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Editor's Note

Here is the first issue of the ninth Communication and Journalism Research volume. To keep its interdisciplinary nature, this issue of CJR also draws attention to cross-disciplinary research areas. The subjects dealt with this issue are the dimensions of feminist epistemology, political socialisation, the advertising ladder of Indian films, scholastic performances of tribal students, and media literacy in secondary education.

Neethu S Kumar and Lalmohan P try to analyse the epistemological roots of feminist standpoint theory and inquire about the social location of the advantaged perspective. To fulfil the study's objectives, the researchers outline the grounds of standpoint and trace the roots of the feminist standpoint. Finally, they emphasize the concept of social location. Meanwhile, Manjusha P M and Abdul Muneer V systematically review and synthesize researchers' attempts at political socialization. There is an obvious possibility that in new and re-established democracies, concerns are being raised about the next generation's political awareness and values. Understanding political socialization to get plugged into a regime's political culture comprises cognitive, normative, and affective components. The origin and evolution of political attitudes and their change throughout life were the subjects of different studies. The paper highlights that research on political socialization proliferated through the 1960s and 1970s among political science, sociology, education, and psychology scholars.

Prasanth Saseendran, Anila P Sundareshan, Basil P V, and Agnes Sebastian investigate the scholastic backwardness of the tribal students from the Paniya community in the Wayanad district of Kerala. The study is conducted among Paniya community students between the ages of 14 and 18 by evaluating their reading skills, mathematical abilities, basic geography understanding, and abilities to understand instructions in public places and know-how in information technology. They observe that after seven decades of Indian independence from colonial rule and 63 years after the formation of Kerala as a progressive liberal democratic state, the tribal communities lag in educational capabilities, which is the essential tool of social mobility.

Ramis Salam P and Shruthy K argue for the inclusion of media literacy in school curricula, citing examples of countries like Australia, the Philippines, and Fiji island. The paper is an effort to know varied viewpoints related to media acquisition. It conjointly analyzes media education with the brief framework of media literacy. It also highlights the importance of crucial and ordinal century literacy's directions in media literacy pedagogy. They point out that media literacy

depends on media educators. However, they adopt the educational approaches that encourage crucial thinking and inventive production of meanings within the minds of scholars while responding to their curiosity and adventures of discovery in cooperative and preliminary practices of media production. Media pedagogy may be a common term for practitioners that stress typically on the social and discourse side of teaching media literacy.

According to Muhammadali Nellyullathil, journalists practicing OSINT require specific skills such as sophisticated search techniques, digital forensics, data analysis, and verification. With standardized OSINT training and education, it is easier for professionals to acquire the necessary skills and for educators to create effective training programmes. His article proposes strategies for incorporating OSINT into media pedagogy, recognising journalism as a verification process.

A commercial movie, above all its claims about being a product of art, is ultimately a product to sell. Moreover, hence a good advertising strategy is integral for the promotion and success of a movie, argues Sudheer S Salam. The evolved national cinema in India quickly resorted to marketing means that advertised movies in a pattern of its own. His study tries to trace and contrast the methods of advertising followed by films produced in the Indian subcontinent over the years of its development. The study also analyses the advertising strategies in the Indian film industry, which has been into a sea change in the promotional tactics of Indian films following the arrival of digital media outlets and the internet.

Feminist Standpoint: Probing the Epistemological Roots and Social Location

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Abstract

Feminist standpoint theory is one of the practical approaches to feminist epistemology. Emerged as a result of feminist consciousness-raising standpoint approaches inquired experiences of multiple arenas. The feminist standpoint is based on two significant concepts: situated knowledge and the concept of epistemic advantage. Situated learning claims that social location influences human experience. Wherein epistemic advantage asserts that some standpoints are epistemically privileged. In this light, the researcher tries to analyse the epistemological roots of feminist standpoint theory and also inquire about the concept of the social location of the advantaged perspective. To fulfil the study's objectives, the researcher outlines the grounds of standpoint and traces the roots of the feminist standpoint. Finally, the researcher discusses the concept of social location.

Keywords

Feminist Standpoint Theory, Epistemology, Social Location, Marginalization, Gender, Women

Introduction

Epistemology was entered into feminist analysis and critique very belated. The sex of the knower is epistemologically valid and helps to formulate questions on knowledge and subjectivity, which are integral concepts of feminist inquiry. (Code, 2014). Anderson (2017) observed that the dominant knowledge practices denied the epistemic authority of women and other marginalised. Feminist epistemologists Nancy Hartsock (1983), Dorothy Smith (1987; 1990), Hilary Rose (1983; 1994), Patricia Hill Collins (1990), and Sandra Harding (1991) trace these issues and offer various accounts to defeat the problems. Within the context of feminist epistemology, the thinkers are particularly interested in socially situated knowledge. Harding (2004) pinpoints that the conditions of the oppressed group are entirely different from that of the dominant. The prevailing situation of the oppressed

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enabled them to produce distinctive kinds of knowledge. This experience-based knowledge is further for other social conditions. The oppressed group tries to identify how the dominant groups are structured. An epistemological, scientific, and political advantage has been enabled through social situatedness.

Feminist philosophers examine the interconnection between gender situatedness and knowing subjects. They have proposed three major approaches to this intersection, such as feminist standpoint theory, feminist postmodernism, and feminist empiricism, and these are converged over time (Anderson, 2017). Harding (1986) inquired about the theoretical division between feminist epistemological inquiries. Harding analysed feminist empiricism and standpoint epistemological inquiry. In contrast to the empiricist analysis standpoint, theorists investigate the historical–material positioning of women's practices and experiences. Brooks (2006) states, "Feminist standpoint epistemology is an innovative approach to knowledge building that breaks down boundaries between academia and activism, theory and practice. Feminist standpoint scholars seek to give voice to members of oppressed groups—namely, women—and to uncover the hidden knowledge that women have cultivated from living life 'on the margins.'" A feminist standpoint is a hard-won product of consciousness-raising and social-political engagement. The knowledge that enables the oppressed to survive under oppression becomes a resource for social transformation (Code, 2014).

In this light, the researcher tries to analyse the epistemological roots of feminist standpoint theory and inquire about the concept of the social location of the advantaged perspective. The researcher finds it critical that the study should begin with an analysis of standpoint theory in general. The researcher then inquires about the epistemological roots of the feminist standpoint. In the final section, the study elaborates on the concept of the social location of the advantaged perspective.

The Grounds of Standpoint Theory

Standpoint theory is a method to analyse the interconnection of power and knowledge. Its primary objective is to challenge the hegemony and neutrality of philosophies of science, gendered epistemic authority, and methodologies (Krishna & Chadha, 2017). Epistemic advantage and socially situated perspective are the significant aspects of standpoint. Harding (2004) points out that Standpoint theorists and critics have different views on articulating standpoint theory. For Harding (1992), "Standpoint theories argue for "starting off thought" from the lives of marginalised peoples; beginning in those determinate, objective locations in any social order will generate illuminating critical questions that do not arise in thought that begins from dominant group lives." Anderson (2017) suggested that a standpoint theory should specify the social location, aspect of social location, and epistemic superiority. Anderson leveraged Sandra Harding's arguments, and they

elaborated that the perspectives of marginalised social groups have an epistemic advantage in terms of the socio-political aspects of their marginalisation. The marginalised have an advantage in exposing the fundamental social regularities. Through epistemic privilege, they can reveal the social arrangements and represent the society on behalf of the universal human interests. Regarding dominant group interests, they represent only surface social regularities and misrepresent them as universally advantageous.

Jaggar (1983) put forth a similar opinion; the standpoint is epistemologically advantageous as similar to the ruling class. The fundamental Reality provided through the oppressed is unbiased and more comprehensive. Jaggar added that the standpoint of the marginalised is impartial because it represents the society as a whole, and the dominant groups' perception is based only on one section of the population. The ruling class has a dim vision of the conditions of the oppressed group, but the oppressed have a clear vision of the ruled and the rulers and their interconnection. So, the standpoint of the oppressed can elaborate standpoint of the dominant group.

In the introductory part of *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*, published in 2004, Sandra Harding mentioned the appearance of the standpoint theme "logic of a standpoint," which did not uphold the Marxian thoughts, standpoint terminology, or feminism. Harding points out that these pro-democratic social movements leveraged race, ethnicity-based, anti-imperial, and Queer social justice movements as the standpoint themes. This argument suggests that standpoint is organic, and whenever the oppressed raise their consciousness, an epistemology, methodology, philosophy of science, and social theory arises. Thus, the explicit and implicit history of the standpoint is revealed. In the modern west, philosophy and science are always located against the "folk history" of standpoint theory (Harding, 2004).

Hooks (1981) in the book *'Ain't I A Woman? Black Women and Feminism'* discuss the marginalization of women of colour and highlight the oppression they experienced within white liberal feminism. Being a critic of capitalist patriarchy Bell Hooks investigated the oppression and marginalization of black communities. Hooks argued that the dominant group adopted a framework that is androcentric and heteronormative. Instead of the dominant narrative, there must be a social and world order that inscribes the experiences of blacks whose social locations are powerful spaces of social struggle. Hooks (1989) believed that marginality is a 'space of resistance'. Collins (1990) argued that oppression is a converged system of race, gender, class oppression and privilege from which African American women recognize their marginalized position. Collins elaborated on the economic exploitation through the labour system, violation of human rights, and stereotyping

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of African American women and suggested their contribution to the feminist inquiry. Collins demanded an inclusive knowledge system that disapproves of the dehumanization of the oppressed.

Crasnow (2009) elaborate on Sandra Harding's arguments on standpoint theory as a logic of inquiry. "Starts from the lives" of the oppressed is the critical strategy of standpoint theory, and the differences in those lives generate differences in standpoint projects. The divergence characteristics in standpoints urge important questions for feminists regarding the political and epistemological issues, and it demands a convergence of standpoint projects. Standpoint provides a framework across different disciplines with distinctive histories and concerns and challenges the disciplinary complicity operated by established social powers.

Feminist Standpoint Theory: The Roots and Interventions

According to the standpoint theory's feminist interpretation, a person's knowledge is determined by their social positions, such as gender, caste, class, religion, and race. Nancy Hartsock (1983), Dorothy Smith (1987; 1990), Hilary Rose (1983; 1994), Patricia Hill Collins (1990), and Sandra Harding (1991) were the foremost proponents of feminist standpoint epistemology in the 1980s and 1990s. They inquired about the marginalisation of women and other unprivileged in knowledge production. They suggested uncovering the oppressed knowledge that the marginalised experienced from living life "on the margins." In the realm of feminist knowledge, the production standpoint is considered both a theory of knowledge and a research method. This approach has merged knowledge and practice and interconnects research and activism. Collins (1990) put forth, "when making knowledge claims about women, we must always remember that it is women's "concrete experience" that provides the ultimate "criterion for credibility" of these knowledge claims." Thus, the feminist standpoint positioned women at the centre of the knowledge production process. The scholar of feminist standpoint epistemology argues that knowledge must build from women's actual life experiences. Hekman (1997) notes that there are various standpoint theories, and these theories must be analysed as a counterhegemonic discourse; also, their central concern should be political. Hekman prefers to speak about knowledge and epistemology rather than power structure.

Feminist philosophers have been exploring how gender situates knowing subjects. Feminist standpoint theory, feminist postmodernism, and feminist empiricism are three approaches to inquire about the relationship between gender situatedness and knowing subject (Anderson, 2017). Langton (2000) analysed the status of feminist inquiry in the early twenty-first century. Langton observed that in normative perspective of knowledge denied women to claim epistemological authority, credibility, and acknowledgment. In the spectrum of knowledge production, women

get left out or have been hurt. "Objectification is a process of projection supplemented by force, whose result is that women are made subordinate, women come to have at least some of the qualities that are projected onto them" (Langton, 2000). Ortner (1972) proposed that since the years of enlightenment, western thinking assumed that men owned a kind of rational thought while women are naturally vulnerable and supposed to have an emotional thinking capacity. Like Ortner, Flax (1983) put forth an observation that accepts feminist object relations theory and explains that female caregivers have a significant role in the development of gender identity. The early infantile experience and the oppression of women are linked by the fact that male child acquires masculine identity by comparing themselves to their mother, and the female child compares and identifies them with their mother. Thus, males and females adapted for different cognitive styles in which the masculine cognitive style is supposed to be logical, whereas the feminine is emotional. Flax added that while women's experience of subordination puts them in a position to reinterpret reality, it also imposes specific psychological challenges that must be the subject of "self-conscious struggle." Smith (1989) observed that "the sociological theories and methods being taught did not apply to 'what was happening as the female students 'experienced it.'" Sociology has rejected women's experiences and objectified them. Smith claimed that historically Women had been treated as caregivers of society; on the other hand, men are considered logical individuals whose views and values are most important. To overcome this position, sociologists must start to inquire from a feminist perspective

As a result of feminist consciousness-raising in the 1960s and 1970s, women began actively participating in politics, public policy, law, medicine, and various disciplines. Women's awareness of their experiences and differences from dominant frameworks inspired them to formulate new methods of inquiry. These "alternative ways of thinking" enable them to think outside the dominant knowledge building. In the introductory part of 'Handbook of Gender and Women's Studies, published in 2006, Davis et al. mentioned that thirty-five years ago, the concept of women's studies was radically a new invention in the academic spectra where white western men were considered generalised 'human.' Now, gender studies and studies of men and masculinities have been added to complement women's studies. Marxism offers the classic model of standpoint theory. Inspired by the Marxist insight standpoint, epistemologists began to inquire about the power hierarchy in knowledge production (Anderson, 2017). Hartsock (1983) adapted the feminist standpoint as a methodological base provided by Marxian theory and developed it as an essential epistemological tool for analysing and resisting all forms of domination. Hartsock argued that Marx's understanding of the world from the standpoint of the proletariat helped him to access bourgeois ideology, so from a feminist standpoint, it is possible to analyse the patriarchal notions and social relations. There is a relation between the feminist standpoint formulated through an inquiry of women's

experiences and the proletarian standpoint. Women and proletarians believe in quality rather than quantity.

Harding (1991) states that a methodological standpoint provided valuable insights for social movements. The capacity to explore social relations enables social activism. Through the standpoint method, it is possible to generate oppositional and shared consciousness, to create marginalized as collective subjects rather than objects of research. Harding pinpoints that the experiences of the oppressed are not truth claims by believing all knowledge is a socially situated standpoint and accepts that all experiences are partial. Therefore, starting with the Reality of the object's life experiences and invoking a comparison within those experiences is a technique to obtain "less false" accounts.

Social Location in Standpoint

Anderson (2017) argued that feminist epistemology focuses on the social location of the knowledge producer affects what they inquire. Individuals' social location is their attributed social relations and social identities, including but not limited to gender, race, sexual orientation, caste, class, and caste. Wylie (2004) argued that "it could be the social location of women or other oppressed groups that could be the source of illuminating knowledge claims not only about themselves, but also the rest of nature and social relations has remained an arrogant, outrageous, and threatening proposal for conventionalists." Social location is a significant feature of standpoint theory. It postulates that the oppressed who share a common placement in the power structure also share common experiences. Those in a similar social location can trace those experiences, and they can comparably analyse the experiences. Wylie put forth an important observation that social location is structurally defined, and the experience of individuals is shaped by the social location, which is positioned in a dominant system of power relations.

