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# CURRENT TRENDS IN INDIAN MEDIA



DEPARTMENT OF JOURNALISM AND MASS COMMUNICATION  
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KERALA , INDIA



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## Contents

### **Editor's Note**

### **Deceptive Subliminal Advertising: A study on Ariel, Cadbury's, King Fisher, and Tata DoCoMo**

Gopakumar A V and Aby Augustine

### **Do you have a mirror on your desktop? Self glorification and Exhibitionism in Facebook**

Anusuah R and Dr. Balasubramaniya Raja

### **Communication for Rural Development in India: An Overview**

Dr. C K Puttaswamy, Nagaraja Murthy and Sindhu Shree MT

### **Uses and Gratification Perspectives in New Media Environment**

Muhammadali Nellyullathil

### **Objectivity in Newspaper Journalism in Kerala**

Fr. Francis Karackat

### **From Journalist to Communicologist: Doing Journalism in Social Science Way**

Nuaiman Keeprath Andru

### **The Prevalence and portrayal of women protagonists: A study on 'Best film National Award' winning Malayalam films**

Sudheer Shah Salam

### **Teenagers and Facebook: A Content Analysis of Status Updates**

Titto Varghese

### **Science Communication through the Mainstream Media in India**

Sangeetha Unnithan



**Content analysis of two Community Radios in Kerala: Radio Mattoli and Radio DC**

Ritu Raveendran and Muhammadli Nellyullathil

**On Screen Forbidden Relationships: The Depiction of Extra Marital Affairs on New Wave Malayalam Films**

Seena J

**In the Wake of People - Facebook Activism by the Bangalore Traffic Police**

Shilpa J

**Programming Patterns of VICTERS Channel**

Smitha P and Muhammadali Nellyullathil

**Islam in the Cyber Space of Keralites: Exploring the Questions on Authority and Ideology in a Counter Public Sphere**

Ahammed Junaid N P

**Media Exposure of Journalism Students from Kerala and Karnataka: A Comparative Study**

Meljo Thomas, Sam S and Muhammadali Nellyullathil

## Editor's Note

The prime objective of the current combined issue of Journal of Communication and Journalism Research is to map the content and trends in media and communication research in South India. Motivation for this line of thinking is the deliberation at the first edition of the National Mass Communication Research Conference attended by eminent academicians like Prof. J.V. Vilanilam and Prof. Syed Amjed Ahmed along with researchers from various Universities.

In their article, Gopakumar A V and Aby Augustine discuss the subliminal strategies used in advertisements of Ariel, Cadbury's, King Fisher, and Tata DoCoMo, as categorized by Dr. Wilson Bryan Key. Researchers explore the print and electronic media advertising of popular brands in India.

Active 'Facebooking' is determined by frequent photographs and text updates by the users. Anusuah R focuses on how the frequent usage of Facebook induces the users to follow the so called "virtual pop culture" i.e. mobility and exhibitionism. The reasons for frequent change of profile pictures and updating personal pictures in public space were also discussed.

Dr. C K Puttaswamy et.al states that the essence of ideology of development communication is crucial for the creation of a new society on the basis of social justice. Overviewing the communication for sustainable rural development in India, they observe that a new upward movement for development has emerged with the decentralization of democratic system in the country.

Objectivity in Newspaper Journalism in Kerala, a study by Francis Karackat is anchored on a sample of 500 newspaper readers and 260 newspaper journalists of *Malayala Manorama*, *Mathrubhumi*, *The Hindu* and *The New Indian Express*. The findings are on the four parameters of objectivity elicited in the questionnaire survey centered on the 'Norms of Journalistic Conduct' prescribed for newspapers by the Press Council of India.

Nuaiman Keeprath Andru inquires into the philosophical concerns of the communication studies, using biographical histories of two important scholars namely Max Weber, the German Sociologist and K E Eapen, an academic of Indian journalism, as narrative threads. The researcher finds that a Weber would not be the model for responsible journalist for Eapen as the social scientist in Weber is not being translated into the journalists in him

Sudheer S Salam's study takes a look at the portrayal of females in National award winning cinemas of India. Taking three best film award winners of the decade (2001-2010) made in Malayalam language spoken by people of one of the most progressive state of India, Kerala, the researcher finds out that there is definite lack of strong compassionate female characterizations in their narratives.

Titto Varghese aims at finding out who take the top spot - friends or families - in their priorities related to online status updates. How much they talk about their parents or family members? How much they interact with their family members through Facebook? Adopting content analysis method, Facebook status updates of 30 teenagers were analyzed for the months of October 2011 to January 2012.

The study undertaken by Sangeetha Unnithan is part of a wider research to evaluate the dissemination of science news and development communication through the leading print and electronic news media in India. The study analyses stories and articles related to science and development communication in these media.

Ritu Raveendran attempts to check those factors which tend to influence and alter the programme content of community radios through the content analysis of Radio Mattoli and Radio DC, radio stations in Kerala.

Movies often duplicate changes in the society and they sometimes persuade changes as well. Seena J analyzes how extramarital affairs have been portrayed in three new wave Malayalam movies – Beautiful, Cocktail and Traffic through narrative analysis.

Shilpa J examines Facebook activism by the Bangalore Traffic Police (BTP), a forum for people's voice and a platform to resolve people's issues through immediate communication. Bangalore Traffic Police Facebook approach is proving to be intriguing and phenomenal community driven change with certain deficiencies to be addressed.

Smitha P does content wise programme analysis of VICTERS channel, an exclusive educational channel in Malayalam. The researcher tries to bring out the time and theme wise allocation of programmes intended, especially for students and teachers.

Ahammed Junaid N P strives to place the presence of Islam in the cyber environment of Keralites in an international frame work by drawing analogy with scholarships on new media in general and new media and Islam in particular. It draws upon cyber ethnography and field ethnography, in between October 2013 to January 2014.

Meljo Thomas & Sam S sought the influence of state identity in the media exposure pattern of journalism students from Kerala and Karnataka. The researchers reported that there is notable difference between media students from Karnataka and Kerala in terms of their media exposure, news value preference and media reliability.

Editor's own article seeks to revisit the structural factors elaborated by the Weibull in analyzing Uses and Gratification of media consumers against the background of the present day new media trends.

In short, the presentations in the conference indicate that the communication research in India is, though slowly, passing its infancy and catching up with the current trends in world media. It is also heralded that media research in the country is safe in the hands of new generation scholars.

Dr. Muhammadali

Chief Editor

# **Deceptive Subliminal Advertising: A study on Ariel, Cadbury's, King Fisher, and Tata DoCoMo**

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## **Gopakumar A V**

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## **Abstract**

The advertising industry, a prominent and powerful industry, engages in deceptive subliminal advertising which most of us are unaware. By bypassing one's unconscious mind using subliminal techniques, advertisers tap into the vulnerabilities surrounding the unconscious mind, manipulating and controlling them in many ways. Through this study, titled "Deceptive Subliminal Strategies in Advertising: A study on the subliminal strategies in advertisements of Ariel, Cadbury's, King Fisher, and Tata DoCoMo." researchers explore the subliminal strategies of Dr. Wilson Bryan Key's -Figure Ground Reversal, Embedding, Double entendre, Low intensity key light and low volume sound, Tachistoscopic displays and Audio masking in print and electronic media advertising of popular brands in India.

## **Keywords**

advertisement, subliminal techniques, unconscious mind

## **Introduction**

Advertisements bombard every minute of our lives, and have penetrated deep into all walks of our societal life. The irony is that, most of us do not realize the mind games the advertisers have been playing on our subconscious minds for the last six decades. Why we are not realizing this is because these advertisements bypass our

unconscious mind using subliminal techniques, and advertisers tap into the vulnerabilities surrounding our unconscious mind, manipulating and controlling us in many ways. Another unfortunate part with this scary truth is that the authorities' helplessness in bringing legislation against these advertisers engaged in subliminal strategies. This kind of advertising with the subliminal messages is there on every major TV advertisement and print advertisement, making us mute spectators who are no longer in control of the situation.

Subliminal stimuli literally means "below threshold", contrary to supraliminal stimuli or "above threshold", are any sensory. [1] Stimuli below an individual's threshold for conscious perception. A recent review of functional magnetic resonance imaging (fMRI) studies shows that subliminal stimuli activate specific regions of the brain despite participants being unaware. [2] Visual stimuli may be quickly flashed before an individual can process them, or flashed and then masked, thereby interrupting the processing. [3]. Audio stimuli may be played below audible volumes or masked by other stimuli. The effectiveness of subliminal messaging has been demonstrated to prime individual responses and stimulate mild. [4] Emotional activity. Applications, however, often base themselves on the persuasiveness of the message. Importantly, research on action priming has shown that subliminal stimuli can trigger only those actions that one plans to perform anyway: an action can be triggered subliminally only if the person already has the specific intention to perform this specific action. Through this study, researchers explore the subliminal strategies of Dr. Wilson Bryan Key's - Figure Ground Reversal, Embedding, Double entendre, Low intensity key light and low volume sound, tachistoscopic displays and other subliminal techniques in advertisements of Cadbury's, Ariel, Tata DoCoMo and King Fisher.

### **Experimental confirmation**

The first psychologist to coin the term "subliminal advertising" was James Vicary, who tested out his idea in 1957. He declared that over forty-five thousand moviegoers were subjected to images flashed briefly across the screen stating "Eat Popcorn" and "Drink Coca-Cola," which caused popcorn sales to increase by an incredible 57%. Although his widely publicized experiment is how many consumers and advertisers today became aware of this phenomenon, Vicary himself later admitted that his results were not influence their decisions. Additionally, while some ads blatantly display hidden sexual images or undertones, many of the claims made that ads feature suggestive elements are grasping for messages that are not there or were not intended by their creators. If subliminal advertising does, however, have the potential to affect buyers' choices, is it an ethical practice for businesses and psychologists to use and develop? Rebecca Clay's article from the American Psychological Association gives examples of psychologists, such as Esther Thorson, who have been "analyzing ads to learn more about the art of persuasion" and make subliminal messaging into a kind of science that they can sell to advertisers. Psychologists, though, should not employ their knowledge of perception and cognition to alter behavior against consumers' conscious wishes.

Realistically, subliminal persuasion is probably not going to stop, but if consumers become more educated on its methods the effects of such advertising will likely diminish.

### **Analysis of subliminal advertising strategies**

Vance Packard has distinguished the consciousness into three levels. Conscious-rational levels, where people know what is going on, and is able to tell why. The second and lower level is called, variously, preconscious and subconscious but involves that area where a person may know in a vague way what is going on within his own feelings, sensations, and attitudes but would not be willing to tell why. This is the level of prejudices, assumptions, fears, and emotional promptings and so on. Finally, the third level is where we not only are not aware of true attitudes and feelings but would not discuss them if they could. Advertisers use subliminal techniques to influence the second and third level of consciousness. They target the consumer's fears and desires, manipulating them in ways never thought possible. On the other hand, advertisers present to the consumer on the conscious level a safe, neutral, naturally appealing ad to pacify the consumer's resistance to subliminal advertising.

According to Dr. Wilson Bryan Key, this defense mechanism operates automatically and invisibly. It is a double edged sword. It prevents perceptual (sensory) overload, suppresses anxiety, erases bad memories, prevents disturbing conscious memory associations, and basically keeps one sane. Although it blocks these events from one's consciousness, it redirects them to one's unconscious mind and these events still influences their behavior. Advertisers take advantage of these defense mechanisms to inject subliminal messages into subconscious mind. By using cultural taboos, their defense mechanisms block sexually explicit images from conscious mind but the unconscious mind still perceives the image. Viewers associate the message with the product and when one see this product on the shelf at a later date; their subconscious mind would follow the purchasing command and consequently influencing conscious mind to buy the product. In the case of repression, the subliminal command hides away in unconscious memory until an event, like the sight of the product on the shelf, triggers it. Graphic design artists have a wealth of tools at their hands to expertly embed subliminal messages into their pictures. The researchers are trying to decode the subliminal messages in the above mentioned ad campaigns, and are using subliminal strategies put forwarded by Dr. Key, namely: figure ground reversals, embedding, double entendre, tachistoscopic displays, and audio masking.

### **Figure ground reversal in King Fisher ad campaign “Lust for Kingfisher Lager”**

To protect the brain from sensory overload, our perceptual defense mechanism distinguishes every perception into figure (foreground, subject) and ground (background, environment). Viewers consciously notice the figure, while the

ground floats around it unless something there brings it to the foreground. Perceptual psychologist Dr. E. Rubin created his famous Rubin's Profiles that can be found in almost every psychology text book today. His profiles, the faces and vases, old women and young women, duck and rabbit, are syncretistic (two sided) illusions. Noticing one set of features, viewer see one thing, while noticing another set of features, the same viewer sees something else. Advertisers take advantage of this to paint subliminal messages into the picture's background. They are usually cultural taboos, making it even harder for the audience to perceive it. In this ad campaign, "Lust for Kingfisher Lager" "one can see thighs and breast of women in background and in the foreground two partial images of a beer bottles, making it a convincing example of Figure Ground Reversal for embedding subliminal message.

### **Embedding in Ariel "No stains No Stories ad campaign"**

Embedding is the processing of hiding one image in the form of another. This is a difficult process but if successful, very influential. Key writes, "Embeds enhance perceptual experience of the picture... Emotionalized, repressed information remains in the memory system for long periods, perhaps for a lifetime. Graphic artists have gotten a lot of expertise at embedding objects in these pictures. Using this similar technique, the advertisers have embedded "sexual acts' in the lip smear in Ariel's "No stains No Stories" print ad Campaign. The advertiser tries to associate a sexual connection with stains, and is logically irrelevant in a detergent advertisement. This multitude of illogical sexual images intentionally embedded in the lip impression targets the subconscious mind of the potential customer.

### **Double entendre in TATA DoCoMo**

Many images, phrases, and slogans have hidden double meanings behind them. This is called double entendre. Symbolism can also go into this category. Often, their hidden meanings have sexual connotations. For example Tata DoCoMo's "Do the New," when taken out of context, have sexual implications. Key writes: Double meanings appear to enrich significance in virtually any symbolic stimuli. Unconsciously perceived information of this taboo nature ensures a deep, meaningful emotional response, and continued memory. Furthermore, Brand name "Docomo" is conveniently spelt out as "DoCoMo" to single out "Do" to trigger the subconscious mind of the viewer.

### **Tachistoscopic displays in Cadbury's "Perk ad campaign" (1994)**

Tachistoscopic display and lighting and background sound, are used in film and video advertisers. This approach displays flash images onto the screen in fractions of a second not perceivable by the conscious mind. In this Ad campaign, "Perk Ad Campaign" (1994), there are flashy messages of less than a second with sexual connotations to target subconscious mind. The advertisement plainly portray a hunger strike of college students, and gives one an idea that in such hunger strikes "Perk" chocolate bar comes handy as an energy supplement. Along with this humor

element, it flashes some subliminal images where a girl displaying a placard with a text “Hunger Strike” between her legs, and targeting a boy with another placard with a text “Bhook Hartal Dekho Hamara Hal” (means understand our situation during a “Hunger Strike”). Statements have no logical connections in the advertisement, but sexually connote the plight of men when women restrict themselves from sexual activities, and the need to woo women with a bar chocolate to satisfy their sexual needs.

### **Audio masking in Cadbury's Chocolate advertisement (2014)**

Audio Masking is another subliminal strategy, and it involves hiding the target auditory stimulus in some way. Auditory subliminal stimuli are shown to have some effect on the participant, [6] but not a large one. In the “Cadbury's Chocolate” ad campaign, advertisers juxtaposes 'intercourse sounds' with 'jovial sounds', and make it consciously ecstatic for the viewers. Here, the advertisers intentionally underplay “sexual sounds” by masking with other jovial tones, and redirects the sexual tone subdued by other tones to the subconscious mind to trigger their buying desires.

### **Conclusion**

There are many factors of communicational strategies that influence consumer perception; for that reason one of them is through subliminal advertising, the one that makes that imagination to be more and more reproductive and heterogeneous, providing the consumer a great variety of opportunities. Moreover, subliminal are inherently deceptive because the consumer does not perceive them at a normal level of awareness, and thus is given no choice whether to accept or reject the message, as is the case with normal advertising, and cannot be curbed by legislation. Advertisers take advantage of the vulnerabilities in our subconscious minds, using the latest computer technology, and they have unparalleled resources to manipulate each image to target a specific weakness in us. Researchers found prevalent usage of subliminal advertising strategies in Indian advertising scenario, when they analyzed the popular print and electronic media ad campaigns of the popular brands created by the well-known advertisers. These Advertisers would of course deny any such activity and claim that if you stare into anything long enough, you will find it. But the most substantial evidence is that they spending billions annually on research and subliminal advertising. Therefore, the way out here is that advertisers should ethically accountable to the consumer, and from the consumer side, they should not buy a product because its packaging looks good or because it has a name brand.



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**Images**

[http://www.coloribus.com/adsarchive/prints/kingfisher-lagerthighs- 5247155/](http://www.coloribus.com/adsarchive/prints/kingfisher-lagerthighs-5247155/)

[http://www.coloribus.com/adsarchive/prints/kingfisher-lager-tits- 5247255/](http://www.coloribus.com/adsarchive/prints/kingfisher-lager-tits-5247255/)

<http://adoholik.com/2008/03/25/ariel-lipstick/>

**Videos**

<https://www.youtube.com/watch?v=T0gBVYU20cQ>

<https://www.youtube.com/watch?v=iyNQr8k622c>

<https://www.youtube.com/watch?v=sL0Dvd0Cifg>



# **Do You Have A Mirror on Your Desktop? Self Glorification and Exhibitionism in Facebook**

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## **Abstract**

The recent statistics from Facebook says it has 10 billion monthly active users. Compared to other social networking sites, Facebook users find the site quite user friendly. It is really very hard to find college students who don't have accounts in social networking sites; especially Facebook. They keep in touch with their friends, express or share what they have in mind through these social networking sites. Active 'Facebooking' is determined by frequent photographs and text updates by the users. This study focuses on how the frequent usage of Facebook induces the users to follow the so called "virtual pop culture" i.e. mobility and exhibitionism. At present the popular culture among Facebook users is to get more likes and comments. The excessive number of likes gives them an opportunity to think of themselves as popular personalities. Using in-depth interview method the data were collected from college students in Tirunelveli who change their profile picture often on Facebook (N=20). The reasons for frequent change of profile pictures and updating personal pictures in public space were discussed in this paper.

## **Keywords**

Facebook, self-glorification, exhibitionism, social media

## **Introduction**

Everyone has a great feel of being appreciated, envied and popular. The practice of seeking attention by projecting the virtues of the self-cam in vogue, actually, with the advent of social networking sites; and it gained incredible popularity in no time. Facebook provided everyone with the golden opportunity of being

celebrities in their friends (both known and unknown) circles ranging from hundreds to thousands. It is at this point that how one projects oneself became a matter of relevance. In short, Facebook started to work as a medicine to those who desperately wanted to make themselves known to the world without much ado.

Social networking involves use of an online platform or website that enables people to communicate, usually for a social purpose, through a variety of services, most of which are web-based and offer opportunities for people to interact over the internet, e.g. via e-mail and 'instant messaging' (Rajat Raizada, et al. 2009).

The social networking activity started out as a hobby for some computer literate people and now it has become a social norm and a way of life for people from all over the world (Boyd, 2007). Besides establishing important social relationships, social networking members can share their interests with other like-minded members by joining groups and forums (Neelamalar, 2009).

## **Facebook**

Facebook and other social networking tools is increasingly the object of scholarly research. Scholars in many fields have begun to investigate the impact of social-networking sites, investigating how such sites may play into issues of identity, privacy, social capital, youth culture, and education.

Facebook is one of the most popular websites in the world with over 600 million users (Ahmad, 2011). Those who use Facebook enjoy many benefits such as finding their old and new friends' building networks among acquaintances.

According Facebook user statistics, 1.15 billion active users were registered at the end of March 2013. Facebook was founded in February 2004 by Mark Zuckerberg with his college roommates and fellow Harvard University students Eduardo Saverin, Andrew McCollum, Dustin Moskovitz and Chris Hughesa.

It is particularly popular among students (Hargittai, 2008; Jones & Fox, 2009). Some college students use Facebook to seek and receive social support when they feel upset (Park, Kee, & Valenzuela, 2009; Wright, et.al, 2007). Toma and Hancock's (2011) recent experiments found when individuals are feeling distressed, they turn to Facebook to feel better. It supports various features that enhance communications, allows individual to share personal information, photographs and videos, send messages to friends, and join groups of friends/causes, among others (Vimala Balakrishnan 2013).

Williams et al (2008) in a review of online social networking profiles by adolescents states that Social networking profiles involve individuals creating and maintaining personal Internet sites allowing authors and other users to post content, thus creating a personal network.

Larsen (2009), based on the empirical data, says that both genders seek the acknowledgement they get from having their looks commented on, but the girls are more preoccupied with what kind of comments they get and whom they come from. In general, it is very important that the comments come from friends and people they know, rather than strangers. This indicates that photo comments are not just about having ones outer looks valued and acknowledged (identity construction), but also about practicing and maintaining friendships.

The freedom of expression in Facebook has got a lot of users. They feel happy to share each and everything. But they don't worry about that anything written on the site can be viewed by others, and this can often cause conflict (DeSouza & Dick, 2008).

The presentation of elf in everyday life by Erving Goffman was the first book to treat face-to-face interaction as a subject of sociological study. Goffman treated it as a kind of report in which he frames out the theatrical performance that applies to face-to-face interactions. Goffman also believed that all participants in social interactions engage in certain practices to avoid being embarrassed or embarrassing others. This led to Goffman's dramaturgical analysis. Goffman saw a connection between the kinds of acts that people put on in their daily life and theatrical performances.

### **Exhibitionism and Facebook**

Exhibitionism was first described as a disorder in 1877 by a French physician and psychiatrist Charles Lasègue. He related exhibitionism with sexual gratification such as exposing body parts in a public place. And later it was also described as the act of deliberately behaving to seek attention. Exhibitionism, in adherence to the lately derived meaning, can be seen at its best on Facebook. People update their photographs and feelings every now and then; their happiness is incomplete unless and until they update it on Facebook; they cannot convince themselves that they are feeling low until they share their tragedy on Facebook; their achievements are not achievements unless it receives a few virtual 'likes'; their journeys are not journeys until they update their current location in their profiles; and what not! The term 'privacy' has become a concept of the gone days.

The most active users were found to be young, female, and single. They spend more time than other users updating their status, and use the photos they post to shape the impressions that they want others to have of them. (Susan, 2013). They want me to know what they're eating, wearing, feeling and thinking in each moment. They are actually exhibitionists. So while there is a little voyeurism, there is a lot of exhibitionism on Facebook. (Shane Hipps, 2010). The democratization of public or semi-public exhibitionism has thrown traditional concerns about "personal privacy" out the window (Al Giordano).

Privacy has become the most concerned factor in social networking sites. It seems as though every facet of one's life can be documented online, preserved for Internet eternity in any media form or another (Marina Kurokawa).

## **Facebook and its components**

Main components of Facebook are the following:

### **Newsfeed**

News Feed is the center column of any Facebook home page, which is a constantly updating list of stories from people and Pages that we follow on Facebook. News feed stories include status updates, photos, videos, links, app activity and likes. An update appears repeatedly whenever it is being liked, commented or shared.

### **Notifications**

Notifications are the quick information on our status updates, photos, videos, links, app activity, likes, comments, our close friends' activities, tag and activity log information.

### **Like**

The Like button is the quickest way for people to share content with their friends. A single click on the Like button will 'like' pieces of content on the web and share them on Facebook. When we click *Like* on a Facebook Page, in an advertisement, or on content of Facebook, we are making a connection. A story about our like will appear on our Timeline and may also appear in others' News Feed.

### **Comments**

The Comments box lets people comment on content on our site using their Facebook profile and shows this activity to their friends in the news feed. It also contains built-in moderation tools and special social relevance ranking.

### **Profile picture**

The profile picture is one of the major features which enables the user to upload their own picture or whichever. The user can choose who can see their picture. The options are "Public" view, "Friends", "Only Me" and custom setting which offers the user to share their pictures for selective friends. This is now located in the bottom left corner of Cover Photo. It has less prominence now because of the introduction of the Cover Photo. Typically a head shot, inset at the bottom left our Timeline cover. A smaller version also is shown throughout the network beside our status updates, comments and activity notices in the news feeds and tickers of our friends.

## **Cover photo**

Cover Photos take up between 1/2 and 1/3 of the screen (depending on size) when we visit a Page or Profile with Timeline. It's the first thing which attracts any user who visits our profile. This extra large banner or horizontal image strips across the top of our page. It can be a photo or other graphical image. Its purpose is to welcome visitors and make a visual statement about us. Our Timeline cover image is public by default and can be viewed by everyone. To repeat, the visibility of a cover photo cannot be limited--Facebook requires that it be public, so choose this image with care.

## **Friends**

The "Friends" button allows to access list of Facebook friends from our Timeline. The Friends menu also lets us manage who was connected with, how much we see from each of them in your news feed.

## **Followers**

The followers are the 'non-friends' who can see, like, comment and share our updates if we allow. A Facebook user can only have 5000 friends, when the limit exceeds they can only have followers.

## **Methodology**

The methodology espoused in this study was Qualitative.

## **Sample**

In depth interview method was used to collect the data. After a periodical monitoring for four weeks, the samples (N=20) were carefully scrutinized and selected on the basis of frequent usage (every day access) of Facebook, updating more than one status update per day, recurrent change of profile picture (more than two photos in a week). All the samples were frequent users of Facebook. The age group of the respondents is 18 to 30 years.

## **Procedure**

The samples were interviewed personally and also through the messenger/chat on Facebook. They were asked 20-25 questions regarding usage frequency, updating text status updates and photo updates and profile pictures.

## **Results and discussions**

Popularity is one of the social phenomenons that every human being craves for. It's a general notion that to be a popular personality on Facebook one must have at least



1000 friends, which was unanimously accepted by the respondents. When the number of friends in your list increases, your status updates can reach many. The respondents answered that the number of followers can also make us popular. Facebook popularity is measured by the number of likes an individual is receiving for his/her updates.

Privacy has become the most concerned factor in social networking sites. It seems as though every facet of one's life can be documented online, preserved for Internet eternity in any media form or another (Marina Kurokawa).

“To be noticed, to be wanted, to be loved, to walk into a place and have others care about what you're doing, even what you had for lunch that day: that's what people want, in my opinion,” (Kaysar Ridha )

*“I started to comment on the popular personalities' updates and I got much more likes and friend requests than earlier”* (Facebook user, 18yrs). These personalities are the writers, politicians, Political supporters, Film actors, etc. Fame is associated with two circumstances that can lead to greater levels of self-focused attention, famous people are more likely to be aware that other people are aware of them; famous people are different from the majority of others who are less distinguished or less famous (Mark S., 1997).

While categorizing the feelings of the respondents when they receive more likes or vice versa, almost all the respondents said they feel more enthusiastic while receiving many numbers of the likes. All the respondents answered that they obviously feel annoyed when their updates receive a lesser number of likes. When they get less no. of likes, they concentrate on the next update to get more likes. The respondents said when they update social issues related posts they get increased number of likes, which persuades them to continue to post social issues related posts.

*“I show interest on social issues and I got very welcoming when I post positive updates supporting social issues like Koodangulam, Sri Lankan Tamils and Tamil Fishermen problems. I like to be called as an activist rather a student”* (College student, 20yrs). There are so many social and political activists in Facebook trying to get attention from others. Apart from print and electronic media Facebook played a major role in the students' hunger strike and protests against alleged war crimes in Sri Lanka. The respondents agreed that the users who actively participated and posted updates on protests got so much attention, which made them to show interest in the protest.

