest up to Rs 1,000 crore without explicit government approval. For Maharatna status, a company must have:

1. Previously held Navratna status, a level below the Maharatnas.
2. A minimum prescribed public shareholding under the Securities and Exchange Board of India regulations; it should also be listed on an Indian stock exchange.
3. An average annual turnover of more than Rs 20,000 crore during the last three years.
4. An average annual net worth of more than Rs 10,000 crore during the previous three years.
5. An average annual net profit of more than Rs 2,500 crore during the last three years.
6. Significant international operations.

Review of Literature

Haneefa & Venugopal (2010) present an informative preview of the contents and design of national library websites in Asia. They collected data from 28 national libraries' websites. Their analysis shows that the websites of national libraries of Asian countries have a common pattern of content and design. They also found that only six national libraries' websites have deployed one or more web 2.0 technologies.

Banna, Hasan & Meloche (2009) examined the development of interactivity in public health websites. Content analysis was used to map the interactivity in a sample of 30 existing websites along with Heeter's six dimensions (content and availability of choice, effort users must exert, responsiveness to the users, and the ease of adding information, monitoring the information and the system use, and facilitation of interpersonal communication). The results of this study show that the presence of content as well as the availability of choice are the most prevalent options currently found in these websites. However, the overall level of opportunities for interactivity was low. This suggests that online palliative care sites are not as interactive as they could be. Designers are not yet taking full advantage of the range of opportunities that the Internet offers to promote health and the benefits that would come from using interactive tools for more active communication.

Parajuli (2007) evaluated the ministerial websites of government of Nepal to project the overall impression of government websites in Nepal. It was found that of the twenty ministries only seventeen ministries (85%) had dedicated websites and provided information. It was also identified that web features that are critical in fostering government openness, government-government communication, and citizen participation and satisfaction are infrequent or completely absent in the ministerial websites. The study suggests that the government needs to cultivate standards for its website design and exploit the benefits offered by information and communication technologies to promote good governance through electronic government. The government should also continuously evolve the site design techniques to meet citizens' expectations.

Millar & Sammons (2006) analyzed the websites of a randomly selected group of Costa Rican ecolodges to determine how they are using their websites to market on the internet. The study addresses the question of whether or not the ecolodges are using their websites to promote themselves as ecolodges, and if in fact they also promote ecotourism. The results of this study indicate that the ecolodge owners are not effectively using the internet to market their product.

Nielsen (2002) discusses the functional and the compositional aspects of corporate communication on the World Wide Web by comparing company websites with traditional market communication media. She identifies that apart from the informational and attraction purposes, the homepage also fulfils a meta-communicative function, as it indicates where particular types of information may be found on the site. This is the navigational aspect of the website which plays a particularly important role in the use of digital communication. She also found out that the quantity of navigational information on the web is extremely high compared to traditional printed media.

Perry and Bodkin (2000) discuss the results of content analysis of the websites of Fortune 100 companies, carried out to identify the mix of promotional activities on their websites. They performed a content analysis of websites utilizing categories representing a range of marketing communications, including:

communicating product, pricing and dealer/retail location information, related and unrelated advertisements, sales promotion, direct marketing, basic company information and public relations. They found considerable variability in how members of the Fortune 100 used their websites. The websites ranged from very simple ones that focused on basic company information, such as company history, to quite complex websites that incorporated a mix of promotional elements, such as press releases, advertisements, games, free gifts and pricing information.

Objectives and Methodology

Broader Objective
The broader objective of this study is to analyse the homepage content of corporate websites of Maharatna companies in India.

Specific objectives
1. To identify the total number of content.
2. To explore the total space of the homepage.
3. To research the categories of content.
4. To examine the space of various categories of content.
5. To study the manner of presentation of the homepage of corporate websites.
6. To search the accessibility, usability and navigability of the corporate websites.
7. To investigate links to social networking sites.

Methodology
The research method used for this study is content analysis of corporate website of five leading public sector undertakings in India that have attained Maharatna status. This study focuses on the homepage content of these corporate websites. "A content analysis is an observational research method that is used to systematically evaluate the symbolic content of all forms of recorded communication". (Kolbe and Burnett, 1991) The use of content analysis includes describing communication content, testing hypotheses of message characteristics, and comparing media content to the real world (Wimmer and Dominick 2006).

Universe: Corporate websites of Public Sector Undertakings.

Sample: Homepage of corporate website of five Public Sector Undertakings of Maharatna status as of January 2013.

Sample size: Homepage of following five companies have been selected for the study
1. Coal India Limited   www.coalindia.in
2. Indian Oil Corporation Limited   www.iocl.com
3. NTPC Limited   www.ntpc.co.in
4. Oil & Natural Gas Corporation Limited   www.ongcindia.com
5. Steel Authority of India Limited graphic   www.sail.co.in

Research Tool: Codebook, Code sheet, Statistical Tool, SPSS, and MS Excel.

Tabulation and Analysis
The homepages of all five corporate websites were analysed for seven consecutive days (at three different time durations the websites' homepage content remained similar for this duration of one week. The measurements of the homepage content have been taken at a display resolution of 1366 X 768 pixels with the help of website and screen measurement tools like MeasureIt! and Screen Calipers. The total space of the homepage of all five corporate websites at a display resolution of 1366 X 768 pixels is 639.74 sq.cm.

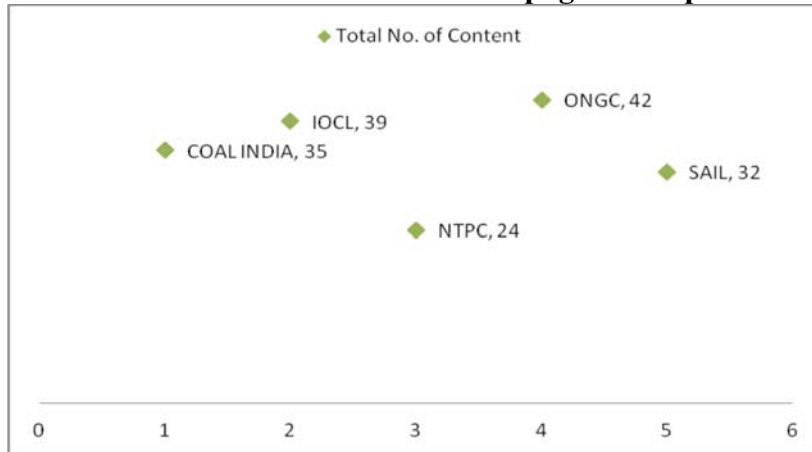**Chart 1: Total number of Content on Homepage of Corporate Websites**

Chart 1 depicts the total number of content in all five corporate websites. The corporate website of ONGC includes maximum number of content i.e. 42 and the corporate website of NTPC includes the minimum number of content i.e. 24. The IOCL website is second highest in numbers with 39 contents in its homepage. The corporate website of COAL INDIA and SAIL contains 35 & 32 contents respectively.

