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Editor's Note

With new variants on the rise, the COVID-19 pandemic continues to cause unimaginable sufferings for humankind across the world. However, despite having such serious life-threatening issues, some sections of society still nurture age-old animosities and engage in actions which detrimentally affect the social harmony. Ruptures in communication channels are visible and profound and needs urgent attention by media professionals and media influencers at large.

This issue of CJR explores some pertinent social issues which have direct relation with media and communication systems. Hijab controversy erupted in Karnataka has the potential to divide the society along communal lines. A proactive media is expected to mend the differences and seek ways for reconciliation and unity in a divided society. A study by Sanjhu Thomas and Dr. Rachel Jacob revealed negative frames in media coverage of this issue.

Post-truth narratives of Republicans in USA have deepened the mistrust between global North and South. In this context, Gokul Krishnan looked back at the refeudalisation of public spheres in liberal democracies as prophesied by Jurgen Habermas. However, another study presented in this paper has revealed the potential of internet- enabled social media to build bridges between cultures globally along with the preservation of values of local cultures. This aspect has been amply demonstrated in Gayathri Baiju's study from the tribal district of Kerala where tribal youths found social media as a tool to reinvent their identities.

Seena Johnson and Nayeem P has differentiated the gender aspect of the shift of film viewing from theatres to OTT and observed the marginalisation of female preferences in domestic environments. Locating cinema within the locations of films was an interesting area explored in another study by making use of two Malayalam Films. It also ventured into a semiotic approach to understand the significance of colour, setting and shot selection.

Framing of Hijab Narratives: A Qualitative Content Analysis in selected Indian English newspapers

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Abstract

This study has employed a content analysis on the print media coverage of the Karnataka Hijab issue in two Indian English newspapers – The Times of India and The New Indian Express. Through a content analysis, the study aims to examine the frames - episodic, thematic, and valence, to analyze the implicit and explicit meanings of words, and to identify the tones used in news stories from February 1, 2022, to February 28, 2022. The findings indicate that the thematic frame and predominantly utilized negative tone in the media coverage of the hijab issue in 2022.

Keywords

Content analysis, Frame Analysis, Hijab issue 2022, Media coverage, Print media.

Introduction

Wearing the hijab is often seen as an expression of adherence to Qur’anic teachings.[1] The term “hijab” carries the literal meaning of veiling, covering, or screening. While the English word “scarf” and the Arabic term “hijab” are sometimes used interchangeably, the hijab holds cultural connotations in many Muslim countries. In other words, hijab specifically refers to the veil or headscarf that covers Muslim women's hair while adhering to proper, modest attire. Wearing a hijab is a practice that holds both religious and cultural significance for Muslim women, allowing them to express their identity and spiritual faith. In recent years, the hijab has gained prominence as a symbol of Islamic consciousness. [2]

In February 2022, a conflict concerning school uniforms emerged in the Indian state of Karnataka. The matter arose when a group of Muslim students from a junior college were refused entry for wearing hijabs to classes, as it was deemed to be a violation of the institution’s uniform policy, which was also adhered to by students of other religions. This incident sparked a chain reaction, which led to similar disputes across the state, with Hindu students

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staging counter-protests by demanding to wear saffron scarves. On February 5th, the Karnataka government issued an order that mandated the compulsory wearing of uniforms in schools where such policies exist, with no exceptions for the hijab. Consequently, numerous educational institutions cited this order and refused entry to Muslim girls wearing the hijab.

Petitions were filed on behalf of the affected students in the Karnataka High Court. On February 10th, the High Court issued an interim order prohibiting all students from wearing any form of religious attire. This directive was enforced in all schools and colleges throughout the state, with students, and in some instances, teachers, being requested to remove hijabs and burqas outside the school premises. After a hearing that spanned 23 hours across 11 days, the court delivered its verdict on March 15th, 2022, upholding the restrictions on hijab. The court concluded that the hijab is not an essential religious practice in Islam. The implementation of dress codes by educational institutions, banning the hijab, was met with criticism both within India and abroad, with officials in countries such as the United States and Pakistan, and Human Rights Watch.

Review of Literature

The wearing of the hijab has become a highly debated topic in recent times. The literature on this subject has often been limited to a discussion of the hijab in terms of either oppression or liberation. The Hijab issue in India has been a topic of discussion and debate, reflecting the intersection of religion, culture, and personal choice. While some view the Hijab as a symbol of religious identity and modesty, others argue that it represents patriarchal norms and restricts women's freedom of expression. The debate surrounding the Hijab often revolves around questions of religious freedom, women's rights, and secularism in a diverse society like India. Various incidents and controversies related to the Hijab have sparked conversations about religious tolerance, gender equality, and cultural assimilation. The Hijab issue in India highlights the complexities of balancing individual rights with societal expectations, prompting a broader dialogue on inclusivity and diversity.

Hamdan, A. (2007), looks at the legislation ban of the hijab in France in 2004 which explores as to whether wearing the hijab is an expression of culture, religious obligation, or both, and whether it jeopardizes secularism. The study also examines the alleged reasons for the French legislation and its impact on young Muslim women in France, their self-esteem, educational pursuits, and identity formation. [3] Williams, R. H., & Vashi, G. (2007) study contributes to the understanding of the negotiation of social and religious identities by

second-generation Muslim women in the United States, particularly in relation to the wearing of hijab. It provides insights into the meanings and consequences of wearing hijab as a religious and social symbol, and how it provides a culturally legitimate space for young women who are formulating Muslim-American identities. The study also highlights the adaptation of Islamic religious practices to a new culture as increasing numbers of Muslims live in the United States. [4]

Asifa Siraj (2011) claims that the veiling practices are intricately entwined and embedded in the spatial practices produced by the local context, it sheds light on the role of space. [5] Hassan, S. H., & Harun, H. (2016) study see that the factors that shape fashion consciousness in hijab fashion consumption among hijabistas. It aims to uncover the predictors of hijab fashion consciousness and consumption among Muslim women in developing countries who have transitioned from a traditional to a modern lifestyle. The findings reveal that dressing style, fashion motivation, fashion uniqueness, and sources of fashion knowledge have a positive impact on fashion consciousness, which indirectly influences hijab fashion consumption. [6] Media is fully utilizing their tools in influencing women wearing Hijab regardless of their real intention, Latiff, Z. A., & Alam, F. N. S. Z. (2013) study to determine whether media is commercializing in Hijab modernization to influence women in wearing Hijab, it was found that the media is commercializing Hijab fashion to move forward in the fashion line. Muslim women are still holding onto the Islamic regulations in styling up fashion. Modification in Hijab fashion can be accepted in this era as one of the fashion styles. However, the importance or the real perspectives of Hijab should be strengthened up for no mislead of Islam's missionary. [7]