The content of the photographs posted by the respondents were their own pictures, pictures with their friends, family, spouse/partner and their own edited/Photoshop pictures. These photo editing software options were used to enrich their beauty, add special effects etc.

*“I use edited pictures because I do concern my privacy and also I must inform my friends that it’s me”* (A female IT employee, 23yrs). According to Susan K., women on Facebook try to create a good impression through profile pictures, rather than posting their actual image they try doing some editing work and enhance their beauty.

The frequency of changing profile pictures is two and more than two pictures in a month. The respondents answered the frequent change of profile picture and photo updates makes them feel more connected and updated among their friends. The majority of the respondents said they would rather upload profile pictures which expose their richness, beauty, smartness etc. (e.g. having dinner from a big restaurant).

*“I don’t have a car or even a two wheeler but I pose photos standing near a car or sports bike and upload to my Facebook. I admire myself in a car. I don’t think it’s wrong to say I own a car which I don’t own in reality”* (A male respondent, 23yrs).

Rogers observed that many people experience a discrepancy between the real self and the ideal self. The real self contains a person’s true or real qualities and the actual tendency. The ideal self is what they wish to be, look or act like. Here the self glorification emerges when the ideal self suppresses the real self. They show or pretend themselves as their idealized persons. Those idealized persons are the people in their Facebook friends list with so many friends, followers, likes and comments.

## **Conclusion**

Facebook was started to establish a relationship and find new friends, acquaintances. But it became a platform to exhibit their day to day happenings. Sharing our thoughts and feelings with other people and getting their feedback are great ways to increase our self-understanding. (Jourard, S. M. ). Active users tend to spend more time than other users updating their status, and drawing attention to the photos they post to shape the impressions in order to look more popular, cool, and attractive. The temperament of exhibitionism is growing enormously through Facebook and other Social networking sites. When they get more likes they feel as they get more appreciated, and they try to establish the ideal self hiding their real self. The individual gets a peer pressure to stabilize the status among their friends. The users must be aware of what to share and with whom, as the addiction to Facebook can kill our valuable time and the things we exhibit may bring privacy issues. The Facebook users try to repair their exaggerated sense of self-importance (Toma & Hancock, 2011) and seek social support (Wright et al., 2007) it is vitally important to discover the potentially negative communication one might find on Facebook and the kinds of people likely to engage in them. Ideally, people will engage in pro-social Facebooking rather than anti-social Facebooking.

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# **Communication for Rural Development in India: An Overview**

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## **Abstract**

"The soul of India lives in its villages", declared Gandhi at the beginning of 20th century. The development of the county depends on its rural development. Communication plays a vital role in the development of any society. Communication is a complex process which is closely associated with social, economic, political and cultural structures and processes. Development communication came to the Third World Countries in the 1960s as an important component of the developmental package. Many scholars have studied the role of communication in the process of development. The essence of ideology of developmental Communication is crucial for the creation of a new society on the basis of social justice. Communication is indeed a major development resource in the process of sustainable rural development in India. A new upward movement for development has emerged with the decentralization of democratic system in the country. The current article provides an overview of the communication for sustainable rural development in India.

## **Keywords**

communication, rural development, democracy, third world countries

## **Introduction**

Communication is as old as the humanity itself. Communication has been viewed as the process of sharing information, experience and expertise between the source of the communication and the users of the communication services. Communication is defined as the exchange of information, education, entertainment, guidance, counselling and other services which benefit the mankind intellectually and otherwise. Communication is a linear process of information transmission, causing or contributing to change in knowledge, attitudes and behaviours. Communication is closely associated with social, economical, political, and cultural structures and processes.

Communication etymologically implies sharing, a community of interests and social cohesion based on social needs and aspirations. The Mac Bride commission (1980) states that “communication maintains and animates life” It is also the motor and expression of social activity and civilization. The task of communication has become ever more complicated and subtle to contribute to the liberation of mankind from want, oppression and fear and to unite it in community and communion, solidarity and understanding. However, unless some basic structural changes are introduced, the potential benefits of technological and communication development will hardly be put at the disposal of the majority of mankind”.

Development is the watchword of 21<sup>st</sup> century planners. Conscious efforts are made by the governments all over the world to achieve development encompassing all spheres of life – social, economical, political and spiritual. Development scholars have proposed various theories and models during the last few decades. Development agencies have set various goals for the achievement of development and followed certain models. The necessary key to any development is a change in the attitudes and actions of the persons affected by the development. Such concept acquired importance especially after the Second World War. There are many theories of development that are only partially expressed in economic terms. Every country perceives development in unmistakable terms as an irreversible process to maintain and raise the living standards of its people. Practically it is impossible to reach a consensus on a working definition of development.

The concept of development has undergone series of radical changes over a period of time. This fixation with the “Dominant Paradigm” in the fifties and sixties slowly gave a way for a critical evaluation of its efficiency and relevance. Today in all developing countries, development is considered to be a subject of special concern. The economic approach is being replaced with social, political and cultural matrix, which emphasizes a new set of indicators of development.

The champions of new paradigm of development offered new definitions of development which emphasize growth with equality, decentralization, democratization, social justice, empowerment of the weaker sections and so on. Many scholars in Asia, Africa, Latin America, Middle East and other parts of the

under developed world have seriously thought of alternative approaches to development to overcome the imbalance created by the western model and to bring about immediate development and communication order. The role of communication in the processes of social change and economic development is now widely recognized by the scholars and policy makers all over the globe.

### **Concept of development communication**

The role of communications media systems was seen as critical in popularizing the beneficial effects of various development projects and enlisting active people's participation in the process of development. A new discipline called development communication emerged on the basis of the wrings of scholars who argued that communications media were agents of social changes and indicators of national development.

The Food and Agricultural Organisation defines development communication as the planned and systematic use of communication, through interpersonal and mass communication channels. They are

1. To collect and change information among all those concerned in planning a development initiative, with the aim of reaching a consensus on the development problems being faced and the options for their solution.
2. To mobilize people for development action, and to assist in solving problems and misunderstandings that may arise during project implementation
3. To enhance the pedagogical and communication skills of development agents so that they may dialogue more effectively with their audiences
4. To apply communication technology to training and extension programmes, particularly at the grass root level, in order to improve their quality and impact.

A commonly used definition of development communication is the one given by Nora C. Quebral in 1973 "Development communication is the art and science of human communication applied to the speedy transformation of a country from poverty to a dynamic state of economic growth that makes possible greater economic and social equality and the larger fulfilment of the human potential". While the Quebral definition remains a salient one, ore recent definition reflects the thinking, which has taken place over the past decades.

### **Rural development communication in India**

The positive role of communication in rural development has been recognized in India before and after independence. Buddha, Basava, Raja Ram Mohan Roy, Joythi



Bha Phuley, Dayananda Saraswathi, Govinda Ranade, Balgangadhara Tilk, Goplala Krishna Gokahle, Mahatma Gandhi, Ambedkar, many other philosophers, social reformers and national builders had practiced development communication in an informal way. They were great development educationists and communicators who led series of social reformation and national building movements in India during pre- independence era.

Buddha fought against the dominant forces which ruled the ancient India and liberated the mankind from the draconian clutches of traditionalism which was responsible for uneven development of people in India. Buddha propagated truth, non – violence, equality, fraternity, freedom and collective welfare all through his life and established an egalitarian society in India 2500 years ago. The Panchasheela and Astangamarga were great tools of emancipation and empowerment, which are emulated by the mankind regardless of religion and region.

Basava established *Anubavamantapa*, which is regarded as the foremost democratic forum in Karnataka and created several *Vachanakaras* who served the humankind. He created an egalitarian society in Karnataka and remains as the great social reformer, mass educator and development communicator in the history of Karnataka.

Mahatma Gandhi used traditional cultural symbolic systems, print media and inter-personal communication tools to propagate new ideas, values and behaviours among the masses. His papers “IndianOpinion, Young India, Harijan and Navajeevan”were great tools of development communication since Gandhi provided multi –faceted education to the people of Indian. Satyagraha was the greatest instrument of development communication, which was used to protest the anti-Indian policies and programmes of the colonial rulers. Gandhi also launched Sarvodaya movement,which used traditional forms and philosophies of communication to meet user needs in the rural and remote areas. This approach Considered local culture as a facilitator of development in India.

The British rulers implemented the Government of India Act, 1935 that favoured the control of radio broadcasting by the central government since it was a powerful instrument of propaganda and development. Radio was used as a means of dissemination of news about administration, agriculture, revenue and other aspects of development. Radio was primarily used to broadcast news, curre4nt affairs, music and cultural programmes during those days. However limited efforts were made to provide development support broadcasting services to the people since radio was simple, cheaper, flexible and accessible medium of mass communication in the country.

The framers of Indian constitution have accorded priority to freedom of speech and expression Article 19 (1) (a) which is a fundamental right to communication and development. The five-year plan was a major instrument for achieving the goals

of social change and economic development through public sector investment in industrialization.

The policy makers were greatly influenced by the western model of development which advocated that mass media could be utilized properly for the dissemination of new ideas and information which would facilitate adoption of innovative technologies, practices and behaviour that were necessary in the modernization process. People also needed information and education on government policies, plans and programmes concerning the goals of national integration, unity and progress.

The government of India (1953) emphasized the role of communication in development in the first five-year plan document thus: "A widespread understanding of the plan is an essential stage in its fulfilment. An understanding of the priorities of the plan will enable each person to relate his or her role to the larger purposes of the national as a whole.

All available methods of communication have to be developed and the people approached through the written and spoken words no less than through radio, film song and drama"

The five-year plan documents also reveal the significance of communication in the process of rural development in India. The establishment of agricultural universities, directorates of development extension divisions, media units, training organizations and other agencies reveals the significance of development communication in India.

However, communication for development or development support communication grew out of agriculture and rural development communication, the term comprehensively includes all spheres of development such as education, health, family welfare, social change, environment protection, industrial development, employment, training, personality development and so on. All these spheres of development require4d planned, deliberated and systematic communication inputs to widen the horizon of development and expedite the process of development.

Scholars have also studied the role of communication in the process of rural development and suggested appropriate media and measures for the improvement of the status of development communication in India. The government departments, non- government organisation, universities, training institutions and other agencies have borrowed the experience of these scholars and adopted communications strategies in the implementation of various development projects in the country. Development planning put right emphasis on expansion and utilization of communications media at various levels.

The five year plans gave substantial emphasis to the expansion of mass media networks and information and publicity units all over the country with a view to provide development oriented education to the people in urban and rural areas. Rural broadcasting was an important component of the expansion plan of All Indian Radio and community listening sets were installed in villages on a cost sharing basis by the central and state governments. Radio Rural Forums project was implemented in 1956 under a collaborative project with UNESCO in order to establish a two way communication link between village audiences and the programme organizers in the radio station. There was substantial increase in knowledge among the forum members on various aspects of national development as compared to the others, according to the studies. Initially this project was confined to Pune but was extended to all radio stations broadcasting rural programmes on the basis of the success of the project. However this project could not achieve overall success due to improper maintenance of radio sets, irregular supply of batteries and inadequate coordination between broadcasting centres and the government agencies.

The government of India has formulated rural development policies and implemented programmes with a view to eradicate poverty develop community infrastructure, generate gainful employment opportunities and improve the living standard of the people. The community development programme was implemented in the country with a view to improve the social and economic status of villages. The government of India established the directorate of Field publicity and created regional information units with mobile cinema vans that showed films on various rural developmental endeavours. The Film Division produced newsreels and documentaries on communal harmony, national integration and other subjects related to development projects. Agriculture and family planning were the thrust area of area of development communication services offered by the government. The green revolution gave a fillip to the practice of development communication in this country.

Agricultural universities established Krishi Vigyan Kendras and spearheaded the campaign for increased agricultural production and productivity in rural area. Radio broadcasts, field publicity campaigns, extension programmes and audio-visual communications were the salient features of this campaign.

The department of health and family welfare was also actively involved in the family planning communication programme implemented by the Mass Education and Media Division (MEMD)

The implementation of minimum needs programme, 20 point programme, new 20 point programme, integrated rural development programme, national rural employment programme, training the rural youth for self employment, Jawahar Rozgar Yojana, Prime minister Rozgar Yojana and other programmes in the decades of 60s, 70s, 80s and 90s called for utilization of communications media for the purpose of motivating and persuading people to take active part in the process of development. The agriculture universities also established extension divisions

and implemented grassroots communication programmes which focused on the achievement of the goals of agriculture and rural development. The family welfare programme was implemented during the sixth five year plan (1979 – 84) with a focus on child survival, maternal and adoption family planning methods.

Information, education and communication (IEC) was perceived as the appropriate communication model in planning and the implementation of health communication programmes. Several television spots and quickies were aired regularly. In particular, expansion of extension communication services and applied research facilitated flow of development information into the rural areas. The non-government organization also employed certain communication tools and techniques to reach out to the people and disseminate development information to the beneficiaries.

The Satellite Instructional Television Experiment (1975 -76) is a landmark in the field of rural development communication in India. Satellite broadcasting services which were designed by Vikram Sarabhai were implemented by the government of India in the rural and remote areas. Agriculture, rural development, health, family welfare, adult education, environment protection, national integration and other important subjects were covered by this project.

The India Space Research Organisation (ISRO) established rural television project in Kheda district of Gujarat near Ahmedabad, where the space application centre was located following the SITE project. International agencies like UNESCO, WHO, UNICEF and FAO extended necessary educational and financial support in order to promote the active participation of voluntary organizations as facilitators of social change and economic development in the country. Non-profit organizations also used communication tools and technologies to document their nation building activities and enlist support from various sources. Video became very effective tool of development communication since it opened up communication channels both within the community and between the community and the outside world.

The private sector and commercial organization have successfully used corporate communication and advertising campaigns to generate demand for their goods and services in this age of competitiveness. The government sector and non-government organisations are certainly lagging behind in generating public enthusiasm practice of rural development communication for several reasons. The government functionaries and activists of non-government organization are not working together on the basis of sound vision and missionary zeal in order to do absolute justice to their role as rural development communicators.

## **Conclusion**

The vision of 21<sup>st</sup> century may remain empty and the progress towards that goal delays if the policy makers and implementers of various rural development

programmes fail to establish the communication network at various levels and extends the base of informed skilled and competent people for participatory and balanced development in the countryside. Development communication is the premise of progress in our modern society. What is new is the realization in today's increasingly democratizing world, lack of development communication and restraints on the flow of information directly undermine development of every kind in the rural areas. The challenge facing the society today is how to widen the reach of rural development communication, how to make accessible to people everywhere and how to empower the rural people in every aspect. It is here that the social responsibility of the media, government and non-government bodies assumes profound significance. The country needs a communication strategy, which should be considered as a sub-system of the integrated rural development system. Optimum use of all communication channels in proper combinations can certainly bring about rural development in the country. In the absence of planned, systematic and sustainable development communication, inclusive, integrated and sustainable rural development is blocked, poverty is spread and self-reliance becomes a casualty.

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# Uses and Gratification Perspectives in New Media Environment

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### **Abstract**

With the advent of digital technology and its consequent impact on information and communication, media consumption is fast changing in its various aspects like audience formation, media-audience interaction and use patterns. (Kaplan and Haenle in (2010). Similarly, media production, distribution and ownership also undergo tremendous changes in the networked online environment. Newer and newer professional techniques are practiced, new devices are introduced and unending debates over ethical considerations are going on. Issues and challenges experienced never before are arising out innovations come by almost every day. On the other hand, people, who were formerly known as audience, shedding off their aura of media consumers, develop new-fangled affinity/indifference to media of various types, resulting in unpredicted, sometimes, contradictory impacts like closure of newspapers in the West and explosion of the Press in the East. Unexpected outcomes of the inventive steps and styles coming up on technological front often trigger cultural shocks to the traditional societies in the form of increased use of online pornography or e-commercial scams. The present article seeks to revisit the structural factors elaborated by the Weibull in analyzing Uses and Gratification of media consumers against the background of the present day new media trends.

### **Keywords**

uses and gratification, networked media, new media users

### **Introduction**

Digital media offers to users and content developers hitherto unattainable freedom and chances to unearth new facts and integrate wider audience, listen to more voices and present a variety of angles to the news stories in addition the facilities for storage and retrieval. At the same time technology offers stronger ways to

water the rules more closely through technology, ranging from streaming operation to real time broadcasting, capturing personal and intimate moments and spreading them instantly reaching on to millions across the globe in seconds.

The chances for getting news that too live and real time, from multiple channels /sources. Make people opt for networked digital tools rather than traditional media like cable television, print newspapers and public or private radio. Ubiquity of smart devices that too converging multiple media on a single platform round the clock with less or no payment, causes for total shift in the way traditional audiences are formed and integrated themselves with the mass media. Fragmented audience and narrowed social categories customize themselves with the new trends practices by new media using the unlimited option for diversification and innovation.

In his discourses on structural approach to audience formation McQuail elaborated that “the media use is largely shaped by certain relatively constant elements of social structure and media structure. Social structure refers to social facts such those of education, income, gender, place of residence, position in the life cycle and so on which have strong determining influence on general outlook and social behaviours. He continued as follows: “Media structure refers to the relatively constant array of channels, choices and content that is available in a given place and time (McQuail, 2006).

In this changing scenario, the present article looks into what happens to the audiences when they consume online digital media content or media itself. The framework of analysis in general is that of Uses and Gratification (U&G) perspectives and specifically that of the U&G bases schema developed by Weibull.

### **Revisiting U&G perspective**

Uses and Gratification is a psychological perspective that looks in to the way and motivations of the individual’s media use. Its framework is receiver-based and cantered on the receivers’ needs and wants as well as the nature of their satisfaction with the media experience. Demographic and psychographic variable of the users in addition to their personal choices of media are crucial components of the framework. The assumption is that based on the needs, motivations and the expectations clubbed with sociological and psychological structures as well as the past experiences the individuals use media and attain relative gratifications of varied forms. In U&G perspective, the audience is active and selective.

The foundation of Uses and Gratification approaches is the famous Lasswellian concept of communication (1948), which defines the functions of mass media as surveillance of environment, correlation of events and transmission of heritage. Wright (1960) added entertainment as an addition to this list. In 1940s scholars like Lazarsfeld (1940) and Herzog (1940, 1944) focused on the reasons for audiences use of various media and their content while in later ages, Blumer and McQuail (1969 ) and Blumer and Blumler and Katz (1974) unearthed the dynamics between expectations and gratifications in practical perspectives. In 1950s, the arrival of television triggered more studies on the motivations of the use of new medium.

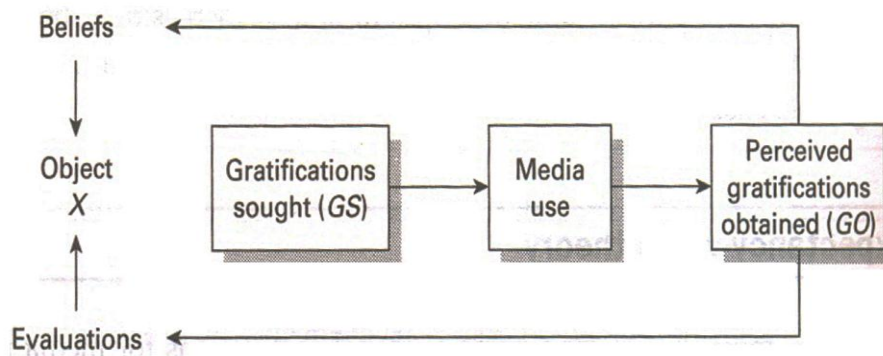
At the same time, the scholars (Blumler and McQuail, 1969) started to focus on the possible linkages among media use patterns, gratifications and the other

personal or social behaviours like politics. Rosengren (1974) studies stressed the significance of personal characteristics and traits of the user in his /her potential use of media. It is the team led by Palmgreen, Wenner and Rayburn (1980) introduced a refined foundation to the Uses and Gratification perspectives, which has been well discoursed in later research literature and prompted more studies.

The traditional media gratifications as listed by McQuail are as follows:

1. Information and education
2. Guidance and advice
3. Diversion and relaxation
4. Social contact
5. Value reinforcement
6. Cultural satisfaction
7. Emotional release
8. Identify formation and confirmation
9. Lifestyle expression
10. Security
11. Sexual arousal
12. Filling time

In 1965, Palmgreen and Rayburn put fort the well-known formula to measure gratification in relation to the user's expectancy and the real experiential outcome.



**Figure 1: Expectancy-value model of media gratifications sought and obtained (Palmgren and Rayburn, 1985)**

The formula is

$$GS_i = b_i e_i$$

Where

$GS_i$  = Gratification sought by the user from a particular medium

$b_i$  = Belief of the user that the media will have potential to provide a particular result.

$e_i$  = User's evaluation, essentially emotional, most often on the basis of the outcome experienced.



### Review of Weibull's structural factors

In a networked society, both the social and media structure are being reshaped reciprocally and independently depending on their characteristics. This fact is well detailed in the graphical representation of the phenomenon, presented by Weibull (Weibull, 1985).

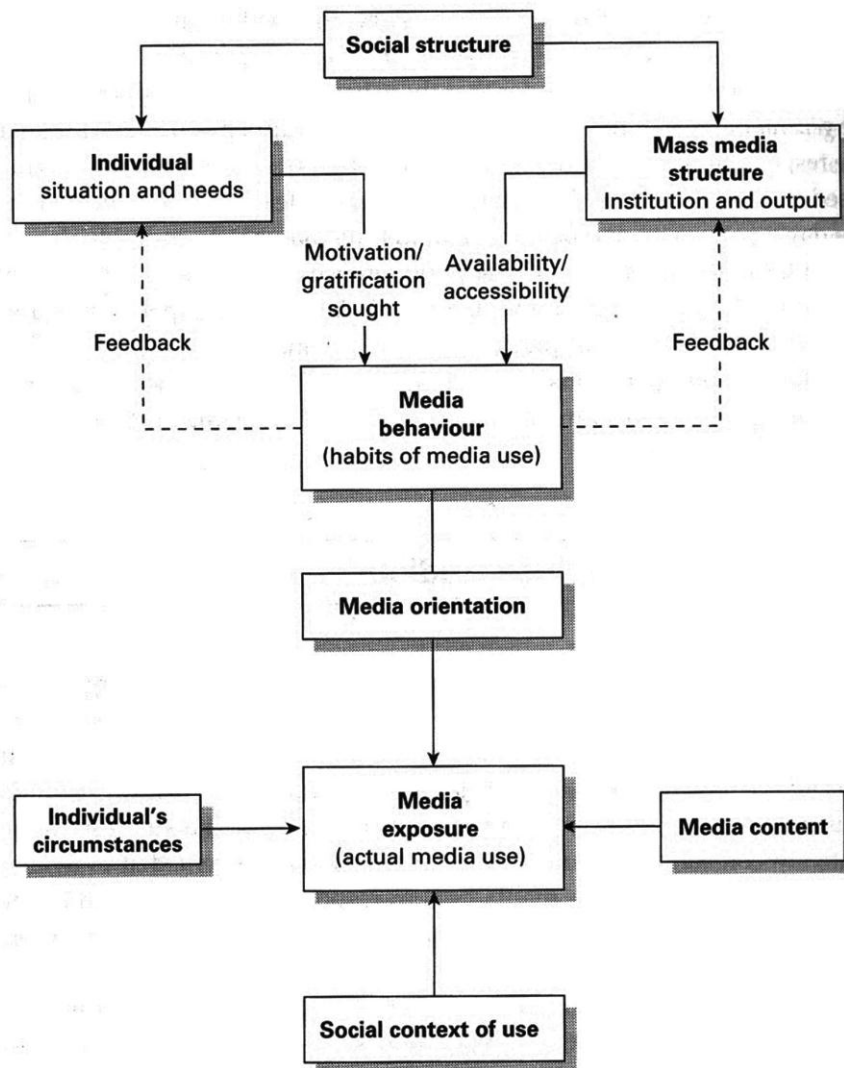


Figure 2: Structural model of media use (Weibull, 1985)

The model indicates the dynamics exist in individual situation and need and it refers to the mass media structure, both as institution and output. They collectively contribute to media behaviour and consequently, in a wider perspective, to media orientation. Though this schema was set keeping the traditional models of communication and consumption in mind; it is well fit for digitized media scape also, especially when digital tools redefining the information seeking behaviour as well as the content consumption patterns in diversified individual circumstances. Weibull's conceptualization was based on the uses and gratification perspective, but when applied to the mediated digital context, it is doubtful whether other facets like social context of use are significant.

In his original work, Weibull tested this schema with traditional print media environment, specifically newspaper reading. While discussing the implication of structural changes and their inner dynamics, Weibull indicated the limitations of the changes take place.

In changing content, especially socio economic and technological scenarios, needs are created and get oriented by the personal choice and societal trends. It never happens in vacuum. As McQuail observed, many these appear to have a social or psychological origin. Typical of such needs are those for information, relation and relaxation, companionship and diversion or 'escape'.

The advanced archival systems available with digital media and absent with traditional media developed a mindset among information seekers that, information, irrespective of its type- peripheral/in-depth referential/primary, scholastic/superficial etc.- is always in the reach and no need to keep in brain since well-established and highly sophisticated retrieval mechanism is present a click away. This invalidates the traditional notion of information need as conceptualized in uses and gratification perspectives suggested by every scholar in the field.

The second concept is of relaxation. Traditional media was either informational or entertaining or both at a time, but social context limits or predicts the options to provide relaxation to human minds. In such contexts, media serve as better safety valves that offer relaxation just like any other cultural entity or product. In networked digital media sphere, the cultural dimension of media is being lessened by the overpowering nature of the networks which make the digital environment itself a culture. Similar is the case of companionship. The intensive and high end integration potential of digital networked media offer two types of companionship, rather than the one-dimensional nature of the traditional media. The first one is embedded in the media itself. For example social networking sites, which put forth a number of ways of connection and companionship while the other way of relationship is through audience's interaction and subsequent engagement in the production of media content. The latter assumes more significant when user generated content constitutes a lion share of the content available in digital media. More so, the practice blurs the lines between the user and the audience as well as sender and receiver providing chances for interchangeable use of the terms. In a

schema where user's content generation overpowers the traditional content development practice, media themselves come close to the audience and serve as an advisor in neighbourhood. In that sense, the nature of digital media, most often than not, goes beyond the conceptualization by Weibull in his discourses on uses and gratification schema.

Diversion /escape is a concept well attached to companionship in traditional media. Similar to what was detailed in the case of other typical 'needs' diversion is also offered by new media not as a auxiliary function, but as an escape by itself. Earlier in their studies of newer devices like electronic media (Perse, 1990) and telephone (Dimmick and Rothebuhler, 1984) put forward the notion of affinity, while discussing the uses and gratification aspect and McQuail has summarized the same as follows: "Relative affinity with different media is associated with differences of expectation and gratification sought" (McQuail, 1996).

Same way it's worth exploring what happens the rewards media offer to the audience when journalism goes online and being a networked practice. According expectancy-value theory, media use, especially its volume and nature, by the reward that use expect from media, that too on the basis of his/her past experiences with the media. This reward which is most often experience at psychological level is considered by media users with their subjective value. This essentially what is termed as gratification (Palmgrann and Rayburn, 1985).

## **Conclusion**

How far the formula works in the scenario of networked media? In conventional media as authors envisaged, the use is accounted for by a collection of attitudes towards the positive or negative outcomes by the medium and that a series of sub tasks involved in valuation of these outcomes by the user. This purely psychological process achieved after perception forming and the influence by the past experience. This is very natural in the case of traditional nonlinear medium like newspaper or radio where the user has a well-defined pre idea about the media and it is progressed in the true linearity in a phased manner. When it comes to networked online media, which is in fact not a single medium but a bunch of media clubbed together thanks to multi-mediality, unfold layers after layers arranged horizontally or vertically through non-linear, but hyperlinked content. In this environment, needs and expectations are not mainly developed on the basis of the users past experience and perception of the medium, but, on the basis of momentous stimuli since the non-linearity stir stimuli in unexpected ways. In other way, the interaction experience of choosing of the media as well as their content is crucial, unprompted action, mostly guided by hyperlinks.