Categories and space of content

Text

Chart 2: Percentage of Still Text & Scrolling Text
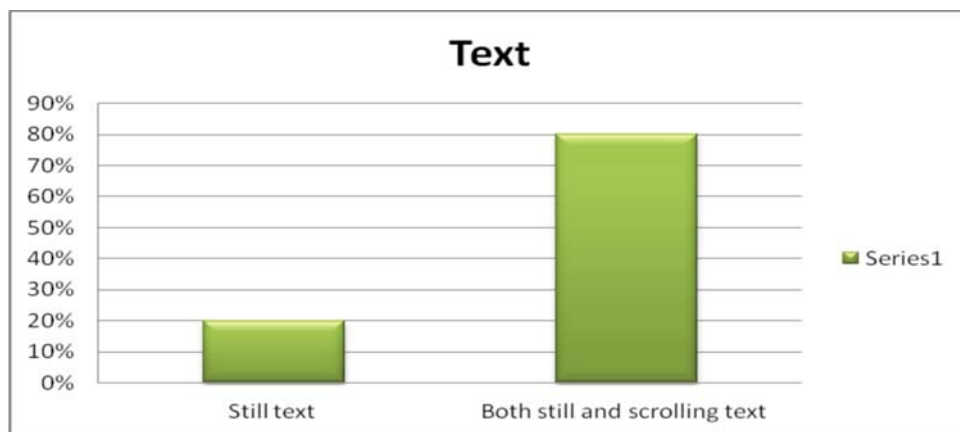
The Text (representation of the written language) in these websites was available in the form of scrolling text and still text. Four out of five websites which constitute 80% of the total websites carry a combination of still and scrolling text. The homepage of corporate website of NTPC carry least text which is present in still form. While scrolling text provided a link to information in detail, still text was present in both forms i.e. with and without links.

Headline

Variable	Availability	Frequency	Percentage
Headlines	Headlines with links	2	20%
	Headlines without links	2	60%
	No headlines	1	20%

Headlines in these websites were used as a phrase indicating the subject information. These headlines attempted to quickly and briefly draw attention to the further information. The headlines of these websites were present in a larger or bolder font or in a different colour from the text. The homepage of corporate website of NTPC didn't carry much text and therefore headlines were not used. The website of COAL INDIA and IOCL provided headlines without link and the website of ONGC and SAIL provided headlines with links

Chart 3: Space of total text and total headlines
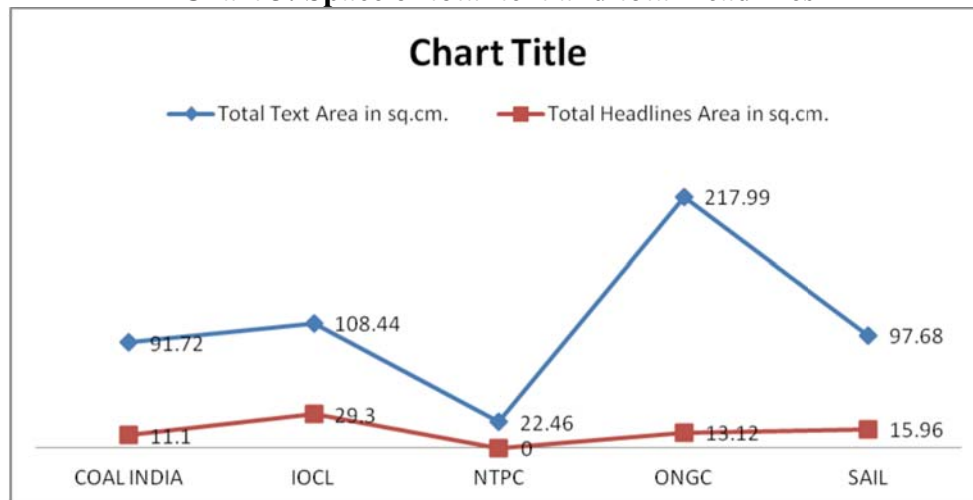
Chart 3 represents a comparison between the space of the total text and total headlines in the homepages of all five corporate websites. It shows that the homepage of ONGC has given maximum space to the text (217.99 sq.cm.) and IOCL has given maximum space to headlines (29.3 sq.cm.). On the other hand the homepage of NTPC has given the minimum space to text (22.46 sq.cm.) and doesn't carry any headline. The total space given by IOCL to its text is 108.44 sq.cm. The homepage of SAIL carries text in the area of 97.68 sq.cm and headlines in the area of 15.96 sq.cm. COAL INDIA provides 91.72 sq.cm. to its text and 11.1 sq.cm. space to headlines.

Images, Graphics, Animation and Audiovisual

Variable	Availability	Frequency	Percentage
Image	Available with photo caption	3	60%
	No Image	2	40%
Graphics	Available	4	80%
	No Graphics	1	20%
Animation	Available	5	100%
Audiovisual	Available	1	20%
	No Audiovisual	4	80%

Chart 4: Image, Graphics and Animation space in sq.cm. & Length of Audiovisual in minutes and seconds
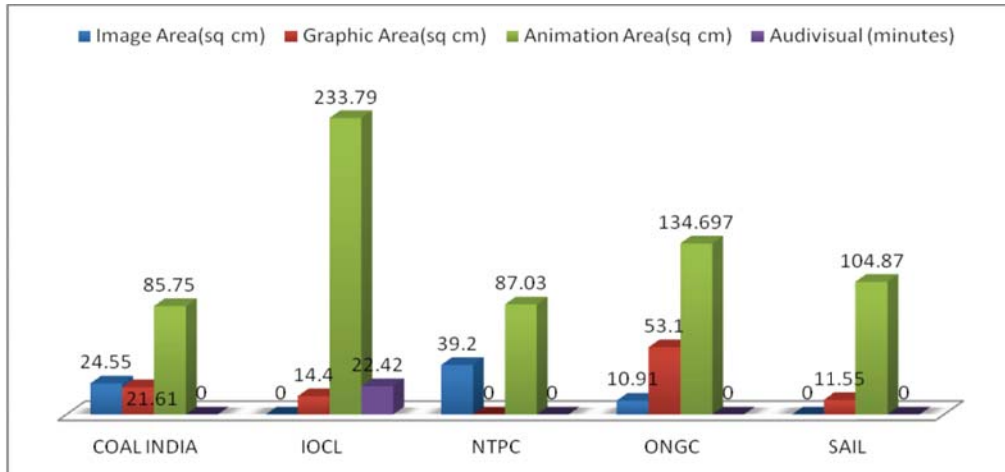
It was found that three websites (COAL INDIA, NTPC & ONGC) carried still images that reflect the real-world scene. The total image space of NTPC (39.2 sq.cm.) is utmost and ONGC (10.91 sq.cm.) is the least. The total image space of COAL INDIA is 24.55 sq.cm. The other two websites (IOCL & SAIL) also didn't lag behind in representation of images but they chose to collect their images and present them in the form of an animation. In fact, all these websites use animation extensively to attract visitor attention. The homepage of the IOCL website has given maximum space to animation i.e. 233.79 sq.cm., and the homepage of COAL INDIA website has provided the minimum space to animation i.e. 85.75 sq.cm., when compared with the animation space of other websites. Besides, NTPC provides 87.03 sq.cm., ONGC provides 134.70 sq.cm. & SAIL provides 104.87 sq.cm. space for animation. Graphics or visual presentations that are generated by a computer are another most used content in these websites. The total graphic space is maximum in ONGC website i.e. 53.1 sq.cm. and is minimum in SAIL website i.e. 11.55 sq.cm. The graphic space of COAL INDIA and IOCL website is 21.61 sq.cm. & 14.4 sq.cm. respectively. However, the audiovisual component could only be found in IOCL corporate website. The length of this video is 22minutes and 42 seconds.