Some studies conducted a qualitative phenomenological investigation to identify relevant issues for hijabi women and to emphasize unique methods of exercising agency among 12 hijabi Muslim women from Mumbai, India, aged between 18 and 25. The findings reveal that the hijab is inextricably linked to the various sub-systems of the respondent's ecology. The participants' home and neighborhood, as well as social media, elicited positive responses to the veil, whereas negative responses in work and educational settings impeded it. The participants established personal "rules" for the hijab and adapted it to different settings after evaluating the diverse demands of the roles they occupied.

The researcher emphasized that the hijab was described as modest clothing that covered the body and not limited to a burqa. Spiritual adherence to the principles of the hijab was deemed as imperative as its physical adherence.

Although the degree of physical veiling fluctuated, the commitment to the veil strengthened over time. The primary reason for donning the hijab was religion, but secondary reasons such as empowerment, advocacy, and protection were cited in favor of the practice. The veil was imbued with multiple meanings, including modesty, a means of connection with the Muslim community, and a symbol of resistance. It was worn to promote a positive image of Islam and to exhibit the self-efficacy of the Muslim community. [8]

Research Methodology

This study utilizes framing theory to analyze the representation of the Hijab Issue in two Indian English newspapers, namely The Times of India and The New Indian Express. The research focuses on three frames: episodic, thematic, and valence frames. Additionally, the study employs textual analysis to examine the implicit and explicit meaning of words in the selected news samples. The data for this research was collected from the two newspapers during the period of February 1, 2022, to February 28, 2022.

Analysis and Interpretation

The following section details the result of different types of analysis.

Framing Analysis

The selected news frames for this study are episodic, thematic, valence frames, where the episodic frame describes issues in terms of specific event thematic framing studies a general issue that leads to an individual event and the valence framing studies whether the issue is being covered in positive or negative.

The study found 23 articles published in The New Indian Express and 74 articles in The Times of India in the month of February 2022.

The New Indian Express has used the words like *“fighting for their constitutional rights”*, *“denied entry into classrooms with head scarves”*, *“when the girls were attending classes wearing the hijab for long, why are they suddenly being denied entry now?”*, *“submitted an appeal to Udupi ADC”*, *“allow them to wear the hijab inside the classrooms”*. *“The school headmaster in Puducherry allegedly orally objected to a class 9 student wearing a hijab and burqa to school. This comes in the controversy in Karnataka’s Udupi district over students wearing burqas and saffron shawls to school”*. *“Orally objected to a class 9 student”*, *“over students wearing burqas and saffron shawls to school”*, *“Karnataka HC on Tuesday appealed*

to students to maintain peace and tranquility. After hearing petitions filed by students of the PU College for girls in Udupi”.

Whereas in The Times of India has used the words like *“warned of punitive action if any student is found wearing a hijab in the classroom”, “Six students of Government Pre-University College for girls in Karnataka’s Udupi were denied entry into the classroom for wearing hijab”, “denied entry into the classroom”, “hijab row raging in an Udupi college since last month”, “28 students who came in the hijab were stopped”, “the hijab row raging in an Udupi college since last month enveloped another institution in the same district of around 28 students who came in the hijab were stopped at the entrance of Government PU college in Kundapur”, “representing students petitioners from Kundapur college Kamat argued that wearing a headscarf does not fall under Article 25 of the constitution is totally erroneous”.*

The Times of India published a greater number of articles in comparison to The New Indian Express, which inevitably led to a higher employment of frames. Thematic framing analyses delve into the more extensive themes and fundamental narratives encircling a particular matter, which consequently mold individual occurrences. The analysis found that both the newspapers framed the news with the societal ramifications of the events.

Textual Analysis

Textual analysis is a broad term that refers to a variety of research methods used to describe, interpret, and understand texts. A text can reveal a tremendous amount of data, ranging from its literal meaning to the subtext, symbolism, assumptions, and values it reveals.

To understand the implicit and explicit meanings of the articles, the study found that The New Indian Express has used the phrases like *“Principal says headscarf not allowed”, “allow them to wear the hijab”, “orally objected”, “maintain peace and tranquility”, “We stand with Hijabi students of Karnataka”, “stigmatization and discrimination against Muslims in India”, “dress code or uniforms for students, restrains students from wearing saffron shawls”, “State that till yesterday prided itself for being India’s most global corner”, “expressing his view on the hijab issue”, “issue, however, has not been raised on the floor”, “controversy continues to rage”, “misused by some educational institutions”, “pass an order allowing girls to wear hijab during Ramzan”, “discrimination against Muslim girls”, “miss their SSLC preparatory examination due to ban on hijab”, “allow them to wear Islamic headscarves”, “social media sites to ensure that false and provocative*

statements were not uploaded”, “Rukshana Khan who arrived at the college wearing Hijab to take the examination”.

Whereas in The Times of India has used the words like *“warned of punitive action”, “stopped at the entrance of Government PU college”, “prevented from entering classes”, “coming out in defense of some students in Karnataka”* , *“Quran does not ask women to cover the body out of modesty”, “protests against wearing hijab in college continued across all districts”, “blamed for turning college campuses into hotbeds of protests”, “students were mandated to follow the dress code”, “for announcing a 5 lakh rupees cash reward for the student who raised the Allah Akbar slogan”, “no religious clothes should be worn by students”, “the girl was adamant on withdrawing money without removing her hijab”, “remove the hijab while attending the practical’s”, “allowed girls in hijab in classrooms until the row broke out”, “government’s circular is applicable only to students not for teachers”, “we all have been suspended and there is no need for us to come to college”.*

Both newspaper articles primarily relied on explicit meanings of words rather than implicit meanings. The study aimed to explore the hijab issue, providing insights into the social context and controversy surrounding the topic. The Times of India specifically focused on the action taken in response to hijab issue and delved into the controversies related to dress codes and notable incidents.