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# Objectivity in Newspaper Journalism in Kerala

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## Abstract

This study on the level of objectivity in newspaper journalism in Kerala is anchored on a sample of 500 newspaper readers and 260 newspaper journalists. Among the several dailies available in Kerala, two most circulated newspapers each from both Malayalam and English were selected: *Malayala Manorama*, *Mathrubhoomi*, *The Hindu* and *The New Indian Express*. 125 respondents each from these four newspapers with their occupational status ranging from Government employees, teachers, college students to farmers, businessmen, homemakers, personnel in non-governmental and labourers in unorganized sectors were selected at random from the southern (Thiruvananthapuram), the central (Kottayam and Kochi) and the northern strata (Kozhikode and Kannur) within the State of Kerala. The findings are based on the responses received from both the readers and the journalists on the four parameters of objectivity elicited in the questionnaire survey centred on the 'Norms of Journalistic Conduct' prescribed for newspapers by the Press Council of India.

## Keywords

print journalism, readers' habits, media objectivity, journalistic norms

## Introduction

According to the *American Heritage Dictionary of the English Language*, objectivity entails being "uninfluenced by emotion or personal prejudice" (Beauchamp, 1987). A newspaper is the mirror of the society. The reporter's task is to directly reflect the world to the reader, without any of the distortions or biases that would alter the "real" view. The traditional doctrine of objectivity entails six standards for professional journalism:

- a) *Standard of factuality*: Reports are based on verified facts.
- b) *Standard of balance and fairness*: Reports balance and fairly represent the main viewpoints on an issue.
- c) *Standard of non-bias*: The reporter's prejudices and interests do not distort reports.
- d) *Standard of independence*: Journalists are free to report without fear or favour.
- e) *Standard of non-interpretation*: Reporters do not put their interpretations into reports.
- f) *Standard of neutrality*: Reporters do not take sides in disputes. Journalists are neutral observers and not players ((Ed.), 2010).

### **Bias in news**

Human communication always takes place in a context, through a medium, and among individuals and groups situated historically, politically, economically, culturally, and socially and therefore, all forms of communication are subject to multiple biases: personal, psychological, political and cultural. According to Andrew Cline, the major structural biases of journalism are:

**a) Commercial bias:** The news media are today moneymaking businesses and therefore, they must deliver a good product to their customers to make a profit. The customers of the news media are the advertisers. The most important products the news media delivers to its customers are readers or viewers. The news media are biased toward news that draws readers and viewers.

**b) Temporal bias:** The news media are biased toward the immediate and the fresh. To be immediate and fresh, the news must be ever-changing even when there is little news to cover.

**c) Visual bias:** Television is biased toward visual depictions of news. Television is nothing without pictures. Legitimate news that has no visual angle is likely to get little attention. With the onslaught of 24-hour news channels, today newspapers compete also as a visual medium.

**d) Bad news bias:** Good news is considered boring and bad news is preferred. This bias makes the world look like a more dangerous place than it may actually be.

**e) Narrative bias:** The news media cover the news in terms of "stories" that must have a beginning, middle and end. There should be a plot with antagonists and protagonists. Good storytelling requires drama, and so this bias often leads journalists to add, or seek out, drama for the sake of drama. Controversy creates drama. Journalists often seek out the opinions of competing experts or officials to present conflict between the two sides of an issue.

**f) Status quo bias:** The news media believe that “the system works.” They do not question the structure of the political system normally.

**g) Fairness bias:** Ethical journalistic practice demands that reporters and editors be fair. Whenever one faction or politician does something or says something newsworthy, the press is compelled to get a reaction from an opposing camp. This creates the illusion that the game of politics is always contentious and never cooperative.

**h) Expediency bias:** Journalism is a competitive, deadline-driven profession. Reporters compete among themselves for prime space or airtime. News organizations compete for market share and reader/viewer attention. The 24-hour news cycle, driven by the immediacy of television and the Internet, creates a situation in which competition never comes to a rest. Everybody wants information quickly, easily, and inexpensively.

**i) Glory bias:** Journalists, especially television reporters, often assert themselves into the stories they cover. This happens most often in terms of proximity to the locus of unfolding events or within the orbit of powerful political and civic actors. This bias helps journalists establish and maintain a cultural identity as knowledgeable insiders. In television, news promos with stirring music and heroic pictures of individual reporters create the aura of omnipotence and omnipresence.

**j) Class bias:** News organizations are no more concerned about the working class and poor as they do not have the purchasing power. The corporate newspaper chains want to cut back circulation among the poorest citizens because advertisers do not care to reach people without discretionary income. The result is that journalists, for the most part, have become socially, economically, politically, and culturally separated from the poor and the working class.

Harold Evans, the internationally acclaimed former editor of ‘Sunday Times’ and ‘Times’ once said, “An objective and neutral newspaper exists only in one’s imagination”(http://quotes.dictionary.com/subject/journalism). Henry Luce, who founded *Time* magazine declared: "Show me a man who thinks he's objective and I'll show you a liar"(Baughman, 1987). He argued that events in a complex world needed to be explained and interpreted. According to Brent Cunningham, the principle of objectivity expects journalists to be not merely “passive recipients of the news” but “aggressive analyzers and explainers of it”(Powers, 2009). Nearly all the information a reporter gets from any official source has been carefully engineered to produce a desired effect (Andrew Cline, 2009).

### **Spin doctors in journalism**

Today public relations have come to dominate the public sphere by transforming it into a vehicle for the pursuit of vested interests, and the subordination of public



interest. As Brian McNair says, “Journalists have become dependent, or at the very least over-reliant, on the professional managers of information and image, to the detriment of the quality of their output, and of the citizens’ access to rational information”(McNair, 2000). Contemporary journalism exists primarily in commodity form, to be sold in a media marketplace alongside other cultural products. “They are inclined to prioritise the popular over the pertinent, the racy over the relevant, the weird over the worthy.”(McNair, 2000).

There is the ascendancy of subjective journalistic interpretation over objective fact reporting. A proliferating commentary industry, a plethora of pundits who drawing their cultural power from the privileged status of the journalist as licensed truth-teller, increasingly flood the public sphere with speculation and conjecture. Brian McNair speaks of three distinct types of such commentary:

1. The *polemical*, dispensing anger and outrage
2. The *analytical-advisory*, characterized by in-depth and considered exploration of current issues and events;
3. The *satirical*, founded on the use of irony and humour(McNair, 2000).

The polemical columnists persuade their readers by pandering to what are perceived as the prejudices of the readers. Through provocative and deliberately inflammatory expressions of opinion they hook the reader. The analytical-advisory columnists prefer more restrained rhetorical style, signalling their distinctiveness and individuality by intellectual, rather than polemical means. The satirists are ‘infotainers’, reviewing current events as performance rather than content (McNair, 2000).

Punditry now constitutes a fifth estate alongside Burke’s fourth. Columnists, leader writers, political editors and specialist correspondents comprise journalistic elite which has become too powerful and whose members are usurping the democratically mandated authority of the politicians with their own self-appointed authority. They constitute a source of opinion-formation and opinion-articulation, agenda-setting and agenda-evaluation, so vast to make it a ‘punditocracy.’ Punditry is a knowledge industry that has grown into a political force. They run and hunt with the pack, with a tendency towards homogenization of views. They are the unelected and unrepresented elite in a society (McNair, 2000).

The 1960s taught politicians and business barons, important lessons about media management. They realized that “the success of their careers and their causes depends upon a steady flow of media publicity”(Tunstall, 1996). Traditionally, a press officer was someone who performed the neutral function of supplying information to the media in an ‘undoctored’ manner. The press officer was mainly concerned with the provision of facts and background information. But the spin doctor goes beyond the facts, to outline to journalists exactly what he feels the thrust

of their story should be; they persuade journalists to accentuate the positive or at least play down the negative (McNair, 2000).

The concept of spin connotes aggressive advocacy, where the role of the spin doctor is “to extract the best possible outcome of any given situation for your client” (McNair, 2000). If the traditional press officer was a paid functionary, a technician blind to the client’s ideological bent, the spin doctor is part of the senior management team, in an era when presentation is perceived to be just as important to the achievement of organisational goals as the substance of policy (McNair, 2000).

PR professionals establish their position as powerful middle-men and brokers of stories. What they tell the journalist may not be true. Yet it will probably not be checked because of the strange authority of the source that arises not from truth but from his known centrality within the system (McNair, 2000).

From the early 1990s, since economic liberalization and the gradual elimination of license-permit raj, lobbying in India became relatively more visible and better organized. It began with the appearance of PR consulting firms who openly sought to ‘strategise’ their clients’ positions and communicate these through advertising and by influencing editorial content. One outcome of the extreme commercialization of lobbying had been the phenomenon of ‘paid news.’

Editors and journalists of the old school kept PR and advertising personnel strictly at arm’s length. But today the PR community is an integral part of journalism as a profession. The most glaring testimony to this reality was the 2G spectrum scam uncovered by ‘The Pioneer’ newspaper. In the 2G spectrum scam, Niira Radia expose had recordings that included her conversations with a number of journalists, among whom three are the most reputed – Prabhu Chawla (*India Today/Aaj Tak*), Vir Sanghvi (Columnist, *Hindustan Times*) and Barkha Dutt (*NDTV 24x7*) (Thakurta, 2012). Niira Radia was the head of Vishnavi Corporate Communications, catering to two of India’s largest corporate groups, headed by Ratan N. Tata and Mukesh Ambani. Two weeklies, ‘Open’ and ‘Outlook’ unearthed the lobbying tactics for business and corporate interests and in key appointments to high offices, including those of Union Cabinet Ministers. Radia’s objective was to secure media and political support in favour of her client, Mukesh Ambani’s Reliance Industries Limited. The pressure was on for the appointment of A. R. Raja as the Union Minister for Communications and Information Technology in the second United Progressive Alliance Government in June 2009. Radia lobbied extensively on behalf of the head of the Dravid Munetra Kazhagam (DMK), M. Karunanidhi’s daughter M. Kanimozhi, a member of Parliament and close associate of Raja, at a time when there seemed a possibility of another MP from the DMK Dayanidhi Maran, a former Telecom Minister in the first UPA government, was likely to get that post (Thakurta, 2012).

### Issues of manufacturing consent

The reality that journalism aspires to represent is, by necessity, mediated through various processes and technologies. There are three categories of the reality:

1. What 'actually' happened
2. What is 'perceived' to have happened by those present at an event
3. What is 'reported' as having happened, or journalism (Thakurta, 2012).

Journalism is not reality, but a version of mediated reality. It is always a manufactured account of the real, not the real itself. Brian McNair calls journalism "a cultural commodity, an art form, an entertainment medium and a mode of political action" (Thakurta, 2012). The unique selling proposition of journalism has always been objectivity – detachment and independence in newsgathering and reportage. But there is a growing recognition today that a certain degree of relativism and subjectivity is inevitable in journalism. As Ben Bradlee says, "Our goal in journalism is still truth, absolute truth. But truth today is harder and harder to define. Today's truth is all too often tomorrow's half-truth or even falsity" (Thakurta, 2012).

Journalism is any authored account of reality, bearing the imprint of its author's subjectivities and biases – implicit or explicit, conscious or unconscious. Journalism is selective because any account of reality has to sample from the chaos of events, and focus on some aspects rather than others. In doing so, journalism highlights and draws attention to some events, processes and accounts while ignoring or downplaying others. Therefore, it is a fertile ground for contestation and dispute (Thakurta, 2012).

Edward S. Herman and Noam Chomsky's internationally acclaimed book 'Manufacturing Consent: The Political Economy of the Mass Media' has traced the routes by which money and power are able to filter out the news fit to print, marginalize dissent, and allow the government and dominant private interests to get their messages across to the public. According to his propaganda model of the media, democratic societies use subtle, non-violent means of control, unlike totalitarian systems, where physical force can readily be used to coerce journalists as well as the population at large. Chomsky has often quoted as stating: "Propaganda is to a democracy what the bludgeon is to a totalitarian state" (<http://www.chomsky.info/interviews/1992>).

According to Herman and Chomsky, there are five essential "news filters": concentrated ownership and profit orientation; advertising as the primary income source of the mass media; reliance on information provided by government, business and "experts" funded and approved by agents of power; "flak" as a tool to discipline the media; and "anticommunism" agenda (Chomsky, 1988).

### **Objectivity in the coverage of American invasion of Iraq**

The combined force of troops from the United States, the United Kingdom, Australia and Poland invaded Iraq and toppled the regime of Saddam Hussein in 21 days from March 19 to May 1, 2003. George Bush administration had three justifications to generate public support for this invasion:

1. Iraq illegally possessed weapons of mass destruction and was poised to use them on the United States in the immediate future;
2. Iraq had been somehow connected to the attacks on 9/11; so pursuing Saddam Hussein was a rational next step in the campaign against Bin Laden;
3. Iraq was the leading terrorist state; so the War on Terror had to go through Baghdad.

The legal case the United States made for the invasion of Iraq was the issue of Iraq's possession of weapons of mass destruction capable of being used against the United States. This case was made with considerable fanfare to generate both domestic and global support. It was established beyond any doubt later that there were no weapons of mass destruction in Iraq. The Bush administration pushed its claims with little concern for evidence. The news media participated in this fraud to an appalling extent. According to McChesney, this is one of the darkest moments in the entire history of U.S. journalism (McChesney, 2008).

The 'Columbia Journalism Review' subsequently reviewed the editorial pages of the six top dailies that influence public opinion – including the 'New York Times', the 'Washington Post', the 'Wall Street Journal', and 'USA Today' – and determined that all of them failed to hold the Bush administration to an adequate standard of proof. The 'Editor & Publisher' found that of the top fifty daily newspapers in the U.S., not a single one was strongly "anti-war" on its editorial page (McChesney, 2008).

A comprehensive analysis of the sources used on TV news in the weeks leading to the U.S. invasion showed that 3 percent of the U.S. sources employed were antiwar, and over 70 percent were decidedly pro-war. A Fairness & Accuracy in Reporting (FAIR) of nightly news coverage on NBC, ABC, CBS, PBS, CNN, and FOX during the first three weeks after the invasion found that pro-war U.S. sources outnumbered antiwar sources by 25 to 1 (McChesney, 2008).

Unlike the Vietnam War, the invasion of Iraq was met by a massive anti-war movement in the United States. Hundreds of thousands of Americans took to the streets in February 2003 to protest the planned invasion of Iraq. But following the familiar pattern for dissident opinion, press coverage was minimal and dismissive. Award-winning Associated Press reporter Charles Hanley broke a story in U.S.

torture of Iraqi prisoners at Abu Ghraib prison in 2003. But it was ignored by the major American newspapers (McChesney, 2008).

The powerful and immediate rebuttal to the U.S. Secretary of State Colin Powell's pro-war speech at the UN, by Glen Rangwala of Cambridge University, was bluntly ignored. The news media, on the other hand, turned to the celebrities who took a pro-war stand as strategically directed by the Bush administration, like country music singer Lee Greenwood, action movie star Chuck Norris and ex-football player Mike Ditka as if they were credible experts (McChesney, 2008).

The U.S. government wanted to minimize the public's awareness of the human cost of the war, both to the Iraqis and to U.S. soldiers. The Bush administration fought to keep this information strictly out of public view. Iraqi casualties were not recorded, and reporters could not get to the places where most of these casualties had occurred (McChesney, 2008).

In January 2008 a comprehensive study by the nonpartisan Centre for Public Integrity found that there were 935 lies – with several hundred coming from President Bush and Vice-President Cheney – told to the American people to generate popular support for a war in Iraq. The lies were part of an orchestrated campaign that effectively galvanized public opinion to justify the war in Iraq (McChesney, 2008).

### **The assessment of objectivity by readers and journalists in Kerala**

For this study, among the 16 prominent Malayalam dailies in Kerala, ('Malayala Manorama', 'Mathrubhumi', 'Madhyamam', 'Kerala Kaumudi', 'Deepika', 'Mangalam', 'Desabhimani', 'Chandrika', 'Veekshanam', 'Janmabhumi', 'Janayugom', 'Thejus', 'Metro Vaartha,' 'Siraj', 'Kerala Bhooshanam', and 'Varthamanam'), 'Malayala Manorama' and 'Mathrubhumi', the two newspapers with the highest circulation, were selected as the sample from Malayalam newspapers. 'The Hindu' and 'The New Indian Express' were chosen as the sample from the four prime English dailies ('The Hindu', 'The New Indian Express,' 'The Times of India' and 'Deccan Chronicle'), based on the criterion of their circulation in Kerala.

### **The readers' sample**

A multi-stage random sampling procedure was adopted to obtain a representative sample of the readers of these four newspapers in the state of Kerala. In the first stage, Kerala was categorized into three regions namely Southern Kerala (consisting of Thiruvananthapuram, Kollam, Pathanamthitta, Idukki and Kottayam districts), Central Kerala (Alleppy, Ernakulam, Thrissur and Palakkad districts) and Northern Kerala (Malappuram, Kozhikode, Wayanad, Kannur and Kasargode districts). Two districts each from each of the regions were randomly chosen: Thiruvananthapuram, Kottayam, Alappuzha, Ernakulam, Kozhikode and Kannur.

In the second stage, two locations each, one urban and the other rural, were randomly selected from each of these districts. The selected areas were Thiruvananthapuram city (urban) and Pala in Kottayam (rural) in Southern Kerala; Ernakulam city (urban) and Mannuthy in Thrissur (rural) in Central Kerala; and Kozhikode city (urban) and Angadikadavu in Kannur (rural) in Northern Kerala. In each of these six locations, 125 regular readers each of the four newspapers were purposively chosen so as to ensure a relatively even distribution of sample with respect to socio-demographic variables such as gender, age, education and profession. This procedure yielded a sample of 750 readers.

These 750 readers spread across six locations were administered a questionnaire in English/Malayalam in the months of December 2012 and January 2013. The respondents, not meeting the demographical requirements or inconsistent/ incomplete in their responses were removed to make it 500.

### **The journalists' sample**

A multistage random sampling again was applied in the selection of journalists working in the four newspapers in Kerala for the counter sample. Thiruvananthapuram and Kottayam in the Southern region, Ernakulam and Thrissur in the Central region, and Kozhikode and Kannur in the Northern region were the strata used in the choice of journalists. Among the 260 journalists in the sample, the highest representation from each of the dailies was from the newspaper's own headquarters: Kottayam ('Manorama':44), Kozhikode ('Mathrubhumi':56), Ernakulam ('The New Indian Express':24) and Thiruvananthapuram ('The Hindu':14). The segment from the English newspapers in the sample is few because of the number of journalists working in 'The Hindu' and 'The New Indian Express' is far less than those employed in 'Malayala Manorama' and 'Mathrubhumi.'

The findings are based on the responses received from both the readers and the journalists on the four parameters of objectivity elicited in the questionnaire survey centred on the 'Norms of Journalistic Conduct' prescribed for newspapers by the Press Council of India. The four yardsticks taken from the code of ethics to verify the level of objectivity were:

1. "The Press shall eschew publication of inaccurate, baseless, graceless, misleading or distorted news."
2. "All sides of the core issue or subject should be reported."
3. "Unjustified rumours and surmises should not be set forth as facts."
4. "Newspaper should not publish anything which is manifestly defamatory or libellous against any individual or organization unless there is sufficient reason or evidence to believe that it is true and its publication will be for public good."

Each of these statements was followed by 5-Point Likert-type answer choices: always, most of the time, sometimes, rarely and never. The five answer choices of these statements were given scores ranging from 1 to 5. The scores of these four parameters were summed to create an index of objectivity. The higher the index value, the higher the level of objectivity was perceived by journalists and readers.

Following this schema, the data was subjected to t-test to determine differences in the perception of objectivity among readers and journalists. As reported in Table 1, the objectivity mean of the readers was 12.2020, while that of the journalists was 14.5962. These means indicate that neither the readers nor the journalists considered news to be objective always. Instead the objectivity assessment of the readers hovered around 'sometimes' and that of the journalists was between 'sometimes' and 'most of the time'.

**Table 1: Assessment of objectivity by readers and journalists (t-test)**

Respondents	N	Objectivity Index Mean	Mean Difference	Standard Deviation	t	df	Sig. (2-tailed)
Readers	500	12.2020	<b>2.3942</b>	2.12467	14.	75	.00
Journalists	260	14.5962		2.03312	95	8	0*
Total	760	13.0211			5		

\*Significant

The t-test clearly demonstrated that the differences in the mean objectivity index of the readers and the journalists were statistically significant. Thus it can be inferred that the journalists perceived the news presented in newspapers to be relatively more objective as compared to the perception of the readers which were on the lower side of objectivity. This gap in the objectivity perceptions deserves the attention of the journalists as well as of the management as it is likely to affect the newspaper's credibility and consequently, their circulation over a long period of time.

**Table 2: Descriptive statistics vis-à-vis newspapers**

Variable	Newspapers				Total
	Malayala Manorama Mean	Mathrubhumi Mean	The Hindu Mean	The New Indian Express Mean	Total Mean
Readers	12.2320	12.5440	12.0000	12.0320	12.2020
Journalists	14.8261	15.0000	14.8863	13.8958	14.5962

As presented in Table 2, the readers of 'Mathrubhumi' (mean: 12.5440) perceived news as more objective than those of 'Malayala Manorama' (mean: 12.2320), 'The New Indian Express' (mean: 12.0320) and 'The Hindu' (mean: 12.0000). Among the journalists too, those in 'Mathrubhumi' (mean: 15.0000) gave a slightly better rating than those in 'The Hindu' (14.8863), and 'Malayala Manorama' (mean: 14.8261), and 'The New Indian Express' (13.8958).

The ANOVA results shown in Table 3 revealed that there were no statistical differences in the objectivity mean scores of the readers. Irrespective of the newspapers read, the readers' assessment of the newspaper was only 'somewhat objective' and 'somewhat sensationalist.'

**Table 3: ANOVA results vis-à-vis newspapers**

Journalists						Readers				
Variable	Sum of squares	Df	Mean square	F	Sig.	Sum of squares	Df	Mean square	F	Sig.
Objectivity Between Groups	59.400	3	19.800	5.013	.002	23.446	3	7.815	1.739	.158*
Objectivity Within Group	1011.197	256	3.950			2229.152	496	4.494		

But the differences in the objectivity mean scores of journalists were statistically significant, with the appraisal being between 'somewhat objective' and 'almost completely objective.'

## Conclusion

From the study we can conclude that the directives to journalists from the Press Council of India to bring in objectivity in news are violated frequently or



occasionally as perceived by the readers and the journalists respectively. There is an erosion of objectivity and consequently of credibility in newspapers in Kerala in the assessment of both the readers and the journalists because of blatant manifestations of inaccuracy, baseless allegations, misleading information, distortion in re-construction of realities, negligence in reporting all sides of issues, factualization of rumours and publication of defamatory news without valid reason and evidence. There were statistically significant differences between the perceptions of the readers and the journalists in all the four parameters of objectivity, with the former clearly showing conspicuous discontentment over the newspapers' failure to meet the ethical requirements. The findings of this study call for a re-examination of the existing mode of journalistic operations by the management and the journalists to make the newspapers more credible and objective.

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# **From Journalist to Communicologist: Doing Journalism in Social Science Way**

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## **Abstract**

Communication is the process of establishing meaning and so found in all social situations. Social scientists, in general, are very much concerned with the communication process. So, communication studies and journalism has increasingly become established as a field of inquiry in its own right. The present study inquires into the philosophical concerns of the communication studies, using biographical histories of two important scholars namely Max Weber, the German Sociologist and K E Eapen, an academic of Indian journalism, as narrative threads.

## **Keywords**

Max Weber, K E Eapen, communication studies

## **Introduction**

Oxford Dictionary of Sociology defines communication as 'the process of establishing meaning, found in all social situations, and hence a very wide-ranging concerns of social scientists generally'. Commenting on the origin and development of the field/discipline, the definition continues, that communication studies has been 'conventionally studied by social psychologists, semiologists, students of mass media, and linguists and has increasingly become established as a field of inquiry in its own right and is often allied to culture studies'. This definition as well as the description provide an interesting starting point for one to inquire into the philosophical concerns of the communication studies and to develop a historical approach of the origin and development of journalism as a

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profession and communication studies as a discipline. In order to raise these questions here, I will use biographical histories of two important scholars namely Max Weber, the German Sociologist and K E Eapen, an academic of Indian journalism, as narrative threads.

### **Historiography of media studies**

Proposing the need to develop a “proper historiography of our field”, Loblich and Matthias Scheu in their article titled 'Writing the history of communication studies: a sociology of science approach' summarizes the criticism that the recent attempts to 'write and reconsider the history of the field of communication studies' levelled against the traditional historiography of communication studies as follow; (traditional historiography of communication studies) continue to perpetuate myths and are lacking social perspectives, the field was not interested in its own past, they look like thin hagiography and an airbrushed and whiggish and are notably unreflective. This lack of systematic ways of studying the past of communication studies and the problem the communication studies has in relating to its historical identity, according to them owes to its short tradition as an academic discipline, the external influences coming from the media industry and the state, its legitimacy deficit, its diffuse research topic “communication”, the heterogeneous academic backgrounds of its scholars, and the fact of being “scattered” all over places at universities.

To overcome these constrains, Weaver and Maxwell E McCombs in their attempt to trace the major historical antecedents of the evolving relationship between journalism and social science argue for an increased communication and cooperation between journalism and social science and to historically view the similarities and differences between roles, perspectives and interests between them. In his book titled *Social Theories of the Press: Constituents of Communication Research 1890s- 1929s*, Hanno Hardt also makes the same argument by stating that though between the end of the 19th and the middle of the 20th century, newspapers and journalists were under the spotlight as never before, comprehensive reviews of the theories of the press do not acknowledge the thought of the period and its development into 'the social theories of the press' and (any) analyses and comparative reviews of conceptualization of communication and media must recognize their roots of sociological thought to understand their own historical condition. In order to do that both the studies attempt to understand the ways in which social science findings and methods have found their way into journalism education.

Beatriz Marocco finds such kind of exceptional studies of journalistic practices in the studies of journalism and society conducted by scholars like M. Weber, R. Park and W. Lippmann and their social theories have promoted a precise and clear approximation to their journalistic practices. He also argues that we need to restore these exogenous theories, which were born bound to the social science, to modern journalism to make journalistic practices an object of dense epistemic texture and

thus achieve a social perspective to the studies on journalism practices. Marocco also suggests that Foucaultian sense of archaeology is the most appropriate way of exploring the characteristics of journalism and the unfolding that took place at the time, either through the social theories of the press or the relation between journalism and a certain thought structure from which it would be impossible to escape at the time.

### **Journalism and social sciences**

But there are contrasting perspectives on the relationship between journalists and social scientists as well. Max Weber, who was particularly interested in the roles and functions of journalists particularly because he worked as a journalist and valued the combination of roles of journalist and social scientist in his own life, saw two rather distinctive roles for the journalists and the social scientists; the former should be a political activists and leader and the latter should be more concerned with the systematic acquisition of knowledge through empirical methods. Karl Bucher, another German social scientist- journalist also perceived a distinction between these two roles, but recommended training in the social sciences for political journalists and included a comprehensive course of social science studies in the curriculum he designed for the education of journalist at the University of Leipzig. Walter Lippman, an American scholar also argued that news and truth are two different things, so is the role of a journalist and social scientist. The former's role is to signalize an event and latter's role is to bring to light the hidden facts. Agreeing with Lippmann, Robert Ezra Park, journalist and founder of the Chicago School of Sociology asserted that news is a very elementary form of knowledge and viewed it as an acquaintance with some things rather than knowledge about something.