Harding (1991) observed that a standpoint emerged when people shared similar subordinate social locations. The situated knowledge thesis rejects the concept of universal knowledge, and the knowledge is produced based on the knower's social context and location. The social location of the knower shapes and controls their perspectives. Collins (2004) argues that the oppressed groups shared a common history based on their shared location in relation to the power structure. The location of the shared history is the space where hierarchical power relations unite and affect the oppressed. Every individual in this group gets affected by it. (Anderson, 2017). The intersection of several social elements like gender, race, and class determined the social location of the knower. Thus, the knower and the knowledge produced by the knower are socially located. Within members of a particular social group, the ways that social location shapes experience might not be identical (Intemann 2010). Crasnow (2013) remarks critically that feminist standpoint theory should not take

only a socially located perspective. Standpoint should be analysed critically, and the interconnection of the power structure, social location, and knowledge production must be considered. Positionality is particularly crucial when researching specific subjects and locations. However, the significance and effects of the knower's social position are likely to differ significantly depending on the research circumstance, location, resources, and inquiry.

Conclusion

The feminist standpoint has expanded, intersectional, and evolved by the counter-theory of dominant knowledge production. Apart from the universal view of experience, feminist standpoint scholars no longer consider the life experiences of women as a single oppressed group. They identified the scope of intersectionality and considered heterogeneity in terms of class, caste, culture, spatial orientations, racial backgrounds, and many other social realities. The method of inquiry from a feminist standpoint is evolving. To capture distinctive experiences, scholars have been adopting a wide variety of cutting-edge methods. Different standpoints emphasize the need for dialogue, support, and alliance.

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Research on Political Socialization: A Historical and Contemporary Overview

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Abstract

Political beliefs vary from person to person. The question is, how do they acquire them? The solution is believed to be rooted in political socialization. Socialization is the process of acquiring values, beliefs, and political orientations, and it teaches individuals acceptable norms and behaviours to ensure society's functioning. Humans can function within society once they learn its norms and behaviour. Political socialization is no different. Political socialization teaches humans acceptable norms and behaviours by showing how others act and think in political culture. Considerably, there has been an increased focus on political socialization research. There is an obvious possibility that in new and re-established democracies, concerns are being raised about the next generation's political awareness and values. Understanding political socialization as a way to get plugged into a regime's political culture comprises cognitive, normative, and affective components. The origin and evolution of political attitudes and their change throughout life were the subjects of different studies. Research on political socialization proliferated through the 1960s and 1970s among scholars in Political Science, Sociology, Education, and Psychology. This paper reviews and synthesizes researchers' attempts at political socialization.

Keywords

Political Socialisation, Political Attitudes, Political Learning, Political Beliefs

Introduction

Political socialization refers to forming political beliefs and opinions that impact an individual's behaviour in social contexts. The acquisition of political attitudes, beliefs, opinions, and behaviours occurs through political socialization. Fred I. Greenstein comprehensively defines this process as "political learning, formal and informal, deliberate and accidental, throughout the lifespan, encompassing explicit political learning as well as seemingly non-political education of socially relevant political attitudes." People learn about how the political system works through political socialization. Learning about their political culture, values, and ideologies, they better understand how government should operate.

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Socialization passes on both written and unwritten rules of society generationally. Being a part of a community and learning about its customs and traditions strengthens an individual's connection to the political world by enhancing their political identity on a personal level. Their role as active citizens is explained to them, and they may decide to get involved in politics. Early studies of formal training for democratic citizenship dating back to the 1900s laid the foundation for the concept of political socialization. It was believed that parents and teachers would instil the political system's norms and values in children through hierarchical teaching methods.

Since the introduction of the term 'Political Socialization' by Herbert Hyman in 1959, there has been a multitude of studies conducted from the 1950s to the 1980s aimed at comprehending how people learn about government and form political opinions. The focus of these studies was on topics such as partisan identification, trust in government institutions and actors, and voting behaviour. However, by the 1990s, questions were raised about the underlying theoretical assumptions, such as system stability and citizen compliance. Surveys were heavily utilized to examine complex relationships. In recent years, political socialization has been revitalized with an emphasis on civic engagement and civic education, as there is increasing concern about low political interest, modest participation, and turnout among youth.

The field of political socialization is growing, with a surge in classroom civics instruction and service learning. Scholars in the academic community are giving growing attention to the study of both the normative and behavioural aspects of non-electoral involvement and mass media's influence on political socialization. The emergence of digital technologies and the internet has opened up new avenues for research in this field.

Communication scholarship has contributed to the revitalization of socialization scholarship by developing theoretical and analytical frameworks. A concept such as deliberative democracy has been associated with research on political socialization since scholars use political discussion to socialize and learn about politics.

Background

Only in the past few decades has political socialization become a central research concern. It is not surprising that political philosophers have been fascinated by how a child acquires behaviours appropriate to being a citizen since Plato and Aristotle. Nevertheless, until a few decades ago, political scientists devoted little to systematically studying this phenomenon. In 1959, American sociologist Herbert Hyman published a book titled *Political Socialization: A Study in the Psychology of Political Behavior* to bring attention to what he viewed as an essential and under-explored field of research within political science. Hyman aimed to encourage them

to pay more attention to this neglected field. This research aimed to consolidate the limited information currently available on the political inclinations of children and youth.

He argued that “political behaviour” is “patently” “learned behaviour” and therefore represents a unique perspective. In the decade following his seminal book on political socialization, Dennis (1968) and Marsh (1971) critiqued published research that they argued was lacking theoretical and operational rigor. Using the literature to synthesize, he outlined the relations between participation, party orientation, and democratic versus authoritarian tendencies and highlighted areas that require further study.

Two types of knowledge-related goals are generally sought in political socialization research. The purpose of this research, in the first place, is to gain a deeper understanding of how political systems function and develop over time. Furthermore, researchers want to find out how individuals develop a political identity. Researchers who study political socialization begin by examining the political system. Their research aims to determine whether there are any differences between how political systems function and develop. From this viewpoint, political socialization is seen as a way to promote support for existing political systems and enhance them through the development of public opinion. For political systems to function effectively, it is assumed that individuals' knowledge, opinions, skills, attitudes, behaviours, and patterns significantly influence how they perceive politics, make decisions, and behave. A growing consensus suggests that governance, harmony, cooperation, and a country's political stability are closely tied to its political socialization. The concept of political socialization, viewed as a "system," refers to the process by which individuals form political views that eventually aggregate and shape the nation's political landscape.

Political socialization is a major focus in political science, beginning with Hyman (1959) and including prominent scholars such as Dawson (1966), Greenstein (1965), and others. In addition, several social science theorists have explored the intersection of politics and socialization, including C. H. Cooley, Jean Piaget, Robert M. Bourdieu, Berger and Luckmann, and Kohlberg.

Political socialization can broadly be divided into two categories: intergenerational transmission of a society's political culture (Langton, 1969) and personal growth in an individual's values and self-identity (Sears, 1975). The concept of political socialization has caused some confusion in sociology due to the wide variety of perspectives on its definition. The beginnings of research on political socialization are a matter of dispute, with some authors, such as Niemi and Hepburn (1995), considering it a continuation of 1950s research on political behaviour. Although Columbia Studies are not explicitly identified as political socialization research,

their innovative approach and significant findings make them widely considered the first survey-based attempt in the field (Berelson et al., 1954).

The field of political socialization has undergone numerous changes and developments. During the late 1950s and early 1960s, political socialization researchers' main areas of interest were childhood socialization and ideology. Later, these scholars shifted their focus to the direct impact of media messages on political socialization. Additionally, the focus shifted from studying childhood to adolescence: a phase of citizens' political development.

In simpler terms, political socialization researchers seek to answer the question: What determines the timing, manner, and factors leading to individuals acquiring political knowledge and forming political opinions, attitudes, skills, behavioural intentions, and patterns? Furthermore, how do these relate to the political system and their cognitions, opinions, attitudes, skills, behavioural intentions, and patterns?

Based on these objectives, the following sub-fields of study can be established: political systems, forces of political socialization, and steps involved in political socialization. The early 1900s were characterized by significant changes brought about by globalization and the rise of new development models. These exogenous forces of globalization and modernization have transformed nations' socio-economic, cultural, and political structures. As described by Austin and Nelson, political socialization is "the process of acquiring relevant knowledge, skills, and dispositions that enable individuals to function successfully within a socially and politically based environment." In Ball's definition, developing attitudes and beliefs toward the political system is the process of political socialization. This paper provides an overview of political socialization studies so far. We then conceptualize how political socialization is shaped to draw insights for future research.

Review of Political Socialisation Studies so far

Political socialization has a multifaceted history. As early as the beginning of the century, there were some intellectual origins within the field of education research. This section aims to analyze in depth the existing research published in academic journals and other literature, which led to the development of this review. Based on our extensive search of the literature, we uncovered 18 publications that are relevant to the topic.

Particularly Merriam's (1931) study of formal aspects of civic training during the 1920s and 1930s and Inkeles, Levinson (1969), who studied inter-nation personality differences during and after World War II, provides another example of intellectual ancestry. The Newcomb (1943) study at Bennington is widely recognized as the preeminent examination of political attitudes in the 1930s, 1940s, and early 1950s.

Additionally, several studies, such as Hollingshead (1949) and Stevenson & Stuart (1958), have investigated children's views on social class and race.

In the late 1950s, three roughly concurrent developments initiated a sustained and focused study of political socialization. Herbert Hyman's book, *Political Socialization* (1959), was the first to define the subfield by summarizing much of the existing literature at the time. In addition, Easton and Hess initiated two studies at the universities of Chicago and Yale. These two studies have revealed somewhat surprising findings about children's political idealization. These findings have been summarized by Greenstein (1965), Hess & Torney (1967), and Easton & Dennis (1969). Research conducted in New Haven and Chicago explored the formation of political attitudes among elementary school children using data collected from various grade levels. Children's perspectives on authority are shaped by their experiences and subsequent studies.

The study by Jennings, M. K., & Niemi, R. G. (1974) brought another significant development in the mid-1960s. The study aimed to identify young people's political ideas more precisely by interviewing their parents, teachers, and school principals. Like other studies that examined pre-adult political learning, this study draws heavily on election studies from the 1940s (particularly Bernard R. Berelson & Paul F. Lazarsfeld & William N. McPhee, 1954; Campbell et al., 1960). The study identified the family as a significant factor in shaping political attitudes and behaviour, especially regarding voting and partisanship. Accordingly, political socialization places substantial emphasis on party identification and agent strength in socialization.

Research in several fields began in the early 1970s to fill in apparent gaps in earlier research and broaden its scope. Investigators began their study by examining subgroups of the American population, particularly those with attitudes different from those of middle-class whites. The level of trust that blacks and whites place in politicians has been reported to differ in various studies (Abramson, 1977). Additionally, extensive research has been conducted on Mexican-American children (Garcia, 1973) and rural Appalachian youths (Hirsch, 1971), and numerous articles have also been written on these groups.

Socialization studies have also undergone an internationalization trend. It is important to note that Torney's (1975) survey of civics education in 10 countries from 1971 provides a comprehensive overview of the subject matter. There have been several efforts to address methodological challenges in the study of political socialization, including works by Greenstein & Tarrow (1970), Vaillancourt (1973), Niemi (1974), and Tedin (1976). Studying the effects of socialization is like putting a puzzle together. Each study brings another piece to the table, slowly revealing the underlying patterns and complexities contributing to the whole picture.

The world of political socialization has undergone a radical shift in recent years. This work is interconnected in three ways, emphasizing studying the adult life span in recent years. Most of a person's physical, psychological, and social development occurs during childhood and adolescence, and adulthood is a period of relative stability. Our brains are still developing during childhood and adolescence, and we are open to more influences than we are in adulthood. This is the reason why adults tend to be more resistant to change.

On the other hand, generational, period, and life cycle effects can still cause changes in our attitudes and beliefs throughout adulthood. Do significant adult changes arise solely from generational differences? Do adults develop politically in stages? Do major or catastrophic events cause most changes? This emphasis on external factors in adult socialization calls for a deeper examination of the political and social impacts of various events and generational changes.

This phenomenon also highlights the importance of considering multiple disciplines when analyzing the trajectory of individuals and societies. Socialization research in this area comprises much theoretical and relatively little empirical work. These guidelines can provide a valuable starting point for exploring how individuals learn about and form political beliefs.

Media and peer influence on forming political beliefs and attitudes has become the focus of political socialization research. Additionally, technology, globalization, and social media have been gaining attention. There has been a considerable amount of attention given to the role of media messages in political socialization and its direct effects on it. Additionally, the focus shifted from studying childhood to adolescence: a phase of citizens' political development.

Conclusion

Though still widely accepted, many findings of political socialization research may need to be updated or a product of spurious variables in light of more recent studies. Moreover, today social media has also emerged as a significant socializing agent for developing political attitudes and preferences in the modern world. Other socialization agents may be overlooked as a result of this phenomenon. As a secondary point, researchers often justify their studies by highlighting that political attitudes and preferences learned in childhood are likely to persist throughout life. Accordingly, early adoption results in a higher level of persistence in political attitudes and values. Furthermore, some scholars believe that the aging effect significantly impacts attitudinal change, thereby underestimating how adults can change their attitudes.

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Promoting Feature Films: An Analysis of Changes in Advertising Ladder of Indian Films

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Abstract

A commercial movie, above all its claims about being a product of art, is ultimately a product to sell. And hence a good advertising strategy is integral for the promotion and success of a movie. The evolved national cinema in India quickly resorted to marketing means that advertised movies in a pattern of its own. This study tries to trace and contrast the methods of advertising followed by films produced in Indian subcontinent over the years of its development. The study will also analyse the advertising strategies in the Indian film industry, which has been into a sea change in the promotional tactics of Indian films, following the arrival of digital media outlet and internet.

Keywords

Cinema, Film Marketing, Advertising Movies, Advertising Ladder, Posters, Film Trailers

Movies are a consequence of self-expression and human needs for inventiveness. A commercial movie, above all its claims about being a product of art, is ultimately a product to sell. It is made with an intention to reach as many viewers as possible. Monetary feedbacks and good word of mouth are essential for the survival of the industry and associated cast and crew of every individual films.

Films, in India have attracted a greater number of audiences from its very early periods of inception. With largest number of viewing spaces, screens and theatre chains, India continues to be the largest producer and exporter of films in the world. Apart from its very early days of the evolution of film spectacle, it is a known fact that a good advertising strategy is vital for the promotion and success of a movie. Film exhibitors traditionally started with modest store-front picture show operations to theatrical posters which educated the film spectatorship. The earliest cinema advertising images mostly dealt with explaining what motion picture entertainment was and how everyone can experience them. The potential viewers walked down the theatres and window shopped the entertainment in offer on an everyday basis.