Tone Analysis

Tone analysis describes whether the words or phrases of the article have been published in a positive, negative or in a neutral way, where positive tone refers to communicating the content in likable, heartfelt language. In the similar way, negative tone refers to convey the message in on mood, attitudes towards other person and at last the neutral tone is used to convey the message neither positive nor negative in the articles.

In The New Indian Express words like *“denied entry”, “Students wear saffron scarf to protest against Muslim girls wearing hijab”, “We are robbing the future of the daughters of India”, “Maintain peace”, “Conveyed the government’s grave concern on ban on Muslim”, “M.Com students are allowed to take exams after giving written undertaking to wear uniforms”, “As Karnataka gets ready to reopen schools on Monday, the police district administration and education dept officials were in full alert to ensure”, “Leaders set to fly to New Delhi to meet high command”, “Barring a few girl’s who walked hand in hand with their hijab clad classmates”, “Was assaulted*

after arguments erupted over the Hijab issue”, “Leaders set to fly to New Delhi to meet high command”, “Gadag district is known for its communal harmony till recently, too has not been spared”, “Ban order being misused by some educational institutions”, “Court urged to allow girls to wear hijab on Fridays and Ramzan”, “Pointed out the bangles, bindi, crucifix and turban are also religious symbols”.

Whereas the articles of the newspaper, The Times of India words like *“They’ve been boycotting classes since January 1 and refused last week to take online classes”, “Were denied entry into the classroom on Tuesday for wearing the Hijab”, “An Udupi college since last month enveloped another institution in the same district”, “Follow uniform rules till HC verdict stay”, “By letting students' hijab come in the way of their education, we are robbing the future of the daughters”, “Yes, don't deny girls education”, “Ours is not a Pakistani culture. These protesting girls aren't aware of school Norms and customs”, “The Karnataka government said that the circular on dress code is applicable only to students not teachers”, “58 girls suspended from college for wearing hijab”, “Hijab clad girls Breaks new ground”, “On Friday contented before the Karnataka high court that hijab is not an essential religious practice”, “FIR against students for violating ban”.*

Both the newspaper used negative tones of words in the articles such as conflict, controversy, discrimination, defiance, and legal perspectives have been used more in the articles than positive and neutral.

Findings

The role of media is of utmost importance when it comes to presenting the intricate nature of the framing of the Hijab issue in 2022, with the objective of augmenting public comprehension. If the print media were to provide extensive coverage of the Karnataka Hijab issue 2022, it could potentially heighten awareness regarding the predicaments faced by students in schools and colleges in Karnataka.

The Times of India and The New Indian Express have predominantly employed a thematic frame in their coverage of the hijab issue, with the valence and episodic frame being less frequently utilized. Both newspapers have shown the least inclination towards the episodic framing approach, i.e., have reported the incident by giving the background context on the hijab issue.

It is noteworthy that explicit meanings have been more prevalent than implicit meanings in the articles. Negative tones have been more commonly employed, with words like controversy, ban, argument, and violence frequently used.

Positive tones have been the second most used, featuring words such as truth, peace, and equality. Neutral tones have been the least utilized, with suggested, requested, and broadcast being the most common words used.

To summarize, the media coverage of the Hijab issue 2022 in both newspapers was predominantly thematic in nature and predominantly employed unfavorable tone in the news articles.

Conclusion

The utilization of explicit language and negative connotations in news articles addressing a general issue may significantly sensationalize the issue. The ban of the hijab is an unjust representation of symbolic violence, evoking apprehension regarding its compatibility with democratic and secular principles. Moreover, individuals are compelled to make an unwarranted decision between their education or beliefs, which imposes undue limitations on their personal autonomy.

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Refeudalisation in 2016 American Presidential Elections: A Habermasian Perspective

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Abstract

Elections are a vital component of democratic systems wherein the collective electoral decisions of individuals significantly influence the final outcome. The exercise of the right to vote is safeguarded by the principle of anonymity, ensuring that no external parties are privy to the individual choices made by voters. Election is not a single day affair. It begins even before it is declared as the fundamental task of the contestants would be to influence the voters. Political candidates and the parties they represent utilize various conventional strategies to influence public opinion during electoral campaigns. These methods encompass a broad range of tactics such as posters and paintings displayed on public thoroughfares, advertisements disseminated through various media platforms, election rallies, news broadcasts featuring debates and discussions, video promotions, and others. Additionally, a new method of campaigning has emerged in contemporary times, which operates surreptitiously, yet with considerable force. Such tactics, which operate as undercurrents, function in a manner that makes it difficult for the targeted subjects to realize that they are being influenced. This paper is an attempt to study the effect of these invisible influences in elections, with focus on the 2016 American presidential elections. The paper uses insights of Jurgen Habermas, a German philosopher and sociologist.

Keywords

Habermasian Public Sphere, Public Opinion, Election Studies, Refeudalisation

Introduction

It was in his book *The Structural Transformation of the Public Sphere – An Inquiry into a Category of Bourgeois Society* that Jurgen Habermas tried to define the concept of public spheres, also making a foundation to later public sphere theories (Habermas, 1991). The public sphere is commonly understood as a social arena where members of a given society congregate to engage in discourse and exchange of ideas. The subject matter of these conversations can encompass a wide range of topics, including political issues, social concerns, legal matters, and more. The physical locations of these public gatherings can vary widely, from coffee houses and saloons to halls and other public spaces. The concept of the public sphere was initially expounded by Habermas, who developed his theory in reference to eighteenth-century European society. In

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this historical context, a public sphere was made possible by the prevalence of liberal democratic ideals, which facilitated open discourse and debate. The emergence of publications, newspapers, and periodicals during this era, largely due to the advent of the printing press, provided further support for the formation of a public sphere by enabling the dissemination of ideas and opinions to a wider audience.

Ideally, a public sphere should be a platform where no propagandist initiations are made by its members and such mala fide are recognized. Habermas argues that the same currents that built the public sphere destroy it for they become victims of consumerism. In twentieth century, advertising, marketing and public relations that work within the spheres influence the choice of the individuals. He uses the idea of “refeudalisation” to explain this. Refeudalisation refers to a trend in which power and decision-making processes are increasingly concentrated in the hands of small, elite groups, leading to a fragmentation and erosion of public discourse and democratic participation.