Contrary to the above assumption, many of the early American journalists did not see any difference between what they did and what social scientist did. Robert Hutchins in his recommendation to the US government as the chairman of the Commission on Freedom of the Press, said that journalists should go beyond simply orienting people to their world to providing them with information and knowledge about things and thus reject the distinctions drawn between journalists and social scientists. Philip Meyer who strongly argued that the roles of the social scientist and journalist should become more similar than it used to be and to cope with acceleration of social change in today's world, journalism must become social science in hurry.

### **Max Weber as a journalist/social scientist**

Weber, the renewed German social scientist and the founder of modern sociology who not only worked as a journalist, but also attempted at understanding the role of media as public authority and as vehicle for the dissemination of social and political thought. Hardt opines that Weber's social and political writings reflect not only his intimate knowledge about political problems but also his continuous participation

in public life. So, Weber's desire for political engagement found an outlet in his journalistic writings. Thus he combined the life of what he calls 'a responsible journalist' with an academic interest in social science and compared action as an expression of political power (journalist) and knowledge as a goal of social inquiry (social scientist).

Weber invented and insisted on a systematic, scientific treatment of the press from a social scientific perspective to replace mere political curiosity and speculation with scholarly earnestness and scientific hypothesis. He thought that social scientific study of the press would yield valuable insights into relationship between the practice of newspapers and conduct of society. Weber's suggestion to conduct an empirical study of German press was, according to Hardt, to reinforce public consideration of the press must receive appropriate attention from social scientific community.

Weber had long recognized the central role of the press in the political milieu of democratic society and as an important instrument of social and political change. In his 1909 lecture at German Sociological Association conference, he proposed an empirical research study of German press as he considered press as a significant and powerful institution in modern society. Weber introduced the framework of his investigation in the following broader form/questions; what does press contribute the making of modern man?, how are the objective, supra individual cultural values influenced, what shift occur, what is destroyed and newly created of the beliefs and hopes of the masses, what is forever destroyed and newly created of the potential point of view?. The preliminary report of the survey of sociology of newspaper, a report he prepared for study proposes that 'a survey of the newspaper systems must be aimed at addressing significant contemporary cultural problems: one, the ways in which press is organized as one of the means of forging the subjective character of modern man and two, the press as a component of the objective character of modern culture.

### **K E Eapen as journalism academic**

K E Eapen was a distinguished Indian communication scholar and educator and the founder of India's one of the oldest communication departments at Bangalore University. Prof. Eapen who is credited for establishing a separate subject panel for journalism and mass communication in Indian academic settings attempted at developing journalism trainings from a mere apprenticeship to technical skills to a wider spectrum and visualized a journalist as a specialist who's broadly and liberally educated. He saw media and media practices beyond its functions as an extension tool and considered communication as a social process in which future communication specialists must learn not only the vocational aspects, but also the inter disciplinary aspects and approaches. While distinguishing between training for journalism and education for communication, the former aimed at offering how-to-do type courses and the latter aimed at providing sensitization to the reality that the process of communication does not occur in vacuum, he conceptualized

communicologist as the need for the time. Communicologist for Eapen was: '(the one who) contrasted with the traditional journalist, is thus a specialist in the use of the wide spectrum of the media of communications (traditional and modern) and in the social process of communication. He is one who has had at least some media training and exposure to the inter disciplinary expertise that goes to make up the growing discipline of communication'.

In the process of defining communicology, Eapen also making a distinction between communication and communications where the former is seen as the process by which a bit of information or an idea is transferred from one individual or institution to another and latter is seen as the means by which this is achieved indicating the socio-cultural context in which communication takes place. Eapen wanted the communications to be the guiding principle for communication. Projecting developed media infrastructure as an index of a modernized society, Eapen ask the concerned authorities to make judicious recruitment and efficient training for India's potential 'communic(ation techn)ologists'.

In the absence of needful number of communicologist in India and communication training and research facilities of an international standard and also in the context of the Kothari Commission on Education recommended to develop major centres to undertake first class post-graduate work and research of international standard Eapen proposes for the establishment of an action and problem oriented Centre for Advanced Study in Communication. This centre, according to him will not be a place 'imparting the mechanics of subediting or sharing the wisdom on Press laws. It has mainly to be the headquarters of a team of rural sociologists, social anthropologists, linguists, extensionists, developmental economists, political scientists, statisticians, computerists and others challenged by the role of media, traditional and modern, in social change'. At a centre of this kind, Eapen continues:

'Education for communication involves two basic approaches. One is to give full-time vocational training to those who will write the headline or radio script, or for those who will take pictures to tell a story or draw illustrations for the neo-literates. The other is to produce the idea men, the theoreticians, conversant with the vigour of social sciences and rigor of research methodology traditional and modern channels'.

Eapen was also concerned about the composition of media professionals in Indian media organization in terms of their socio-economic status. He says that any sociological examination of people working in the Indian media's would show that most of them have elite, urban, upper class background. 'If modern channels of communication are to be truly mass media and national systems, the professional system should began to reflect the people in their totality. He considers it as an important element as he considers communication as a form of power and sharing of such organized power is needed to cement the Indian democratic experiment.

## Conclusion

While Weber attempt to demarcate the distinction between a journalist and social scientists and by that emphasizes on the differences between two and to make the disciplinary boundaries more tight and rigid, Eapan seems to point out the need to go beyond the discipline in order to make it open ended. Though Weber valued the combination of roles of journalist and social scientist in his own life, he saw its value more on studying journalism using empirical social science modes, than making journalism itself as a social science enterprise. So journalism/press was an another object of study for social science that will make the social science discipline once again epistemologically loaded. In that sense, we may have to assume that in such cases, the academic discourse about journalism didn't inform/improve the journalistic knowledge.

Whereas Eapen's attempt was to make the journalistic knowledge open ended and by reworking on its structure of thought. One of the strongest suggestions that emerges from the work of social scientist was that a theory of society must be based on an understanding of communication as a basic social process and both Weber and Eapen saw it as a form of power. While Eapen thought bringing social science will help to undo this power, Weber would still be interested in seeing the role of press as public authority and vehicle for the dissemination of social and political thought.

Weber thought that being a political journalist will give him a charismatic authority to write, but as a social theorist, charismatic leadership is danger to individual freedom and liberty. That's to say that social scientist in Weber is not being translated into the journalists in him, as Eapen would want to see him. So a Weber would not be the model for responsible journalist for Eapen.

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# **The Prevalence and Portrayal of Women Protagonists: A Study on 'Best Film National Award' Winning Malayalam Films**

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## **Abstract**

This study takes a look at the portrayal of females in National award winning cinemas of India. Taking three best film award winners of the decade (2001-2010) made in Malayalam languages spoken by people of one of the most progressive state of India, Kerala, the researcher finds out that though the women movements fought hard for female representations, there is definite lack of strong compassionate female characterization in their narratives. They also lack proper screen timing for their representations on screen.

## **Keywords**

Indian film, representation, feminist cinema

## **Introduction**

The commanding position of cinema in the public sphere has been already recognized through years of research and investigation. They are proved to manipulate the ways, the audience begins to think about the reality around them. And when cinema becomes the most beloved entertainment medium in any community where it is often misunderstood to portray reality, it is natural that the equations that it present appear realistic and as ones that is to be followed and generalised.



In a world that speaks of gender inequality in the highest levels, it offers an enthusiastic study when one attempts to check how the human stories when translated into screens present the women folk. Women in the real world themselves are schooled and groomed gradually to give sanctimony to the 'Packaging' of women in a certain way befitting the dominant culture and its ideologies. A woman is thus said to be born 'within an allotted and confined space into the keeping of men.

According to the studies by Ann Oakley(1972), the representation of traditional female traits and values include them as ones who believes personal relationships as more important than work, and who deals with problems by negotiating and compromising, believing a male partner's opinions as more important than her own. She is shown as comfortable with showing emotions even when she accept and acknowledges complexity, and believes that a male role is to initiate, and female role to respond. Women are also represented as those who feels it is acceptable to show vulnerability – both physically and emotionally and is comfortable with articulating emotions (especially to other women), enjoying solitude as opportunity for 'self-care' (though feels she has no entitlement to this) and feels comfortable with not being important (especially compared to males).

No one can argue that viewing repeatedly an imbalanced fictional world where females are often underrepresented and shown unmotivated can be good for young females and males. But it may be also noted that under no conditions this research suggests that all female portrayals be uplifting or inspirational nor that 'pretty' females not be depicted. But creating females as adornment, enticement, or with inclination to romance as the main or exclusive personal trait or motivation is definitely unwanted for.

It may be also noted that instead of a pluralist idea where diversity of society is portrayed for societal members to have choice on their understanding about women, the film industry largely is a system of hegemony where one group is dominated by another. The dominating group achieves its domination by 'winning' popular consent through everyday cultural life. In media studies terms, this model works by achieving dominance through media representations of the world. The media 'tell us' what to think, what to believe and how our world 'should be'. The patriarchy of the society work through a hegemony dominated by men in creative and commercial sides, thereby only a partial or selective view of reality is given.

In the 1970s, Laura Mulvey began some very interesting research on the way in which women are represented in film. Mulvey (1975) theorised that the cinema is largely 'masculine' and that women are controlled by the male 'gaze'. The idea is that a woman's body displayed on screen makes the (male) viewer a kind of **voyeur**, who experiences intense erotic pleasure from looking at her. This 'controls' the woman and makes her an 'object' of the gaze (the man). Traditionally men were always in control of the making of the cinematic texts, which helped them to create and device the media targeted for men!

The aim of the present study was to make a comprehensive examination of female portrayals and their representation in 'best film' award winning Malayalam films of the decade. It is to be noted that since they are adjudged as the best, they also carry with them an unwarranted responsibility to try to present a balanced view of world, gender and family. This research tends to open the area of female character development to an important possible antidote to female under-representation as well as overemphasis on physical appearance: the creation of diverse, complicated females who initiate or actively participate in their destinies.

The three films that won the same coveted award in the last decade that is between 2001 and 2010 were selected for the study. And thus the researcher moves on to 'Pulijanmam', 'Kutty Srank' and 'Adaminte Makan Abu', which won the best film award of the nation in the years 2006, 2009, and 2010.

*Pulijanmam*, a Malayalam feature is based on the famous play with the same title by N Prabhakaran. Directed by Priyanandhanan, the movie uses the myth of Master Kari, who goes to the hindmost world of tigers (Tiger world) to get tiger nail and tail as a cure for the ruler's mental trauma. This theme is used as a metaphor to explore the current political and social life in Kerala.

*Kutty Srank* (translated as junior boat captain in Malayalam) is a film about a mariner who operates a cargo vessel near the sea port of Kodungallore. The story is woven around three women and their relationships with the protagonist, Kuttisrank, played by Mammooty. The instances are set in three different moods and seasons. So each one had an individualistic treatment; at the same time, it didn't stand out from the total cohesive structure of the film.

*Adaminte Makan Abu* tells the story of a poor attar (a kind of perfume) seller Abu (Salim Kumar) whose only lingering wish in life is the Hajj pilgrimage, which he strives hard to fulfil, and at the verge of the fulfilment, he opts out when he fears that the means is not fully legitimate.

## Observations

The movie 'Pulijanmam' has the female role of Shahnaaz as a lady who comes up to play the role of Vellachi, the female lead in the drama, Prakashan, the protagonist is rehearsing for the club anniversary. A Muslim girl, she appears a bold face in the beginning, but falls for the hero of the drama within days into the rehearsal. The rehearsals go on, but due to the outbreak of communal riots in the area, the drama remains cancelled. At the crucial point of the narrative when Prakashan goes to meet Shehnaz at her house and invite her to his life. But of the fear of Prakashan getting killed by her community men, she asks Prakashan to go back. She thus succumbs to pressures of her community and fails to stand by her beliefs and aspirations.

Name of Character	Total No of scenes	Total Screen time
Kutty Srank	57	74 minutes, 15 seconds
Revamma	22	27 minutes, 2 seconds
Penmena	23	20 minutes, 7 seconds
Kali	19	15 minutes, 22 seconds

In Pulijanmam', the fate of Shenzaz is supported by the mythical character of Vellachy in the dance drama, who fails to beat her husband who has taken the life of a tiger, to bring him back to human life. Thus the director maintains the point that females of our tradition fails to act at the crucial junctures and to follow their aspirations. The indecisiveness is placed as the specific nature of the womenfolk, as per the narratives. The three women in 'Kutty Srank' are constructed across multiple differences-of class, ethnicity, marriage and motherhood. In foregrounding women as active decision makers and uncovers truth, the movie makes the voices of women as bearers of discursive authority. Revamma who has taken to Buddhism, hardly has got the guts to save her young male friend, the Buddhist monk, who gets killed by his father later. She, as depicted as an anomaly by his society, is not ready to take a family life and has then got the strength to run out of her father's hold and proceed to Gaya with the other ladies in the climax.

**Prevalence- 56 scenes -1.27.28 hours**

Film	Character	No of Scenes	Total Screen Time
Pulijanmam	Thondachan/Prakashan	47	72 minutes 24 sec
	Shahnaaz	13	19 minutes 55 seconds
	No of male characters	19	
	No of female characters	5	

Interestingly the women also turn subjects, not objects of gaze, except for Penmena who at point use her physical beauty and total nudity to entice 'Kutty Srank' after whom she has been ever since she had seen her . Even here the sequences are used to furnish the magnanimity and character of the male protagonist who turns down the offer without a second thought.

And interestingly each of the women characters' sencounter with Kutty Srank is all set in different mood of emotions and depth. But neither of them seems to accomplish their mission in life. Ann Kaplan has argued that when women steps into male narrative roles in this way, they nearly always loose traditional feminine characteristics in so doing—not those of attractiveness, but rather of kindness, humaneness and motherliness. These women become cold, driving, ambitious and manipulating just like man whose position usurped. (Kaplan, 1983)

In 'Adaminte Makan Abu' the only female lead is Aishu, the wife of aged central character Abu. Interestingly the movie which sticks to the tales of the lead couple never ever deviates from the central plotline. And hence apart from Aishu who plays the wife of Abu, no other female figures take the screen for more than a couple of minutes. Aishu is traditional loving, humble life who reciprocates wisely to the life and ideals of the central character Abu. She is clad in the traditional Muslim attire and is seen in a Purdha whenever she is out to public places with her husband. She shares every dreams of his and takes to household duties when he is away for business. She is never ever shown expressing any slightest dislike to his tastes, even while he talks dishonouring their only son, Sathar or when he rejects the multitude of offers that comes their way from men like Johnson, Govindan Master or Asharaf, each of which can singlehandedly aid them in completing their much cherished dream of completing a Hajj. And thus she plays the traditional Sati-savithri role, though in a Muslim backdrop.

#### **Adaminte Makan Abu- (2. 15. 02 hours, 98 scenes)**

<b>Name of Character</b>	Total scenes	Total screen time
Abu	56	77 minutes 37 seconds
Aisumma	35	42 minutes 46 seconds

#### **Findings**

Our coding instrument and approach allows for cross platform comparisons against various genres of films listed in the flicks. A mix of qualitative and quantitative methods was employed. The major unit of analysis were independent speaking characters. We capture every character that speaks one or more words discernibly on screen or is referred by name. The key findings from this study included that only 19out of 71speaking characters were female in these three films.

## Prevalence

Female characters in feature films populated less than 30 percent of all speaking roles.

Moreover, from that on screen females are presented less frequently than onscreen males, they are often sexualised, domesticated and sometimes lack gainful employment.

**Number of characters**

Name of film	Pulijanmam	Kutty Srank	Adaminte Makan Abu
No of Male characters	19	25	27
No of female characters	5	9	5

Another way to examine gender balance is to assess the number of films featuring ‘balanced cast. A balanced cast is present when a screenplay depicts girls and women in roughly half of all speaking roles. To assess this, we calculate the percentage of female per story and then group the movies into categories based on the percentage of women on screen. Films with females occupying 25 or less of all roles are extremely male centric, moderate male centric depict female in 25.1 to 35% of all roles, while slightly male centric films show them in 35.1% to 45% of all roles. Balanced films show females in 45.1% to 55% of all speaking characters... (Smith, 2012) taking this method, it could be seen that all the films in the list were extremely or moderately male centric, even as Kutty Srank was even narrated through the accounts of its three female leads.

## Valued for their appearance

Almost all the females in this sample were praised for their appearance or physical beauty. Social cognitive theory (Bandura, 1986) suggests that reinforcement delivered to media characters can function as vicarious incentives to viewers. As such positive corroborations can increase the likelihood of learning whereas negative reinforcements can decrease such effects. Therefore, a child viewer watching these films may vicariously learn that beauty is essential part of being female.

In and of itself, appearance praise may not be problematic until when it is given only to characters that adhere to narrow ideal of physical attractiveness which is the formula of many of these female. Thus this beauty ideal reinforced in many of the films is an unattainable standard of sexiness and perfection.

Although a few characters in the sample are appraised for their physical abilities, others are evaluated solely for their appearance and demure behaviour. If a protagonist is introduced to the audience as less than ideal, then she may need to undergo a metamorphosis prior to her introduction to the society, as you witness in the case of 'Kali' in 'Kutty Srank'. A social presentation, particularly after an extreme makeover, encourages the gaze of other characters and viewers get the idea that females are most important in their function as adornments.

### **Female aspirations are short lived**

Assessing the goals and inspirations of the female protagonists across three films, our analysis show that female has a distinct set of desires, mostly surrounded around family, adventure and self discovery. According to Dr Tracy L smith and Crystal Allene Cook, of Geena Davis institute of gender in media (2008), the females can be listed into three. The first type is daydreamers who don't have any particular goal or dream, other than romantic love and passionate life. Here she is a more passive female, who never take active action to seek their goals. As an alternative they may respond to changes in her environment while other characters decide their fate. A few females were shown with no explicit aspirations, simply reactive to the external forces coming up in the course of their life.

The derailed type of females expresses a desire for one thing and is broadsided by romantic love. They are derailed from their initial ambition. They are the one show make unimaginable sacrifices for love, letting of their desire to explore or express (Shahnaz in Pulijanmam).

The daredevil protagonist expresses a goal and makes choices that will move them toward their ambition, who are not willing to relinquish their initial pursuit or accept romances only prize (as Revamma in Kutty Srank).

The researcher also wanted to see if other stereotypes dominate motion picture content. In particular we were interested in the traditionality surrounding males and females. Though it's been more than thirty years since feminists first drew attention to the stereotyped gender messages delivered through mainstream movies, many still show women vacuuming, cleaning and cooking. Examining over nine characters over three films of the decade, the data shown that two types of females frequent film –the traditional and the hyper sexual. Females are more likely to be depicted as parents and in committed relationships. They are more depicted as caregivers, legal guardians or step/biological parents. In 'Kutty Srank', one of the female characters was shown in sexually revealing clothes.

### Character occupation by lead females in films

Name of the character	Job on screens
Shahnaaz	Part time actor
Revamma	Buddhist monk
Penmena	No job
Kali	No job
Aishu	House wife

A great deal of stereotyping was present on screen in work force hierarchies. While the entire female characters on the sample films were unemployed, the research shows that a higher percentage of males versus females are depicted with a job. Females are more likely than their male counterparts in the professional sphere or involved in administration. The trend that was noticed is that females are noticeably absent from the upper echelons of power across multiple industries.

Taken together, the labour market in family films is filled with traditional roles and stereotyping. Very few females are shown in high ranking leadership positions, which severely limit the range and complexity of inspirational role models for young female viewers who frequent movies.

### Longing for one dimensional love

Almost all the females in the sample had romance/ homely life as their primary focus where as others appeared secondary. Some fell at the first sight (Penmena in 'Kutty Srank'), some after a courtship period and then journeys for undying love (Kali). Many fell for illusory and unreliable love foundations where their partner was seen dishonest by way of out-and-out deceitfulness or strategic omission of important information. Remarkably the duplicitous actions of one character were forgiven or remain completely unacknowledged by the other female partner as you witness in 'Kutty Srank'.

From the above observations, it seems that it is pretty late to correct gender imbalances in films. This could be achieved by including more females as main characters, secondary characters, in crowds and narrators. The script writers and filmmakers must take special care to provide female characters with aspirations beyond romance, and develop the inner character of female characters in realistic mirroring of society.

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# Teenagers and Facebook: A Content Analysis of Status Updates

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## **Abstract**

There is always a conflict between peers and parents in the case of the adolescents. Psychologists are of the opinion that usually adolescents go for peers when it comes to the case of a choice. Social Media play a very significant role in the lives of teenagers today. Twitter, blogs and Facebook are ways they find to keep in touch with their loved ones and to make new friends. This is done through messages, scraps and frequent status updates. This study aims at finding out who take the top spot - friends or families - in their priorities related to status updates. It also analyzes the content of the posts made by the teenagers. How much they talk about their parents or family members? How much they interact with their family members through Facebook? The study was conducted using a content analysis method, in which the Facebook status updates of 30 teenagers were analyzed for the months of October 2011 to January 2012.

## **Keywords**

social media, teenagers, Facebook, family, status updates

## **Introduction**

There is always a conflict between peers and parents in the case of the adolescents. Psychologists are of the opinion that usually adolescents go for peers when it comes to the case of a choice. Social Media play a very significant role in the lives of teenagers today. Twitter, blogs and Facebook are ways they find to keep in touch with their loved ones and to make new friends. This is done through messages, scraps and frequent status updates. The teenagers and children are using it very frequently and lively for certain gratification needs too. It gives them immense chances to keep their inner thoughts posted and updated.

Early adolescence or teenage is a critical period of change in children's relationships. There is a tendency seen in the teenagers for more closeness to the peer group and a resulting distancing from the parents and family. But this "waxing of peer orientation and the waning of closeness with parents" is not a permanent phenomenon but just a temporary one (*source: <http://www.oppapers.com/essays/Adolescent-Relationships-With-Parents-And-Peers/502768>*). Though the teenagers do not wish to withdraw completely from their family, they would love to have more freedom and greater control over their own lives. It is clear that if the teenagers get both these (freedom & control over their lives) somewhere they would love to be part of it. The social media platforms provide such an occasion for them.

Researchers and Psychologists are of the opinion that it is erroneous to assume that parents have little or no influence on their adolescent children (Hayes, L., 2004). Both parents and peers act as a dual force in the development of the children's socialization. Evidence suggests that well-adjusted adolescents tend to have high quality relationships with their peers (Armsden & Greenberg, 1987). Research on decision-making has shown that whether parents or peers are more important depends on the quality of the parent-adolescent relationship (Noller, 1994) Lindsay Clandfield says that the members of many social networking sites have the option of keeping their friends informed of their current circumstances by posing a brief 'status update'. If somebody likes to update it or not, people are eager to know what their friends are up to (Clandfield, 2011).

### **Review of literature**

The study by Carla Seal reveals that teenagers go to certain media in order to find their own 'personal space' (Wanner, 2006). This issue of personal space is very important for teenagers since at this age they want to have some degree of personal freedom and privacy no matter which culture they are coming from. Here the teenagers are finding this 'space' in their 'Facebook' or 'MySpace' accounts. In the report of a research titled 'A Day without Media', Research conducted by ICMIPA and students at the Phillip Merrill College of Journalism, University of Maryland, College Park, USA, the teenagers were asked to write about their ideas on Media Dependence. The teenagers then wrote about the role of media in establishing and cementing social connections – how they used their laptops and phones and myriad devices to communicate with friends, families, and others in their lives. A study, conducted by Pew Research Center's Internet & American Life Project, found that social media use is most widespread among teens, with 95% of the respondents who participated in the survey use the Internet regularly. Among them more than 80% said they use social media sites daily. "Social networking sites have created new spaces for teens to interact. For most teens, these are exciting and rewarding spaces"(*source-<http://netaddictionrecovery.blogspot.com/>*).

Teenaged students can "develop relationships online devoid of the anxiety found in face-to-face relationships," and they "can take on any persona (mask) they

desire, without fear of judgment on appearance or personal mannerism, and can avoid racial and gender prejudice" reveals a study published in the website of Centre for Internet Addiction as part of their series of researches on this issue (*source-<http://netaddictionrecovery.blogspot.com/>*). Sonia Livingstone's book 'Half a Century of Television in the Lives of Our Children' reviews evidence over five decades regarding the changing place of television in children's lives in the families. It argues that the family relied more on television as the medium of instruction for the children in these decades. Now it has become the stage for the Social Networking Media (Livingstone, 2007). Another interesting study was conducted by the Ypulse Research on the Status Updates and the Facebook fatigue. They came out with findings as stated below:

1. 53% of female teenagers said they cannot live without Facebook. Many are curious to know what would be the next status update of their friends.
2. Status updates are only second to chatting, another relatively recently added feature, in favorite activities among high school students. (*Source: <http://www.ypulse.com/ypulse-research-status-update-facebook-fatigue>*).

There were many petitions by students sent to Facebook creator Mark Zuckerberg to prevent nonstudents from joining the site. "For instance, the creator of the Facebook group "Don't Let My Parents onto Facebook!!" sent an e-mail to Zuckerberg before the change to general admission, detailing the reasons why parents shouldn't be allowed on the site. (*Source: <http://www.freeonlineresearchpapers.com/Facebook-isnt-everybody>*). The teenagers and the youth have a marked sense of privacy, says Nick Eaton. They get this privacy through Facebook, Twitter and MySpace. But most of the parents see Facebook as a public space and are afraid that their children are posting personal information to a wide world through their status updates in it. According to Microsoft researchers Danah Boyd and Alice Marwick, teenagers tailor specific messages to specific audiences (likely not to their parents), and expect them to be received that way (Eaton, 2011).

## Methodology

The study was conducted using a content analysis method, in which the Facebook status updates of 30 teenagers were analyzed for the months of October, November and December 2011 and January 2012. These teenagers were followed online daily to read and assess the content of their posts and status updates. Among the 30 teenagers followed 21 of them were heavy users of Facebook, i.e., they were logged in to Facebook more than once a day. Three others were visiting Facebook at least once daily. Four of them were seen in Facebook once in two or three days and that too for a very limited time. The other two were not frequent visitors of Facebook. They post something or change their status once in a month or so. These details about the usage patterns were obtained from the respondents through a mail.

## Analysis & findings

More than 80% of the teenagers had status updates related to their own thoughts or states of mind. They also have status updates related to their friends. But only less than 10% of the teenagers had status updates connected with their parents and family members. Their updates related to family were mainly about the family outings and pilgrimages or family functions like marriage.

## Subjects of status updates

Teenagers had a wide range of subjects for their status updates. It ranged from their inner thoughts (most number of entries) to the family outings (least number of entries). Here we display them according to their ranks in the Teenagers' Status Updates.