The Header

Chart 5: Area (in sq.cm.) of Header of corporate websites
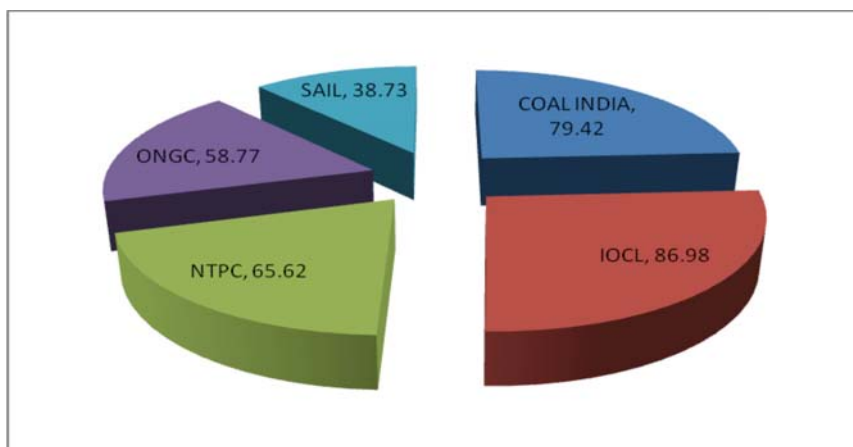
The header of a website is the most important and crucial element that needs to be visually appealing and engaging and at the same time very functional to assist the visitors in navigating the website. The top rectangular shaped area that runs across the top of the web page design, containing a company logo and company name was studied for its . The total space given to header is maximum in IOCL website i.e. 86.98 sq.cm. and minimum in SAIL website i.e. 38.73 sq.cm. The header space of COAL INDIA is second highest i.e. 79.42 sq.cm. and ONGC is second lowest i.e. 58.77 sq.cm. The header space of NTPC is 65.52 sq.cm.

The Footer

Chart 6: Area (in sq.cm.) of Footer of corporate websites
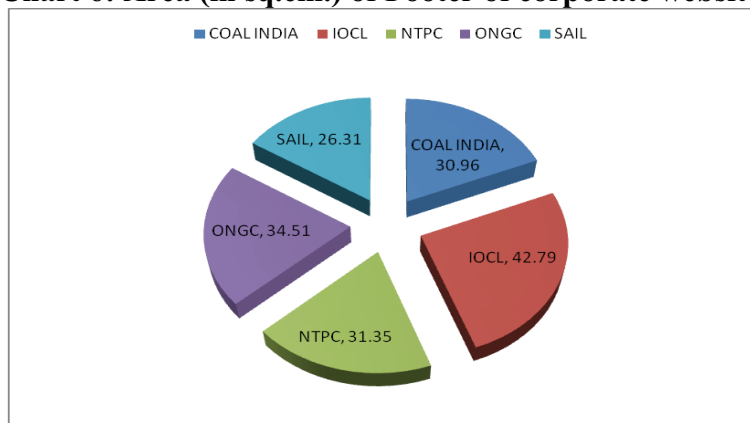
The footer, as its name suggests, is the final piece of content located at the bottom of each page of the website. This area often contains copyright notices, links to terms and conditions and a privacy statement. The purpose of the footer is to signal to the user that they are at the bottom of the web page. Often the footer includes short cuts to key web site content, to save the user from having to scroll back up the page to where the standard menus are located. The footer space of IOCL website is highest i.e. 42.79 sq.cm. and SAIL is lowest i.e. 26.31 sq.cm. The footer space of ONGC i.e. 34.51sq.cm. is second highest and the footer space of COAL INDIA i.e. 30.96 sq.cm. is second lowest. The footer space of NTPC is also quite close to the footer space of COAL INDIA i.e. 31.35 sq.cm.

Manner of presentation
Language

Variable	Options	Frequency	Percentage
Language	Visitors can choose from Hindi & English	4	80%
	Bilingual	1	20%

The most commonly used language on the internet is English. However to reach the majority of people in a country like India, it is important that corporate websites of government sector should be available in both Hindi and Enghlish language. These companies aim to reach the maximum possible people and thus all five corporate websites of Maharatna companies are available in both languages. What is noticeable is that the corporate website of COAL INDIA, IOCL, NTPC & SAIL lets the visitors to choose their language through language selection tabs. On the other hand the corporate website of ONGC is bilingual.

Dominant Colour

		\multicolumn{7}{c}{Colour}	Total
		Red	Green	Blue	Black	Yellow	Orange	White	
Site	COALINDIA	0	1	1	1	0	0	0	3
	IOCL	1	1	1	1	1	1	0	6
	NTPC	0	1	1	0	0	0	1	3
	ONGC	1	1	1	0	1	0	0	4
	SAIL	0	1	1	1	1	1	1	6
Total		2	5	5	3	3	2	2	22

Table title: **Website Address * Dominant Colour Crosstabulation**

Colour of a websites can catch or distract the attention of the visitors. Colours also decide the nature of the websites for example blue is considered to be professional colour for websites. It is identified that Green and Blue are the two dominant colours used in all five corporate websites. Besides, colours like Red, Black, Yellow, Orange and White are also used to highlight various categories of content in these websites.

Background Colour

Variable	Positioning	Frequency	Percentage
Colour	White	4	80%
	Grey	1	20%

Light shades are believed to be well suited for a web page as compared to dark background colours that can lead to illegibility and confusion. White is considered to be the best background colour as it makes reading on screen easier. The background colour of four out of five websites is white hence they present the best contrast for content. The background colour of IOCL website is light grey which is also appropriate for its content.

Logo Positioning and Company Name

Variable	Positioning	Frequency	Percentage
Company Name & Logo	Top left corner	4	80%
	Banner	1	20%

Logo and company name helps users to identify with and adds to the credibility of the website. Most of the websites place their logo on the top left corner of the website. The results also show that the four out of the five corporate website have their logo and company name on the top left corner. Only the logo and company name of ONGC is positioned in the form of banner.

Typography

Website	Typeface	Contrast	Alignment
www.coalindia.in	Sans-serif (Tahoma)	Legible	Justified and Left Alignment
www.iol.com	Sans-serif (Arial)	Legible	Left Alignment
www.ntpc.co.in	Sans-serif (Verdana)	Legible	Left Alignment
www.ongcindia.com	Sans-serif (Tahoma)	Legible	Left Alignment
www.sail.co.in	Sans-serif (Arial)	Legible	Left Alignment

Designing appropriate typography for the computer screen offers unique challenges as the web designer does not have complete control over how their text will appear on screen. Three components are considered for the study of website typography i.e. font style, contrast and alignment. Fonts are generally divided between two groups: serif and sans-serifs. Serifs are the extra lines added to the main strokes of the typeface. This means that serif fonts on the screen can appear confusing. Sans-serif fonts look cleaner on the screen. Contrast on the other hand is the difference between the colour of the text and the background. Black text on a white background offers the most contrast and makes text as clear as possible. Moreover, text is easily read if it is aligned left. It is found that all five corporate make use the sans-serif fonts in their text. This text is mostly left aligned and offers a good contrast for easy and comfortable reading.

Overall Appearance

Variable	Look	Frequency	Percentage
Overall Appearance	*More visuals and less text*	4	80%
	More text and less visuals	1	20%

Visitors can easily close the website if they find its features confusing. The homepage of a website shouldn't be overflowing with all kinds of information. The attempt should be made to catch the visitor's attention through more visuals which makes understanding easier and interesting. The overall appearance of the four corporate websites can be rated high as they contained appropriate ratio of visuals and text. However, the overall appearance of ONGC can be rated low as it contains majority of text.