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In the case of India, unlike other nations, a national cinema evolved out of its various language counterparts with many commonalities. Increased adherence on melodrama, (Vasudevan, 2011) persistence on promoting family values and multitude of song and dance sequences (Gehlawat, 2017) remained the favourite terrain for Indian film texts which were to satisfy a billion viewers who largely believed in mythologies and its magical powers. Indian films have complex plot lines, non-linear narratives, romance is a central proposition and realism is less important than fast action, entertainment and escape from everyday life (Ganti, 2004).

A national film industry, according to Hayward (2000), “doesn't just need to present social specificities of a given previous country but also the traditions and history, together with the struggles and modes that it took in overcoming the obstacles to nation building and to end up as one”. Higson (2006), finds a problematic connection between a nation and national cinema. He argues that “even while unity and disunity are features of all nations, a national film is established portraying imaginary communities as stable and homogenous, as a way of life with an envisioned network whose capacities are tirelessly portrayed inside a geo-political space”.

But the evolved national cinema in India quickly resorted to marketing means that advertised movies in a pattern of its own. Burnett et al. (2006) when arguing that advertising is not a complicated thing, makes a point that all it needs is to get the point out to potential customers/viewers and to make a purchase, and in this case a ticket to watch a film.

Film marketing can be explained as any tactic, strategy and method used to inform the audience or to promote a film to a target audience (Nelson, 1974). This is a continuous marketing campaign process for any film that starts from the announcement of the project and continues through the shooting of the film, editing, movie premiere and release. Promoting, according to Nelson (1974) can be explained as “a controlled, recognizable influence using methods for mass communication. But it can take the function of demonstrating items being appreciated in extravagant or captivating settings. This control is accomplished by uniting the entirety of the different components of words, photos, and elements of design into a territory.” The commercials for promotion will help a movie to stand out to itself; to enrol the watchers sympathy; and to show the watcher a methods for fulfilling a need or need through acquisition of the service or item. (ibid)

As with everywhere else, the first tool of advertising a movie in India was the movie poster, which passed a visual message. Following the century old traditions of the Hammurabi law code prescribing the laws of the kingdom of King Hammurabi, recorded on an eight feet long stone (Hillier, 1969), the movie posters advertised

the faces of the leading stars and the title in varied fonts. They were placed at spaces of visibility in the streets apart from those placed in front of the screens.

This study tries to trace and contrast the methods of advertising followed by films produced in Indian subcontinent over the years of its development. This research is an interpretative study that will present with the advertising strategies in the Indian film industry.

Since the content of the cinema must gratify the entertainment needs of the viewers, it is already a known fact that the most ingenious advertisement cannot save a weak film at the box office. Through the heavy promotions, a film can survive in the opening weeks and attract a certain set of cinephiles and fan followings, but promotions cannot hide the weak qualities of the film and limit the negative word of mouth. According to Consumer's value theory what makes a product meaningful is the consumer's assessment of quality and value. Both the environment and consumer preferences and perceptions are changing, making this value volatile (Hassan, 2012). The theory also emphasizes on value of consumption which explains why consumers choose to buy or not to buy a product (Smith & Colgate, 2007). Moreover, the theory explains the priority of choosing a product or, brand over another, in this case the selection of a movie over another.

Early Promotion Methods

In India, it all started with simple printed signs announcing a moving picture entertainment. It gradually took the shape of re-purposed theatrical posters to emphasize the action and excitement of early film programs. The films of the 1950's, the golden age of India cinema, like *Awara*, *Mother India*, *Pyaasa* and *Kaagaz ke Phool* liberally used hand painted posters which were used for Out of home publicity like billboards and wall posters. Since no radio or television was available then, the films in the early part of 1900's were never promoted in a national level. Instead they were done at the local level in a standard manner, no matter the budget of the movie. Posters that were placed on the railway stations on the cross-country routes were the only national manner in which films were advertised. Since they were supposed to cover a huge network for a national film, this poster placement was a slow process which kickstarted at least a couple of months before the release of a national movie, then the Hindi film.

Even since 'Dhoop Chaaon' (1935), the first Indian film to feature playback singing, promoting the film's music which was then played on gramophones were an important part in advertising a film. And when Radio Ceylon and Aakashvani started playing film music, fine songs and music pieces emerged as a sure shot promotional material for a film's success. The music of a film was well released in advance for the sustained popularity of a particular film. The music release of a

Hindi film was made an event with media participation. The showcards and photo sets of the release events were later displayed on the glass windows of cinema halls, as and when the associated film is ready to get released.

The lyrics of the songs of a film, printed and made into song books, were sold at lower price. In the early days, music rights of the films and associated revenue could cover one-third of the films costs. Hence much care and commitment were put into creating melodies that ran for years in viewers lips and on radio. Music directors like Pankaj Mallick, Shankar -Jaikishen, and S D Burman also become early superstars in Hindi cinema due to this hype on film music. But Radio was a sign of status symbol, since very few affluent people had radios in their homes. Ordinary people had to horde to hotels & salons, which used to have big radios and proved as an attraction for the customers. Interestingly viewers thronged to watch films repeatedly just to hear their favourite songs featured in the lips of their favourite stars.

Auteurs like Satyajith Ray, Shyam Benegal and Govind Nihalani started their careers as ad makers before joining films. But commercial film makers were more acquainted to and contributed much to the development of Indian style of movie advertising. Early film posters were done by expert design makers who used tableau style pictures, and original photographs from the film. Cinema halls put up small-sized banners on cigarette shops and distributed handbills. Booklets were designed for cinema holders, with the films being advertised through the names of the actors – the stars who are participating in the movie. At that time, filmmakers and other authors were not prominently listed in the printed advertising materials of the film. (Anilramesh, 2015)

It was a known practice till eighties to hire a rickshaw or tongas, equipped with loud speakers to distribute pamphlets and to announce the release of a movie in the rural and the semi urban areas. The announcement and the movie songs which played during the promotion attracted attention. In the height of the events one Telegu movie “Papam Pasivadu” is said to have hired a helicopter to throw pamphlets of the movie.

The earliest trailers were of longer duration and dealt with all aspects of a film like action, romance, music, drama, emotion and so on with, of course, music being highlighted. They were shown in screens in theatres before movie showings.

Print Media Promotions

It is learned that India’s first newspaper Hickeys Gazette was the first newspaper to carry an advertisement of film. But nevertheless, it was not of an Indian movie. Post-independence, promoting upcoming movies in newspapers became a habit and

Indian films gradually developed an advertisement ladder which defined the movie content and its stay of screens.

The first print advertisement in the campaign about a film project came out as soon as it was announced with a prominent star. Sometimes it even never carried a title but was named as production no X of a particular film banner and featured the names of the commercial stars who has agreed to be on the film. Sometimes a special catalogue of films for the upcoming season by a production company were made and distributed. During the various stages of production, news was floated through a PRO who even created gossip stories accompanied with photos for the gossip mongers who liked to peep into the private lives of their stars. Many lead couples were publicised to be in a love relation during the shoot of a particular film. This in turn was publicised to create an interest in the part of the viewers, who would come up to see how the chemistry between them works more on screen. Gossip about stars is one of the ways interest is generated. Though few heroines have more than minor roles in films, editors of film magazines believe that a woman on the front cover generates sales (Dwyer, 2008), and film posters reflect the same assumptions.

There was even a trend to take the media on an outing to the film location. The media, the stars and the makers got to interact over a day or two and this resulted in some worthy coverage in publications that mattered. Interviews with the stars of a film and crew; prior to, and after the release happens often in weekly newspapers, tabloid news and mostly in magazines. For the stories they published in the pages, film production companies exchanged courtesy by buying the prime spots for the movie advertisements when the films were ready for release.

In the eighties, the first advertisement of particular movie appeared a month in advance of its theatre release. This announced the expected date of its release in film images with fresh and eye-catching copy. The second newspaper advertisement appeared a week before the actual release announcing the arrival of the movie the upcoming weekend. Since Thursday and Fridays were estimated as the best day for a movie release (with an eye on the upcoming weekend holiday collections), this ad carried a 'from next week' tag at the top. The third advertisement came up one day before the actual release with the tag 'from tomorrow'. The next was the advertisement on the day of the movie release with the tag 'from today'. This ad also carried the name of the release centres, and if a national release the release centres of a particular state was given. The release day ads will be the most flashy, appealing, and may include funny slogans with weird wording. The next week on the same day, an ad with the tagline 'into second week' will be placed. This used to continue every weekend, stating the days the movie has completed till then, till the end of the theatre run of the movie. In the earlier days of limited release with

different class of theatres and release centres, a super hit movie used to run a hundred days or more. Then a typical advertisement ladder will have at least 17- 20 advertisement inserts coming up every week in a regular manner. Occasionally there were blockbusters which continued in theatre run of half an year or more.

Trailers, the video mainstay of film promotion, typically tell the gist of the story of the movie in a highly condensed fashion. Mostly around one to two minutes, the film makers try to generate maximum appeal in the mind of viewers, creating a favourable mood for the movie. Film trailers were/are often showed on TV, on music channels, and at movie theatres before the movie starts and also during interval. People made it a point to reach a cinema hall early, not to miss the trailer of a forthcoming film, screened before the main feature. Standees, large self-standing vinyl sunshine board cut-out of the film's star, had been a piece of attraction for a hero centric films in the theatre lobbies ever since stardom evolved in Indian cinema.

In India, films had always been fashion trend setters and the lifestyles portrayed in the films had been a sort of model for the viewers. Film makers often used the in-film content to advertise products which in turn result in increased viewing patterns. This phenomenon can be traced way back to the 1955 Raj Kapoor movie 'Shree 420', where the introduction scene of the protagonist in Mumbai was placed before a large Coca Cola banner.

Sarees, umbrellas, caps worn by the leading stars and other film merchandise were sold by the name of the stars or the film .There are many case histories in India cinema of this type of marketing, resulting in huge hits.(Anilramesh, 2015)

Promotions in Internet Era

Though wall posters still remain one of the major modes of promotion, some Indian metro cities like Delhi banned this defacing of city walls long ago, which demanded a change in the plan of action. But the arrival of Internet has made a sea change in the promotional tactics of Indian film, as Bollywood publicists started using the internet as a venue for advertising. Since 1997– 1998 sites such as IndiaFM.com and Indiatimes.com have also provided film content on the web. Internet competitions for 'best song' of the year also date from this time (Punathambekar, 2008).

Today, making a great movie must to be accompanied by a great marketing plan to taste success at the box office. Film making which has turned to be a costly affair needs to bring back the capital spent on it within a few weeks of its release. This, from a financial point of view, now depends on multitude of things including

worthy content, proper pre-release campaigns, better ratings, popular genres, promotional tours by artists, and the opinion of critics .

Before a film hits theatres, distributors and producers hatch out an advertising campaign after deciding how to highlight the movie. The positioning, audience segmentation and marketing questions are tackled by then. Apart from a movie's star package, the worthy feel of witnessing a gratifying event unfolding on screen is what that is offered via film's trailer, and other components of the campaign. Apart from creating an official film site that contains basic information about the plot, actors and crew, YouTube, Telegram and Instagram pages are hired to carry and create positive images and messages about the movie. Trailers/Promos which are made with the selected highlights of a movie, are made available to all the social media platforms. Teasers, announcing the flavour of the film but often with no content of the original film are often shot especially for this purpose.

The use of social media in film advertising campaigns permit production companies to make an easy two-way connection with potential audiences. Social media allows consumers to watch and respond to advertising messages at the priority of their time. "But a regular connect with the potential viewers encourage them to participate in various associated campaigns which significantly change the viewer interest of a film" (Elliott, 2011). The connection with the followers creates a commitment that makes them consume the movie experiences and be a part of it.

The viewers, a core factor in addressing word-of-mouth element in marketing, now heavily rely on film reviews. Electronic word of mouth through internet forums, social media websites, and Film portals, now sprouting up more than usual, has made it a staple diet to create print and video reviews of film on the day of a movies release. Owing to the high popularity of the reviews, some of which are paid and sponsored by the movie producer, viewers check them before making a decision on current films running on theatres.

According to Moore (2019) the word of mouth, can be divided into two factors, volume and valence- the former being the amount of interaction that the film has received at the time of its release through word of mouth and the later, valence being the nature of the interaction that was involved in word of mouth. Interestingly this Volume factor is found to be a major predictor when it come to the theatre release of a film. (Roschk & Große's, 2013).

Nowadays, word of mouth advertising is fast, thanks to social media and modern ways of communication and sharing. The Internet and the opportunity to contact the audience from the very beginning of a film is a new and quite good opportunity to build an advertising campaign to engage potential viewers. "As media consumption is transferred into broadband medium, the conceptualization of the audience and the

creation of images for them is becoming complex". (Puustinen, 2006). Extraordinarily mediated, interactive conditions are prompting sharp expansions in media consumption. This also leads to undeniable degrees of personalization, multiplication of involvement sections, and the approach of cross-stage "fluid media". The roles of consumers, spectators, users, and player combinations over social media tend to use it in a multidimensional way (Napoli, 2008).

Typically, the total marketing budget of a Bollywood movie is 30 per cent of the total cost, of which 50 per cent is spent on digital marketing. TV shows remain the most popular destination for actors, directors and film units to promote their films. Leading actors, directors and producers make a beeline to be featured in a show so that they could get ninety (90) minutes of publicity. The latest way to promote a film is through popular TV shows.

Earlier, film posters and other display publicity were designed manually with the continuity stills shot during the actual shooting of a film and depicted what the film was all about. Today, all designing is done on computers. Designer now arrange a special photo shoot with stars so that publicity material can be designed from those pictures.

However, with the expected arrival of over the top platforms in upcoming years, crowds at the ticket window may not be a predictor of the success of a movie. More revenue is expected to come of the viewers who will watch the movie in the comfort of their homes and thence the advertising ladder will get much deviated and sophisticated than what is the trend as of now.

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Scholastic Performances of Tribal Students. Observations from Wayanad District, Kerala, India

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Abstract

Kerala is a continually growing economy in India since the 1980s. It stands as a forerunner regarding HDI standards, but community deprivation and low economic status among the state's tribes remain considerably lower. After seven decades of Indian independence from colonial rule, and 63 years after the formation of Kerala as a progressive liberal democratic state, this scenario remains. Tribal communities lag in educational capabilities, which is the essential tool of social mobility. This article is investigating the scholastic backwardness of the tribal students from the Paniya community, in Wayanad District of Kerala. The study is conducted among Paniya community students between the ages of 14 and 18 by evaluating their reading skills, mathematical abilities, basic geography understanding, and abilities to understand instructions in public places and know-how in information technology.