### Inner thoughts & philosophy of life

The most common subject of their status updates were their own inner thoughts in the form of poetry or prose or some simple phrases. Again there were different subjects for their thoughts. Some of them had written on the natural calamities, some others on the plight of their own life, some on ways in which God takes their life through and some others on an imaginary world of theirs. One of them wrote on the New Year eve: *"My new year resolution is to make better bad decisions"*

One of the boys wrote about the way in which he looks at the problems in his life. He wrote: *"Loneliness is d most difficult & pain staking period in our lifetime. I think nw 'm having somebody 2 get rid of d situation! It wil b always make our mind lighter wen v share our difficulties to other, so that @ least v could get some relaxation 4 that situation. ;)"*

Teenagers have their own philosophy of life. They view life in a different angle. There were many quotes posted as status updates. There were quotes from great philosophers, super hit music albums, dialogues in their favourite movies or from some books they read. These are some of the examples of teenagers' philosophy:

*"some one askd god "If everything is already written in destiny, thn y sholud we wish for somthing?" God smiled and said may b in few places i have written "AS YOU WISH"*

Many comments were seen in a melancholic note which says that *"life sucks"*. Many of the teenagers seem to be affected badly by even a very simple incident in their lives. They were not able to digest certain dialogues by their friends or parents. There was a comment: *"I am not lazy i am highly motivated to do NOTHING :D"*

### Studies & exams

Another usual theme of comments was regarding the boredom of studies. The repetition of studies and exams make them think that they cannot have an escape from this. Somebody commented:

*“Class, tuition, study, exams..... it is a vicious circle.... When can I get out of this?”*

*“I love my Facebook.....but I don't like to face my book”*

### Friends

They discussed openly about many of their friends with or without mentioning their names. In case of appreciation they mentioned their friends' names. If it was for open criticism, they used some clues which gave others an indication about the name of the 'friend' in question.

*“realizing lyf wot i am ,i am totally imperfect... thankz to ma frndz they r helpin me understand thingz.....!!!!!!!!!!!!”*

They really understand the value of a real friend. It is clear from the following dialogue: *“I may lose something today I may get anything else tomorrow. But, I can never lose ... and ever get one thing and thats'YOU' So, be d bst f minE !!”*

*“going to miss all of u.....:(.....can't believe i have to stay for 10 days wid out seeing or talking to u guys..”*

There were pictures and comments posted about their outing with friends and having food from some leading restaurants. There were pictures of friends having a cup of tea and snacks from a local tea shop on the way side too. Many had the courage to post their pictures in front toddy shops or beverage stores.

*“love those MOMENTS buddies...after the school days these will be the only MEMORIES....”*

### Romance

Love failure was a leading subject for both boys and girls. Many had the courage to openly discuss their romantic life. Many were seen asking for help from others who are regarded as 'experts' in this field. Many were sad that their love life didn't click as they wanted.

*“Missing someone special in life is only due to two reasons  
♥ “Either that person was always with you” ♥  
OR ♥ “You always wanted to be with that person”*

*"I love how I am loved by the person I love. :) ♥♥♥"*

*"If You Can't FOrget YOur 'EX' YOu Will Never Trust YOur 'next'"*

### **Freedom**

One of the major complaints the teenagers post in the Facebook pages is their lack of freedom even in their personal matters. Teenagers would love to have freedom at least in deciding what to wear. When parents make decisions even on dressing styles, they feel that they are regarded as little kids. On the Republic Day one of the respondents put a status update which brought out all these emotions. The post read like this:

*"what republic? what independence? who is independent? I am not any way....don't know when I can be independent????"*

### **School life**

Once they left the school they started commenting on the glorious days in the school. Only when they started studying in some colleges many of them could realize the beauty of the school days. Most of them confessed that they were posting bad comments about the school when they were in the school. There was a comment put by some of the respondents in another respondent's page when the former commented about the agony of finishing the school life. The comment went like this: *"Only when you come out of this school you will realize that it was not a school but a real COLLEGE"*.

### **Leisure talks**

Teenagers had detailed discussion about a Sports star they liked or about a film they watched. There were many who made status updates about Sachin's 100<sup>th</sup> century. Many were seen sad because he couldn't achieve the feat in Australia. A leading 'online war' was between the fans of cricket icon Sachin Tendulkar and his Australian counterpart Ricky Ponting. There were slogans in favour of Tendulkar saying:

*"East or west Sachin is the best....Day or Night Ponting is to Rest"*

There were many discussions related to the performance of their favourite stars in a recently released movie. There were fights even in the name of these super stars. Fans of one star will attack the other star and his fans through pictures or comments. In Kerala an interesting online crusade is seen for Super stars Mammootty and Mohanlal. When the big budget Mohanlal film produced by the Confident Group turned out to be a flop in the theatres, the fans of Mammootty came up with posts and comments like: *"Confident Group has started new project of building toilets after the release of the film Casanova.....what a confidence??? OMG!!!"*

### Family

The last theme of discussion, according to the popularity or number of entries in the teenagers' posts, was related to their families. There were only very few comments or posts about the family members or their whereabouts. There were exceptions too. But in general the only updates about the family were the news or pictures of some family outing to some places of interest.

In all these updates, the youngsters revealed their mind and their attitude towards life. Though we may discard them as teenage talks, there were many comments with clear vision about life and world.

No.	Occurrence of Themes							
	Inner Thought	Boring Studies	Friends	Romance	Freedom in Life	School Life	Sports & Film	Family
T1	17	12	14	3	7	9	2	2
T2	13	7	5	1	11	7	9	-
T3	7	13	9	3	7	4	3	4
T4	29	12	27	-	6	17	8	4
T5	14	9	14	7	12	11	5	-
T6	2	1	3	-	-	1	-	3
T7	19	3	6	1	7	3	5	2
T8	28	10	12	8	14	12	7	4
T9	16	4	14	5	8	8	5	1
T10	23	4	17	11	6	12	9	4
T11	17	3	11	4	-	19	8	2
T12	24	12	13	2	3	7	3	3
T13	9	17	8	13	6	5	9	5
T14	14	12	21	8	4	13	7	3
T15	2	1	-	-	1	-	1	3
T16	23	11	1	5	7	18	14	2
T17	17	9	12	6	3	9	4	4
T18	12	8	14	12	7	14	7	1
T19	14	5	8	8	5	7	9	-
T20	17	11	6	7	9	11	6	3
T21	9	11	12	8	14	12	7	1
T22	1	3	9	5	2	8	5	3
T23	11	3	7	11	6	12	9	-
T24	16	7	12	2	7	9	7	1
T25	4	5	3	8	2	4	8	3
T26	12	14	4	12	9	8	3	-



T27	3	4	6	3	2	2	-	1
T28	9	6	8	4	6	3	7	2
T29	18	9	12	14	5	9	11	3
T30	17	11	26	3	-	9	3	1
<b>Total</b>	<b>417</b>	<b>237</b>	<b>330</b>	<b>174</b>	<b>176</b>	<b>243</b>	<b>181</b>	<b>65</b>

### Specialties of the updates

Some of the features of updates are:

#### Natural

There were not many instances of artificiality in the comments and status updates of the teenagers. They seemed to be flowing from their inner hearts. This may be because they feel social media platforms are more secured or they are having an element of privacy in their talks here. They might have blocked the unwanted people (especially their parents or 'problematic' relatives) from seeing their comments and updates.

#### Spontaneous response

There was spontaneity to the responses. It is a specialty of the social media site itself. This spontaneity is seen not in the case of responses to certain comments by others but also in the case of certain life situations they are undergoing. They don't keep things for tomorrow. They settle accounts then and there.

#### Not bothered about the after effects

Whatever came to their mind, they poured out as it is. They were not bothered about the consequences of their comments posted in the social media pages. This is one of the characteristic features of the adolescence. Elders may call it the teenager's carelessness or disrespect for others. But the teenager in turn might not have thought about it in that way. They just wanted to express themselves; and they did it in their own way.

#### Fearless self expression

One element seen in almost all the posts was that they were posted without any fear. This fearlessness can be seen as an outcome of the teenagers' urge to become an adult. This fearlessness again makes them post comments which in turn may cause some troubles later.

**Ready to apologize**

The teenagers were ready to ask forgiveness if they think that they said or did something wrong. They were prompt in doing so especially if their words or comments hurt someone.

**Bold enough to discuss many things in public**

One of the interesting factors seen here is that there is no taboo for any subjects. They discussed freely and openly about their sexual interests and crushes towards somebody. They found it convenient to discuss about their teachers, parents and friends.

**Melancholic in nature**

Though the charm and thrill of the teenage was seen in many comments there was an underlying melancholic tone for many comments and updates. Many have commented about different subjects in a pessimistic way. They were cynic about the chance of attitude change in their parents.

**Apolitical**

Teenagers in general seemed to be apolitical in their discussions and status updates. There were not many posts related to any of the political leaders except for some funny pictures which were shared as innocent jokes. Some teenagers who were residing in the northern part of India put some slogans in support of Anna Hazare for a few days. But there was no political inclination seen in any of these.

**Conclusion**

The Facebook and its status update provision play very important role in the teenagers' socialization process today. They use this updating function to let others know about their whereabouts, what they are thinking or doing, what they like the most and what not. In this process they regard certain topics or subjects as more important compared to others. As it is evident from the findings more than 80% of the teenagers consider family as the least important factor to be added in the status update section. They were fearless in expressing themselves without being bothered about the consequences of their posts.

What can be the cause of such a phenomenon? As psychologists say adolescents tend to have their own 'personal fables' and they try to create more and more stories about themselves. And in all human beings there can be seen an ego-centric personality within the projected self. Here, the most important factor of status updates is the "inner thoughts" of the teenagers. This is a clear manifestation of the psychological concepts like personal fable and the ego centrism. These are two concepts which are part of the Adolescent Psycho Social Development theory.

Though we see many negative elements in these findings, we should accept that these are some of the true facts about the social media usage of the teenagers. There is no point in considering the social media or the teenagers' usage patterns of these media as something to be avoided. Instead what we need today is a better Social Media Culture, where everyone respects everyone else. This takes our attention to the fact that our teenagers are not having much freedom at home, in school or in the society. They cannot take their own decisions in many situations. They have to largely depend upon their parents. They need to vent their frustration somewhere and they find the Facebook as their best companion at least for the time being and at least for this catharsis.

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# Science Communication through the Mainstream Media in India

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### **Abstract**

Issues related to science and diffusion of knowledge is central to many social, political and economic debates in our country. The study undertaken for this paper is part of a wider research to study the dissemination of science news and development communication through the leading print and electronic news media in India. The study analyses stories and articles related to science and development communication in these media.

### **Keywords**

science communication, knowledge diffusion, Indian media

### **Introduction**

Development or pursuit of societal development is supposed to be an inherent quality of journalism. However today, across the world, journalism is going through a paradigm shift from a 'public service' to a white collar job ruled by 'exclusives' and sensationalism. Paid news, private treaties, corporatisation and the change in identity of news media as business enterprises rather than journalistic enterprises have thrown new challenges to professionals working in this field. In the new media environment, science and development reporting have slumped down to least priority spots with many leading media-houses relinquishing their science correspondents or replacing their beats with more 'hot' beats like business or politics.

Issues related to science and diffusion of knowledge is also central to many social, political and economic debates in our country. It is indeed intriguing as well as disconcerting that despite the quantum leap made by this country in the fields of S&T, and despite the immense scope in science and development

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communication they remain underdeveloped areas of communication in India. Science communication and propagation of science and development initiatives is imperative to build up an informed citizenry, especially at a time when India is striving to become a knowledge economy.

## Objective

The study undertaken for this paper is part of a wider research to study the dissemination of science news and development communication through the leading print and electronic news media in India. The study proposes to analyse stories and articles related to science and development communication in these media. Some of the questions that the research proposes to answer are:

- What do the news media in India highlight?
- How much space do mainstream news media allocate for science news and development communication?
- How do news media treat stories relating to science and development?
- How do they prioritize stories related to S&T and development?
- Is there any pattern or repetitiveness in science and development related stories appearing in the media?
- Do news media focus on the social aspects of science and development stories or is it merely surface reporting?
- Is miscommunication a concern in science communication?

News media are one of the largest platforms in India through which information is consumed. They also have a major role to play in the dissemination of development and science communication. This study will help in analysing the role played by mainstream news media in India in propagating the developments in the field of S&T and also help identify and fill lacunas, if any, in this sector.

## Methodology

The study titled *Science Communication through the Mainstream Media in India* is being carried out using the method of comparative content analysis. It will be a comprehensive study of science news and development communication materials published in leading news media across the country in 2014-15. Study includes analysis of news content in five leading English newspapers published in five different centres of the country as well as two television news channels, including a regional and national channel. The five newspapers that the study proposes to analyse are Hindustan Times (New Delhi), Times of India (Mumbai), Central Chronicle (Bhopal), The Statesman (Kolkata) and The Hindu (Chennai). These five newspapers have been selected from five different regions of the country (North, West, Central, East and South) to make it a holistic pan-national study. The news channels that will be analysed are NDTV 24x7 and Doordarshan, Thiruvananthapuram.

A constructed year with 14 sample issues of these newspapers between August 2014 and August 2015 will form the material for assessment. In the case of channels, continuous eight hours of broadcast during these 14 days will be analysed. The study will also include website content analysis of BBC World.

### **Review of literature**

The research, which was undertaken from October 2013 from University of Kerala under the guide-ship of Prof Dr J.V. Vilanilam, is currently in the Review of Literature stage. Below are some studies that have been reviewed so far:

#### **The Kerala study of S&T news and information**

A study on S&T news dissemination through the print media in Kerala was taken up by Department of Communication and Journalism, University of Kerala, under the initiative of then HoD Dr J.V. Vilanilam in 1987-88. The study was done by analysing 10 dailies (eight Malayalam and two English) and eight magazines (all Malayalam). The study found that political and government news were the predominant theme in the newspapers and magazines analysed. S&T news did not figure prominently in any of the Malayalam or English paper (Vilanilam, 1993).

Anilkumar Vadavathoor published a historical study in 2001 on science journalism in Kerala since its beginning in the latter half of the nineteenth century (Vadavathoor, 2001).

In 1985 Kerala State Shasthra Sahitya Parishad brought out a book titled *KSSP: A People's Science Movement* detailing the organisations' experience and studies in science popularisation efforts. Bharvi Dutt and K.C. Garg conducted a study to analyse news items on science and technology in English newspapers published in different parts of India during 1996. The study titled "*An Overview of Science and Technology Coverage in Indian-Language Dailies*" identifies the newspapers that report more science news, and also the most reported themes. Shiju Sam Varghese undertook a study on public understanding of science in Kerala society by analysing Malayalam press in 2007.

#### **S&T journalism: International perspective**

##### **BBC study on science news**

In 2010 the BBC Trust launched a review of the impartiality and accuracy of BBC science coverage. The content analysis was taken up by a team of researchers from Science Communication Group of Imperial College, London. Steve Jones, Emeritus Professor of Genetics at University College London, was commissioned to write his own independent report as part of the review. The review covered specialist and non-specialist science content on TV, radio and online and science was defined to include not just natural sciences but also coverage of technology, medicine and the



environment relating to the work of scientists. The study titled ``*BBC Trust review of impartiality and accuracy of the BBC's coverage of science*'' published in July 2011 found that one in four of the BBC news programmes sampled included at least one item about science. On average, non-news programming which includes some science comprises a minimum of 2% of air time on the main four BBC television channels; the minimum for Radio 4 is almost double this. About a third of the Current affairs programmes in the sample from BBC News Online were found to be about medical science. Nearly half of the sampled science items on BBC broadcast news programmes were about new research, as was about two thirds of science news on the BBC website. In his analysis, although Prof Jones commends the overall quality of science news coverage by BBC, he does point out some significant lacunae, such as narrow range of resources used in science stories and a tendency to be reactive than proactive in news coverage (BBC Trust, 2011).

### **Debate initiated by *the Conversation***

The media's obsession with conflict and balance in science news reporting was also highlighted in an interesting series initiated by the news website *The Conversation*. *The Conversation*, a leading Australian news and commentary website, initiated a debate titled 'State of Science' in late 2011. It was basically a series of articles written by scientists, academics and journalists, delving on various aspects of science communication and science journalism. The focus was to assess the impact of scientific debate in public discourse. One pertinent point that was brought up in the series was the divergent frameworks of science and journalism. In their article 'Way off balance: Science and the mainstream media' Stephan Lewandowsky, a senior academic at University of Bristol and Steve Sherwood, Director of Climate Change Research Centre at University of New South Wales tried to probe the reason behind the uneasy relationship between science and the media? (Lewandowsky and Sherwood, 2011).

### **Preliminary analysis of two news websites**

As this research is still in its nascent stage, a preliminary analysis of S&T news on the Home Page of two news websites was carried out for the purpose of this paper.

### **Methodology**

The websites selected for analysis were <http://ndtv.com>, an Indian news website- the online subsidiary of the leading Indian news channel NDTV 24X7- and the international news website <http://bbc.co.uk/news>. The two websites were selected through random sampling to get a national and international perspective on treatment and prioritisation of S&T news on a normal day. Comparative content analysis of S&T stories that appeared on the Home Page of these two websites was done for this analysis.

Each S&T story/article that appeared on the Home Page of these websites on the same day (2014, February 3) has been analysed using the following variables: wordage, number of sources quoted, hyperlinks in the story, use of multimedia, pictures/illustrations/graphics and sub category of S&T covered. The two websites were also analysed for general parameters such as total number of headlines/top stories on home page, number of S&T top stories, total number of stories on home page and S&T stories on home page.

### **Operational definition of S&T news story**

Any story or article that reports or explains a new/innovative concept or device or application of a new/innovative concept in an existing device or any article that provides information on such concept or device has been categorised as S&T story. The sub-categories under S&T have been broadly divided into Health and Nutrition, Environment, IT, Electronics, Tech (Gadgets), Climate Change, Weather and Basic Science.

### **Findings**

**Content analysis of NDTV home page published on February 3, 2014. (Refer Appendix 1)**

#### **General**

Total No. of 'Top Stories' on Home Page	18
S&T Stories/Features/Articles in Top Stories	1
Total no. of Stories, features, videos and links on Home Page	99
S&T Stories on Home Page	8

**Science story features**

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>
Wordage of S&T Stories	2161	565	Video story	296	354	387	382	1598
No of sources quoted in Science Stories	0 Independent Review	0 Syndicated column by subject experts	3	0 Independent Review	2	3	1	0 Independent Review
Hyperlinks in S&T Stories	7	3	0	7	11	5	4	9
Use of Multimedia	0	0	Video	0	0	0	0	0
Pictures, Illustrations, Graphics accompanying story	11	1	Video	3	2	2	2	8
Science Topic Covered	Tech; Gadgets	Nutrition	Environment	Tech; Gadget	Tech; Gadget	Tech; Gadget	Tech; Gadget	Tech; Gadget

## Inferences

- Only one S&T story appeared among the Top Stories section of the website
- Percentage of S&T stories vis-à-vis other stories on NDTV Home Page is 8 percent
- Total number of S&T stories on the home page is 8
- Of the eight S&T stories/articles featured on the Home Page, six were on gadgets i.e. 75 percent of S&T stories and articles
- The only two other fields of S&T covered were nutrition (A2) and environment (B1) (Refer Appendix 1)
- There is only one segment on the Home Page dedicated to S&T news: TECH segment
- All stories on TECH segment are gadget based
- Of the eight S&T stories/articles reviewed four did not have attribution to any source.
- Although it was the website of a television news channel there was only one S&T story in video format in the Home Page.
- None of the stories (excluding the video story) featured any multimedia
- Two stories had wordage above 1000 while four had wordage below 500

## Content analysis of BBC News home page published on February 3, 2014 (Refer Appendix 2)

### General

Total No. of headlines and 'Top Stories' on Home Page	16
Science Stories/Features/Articles in Top Stories	0
Total no. of Stories, features, videos and links on Home Page	118
Science Stories and articles on Home Page	11

### Science Story Features

	1	2	3	4	5	6	7	8	9	10	11
Wordage of Science Stories	1046	Video Story	163	Video story	688	351	561	937	1270	616	1853
No of sources quoted in Science Stories	6	1	2	2	2	2	6	6	2	8	8
Hyperlinks in Science Stories	0	0	2	0	3	0	0	0	2	12	4
Use of Multimedia	0	Video	0	Video	0	0	1	1	0	2	0
Pictures, Illustrations, Graphics accompanying story	3	Video	5	Video	3	1	5	2	6	7	1
Science Topic Covered	IT	Tech; Gadgets	Environment	Environment	Environment; Climate Change	Electronics and Communication	Health	Health	Basic Science; Chemistry	Weather	Health

## Inferences

- BBC News website Home Page features specific segments for science genres such as Technology, Health and Science/Environment. There is also a special segment called ``Best Science and Tech reads of the week``. ``From BBC Future`` is another futuristic segment on the Home Page that discusses current and future science and technology challenges.
- Percentage of science stories/articles vis-à-vis other stories in the Home Page is around 10.7 percent.
- No science stories/articles were included in the headlines or Top News section
- Of the 11 stories analysed, only five had hyperlinks
- Number of sources quoted was much more than ndtv.com
- Five stories had more than five attributions
- The Home Page included two video S&T stories
- Only two S&T stories had less than 500 words while three stories had above 1000 wordage.
- 36 percent (4/11) of S&T stories fall in the Environment/Weather category
- 27 percent (3/11) fall in Technology category that includes IT and gadgets
- Another 27 percent falls in the Health category
- Video and other multimedia tools have been exploited much better in this website
- The Technology Section of the Home Page features two stories which are not really S&T related. While one story is about an ongoing investigation on breach of data security in US hotels, the other is about tax evasion by some companies in the gaming industry.
- *More Special Reports* section on the Home Page of this website contains a multimedia series called `Digital Indians` which includes profile stories on eight Indians who made it big in the digital technology industry. Each of these stories, which open in a fresh web page, contains several hyperlinks, illustrations and videos.
- Local news from England has better coverage in terms of multimedia features and number of sources

## Conclusion

It is quite evident from this analysis that science and technology reporting is not a major news priority for either news websites. Neither website had any major issue based S&T story in its Top Stories or Headlines segment. What can be inferred from this analysis is that on a regular day, when science is not hitting headlines for any particular reason, S&T news reporting and science communication takes a backseat in a general news environment.

There are also significant variations in the treatment of S&T news in the Indian and foreign websites. While the BBC News website <http://bbc.co.uk/newshad> segments dedicated to specific topics of S&T on its home page, NDTV home page <http://ndtv.com> had only once such segment called TECH. And even that segment had almost 100 percent stories/articles on mobile gadgets. Although the articles on new gadgets included in this segment do include information on new/innovative applications/devices, they focus more on the features of these gadgets from a consumerist point of view rather than a scientific point of view. For the same reason, this segment appears to look and read more like a product review segment rather than an S&T segment.

Considering that this type of gadget review and gadget launch reporting forms 75 percent of the entire S&T newshole on NDTV homepage it can be safely said that the term science reporting is a misnomer for this website. However dominance of stories relating to Information Technology and electronics is common for both websites. BBC News has also given special focus to stories relating to environment, climate change and weather. There is in fact a dedicated segment for environment news on BBC News home page.

Considering that the content analysis was done on the online platform, it can be inferred that multimedia and other digital tools were quite underutilised in majority S&T stories that were analysed. Here again BBC News stories fared much better than NDTV stories. According to the essay *Multiplying Meaning: Visual and Verbal Semiotics in Scientific Text* by J.L. Lemke of City University, New York, integration of non-textual presentation, including table, graph, drawings and multimedia genre, is important in science communication (Lemke, 1996). Since the scope of multimedia tools and animation is maximum on online platforms, where neither time nor space is a constraint, they could have been used much better to communicate scientific innovations in the S&T stories. However the series *Digital Indians* that appears on the home page of BBC News deserves special mention here for its commendable packaging of illustrations, video and photographs.

## Recommendations

Due to several limitations, this analysis was taken up at a small scale. A detailed analysis of news websites from different categories, such as regional, national and foreign, can throw more light on the treatment of S&T news. Many more variables can be used for the analysis to find out why science is sidelined by mainstream media and what kind of news takes up the lion's share in our media.

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# **Content analysis of Two Community Radios in Kerala: Radio Mattoli and Radio DC**

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### **Abstract**

Community radio's capacity as a medium to foster and facilitate grass root level changes is proven beyond doubt. The uniqueness in the content, tailored to fit and serve the particular needs of a community is the key to achieve this goal. But, there are factors which tend to influence and alter the programme content. The present study thus, is an attempt to check these factors through the content analysis of two community radio stations in Kerala.

### **Keywords**

Radio Mattoli, Radio DC, content analysis, radio

### **Introduction**

The report of the Sub-Committee on Communications of the 1938 Planning Committee speaks on the importance of broadcasting on modern development, describing its transformation from luxury to a necessity. Broadcasting was regarded as the most effective link between the majority of illiterate population and women on one hand and the progressive part of India on the other. More than 75 years later, India is witnessing a slow, yet determined advancement in terms of communication of, for, by and about the underrepresented sections of the society through Community Radio. Despite the advancements in the arena of telecommunication, radio still remains the cheapest mode of information dissemination with reach to even the remotest parts of the country. The necessity of this third tier system of broadcasting can be understood from the fact that 68.84% of India's population dwells in the rural areas (Census report, 2011). The Dag Hammarskjöld Project of 1975 underlines the fact that development would

acquire its full meaning only if it is rooted at the local level. Community radio is the best possible way to acquire this goal.

In India, licenses to run community radios are issued to Educational Institutions, Non-Governmental Organisations, Krishi Vigyan Kendras and State Agricultural Universities. The currently functioning community radios in Kerala are owned by educational institutions and NGOs. One station each from each category is chosen for the present study.

### **Community Radio Mattoli 90.4**

Community Radio Mattoli is located in Dwaraka, Mananthavady taluk, Wayanad district. It was the first community radio station in Kerala and the 44<sup>th</sup> in India when it started broadcasting on June 1, 2009. It is the only radio station in the district and the only electronic media in Kerala to broadcast programmes in tribal dialect on a daily basis. Currently the station airs programme for 17 hours daily and cover about 85% of Wayanad district.

### **Community Radio DC 90.4**

Located in DC School of Management and Technology (DCSMAT), a professional education venture in KINFRA Film & Video Park at Kazhakkootam, Thiruvananthapuram, and Community Radio DC 90.4 was inaugurated on 6<sup>th</sup> January, 2005. The station broadcasts edutainment programmes in Malayalam, English, Tamil and Hindi. They broadcast for the duration of 24 hours.

### **Objectives of the study**

- To analyze the contents of two community radio stations in Kerala.
- To understand their program pattern and time allotted for each category.
- To check the factors those influence the programme content.

### **Reasons for selecting the stations**

1. **Type:** Radio Mattoli is an NGO operated community radio station while Radio DC is operated by an educational institution.
2. **Ownership:** Radio Mattoli's license holder, Wayanad Social Service Society (WSSS), is an NGO under the Diocese of Mananthavady (No. 94/1974). The license holder of Radio DC is Mr. Ravi Dee Cee.
3. **Location:** The premise of functioning of both radios also differs from each other. While Radio DC is situated in urban area, Radio Mattoli is a rurally located one.
4. **Financial source(s):** Financial sustainability of Radio DC is ensured through DC Kizhakkemuri Foundation and Government funds based on programs. Radio Mattoli ensures sustainability through projects and program support from Central and State Ministries and Government. The

operational cost is met also through ads and commercials. Studio renting for professional music recording and mixing is a nominal source of income.

## Methodology

The study was designed to analyse the contents of Radio Mattoli and Radio DC. Content analysis is a set of systematic technical procedures intending to reveal the properties, not otherwise observable, of a class of content (Anderson, 2012). Weber (1990) said that it can be a useful technique for allowing us to discover and describe the focus of individual, group, institutional, or social attention. In the present study, analysis was done with the help of structured program schedules of both stations. Only fresh programs' timings are considered for the study. Repeat broadcast, commercial spots/ PSA, Station promo, title music and opening song are excluded. The analysis is done with the help of simple percentage.