Following Donald Trump's victory in the 2016 American Presidential Election, several controversies emerged, calling into question the legitimacy of his win. While the vote-counting process itself was not accused of any malfeasance, Trump faced extensive accusations of manipulating the social and behavioural patterns of voters during the pre-election campaigning phase. If these allegations hold true, they would represent an instance of refeudalisation of the twenty-first century public sphere, wherein democratic processes are subverted by elite interests and concentrated power.

Social media platforms such as Facebook and Twitter represent contemporary public spheres where individuals from diverse backgrounds and geographic locations can participate in discussions and debates without limitations. With a user base of approximately two billion, Facebook constitutes the largest public sphere in existence. Political parties and candidates recognize the potential of social media platforms as a means of influencing voter behaviour, and work closely with experts to tailor customized content for dissemination on these channels. The impact of such content can be difficult to discern, as it operates as an imperceptible force that subjects may not recognize as influencing their decisions. The discovery of the part of “Cambridge Analytica”, a British election consultancy in 2016 American Presidency election is an example. This indoctrination also works through trolls, the modern day art that appear on social media platforms.

The main objectives of this paper are:

- i) To understand the invisible influence of agents during 2016 American Presidency elections.
- ii) To understand the role of trolls in causing change in social behavioural pattern.

Refeudalisation of Media for electoral gains

The 2016 American Presidential Election, held in November, featured Republican candidate Donald John Trump and Democratic candidate Hillary Diane Rodham Clinton. Clinton's candidacy initially generated excitement, as many Americans anticipated the possibility of their first female president. However, when the election results were announced, Trump emerged as the victor and was inaugurated as the 45th President of the United States. Trump's campaign was marked by several controversial and politically incorrect statements, including hostility towards immigrants, the LGBT community, and other marginalized groups. His campaign slogan, "Make America Great Again," resonated with many voters.

Apart from these politically incorrect statements, there was no issue of major concern that questions the authenticity of elections, until the Facebook-Cambridge Analytica Scam emerged. The case erupted when in March 2018, an ex-Cambridge Analytica employee Christopher Wylie made statements that exposes the involvement of the firm in 2016 American Presidential elections. The case shook the integrity of Facebook resulting in a crash of about 100 billion USD in market. It was followed by a series of revelations that exposes the role of the political consultancy firm in elections, majorly in Trump's win.

Here, the public-sphere defined by Habermas is Facebook. According to data calculated by eMarketer in 2018, 51.5% of Americans use Facebook and they fall either to the category of eligible-voters or potential-voters (Kats, 2018). Refeudalising this public sphere is the most potential way to influence the people and cause a major social behavioural pattern shift. Cambridge Analytica took this task, according to revelations, to cause the shift. They have carefully made plans to micro-target the users and provide them with carefully-tailored messages and advertisements that carry invisible elements to influence voters to take a pro-Republican stand.

The first infiltration into the public sphere Facebook, which was believed to ensure user privacy, happened way back before elections. The revelations indicates that data of about 50 million Facebook users have been accessed, making this one of the largest data breaches in history. Aleksandr Kogan, a data scientist developed an app called "This is your Digital Life" for

Cambridge Analytica to be put on Facebook. The application which was said to be for academic purpose had ulterior motives of collecting personal data of users. Apart from these, they also made a study of the digital footprints that the users leave behind to study their likes and dislikes. Judging all these data and behaviours, they tailored customized advertisements and messages to be supplied on individual profiles.

Donald Trump was a supporter of the Second Amendment in US legal system and declared the amendment shall never be repealed. This opinion of Trump was pushed to Facebook users by manipulating the latter, thereby creating an affinity for the opinion in the latter. Users received advertisements and posters based on their taste. A user who has a character of being a protector or a guardian must have received something that shows the need of a gun in safeguarding others. A user who is attached to his/her family might have received posters showing the need of gun to fight threats that could come to their home unexpectedly. Here, the public is influenced without showing a single picture of Donald Trump, or any symbol related to the Republican Party.

To the group whose vote are unsure were shown photos of high-profiled supporters of Donald Trump. This includes his own daughter Ivanka Trump, a celebrity from the reality TV show called Duck Dynasty and Dana White, president of the Ultimate Fighting Championship.

Native advertising is rather a camouflage advertising technique that blends with the theme of the website on which the advertisement appears. One such advertisement campaigning for Donald Trump appeared on Political news website called Politico. This interactive advertisement appeared to be a journalistic writing but was not. It carried the title “10 inconvenient truths about the Clinton Foundation”. This propagandist advertisement masquerading as a journalistic article must have caused psychological effects in the users. These appeared on geography of swing-votes, where voters were uncertain if to vote for Donald Trump.

“Persuasion search advertising” on Google Ads was used to yield pro-Trump and anti-Clinton results. Referring to a search made on “Trump Iraq War”, the results read “Hillary voted for the Iraq war- Donald Trump opposed it”. Anti-Clinton sentiments were widened with similar advertisements showing she will support NAFTA and will ship jobs overseas. The pro-Trump advertisements read how he will go on to implement a neat economic plan. Reading these advertisements, a user (most probably voters who are uncertain of their choice or first-time voter) will form a negative impression on Hillary Clinton.

Trolls and cartoons are powerful mediums of communication and therefore building campaigns and infiltrating ideas via trolls and cartoons is a very potential thought. The Republicans have used trolls to create pro-Trump and anti-Hillary sentiments. A particular troll shows ex-president Barak Obama on a negative light and states he has destroyed America and it is Donald Trump who can solve the problem. There were many trolls that showed the opposition candidate Hillary Clinton on a negative shade with the famous undesirable nickname Donald Trump gave her, “Crooked Hillary”. Her picture with the same nickname appeared as a meme of the famous game “Pokemon Go”, which was changed to “Crooked Hillary No”.

Often, the news media works as mouth-piece to political parties and sometimes a detached observer will find it hard to understand the narrow line between news and propaganda. In America, Fox News was the propaganda machine for Donald Trump during the elections. “The people will believe what the media tells they believe”, says George Orwell. There is a psychology that works through news anchors. The rhetoric of anchors has power to convince the viewers. The anchors might be hiding truth or saying alternate truth, slanted to his/her side of political spectrum. But the viewer usually has the tendency to believe that what is reported is true. Here the public sphere idea is rather a monologue because the viewer cannot talk back and they are usually not given scope of imagination due to collision of new ideas and points told by the news anchor in a rather convincing rhetoric.