Other features: Accessibility

Access refers to information organisation provide to assist public in making contact with the organisation (Ki, 2003, Bortree, 2007). In order to measure the accessibility the contact us section in the homepages were studied. The pages were also checked for placement of RTI tab and application of web 2.0 technology.

Variable	Level	Frequency	Percentage
Contact Us	High	2	40%
	Medium	1	20%
	Low	1	20%
	Not Available on homepage	1	20%

The website of COAL INDIA and SAIL are coded as having high contact us accessibility as they provide physical addresses of offices, contact number or email id of staff members along with name, and designation. The contact us section of IOCL is coded as medium as it provides physical addresses of offices and contact number only. The contact us section of NTPC is coded low as it provides only one central physical address, contact number and email id. The contact us section of ONGC is not available on the homepage

RTI & Web 2.0

| Variable	Availability	Frequency	Percentage
RTI	Available	4	80%
	Not available on homepage	1	20%
Web 2.0	Available	1	20%
	Not available	4	80%
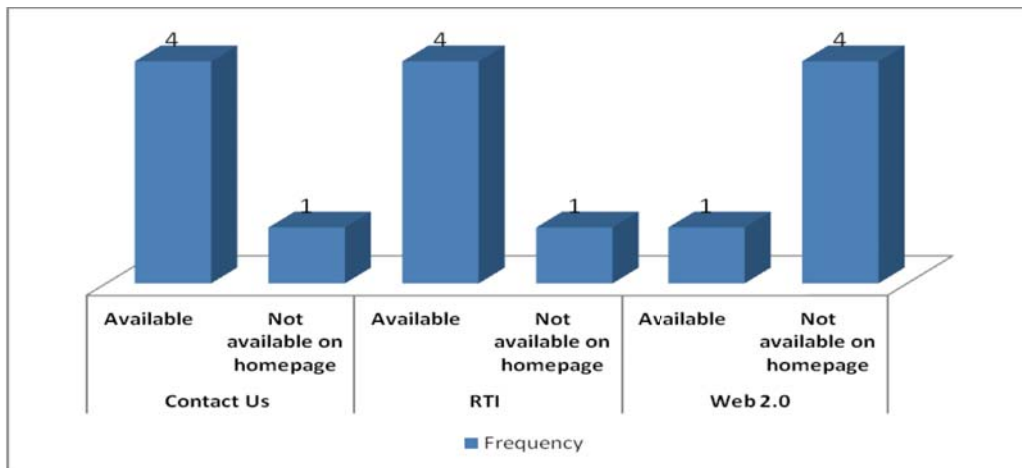
Under the provisions of the RTI Act, any citizen may request information from a public authority which is required to reply expeditiously or within thirty days. Four out of the five website provides links to RTI on the homepage. However the website of ONGC didn't provide the RTI link on its homepage. Moreover, only the corporate website of NTPC provided links to social networking sites like facebook, twitter and youtube and allowed users to interact and collaborate with each other in a social media dialogue.

Usability
Usability refers to ease in use of the website. This is especially helpful for a novice user who doesn't know much about the website.

Variable	Availability	Frequency	Percent
Sitemap	Available on Banner	2	40%
	Available on Footer	1	20%
	Available on Navigation Bar	1	20%
	No Sitemap	1	20%
Frequently Asked Questions	Available on Banner	1	20%
	Available on Navigation Bar	1	20%
	No FAQ	3	60%
Search Bar	Available on Banner	3	60%
	Available on Navigation Bar	1	20%
	No Search Bar	1	20%
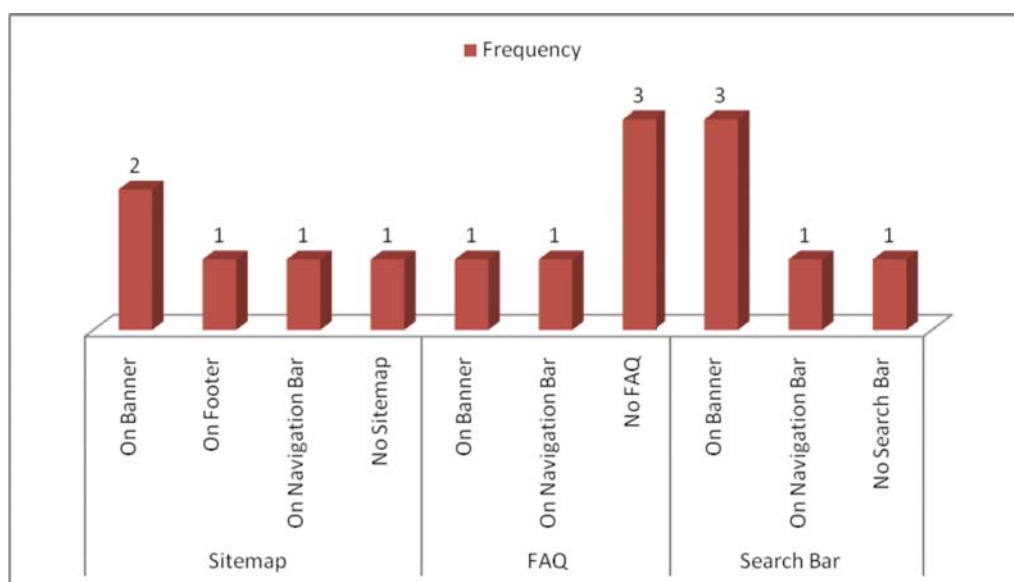
FAQ helps the user to know more about the websites. The researchers have examined the presence of FAQ in two corporate websites and absence of FAQ on the front page of three corporate websites. Sitemap is another usability feature considered here. A site map that provides the bird's eye view of the entire site was available in four corporate websites at different locations. However, it was not available on ONGC website. Search being considered the third usability feature helps users to find information easily by entering the keywords and help the visitors to search for what they can't find on the webpage. Search bars have been provided on the top i.e. either in the banner or in the navigation. Homepages of four out of the total five websites have search bar in them. The homepage of ONGC doesn't carry the search bar as well.

Navigability

Navigation refers to the method used to find information within the website it helps the user to locate and link to a designate page. The website navigation system is an integral part of a website as it helps to keep the visitors engaged and enables them to find the relevant information.

Organisation	Navigation Bar	Navigation Tabs
COAL INDIA	Sidebar navigation	Navigation tabs available
IOCL	Horizontal navigation	Navigation tabs available
NTPC	Sidebar navigation	Navigation tabs available
ONGC	No navigation bar	Navigation tabs available
SAIL	Horizontal navigation, Footer navigation	Navigation tabs available

The corporate website of IOCL and SAIL have used horizontal bar navigation which is considered as one the most popular type of site navigation. The homepage of SAIL also contains footer navigation that is mostly used as secondary navigation, and may contain links that don't fit within the main navigation.   The corporate website of COAL INDIA and NTPC have used sidebar navigation in which the icon links have been arranged vertically on the left side of the website. The homepage of ONGC didn't carry any navigation bar. Moreover, all five corporate websites also provide navigation tabs or links placed on individual tabs. Thus, except for the corporate website of ONGC, all other four website exhibit enhanced and easy to use navigability features.