## Results and discussion

### 1. Delineation of programmes of Radio Mattoli and Radio DC

**Table 1: Program schedule of Radio Mattoli**

Sl. No.	Programme title	Content	Type	Duration (min)
1	Arangu	Platform for amateur artists and local talents	D	20
2	Archana	Devotional songs	D	119
3	Ariyippukal	Daily local events, general information	D	35
4	Arogyavedi	Health and life style	D	140
5	Career Mattoli	Job opportunities, higher education	D	10
6	Chalachithragaa nangal	Film songs	ND	1225
7	Chuttuvattam	Information	D	70
8	Desabhakti ganangal	Patriotic songs	ND	25
9	Desavriathantham	On nations & places of historic importance	D	10
10	Dinavriathantham	Historical importance of the day	ND	35
11	Gandhidarsanam	Reflections on Gandhian thoughts	ND	10

12	Ghadikaaram	Addressing issues of local people	D	20
13	Haritham Urjitham	Promotion of coffee cultivation	D	20
14	Janalakkappuram	Skit on contemporary topics	D	10
15	Janavaani	Platform for people to raise their issues	D	20
16	Jeevani	Health and life style	D	140
17	Kavithakal	Poems	ND	25
18	Kilukkampetti	Kids program	D	20
19	Ksheeravani	Dairy farming	D	20
20	Kudumbavedi	Fostering family values	D	20
21	Lalitha ganangal	Light music	ND	175
22	Mattoli flash	Announcements	D	245
23	Mayilpeeli	Kids program	D	20
24	Naadaka ganangal	Drama and folk music	D	25
25	Niyamavum neethiyum	Legal affairs	D	20
26	Njangalkkumund Parayan	People's opinion on current affairs	D	20
27	Njattuvela	Issues in farming sector	D	175
28	Ore swaram	Musical programme	ND	25
29	Padamudra	World famous personalities	ND	35
30	Prathibhayum Athidhiyum	Platform for talented people & distinguished guests	D	20
31	Prathidhvani	Satire on contemporary issues	ND	10
32	Sandhyakeerthan am	Devotional songs	D	140
33	Sathchinthanam	Reflections for the day	D	35
	Snehapoorvam	Phone in music programme		280

34			ND	
35	Sonayum Pappayum	Educative skits for children	D	20
36	Special program	Important days, informative programs etc.	D	70
37	Thudichetham	Program in tribal dialects	D	105
38	Vanitha Mattoli	Women empowerment programs	D	105
39	Vayalnadu	Agriculture	D	140
40	Vayanamuri	Introducing local libraries and books	D	10
41	Vidyavani 1	Soft skill development	D	210
42	Vidyavani 2	Syllabus based programs for HS students	D	175
43	Vijnanavedi	Science and technology	D	20
44	Wayanadan Chinthukal	Culture and tradition of Wayanad	D	20
45	Yathrakkarude Shradhakku	Travelers and tourists	D	10
46	Yuvatarangam	Youth and talents	D	20
<b>Total duration (in minutes)</b>				<b>4124</b>

D= Developmental programmes; ND= Non developmental programmes

**Table 2: Program schedule of Radio DC**

SN	Program title	Content	Type	Duration (mins)
1	Akshara velicham	With eminent writers	D	60
2	Akshaya reach	Special program on tuberculosis	D	135
3	Arivinte nurungukal	Informative programs	D	70
4	Arogya Rangam	Health based	D	45
5	Ayalkoottam	Local community issues	D	40
6	Book review program	Introducing new books	D	315

7	Campus chat	College chat programs	D	60
8	Cybervaani	IT related	D	40
9	DC books new publications	Introducing new books	D	210
10	DC music world	DC music	N D	30
11	Drama	Drama	D	30
12	Dilse	Hindi film songs	N D	30
13	Drama songs	Old drama songs	D	45
14	Feature programs	Various subjects	D	90
15	Geetham sangeetham	Light music	N D	60
16	Grama Mukham	Local issues, information	D	140
17	Hello Radio DC	Chit chat program	N D	90
18	Kadalinakkare ponore	Fishermen development programs	D	120
19	Kavyasallapam	Literary program	D	210
20	Kids competition	Based on DC publication content	D	70
21	Krishi paadam	Agriculture	D	15
22	Kudumbasree	Interactive program	D	60
23	Midspot	Information from universities etc	D	21
24	Mula naalathe vila	Bamboo cultivation	D	10
25	Music World	Indian and foreign languages songs	N D	420
26	Naattidavazhiyile Yuvatarangam	Young talents of area	D	210

27	Naattipaattukal	Folk songs	D	30
28	Naattukoottam	Audience interactive program	D	30
29	New film song hour	Indian and foreign languages songs	N D	630
30	Njanum ende radioyum	Audience interactive program	D	70
31	Ormacheppu	Old Malayalam songs	N D	420
32	Paristhithi Rangam	Environment related	D	15
33	Prathibha sangamam	Young talents of area	D	60
34	Program on libraries	Libraries and public	D	15
35	Puthiya paattukal	Based on Satyam and Manorama music agreement	N D	840
36	Thapaal petty	Letters to radio	N D	30
37	Vidyabhyasa Vedhi	Education, syllabus based	D	60
38	Vidyavaani	SIET content sharing	D	30
<b>Total duration (in minutes)</b>				<b>4856</b>

**D= Developmental programmes; ND= Non developmental programmes**

Table 1 and Table 2 provide the detailed list of programs broadcasted for a week their duration. The listed programmes may not be aired daily. Radio Mattoli broadcasts most of the fresh programmes in the evening slot which are repeated twice; once on the next day and then on the day followed. Radio DC broadcasts fresh programmes daily for 12 hours and then repeats the entire contents for the next 12 hours.

The target audiences of Mattoli are marginal farmers, Tribals, Dalits, agricultural labors, women and children. They give special focus on marginal farmers and Adivasis. The target group of Radio DC includes women, children and fishing community. The schedule of Radio Mattoli shows ample time allocation for the development of farming sector, women, kids and Tribal development programmes under various titles. Radio DC also airs many community/ rural



development programmes. While Radio DC spends nominal time for agriculture related programmes, Mattoli does not have any programs on environmental conservation on a regular basis. There is a regular slot for Tribal development programmes on Mattoli, titled 'Thudichetham'. Radio DC airs programs aimed at the fishing community on four days a week. Both stations air shared programmes produced by SIET.

## 2. Types of programmes

Mattoli broadcasts for a duration of 68 hours 44 minutes a week and DC broadcasts for 80 hours 56 minutes. Table 3 shows the categorical division of programmes of both the stations. Music programmes form the major part of daily schedule. Despite the given categorization, certain programmes can be included in two or more categories; as agriculture programmes of Radio Mattoli can also be included in community development programmes as farmers are also their target audience.

**Table 3: Aspect wise division of programmes of Radio Mattoli and Radio DC**

Aspect	Mattoli	Percentage	DC	Percentage
Agriculture	355	9%	25	1%
Cultural	105	3%	375	8%
Education	225	5%	145	3%
Environment	0	0%	15	0%
Family	60	1%	70	1%
Health	315	8%	180	4%
Information	420	10%	706	15%
Music	1755	43%	2430	50%
Personal development	220	5%	270	6%
Personal/Rural/Community development	290	7%	520	11%
Spiritual development	259	6%	0	0%
Other	120	3%	120	2%
<b>Total</b>	<b>4124</b>	<b>100%</b>	<b>4856</b>	<b>100%</b>

## 3. Format of programmes

Both the stations have used varied formats to make the programmes appealing to the audience. Depending on the message to be conveyed, programmes in some slots are broadcasted in multiple formats. Radio DC does not have documentaries and skits on a regular basis, so do feature programmes on Mattoli.

**Table 4: Format wise division of programmes of Radio Mattoli and Radio DC**

<b>Programme format</b>	<b>Mattoli</b>	<b>Percentage</b>	<b>DC</b>	<b>Percentage</b>
Documentaries	40	1%	0	0%
Entertainment	325	8%	880	18%
Feature	0	0%	275	6%
Information	360	9%	301	6%
Interview	40	1%	305	6%
Multiple formats	1380	33%	620	13%
Music	1734	42%	1245	26%
Narration	130	3%	330	7%
Skit	30	1%	0	0%
Other	85	2%	900	19%
<b>Total</b>	<b>4124</b>	<b>100%</b>	<b>4856</b>	<b>100%</b>

#### 4. Developmental programmes

Keeping apart the entertainment, education and information part of a mass medium, the focus area of a community radio is the development of the local community. Hence, the programmes should be designed to aid this. When the contents of the two stations were categorized as ‘developmental’ and ‘non- developmental’ programmes, it was found that 55% of Radio Mattoli’s programme content is development oriented. When it comes to Radio DC, only 47% of its programmes are development oriented. This means more than half of the programmes aired by Radio DC are non- developmental. Film songs, other music and certain programmes which do not contribute to development are the ones included under non- developmental programmes.

**Table 5: Categorical wise division of programmes on Radio Mattoli and Radio DC**

<b>Category</b>	<b>Mattoli (Mins.)</b>	<b>Percentage</b>	<b>DC (Mins.)</b>	<b>Percentage</b>
Developmental	2279	55%	2306	47%
Non- developmental	1845	45%	2550	53%
<b>Total</b>	<b>4124</b>	<b>100%</b>	<b>4856</b>	<b>100%</b>

Table 6 provides the aspect- wise division of developmental programmes, their duration and percentage.

**Table 6: Aspect wise division of developmental programmes**

Aspect	Mattoli	Percentage	DC	Percentage
Agriculture	355	16%	25	1%
Cultural	105	5%	375	16%
Education	225	10%	145	6%
Environment	0	0%	15	1%
Family	60	3%	70	3%
Health	315	14%	180	8%
Information	420	18%	706	31%
Personal development	220	10%	270	12%
Personal/ Rural/ Community	290	13%	520	23%
Spiritual development	259	11%	0	0%
Other	30	1%	0	0%
<b>Total</b>	<b>2279</b>	<b>100%</b>	<b>2306</b>	<b>100%</b>

Information dissemination and how it is made available to even the grass root level is vital for development. Information circulation is given due importance by both stations. The difference in the target audience also influences the program pattern. Though owned by an educational institution, Radio DC spends only 6% of its time for educational programmes, while Radio Mattoli devotes 10% of time. There is also visible difference in the time allotted for cultural programmes. Though located in an ecologically significant area, Mattoli does not air environment conservation programmes except on important days.

### Conclusion

The basic concept of a community medium is that it functions for the uplifting of the particular community in which it functions. The type of ownership and financial source often influence the content of a medium. Here in case of Radio DC, the influence is evident. Radio DC's programme content shows that it airs more of entertainment and non- developmental programmes. The private ownership of a community radio often makes it function like a normal FM station. Unlike a community radio run by public fund, such privately owned stations will have other priorities. As Bora (2013) puts it, the primary concern of an educational institution will be its students. The interest will be to make students proficient in various aspects of radio programming. In the course, community's interest will be

secondary. This is reflected when contents are analyzed and their contribution to total programme time is taken into consideration. This thrusts that NGO owned stations are more committed towards the society and functions to aid development.

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# **On Screen Forbidden Relationships: The Depiction of Extramarital Affairs in New Wave Malayalam Films**

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## **Abstract**

Movies often duplicate changes in the society and they sometimes persuade changes as well. Recently, controversy on new wave films became the disputed subject of the Malayalam film industry. The issues which were formerly treated as proscribed by the societal order are now boldly exposed before the Malayali viewers with the help of these new experimental movies. Extramarital affairs are always there in our society, but now, it's become common enough that we find examples from our neighbouring circles. A prejudiced society supports men to be a polygamist, but today's independent and bold woman also says she too is capable of all this. The pretence inbuilt in our fascination with stories of affairs in novels, Television and movies where we idolize the experiences of people having affairs, while at the same time pass judgment on people in real life who engage in the same behaviour. On one hand, we go into raptures over monogamy, but on the other, we unintentionally make a payment to a milieu that supports affairs. The present study analyzes how extramarital affairs have been portrayed in three new wave Malayalam movies – Beautiful, Cocktail and Traffic through narrative analysis.

## **Keywords**

extramarital affairs, Malayalam films, Malayali audience, marriage and new wave or new generation films

## Introduction

*“The greatest marriages are built on teamwork, Mutual respect, healthy dose of admiration and a never ending portion of love and grace”.* (Fawn Weaver) Culture encompasses things which we tend to conserve and which are important to us. India is a nation which gives precedence to its civilization and inheritance and so marriage forms an important component of Indian culture and traditions. In India there is no bigger event in a family than a wedding. For the individual, marriage is a division in life - the transition to adulthood. Broadly speaking, this transition depends a little upon individual wish, but occurs as an upshot of the attempts of many people.

Marriage is a communally or ritually known legal union between spouses that establishes rights and responsibilities between them, their kids, and their in-laws. The definition of marriage varies as per cultures; merely it is principally an institution in which interpersonal relations, typically intimate and sexual are acknowledged (Tanya Evans, 2005). In the Buddhist perspective, marriage means accepting and respecting each other's beliefs and privacy.

Though marriage is considered as a sacrosanct, the mounting figure of extramarital relationships forces us to believe about the faultless of the matrimonial alliance. According to Buddhism, those who are engaged in extramarital relations are supposed to be guilty of sexual wrongdoing, because there is a rupture of social norms, where a third party is being formed to endure as a consequence of the selfishness of one or the other spouse.

Extra marital affairs have been persevering in every society from an antique period. However morally, it's wicked to have an extramarital affair, the actuality remains that millions of husbands and married women in the modern world revealed openly about their illicit love affair which may sometimes results to families' breakdown and in most cases end up in divorce. (Mike Martin, 2007).

The information on infidelity derived from the General Social Survey sponsored by the National Science Foundation shows that in any given year, about 10% of married couples (12% men and 7% of women) have engaged in sex outside their marriage and 90% of all divorces involve infidelity. University of Washington researchers has found that the rate of lifetime infidelity for men over 60 increased to 28% in 2006 from 20% in 1991. For women over 60, this rate increased from 5% in 1991 to 15% in 2006 (Barker, 2011).

Malayali who boast about their neat and long lasting cultural moral values have stunned after the publishing of reports from Rajiv Gandhi Centre for Biotechnology, Trivandrum. Nearly three hundred people visits each month to verify through DNA whether they themselves are undeniably the fathers of the infants carried by their wives. The number of married people who distrust each other is increasing. "30% of men and 18% of women participants in the survey confessed that they indulge in extra-marital affairs". (Mathrubhumi weekly: 31.01.1999). Social scientists, have

warned that such violations of behavioural norms may lead to subside the institution of family.

“Extra marital affairs are not new in our society, all the time it was at that place. But, today people started accepting it more frankly or the cases are coming off more often than earlier. Presently extramarital affairs are no more a taboo in the social order; instead our youngsters are opting for an open relationship in spite of secure marital commitments. Today it has been the central reason for the increase in divorce rates”. (Dr Mini K Paul, psychologist specialised in marriage counselling).

These days, even in soap operas we came across stories of extramarital relationships. Obviously, in films it reflects what is passing on in the world. Cinema depicts an image of the society in which it is born, hopes, ambitions, aggravation and contradictions present in any given social order. The Malayalam film industry once had an adamant view to portraying extramarital intimacies, stating it can be disastrous threat to family values. But the success of recent new wave Malayalam movies indicates the change in viewers taste.

New wave or new generation films are characterised by new narrative techniques; eschews superstars and fetches new faces in unusual themes. The heroes are no more Mr Perfects and nor do they carry the signs of conservative masculinity. The heroine, too, has changed beyond recognition. While the new generation film plots and styles are deeply influenced by global and Indian trends, their themes are firmly rooted in Malayali life and mindscapes.

“There has been a shift in the receptivity of Malayalam filmgoers. It is a new movement where new thinking and styles are accepted. There was a strong section of people who refused to see Malayalam films simply because they can’t relate themselves with the content. This cross-section has now reverted to the cinema halls,” says Director Aashiq Abu.

The intent of my article in relation to theory of masculinity is to analyze how extra-marital affairs have been constructed in the three New Wave (New generation) Malayalam film sand how the movies with the plot of illegitimate relationship were received by the Malayali audience for whom marriage is sacred. The necessities for a strong family bond and the after effects of illegal relationships within the frame work of a family were also examined through this study.

### **Theoretical overview**

Freudian theory on masculine and feminine, states that adult sexuality and gender are not typeset by the nature: but created through a long and through conflict ridden practice (Connell, 1995). Masculinity is made further intricate because it also embraces the power disparities that subsist between men and women. Thus, it is not just the precise behaviours and deeds of the human being that describe masculinity;



rather, masculinity is a reflection of power formation and men's association for women in the social and cultural discourse (Allwood, 1994).

Mike Leach (1994) says that "Unlike the biological state of manliness, masculinity is a gender individuality structured socially, traditionally and politically. It is the cultural version of maleness, unearthed through participation in society and its institutions". Thus, masculinity is a still evolving process that needs the individual to be intimately connected to the social and cultural discourse. The male is expected to identify with the social institutions that create masculinity and respond in a manner that is appropriate with what these institutions view as acceptable behaviour.

The ancient Greek philosopher Aristotle portrayed women as naturally men's inferiors in terms of intellect. In the long enlightening and theoretical tradition that honoured his authority, masculinity was thus rendered both imperceptible and normative: Masculinity was equated with the human rationality of men and women; were exhibited by sexuality, emotion, and their bodies. Kimmel (1994) views masculinity as "a continuously varying collection of meanings we construct through our relationships with ourselves, with each other, and with our world". He indicates that the hegemonic description of manliness "is a man *in* power, a man *with* power, and a man *of* power. We equate manhood with being strong, successful, capable, and reliable and in control."

### **Previous studies**

The universal assumption in all human culture is that once an individual is romantically devoted to another, he or she will detain sexual activities to that relationship (Fisher, 1992; Frayser, 1989). Schwartz & Rutter (1998) identified some of the key factors that lead to infidelity and in turn ruptures the marital bond: Emotional incompatibility with the spouse, Boredom, Sexual incompatibility, Anger (Harder to love your partner), Flattery and a Desire to end the marriage. Schwartz states that men tend to look for sexual variety while women look for an emotional connection.

There are several forms of extramarital relationships and these forms vary, ranging from a strong emotional devotion to sex as a game with a petty or no emotional feeling (Emotional continuum) and from simply envisaging about sex with someone else, a trivial sexual activity such as kissing to actual intercourse (Physical continuum). (Willetts, Sprecher, Beck, 2004). There is substantial evidence that, all through the human history men are more open to short-range sexual affairs than are women (Kinsey, Pomeroy, & Martin, 1948; Symons, 1979).

Betzig (1989) compared 160 cultures and found that infidelity was the single most quoted cause for divorce. In Western countries, studies on recently separated and divorced individuals found that 52% of men and 46% of women had marital problems due to their partner's illegitimate affair (Kelly & Conley). A study on

infidelity in heterosexual relationships suggests that around one-third of men and one-quarter of women engage in extra dyadic sexual relationships, at least once in their lives (Kinsey, Pomeroy & Martin, 1948). Laumann, Gagnon and Michaels (1994) using nationally representative samples, found that approximately 20 – 25% of men and 10–15% of women were reported to have forbidden relationships. Agreeing to some studies, the immense majority of men and women believe that it is always improper for a married person to have sex with someone other than his or her spouse (Smith, 1994). However the available literature implies that extramarital affairs in supposedly monogamous relationships are mutual.

One of the most popular causal ascriptions regarding the extramarital relationship is that unhappiness or conflict in the primary relationship leads to an affair. Buunk (1984) study on 218 men and women from the Netherlands finds that the majority of participants (85%) had been involved in an affair themselves. Respondents of the study reported that the attraction to the affair partner, the circumstances and the need for variety as the most common reasons for their illegal affairs. Few participants indicated problems in their relationship as a reason for their partners' affairs.

### **Methodology and sample choice**

The present study uses narrative analysis to assess how new generation Malayalam movies construct the image of a married individual having an affair. Amid 2006 – 2012 nine movies with the depiction of extra marital affairs either all over the plot or as a sub plot was released. It compresses movies like *Vasthavam* (2006), *Ore Kadal* (2007), *Lalitham Hiranmayam* (a segment from *Kerala Cafe*, 2009), *Paleri Manikyam: Oru Pathirakolapathakathinte Katha* (2009), *Cocktail* (2010), *Beautiful* (2011), *Traffic* (2011), *Diamond Necklace* (2012) and *Njanum Ente Familiyum* (2012). After the compilation of the sample population through purposive sampling three new wave Malayalam films - *Cocktail* (2010), *Beautiful* (2011) and *Traffic* (2011) which received wide critical appreciation were chosen for the current study.

### **On screen unlawful relations**

The three films chosen for the study fits into the category of thriller genre. The 2010 released *Cocktail* portrays the life of Ravi Abraham his wife Parvathy and daughter Ammu. The subject of extramarital affair is portrayed as a sub plot in the 2011 musical drama thriller *Beautiful* where the main crux is the intense bonding of two friends. *Traffic*, a multi-narrative thriller released in 2011 links multiple stories around one particular incident. In *Cocktail* and *Beautiful* the story rolls around the illegal relationship of married men were in *Traffic* married woman is engaged in unfaithful liaison.

All the characters put their own justifications for creating an affair outside their nuptial life. In *Beautiful* Alex retained an illegal bond with an unmarried woman for taking hold of the wealth of his millionaire cousin, who considers him as

trustworthy and to set free from his wife who controls the family. He is drilled with his marital life where his freedom is curtailed and opted for a relationship where he is reputed. The instability of marital life led him to a forbidden relation. Through this film Richardson findings on extramarital relationships, where single adult females develop a relationship with married men and the married man takes command over the extramarital relationship is stressed.

According to Farrer and Zhongxin (2003), extramarital affairs have become more acceptable and people are more likely to justify their extramarital affairs. Men and women's accounts of extramarital affairs differ. While, according to Farrer and Zhongxin (2003), sexual passion was the most common motive for an affair for both men and women.

Those who spend time together for a long period have a natural tendency of being attracted and the movie *Cocktail* supports this argument. The protagonist confesses that even though he loves his wife and is happy with her, for sexual pleasure and variety he opted for the unlawful relationship. The main protagonist of this movie is a representative of those whom are competent to handle both their matrimony and illegal relations alike.

In the movie *Traffic*, the rapport of Dr. Abel and Swetha generate a feeling of made for each other pair. But the precise nature of the relationship is presented through a montage sequence in protagonist point of view shot where she ditches her husband by keeping an affair with his best friend just for the sake of sexual variety and pleasure.

Fair (1978) argues that relationships with other people are an integral part of a person's life, with the most important relationship being with one's spouse and children. In the entire movies the directors' emphasis the beauty of family relationships and the frustration a family endures due to forbidden connections.

In *Traffic* Dr Abel realizes her deeds out of anger and embrace the value of matrimonial life. In *Cocktail* Parvathy says that she had lost the trust in their relationship and he had lost a wife who believes her husband blindly. Though their daughter loves her father deeply she was ready for a compromise. Nearing to climax of the movie, Venky takes care of his wife who was paralyzed after a suicide attempt. In *Beautiful* materialism and their secret affair have ruined the life of both Alex and Annie. Abal, Parvathy, and Venky were forced to bear the aftermath of these relationships.

The initial attraction to the lover, a need for sexual variety, sexual circumstances, exploitation and pressure from the illegal partner and marital deprivation indicating a discontentment or boredom in the marital relationship were the influential drives behind the forbidden connection.

A study by Buunk (1984) in Netherlands reported that 70% mentioned they need extra marital affairs for variety, meaning that “she/he had a need for sexual variety”. According to Farrer and Zhongxin (2003), extramarital affairs have become more acceptable and people are more likely to justify their extramarital affairs. Men and women’s accounts of extramarital affairs differ. While, according to Farrer and Zhongzin (2003), sexual passion was the most common motive for an affair for both men and women.

The adulterous partner admits the fact that knowingly or unknowingly they had chosen an immoral lane by cheating their legal spouse. The most intriguing finding was that the legal partner ends up sticking with their spouse at the final stage. In *Cocktail* (2010) wife concurs for compromise only for their daughter. Though the wife excuses her husband, the illegal lover - a married woman attempts suicide when she realizes that her husband has found out her affair. In the movie *Beautiful* wife is not ready for a compromise and she leaves her husband. In *Traffic* though husband had attempted to kill his wife for his betrayal, at the climax he is all ready to begin a new life by forgiving his wife.

In *Cocktail* the husband was shown as very paranoid and uneasy when the wife questions him about his extra marital affair and was vexed about the upshot. As far as the amount of shame shown by the partner after being caught in an affair, they were shown as depressed, upset, stressed and nervous.

When the characters come out with volatile statements regarding marriage and loyalty the question of morality arises. “Marriage is a license to have extra marital affairs” the reference to marital infidelity uttered by one female character has annoyed many. As a counter, Actor Anoop Menon said that “We mask the reality with flashy elements so that you don’t have to deal with it openly.” It is factual that infidelity exists in society in spite of high moral values and opposing the reality is idiotic. These movies have presented the topic of forbidden relationship just aware the viewers about the disaster it creates in a household. In films, a happy ending is possible, but in real life most of the marital bond ruptures due to Infidelity.

Though it is not apt to set the box office earnings as a parameter to examine the adoption of these pictures among the Malayali audience, total negligence also is not fine. *Traffic* had a box office collection of 4.5 crore compared to its total cost of one crore. The official website of Kerala Film Producers Association claims it has collected one crore for *Cocktail* and for *Beautiful* 6.4 crore in five weeks, thus recovering the budget of 3 crore. This figure shows a clear mark that Malayali audience started accepting previously sidelined themes.

## Conclusion

Lawson states two central myths around romantic relations. The first is “the myth of Romantic Love,” which incorporates traditional beliefs regarding love and marriage. The second is “the myth of me,” which is seen as a universal openness

among people that may lead to extramarital affairs; a sense of “self-actualization and self-exploration” (Gordon, 1990).

After analyzing the new generation Malayalam films, it is evident that the disloyal spouses always prefer to have a variety in life, which leads them to engage in an extramarital affair. Many, who are engaged in affairs, carry out it with no guilty feeling as long as they are meeting errands in the domestic space.

The legal wife or husband has the first claim on partner’s social life. Forbidding nights, secrecy, strain, guilt and fantasy may become impossible for both to sustain forever. When the thrill of an affair begins to tire out, in all odds, they will get back to their family. It will become hard to stand the poignant, physical and fiscal strain of leading a double life. Indirectly these films convey this valuable message to the audience.

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## **In the Wake of People: Facebook Activism by the Bangalore Traffic Police**

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### **Abstract**

Social media is evidently changing the landscape of communication to a great extent. It has initiated the participatory communication approach evolving the concept of digital democracy. The rapid communication persona of social media is promising new opportunities for the public sector. The public service sectors are embracing the social media to revitalize their operating mechanisms and connect to the people. From just being the advisor and sometimes dictator, the public service sectors are turning facilitators by articulating their approach and creating a sense of omnipresence to serve public. An exemplary for this would be the Facebook activism by the Bangalore Traffic Police (BTP), a forum for people's voice and a platform to resolve people's issues through immediate communication. It is an eye-opener to road safety measures, a podium for opinions and suggestion laterally addressing complaints. BTP's initiative is encouraging citizen to be socially responsible and pledge for road safety. Bangalore Traffic Police Facebook approach is proving to be intriguing and phenomenal community driven change with certain deficiencies to be addressed.