Keywords

Indigenous Education, Paniya Tribal, Kerala Education, Indigenous Connectedness

1. Introduction

India is home to the world's second-largest gathering of diverse indigenous population after Africa (Pathy, 2003). The Indian constitution addresses these communities in the fifth schedule. Hence, in India, the word scheduled tribes officially referred to the 645 Tribal communities (Xaxa, 1999). Seventy-three years into independence, the socio-economic scenario of these tribal communities remain pathetic. This situation is similar in many more countries. The Nubian tribes in

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north Sudan have conflicted with the national governments for defending their indigenous land and fundamental civilian rights (World News, 1998). From the western viewpoint, the tribal communities in Africa do not attract any attention, and even Africa remains just a geographical region except for some academicians (Turnbull, 1964). The Latin-American indigenous population also undergoes similar conditions. In the south of Mexico, states like Oaxaca and Chiapas where tribal population is relatively high, several conflicting interests of modern education and administration, with the interests of indigenous cultures, over decades are the core reason of human deprivation, especially in health and education. Malnutrition among the indigenous child population is high in Mexico as well as the whole of Latin-America (Chavez Et al., 2003).

Scheduled tribe community is India's most economically backward and marginalized group constituting 8.6 per cent of the total population, and they stretch from Kashmir to Kanyakumari (from north to far south of India) (Census of India, 2011). So far, the Indian constitution has identified 85 Indian tribal groups as particularly vulnerable. These communities are the most marginalized fraction of Indian society. Social backwardness of the tribal communities around the world has poor education and poor health as a common factor. Education the essential tool for social transformation is not appropriately served by the governments to the tribal communities in India and around the world. The general literacy rate in India is 74.04 per cent while tribal literacy rate is 59.03 per cent. The inner strengthening of the communities will be possible through utilizing the education tool to the optimum, which, unfortunately, did not happen in 73 years after independence in India (Sahu, 2014). Northeastern states where tribal communities are the dominant class have a high rate of tribal literacy among other Indian states. Mizoram (91.51 per cent), Sikkim and Tripura (79.05 per cent) Meghalaya (74.53 per cent) are the states with the highest literacy among tribal communities. States in the northeast have the majority population as scheduled tribes, Mizoram has 95 per cent of its total population as scheduled tribes (Census of India, 2011).

Kerala state differs from this given context. Despite being a small state of India, Kerala shares its development statistics with some of the leading developing countries of the world. The state has a population of 34.8 million, which is 2.76% of the total population of the country. Even though, the population of Kerala is higher than some of the developing countries like Canada, Australia, Denmark, Sweden, and is as big as some of the third world countries like Sri Lanka, Malaysia etc. (Parayil, G., & Sreekumar, 2003). Being a part of a developing economy, with an annual per capita below \$1000, Kerala is even more mediocre by the Indian standards too. Life expectancy in Kerala is 74 years which is two less than the USA's 76. The contemporary world is facing the bigger problem of population inflation while it is entirely controlled in Kerala. Fertility is 1.7 births per woman,

which is way lower than Sweden or the USA. India ranks 131 in the HDI with a score of 0.624 while that of Kerala is 0.792. The human development index of Kerala equals with that of Malaysia, Bahrain and Russia. It shoulders with Portugal and Spain in terms of literacy rate of 93% while the Indian average is 74%. The poverty rate is 7.05% which is similar to Switzerland or Germany. The infant mortality rate of the state is 12/1000 births as of USA or Canada while India stands with 44/1000 births. The state holds a record of having 100% domestic electrification and shares the credit with Japan which is the only 100% electrified country so far in the world (Kerala Development Report, 2008). Kerala shares an average of 97% of domestic sanitation facilities with Finland while that of India is a mere 46.9%. A nationwide campaign is continuing in India for total sanitation. State also shares the gender ratio of 1080 female for 1000 male, which is very much similar to that of the French average. To achieve as much as Kerala has done for a population of its size is no mean record in world history (Sen, 2000).The educational achievements of Kerala state in terms of general literacy is also paramount with 94 % The educational sector holds 12,644 schools, 326 colleges and 14 universities, which makes the state high in terms of institutional density compared to other Indian states (Human Development Report, 2005).

Demography and Education of Tribal Communities in Kerala

In Kerala, about one per cent of the population belong to tribal communities (table 1). The total population of Kerala state as per census 2011 is 3,34,06,061. Out of this 4,84,839 belong to tribal communities. There is a total of 1,07,965 tribal families in Kerala spread over 14 districts of the State. Wayanad District has 36,135 Scheduled Tribe families (33.47 per cent) followed by 14,315 families (13.26 per cent) in Idukki, 13,223 families (12.25 per cent) in Palakkad and 11598 families (10.74 per cent) in Kasaragod. Seventy-eight per cent of Scheduled Tribe families in the State live in five districts, namely; Wayanad, Idukki, Palakkad, Kasaragod and Kannur (Kerala Development Report, 2008).

Table 1 District wise Tribal Population in Kerala According to 2011 Census

District Name	2011		
	Total Tribal Population	Population Share (%)	Total Tribal Families
Trivandrum	26759	5.52	5183
Kollam	10761	2.22	1303
Pathanamthitta	8108	1.67	1791
Alappuzha	6574	1.36	872
Kottayam	21972	4.53	4353
Idukki	55815	11.51	14315
Ernakulam	16559	3.42	2370

Trissur	9430	1.95	1481
Palakkad	48972	10.10	13223
Malappuram	22990	4.74	3656
Kozhikode	15228	3.14	2680
Wayanad	151443	31.24	36135
Kannur	41371	8.53	9005
Kasaragod	48857	10.07	11598
Total	4,84,839	100	107965

Source: Economic Review, Government of Kerala 2011

Despite the state's high achievements in education and other socio-economic indices, the condition of the tribal communities is remaining in such a worst condition. Kerala, when compared to other states of India, has shown considerable progress in human development dimensions, including education. However, these changes were not reflected in the life of the Tribal community, especially in their educational development, and educational standards of the tribal community stay lower with 57.22 % of tribal literacy. The revolutionary Land reform act of 1957 (first of its kind in India), which radically changed the socio-economic profile of the state did not make any qualitative change in the life of tribes because the plantation sector was not included within land reforms (Human Development Report, 2005). Other communities of the state got comparatively better benefits out of land reforms because of their better social status as tenants, who acquired the ownership over lease land after land reforms (Kurian, 1998). Other than education, their housing, sanitation, health, the standard of living, and various other indicators is pathetic. Most of the studies were focusing on analyzing the reasons for tribal dropout, analysis of government policies, non-formal educational systems, etc. Specific studies on the academic backwardness of tribal students remain unexplored. Even though the state has its human development statistics as high as in the developed countries, there are a few segments of the society living in the worst conditions.

Tribal communities and the Fishermen communities in the state are the most marginalized. On the contrary, there is another argument that "injecting the colonial system of education among an indigenous community" is a gross injustice. These systems deny them the chance to enhance their traditional knowledge and skills as well as they do not have a chance to educate in their mother tongue (Manojan, 2018). The process of Mainstream community involvement in the knowledge-making process of the indigenous communities is scientific imperialism. Insisting a language other than their mother tongue, in turn, leads to linguistic genocide. Children from indigenous communities are deliberated by the system to undergo this kind of subtractive education. Such deliberations could result in creating mental harm to the students. The additive model of education with the support of two languages, i.e., mother tongue as well as foreign language, which emphasis on

mother-tongue medium could include presser and enrich the minorities (Hough & Skutnabb, 2005).

In the tribal context, the school schedule must be prepared as per local requirements rather than following a directive from the state. It is observable that vacations and holidays are planned without taking into consideration local contexts and thereby unnecessarily antagonize tribal communities and keep them out of school (Sujatha, 2002). The schools have all the necessary infrastructural facilities for the students. The government is providing Pre-metric scholarships and mid-day meals for the students. However, in the case of students above the age of 14 years, there are no provision free study materials and uniforms. Therefore, in case if the student in the ninth or tenth grade is aged above 14 years, then he or she is not eligible for free books. This is applicable not just for tribal students but for the rest of the student community too. However, considering the pathetic condition of the tribal students, it is a tough task for those students to purchase books. There is a computer lab functioning in each school, but the students have rarely used it. The 11th five-year plan of Kerala state government (2007-12) says dropout rates of disadvantaged groups are noticed to be going up as the level of education goes up. To reduce the rate of dropouts amongst disadvantaged should become the focus of the Eleventh Five Year Plan. The literacy rate among tribal community in Kerala is higher than the national average ever since the formation of the state. The growth rate of literacy rate is higher, due to the policies and practices of the state government. The total literacy campaign in 1990 is an important milestone towards universal literacy in the state. The table 2 compares the literacy rate of the state with the national average.

Table 2 Total Literacy and Literacy among Tribal Communities in Kerala and India

Year	Literacy Rate of Tribal Communities (%)		Total Literacy Rate (%)	
	Kerala	India	Kerala	India
1981	31.79	16.35	70.42	36.03
1991	57.22	29.6	89.8	52.21
2001	64.4	47.08	90.9	64.36
2011	75.8	59.0	94.0	73.0

Source Economic Review, Government of Kerala 2017

In the greater Indian scenario, the increasing rate of privatization in the educational sector restricts the indigenous students from getting into upper levels of education. Even in the lower levels of education, the indigenous communities find it challenging to engage with, the rapid rate of dropout students explains this. They could not enjoy education as a fundamental right. The constitutional right to free

university education is implemented by institutions established and funded by the state (Kudrova, 2012). Hence it cannot be executed without the existence of public universities.

The academic performances of tribal students in Kerala state in India are far worse than that of students from other communities. The Literacy rate of tribal population during the 2011 census was 57.22 percentage. The tribal literacy rate is high in the districts, Kottayam, Ernakulam, Alappuzha, and Pathanamthitta (above 70 per cent) whereas, in Palakkad (34.87 per cent), Malappuram (43.93 per cent), Wayanad (50.63 per cent), Thrissur (51.40 per cent) and Kozhikode (52.35 per cent) it is relatively low. Except for Kasargod, Wayanad, Malappuram, Palakkad, Idukki, and Thiruvananthapuram districts, all the other districts across the state average. The percentage of Scheduled Tribe students in total enrolment went up only marginally from 1.15 per cent in 2011-12 to 1.23 per cent in 2014-15. However, the absolute number of Scheduled Tribe students enrolled went up from 58859 in 2014-15 to 60339 in 2015-16. The proportions of Scheduled Tribe (ST) students in Lower Primary and Upper Primary schools during 2008-09 are relatively higher than their population percentage. However, when it comes to the high school section, the percentage of Scheduled Tribe students is less than their population percentage. The fact also remains that the vast majority of these students are in government schools and government-aided schools. In 2004, 42.08 percent of the SC/ST students were enrolled in government schools, 56.39 percent in government-aided schools, and a meager 1.53 percent in private unaided schools.

2. Paniya Community at a Glance

Table 3 Distribution of Paniya Community Population across Kerala State

Sl No.	District	Families	Male	Female	Total	%
1	Thiruvananthapuram	1	2	2	4	-
2	Ernakulam	1	2	2	4	-
3	Palakkad	213	379	352	731	0.79
4	Malappuram	1891	3563	3955	7518	8.10
5	Kozhikode	716	1386	1471	2857	3.07
6	Wayanad	15876	22639	35477	69116	74.49
7	Kannur	2907	6141	6416	12557	13.55
	Total	21605	54112	47675	92787	100

Source Economic Review, Government of Kerala 2017

Paniya or Paniyar community of Wayanad district is the largest among 35 major tribal communities of Kerala with a population of 69116 (table 3). They speak the Paniya language, which belongs to the Dravidian language family. Even though Paniya is the leading tribal community in Wayanad, they are the most backward in

terms of human development. They are the downtrodden group holding minimal land and amenities of life and are the lower extreme representation of the tribal population of Kerala. Lack of proper awareness among the community about the benefits of modern education, lack of proper care, and inadequate attention from the teachers' side, are a few among many reasons of their deprivation. From the interactions with the community, it is observed that the parents have a feeling that their children, after gaining modern education, will eventually become alienated from their family and ethnic tribal beliefs. The problem of literacy is acute among them. Literacy rate among Paniya community is 35 per cent, and this is the root cause of their socio-economic backwardness (Kerala Development report, 2008).

The primitive tribal communities in Kerala are also educationally backward, they are far behind the standards of scheduled tribes. Poor health, nutritional problems and even epidemic diseases are reported among them (Kakkoth, 2005). They are gradually driven out of their traditional right to forest, which is their natural habitat. Land encroachments by settler farmers from other communities in the tribal areas and the reality of historic dehumanization is a contemporary example of their exploitation and oppression (Pathy, 2003). Hence, this study concentrates over educational status and abilities of tribal students of 14 years and above, belonging to the Paniya community living in Wayanad district of Kerala. Kalpatta block is one of the several administrative subdivisions in Wayanad district...There are 12 government schools in Kalpatta block. Among these schools, eight have a high population of students from Paniya tribal community. One hundred seventeen students were chosen as respondents. All the respondents of this present study have been chosen from these eight schools. This study analyses their educational capacities and general awareness. It is observed from the informal conversations with the teaching staff that their attitude towards the Paniya students is negative. They have prejudice about Paniyas. They argue that the bad performance of the Paniya students in their schools is due to the careless attitude of the students and their parents towards education. In other words, these teachers themselves are incapable of enhancing these students towards better education and a better future.

3. Methodology

The general objective of this study is to understand the quality of education of tribal students in Wayanad district. Specifically, the study confines towards two objectives. 1. To study the scholastic performances (mathematical, geographical, and language abilities) of Paniya students. 2. To analyze the general awareness (such as digital know-how and future aspirations) of Paniya students. The variables "*Ability, Activity, Awareness, and Aspiration*" are analyzed with a questionnaire. Thus, the study is descriptive. Apart from the data generated through the questionnaire, we conducted a transit walk through the tribal settlements in the

Kalpatta Block (sub division of a district) region. The backwardness of the indigenous students can be understood with the concept of 'Connectedness'. The connectedness concept emerged among the Alaskan people awakening team. It conceptualizes the well-being of an individual connected with his natural entity, habitus, community and natural environment (Ullrich, 2019). History makers often forget the marginalized sectors of the society, and their past is not often quoted as a factor of pride. The colonialization and oppression, happened in the past centuries have brutally suppressed the indigenous past of the land. In the white settler continents like the Americas, Australia and New Zealand such oppressions are visible.

The indigenous culture of the American tribes is oppressed during the colonization era. It is almost the same way, happened in the Indian context also. The students from the indigenous society in particular and students from general sections need to understand why indigenous population remains marginalized today. It is important to learn history from a marginalized indigenous perspective (Smith, 1999; Wexler, 2009). Child wellbeing is linked with his or her spiritual connectedness, environmental connectedness, and language. The concept of connectedness is interrelated with the language. Unfortunately, the capitalistic approaches and the banking systems in education neglects this element completely. A more human-centric approach is essential in the education system (Ullrich, 2019). The Kerala education system is much more inclusive; still, it is not addressing enough the problems of the tribal community students considering the gage and gravity of the situation.

Paniya students from grades nine to twelve, studying in government schools in Kalpatta Block of Wayanad district of Kerala are the universe of this research. There are eight government higher secondary schools in the area. The number for Paniya students enrolled in those eight schools, which were in the age group fourteen and eighteen, in grades mentioned above 347. (Table 4 shows the number of students enrolled in eight government schools selected for the study.