The pre-election exit-polls by different television channels and other media can also sometimes play role in helping parties win elections. The exit-polls predict the victory of one party and this might have a psychological effect on the viewers which is defined as the “Bandwagon” effect. The voters might believe that one party will the election and they will end up voting for that same party because they think the party is going to win the election. The phenomenon of the bandwagon effect may also be stimulated through endorsements of political candidates by celebrities and other influential public figures. During the 2016 American Presidential Election, for instance, Donald Trump garnered support from Clint Eastwood, an acclaimed actor who spoke favourably of Trump. Such endorsements have the potential to exert a psychological impact on voters, as they may perceive that if a figure of Eastwood's stature is endorsing Trump, then Trump must be a favourable choice.

Conclusion

Elections are considered as a vital mechanism for democratic decision-making, providing voters with the freedom to anonymously cast their vote based on their individual choices. However, despite the ideal concept of voting being an expression of individuality, several factors may influence voter behavior. In contemporary times, Habermas' notion of the public sphere has expanded to digital platforms, such as social media, mobile phones, and television, where millions of individuals can gather to exchange ideas. The political arena has recognized the significance of utilizing this public sphere to reach and influence a vast number of voters, employing covert tactics to sway public opinion. For instance, television news programs present favourable images of preferred candidates, creating a convincing impact on viewers. Similarly, online trolls and cartoons aim to serve the same purpose.

The question of a post-habermasian society arises here. It is rather an idealistic vision of a society whose public spheres are vigilant enough to recognize these invisible influences. It is rather a difficult process. Facebook after confessing to various data breaches has decided to make algorithm changes to filter out these influencers. Vote should be a testimony of absolute liberty that a person enjoys in making an individual choice and therefore should always be uninfluenced by any external or internal agents. The society may not be able to purify popular culture and popular media entirely out of propaganda, but can really be aware about such forces.

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Abstract

Culture is often determined by the written and unwritten rules and laws that govern interaction among people. People who belong to the same culture might be recognized by the traits they have. They could be related by location, race, ethnicity, or religion. Our speech and actions are influenced by culture. The increasing popularity of social media impacted cultures worldwide. It has been said that media content uploaded on platforms cause cultural invasion of traditional norms. Currently, we can see how the local culture is gradually fading away and being replaced by a cross-cultural phenomenon. This study unwraps the impact of cross-cultural communication on youth. Foreign influences are challenging and changing the core of Indian culture through social media platforms.

This study investigates the positive and negative impacts of cross-cultural communication through social media. This study employs a quantitative approach since it deals with data and statistics collected from social media users using a survey method. The study used a random sample of 200 participants. Each population component has an equal chance of being included in the sample because each possible sample combination has the same chance of being chosen; there is no interdependence between the choices.

Keywords

Cross-culture communication, Social Media, Culture, Human Behavior, Communication

Introduction

Due to its unmatched benefits, the Internet is quickly replacing traditional communication methods. A new method of disseminating information is the Internet. Space and time constraints have been solved through the development of online information transmission methods. Culture is an approach to thinking and behaving that involves learning and adopting a set of

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attitudes, values, norms, and beliefs from other group members. Unwritten and written rules and laws that determine how people interact with one another can shape culture. People who belong to a culture might be recognized by the traits they have. They could be related by location, race, ethnicity, or religion. Our speech and actions are influenced by culture. Sometimes people move to distant countries to start new lives. They do not, however, forget their roots, race, morals, and, most significantly, culture. We build groups with like-minded people to share our passions with others. Adapting to these differences takes time, but it's also important to promote knowledge in order to boost comfort and meet the needs of a new culture. We must learn to adapt to diverse cultures or groups because they all have their own set of ideas, conventions, customs, and rules. We are spreading local things from other areas and accommodating them in our lives with the help of digital media, whether it is tradition, language, clothing, or food. To grow and expand their market, different brands must also recognize these changes and distinctions. These businesses must adapt to other cultures and their preferences, conventions, and desires, among other things.

Pym (2004) states that, "cross-cultural communication involves more effort to simplify complexity, more costs for the transaction, less trust between the communicators, and fewer success criteria that make the discourse riskier. To communicate successfully between cultures would require a special kind of risk management." In the late 1950s, Edward Hall described cross-cultural communication as "Communication between people of various cultures" (Chaney & Martin, 2007).

The evolution of cultural marketing, information globalization, and economic globalization are the foundations for cross-cultural contact on the Internet. Cross-cultural communication is the flow, sharing, penetration, and transfer of diverse cultural components across international boundaries. It includes interpersonal communication as well as information distribution. The way people communicate today has changed significantly as a result of the widespread use of social media to share ideas, personal and professional experiences, stories, and stories about one's life. As a result, the cultural exchanges, collisions, conflicts, and integration of various nationalities, races, and countries on these platforms have become evident, and the number of related research articles written by scholars from various fields has increased. Experts frequently divide diverse cultures in traditional cross-cultural research based on their borders, such as countries, races, languages, and so forth. However, as the process of digitalization has progressed, new cultural relationships have emerged both within and outside of geopolitical boundaries. As a result, cross-cultural communication in the digital age necessitates new

theories and understandings. Various businesses have experienced growth as a result of the introduction of new items to meet the requirements of people all around the world. There are many products and services that are well-known and widely disseminated over the world, but they are also tailored to the needs of consumers in specific markets. "Glocalization" refers to the process of businesses addressing local demands.

These brands' advertising and marketing have been adjusted to make them more approachable to people all around the world, in addition to their products. Brands and conglomerates nowadays employ digital media for marketing, which includes TV, radio, internet, SMS, email, apps, blogs, podcasts, and so on. However, social media is the most essential tool of digital media. Mobile applications such as Facebook, Instagram, Tumblr, and Twitter have revolutionized the field of digital marketing. Print media and other forms of digital media existed previously, but none were as effective as social media. You can reach the entire world with the help of social media, as there are very few areas left nowadays where people are not on social media. Everyone is on social networking sites these days, from baby boomers to Generation Z.