### **Keywords**

participatory communication approach, dialogic communication, Bangalore Traffic Police (BTP), social media, activism, digital democracy, active citizenry

### **Introduction**

The technological advancements in the latter part of 20<sup>th</sup> century have revamped the communication. Earlier, like Laswell's Communication theory (1948), communication was in linear fashion in a foreseeable step by step strategic



communication process with no participatory elements. *Paulo Freire*, one of the influential proponents of Participatory communication theory and practices emphasizes that participatory communication is more of dialogical communication stressing on participatory and collective processes in research, problem identification, decision making, implementation and evaluation of change. This form of communication is reinforced by the evolution of social media making the world a Global Village as dreamt by Marshal McLuhan. Today, social media is turned an inevitable tool of communication in an individual's life and as well crept in to the Public sector to create a community driven change. Adhering to the popular slogan 'For the people, of the people and by the people' by Public Service Sectors had failed to great extent in our country due to the communication gap between the government organization and the citizens. There is concern within democratic societies that a growing number of individuals are disconnecting from their role as citizens (Dyrenfurth, N., 2005). The tedious process of information flow disconnecting people has been obliterated by the plethora of social media creating a participatory communication. Social media being an intriguing phenomenon of our times and its multidimensional approach for communication is promising opportunities for the public service sector to start an interaction with citizens introducing digital democracy. This period has been described as the era of social networking, collective intelligence participation, collaborative and borderless distribution (Warr.w.2008). Consequently tapping to the era, Bangalore traffic police department has embraced Facebook as a tool to interact with citizens, create road awareness and better traffic management. In this paper we would analyze the face book page of Bangalore Traffic police and the initiatives undertaken through the page. The opinion of the Traffic commissioner and followers of the page is considered for the understanding the relevance and success of the Bangalore Traffic Police Facebook initiative.

## **Social media**

Internet gives the chance for "like-minded" people to form communities despite their location, or geographic position on the physical global map (Gauntlett, 2000). "The web offers people an opportunity to produce creative, expressive media products (or text or art works, if you prefer) and display them to a global audience. Without question, this is a new and significant development" (Gauntlett, 2000). Social media, one such technological innovation has revolutionized the concept of communication and its interactive nature has provided a platform for the Bangalore Traffic police to network with Bangalore people. "Social Media" are "a group of Internet-based applications that build on the Ideological and technological foundations of Web 2.0, which allows the creation and exchange of user-generated content" (Kaplan & Haenlein, 2010, p. 60). Its exceptional characteristics of fastening information transmission and commanding larger audience also designated various tools of social media appropriate for communication. It is an internet-based platform where individuals and communities share, discuss, and co-create (Kietzmann et al. 2011). Facebook, Twitter, YouTube, LinkedIn, Whatsapp are the popular social media tools extensively used. On the whole 'social media is

seen as an arena for engaging in networks for sharing, dialogue and connecting with peers or resource persons' (Kietzmann et al. 2011). It well is a fusion of sociology and technology transforming monologue to a dialogue giving birth to an active society. It is considered as an "interactive phase of modernity" (Hartley, 2005: 10) where everyone has the opportunity to communicate with one or many (Hartley, 2005: 10).

### **Facebook**

Facebook one of the most opted social networking site for community building, networking with friends and family. Being an interactive site it provides a platform express, share, comment, debate, discuss, post picture from personal to profession life. Facebook a social networking site was launched in February 2004 by Mark Zuckerberg. As of December 31, 2013 (Facebook News), it has 1.23 billion monthly active users and 757 million daily active users on an average. Facebook is not just confined as a forum of fun and frolic but has a serious facet serving as a podium of activism, voice-out for relevant social issues, and create awareness in the path to create social change. Many believe that these new ways of communicating can help to create social change. Twitter co-founder Biz Stone went so far as to say that social media lowers the barrier for activism (Mainwaring, 2011). It is acting as an important forum to mobilize people to support cause which was evident with causes like Anna Hazare protest against corruption or for the Nirbhaya case. Bangalore traffic police adoption of Facebook to create road awareness and safety measures is certainly an activism for better and safe society.

### **Bangalore Traffic Police (BTP)**

Bangalore is the most admired city for its moderate weather and friendly atmosphere around. While this attracts people from other cities to settle here, it is IT and BT industries that force people to fall in love with Bangalore. The rise in population is resulting in the increase of two and four wheelers adding to the traffic pressure of the city. According to the BTP statistics personalized mode of transport has immensely increased. Two wheelers along with cars comprise the 90% of vehicles on road in the city. In an effort to manage the traffic, BTP has resorted to the technological favor by launching the Traffic Management Centre (TMC) to manage traffic efficiently with the available human resources. The first of its kind in India, TMC receives live video coverage from 160 major junctions through surveillance cameras. All the 301 traffic signals are linked to the TMC which is constantly monitored by the police officers in the Centre. Black berry operations is one more technological teeth to keep a tab on the habitual offender which on spot provides the police official the violation record of the particular vehicle number. Addition to this the BTP website has initiated the concept 'Public Eye', an initiative to involve Bangalore people to curb traffic violation as a responsible citizen by just posting the vehicle number and a picture of particular vehicle violating the traffic rules. If perfect, an immediate action on the vehicle would be initiated through

releasing violation slip/fine slip. Stepping forward BTP is establishing a network with people by entering into Facebook.

### **Bangalore traffic police Facebook page**

‘You are watched round the clock’ could serve as an apt tagline for Bangalore Traffic police. As a public service sector unit, its step to work for people and with people has been fastened by BTP embracing social media. This initiative of BTP falls into the purview of *Bertolt Brecht’s* two core visions inherent in participatory communication, first technologies possess the potential to improve the lives of many people by giving them a voice and second the educational principles inherent in many of today’s participatory communication models – dialogical communication. BTP’s presence in the Facebook since April 2011 is displaying its new facet and the social responsibility toward Bangalore citizens. BTP started this activism on Facebook with an objective to have a meaningful dialogue with citizens, spread awareness on road safety measures, remove misconceptions and involve community in the task of improving road user behavior. BTP is facing the challenge of managing 4 million vehicles and 8 million commuters with just 2500 policemen and officers and effective use of the technology. It shoulders the responsibility meeting the expectations of various stakeholders and road users. “Facebook is a communication channel between BTP and Bangalore people. It has initiated transparency in our work atmosphere and medium for people’s involvement and people’s participation” opines Sri B Dayananda, IPS, Additional Commissioner of Police, Traffic.

BTP Facebook page has garnered 99,568 likes, who are regular followers of the page and initiated 6,515 (as on Feb 01, 2014) to have a dialogue appreciating, suggesting and posting their problems. The highlights of the BTP Facebook page along with opinion survey of 95 active citizens of the page are as follows:

**Traffic updates** - is an important element of this page. BTP updates traffic details on regular basis to ease the problem of traffic congestion. An update about slow moving traffic is helping the commuters to avoid such roads during their travel contributing for the traffic management by police officials and aiding the citizens to evade the traffic congestion roads. 98% of the respondents appreciated this factor as it acts as a travel planner to office and so on. A prior update about a rally causing traffic congestion helps them avoid such roads

**Morning greetings:** An attractive feature of BTP Facebook is *Morning greeting with a road safety message*. Safety messages like “Good Morning Bangalore....” “Broken tools can be replaced. You can’t”, follow traffic rules and be safe ...”; “Take care of your friend! ... Do not let your friends drink & drive... Always have one non-drunk friend to take you safe... “When DRUNK..., keeps self AWAY from steering”...! Have a safeeeeeeweeeeeekend...” is weaving a comfortable relationship between BTP and people. 96% of the respondents find it to

be an innovative way of BTP to greet people with a warning beat to follow traffic rule for their safety

**Road safety initiatives and events:** As the sector working for the people's safe life, BTP has felt the need to launch various *safety initiatives* for the commuters. The initiatives like 'don't drink and drive'; wear your helmet – protect your head; 'Reducing road accidents, deaths, and injuries is in your hands', and so on echo in the Facebook page to garner followers attention indulging them to follow safety measures as responsible citizens. Laterally *several events* are introduced like "Road safety week", "No Honk Day" and Bangalore City Saptavarna Suraksha Sugama Sanchara (BC4S) - for the disciplined and an effective service of autorikshaws. *Sri B Dayananda, IPS, additional commissioner of police states* that "Facebook is serving them as a one of the platform to promote events and update events information for citizens". 42% of respondents active involve in the events organized and are whelmed with the talks, painting competitions organized to create awareness while 58% are following the event updates regularly.

**Comments and complaint forum:** Facebook since its inception is a forum to voice out and share opinions on various issues. BTP Facebook page is no exception, the page is showered with appreciation for the work and concurrently complaints about police personnel, and inconvenience's caused on road and doubt clarification. If the complaints are in the purview of traffic violation or traffic police, it is addresses and acknowledged with a short span of time. If the complaint is beyond traffic violation and is the inconvenience in certain areas, such complaint will be directed to respective area police station which follows the process for the course of action. Any complaint of traffic rule violation with photo evidence posted by public will heed to immediate action by issuing violation challans. Very less number of respondents i.e. 38% feel that their complaints are addressed while majority complains of their problems being not addressed. *Additional commissioner, traffic comments* that 'Facebook is a forum to interact and communicate information to commuters to manage traffic better way. It is generic in nature and not a complaint readdress forum as it has certain mandatory process. Facebook is extensively used for endorsing initiatives and events, and to know Bangaloreans opinions and suggestions'.

Bangalore Traffic police's distinctive effort to collaborate with Bangaloreans with a vision to be the city with traffic sense is achieved to a great extent through social media, Facebook. This innovative approach is accolade with 'National e-governance award' by Govt. of India (Feb 2011), 'Award for Excellence' from Ministry of Urban Development Govt. of India (Dec -2011), 'Golden Peacock award' for Innovative product/service (Jan – 2012), and 'Namma Bengaluru Award' (Mar – 2013). The approach is appreciated and applauded by the citizens in Bangalore, while pointing out certain deficiencies like to fasten complaint addressal process, English language to be used for communication, and to create road awareness among school and college students.

## **Inferences**

The BTP's dialogic communication approach is creating a positive change in the traffic management of the Bangalore city. The initiative and the Facebook as a medium, is acting like a catalytic agent articulating the communication approach and erasing the communication gap between the citizens and the Traffic Police. The monologic communication (One-way) is adopted by BTP for information dissemination, campaigns and awareness creation while the dialogic communication has initiated in collective problem identification and drawing solutions. The prevalence of BTP in Facebook is creating a people friendly image of this public sector; laterally showcasing it has the socially responsible sector. While BTP on Facebook is great effort bringing community driven change, it does need to penetrate to the larger masses of Bangalore. 99,568 followers and just 6,515 people actively corresponding with BTP indicate that more awareness about BTP on Facebook needs to be initiated to involve more citizens in dialogue for betterment of services.

## **Conclusion**

Public service sector like Bangalore Traffic Police adopting social media, Facebook to reach Bangalore citizens is phenomenal. Its step to create active citizenry has strengthened the democratic policies supporting citizens to express their views on relevant issues shaping the decisions or policy making. BTP Facebook activism is encouraging participatory communication and people's involvement in various initiatives. It indeed is educating people about traffic norms and simultaneously making them socially responsible to report traffic violations of their fellow beings pledging for road safety. This remarkable initiative is shaping people's perception and attitude towards Bangalore traffic police. BTP sector though enterprising lacks in creating awareness about its presence in Facebook to a larger audience. An effort to be known and improvement on certain lacks would definitely have a greater impact on Bangaloreans foreseeing a great traffic sense. A step ahead Bangalore Traffic Police are now on Twitter and the traffic updates can reach you through SMS. Social media's role in public service sector is certainly a revolution asserting on democracy.

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## Programming Patterns of VICTERS Channel

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### Abstract

This study does content wise programme analysis of VICTERS channel, an exclusive educational channel in Malayalam. It tries to bring out the time and theme wise allocation of programmes intended, especially for students and teachers. Being an educational channel, VICTERS play a vital role in shaping the learning and teaching attitude of the respective communities. By analyzing the content, current study brings out how the channel addresses the need of its target audience. Study found that majority of the channel time is devoted to educational programmes, especially exam oriented programmes.

### Keywords

VICTERS channel, content analysis, programming patterns

### Introduction

*Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity? (M K Gandhi).*

The development of a country depends upon the quality of its citizens which, in turn, largely depends on quality education. Education is a major indicator of human development. It is very essential and positive effect for society and everyone. The chief task of education is to shape human beings. Through education people may become more useful and civilized if better educated.



“Education is just a means. If it is not accompanied by truthfulness, firmness, patience and other virtues, it remains sterile, and sometimes does harm instead of good. The object of education is not to be able to earn money, but to improve oneself and to serve the country. If this object is not realized, it must be taken that the money spent on education has been wasted (*Indian Opinion*, 9 March 1907 (CW 6, p. 361).”

Education play a vital role in our society, we cannot imagine a life without education. In today’s mediated society educational system has changed a lot. Media, especially television has become a milestone in educational system. It has become an important part of our children’s life. People believe that television as only a medium of entertainment and advertising. But it has advantages as well as disadvantages. It opened a new dimension in education. As an educator, television is the most effective medium; it has a real advantage as a medium for public education. It contributes a lot in teaching and learning process and through television learning becomes very easy. However, many parents believe that television may affect their children’s education negatively. But this belief is not true as there are a number of studies that revealed positive effects of television on education.

Family conflict negatively and educational media use positively influences the children’s reading skills. And home learning environment is directly related to children’s reading skills (Elizabeth A Vandewater & David S Bickham, 2004). It was also influenced by maternal depression or lack of economic resources. Wataru Kureishi & Keiko Yoshida (2012) found there was no evidence to prove the negative impact of television viewing on school performance.

Television can influence positively on school performance of children. Ofili & Glory Osaretin (2012) revealed the use of instructional television improves the academic achievement and it influences the performance of physics students. Kalpna Arya (2004) observed that television increases the knowledge value of the children and males had better knowledge value than females.

Nowadays educational television has become an important role in our society and also in educational system. It aired many programmes related to education. Its audio visual programmes are more effective and through these programmes, students learn their lessons easily and memorize it for a long time.

### **Educational Television**

It was in 1959 that television began to be used as an educational medium in India. The agenda of the government was to spread literacy and eradicate poverty. In 1961, the government started a service for schools. Educational development and entertainment became a new motto of government. Government has contributed a lot in the development of education through official television channels including Gyan Darshan, Ekalavya, Edusat and so on.

## **Gyan Darshan**

It was in 2000 January India's first satellite educational channel started by IGNOU, ministry of human development and Prasar Bharati. It dedicated exclusively to education and provides interactive education in specific subjects like technical education, agriculture, higher education and language. The channel offer interesting and informative programme for different category of students and public. IGNOU, UGC/CEC, NCERT/CIET, Directorate of Adult Education, IITs, TTTIs and other educational/developmental organizations are the major programme contributors of Gyan Darshan.

## **Ekalavya**

Ekalavya is the first technology satellite television channel for technical education. It was launched in January, 2003 by the collaboration with Indian Institute of Technology and the development of technical education wing of the HRD ministry. Dedicated to students of engineering colleges, Ekalavya provides quality education for the target group. It airs technical programmes using experts in IITs in the country.

## **Edusat**

Indian space research organization developed India's first satellite for educational purpose is named as Edusat. It provides satellite based education across the country and virtually creating modern classroom in rural areas. Nowadays Edusat would help in building learning environment and infrastructure to provide quality learner-centered education. By the assistance of Edusat, IT@school and educational department launched an educational channel named VICTERS.

## **VICTERS channel**

On July 28, 2005 India's first broadband network on Edusat for school was inaugurated by APJ Abdulkalam in Thiruvananthapuram. It has revolutionary classrooms through interactive IP based technology. As an exclusive channel for education which telecast programmes on educational values, general awareness and general interest, it allots time to curriculum based programmes too. The target group of the channel is entire educational community including students, teachers, and parents in the state. However channel mainly tries to focus on empowering the teaching and students community. The channel provides interactive virtual classroom for students and teachers to directly communicate with subject experts and educationalists. It aims to provide quality education to entire educational community from different genuine sources.

Mode of operation of the channel is both interactive and none interactive. Video conference and other educational training process involves in interactive

mode. As an interactive network for school, interactive mode is equipped with 116 Satellite Interactive Terminals (SITs). The main users of this facilities are IT@School Project, Directorate of Collegiate Education, Directorate of Technical Education, CDAC, SSA, Directorate of IT Lakshwadeep & CIMR.

The non interactive mode of operation is inaugurated by VS Achuthanathan on 3<sup>rd</sup> august 2006. The programmes telecast for the students and teachers on the basis of curriculum and timetable. The channel telecasts 17 hours a day from 6am to 11pm. The channel reaches almost all over the households of the state's schools and children.

As an educational channel VICTERS telecast curriculum based programmes, regional, national, international programmes on education and it gives special reference to science and technology. The channel recently signed an agreement with Deutsche Welle, international broadcaster of Germany to telecasted educational programme for school children in the state. Through this agreement schools and students in Kerala can access the Deutsche Welle's educational programme and most popular educational programmes in Germany.

The channel also telecasts classic films produced by National Film Development Corporation (NFDC). This gives students an opportunity to understand the Indian epic films which have high educational values and some of which are covered under their curriculum. Channel also telecasts programmes related to Public Relations Department. Channel initiates Request to Proposal (RFP) from firms as well as individuals to contribute programmes of educational and edutainment content.

The channel is now available throughout the state through local cable and DTH networks, Receive Only Terminals and live telecast on internet at [www.VICTERS.itschool.gov.in](http://www.VICTERS.itschool.gov.in)

### **Technical information of VICTERS educational channel**

Satellite	:INSAT4CR
Position	:74degreeEast
Azimuth	:190degree
Frequency	: 11667 MHz
Polarization	:Vertical
Symbol rate	:3000KSPS
Band	: KU

**Programme schedule of VICTERS channel**

<b>Programme title</b>	<b>Duration</b>	<b>Frequency</b>	<b>Format</b>	<b>Content</b>
Patriotic song	5mnts	Daily	Music	Patriotic Song
Nada vismayam	25mnts	Weekly	Music	Introducing musical instruments
SSLC Orukkam	180mnts	Daily	Education	Exam Oriented Class
Live with Lessons	120mnts	Daily	Education	Helpline Class
DW time	30mnts	Daily	Education	DWtv
Nerkazhchakal	30mnts	Weekly	Documentary	Documentary Analysis
Vibgyor	30mnts	Weekly	Education	Subject Related Programme
PEECS	240mnts	Daily	Education	Entrance Coaching
VICTERS News	10mnts	Daily	Education	News
Class Time	20mnts	Mon-Fri	Education	Curriculum Based Class for 9 <sup>th</sup> std
SSLC Excellence	30mnts	Mon-Fri	Education	Curriculum Based Class for 10 <sup>th</sup>
Karnataka Sangeetha Padam	25mnts	Daily	Music	Teaching
Tallyorucheruchvaduvey ppu	30mnts	Weekly	Education	Introducing Software
Kalolsavam	20mnts	Daily	Entertainment	State School Festival
Sastralokam	30mnts	Weekly	Education	Science Based Programme
Railroad adventure	30mnts	Daily	Infotainment	DW Programme

Vishwa Malayalam	30mnts	Weekly	Literature	Literature Based Programme
Beyond the text	30mnts	Mon-Fri	Education	Curriculum Based Programme for 8th
Adidiyodothu alpaneram	30mnts	Daily	Interview	Interaction With Renowned Personality
Fourth Estate	30mnts	Twice	Interaction	Interaction with famous Journalists
Weekend	30mnts	Weekly	News	Science News
Hi English	30mnts	Twice	Education	Grammar Class
Global three thousand	30mnts	Weekly	Education	DW programme
Film	30mnts	Weekly	Film	NFDC
Enjoy physics	30mnts	Weekly	Education	Physics Class
Avasarangalude azhchavattam	30mnts	Weekly	News	Career News
Aanukalikam	30mnts	Weekly	News	Cultural News
Jillakaliloode	30mnts	Daily	Edutainment	District wise programme
Chithrasala	30mnts	Weekly	Edutainment	Film based programme
Malayalam computing	30mnts	Weekly	SIET	Computer Awareness Programme
Kutty chodhyam	30mnts	Weekly	Interaction	Interaction with Famous Personalities
School film	120mnts	Daily	Film	Film

Drishyapadam	30mnts	Daily	Education	Programme for 11std
KTET special programme	30mnts	Occasionally	Education	Teacher Training Programme
Innalakalle innu	5mnts	Daily	Education	General awareness
Ormakalile Malayalam	5mnts	Daily	Interaction	General awareness
Here is the media	30mnts	Thrice	Education	Media Education Programme

### Objective and Methodology

To find out the educational programming patterns of VICTERS Channel and content analysis and simple percentage method were used to analyze the data.

### Analysis

**Table 1: Educational Programme**

Programme type	Duration (in minutes)	Percentage
Live Class	840	18.87%
Class Room	90	2.02%
Curriculum Based	400	8.98%
Exam Oriented	2940	66.6%
Subject Based	180	4.04%
<b>Total</b>	<b>4450</b>	<b>100%</b>

Table 1 shows the types of educational programmes telecast by the channel. It includes, live class, class room based, curriculum based, subject based and exam oriented programmes. The channel contributes most of its time for exam oriented programmes (66.6%) least time for class room based programmes. Overall the channel contributes 4450 (60.91%) minutes for educational programmes in which 18.87% is for live class, 8.98% for curriculum based programme, 4.04% for subject based programme and 2.02% for class room based programmes. The table shows that channel give more important to exam oriented programme.

**Table 2: Edutainment Programmes**

Programme	Duration (in minutes)	Percentage
DW programme	210	16.27%
District wise programme	210	16.27%
Documentary Analysis	30	2.32%
School Film	840	65.11%
<b>Total</b>	<b>1290</b>	<b>100%</b>

Table 2 shows the pattern of edutainment programmes in VICTERS channel. Edutainment programme includes DW (Deutsche Walle) programmes, programmes introducing different districts of Kerala, documentary analysis and school films. Channel devotes 1290 minute (17.65%) of total time for edutainment programmes. Channel gives more time to school films and gives equal importance to DW programme and introduction of district programmes. Channel devotes least time (2.32% ) for documentary analysis.

**Table 3: News**

<b>Programme</b>	<b>Duration (in minutes)</b>	<b>Percentage</b>
General	70	43.75%
Cultural	30	18.75%
Career	30	18.75%
Science	30	18.75%
<b>Total</b>	<b>160</b>	<b>100%</b>

Table 3 shows that 2.19% of the channel's total time is devoted to different news programmes. There are general news, cultural news, career news and science news. From the table it can be seen that the channel gives equal important to cultural, career and science news; and allocates the maximum time for general news.

**Table 4: Musical programmes**

<b>Programme</b>	<b>Duration (in minutes)</b>	<b>Percentage</b>
Patriotic song	35	14.89%
Karnatic music	175	74.46%
Instruments	25	10.63%
<b>Total</b>	<b>235</b>	<b>100%</b>

The channel telecasts various musical programmes also. Channel devotes 3.21% of total time for music oriented programmes. The maximum time is allocated for Karnatic music (74.46%).

**Table 5: Talk show**

<b>Programme</b>	<b>Duration (in minutes)</b>	<b>Percentage</b>
Talk	30	10%
Interaction	60	20%
Interview	210	70%
<b>Total</b>	<b>300</b>	<b>100%</b>

Talk shows form an integral part of an educational channel. The above table shows the pattern of talk shows telecasted. 4.10% of total telecasting time is dedicated to different types of talk shows. It involves General talk show, interaction with eminent personality, and interviews. From the table it is clear that channel spends more time for interview with eminent personalities. General talk shows are given the least time.

**Table 6: Other programmes**

<b>Programme</b>	<b>Duration (in minutes)</b>	<b>Percentage</b>
General Awareness	70	10.14%
Youth Festival	140	20.28%
Film	30	4.34%
Literature	30	4.34%
Publicrelation department programme	210	30.43%
RFP programme	210	30.43%
<b>Total</b>	<b>690</b>	<b>100%</b>

Apart from the programmes mentioned in the above tables, there are other programmes telecasted by VICTERS channel. 9.68% of total time is given to programmes like film (NFDC), Youth festival, PRD (public relation Department) programme, RFP (Request for Proposal) programme etc. Channel gives least time for literature programme. And also channel telecasts programme for teacher training, but there is no specific time for this programme.

**Table 7: Programme wise categorization**

<b>Programme</b>	<b>Duration (in minutes)</b>	<b>Percentage</b>
Education	4450	62.45%
News	160	2.24%
Music	235	3.29%
Edutainment	1290	18.10%
Talk show	300	4.21%
Other	690	9.68%
<b>Total</b>	<b>7125</b>	<b>100%</b>

Table 7 summarizes the contents of tables 1-6. It gives the programme wise categorization of VICTERS channel and the time allotted for each type in a glance. It includes education, news, music, edutainment, talk show and other programmes. (62.45%) of total time in a week is used to telecast educational programme. It is visible that majority of total time is devoted to educational programme especially for exam oriented programme. Channel gives least time to news programme (2.24%). Time allocated for other programmes are (3.29%) for music programme, (18.10%) for edutainment, (4.21%) for talk show, (9.68%) devoted for other programme.

### **Findings**

- ▶ Channel dedicates most of its time (66%) to educational programs, especially exam oriented programmes. Hence, there is less time for general education programs.
- ▶ Educational programs are telecasted during school hours, so the programs may not be so effective on students



- ▶ There is no specific time schedule for teacher training programme
- ▶ Although it is an educational channel, there is equal importance to entertainment also. So it can be said that the channel focuses on edutainment programmes.
- ▶ Channel gives the live classes, through this students gets the opportunity to interact with different subject experts and clear the doubts
- ▶ Channel also telecasts educational programmes produced abroad.

### Conclusion

Television has become an essential part of our daily life. Its role as a source of information, entertainment and education is well understood. Though an exclusive educational channel, VICTERS aims to serve the needs of not only student community but also teachers as well as general audience. The study shows that the channel devoted majority of its total time for educational programmes, especially exam oriented programmes. Hence, there is less time for general education programmes. As an educational channel, it has opened up new dimensions in learning through imparting unique teaching methods.

The study has its limitations too. Only a week's programme schedule of the channel is considered for the study. Hence it is recommended to conduct further studies by taking broader aspects into consideration, and then it will help in depicting the relevance and benefits of this educational channel. Another drawback is that the Educational programmes are telecasted during school hours, so the programmes may not be so effective for students. So this paper recommends bringing some changes in the programme time schedule which will be more useful for the students.

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<https://www.itschool.gov.in>



# Islam in the Cyber Space of Keralites: Exploring the Questions on Authority and Ideology in a Counter Public Sphere

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## Abstract

As one of the seminal works on the presence of Islam in the cyber environment of Keralites, this study strives to place this discourse in an international frame work by drawing analogy with scholarships on new media in general and new media and Islam in particular. It draws upon cyber ethnography and field ethnography, in between October 2013 to January 2014. Followed by it, the researcher argues that internet and its surrounding technologies are not challenging the mediated understanding of Islam and its knowledge system, rather they extend this practice from geographically or culturally limited sources; and introduce multiple sources as well as ways to it.

## Keywords

cyber space, Islam, public sphere

## Introduction

This study uses the term Islam in the cyber space of Keralites to refer the all process of how the cyber space is being re-shaped by some Islamic groups, Islamic seminaries and lay Muslims in Kerala as a space to articulate and debate their understanding of religion through blogs, websites, social media, online radio, online Islamic class rooms and chat rooms.

Manuel Castells termed cyber space as a “space of flows”, without having any geographically limited boundaries (Castells, 1996). Agreeing to it, this study prefers the term “cyber space of Keralites” than cyber space of Kerala as it would be more appropriate to represent the Keralites spread across the world.

The term Islamic organisations used in the sense of the organized forms of different factions within the Islam which emerged mainly because of the difference in their frame work of understanding about Islam influenced and shaped by orthodox and reformative thoughts about it emerged in different periods or organizational rifts. Two factions of the Samastha Kerala Jamiyathul Ulema, an organization of traditional Sunni Muslim scholars and their student and youth bodies mainly targeting lay Muslims, two factions within the Mujahids, also referred as Salafis or Islahis , and Jamahate Islami Hind (JIH) are the important Islamic organizations in Kerala. These groups are professionally organized, highly networked; and directly as well as indirectly associated to many social and educational enterprises including print and broadcasting media houses.