Table 4. Details of the Paniya Community Students in the Academic Year 2017-2018 (Integrated Tribal Development Project - ITDP, Kalpetta)

Number of Students Paniya Students in Respective Grades				
	Grade 9	Grade 10	Grade 11	Grade 12
Government School 1	44	28	3	3
Government School 2	10	9	9	5
Government School 3	3	1	0	0
Government School 4	11	7	2	8
Government School 5	31	38	11	1
Government School 6	9	8	7	9
Government School 7	40	27	5	9
Government School 8	3	0	2	4
Total 347	151	118	39	39

Source Economic Review, Government of Kerala 2017

Statistics availed from Integrated Tribal Development Program, Kerala State) Out of this, a representative sample of 32 percent (120 students) of the total population was selected for sampling using the Purposive-sampling method. Out of the selected 120 students, 117 respondents cooperated with the sampling purpose. Referring to the Annual Status of Education Report (ASER) of 2017, we drafted a questionnaire. This tool is prepared for analyzing the quality of education of students under the age group fourteen and eighteen. The information on sampled students was collected in four domains, say; Activity, Ability, Awareness and Aspiration. The activity consists of questions about a variety of activities working, taking vocational training or courses, or preparing for entrance examinations. Awareness contains questions about students' usage of general gadgets such as mobile phones, internet, TV, computer, and familiarity with the financial and digital world, and exposure to urban centers. Aspirations cover a series of interlinked questions aimed to understand the students' educational and career goals. Ability covers broad domains such as assessment of Reading, Arithmetic, and English along with Daily tasks like counting money, calculating weights, measuring length, Reading and understanding traffic instructions and alarm signals, basic geography, and financial calculations.

4. Result and Discussion

Among the Indian states, Kerala has the lowest dropout rate among school students. In the year 2016-17, the dropout rate among school students in Kerala was 1.81 per cent. There are 14 districts in the state, among them, Wayanad district has the highest number of drop out students in the High School Section (2.56 percentage). The dropout rate among Scheduled Tribe students is 5.18 percentage (Economic Review, 2018). Even though it is lower than the national average, dropout rate of tribal community students is a contradiction to Kerala's educational achievements.

Language, arithmetic, geographical abilities of tribal community students were analysed in this study. Along with it their ability to perform in public institutions, exposure to digital gadgets are also studied in the questionnaire.

4.1. Malayalam Language Proficiency of the Students

The test took place among 117 Scheduled Tribe students from grades 9, 10, 11, and 12. A passage in the Malayalam language from the state curriculum textbook is provided to the students. Only 21 students were able to read the passage/story complete with a proper flow of language. Eight students among them had difficulty in reading words (table. 5). The students' difficulty in identifying words is very uncommon among this age group of students. Even though a school is located in a tribal region, it gives importance to mainstream language than the tribal language (Krishna, 1985). Nearly all teachings are in the mainstream Malayalam language. The tribal students have to accept this condition. An increasing number of researchers strongly advocate the use of the mother tongue or home language as a medium of instruction in the early stages of education. This situation has more importance since the education of students from indigenous communities has a different mother tongue which is different from the dominant language of the society. ST children face problems wherever teachers do not speak their dialect at all. From the perspective of language, it is desirable to have a local teacher from the same tribal community (Jha & Jhingran, 2002).

Table 5. Malayalam Language Proficiency of the Students

Grade	Beginner	Letter Level	Word Level	Paragraph Level	Story Level
9th	1	5	12	8	2
10th	3	7	7	12	6
11th	0	4	8	3	8
12th	4	6	2	4	5
Total	8	22	29	27	21

Taking into consideration of the teachers' view from Wayanad district, the language proficiency problem is not something to be addressed in the high school level. The contemporary academic communities in India widely discuss this fact. A good population of tribal students from an underprivileged background, either drop out of primary school or even if they attend, learn very little. The study "Constraints in the education of the tribal pupils of Kerala" observes that the tribal pupils do have many inhibitive constraints concerning their education (Vimala R, 2003). The study states that the weak economic range of tribal parents forces their children to do work for wages or at least to help their parents at work. They do not have the minimum

necessities for study at home. Absenteeism is yet another significant problem among tribal students. The academic calendar preparation of the state education board considers only the mainstream society. The festive seasons, religious and significant social days are according to mainstream society, but the tribal society has different special days for festivals and cultural events. Generally, on those days of prominence, the number of absentees among tribal students are high.

4.1.1. Language as a Barrier in Learning

Alongside the growth of knowledge, a new idea that is 'scientific imperialism' grips over societies around the world. The concept of scientific imperialism is the process of creating knowledge about dominated groups. The majority or mainstream of society frames the knowledge base of the indigenous groups (Hough & Skutnabb, 2005). In the long run, a cultural and linguistic transformation happens with the students from indigenous groups. This forceful injection of new knowledge creates consequential damage to their mental and physical state. The United Nations Genocide Convention defines this process as linguistic and cultural genocide. In 1993, the general assembly of the UN conducted the first conference on Intellectual Property Rights of the Indigenous people. The resolution 'Mataatual Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples' was passed in the conference (Porsanger J & Kristiina V P, 2019). Despite these efforts and several countries making legislative privileges, this argument remains on paper. The United Nations Declaration on the Rights of Indigenous peoples (UNDRIP) in its article 31, states beyond doubt, that the indigenous people have the right and authority to maintain their culture, knowledge and Heritage. It is essential to know their indigenous culture and Heritage to protect and preserve and strengthen it. (Porsanger J & Kristiina V P, 2019)

It is a reality that tribal students in Kerala, do have difficulties in understanding their school curriculum language, that is 'Malayalam'. For them, undoubtedly, it is a foreign language. There have been several debates over this issue among the academic communities. In a recently produced short film by Palakkad District Panchayath named "*Aggedu Nayaka*" when translated from the tribal dialect "*Mother's Spoken Language*" tells the outside world about the inclusion of tribal language and its rich folklore in the teaching process has resulted in total social alienation of tribal youth (Shaji, 2015). Strengthening tribal community language is an essential method of protecting their traditional knowledge system. Language rights are fundamental in this context (Porsanger, J. & Kristiina, V. P., 2019).

Using tribal language during the first few years of school education will comfort the student. Tribal language should be their first language of instruction to learn tribal culture literature and art. However, what happens is, to integrate the students into the mainstream of the society, by injecting the dominant language, and an additional

language, i.e. English also introduced which immensely creates overload to the students and naturally creates a retrieval in the student's mind (Bagai & Neera, 2009). The market-based education system is creating students with a well-filled mind, not a well-formed mind. This system creates concepts which legitimate linguistic genocides in the educational system. Governments around the world silently support this legitimization of linguistic genocides but in principal refuses that they do. The rights of the indigenous people to have education in their mother tongue (Mother Tongue Medium – MTM) is rejected. The global education system promotes a subtractive method instead of an additive method by not providing bilingual teachers to students from indigenous communities. They could learn their indigenous language as a first language and the dominant language in society as an additional language. Unfortunately, such efforts are not taken seriously by governments around the world. A fair chance of competence building, healthy multilingual and cultural identity formation are refused to the students (Hough & Skutnabb, 2005).

The District panchayath president of Palakkad, states that “*when the tribal children begin their education at the pre-primary stage at the Anganwadi near their settlements, they find themselves lost. To them, the language used for instruction and communication is frighteningly strange*”. The process flows on to the primary level too. The majority of these students drops out of school as they find it difficult to fully comprehend classroom teaching and the activities or read the language and understand textbooks (Shaji, 2015). As a child's first exposure to education, there is debate around the language used for instruction and communication. Children from indigenous settlements do not have enough contact with the outer world or with the dominant spoken language of the mainstream community. They speak and understand each other in their dialect. The schools use the dominant language as the medium of teaching; which is very much unfamiliar to the student. They cannot follow the classroom teaching and curriculum (Bagai & Neera, 2009).

4.2. Arithmetic Calculations

Tasks such as counting money, calculating weight, and calculating time tests carried out among the students. The results were not satisfactory. Forty-one per cent of students in grade twelve were able to count money accurately. While 23 per cent of them could do the calculations and 65 per cent were able to calculate time. Figure II shows the detailed list of student proficiency in each of these tasks. These tasks include counting money, adding weight and calculating time. Table 6 shows the detailed result of the test. We can observe that adding weight and telling time with hours and minutes was the most challenging task for the respondents.

Table 6. Arithmetic Abilities of the Students

Grade of Students	Ability of the Students in %		
	Counting Money	Calculating Weights (Gm/Kg)	Calculating Time (Hour and Minutes)
Grade 9	36	11	43
Grade 10	26	19	53
Grade 11	45	21	55
Grade 12	41	23	65

Athematic abilities are a powerful tool that enables the child to make a sense of patterns, and shapes they observe and in an increasingly digitalized world this ability is essential for their development. This could empower their communication levels too. But the present educational system the tribal students do not have opportunities to develop this faculty. An individual attention plan and household attention plan has to be provided to the tribal community students to enrich this ability. A new approach of learning has to be introduced.

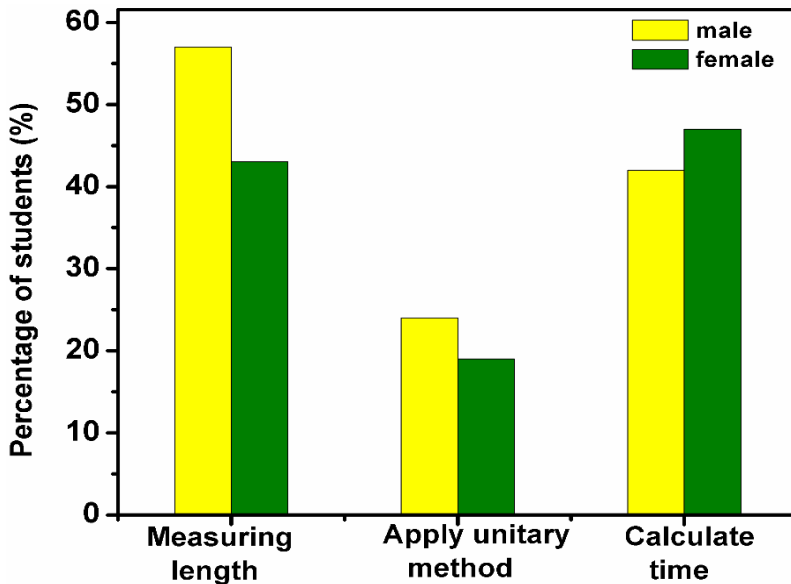


Fig.1. Gender wise Distribution of the Students' Abilities in Mathematical Test

Figure 1 explains the percentage of students who could perform general calculations. In this section, students are given activities from their textbooks. Among the male students, 57 per cent were able to measure using a scale, 24 per cent were capable of applying unitary methods [The unitary method is often useful for multiplying and dividing by fractions, because it makes immediate sense, and

can be done mentally if the numbers work out well.] Moreover, 42 per cent were capable of time calculations. Among female students, 43 per cent correctly measured the given task using a scale, 19 per cent applied the unitary method correctly, and 47 per cent were successful in calculating time.

4.3. Understanding Instructions in Public Places

A variety of tasks in daily life, which one would most commonly come across, are reading and understanding instructions in public places. It is expected that the ability of a student at this age (selected in the study), to read and understand written instruction should be acquired. Out of the male students, 26 per cent of them could understand those instructions or traffic signals given to them. Among the 58 female students, 64 per cent were not abled in reading and understanding the same Figure 2.

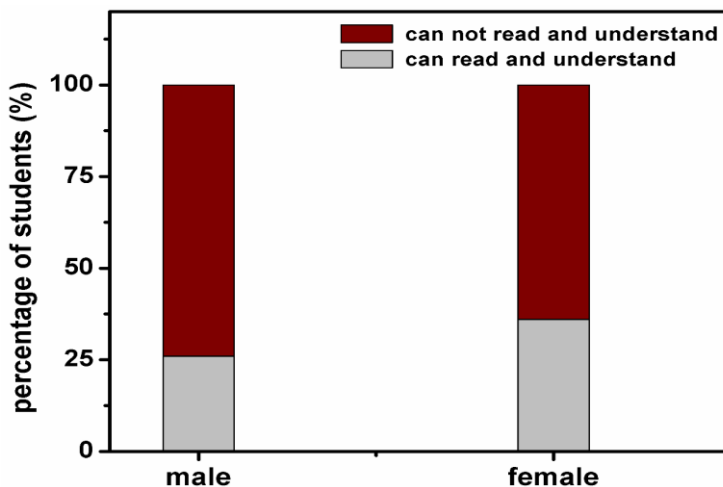


Fig.2. Ability of Students in Understanding Instructions in Public Places

4.4. Basic Geography, Digital Gadgets & Experiences in Banking Operations

The students' ability in geography skills proved better than the previous tests. More than 90 per cent of students could spot India and several other countries on the world map correctly. Besides, an average of 80 per cent of students could identify more than ten states in India. The classroom walls in the school have a map painted on, and the students have access to a glob, which they can avail of in the subject periods. These hands own experience gives them a better view of geographical expertise.

Access and familiarity with the financial and digital world are essential components of productivity in the contemporary world. Computer literacy programs and

universalization of banking operations are the two major campaigns of the government of India and the state of Kerala. The study has analyzed the capability of students in these sectors too. Usage of mobile phones, internet, TV, computer, etc. and experience with the banking sector, etc. were tested with this part of the questionnaire Figure 3. With education, we have ensured that the students are well aware of these things when they reach the high school level.

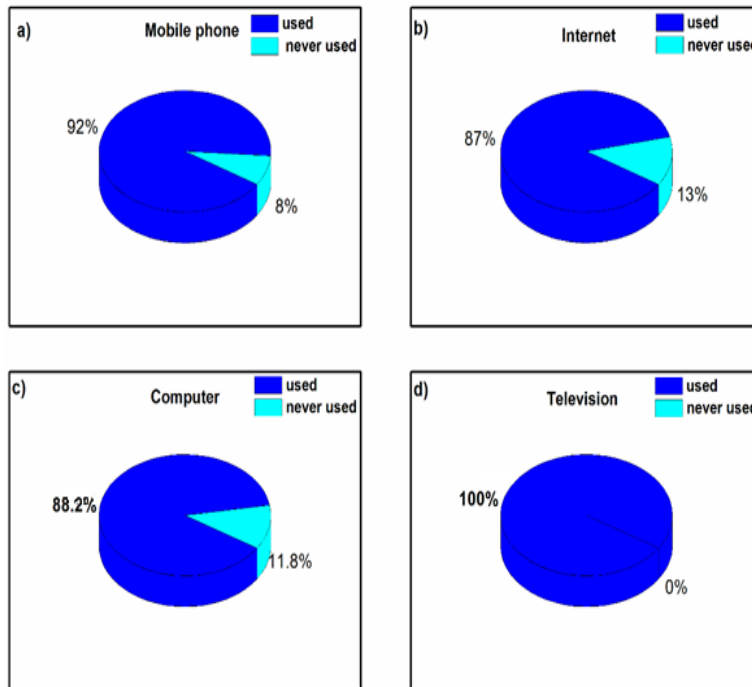


Fig.3. Students' Accessibility towards Digital Gadgets

The result of the test among the students shows that 13 per cent of students never had access to the internet. At high school age, they still did not get the chance to access it, which means such facilities are not functioning in the school properly. The teachers do agree that the computer lab in the school is allowed to the students from grades 11 and 12, but those are not always possible for all the students. In the case of using mobile phones, there is 8 per cent of students, especially girls, who never had a chance to use it. While some students even own a mobile phone. However, in the case of television, everyone has access to it. Figure 3 explains the percentage of students towards the access of digital gadgets. While in the case of banking experiences, 94 per cent of boys and 87 per cent of girls have their bank accounts. This is for availing their scholarships form the government. However, when it comes to real banking experience, only 7 per cent of them have experienced how it

is done. It is even more surprising to find the fact that they have never used a debit card to draw money or use internet banking.