There are seven components of cross-cultural communication: communicators, communicants, messages, media, effects, feedback, atmosphere, and disturbances. Better understanding and communication between people of different cultures will become increasingly important as our society evolves into a global community. Cross-cultural communication through social media refers to the exchange of information and ideas between individuals from different cultural backgrounds through social media platforms. Social media has brought people from all over the world closer together and has made it easier for individuals to connect with others who have different cultural experiences, values, and beliefs. However, cross-cultural communication through social media can also be challenging due to differences in language, norms, and expectations. Misunderstandings and conflicts can arise, and cultural insensitivity can lead to offense. To mitigate these issues, it's important for individuals to be aware of and respect cultural differences, and to approach cross-cultural communication with an open mind and a willingness to learn. Despite these challenges, social media has the potential to promote cross-cultural understanding and collaboration and to break down cultural barriers. By connecting individuals from different parts of the world, social media can foster intercultural communication, increase cultural awareness and appreciation, and contribute to global understanding and peace. Social media has shown to be an excellent tool for learning about new cultures and marketing to them especially. With the help of the internet,

we became global, but now, with the help of social media, we are also becoming glocal.

Glocalization began a few decades ago when corporations tried to extend their operations by entering foreign markets. Initially, international firms found it difficult to comply with a country's commercial rules and regulations. English-speaking corporations thought that simply understanding English as a trade language would enable them to do business in foreign markets. They quickly realized, however, that in order to enter the market, they needed to learn the local language. As a result, firms began translating product information and websites into local languages. However, the business revolution did not end with the adoption of the local language. Foreign firms must adapt to localization in order to develop their consumer base in foreign regions. As a result, the term "glocalization" became popular. Glocalization is a blend of "globalization" and "localization". It refers to a product or service that is made and sold worldwide but is also adapted to suit the local user or consumer.

With almost everything on it, social media has become the first choice of people who want to get entertained, learn some facts, or be aware of their surroundings. With a large user base, social media platforms like Instagram, Twitter, and Facebook bring together individuals from various cultural backgrounds. Communication between cultures has gotten easier and more regular since the social media user base is increasing day by day. Others argue that social media influences and affect culture and human behavior, and that it is a powerful and effective instrument for doing so.

A person's feelings, beliefs, or actions can influence others. In this study, we are focusing on the social media aspect with the "cross-cultural communication" aspect. In this research, we are attempting to explain how social media has affected cross-cultural communication because social media is now the only thing that can be used as a "tool" or a "bridge" that connects different cultures.

Objectives

- To investigate how cross-cultural interaction affects young minds,
- To investigate whether foreign cultures are influencing local culture through social media,
- To examine the effects of this cross-cultural communication on the youth, both positive and negative

Literature Review

Wang BaozhThomas D (January 1994) states that people from different languages and cultures need cross-cultural communication skills when they interact. He says that this need is increasing because of more tourism, international business, overseas students, and recognition of indigenous minority cultures. He gives some examples of how communication differs in Australia and New Zealand. He also describes two ways to train cross-cultural communication skills: Brislin's cultural assimilator and McCaffery's "learning how to learn" approach.

Di Yuna, Liu Xiaokun, Li Jianing, and Han Lu (2022), the significance of "virtual social network platforms" in the area of cross-cultural communication has grown over the last few years as a result of the global appeal of numerous social media platforms. The heat map shows more connections for the keywords "culture" and "social media," and it also shows a lot of links for the keywords "cultural psychology" and "neuroscience," which shows the trend of integration in scholarly study. While social attributes have changed with the improvement of new media and virtual networks, more exploration is expected to incorporate the disciplines of culture, brain research, and neuroscience. In the digital age, research on cross-cultural communication must not only meet pressing practical needs to provide scientific strategies for resolving cultural differences and conflicts but also encourage the development of more robust theoretical frameworks and methods.

Wu Zengli (September 2021) Cross-cultural communication lays the foundation for sustainable development education. The paper proposes a recommendation algorithm based on cross-cultural communication comparison models to enhance the cross-cultural awareness of college students in China. Methods: The algorithm uses the high-weight keywords in the recommended items as the attribute features of the items, and then recommends the items with the nearest vectors (the highest score of the vector calculation with user features) to the users. Results: The paper uses TF-IDF method to extract and compute the high-weight keywords in cross-cultural communication mode as user features, and uses these keywords as user feature vectors to build the cross-cultural awareness model of college students. Then, it uses the APRIORI ALL algorithm to train and test the model. Conclusion: The test results show that the error is less than 5%. The experiment results show that the algorithm is effective. The cross-cultural awareness model can improve the cross-cultural communication skills of college students and provide a reference for English cross-cultural teaching in the basic education stage.

According to a study by Salma Guengou Yehya Kabbali (2022), as our society develops into a global community, better communication and understanding among people of various cultures will become especially important. In Translation Studies, it is accepted that translation is a project that crosses cultures and languages and brings people of different values, points of view, and ideologies together. This suggests that translation can serve as a venue for both communication and comprehension as well as conflict and misunderstanding. Shamsi and Ali (2022) identify eight categories of cultural differences in communication—when to talk, what to say, how to pace and pause, how to listen, how to use intonation, what is normal and what is not in a language, how indirect to be, and how to achieve cohesion and coherence—in their study. According to Tannen (1983), "cross-cultural communication presents a double bind, the need to be connected to others and the need not to be imposed upon others, and individuals must compromise these needs in a certain cultural situation in order to communicate." The topic of cross-cultural communication is multifaceted and incorporates elements from anthropology, linguistics, philosophy, and psychology, among others. "Cross-cultural communication is a multifaceted field that draws from anthropology, linguistics, philosophy, and psychology, among others. When people from different cultures interact with one another over the phone or in person, they use cross-cultural communication. Communication can include verbal or nonverbal language, gestures, and the language of manners and customs according to Hurn & Tomalin (2013). Cultural aspects play a significant role in unseen obstacles. Firms should concentrate on removing imperceptible hurdles to cross-cultural contact as a result of ongoing globalization. It's crucial to remove these obstacles in order to improve the workplace environment. The biggest obstacle to communicating in a multicultural environment is a misunderstanding. Roles and Norms Norms are culturally established guidelines for determining what behavior is acceptable and appropriate. Individuals have different values and beliefs. Value judgments about people based on stereotypes Ethnocentrism Considering our group's behavior as the standard against all other groups and our own culture. The development of a new corporate culture should be the primary focus of businesses. a culture that everyone accepts, where people respect and understand each other's values and beliefs. The highest levels of management ought to make a commitment to creating an atmosphere within the organization free of disagreements and conflicts. A win-win scenario for the multi-cultural workforce is achieved by enhancing employees' cross-cultural competency through cross-cultural knowledge training and upholding the mutual benefit policy. Learning a lot about other cultures will help you become culturally competent and break down cross-cultural obstacles (R. Delecta