The term Islamic scholars denote those who completed their religious studies from mosque based traditional religious learning system as well as those who graduated from Islamic Seminaries. Islamic seminaries denote the centers where religious knowledge is taught and grants graduation to scholars.

### **Islam in the cyber space and diaspora Muslims**

Kerala, as a state where only 6.3% households have access to internet in 2011, use of cyber space by Malayali Islamic scholars for religious communication and preaching since 2002 may sound as illogical. The fact of the matter is that the inquiry on Islam in the Malayali cyber space need to depart from the Malayali Muslims working in Middle Eastern Arab countries than from the Muslim believers in Kerala as the latter is the major factor which necessitated the use of cyber space for communication and preaching about Islam in the specific context of Kerala.

Now nearly 11.5 lakh Malayali Muslims are working in Middle Eastern Arab countries (The report on Kerala Migration Survey 2011). It constitutes 13.5% of the total Muslim population of Kerala; and more relevantly a good share of Muslim men from the state. For Islamic organisations, internet and surrounding technologies help to easily and immediately address this large community. Ilyas finds two reasons behind internet are appealing to Ulamas or Islamic scholars. Firstly, economic aspects like easy to launch and secondly, to reach Malayalis in the Gulf (Ilyas, 2012).

Throwing light into the consumption side of Islam in the cyber space of Keralites, Swadique Misbahi, an Islamic scholar who has been working as the chairman of Kerala Malabar Islamic Class Room (KMIC), an online podcasting, for the last 12 years says “Majority of our visitors are Keralites working in Middle Eastern Arab countries. Those Muslims in Kerala are yet to know about our online initiative. Unlike the Malayali Muslims in Kerala, those who are working in abroad have access to internet and can spare some time for religious knowledge.”

## **Theoretical background**

The presence of Islam and Muslims in the new media, especially in the internet has become an area of academic investigation since the second half of the nineties. Islam in general and Islam and Muslims in the cyber environment in particular got wider academic attention followed by the September 11 incident. Charles Hirschkind (2012) classifies the existing scholarship on Islam in the cyber environment into two broad categories. According to him, the first category of scholarship considers “use of the Internet as a vehicle for religious and political mobilization, including as a tool of militant recruitment by jihadist groups.” He finds “the second body of literature has focused on how mediatization in general and the Internet in particular have reshaped the sociology of Islamic knowledge, including the norms and institutions of religious authority”. He places and terms his work as part of a third new category of literature on this area which explores the representation of Islam and Muslim identity in the cyber space drawing examples from specific contexts, both west and non west.

For me, while drawing this distinction between two dominant scholarships on Islam in the cyber environment, what Hirschkind left is the scholars who dissented to these two dominant paradigms. The first category of scholarship who argues moderate Muslims are using internet to weaken extremist sections in it (Mandaville 1999; Brinkerhoff 2006). Some scholars, especially outside the west dissent to the view of Muslims are using internet to re-structure and challenge religious authority (Malik, 2006; Scholz, Selge, Stille& Zimmermann, 2008).

Referring to an emerging public sphere in the Muslim world, Anderson and Eickelman (1998) argue that the communication in this new emerging public sphere comes in to contrast with the concept in the top down model of communication that shared views and context as the requirement of communication. They say new media facilitates variety of views including alternative views and dissent to enter into this public sphere. Old communication with few senders and many receivers are giving way to a participatory new public space with nearly as many senders as receivers.

Agreeing to this paradigm, Mandaville (1999) observes Muslims are increasingly taking religion into their own hands through various popular news groups and e-mail discussion lists. New forms of virtual communities or a re-imagined Umma emerged in internet helps Diaspora Muslims to find likeminded people. The hybrid discursive spaces of the Muslim internet can give rise, even inadvertently, to new formulations and critical perspectives on Islam and the status of religious knowledge.

Following the existing paradigm on Islam and cyber space, Garry Bunt (2003), emphasizes the relevance of cyber Islamic environments that without the Internet, Islam as a religion may not lose anything that is intrinsic or central to beliefs, but Cyber Islamic Environments have the potential to transform aspects of religious

understanding and expression within Muslim contexts, and the power to enable elements within Muslim populations in minority and majority arenas to dialogue with each other.

Contesting to the existing frame work of understandings on Islam and cyber space, Scholz, Selge, Stille and Zimmermann (2008), based on a study about four Islamic podcasters, argue that Islamic podcasters might also become an important instrument for the deconstruction of religious authority.

Making a critical account of the scholarship on Islam and cyberspace, Malik (2006) argues that Media usage among Muslims in the Diaspora is primarily discussed from a negative point of departure. Muslims in the Diaspora are automatically classified as prospective Islamists and thus terrorists whenever they turn to Arabic, Islamic and other non-west media.

### **Islam in the cyber space: studies in the context of Kerala**

Specifically looking at the Muslim scholars' engagement with new media in Kerala Ilyas (2012), places the discourse in the Nancy Fraser's concept of counter public sphere, a space in which different marginalized groups seek to contest exclusion and to circulate counter-narratives to the hegemonic versions of 'truth'. His argument, the Islamic cyber space of Kerala is mainly used by modern and traditional Ulamas or Islamic scholars comes into conflict with western scholars' (Garry R. Bunt, Jon W. Anderson, Dale F. Eicklemann & Peter Mandaville) frame work of understanding with regard to the cyber Islamic environment, which mainly argues "Muslims are taking religion into their own hands using new media technologies". Disagreeing to the security concerns about the Muslim internet use, he argues there is a conceptual danger revolving around the Orientalistic perspectives while discussing the new found technological sophistication among Muslims.

Hafis (2012) suggests the counter public sphere of Muslims in the cyber space is a "neo- public sphere" with two functions, which addresses Muslims and secular public sphere simultaneously. He argues this neo-public sphere creates an "alternative modernity" through indigenous cultural products.

### **Methodology**

This study used cyber ethnography and field ethnography as the methodology. Employing techniques like participatory and non-participatory observation, focused interviews with persons in the production side of discourses on Islam in the cyber space and online interviews with those who are in the consumption side; this study explored its focused areas in between October 2013 to January 2014.

### **Formal voices on Islam**

Mark Poster's (1995) argument of "internet extends existing social institutions and their functions in new ways" clearly reflects from the engagement of Islamic organizations and Islamic scholars in the cyber space of Keralites, as they extend their role into this new space.

For Manuel Castells (1996), "technological innovation emerges to fill the gap in previous one". In the case of Islamic organizations and Islamic scholars in Kerala, online media provides a better alternative to reach more audience at low cost and immediately than their offline religious communication tools like video or audio cassettes of sermons, printed publications etc.

What is quite interesting is that, they continue to use oral discourses as the major method of religious communication. Marshal McLuhan (1989) in his tetrad of media effects explains how does a new medium enhance or retrieve a practice in a society. Similarly, while paying a closer attention to the cyber space of Keralites, it is apparent that, its characteristics like easy and free access, platform to the user generated content etc enhances the scope and retrieves the oral religious discourses in the Islamic tradition of Kerala.

### **Online Islamic class rooms and pod casting**

Carolyn Marwin (1999) says "User plays an important role in inventing the use of a technology. Sometimes, it even goes beyond the imagination of inventor himself". How Beylux Messenger, a voice and video chat programme, is reshaped by Islamic organizations in Kerala as a technique to develop online Islamic class rooms is an example in this regard.

Online Islamic class room is an extended version of traditional Islamic learning method around an Islamic scholar. Persons from any part of the world with access to internet can take part in these class rooms. Though, opportunity to ask question is allowed in this platform, there is a set of unwritten normative values prevails in each Islamic class room with regard to the behavior of participants. It is also used to podcast congregations and conferences organized by Islamic groups in Kerala mainly to Malayali Muslims working in Middle Eastern Arab countries.

Beylux Messenger, as a free voice and video chat programme, helps Islamic organizations and their followers to freely communicate each other, taking advantage of the architect of this medium. Kerala Malabar Islamic class room (KMIC) started by traditional Sunni Muslims (Kanthapuram faction) in 2002 is the pioneer in this area. Kerala Islahi class room of Salafi Muslim organization and Kerala Islamic class room of EK faction of traditional Sunni Muslims are the other major online platforms which employ Beylux Messenger.



## **Web portals on Islam**

Web portals have been used by major Islamic organizations and Islamic seminaries in Kerala as a mean to religious communication and propagation in the cyber environments. It has the potential to address a wider audience as the links on it can flow through the social media, especially Facebook. Commonly these web portals provide online religious decrees and databases on Islam consisting software of Quran interpretations and recitations, fundamentals of Islamic belief etc. They cover up global, national, and state level news from Muslim world, review on significant Islamic movements, new trends in Islamic education, Islamic family conceptions, science and religion, interviews, profiles of world known scholars, information about education and employment, Islamic philosophy and history etc.

Islam on live run by D4 media, digital wing of Jamaat-e-Islami Hind, Islam on web.net and Muslim path associated to EK faction of the traditional Sunni Muslims, Dawa voice by Salafi Muslim organization, Islam on site run by Darul Huda Islamic university etc are the major web portals on Islam in the Malayali cyber environments.

D4 media associated to Jamaat-e-Islami pioneered the new communication method of Animations about Islamic history and messages. It also marks a significant change in the medium of religious communication among the Muslims of Kerala.

## **Rejuvenation of a sermon culture in the cyberspace**

Internet and its surrounding technologies helped for the rejuvenation of sermons on Islam in general and Vahl, an indigenous form of sermon with the style of music in particular, by extending the audience base without having any additional costs.

A case study on Hafiz Ahmed Kabeer Baquavi, an orator of Islam; and one of his speech uploaded in YouTube in 2011 got a viewership of 974,874 or nearly one million, shows how internet and its surrounding technologies rejuvenated a new sermon culture. Hafiz, an Imam or cleric at a mosque in Trivandrum has been delivering speeches on Islam for the last 15 years. Usually his audience was limited to believers gathered in the mosque and venues specially arranged for sermon in his region. Uploading of his speeches in YouTube extended his audience base from believers of a particular region to all Malayalam speaking Muslims across the world who depend YouTube to listen sermons. For believers, internet and its surrounding technologies like you tube give access to multiple sources and understandings on religion at little or no cost.

## **Ulama or Islamic scholars in the online: problematising a term**

I agree, in the context of Kerala, the argument of the interpretation and dissemination of Islamic knowledge via online is largely controlled by traditional

and modern Islamic scholars, as it is in the “offline” (Ilyas, 2012). But my argument is that western understanding of clergy or traditional understanding of religious scholars is not sufficient to identify a new generation of Islamic scholars, who may even give religious decrees in the online. The new generation of Islamic scholars are benefitted from the modernized syllabus of many of the Islamic seminaries and trained in variety of professions. They not necessarily continue as an Islamic scholar by profession in the offline different from as it is in the online.

The web portal Islam on web net is an example to it. This concept was proposed by mainly a group of graduates from Islamic seminaries, though they are engaged in professions other than Islamic scholar or cleric. For them, this platform helps to fulfill their quest to communicate on religion and share their knowledge on Islam according to their convenient time and space. In short, it is problematic to define the Islamic scholar in the online using the parameters of offline.

### **Going beyond the traditional sources**

While paying a closer attention to the Islamic cyber environment in Kerala, The significant change in the religious orientation of some educated, English speaking Muslims from Kerala and their exploration of new sources of Islamic knowledge is clearly apparent. A Kerala Muslim listening to American Islamic scholars to know about Islam may sound as unbelievable. But it is a fact evident from the Facebook posts of many. Facebook posts or profile pictures by Kerala Muslims with either videos or quoting of American Islamic scholars like California based Hamza Yusuf and Texas based Nouman Ali Khan or Yusuf Estes can be seen in the Malayali cyber environment. Comments and videos of Dr. Zakir Naik, a televangelist and an international public speaker on Islam from India are one of the common posts in Facebook.

In a way, it marks the beginning of change in the sources of Islamic knowledge in the case of educated and English speaking Muslims from Kerala, which may govern their social and religious life, from traditional sources influenced by local contexts to sources of religious knowledge made keep in mind an international audience.

### **While globally exploring Islam and locally living**

Islam, as a religion which gives importance to the interpretation of religious texts based on the locale contexts, the central question with regard to internet based universalized and homogenized understandings of Islam would be how this monolithic understanding can negotiate with the local context and religious understandings. How the young Muslims in Kerala approach the Islamic Music with western influences both in instruments and style, is an interesting case in this regard.

The popularity of Islamic music composed by Sami Yusuf, Maher Zain among Muslim youngsters from Kerala is evident from their Facebook posts, comments

and likes. According to the understanding of traditional Sunni Muslims, they find wrong with the use of western musical instruments in their songs, though agrees to its content. Salafi Muslims in Kerala find wrong with the elements in this music with mediation in the prayer to God and considers it as an innovation in religion. But, when spoken to many youngsters who belong to these two factions, they consider this music as an easier way to be more close to God and invoke millions of believers listen to it across the world as an evidence to support their argument. In short, it is an area deserves serious academic investigation.

### **Conclusion**

The continuation of oral discourses as the major method for the communication about Islam in the cyber space of Keralites underscore mediated understanding of Islam and its texts is not challenged in the cyber space. Instead, oral practices for mediated understanding are rejuvenated and even retrieved in the cyber space. Rejuvenation of a sermon culture in the cyber space and retrieval of traditional Islamic learning method around a teacher in the form of online Islamic class room are the examples to it, as in both cases a person depends or mediates someone else to understand the texts and messages of the Islam.

Internet and its surrounding technologies have the potential to extend the practice of mediated understanding from geographically or culturally limited sources, as it can introduce multiple sources as well as ways to it like Islamic scholars across the world. The understandings arrived from such a mediation may partly or wholly come against the locale understandings, as it happened in the case of Islamic music influenced by western music.

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# **Media Exposure of Journalism Students from Kerala & Karnataka: A Comparative Study**

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## **Abstract**

Media exposure is always a matter of research especially the effect of media like TV on children and other specialized audience. How the future journalists or journalism students exposure to media, which medium they depend the most, what are their guiding principles, and has their media exposure influenced by their state identity? Examining these questions the researcher observed that there is notable difference between media students from Karnataka and Kerala in terms of their media exposure, news value preference and media reliability.

## **Keywords**

journalism education, media students, media habits, media credibility

## **Introduction**

Journalism field is getting professionalized all over the world as well as in India. Professional education in the field is offered by almost all the major Central and State universities in the country as UG and PG courses. Professional education is an essential factor in the professionalization process of the field since it accomplishes 'socialization into the profession' (Mensing, 2011). But professional education alone cannot predict the level of professionalization in journalism. Still, more students who are interested in journalism tend to do their graduation or post graduation in the same since the specialized courses in the country increase these days.

How the students of journalism treat the role of different mass media such as Newspaper, Television and Internet is a question of relevance. Which medium is most reliable and to which journalism student exposure the most are also matters of concern. Journalism students' opinion regarding this is supposed to be grounded on their own evaluation shaped in classrooms with the additional knowledge of their teachers.

This paper is an attempt to evaluate the media exposure of media students enrolled in the universities in Kerala and Karnataka, two neighboring states. Culture and literacy rate of these states are different to a great extent. Kerala holds the prime position in India in terms of literacy whereas Karnataka stands at eleventh in the literacy rate table of states in the country.

### **Literature review**

Studies seeking media exposure of media students are difficult to find and there is no such study in the collection of the researcher so far. Literatures reviewed below are studies on journalism students other than their media exposure in different parts of the world.

*The Pre-Socialization of Future Journalists* by Claudia Mellado, FolkerHanusch, María Luisa Humanes, Sergio Roses, Fábio Pereira, LyubaYez, Salvador De León, Mireya Márquez, Federico Subervi & Vinzenz Wyss (2013) was an initiation to compare and analyse pre-professional cultures in journalism in different countries by surveying journalism students from Australia, Brazil, Chile, Mexico, Spain, Switzerland, and the United States. Generally, the students rejected a royal approach and favor a citizen-oriented role though there were minute variations at the country level. "Brazilian and Chilean students believe in the citizen-oriented and watchdog roles, whereas their counterparts in Australia, Switzerland, and the United States favor the consumer-oriented approach to a greater extent. Mexican and Spanish students, on the other hand, while supporting the citizen-oriented role, reject the loyal role comparatively less than the rest of the countries" (Claudia Mellado, 2013).

Deb Wenger and Lynn C. Owens surveyed business editors at the U. S daily newspapers to know their stand on the progression in the training of journalism students for the business news coverage and reported the findings under the title *Most Business Editors Find Journalism Graduates Still Unprepared*. As the title indicates, the researchers found that most of the editors at the national dailies held the view that the journalism students were not prepared enough to cover business news. They observed that specialized skills required for business journalism were often not taught at universities (Mary Jane Pardue, 2013).

*The Formation of a Professional Identity* by Gunnar Nygren & Karin Stigbrand is a result of a survey done among journalism students from Poland, Russia, Sweden, Estonia and Finland. The study analyzed the similarities and differences

of journalism students on the basis of their motives to become journalists, competences and character traits, ideals and values, and relations to other professional areas such as PR and politics. The researchers concluded that it is not possible to talk about a single and similar professional identity even in the wake of globalization. Still, there are hybrid forms of professional identities that combine some universal journalistic values with cultural heritage and social/political conditions of different countries (Gunnar Nygren & Karin Stigbrand , 2013).

*An Examination of Job Skills Required by Top U.S. Broadcast News Companies and Potential Impact on Journalism Curricula* by Deb Wenger and Lynn C. Owens observed that multimedia skills like the ability to post content to the web, to write for the web, to shoot video and still photos and to work within the mobile and social media spaces are essential for journalism students of the day who seek job in multimedia industry. Hence, the educators must be skilled enough to cope with the situation and should simulate deadline pressure in assignments given to the students aiming at the media industry (Deb Wenger & Lynn C. Owens, 2013).

Benjamin H. Detenber, Mark Cenite, Shelly Malik and Rachel L. Neo in their study titled *Examining Education and Newsroom Work Experience as Predictors of Communication Students' Perceptions of Journalism Ethics* sought the education and work experience in newsrooms as predictors of ethical perceptions among 826 communication undergraduates at a university in Singapore. They reached at the conclusion that education was not a significant predictor in relation with the participants' ethical principles but ethical ideologies were. On the other hand, work experience in newsrooms was associated with perceived justifiability of using contentious news-gathering methods. It threw light on journalism in the way it is perceived and practiced in the country (Benjamin H. Detenber, Mark Cenite, Shelly Malik & Rachel L. Neo, 2012).

Gunn BjØrnsen, Jan Fredrik Hovden & Rune Ottosen examined Norwegian journalism students' views about their profession and education at different phases in their career between 2000 and 2004 and summarized the findings under the title *Journalists in the Making*. It was to recognize attitudinal difference in professional values before and after their graduation in journalism. They found that there is no significant change in the attitude and reported a decline in classical journalistic professional idealism after entering the newsroom (Gunn BjØrnsen , Jan Fredrik Hovden & Rune Ottosen, 2007).

## **Research questions**

This study sought answers to the following questions:

**Research question 1:** How the journalism students' exposure to Newspaper, Radio, TV and Internet in Kerala and Karnataka are related?



**Research question 2:** How the news value preference of journalism students from Kerala and Karnataka are related?

**Research question 3:** How the perceived media reliability of journalism students on Newspaper, Radio, TV and Internet are related?

## **Method**

Exposure to media by journalism students plays an important role in their 'professional socialization'. It helps the future journalists to analyze the field and to choose a medium that suits their skills and attitude (Deb Wenger & Lynn C. Owens, 2013).

A survey was conducted among journalism students enrolled for graduation and post graduation in ten universities spread over Kerala and Karnataka. Using a questionnaire consisting 12 questions as a tool, the study surveyed 187 graduate and post graduate media students.

Students from five Universities located at different geographical area of Karnataka state are included in the sample. Mysore University from south, Karnatak University from north, Gulburga University from east, Manglore University from West and Women's University. Karnataka State Women's University is selected for its unique nature for nurturing women journalists. Out of one hundred questionnaires distributed among the students 91 were collected duly filled.

Media students from five Universities, namely Kerala, Calicut, MG, Kannur and Malayalam Universities from Kerala were selected for the study. PG Students and Research Scholars from University Departments and UG students from affiliated colleges were taken as sample. Hundred Questionnaires were distributed and 96 were collected duly filled.

## **Results**

The researcher analysed 187 questionnaires duly filled by University students from Kerala and Karnataka and the results shed light on the media exposure pattern of media students.

### **Media exposure**

Approximately, one fourth of the students (27%) preferred to read more than two news papers while 41 % preferred to watch television daily for one to two hours. At the same time, 74% listened radio but the exposure is restricted to below one hour a day. On the other hand, 33% of students use internet for one to two hours a day.

**Table 1: Number of newspaper read daily by the students**

Name of State	Number of newspaper read daily				Total
	Do not Read	One Newspaper	Two Newspapers	More than 3	
<b>Karnataka</b>	22 (11.8)	38 (20.3)	12 (6.4)	19 (10.2)	91 (48.7)
<b>Kerala</b>	37 (19.8)	38 (20.3)	20 (10.7)	1 (0.5)	96 (51.3)
<b>Total</b>	59 (31.6)	76 (40.6)	32 (17.1)	20 (10.7)	187 (100)

Figures in parentheses denote percentage

The first ever mass medium, the news paper is losing its readers with the emergence of new media. The present study reveals that about 31.6% of the journalism students in Karnataka and Kerala not reading even a newspaper a day. It is the second majority of the population after those who read one paper daily. It is also noticeable that students from Kerala, the most literate state in India lead the trend. Still, 10.7% of the journalism students spend time to read 3 or more newspapers daily, in which Kanataka students take vast majority in the category with 10.2%.

**Table 2: Time spend for watching TV by the students**

Name of State	Time spend for watching TV				Total
	Do not Watch	Less than One hour	1-2 hrs	3 hrs and more	
<b>Karnataka</b>	3 (1.6)	27 (14.4)	43 (23)	18 (9.6)	91 (48.7)
<b>Kerala</b>	0	36 (19.3)	35 (18.7)	25 (13.4)	96 (51.3)
<b>Total</b>	3 (1.6)	63(33.7)	78 (41.7)	43 (23)	187 (100)

Figures in parentheses denote percentage

Television is the mass medium to which media student exposures the second most (98.4%). All the students from Kerala exposure to the medium whereas a small group (1.6%) of the Karnataka students stay away from the medium, for unknown reason as far as the survey is concerned. A simple majority of the journalism students (64.7%) exposure to the media for more than an hour.

**Table 3: Time spend for listening Radio by the students**

Name of State	Time spend for listening Radio				Total
	Do not Listen	Less than One hour	1-2 hrs	3 hrs and more	
<b>Karnataka</b>	5 (2.7)	63 (33.7)	15 (8)	8 (4.3)	91 (48.7)
<b>Kerala</b>	5 (2.7)	76 (40.6)	10 (5.3)	5 (2.7)	96 (51.3)
<b>Total</b>	10 (5.3)	139 (74.3)	25 (13.4)	13 (7)	187 (100)

Figures in parentheses denote percentage

Radio remains as one of the popular media and most of the journalism students (94.7%) exposure to the medium today. Its listeners constitute even bigger population than the newspaper readers (68.4%) in size. At the same time most of the radio listeners (74.3%) exposure to the medium less than an hour a day. Radio listeners from Karnataka who listen to the medium more than one hour outnumber their counterparts in Kerala.

**Table 4: Time spend for surfing Internet by the students**

Name of State	Time spend for surfing Internet				Total
	Do not Surf	Less than One hour	1-2 hrs	3 hrs and more	
<b>Karnataka</b>	1 (0.5)	29 (15.5)	30 (16)	31 (16.6)	91 (48.7)
<b>Kerala</b>	0	43 (23)	32 (17.1)	21 (11.2)	96 (51.3)
<b>Total</b>	1 (0.5)	72 (38.5)	62 (33.2)	52 (27.8)	187 (100)

Figures in parentheses denote percentage

It is to internet that journalism student exposure the most (99.5%). Majority (61%) of the students use the internet more than one hour a day. It is noticeable that Karnataka students who use the internet more than 3 hour outnumber their counterparts in Kerala. Yet, Kerala students hold Zen percent internet exposure, where Karnataka students report an exception.

### Medium reliability

**Table 5: Medium reliability by the students**

Name of State	Reliability of Medium				Total
	Newspaper	Radio	Television	Internet	
<b>Karnataka</b>	20 (10.7)	12 (6.4)	30 (16)	29 (15.5)	91 (48.7)
<b>Kerala</b>	56 (29.9)	2 (1.1)	24 (12.8)	14 (7.5)	96 (51.3)
<b>Total</b>	76 (40.6)	14 (7.5)	54 (28.9)	43 (23)	187 (100)

Figures in parentheses denote percentage

One third of the Karnataka students opined that Television is the most reliable medium whereas more than half of Kerala students recognize News Paper as the most reliable medium. Students from both states also differ in terms of their selection of most reliable medium. Second majority of Karnataka students backed internet as the most reliable medium whereas their counterparts in Kerala backed Television. In general, News paper got majority votes for becoming the most reliable medium.

### Guiding principles

**Table 5: Preferred News Value by the students**

Name of State	News Values				Total
	Objectivity	Credibility	Accuracy	Interpretation	
<b>Karnataka</b>	21 (11.2)	21 (11.2)	35 (18.7)	14 (7.5)	91 (48.7)
<b>Kerala</b>	16 (8.6)	34 (18.2)	37 (19.8)	9 (4.8)	96 (51.3)
<b>Total</b>	37 (19.8)	55 (29.4)	72 (38.5)	23 (12.3)	187 (100)

Figures in parentheses denote percentage

Majority of journalism students (38.5%) found 'Accuracy' as the most demanding news value which is followed by 'Credibility' (29.4%). 'Interpretation' is the least preferred news value (12.3%). Though both groups found 'accuracy' as most preferred news value, Karnataka students placed credibility and objectivity at the same level when Kerala students preferred credibility over objectivity.

### **Discussion and conclusion**

The present study lights at an area where research is rare. Some of the interesting findings of the study are discussed. The first ever mass medium, the news paper is losing its readers with the emergence of new media. It is shocking to find that one third of the journalism students in Karnataka and Kerala not reading even a newspaper a day.

It is not surprising to know that Television is the mass medium to which media students exposure the second most. All the students from Kerala exposure to the medium whereas a small group of Karnataka students ignored the medium, for unknown reason as far as the survey is concerned.

Radio might have suffered a major setback in the last decades of 20<sup>th</sup> century. The study revealed that Radio regained its popularity and most of the journalism students exposure to the medium today. Its listeners constitute even bigger population than the newspaper readers in size.

The advent of new media made a drastic change in the field of journalism as a whole. Today, it is to internet that journalism student exposure the most. Majority of the students use the internet more than one hour a day.

In terms of reliability existing notions are questioned. Though News paper got majority votes for becoming the most reliable medium, Karnataka students in particular consider TV as the most reliable one. Second majority of Karnataka students backed internet as the most reliable medium whereas their counterparts in Kerala backed Television.

News value preferences by both Kerala and Karnataka are not much different. Majority of journalism students found 'Accuracy' as the most recommended news value among journalism student which is followed by 'Credibility'. 'Interpretation' is least preferred.

This study revealed that there is notable difference between media students from Karnataka and Kerala in terms of media exposure. The reasons are not analysed. Yet, it points at the disparity in literacy rate and cultural and historical differences. Future research may explore the grounds on which media exposure of students from both states are developed. Since this study identified some similarities and dissimilarities held by Karnataka and Kerala journalism students, it helps to place directions for further comparative studies in the area in a wide context.

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