4.5. Awareness and Aspirations of the Respondents

When the question comes addressing their future ambitions, we could observe that 18.8 per cent of the respondents want to study above graduation level. 16.3 per cent of them want to do ITI or diploma courses. Eight per cent of the students do not have any idea about what to do in their higher studies, and 11 percentage were not interested at all in further studies. Seven per cent of the male respondents stated 'army or police' service and a majority of female students mentioned 'teaching' as their career ambition. The reactions from the students imply that they have positive aspirations towards their future.

5. Observations from Paniya Hamlets

Due to the low economic conditions of Paniya families, several respondents of this study say that they engage themselves with various income generation activities. More than 60 per cent of the respondents say that they work in paddy fields, cash crop plantations, seasonal agricultural jobs, or tea plantations. It was observed during the field study, that students from 4th grade and above are also going for seasonal jobs. The bonded labour system exists in these areas. The students find interim jobs in the Kudaku district of Karnataka State. Another critical problem within the community is substance abuse. Most of the boys and girls do practice different kinds of substance abuse. Tobacco usage is widespread even among girls. Traditional pan chewing, along with tobacco, is creating severe health problems among the youth.

Looking towards the most critical indicator of the socio-economic condition of the tribal community is to look at their housing facilities. Paniya community lives near the forest region and some of the most rural areas. Most of the Paniya households are in very remote areas [55 percentage], whereas 35 per cent live in partially remote areas. Ten percentage live in rural areas. They have to walk a long distance from their house to town in order to meet their daily requirements. The conditions of the households are rather pathetic. The government agencies build these houses. Siting an example from a Paniya colony from Panamaram panchayath, Echom Nellikkal tribal colony, 12 households are built-in 18cent (quarter acre) of land. Most of these houses have standard roofing and are very small. There are proper sanitation facilities and Electrification.

6. Teachers' Remarks on Students

During the investigation, we conducted focus group discussions with the teachers, from where we observed the following arguments. A student promoted to eighth

grade seriously lacks basic knowledge in language and other subjects. Language is the very base form of education, which is not seriously taken care of at lower grades. Teachers` state that the Paniya students are not even thorough with alphabets. The very first hurdle for them is language itself. A Paniya student finds it challenging to cope up with the Malayalam language because their mother tongue is Paniya language. Giving instructions in a foreign language will create othering from academics. Language abilities is a serious issue to be dealt in the primary and secondary levels of schooling. A high school classroom cannot deal with the basics. School dropout numbers and learning difficulties start from the very first grade of schooling for the Paniyas. For the high school teachers, there is a limitation in this case. They hardly have time to teach the basics of language.

Moreover, giving awareness to their parents is yet another essentiality. Paniya community usually has a stigma in interfering with the mainstream community. A proper socialization technique, too, has to be implemented. Alcoholism of parents is yet another reason that the teachers stress. They say that the alcoholism of parents is a convincing reason for the dropout. They agreed that the children are not getting a presence of mind at home in the evenings when his father/ brother/ mother/ relatives/ friends come drunk. At home, they do not have an atmosphere to study and sometimes nothing to eat too (Joy & Srihari, 2014). In Kerala, the widening of public education and compulsory education has made significant results in shaping the mainstream development of society. Modernization and strengthening of the Kerala economy is a result of this radical step taken by the Governments over the years. Still, the condition of the Paniyas` shows the contrast in the Kerala education scenario.

7. Conclusion

The experience of Kerala development has been envisaged to create a social development-oriented development plan. But, the fruits of these developmental achievements are largely confined to the general communities and there are several marginalized social groups who are excluded from their own habitat and residential area as a consequence of development. Tribes, Dalits and fishermen are the most marginalized in the Kerala development experience. The educational backwardness of Paniya tribal communities can be linked with this argument. The results collected from the sample survey and the opinions collected from the teachers prove the need for further intensive care towards the education of Paniya students. The real condition of the rest of the tribal communities in Kerala is more or less similar; hence, a generalization of the information availed here is justifiable. From the teachers` point of view, primary level education and the upper primary level (which spans from age five of a student until the age of thirteen) is the most crucial stage to build strong foundations in the students` scholastic performance. The system is not

providing proper attention to the quality of education to the tribal students, and this criticism stands strong. There are special schools for students from tribal communities, which has proved successful, their caregiving approach towards is a model.

However, in regular schooling, also such a caregiving system has to be implemented. The students have difficulties in learning subjects as well as languages. Handholding support for the students is essential to overcome this problem. More of audio-visual lessons could be useful. While in the case of language learning the curriculum developers should consider that the tribal students at an early age are learning in the Malayalam language, which is not their mother tongue. Serious measures to include the regional tribal language in the curriculum and to provide teachers who could understand the same. As the observation visits revealed, the socio-economic situations in the tribal colonies are underdeveloped. The environment in which the student returns after the school is not a student-friendly one. A tutor who can help the students to revise their lessons, which the community and teachers could monitor will be helpful for the students. Community centres in every hamlet built by the government could stage Such activities.

Lack of travel facilities from rural areas to public schools is affecting learning. Adivasi children who travel from home to school every day are adversely affected by the poor domestic environment and lack of basic infrastructure. It is best to try to increase local representation when hiring teachers. It is advisable for teachers among tribal communities to prioritize appointments in schools in their area. There is less connection between the educational curriculum and their community context. The insensitivity of the teaching staff and curriculum developers is increasing complications to the students. There is a serious laps of proper mentoring bridging and handholding support. Most of the indigenous populations around the world faces similar problems. To sum up, the social exclusion which the students face is a hurdle in their learning and personality development. Teaching staff and the outer community could support the students to conquer it. More inclusive behavior from the part of the community will provide the tribal students with confidence and energy to move forward to reach their academic as well as career heights. An individual care plan at schools and a house hold care plan with in the community should be developed.

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Declaration of Conflicting Interest

The authors declare that there is no conflict of interest.

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Conceptualizing the Importance of Media Literacy and Integration of Media Education from Secondary Level

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Abstract

All over the world, there is a growing need that media education be included in the school curriculum. Against this background, Australia has been the first country where media education has been made mandatory and part of schooling from kindergarten through twelfth grade (Quin and McMahon, 2001). In Asia, the Philippines has been the first country to integrate media education into the formal school curriculum (Kumar, 1999:245). Many countries have already evaluated the relevance of media education and are trying to integrate it into school curricula. During the SIGNIS World Congress held in Rome in the year 2014, on the theme: 'Media for a Culture of Peace' discussed on the media education, from various countries such as the Philippines and Fuji Island, and many to try, how we could lobby the government to include media education in schools. It would not be a one-day job. Under the broader array of media education, the role of media acquisition has become significant. It permits the scholars to critically perceive the nature, techniques and impacts of media messages and productions. At this time situation, the role of media education isn't regarding having the correct answers: rather, it's a lot of about asking questions. The task of media educators is not solely restricted to impart information however to be a key supporter in building the method of inquiry and dialogue. A key challenge for ordinal century learning is to find and measure true information for one's needs. Media literacy depends on the media educators, that however they adopt the education approaches which might facilitate to encourage crucial thinking and inventive production of meanings within the minds of scholars whereas responding to their curiosity and adventures of discovery in cooperative and preliminary practices of media production. Media pedagogy may be a common term for practitioners that stress typically on the social and discourse side of teaching media literacy. This paper is an effort to know varied viewpoints related to media acquisition. It conjointly analyzes media education with the brief framework of media literacy. It also highlights the importance of crucial and ordinal century literacy's directions in media literacy pedagogy. To hold out this study the research worker can analyze various literatures associated with media education, media literacy, and rising pedagogies associated with critical, and twenty-first-century education.

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Keywords

Media Education, Pedagogy, Media Literacy, Critical Literacy, Twenty-first Century Literacy

Introduction

Since the early 1980s, media literacy has been a subject of study in India, though primarily outside of the school curriculum. The National Curriculum Framework (2005) pushed schools to include the media into the classroom, and formal school programmes in media education were only launched in 2010. Several higher secondary schools now offer “mass media studies” as an elective course; over a hundred more are planning to do so in the near future.

Defining Media Education

According to Jacob Srampickal and Leela Joseph,(2002) ‘Media Education is an endeavor in creating media users vitally alert to the impact of media on their lives, so as to change them to become artistic users of the media. it's going to be outlined as a method of education by which individuals become aware of the ways in which during which the varied media influence their thinking, have an effect on their price system and alter society. As a result, they become critical and discerning receivers of media messages capable of rigorous quality media programmes and even making their own media. they're therefore ready to respond intelligently to media creations and manipulations.’

Why Media Education is a Matter of Discussion?

An individual today is born amidst the multi-media culture. His media update every morning is not restricted to the news he saw the previous day, but through the newsletters he receives through his email update, through Facebook updates, and World-Wide World to visualize the news of the day. Thus, before he steps out of his bedroom, he is aware of the happenings worldwide. The new media have taken the role of school in case of socialization of an individual in another tremendous development, and each person became the media content developers. Roxana Morduchowicz (2018) says: ‘The media and data technologies became an area for today’s youth sometimes, the sole place that speaks about them and to them’. Understanding that media represent reality and tell us about what's occurring will place folks in a very higher position to participate, act and decide. Now, in the twenty first century, after successful leaps from the oral to written to images culture, we have arrived at linear reading to coinciding perception. Today’s adolescents experience a unique cultural expertise compared to their elders, with new ways of perceiving, feeling, listening, and seeing. These dimensions should not be skipped over in media education. Garcia Canclini, (2006) is of the read that ‘If we have a tendency to agree that tykes additionally build their cultural capital outside the

classroom, and even in comparatively autonomous settings, the varsity will now not be viewed because the solely legitimate place to convey pre-established symbolic baggage.' School, however, doesn't perpetually appear to be catching on. Therefore the result is that college culture remains out of bit with youth culture. Youth goes ahead in a very universe ruled by parameters completely different from those legitimized by school culture. From its beginnings, school born with the machine has perpetually been most closely coupled to print culture. Colleges have lived in a world dominated by the logic of books, linearity, and ordered order. Colleges since then, and to the current day, continue on the pathway of writing, words, and textbooks. And schools have typically unnoticed the cultures that have begun rising and are co-existing with them outside the room such as movies; TV and New Technologies. This ancient conception of colleges has widened the divide between the culture from that student learn and also the culture from which academics offer class. Martin Barbero (2003) maintains that the challenge for today's schools is to acknowledge that information is unfold and flow in new ways. Changes are keys to the current method de-centering and de-timing.

De-centering means knowledge isn't any longer the exclusive domain of books and schools, however is additionally starting to circulate through different spheres, admire the media. De-timing means that knowledge has slipped freed from the timeframe socially legitimized for distributing and exploiting knowledge. Time for learning has thus far been circumscribed among an age range. Now, though the school-age has not gone away, its existence is shifting. What we have a tendency to learn at college should slot in with learning that comes through different sources, learning free of the boundaries marked by age. This learning transcends the schoolroom, lives in the least times, and spreads lifelong. the good challenge of today's academic system is to coach kids and youth to access and use the multiple ways in which of writing and thinking that cause the decisions touching them at work, at home, in politics, and in economics.

Why Incorporate Media Education?

There are terribly several reasons for integration of media education in schools. There's an excellent boom of knowledge that youngsters receive outside school, a lot of it from the media. Media, especially, Internet, propose new ideas of your time and space, which schools should teach youngsters to understand. The media and technologies construct an image of the globe on the premise that each folk builds their own representation of the world. It's vital for faculties to show students to critically analyze the method media represent, thus enabling students to make their own images, representations and opinions. Media education reinforces students' social and civic education and societal participation. Against this background the youth must be equipped to contend with the huge quantity of knowledge that

circulates within the media wealthy environment. It's during this perspective that media education as an intellectual and important engagement helping people to make a far better sense of the various media merchandise accessible. In this regard, the youth is trained to gauge the media they read, hear, and see and to talk for themselves. In their book, *Voice Communication Across Cultures: Youth Media Visions* (2014), Laia Sole and Jordi Torrent maintain that: 'As participants within the 'informational society', youth are digital users, creators and consumers. The foremost avid media manufacturers these days don't seem to be professionals, however tykes who are actively engaged with their worlds. Up to date media supply unexampled opportunities to come up with and distribute information, motivating young people and facilitating interaction. Information is not any longer one thing that's unbroken so transmitted to students, however one thing which will be jointly created and shared.' Youth-created media may be a main part of today's society. Tykes are perpetually manufacturing and sharing media; during a method it's their main mode of self-expression, of pacifying themselves that they're within the world, that they are alive. However, making and sharing media in and of itself as vital because it isn't really as essential as that young people producing media become aware (ethically aware) of the role and significance that media has in our communities. This awareness is that the parcel of Media and Information Literacy. The world organization Convention on the Rights of the kid acknowledges the importance of the media in youngsters' and young people's development. The media is seen as enjoying an important role in shaping social group attitudes towards children's rights, mobilization of children with data central to their eudemonia during a child friendly environment, and soliciting youth's views on matters that have an effect on them. However, through the assembly of their own media, youth will be authorised to inform their stories concerning the problems that they see as most important, and to share these with the world. Manufacturing media may be a method for youth to creatively have interaction with their society, their family, their friends, themselves. It permits them to make their own media representations, and to become tuned in to the moral responsibilities of their media messages.' In sum, there's got to introduce media education in our establishments of learning as a result of as AML (1989) puts it, 'Media acquisition may be a life skill.'