Findings

➢ The homepage of corporate website of NTPC has the lowest number of content and of ONGC has the highest number of content. The homepage of NTPC also carries minimum text and pay more emphasis on pictorial representation.

➢ The majority of text on the homepage of these websites is in still form and a small percentage of text is presented in scrolling form.

➢ The headlines in these websites are clearly demarcated from the text by either providing a different colour to them or by presenting them in a bigger and bolder font. These headlines are presented either with links or without links.

➢ The homepage of corporate website of COAL INDIA, NTPC & ONGC carried still images that reflect the real-world scene. The homepage of COAL INDIA, IOCL, ONGC & SAIL carry graphics as well. Moreover the audiovisual component could only be found in IOCL corporate website. The length of this video is 22minutes and 42 seconds.

➢ All five corporate websites use animation extensively to attract visitor attention. The homepage of the IOCL website has given maximum space to animation i.e. 233.79 sq.cm., and the homepage of COAL INDIA website has provided the minimum space to animation i.e. 85.75 sq.cm.

➢ The website of ONGC is bilingual and the other four corporate websites allow visitors to select their language in either English or Hindi.

➢ Green and blue are the dominant colours present in the homepage of all five corporate website. Barring the light grey background colour of IOCL, the background colour of remaining four corporate websites is white.

➢ The logo and company name of ONGC has been presented in the form of a banner and the rest four corporate websites choose to place their logo and company name on the top left corner of the sites.

➢ All five corporate make use the sans-serif fonts in their text. This text is mostly left aligned and offers a good contrast for easy and comfortable reading. Moreover, the overall appearance of the four corporate websites can called appropriate as they contained more visuals and less text. However, the overall appearance of ONGC can be categorised inappropriate as it contains majority of text.

➢ The website of COAL INDIA and SAIL provides high accessibility with physical addresses of offices, contact number or email id of staff members along with name, and designation. The contact us section of IOCL provides medium accessibility with physical addresses of offices and contact number only. The website of NTPC provides low accessibility as it provides only one central physical address, contact number and email id. The website of ONGC provides lowest accessibility as contact us & RTI section of ONGC is not available on the homepage

➢ The corporate website of ONGC has the lowest usability as it doesn't carry a search bar or any links to FAQ & sitemap on its homepage. The remaining four websites carry a search bar and a sitemap which is most essential in any corporate website. The FAQ feature is only present on the homepage of COAL INDIA and SAIL website.

➢ The corporate website of ONGC exhibit the lowest navigability features as it doesn't carry any navigation bar in its homepage. The other four corporate websites have used navigation bars in different position like top horizontal bar navigation, sidebar navigation and footer navigation.

Suggestions

➢ In terms of accessibility, the corporate website of ONGC needs the most improvement as it doesn't have contact us section and RTI tab on the homepage. This homepage also needs improvement in overall appearance as it carries much more text than the visuals. The homepage of ONGC corporate website appears tedious with long sentences that are used as links for further information. Discussing about usability features, the homepage of ONGC lacks in providing search bar, sitemap and links to FAQ section. Moreover, the navigation bars are also missing in its homepage. Thus, there exists a need to redesign the homepage of ONGC

➢ Looking at the increasing capability of computer technology, these corporate websites should try to attract and engage more visitors with audiovisuals. Audiovisual in a website increases the interactivity with the public and therefore it is important for these websites to use audiovisual in them.

➢ The researchers suggest the application of web 2.0 technologies in the homepage of corporate websites as this will help in reaching a wider audience.

Conclusion

The paper provides an informative analysis of homepage contents of corporate websites that serves as an important portal of information to the public at large. The results are quite significant as they can be helpful in determining how to re-construct the website in a better manner. It can be concluded that though there were merits in these websites, there also exits problematic issues that needs to be worked upon.

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GURU GRANTH SAHIB: A UNIQUE SOURCE OF MASS COMMUNICATION

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Abstract

This paper primarily gives a brief outline of the Sikh ideology in context of women and her status in society. This is illustrated in the Bani of Guru Nanak and other Sikh Gurus and Bhagats as is recorded in Guru Granth Sahib. The object is to describe how this ideology differs from the earlier traditions, and to highlight how Guru Nanak completely rejected the world-view of earlier impressions about women and her status in society, religion, family and instead gave a new ideology combining the spiritual life with the practical life of man, based on his own revelation. This research paper focuses on the situation of women in the ancient India and medieval India and how the message of equality of women and her importance in every sphere of life was mass communicated through Guru Granth Sahib.

Various authors in Shri Guru Granth Sahib, have written about various issues which women at that time were facing including inequality in all fields, whether marriage, decision making or her life in case her husband is no more and was merely considered a thing of loot during wars and surrender of kingdoms. Various authors of Guru Granth Sahib have thrown light on how a woman should be looked at by the society and what important role she has to play when it comes to religion or day to day life.

Guru Nanak was very much clear about the importance of equality of all human beings, be it man or woman, of any age, cast or tribe. There was an intense need of a strong system of mass communication in any form, which could communicate and enlighten the misguided masses belonging to the contemporary religions of that day. Guru Granth Sahib utilizes a unique approach to Mass Communication, by using the language of the local people and avoiding something as difficult as Sanskrit and other such languages which were beyond the understanding of a common man and woman, many of whom were prohibited from attaining education because of their birth in another clan meant for fighting or selling, etc. This adaptation of local language eliminated the role of the middle man who in the form of priests misguided the common man and extracted huge loads of wealth an money in the name of God. Also, the common people could never understand and adhere to the real message of the religion. Since the Bani of Guru Granth Sahib not just belongs to one author, but is a compilation of other authors , there is a notable visibility of Marathi, Brijbhasha and other local languages of the places where Guru Nanak visited to collect the Banis.

History & Background

The background of this study dates back to the days when the position of women had no dignity in society , The social, religious and political background of the country had no place of dignity for her. She was considered as an object of lust , and the one who can mislead a man towards the doors of hell, and away from God. She was considered just as an object of bearing the kids so as to expand the family .Education, Decision making, participation in religious activities, visiting the holy places of worship, even reciting the name of God was prohibited for her. She was considered as an object of possession, for reproducing off springs and an important part of the loot in case of wars and surrenders. This in turn made her a burden on whichever family she was born to and, societies began to curse the families. This further led to other evil practices like female foeticide , dowry , sati and johar. She was bound to live inside the four walls of her home and if needed to come out, needed to wear a veil in front of her face.

Bhakti movement only tried to restore women's status and as well questioned certain forms of domination. One of the great Bhakti Movement figures was Mirabai, a female saint-poet. Immediately after the Bhakti movement, Guru Nanak, the first Guru of Sikhs, preached equality between men and women who openly advocated social justice and equality between men and women. He advocated that women be allowed to lead religious ceremonies and gatherings and to lead collective hymn singing called Kirtan or Bhajan. Also women could become members of religious management committees and could as well lead armies on the battlefield. That they deserve to have equality in marriage and in equality in Amrit (Baptism). Other Sikh Gurus and included Banis of Bhagats also give the same message preached against the discrimination against women.

Terminology

Exegesis is a critical explanation or interpretation of a text, especially a religious text.

Sati: Quite an old but completely defunct custom which was prevalent among some communities in which the widow was burnt alive on her husband's pyre. Initially it was a voluntary act but later it was forced upon the widow to do so.

Jauhar: This also refers to the practice of voluntary immolation of wives specially of defeated Rajput rulers and warriors in order to avoid capture and molestation by the enemies. on honor.