Jenifer, Dr. G. P. Raman, 2015). Yorgos Zotos, Christina Boutsouki, Leonidas Hatzithomas, and Nikolaos Chatzithomas conducted a study where they stated that social media has become increasingly popular on a global scale, and the speed and scope of their development and influence have sparked intense research interest in both understanding the science behind social media and examining the opportunities and uses they can serve for different business activities like marketing. The importance of these technologies in the growth of these corporate settings might be highlighted by similar research on the adoption of social media in other nations. Despite the fact that the findings of previous research indicate that cultural differences appear to play a significant role in the adoption of these tools, cross-cultural studies on the use of social media are currently very sparse. Advertising theory and practice have entered a new era thanks to the development of social media tools. However, very little research has been done on the various ways that social media are utilized in different nations to project a positive corporate image. The current study's objective is to improve our comprehension of the use of social media for external communication. People now have a lot more options for clothing, food, housing, and transportation thanks to new media. People have the opportunity to go beyond traditional media thanks to the variety and hypertext, interactivity and immediateness, exchange and virtuality, and diversity of new media. Conversations in person and written correspondence are no longer the only forms of interpersonal communication. WeChat, Weibo, online games, and forums are among the new tools for interpersonal communication. The youth groups in society are significantly affected by shifts in the social environment. In academic circles, there is constant debate about how to fully, accurately, and thoroughly comprehend the impact of new media on interpersonal communication. This paper offers important theoretical and practical recommendations for creating a new path for network cross-cultural communication through research on all media.

According to Era Ruixian Li (2022)'s research on the new path of stranger interaction platforms and network cross-cultural communication in the all-media era, it is also crucial to encourage the growth of the existing network cross-cultural communication. This study examines individual-level and network-level factors that may influence the information-sharing behavior of multicultural individuals via social media, drawing on social cognitive and social network theories. Twenty years ago, the development of social media platforms revolutionized information sharing. People's habits of sharing information and exchanging ideas are also being influenced by this massive stream of information sharing, which is unabatedly affecting their lives. By examining the factors that influence the information-sharing behavior of

multicultural individuals via a social media platform, this study contributes to the IS literature and attempts to investigate the information-sharing behavior of multicultural individuals. (Xi Wei Wang, Muhammad Riaz, Sajjad Haider, Sherani, Mengqing Yang, and Khalid Mehmood Alam, 2021).

Arnaboldi M, Diaz M (May 2021), The public sector has adopted a user-oriented approach, which has grown through the open and democratic channel of social media. Previous studies have examined the potential and the visible results of this digital technology, but there is hardly any research on the complexity behind its implementation. This paper uses a case study involving three Italian museums to explore how social media strategy is shaped and enacted through their day-to-day business and activity. Museums are an ideal field for this kind of research because of the central role played by cultural participation and social media's critical function in pursuing new audiences. The study reveals a deep change to practice, touching praxes and practitioner skills, and modifying strategies planned around the user's approach, in the duality between authoritative and democratic voices. The findings disclose an emergent heterogeneity that is mapped along social media practices and the various associations linked to the praxes, opening the way for future studies concerned with the link between a user's (traditional) physical experience on social media and the level of democracy in user engagement. [Suchacek J](#) (November 2021) Globalization became the buzzword of our era. Interestingly, it is stated only seldom that globalization involves numerous local impacts. Indeed, particular manifestations of global processes can be contemplated in concrete localities and the polarity between the global and the local is not accurate. The main objective of this article is to discuss the socioeconomic nexuses between global processes and localities. Taking into account contemporary socioeconomic developments, we are increasingly entitled to talk about the process of glocalization that involves both global and local aspects. Global and local represent two sides of the same coin and the nature of contemporary spatiotemporal processes may be better understood by recognizing and analyzing socioeconomic aspects of glocalization.

Hypothesis

H1 - Cross-cultural communication through social media positively impacts intercultural understanding and relationships in youth.

H2 - Cross-cultural communication through social media is becoming increasingly effective

H3- Cross-cultural communication through social media can lead to the development of intercultural competence and improved communication skills.

Research Design

Because the research focuses on numbers and statistics gathered from social media users through the use of the questionnaire, the design of this study employs a quantitative approach. Quantitative research focuses on numbers and statistics, whereas qualitative research focuses on words and their meanings. Both are necessary to acquire a variety of knowledge. There is a counterargument that viewing too much content online will cause people to lose their culture. They will gradually change without their knowledge as a result of their online actions and activities. Sampling: Convenience Sampling is used in this study.

Analysis

We received responses from 200 samples. The sample size was Gen Z (Born 1997-2012 (11-26 years old). Here, in the collected data 34% of the sample is 20 years old whereas 20.7% of the sample is 21 years old. The majority sample is youth. There were 55.3% females and 44.7% males in this study.

86.7% of the samples are students whereas 8% are master's graduates and 20% are school students. 71.3% of data is collected from bachelor students whereas others are from professional occupations. As the majority of samples use and have Instagram accounts.

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
	B	Std. Error	Beta			Lower Bound	Upper Bound
1 (Constant)	1.621	.043		21.395	.000	1.919	2.180
Cross culture communication	.017	.028	.014	.902	.031	-.034	.092

As the significance level is found to be 0.000 which is less than the p-value of 0.05, thus it indicates that there is a significant association between cross-culture communication and social media.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.018 ^a	0.48	.000	

R square denotes the coefficient of determination which defines the percentage of variation in the dependent variable due to the independent variable considered in the study. It was observed r square (0.48) which means that 48% of the variations in cross-cultural communication due to the use of social media have been explained

Findings

- People get easily influenced by other countries' local culture
- A positive linear relationship between the influence of cross-culture communication and Social media
- People sometimes follow foreign trends due to peer pressure
- Social media influences them to do certain things which are part of foreign culture
- Cross-cultural communication has a positive-neutral impact
- South Korea is the first Asian country that people think sets trends and affects Indian minds and behavior

Limitations

- As the topic was something new so it took a lot of work to find the right persons to distribute the google form.
- The study considers a smaller time for this data.