Analyzing Media Education with the Perspective of Media Literacy

"Education either functions as an instrument which is used facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world." Paulo Friere (1996)

In this 21st century media education underwent fast changes and it's received new attention. Analyzing media education with the abstract framework of media attainment promotes understanding of the structures, mechanisms and messages of the mass media. Generally, media literacy education aims to create media shoppers alert to the media environments and increase vital brooding about media representations (Silverbatt, 2008; Hobbs, 2011). Media education ought to impart skills that facilitate in developing freelance capability to use critical judgment to media content. There are instances once media education and media literacy used interchangeably. Media education is that the activities that take place in media familiarised classroom. Whatever, a student learns regarding or through the media, the more media attainment he/she can have: media literacy allows them with the abilities of experiencing, analyzing media products. Media education is an element of basic claim of each citizen, in every country within the world, to freedom of expression and also the right to data and is instrumental in building and sustaining democracy (UNESCO, 1999). During this era wherever information comes through powerful pictures and sounds, those images and sounds have their own grammar. To interpret the meaning, the pupil ought to be competent enough to comprehend those pictures and sounds inside the broader structure of media education, media attainment helps in facultative pupil to judge and analyze the endless stream of media messages they experience. Hobbs (2011) tends to worry the importance of enquiry because the correct path to engagement instead of the mere transmission of data. Additional and more enquiries regarding any knowledge can promote a deeper understanding of the idea and at the same time the scholars will have vital consciousness. The basic thought of media education is representation. Most of the media messages don't replicate reality rather it represents. "Media education is predicated on an assumption of media non-transparency, on an assumption that the media form the themes they gift in characteristic forms. From the belief that the media represent, instead of replicate reality, all else flows (Masterman, 1997)". inside the horizon of media education, the essence of media attainment is to make higher-order of vital and inventive thinking skills comparable to distinctive key concepts, creating connections between multiple ideas, asking relevant questions, establish fallacy with the distended notion of literacy that forms the terribly foundation of intellectual freedom and also the elbow grease of accountable citizenship in an exceedingly democratic society.

Viewpoints Associated with Media Literacy

Media education works on those understudies to coordinate inside the expanse of enumerable messages and it'd assist them with fostering the guideline of request and fundamentally assess those messages got from totally various types of media. Primarily the world of media literacy is divided into two prominent colleges of thought: advocator and empowerment. Advocator faculty is grounded on the works of Digital acquisition knowledgeable David Buckingham. This school defines media literacy in line with the leading authority within the protectionist media education. W. James. Potter is that the leading figure in the field of protectionist media literacy Potter's works vigorously underscores on media impacts, and media savagery. W. James. Potter (2014) characterizes media proficiency as, "a bunch of perspectives that we will in general effectively use to show ourselves to the broad communications to decipher the method for the messages we experience". The protectionist approach to media acquisition appearance at the requirement to be crucial media shoppers so as to require management of the media messages we tend to are enclosed. This approach to media literacy emphasizes teenagers as capable, resilient and active in their decisions as each media consumers and as creative producers.

Media literacy empowers people to be both critical thinkers and artistic producers. It conjointly initiates that teenagers expertise as media shoppers and as media creators. Mc Chesney and John Nichols (2002). Says, "The drawback we tend to face with a hyper-commercial, profit obsessed media system is that it will a lousy job of manufacturing voters during an election process". Media literacy and media education doesn't simply make people fit and familiar client of business fare, however makes them perceive the media system works in order that they could also be a critic.

Elizabeth Thoman and Tessa Jolls (2005) says, "the convergence of media and technology in an exceedingly world culture is ever changing the manner we tend to find out about the planet and difficult the very foundations of education. Now not is it enough to be able to browse the written word; children, youth, and adults, too, want the flexibility to each critically interpret the powerful images of a multimedia culture and specific themselves in multiple media forms. Media acquisition education provides a framework and pedagogy for the new literacy required for living, operating and citizenship within the twenty first century. Ramis (2015) observes, "Teaching media acquisition facilitates critical citizenship and encourages marginal voices to supply counter discourses. Artistic counter narratives that embody the knowledge of regional property practices are going to be the key to imagination a sustainable future." Media acquisition Pedagogy: crucial and Twenty-first Century Media acquisition whereas teaching media literacy in classroom, the

media literacy educators are involved with the ways that to outline media literacy content pedagogy, or pedagogy that reflects media acquisition subject knowledge.

Media literacy is grounded, on several core principles which are co-related with each other:

- Media are constructions with unique language;
- Media construct social reality;
- Media have commercial and political implications;
- Audiences negotiate meaning in media;
- Media contain ideological and value messages.

The most widely accepted circulating definition of media literacy involves the ability to 'decode, evaluate, analyze, and produce both print and electronic media' (Aufderheide, 1993).

In this age of mediated messages, there's an excessive amount of stuff cramming on the minds of the students. The media acquirement guides those students to browse and interpret those texts in an exceedingly additional significant manner. The media literacy pedagogy ought to be established towards problem posing and creative person teaching that nurtures learning to identify, evaluate, and analyze codes and conventions of craft and post typographic mediated texts. Media pedagogy could be a common term for practitioners, with stress typically on the social, discourse aspects of teaching media literacy (Kellner, 1998). The nearest regard to media literacy pedagogy comes within the form of media acquirement instruction that puts stress on distinct tutorial methods over and higher than reflection on the instruction itself. Whereas Fenstermacher & Richardson (2005) argues that there's an association of quality teaching with media literacy learning. Quality teaching will be developed nearly as good teaching and made teaching in terms of the mix of tasks and achievement. They conjointly claim that the standard of any teaching can be evaluated supported the extent to which teaching involves task or learner sensitive and achievement or learner dependent orientation toward specific knowledge. As per the prism of quality teaching, not solely the content ought to be correct and appropriate; the processes of teaching have to be compelled to be virtuously defensible.

The critical media literacy pedagogy not solely challenges the codes and conventions in mediate messages however it conjointly promotes the ways that within which the media texts could be schooled within the classroom. Kellner and Share (2005) observe that 'a student centered, bottom up approach is important with

the student's own culture, information and experiences forming the idea for the cooperative inquiry and video production that may be ways for students to voice their discoveries.' The essential media acquisition pedagogy promotes the thought of connected teaching within which students and technologies are co-facilitators in instruction of research of media. The new/twenty first century media literacy instruction focuses in which new media re-inscribe, expand and, in several instances formulate new ways in media literacy pedagogy format. In different words, those literacy skills corresponding to viewing and writing and listening is also progressively compromised or increased by online platforms. New literacy theorists tend to appear at the increase in trendy technologies formed by the social and cognitive psychology contexts helping media acquisition learning and teaching. Again, there's a refined distinction between new and ordinal century media literacy pedagogic perspectives. The twenty-first century literacy's instruction further advocates for the rise in technology tools' saturation of the digital age, whereas new literacy theorists tried to look more at how the rise within the use of latest technology shaped by social contexts.

Conclusion

This study tried to convey a short introduction to media education and relevance of media literacy. This can be on the count that the media affects all aspects of life and at the moment, for the youth, the new media, for instance, function a good tool for education, info and entertainment. We tend to teach the youth to find out a way to use the media responsibly; else, they'll use it wrongly. The schoolroom is that the ideal place to show the responsible use of the media. Through the article it's evident that media accomplishment's role has become vital within the age of mediate messages. A Media study helps scholars interpret the powerful pictures and sounds purposefully. With media education, media literacy educators and also the pupil might frame questions about dominant values, review decisions of media carefully, navigate data from reliable sources and cogitate importantly when making media texts. The key parts related to the media literacy in the gamut of media education is to develop critical thinking skills, perceive media messages from our culture and society, acknowledge biasness and info in mediate messages, making and distributing own media messages and advocating for media justice. The sector of media accomplishment education has emerged as a big platform to arrange and promote the teachings of this dilated notion of literacy. writes that media education will inevitably cause improved citizenship and social change, media literacy ought to be viewed as "an education in techniques which will democratize the realm of public expression and can amplify the chance of purposeful public interactions". Through evolving education approaches, additional media educators are serving to spot key concepts, building sense of critical inquiry, distinctive delusions, that facilitate in building critical group among the students. By combining pedagogy

with media accomplishment, it helps to foreground theory and practice, task and achievement, learning and teaching. Each of the pedagogues foregrounds on the content versus method discussion in media literacy education and it helps in shaping core skills related to basic media competence and important media literacy.

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Teaching Open Source Intelligence (OSINT) Journalism: Strategies and Priorities

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Abstract

The Internet and social media have given rise to open-source intelligence (OSINT) as a specialized field in journalism. OSINT involves gathering, analyzing, and sharing information from publicly available sources to uncover hidden insights (Best, 2007; Williams & Blum, 2018). Journalists practicing OSINT require specific skills such as advanced search techniques, digital forensics, data analysis, and verification. Job roles in this field include open-source analysts, intelligence analysts, and information researchers. However, the ever-evolving technology and the Internet present challenges for journalism professionals and educators in keeping pace with the demands of this emerging domain. Continuous learning and training are necessary to stay up to date with the latest developments and techniques. Educators face the additional challenge of striking a balance between teaching traditional journalism skills and addressing emerging areas like OSINT. Furthermore, the absence of standardized OSINT training and education poses difficulties for professionals seeking to acquire the required skills and for educators aiming to develop effective training programs. This article aims to propose strategies for integrating OSINT into media pedagogy, recognizing journalism as a process of verification.

Keywords: OSINT, Digital Forensics, Digital Journalism, Journalism Education

Introduction

The dynamic nature of technology and the Internet poses a significant challenge for educators to keep pace with the latest advancements and techniques in their field. By staying updated, educators can contribute to the establishment of new industry standards and practices that align with the evolving demands (Deuze, 2006). The absence of standardized OSINT training and education hinders professionals from acquiring the necessary skills for success in this field. However, this challenge presents an opportunity for educators to develop effective training programs that

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cater to the specific requirements of OSINT and other specialized areas in journalism. To materialize this strategy, a two-pronged approach is essential:

The first step involves examining existing open-source investigation practices globally to determine the current state of OSINT training and education in various countries and industries. This analysis helps identify best practices that can be adapted to local contexts, as well as potential challenges that need to be addressed. The second step entails evaluating the effectiveness of the pedagogic strategy. This assessment can be conducted through surveys, interviews, and evaluations of student work.

The advent of digital investigation has transformed the landscape of journalism by expanding the possibilities for inquiry and reshaping the nature of journalistic practice. Digital investigation, or open-source intelligence (OSINT), encompasses the retrieval, analysis, and verification of information from publicly accessible sources, including social media platforms, online databases, and other digital reservoirs (NATO, 2001).

This approach has introduced new avenues for investigative journalism, granting journalists access to extensive data reserves and enabling the disclosure of information that was previously arduous or unattainable. Moreover, digital investigation has necessitated the acquisition of fresh proficiencies in data analysis, coding, and critical data literacy, altering the skill set required of journalists.

Furthermore, digital investigation has disrupted conventional conceptions of journalistic objectivity and independence. The utilization of OSINT tools and techniques frequently entails collaboration with online communities and citizen journalists, eroding the distinction between professional and amateur journalism. Additionally, ethical concerns surrounding privacy and data protection have emerged alongside the adoption of digital investigation, compelling journalists to navigate intricate legal and ethical quandaries.

There is a notable lack of research in the current area of inquiry, giving rise to significant philosophical questions that have long been subject to debate. This scarcity of literature is not coincidental, but rather a consequence of various intricate factors. Firstly, the integration of open-source intelligence (OSINT) into media activities is still in its early stages. While pioneering companies like Bellingcat have made advancements in this domain, mainstream media outlets have yet to fully embrace this methodology. While some incorporate open sources for news production, they primarily focus on publicly available data. Additionally, the prevalent practice of identifying trends within numerical data contrasts with the adoption of contemporary OSINT methodologies, including image analysis, video

analysis, audio analysis, geolocation analysis, and chrono-location analysis, for news content preparation.

However, computer-based OSINT studies offer a wealth of insights on the subject, although they primarily focus on non-media aspects. Surprisingly, there is a dearth of research specifically addressing an OSINT-based journalism curriculum. In contrast, there have been notable research papers exploring the integration of OSINT into the curriculum of digital technology and criminology. These studies have been instrumental in stimulating discourse and generating innovative ideas for the development of an OSINT-based journalism curriculum.

Journalists have various methodologies at their disposal for conducting OSINT, including manual searching, automated searching, and social network analysis. Manual searching entails conducting keyword searches on search engines and social media platforms to find pertinent information. Journalists must exercise caution in selecting and evaluating sources to ensure the accuracy and reliability of the information.

Automated searching involves employing software tools and algorithms to extract substantial amounts of data from publicly available sources. Although more efficient than manual searching, this method necessitates meticulous filtering and analysis to ensure information accuracy (Stalder & Hirsh, 2002).

Social network analysis involves scrutinizing communication patterns and relationships among individuals and organizations on social media platforms to identify influential figures and information sources. This approach can aid in developing leads and pinpointing potential story sources. Regardless of the chosen methodology, verification is an essential component of OSINT in journalism. Journalists must carefully assess and corroborate information from multiple sources to ascertain its accuracy and reliability. OSINT should supplement traditional reporting methods rather than replace meticulous fact-checking and verification processes.

In recent times, the inclusion of open source intelligence within the digital journalism curriculum offered by esteemed institutions in the Western world has emerged as a topic of critical significance. The novelty of this development has sparked a longing for in-depth scholarly inquiry and rigorous investigation into its manifold implications. While the field awaits the emergence of more robust studies, a handful of case studies have been published which, regrettably, remain confined to the realm of general digital journalism. As such, these studies predominantly focus on the indispensable role of data journalism in this domain.

The present study deploys a novel approach that seeks to cultivate a curriculum design which is attuned to the emergent trends within the journalistic landscape, specifically the industry. With this goal in mind, the potentialities afforded by open-source intelligence (OSINT) hold significant promise for a fundamental reconsideration of the philosophical underpinnings of education within the field of journalism. The scientific and analytical framework that undergirds OSINT warrants educators and learners alike to elevate the principle of journalism as a verification process to new heights. Notably, the crux of OSINT's analysis is anchored in the most objective of data, be it visual, auditory, or otherwise. Pertinently, a theoretical exploration of how digital objectivity diverges from human objectivity acquires salience in this context.

Furthermore, it is imperative to examine how OSINT shapes the verification methodology that constitutes the bedrock of journalism. This approach has the potential to induce a radical shift in perspective. In this regard, studies that investigate the integration of data journalism within the curriculum acquire relevance vis-à-vis OSINT. While some of these studies are theoretical in nature, others delve into practical problems. Additionally, these studies explore the ethical considerations that inform the process of integrating data journalism into the curriculum.

However, the incorporation of OSINT into the curriculum poses significant challenges. The complexities inherent in the infusion of digital technology into a humanities discipline are manifold. Moreover, the technophobia exhibited by both teachers and students adds to the difficulty. While the difficulties that were characteristic of the early years of the digital era have receded, the gap is yet to be entirely bridged. The constant interplay between the digital world and human experience, coupled with the increasingly human face of technology, has contributed to the narrowing of this gap. Nonetheless, considerable work remains to be done.

In recent years, several learning approaches in journalism and media have been proposed and studied particularly focusing on imparting practical training in digital and non digital ecosystems (Sanjay B. P. (2012)). One approach involves dividing students into small groups and providing personalized attention, (Hewett, 2016), which has been shown to lead to improved learning outcomes. Another approach involves using simulations as a means of learning, which can increase students' confidence. Additionally, there have been studies on the effectiveness of case review methods in learning.

However, these approaches are limited in that they focus primarily on teaching technical skills, without considering the socially conscious aspect of journalism that has traditionally been emphasized. To truly educate future journalists, a

combination of technical skills and social awareness is necessary. Ultimately, journalism is a human analytical process, and this must be taken into account in the teaching methodology as well.