Purdah System: This refers to the practice among some communities where women were required to cover their bodies and faces so as to hide their body and form, which further enforces restrictions on free mobility and and interact freely .

Devdasis: This refers to the religious practice in some parts of southern India where women were married to idols, deity or temple and were known as devdasis who were further sexual exploited.

Female Infanticide and Female foeticide: Killing of the female fetus in the womb of the mother is called female feticide. The practice has been prevalent since olden times in the form of female infanticide,

Hypothesis

The hypothesis of the study is that Guru Granth Sahib played and still plays a unique role in enlightening the masses:

1. About the dignity, importance and equality of women in society.
2. Those women are not a piece or object to reproduce offspring's, but has equal status as a man in front of God.
3. That women have right to practice religion
4. That women have right to live even after the husband dies.
5. Those Women should not be forced to die if the husband dies.
6. Those Women are not objects of lust or commodities to be taken away in wars and fights.
7. That Woman are not sinful and need not be ashamed of themselves and thus cover their faces in public, specially in religious places.
8. That Dowry is a false practice and need not be practiced.
9. Condemnation of Female Foeticide

Research Methodology

The study is based on Scriptural Analysis in the sense of Qualitative Content Analysis of Shri Guru Granth Sahib and various exegesis and humanistic studies of Guru Granth Sahib by various scholars.

Since Shri Guru Granth Sahib Ji is a voluminous collection of hyms of different language, therefore, instead of doing complete exegesis from the beginning, it was considered to use the available exegesis done by experts and scholars over the years. For the study we have taken 10 interviews of the eminent person in the community and as per there views we have concluded the paper.

Reference about Women in Shri Guru Granth Sahib-
1. Enlightening the value and Importance of women at every stage and sphere of our life (Praise of Women):

<div align="center">

Guru Nanak Asa Di Var

mehlaa 1.

bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu.

bhandahu hovai dostee bhandahu chalai raahu.

bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.

so ki-o mandaa aakhee-ai jit jameh raajaan.

bhandahu hee bhand oopjai bhandai baajh na ko-ay.

naanak bhandai baahraa ayko sachaa so-ay.

jit mukh sadaa salaahee-ai bhaagaa ratee chaar.

naanak tay mukh oojlay tit sachai darbaar. ||2||

Ang.473

First Mehl:

</div>

According to the First Sikh Guru, Guru Nanak in Asa di War, in Guru Granth Sahib, A woman becomes his closest friend, and through woman, his offspring come in to being. In case his woman, wife dies, he feels the longing for her company, and may seek another woman's company, since he feels quite incomplete without her. He is bound to woman as a son, friend, brother and more as a husband. Why then do we call her bad, since if woman was not there, no kings and kingdoms would have been there?

The entire human race would come to a standstill. God has granted her the special powers to bear an offspring which a man cannot bear. So when we respect the kings with pride, how can we disrespect a woman, or think of her as an object which leads man to a sinful path, when it is he who has given birth to various kings of the day and will do so.

Such an important species of mankind, woman, only can bear another woman. She only can give birth to another woman, who will again give birth to others including kings and other women. If there are no women, there would be no one at all. The race of mankind will come to an end. So, why do we disrespect such an honored species by God and nature and make her a mere object of lust satisfaction during times of wars and consider them as means of generating offspring only.

The society should provide equal , in spite more benefits and the status of respect should be even more for a species of mankind who play such a vital role in man's life and without whom, man doesn't feel he is complete and can never have a family .

Therefore women should not be prohibited from reciting Om and should not be restricted to visit religious palces, shrines. Only One, Extremely powerful, True Almighty can sustain without a woman, since he himself created all men and women and various other species.That mouth which continually praises Lord only is beautiful and shall be radiant in the Court of true Lord. ||2||

2. Marriage is an equal partnership which constitutes of love and sharing between husband and wife.

<div align="center">

mehlaa 3.

Dhan pir ayhi na aakhee-an bahan ikthay ho-ay.

ayk jot du-ay moortee Dhan pir kahee-ai so-ay. ||3||

Third Mehl:

Ang788:

</div>

According to the Third Sikh Guru Amar Das Ji, merely by making promises in public and sitting together does not make a man and woman , a husband and wife. Only those husbands and wives are in a true relationship, and deserve to be called Husband and wife, if they know understand and respect each other well and love each other so well that they are one light in two bodies, having similar understanding . They are not said to be ||3||

3. Women irrespective of cast and creed have an equal right to participate in religious ceremonies and congregation.

sireeraag mehlaa 1.
Siree Raag, First Mehl:
aavhu bhainay gal milah ank sahaylrhee-aah.
Come, my dear sisters and spiritual companions; hug me close in your embrace.
mil kai karah kahaanee-aa samrath kant kee-aah.
Let's join together, and tell stories of our All-powerful Husband Lord.
Ang 17
First Mehl

All my dear sisters and spiritual companions, lets come and hug each other. Let's embrace each other and sing the praises of our All –powerful Husband Lord. This correctly indicates that right from the beginning of Sikhism , right from the first Guru , it was important and clearly indicated that women can be , should be a part of religious ceremonies, singing and reciting hymns.

4.   Stress is laid on faithfulness with one's spouse, therefore condemning , prostituteism, polygamy, etc.

Bahgat Namdev
Ang1165
ghar kee naar ti-aagai anDhaa.
par naaree si-o ghaalai DhanDhaa.
jaisay simbal daykh soo-aa bigsaanaa.
ant kee baar moo-aa laptaanaa. ||1||
Bahgat Namdev
Ang 1165

The one who abandons his wife of his home andkeeps courting other women is termed as a blind fool.
By doing this, he is behaving like a parrot who is pleaed to see the simbal tree, but that tree only becomes the cause of his death.

5.   Condemnation of Rape and other brutalities committed against women by the Mughal Ruler Babar.

t̲ilang mehlaa 1.
Ang 722-723
jaisee mai aavai khasam kee banee taisrhaa karee gi-aan vay laalo.
paap kee janj lai kaablahu Dhaa-i-aa joree mangai daan vay laalo.
saram Dharam du-ay chhap khalo-ay koorh firai parDhaan vay laalo.
kaajee-aa baamnaa kee gal thakee agad parhai saitaan vay laalo.
musalmaanee-aa parheh kataybaa kasat meh karahi khudaa-ay vay laalo.
jaat sanaatee hor hidvaanee-aa ayhi bhee laykhai laa-ay vay laalo.(Page 723)
khoon kay sohilay gavee-ah naanak rat kaa kungoo paa-ay vay laalo. ||1||
saahib kay gun naanak gaavai maas puree vich aakh masolaa.
jin upaa-ee rang ravaa-ee baithaa vaykhai vakh ikaylaa.
sachaa so saahib sach tapaavas sachrhaa ni-aa-o karayg masolaa.

kaa-i-aa kaparh tuk tuk hosee hindusataan samaalsee bolaa.