The conventional approach to education and profession dictates that curricula be designed to meet industry demands. However, this investigation presents a fresh perspective, as its novel methodology has not yet been applied to the realm of OSINT-based investigative journalism. In order to progress, this approach must address the limitations of traditional scientific inquiry. Crucially, it must transcend the limitations of industry practices and create a curriculum that is theoretically sound. A theoretical approach based in scientific principles will ensure that the curriculum is widely accepted and respected.

Striking a balance between academic instruction and practical training is crucial, as an excessive focus on academics can impede efficiency. Therefore, it is important to maintain a proactive equilibrium. In the past, academia has aided industry by developing new specializations, and once a sufficient level of understanding was reached, academic theories were pursued independently. The field of OSINT-based journalism will likely follow a similar trajectory.

Data-driven journalism is more familiar and well-publicized than digital intelligence. Digital intelligence journalism has many lessons to learn from pedagogical approach of data journalism.

To enhance this investigation, it would be valuable to examine current programs. For this study, some such programs were selected. They are self-directed course available as a Massive Open Online Course (MOOC). Their content of the syllabus provide insights into the utilization of Internet sources for investigative journalism. The syllabus outlines techniques for newsgathering, such as analyzing social media accounts, verifying website credibility, and sourcing images. A collection of digital tools, which are all free, is required for this process. Since these are a globally accessible courses, they also offer suggestions for accessing digital tools from any region.

OSINT as a Mindset

The syllabi of the courses not only cover practical aspects but also delve into theoretical information about open source intelligence. The lesson that stands out is that OSINT is not just a set of skills, but an attitude. This approach validates the traditional view that journalism is more than just a profession; it is an attitude. This attitude is centered around the inquisitive nature of journalists and their ability to formulate questions to find sources and answers to those questions.

In this context, general attitude of journalism students towards technology is worth discussing.

The aversion of students towards technology can present a significant challenge when it comes to integrating OSINT (Open Source Intelligence) into journalism pedagogy. While the use of OSINT can offer many benefits, such as improving the accuracy and depth of reporting and providing journalists with access to new sources of information, students who are not comfortable with technology may struggle to effectively utilize these tools.

The integration of OSINT (Open Source Intelligence) in journalism pedagogy can be impeded by students' reluctance towards technology. Despite the potential advantages of OSINT, such as improved reporting accuracy, enhanced depth of analysis, and access to novel information sources, students' lack of comfort with technology can hinder their ability to use these tools effectively.

The reluctance to use technology can result in students' reduced engagement with OSINT and hinder their acquisition of the necessary skills to use these tools effectively, thereby constraining their journalism education and career prospects

To overcome this challenge, journalism educators should adopt a proactive approach towards integrating OSINT into pedagogy, which includes providing additional training and support to help students build technical skills and integrating OSINT tools and techniques into the curriculum in a way that is accessible and engaging to students with varying technological backgrounds. By doing so, educators can equip students with the competencies and knowledge required to meet the demands of an ever-evolving media landscape and succeed in journalism.

Students who are resistant to using technology may be less likely to engage with OSINT and may struggle to develop the necessary skills to use these tools effectively. This can limit the potential impact of OSINT on their journalism education and career prospects.

To overcome this challenge, journalism educators may need to take a more proactive approach to integrating OSINT into their teaching methods. This may involve providing additional training and support to help students develop the necessary technical skills, as well as incorporating OSINT tools and techniques into the curriculum in a way that is engaging and accessible to students of all technological backgrounds. By doing so, educators can help to ensure that students are prepared to meet the demands of a rapidly evolving media landscape and are equipped with the skills and knowledge needed to succeed in the field of journalism.

Need for Looking at Industry Models

The course covers both practical and theoretical aspects of open source intelligence. One of the essential lessons is that OSINT is not just a skill set but an attitude. This is similar to the traditional notion that journalism is also an attitude that involves inquiry and the formulation of questions to obtain answers from various sources. The course also emphasizes the importance of precise categorization in digital investigation. This includes research questions, sub-questions, keywords for search, and sources with platform-based categorization such as social media, websites, and forums. Tools, codes, processes such as distillation, sorting, refining raw data, and analysis are also discussed. While data and trends are emphasized in data journalism, OSINT-based questions are more relevant, as the answers obtained become evidence.

Bellingcat (2018) is a digital intelligence initiative operating within the industry, which has made a significant amount of information about their work available on their industry website. The main objective of Bellingcat is to increase OSINT (Open Source Intelligence) literacy among a larger audience and encourage more people to consume their content. They regularly organize workshops as well, in an effort to educate people on their approach to digital intelligence.

As an action-oriented enterprise, Belling Cat has developed a pedagogy that goes beyond that of a typical educational institution. While they do not provide a specific syllabus, they have established a theoretical framework that is reflected in their approach. Their framework is more comprehensive than the MUQ course mentioned earlier. They have categorized their management methodology tools in the table below, which outlines their approach to digital intelligence. By utilizing this framework, Belling Cat aims to provide a more comprehensive understanding of OSINT and how it can be applied in various contexts.

The analysis of both content shows that the industry-based model offers a more detailed and comprehensive framework. Belling Cat continually updates its methodology to attract more consumers to their content and to support their global contributor circuit. This contributor base conducts its own research and shares information regularly. Writing a digital investigation story requires explaining the data collection process and constructing the news narrative, which is equally important.

The key takeaway is that industry-based syllabus building is more effective for developing open source intelligence curriculum. This methodology emphasizes up-to-date innovation, experimental approach, and empiricism. However, it's important to note that this approach may only be effective in the early stages. As the

curriculum progresses, a more serious theoretical framework is necessary, and independent cognitive models should be developed.

Enterprises such as Belling Cat do not consider the related specialties of digital intelligence, such as data journalism and fake news verification. A comprehensive curriculum should integrate these related disciplines to provide students with a holistic understanding of the field.

This approach reflects a commitment to the philosophical idea of pragmatism, which holds that knowledge is valuable to the extent that it is useful in practical applications. By aligning journalism pedagogy with the needs of the industry, educators are taking a pragmatic approach to education, ensuring that students are equipped with the skills and knowledge needed to succeed in the real world.

At the same time, this approach is rooted in a philosophical commitment to continuous learning and adaptation. By engaging in ongoing research and assessment, educators are demonstrating a willingness to learn from experience and to adapt their pedagogy in response to changing circumstances. This commitment to ongoing learning reflects a broader philosophical orientation towards empiricism, which emphasizes the importance of observation and evidence-based knowledge.

In this way, the alignment of journalism pedagogy with industry needs reflects a deep philosophical commitment to both practicality and learning, reflecting a belief in the value of education as a means of empowering individuals to succeed in the world

How to transact the syllabus to the students and in classrooms is the yet another question to be addressed. As digital segment is inevitable practical part of the enterprise, different methods are offered. It is essential to revisit the existing methods of case analysis and its efficacy in classroom transaction.

Case Study Analysis as an Approach

Case studies have become an increasingly significant tool in journalism education in the era (Treadwell et al., 2016). This is due to the fact that journalism education today must address a rapidly evolving media landscape in which traditional news models are being disrupted by digital technologies and the changing consumption habits of audiences.

Incorporating case studies in journalism education provides students with real-world examples of how news organizations (Davies K. & Cullen 2016). are adapting to these changes. This allows them to analyze the successes and failures of different approaches and gain a deeper understanding of the challenges facing the industry.

Case studies also provide students with a practical framework for applying theoretical concepts to real-world situations. By examining case studies, students can learn about the various journalistic practices, such as data journalism, digital investigation, and multimedia storytelling, and develop an understanding of how to apply them to their own work.

Furthermore, case studies can help to bridge the gap between theory and practice, allowing students to develop a more nuanced understanding of the complexities of the news industry. For instance, case studies on the use of social media in news reporting can highlight the ethical considerations involved in sourcing information from these platforms. Although case studies have numerous advantages as a pedagogical instrument, it is important for educators to be aware of certain limitations. The following are some limitations of case studies:

Due to the fact that case studies concentrate on a specific context or organization, it may be difficult to apply the results to other contexts or situations. This restricts their usefulness in establishing extensive theories or principles that can be applied more widely.

Case studies frequently include a degree of subjectivity and bias in the selection and interpretation of data. This may make it difficult to ensure that the findings are objective and dependable. In a case study, researchers have no control over the variables they are studying. This can make it difficult to draw causal conclusions or to establish a clear relationship between variables. Conducting a case study can be a time and resource-intensive process, requiring extensive research and analysis to gain a detailed understanding of the context and organization being studied. Case studies can be limited in scope, focusing on a specific aspect of a larger issue or phenomenon. This can make it difficult to develop a comprehensive understanding of the topic or to identify all relevant factors that may be influencing the situation.

Despite these limitations, case studies can be a valuable pedagogical tool, particularly when used in conjunction with other methods such as surveys, interviews, or experiments. By carefully considering the design and analysis of case studies, some of these limitations can be addressed and meaningful insights into the topics being studied can be obtained.

Case studies, for instance, encourage students to analyze real-world scenarios and apply critical thinking skills to evaluate evidence and identify potential sources of bias or inaccuracy. Simulations, on the other hand, provide a controlled environment where students can practice techniques and experiment with different investigative strategies without the risk of causing harm or violating privacy laws.

Hands-on exercises offer students practical experience in collecting and analyzing digital evidence, while guest speakers can provide valuable insights into the challenges and opportunities associated with investigative journalism in a digital age. Collaboration, in turn, emphasizes teamwork and communication skills, fostering a sense of community and shared purpose among students as they work together to tackle complex problems.

Project-based Pedagogy

Project-based pedagogy is a student-centered approach that emphasizes hands-on learning experiences. In the context of digital journalism, this approach involves the creation of multimedia content, such as videos, podcasts, and data visualizations, that can be shared and distributed online.(Coddington M. (2015).

One of the primary advantages of project-based pedagogy is that it promotes active learning. Students are encouraged to take an active role in the learning process and develop practical skills that are directly applicable to the field of journalism. Collaboration is another benefit of this approach, as it promotes teamwork and communication skills that are highly valued in the workplace. By engaging in real-world projects, students gain insights into the challenges and opportunities faced by digital journalists, which can enhance their understanding of the practicalities of working in the field. Finally, project-based learning provides students with the freedom to experiment with new ideas and approaches, which can help them develop their own unique voices as digital storytellers.

However, project-based pedagogy is not without its challenges. One of the main disadvantages is the limited structure of this approach. For some students who may prefer a more guided learning experience, this can be a challenge. Additionally, project-based learning can be time-consuming, both for students and educators, who must provide guidance and support throughout the process. Technical challenges can also arise, as project-based learning often involves the use of technology and multimedia tools, which can be intimidating for some students who may not be familiar with these tools or may struggle with technical issues. Lastly, assessing project-based learning can be challenging, as it may be difficult to evaluate students' work objectively and consistently.

Project-based pedagogy can be an effective approach to teaching digital journalism, particularly for students who are interested in developing practical skills and gaining real-world experience. However, educators must be aware of the challenges involved in implementing this approach, and must be prepared to provide the necessary guidance and support to ensure that students are able to succeed in this learning environment.

Creating Sandbox Environment

In the realm of Open Source Intelligence (OSINT), the creation of a sandbox environment represents a promising method for facilitating learning. Through this approach, a controlled and isolated space is established, allowing students to explore and experiment without the risk of adversely affecting actual systems. Such environments typically feature simulated real-world systems, including prominent social media platforms and search engines.

In these simulated environments, students can hone their OSINT skills, acquiring knowledge and analyzing data without the worry of transgressing ethical or legal boundaries. This approach is highly effective, providing a secure, structured setting for students to refine their abilities. However, the establishment of a sandbox environment for OSINT training is not without challenges. Realistic simulations that accurately reflect the systems students will face in their professional lives must be created, and the creation and maintenance of such environments can be a costly endeavor requiring specialized resources and expertise.

Despite these obstacles, the potential benefits of creating sandbox environments for OSINT training cannot be denied. Such settings offer a controlled space for practical learning, allowing students to develop their skills in a risk-free manner. To ensure that the resulting educational experiences are truly beneficial, however, it is crucial to design and maintain sandbox environments with the utmost care, accurately representing authentic scenarios while maintaining clear guidelines regarding ethical and legal boundaries to ensure that students acquire good practices and exhibit respect for data privacy and protection.

Integration with Digital Forensics

The use of digital forensic investigation in journalism can potentially bring to light significant information that might otherwise be obscured or hidden. It can also serve as evidence to substantiate or challenge claims made by individuals or organizations, thereby bolstering the accuracy and credibility of journalistic reports.

Nevertheless, journalists must approach the use of digital forensic investigation with caution, as there exist ethical and legal consequences associated with the acquisition and use of digital evidence. Journalists must be cognizant of the potential for their investigations to result in harm or infringe upon individual privacy rights.

In conclusion, the use of digital forensic investigation in journalism is an invaluable tool for promoting accuracy and credibility in journalistic reporting. However, the practice demands thoughtful consideration and a keen awareness of ethical considerations to guarantee its positive impact on journalism.

The integration of OSINT and digital forensics represents a compelling and multifaceted field of inquiry that holds great promise for a range of domains. At its core, this integration is predicated on the notion that the combination of publicly available information and digital data can provide a more comprehensive and nuanced understanding of a given situation or individual.

Conclusion

The holistic nature of a pedagogical method that teaches OSINT in journalism is constituted by several key factors, including a balanced syllabus, industry model, case study method, creation of a sandbox environment, and integration of digital forensics. Each component serves as an essential building block that elevates the overall structure of this method towards excellence.

A balanced syllabus affords students a comprehensive and multifaceted education in OSINT in journalism. This approach offers a symbiotic mixture of theoretical concepts and practical application, thereby equipping the students with the critical thinking capacity and skills that would allow them to grapple with and triumph over real-world challenges. The industry model provides a robust framework for understanding the expectations and demands of the field of OSINT in journalism. Through this model, students can gain a comprehensive grasp of the varying types of information sources, how to assess their credibility, and the ethical and legal considerations that underlie the practice of OSINT.

The case study method is a powerful tool that enables students to apply their knowledge in real-world scenarios, facilitating a deeper comprehension of the intricacies of OSINT in journalism. Through this approach, students can learn to make informed and ethical decisions, even in complex and challenging situations. The creation of a sandbox environment provides a safe and controlled setting that allows students to refine their skills without fear of undue consequences. This practice encompasses using various OSINT tools and techniques to collect and analyze information, collaborating with peers, and receiving feedback from instructors. The integration of digital forensics represents a vital component of the pedagogical method of teaching OSINT in journalism. By incorporating this element, students can attain a deeper understanding of the intricacies involved in collecting and analyzing digital evidence, as well as in presenting the evidence in a lucid and compelling manner.

In summary, the combination of these factors confers a comprehensive and highly effective pedagogical method that instills students with the knowledge, skills, and ethical fortitude to succeed in the field of OSINT in journalism. Through this approach, students can develop into responsible and ethical journalists capable of positively impacting society.

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