The body-fabric will be torn apart into shreds, and then India will remember these words.

aavan ath-tarai jaan sataanvai hor bhee uthsee marad kaa chaylaa.

sach kee banee naanak aakhai sach sunaa-isee sach kee baylaa. ||2||3||5||

Nanak speaks the Word of Truth; he proclaims the Truth at this, the right time. ||2||3||5||

Ang 722-723

Tilang, First Mehl:

Here, the first Guru, Guru Nanak describes the time period when Babur had attaked India. He describes as well as condemns the various atrocities done by the Mughal rulers and their soldiers against common people speacially women.Guru Nanak Dev Ji describes that I am reciting however I am being guided by the Supreme Lord, Husband. He describes the times of those days as Babar; the Mughal ruler has brought a marriage party of sin, fom Kabul, and is demanding our land and its people as a wedding gift. False hood is the hero of the day and modesty and righteousness have vanished.The marriage rites are conducted by the satan , which suggests rapes and molestation were a common thing done by the army of Babur, where tehQazis and Brahmins could not do anything to save them . Both the muslima dn Hindu women are remembering tehri respective verses and Gods , but both are facing similar atrocities.In this marriage party , the wedding songs are those of murder and blood instead of saffrorn is sprinkled.

Amidst these , Guru Nanak is singing the praises of Lord since he believes that the Lord is true and true is his justice and he who has created this is watching all this . Gurus also suggest the coming and going of Babur and signs of another ruler are also given.

6.   Condemnation of Sati Pratha, a practice of burning wives on the funeral pyre of their husband.

salok mehlaa 3.

Ang 787

Shalok, Third Mehl:

satee-aa ayhi na aakhee-an jo marhi-aa lag jalaNniH.

naanak satee-aa jaanee-aniH je birhay chot maraNniH. ||1||

mehlaa 3.

Third Mehl:

bhee so satee-aa jaanee-an seel santokh rahaNniH.

sayvan saa-ee aapnaa nit uth samHaalaNniH. ||2||

mehlaa 3.

Third Mehl:

kantaa naal mahaylee-aa saytee ag jalaahi.

jay jaaneh pir aapnaa taa tan dukh sahaahi.

naanak kant na jaannee say ki-o ag jalaahi.

bhaavai jeeva-o kai mara-o Dhoorahu hee bhaj jaahi. ||3||

Shalok, Third Mehl:

Ang 787

Here the Third Guru, Guru Amar Das has referred to the immoral practice of Sati, known as Sati Pratha. He has enlightened the principle of being a true sati. He says that, one needn't call those widows as satis who simply burn themselves with their husband's pyre and make an end to the suffering. Instead, only those are in real term accounted to be Satis who bear the shock of separation and die with it.

He further specifies the qualities of a true sati such as those who abide their Lord's order in modesty and contentment, rise in early hours, serve their Lord, praise and meditate on the True Almighty.

This practice of widows burning themse;lves on the funeral pyre is done in sheer ignorance.
There is also a reference here that if they were never in an understanding with their husbands, then there is no need to burn themselves now as even by burning or not, they can never meet their husbands again

7. **Condemnation of the Dowry Ritual :**

Siree Raag, Fourth Mehl, Second House, Chhant:

Ang 78-79

har parabh mayray babulaa har dayvhu daan mai daajo.

har kaprho har sobhaa dayvhu jit savrai mayraa kaajo.

har har bhagtee kaaj suhaylaa gur satgur daan divaa-i-aa.

khand varbhand har sobhaa ho-ee ih daan na ralai ralaa-i-aa.

hor manmukh daaj je rakh dikhaaleh so koorh ahaNkaar kach paajo.

har parabh mayray babulaa har dayvhu daan mai daajo. ||4||

Siree Raag, Fourth Mehl, Second House, Chhant: Ang 78-79

Here the Fouth Guru of the Sikhs , Guru Ram DAss Ji refers to the veil practice of Dowry System , or better known as "Dahej Pratha" , here refferd as "Daaj" This hym or Shabad is in the form of a request from a daughter to her father that during her farewell, her father should give her the name of the Almighty Lord and wisdom to practice religion and spirtuallity as her Dowry and wedding gift .The daughter further requests that O' Father, please give me the Lord's name as my wedding gown, that Lord's name or gain in spiritual wisdom .

Whereever , I will go , this glory of Lord's name will never be diminished and I can carry it anywhere . This is a much better and desired gift as compared to the materialistic gifts given in dowry which are merely to show, how rich and capable one is , and to show off one's false egotism and false pride and something which will not sustain throughout all times .This clearly depicts that the Fourth Guru , has clearly indicated in Guru Granth Sahib that any kind of materialistic dowry is not what will sustain a daughter's happiness in life, instead it is the freedom to practice spirituality which she desires.

8. **Condemnation of Female Foeticidie:**

barahman kailee ghaat kanjkaa anchaaree kaa Dhaan.

fitak fitkaa korh badee-aa sadaa sadaa abhimaan.

Ang1413

Shalok, Third Mehl:

Here the Third Guru of the Sikhs reflects on Female Infanticide or Foeticede, these days.

He says that if a Brahmin kills a cow , or a female infant and takes offerings from an evil person whose has earned the money through evil deeds, then this Brahmin , even though he belongs to a priestly family , will be cursed with leprosy of curses and will be always bound with ego and false pride. Hence , The Third Guru , Guru Amar Das once again condemns another socially practiced evil of the society .

Conclusion

It is therefore concluded that the Guru Granth Sahib plays an important role in enlightening the society regarding the importance of women and how and why she deserves to be treated with equality, respect and dignity.

It is very important to note that at that time when any of the means of mass communication were absent , the above messages in context of women were regularly read , recited and were available at many houses in the form of the holy books. Therefore Guru Granth Sahib through various authors condemns the evil practices of tyranny against women in all senses and communicates the message of equal and dignified status of women in society.

Abstract
Social media play a very important role in national development. National development involves changes or advancement in a nation aimed at improving the political, economic and social lives of the people. The real influence of the social media in national development is dependent upon the penetration of internet and on computer literacy. The traditional media in dictatorships for example are not going to present the real picture because of the pressure from the Government and society. On the other hand big media houses are also called elite media in which news and views of the common person is absent. Therefore social media can bridge this gap by providing a platform for common person where everyone can become a journalist or a watchdog of the society. This is just reverse to the concept of different early models of communication in which the communication was from one source (media) to many. Social media has given a new concept of communication in which many source of information are multiplied by many. This is really a recent phenomenon in which many persons are not only transmitting the message to many but at the same time they are also the receiver of the message. Today we are witnessing that Social media are strengthening the nation in several ways like: social media has mobilized the masses against corruption and gender discrimination. Different departments of the Government have also recognized the positive role of the social networking websites and with the help of the social media they are involving the common man in developmental programmes. Delhi Traffic Police and Varanasi Police are among those which are using the social media like: Facebook just to connect with the common man. These are only a few examples where social media are playing a positive role and becoming a tool of participatory communication and in this way it is strengthening the democracy of the country. On the other hand there are a few concerns about the role of social media like: commercial use of the individual's information, privacy, authenticity problem, fake information, propaganda tool, defamatory information. Recently during riots it was found that social media are spreading rumors and fake information that led different community in communal tensions. Even The Prime Minister Manmohan Singh said that social media has to be used carefully. Therefore this paper aims to discuss various fields where social media has affected our lives and also of the fields where social media has been lacking in its role.

Keywords: Social Media, digital media, online media, social networking web sites, participatory media.

Introduction
The communication system of the industrial society was based on mass media, largely television, radio and the print press. Such technologies allow for the mass distribution of a one-way message from one-to-many. The widespread diffusion of the Internet, mobile communication, digital media and a variety of social software tools throughout the world has transformed the communication system into interactive horizontal networks that connect the local and global. New forms of social media such as SMS, blogs, social networking sites, podcasts and wikis, cater to the flow of messages from many-to-many. They have provided alternative mediums for citizen communication and participatory journalism. As we know that "Information and communication technology shapes our perceptions, distributes our pictures of the world to one another, and constructs different forms of control over the cultural stories that shape our sense of who we are and our world. The instant we develop a new technology of communication – talking drums, papyrus scrolls, books, telegraph, radios, televisions, computers, mobile phones – we at least partially reconstruct the self and its

world, creating new opportunities for reflection, perception, and social experience..." (Burnett Robert, Marshall David, 2003)

This social experience is being transformed with the new technology and internet. Social media (e.g., Facebook, linikedin, myspace, orkut), micro blogging (Twitter), various internet forums etc. are among the most popular Internet services that have created a new virtual world for digital citizens. Recent years have demonstrated the importance of social media within the realm of public affairs, as well as individuals' everyday lives (Lenhart, Amanda. 2007). The role of social media platforms in providing information about public affairs and offering online space for people to express their opinions and engage in a variety of activities has been increasing as users are not only obtaining news and information but they also are able to post their own thoughts and opinions. Some 19% of internet users have posted material online about political or social issues or used a social networking site for some form of civic or political engagement. And this group of activists is disproportionately young. (Smith, 2009).

Social Media in India

Earlier Orkut was very popular among social networking web sites in India, but now a day's social networking websites like Face book, Linked in, Twitter are very popular. These social media are not only popular among the youth and children but these social networking websites are also getting acceptance from the older people. Following are the reasons behind the popularity of social media:

1. Reach
2. Prominence
3. Uniqueness
4. Purpose
5. Customizability
6. Data and Personal Experience
7. Interactivity
8. Multimediality
9. Virtuality
10. Many to many form of messages transmission

In India, Facebook is used by 42 per cent of mobile users but only accounts for 27 per cent of all mobile page views in the country. Social networking is the most preferred activity of a majority of mobile users around the world who surf internet on their handsets, a survey has revealed. Facebook has come as a clear leader among all the social networking sites. The commentary we find on Twitter today suggests its potential ability to give voice to those who may not have other outlets for expression. Indeed the diary has often been an outlet for women and minorities to find and develop their voice in society (Culley, 1985).

No doubt social media has become voice of many of the youngsters, but we are witnessing that social media habit of the youth have also changed a lot. On the basis of gender we see a lot of differences in the use of social media. Younger boys are more likely to participate than younger girls (46% vs. 44%) but older girls are far more likely to participate than older boys (70% vs. 57%). Older boys are twice as likely to use the sites to flirt and slightly more likely to use the sites to meet new people than girls of their age. Older girls are far more likely to use these sites to communicate with friends they see in person than younger people or boys of their age. (Lenhart, Amanda. 2007. "Social Networking Websites and Teens: An Overview." PEW Internet and the American Life Project). This is the reason that teens and youth are more interested in making a virtual friend rather than a real friend. They are more connected to the world rather than their family.

In a survey it was found out that Teens are much more likely to report that using social media has a positive impact on their social and emotional lives than a negative one(www.commonsense.org/research). In this way Many to many form of the messages on social media are transforming the user of social media and they are becoming a part of popular culture. They are having some sort of commonness of taste, fashion and the language that they use while using the social media.

Social media are also bringing political consciousness among the youth. On the social networking websites people and different political leaders presents their political/ social viewpoints. Exposure to diverse viewpoints is theorized as central for creating an effective, deliberative democracy (Habermas, 1989; Huckfeldt, Beck, Dalton, & Levine, 1995). It stimulates individuals to search for information more thoroughly and to examine issues and alternatives with more scrutiny (Delli Carpini, Cook, & Jacobs, 2004). In India different political parties are making a team of youngsters who can use the platform of social media to propagate their political ideology and to attract the attention of the youth. On the other hand social media has also transformed the youth. The youth of different countries are not only discussing about the country specific political issues and problems but they are also discussing about different international political issues.   On the other side Grab Wall Street is the International mass movement against the pro rich policies of different countries that are creating unemployment in different countries.

Now a day's many forms of messages on "Twitter's receive much media attention, perhaps because it is more visible to the media. Therein lays its value, as a tool to tell your story to the world. In the spring of 2011, the world watched as revolutionary fervor swept the Middle East, from Tunisia, to Egypt, to Syria and beyond. Star-tilting images captured by civilians on the scene were viewed by people around the world. In Japan during earthquake social media like: Face book, Twitter & YouTube helped different persons to rescue themselves from this crisis. There can be no doubt that information and communication technologies, in particular burgeoning social media, played a part in the upheavals. In India during the movement of Anna Hazare, Twitter & Facebook played a major role in mobilizing the youth of the country for "Jan-Lokpal' bill. Apart from it social media has been quite vocal against the Khap Panchayats in Rohtak, Jhajjar, Bhiwani, Sonepat, Jind, Kaithal, Karnal, and Hisar districts of Haryana. Lately, these have been blamed to treat people inhumanely especially in case of same gotra weddings. Since the Khap Panchayats are not sanctioned under law, social media presented the stories of boys and girls who had been tortured by Khap Panchayats in Haryana. This has saved lives of many young boys and girls.(Gupta Anmol Rai, Zafar Shahila.2013)

On the other hand there are the critics who are of the opinion that social networking websites are creating conflict in society, because people are misusing the platform of social networking websites to disseminate the massage against different cast, religion, gender, social group, political leaders, celebrity etc. They are also of the opinion that social media are also creating a cyber addiction among the users. Therefore the youth are not taking interest in other sorts of activities. It has been found in a research that Social networking now eats up twice as much of our online time as any other activity. According to the survey by Nielsen, sites like Facebook and Twitter now account for 22.7% of time spent on the web; the next closest activity is online games, which make up 10.2%.

As we know that the advantage of any technology/media is dependent upon its users. If the users want they can get several benefits otherwise it can also create problems for others. In India we are having several examples in which social media played a constructive role. Like for the justice of Delhi rape victim Damini,

people use the platform of social media to show their anger, and in this way they mobilized the whole digital citizen. Therefore my observations about social media and their applications are as follows:

- They bring together otherwise remote and disparate groups.
- They create channels to bypass traditional state control of the media so the outside world can see what is going on.
- Social media can also be used for information dissemination and news
- Social media is helping us to connect with each other and coordinate with others
- Now days it has become very difficult for the Government to hide any sorts of information from the public due to social media.
- Mobile phones have made it possible for us to remain connected with social media and in this way we can use it for crisis management.
- Any citizen can become a journalist and he/she can capture any incident/event that happens.
- Now a day's media are also becoming major source of the information even for print and electronic media.
- With the help of social media the advertisers can take advantage of the user's demographic information and target their advertisements appropriately.
- 24x7 concepts are practicable with social media, in which the users are actively using the social media according to their convenience.

Therefore we can say that one must be careful not to overstate the role of social media; it is only a tool, but it has a potential to become major tool for the development of the country. We see the role of social media in the formation of civic groups, protest and awareness campaign. Therefore Social media is considered to contribute to democratic processes, and to be an important mechanism for collective action, protests and social movements. We see that many to many form of message transmission are really making the whole world more vigilant towards human right issues, gender discrimination and against corruption. Now days each and every user of the social media is trying to transform his/her society. In this way they are also strengthening the democracy of the country.

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