Results

This research paper explored the hypothesis that cross-cultural communication through social media positively impacts intercultural understanding and relationships. The study investigated the experiences of individuals from different cultural backgrounds who use social media to communicate with each other, and assess how this communication affects their attitudes toward other cultures and their ability to form meaningful relationships with people from different backgrounds. As social media platforms continue to gain

popularity, people from different cultural backgrounds have the opportunity to communicate with each other more frequently and easily.

With the rise of social media platforms, people from all around the world are connected and have access to various forms of communication. As a result, individuals are able to communicate and interact with others from different cultures and backgrounds, which can lead to enhanced cross-cultural understanding and cooperation. Social media platforms also offer tools and resources for language translation and cultural understanding, such as machine translation and cultural sensitivity training, making it easier for individuals to communicate effectively across language and cultural barriers.

Intercultural competence is the skill of communicating and interacting effectively with people from different cultures. Cross-cultural communication through social media facilitates the development of intercultural competence by providing individuals with opportunities to engage in cross-cultural interactions and learn about different cultures. Furthermore, the hypothesis posits that such interactions may lead to improved communication skills as individuals learn to adapt their communication style to different cultural contexts.

Conclusion

In today's globalized world, cross-cultural communication via social media has grown in significance. Social media sites like Facebook, Twitter, Instagram, and LinkedIn give people and organizations from many cultures a chance to interact and communicate with one another. Social media has the power to reduce communication barriers and advance intercultural understanding. It enables people to communicate across cultural divides, learn about other people's cultures and ways of life, and in some ways bring people together. Yet using social media for cross-cultural communication also has its difficulties. Misunderstandings and disputes can result from cultural variations in communication techniques, attitudes, and social conventions. Language limitations and disparities in wit, irony, and sarcasm can also bring on confusion and misconceptions. To overcome these challenges, it is important to be aware of and respectful of cultural differences. This involves understanding and adapting to differences in communication styles, avoiding assumptions and stereotypes, and seeking clarification when there is confusion or misunderstanding.

The goal of this study was to determine the impact of social media on cross-cultural communication and the world's change from global to glocal. I

discovered that a person's ideas, ideologies, rituals, and habits are extremely important to them, and that social media is assisting in their dissemination over the globe. Digital technology has made it incredibly simple to learn about and explore the entire universe via a screen. As a result, new worlds and people have become more aware of one another.

Cross-cultural communication has pros and cons, just like a coin has two sides. For example, people are being more open-minded, and socializing itself is a great thing, like knowing about and learning from new people from different cultural backgrounds. Also, social media platforms help in gaining knowledge about many things, like how Krishna's consciousness has been spreading across the world (e.g., Iskcon). But on the other side, Indian cultures and morals are being devalued in the name of modern trends. The majority of the youth are losing basic moral values and are getting affected negatively in many ways, like getting more inclined towards activities like smoking or vaping. The pros and cons depend on the individual and how they consume it.

Where sometimes peer pressure or an act of coolness forces people to do or act like certain things to be accepted in society. In India, villages are untouched by this foreign cultural amalgamation. In an urban area, cultural communication is quite prevalent due to the presence of digital infrastructure and the higher density of consumers directly or indirectly in contact with foreign products. Social media is a way for everyone to understand different parts of the world, but in the name of learning different cultures, not respecting our beautiful Indian culture is not good. When we ask samples which country attracts them the most only 28.7% said India.

Other cultures teach us more, increase our knowledge, and lead us to know that some traditions with different rituals have the same beliefs as ours. Cross-cultural communication is beneficial if you value it in your own culture as well. Developed nations like the USA and the UK affect our nation's young minds. Also, people tend to migrate there.

The effects of cross-cultural communication bring and affect Indian culture certainly has a negative impact. Its essence of cultural purity is lost, but at the same time, it is not completely bad because, with time, as the dynamics of social change, cross-cultural effects become the essence of modernity in India, to which I hereby refer the mentality of the Indian population, which needs to change and is expected to improve only thanks to the influence of foreign culture.

In conclusion, we as a generation, while modernizing and improving, would take along the values and belief systems of our own culture and spread them across the world too. What a great system the Indian belief system is. Communication between different cultures informs a person about the diversity that exists all over the world, and it even broadens their perspective of thinking when two people from different cultures or communities converse. Cross-cultural communication through social media has the potential to promote understanding and cooperation between individuals and organizations from different cultures. However, it also requires awareness of and respect for cultural differences in communication styles, values, and norms.

To summarize, the concept of glocalization is well-liked, with the restriction that it does not destroy other countries' cultures in the process of spreading their culture.

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Facebook Usage of Youth in the Tribal Hamlet Kolathara

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Abstract

Social Media has vast power and potential in the tribal communities of Kerala. On one hand it offers connections with the world outside the hamlets and on the other hand it serves as a dais to express the realities, art and political grounds of tribal lives. The present study is intended to assess the social media usage of tribal youth in the hamlet named Kolathara of Wayanad district. Qualitative methods are used for the study. Social media analysis and in-depth interview with seven tribal youth of the village are being done. The type of content shared in Facebook, the purposes of using social media and the benefits according to the perspective of tribal youth are evaluated. The study explains to concept of platformed racism and settler gaze. The study brings into light the differences in usage patterns, purposes and outcomes of social media in tribal hamlets of Kerala.

Keywords

Social Media, Tribal Communication, Wayanad

Introduction

Tribes of Kerala

Kerala is one of the Indian states with the lowest percentage of indigenous population. According to 2011 census, 484839 tribes live across Kerala and it is 1.45 percentage of the population. There are 36 indigenous sects in Kerala out of which six are identified as the most vulnerable and primitive sects. Each group has their own culture, belief, structure, economy and developmental concerns. Kerala is divided into seven zones, Kasarkode, Wayanad, Attapadi, Nilambur, Parambikulam, Idukki, Travancore (Velappan, 1994)

In Kerala, the media has been crucial in helping the indigenous group communicate and receive information. Newspapers, radio, and other forms of mass media have all played a significant role in informing indigenous groups about their rights, governmental laws, and other development programmes.

Lack of information and knowledge access is one of the biggest issues the indigenous group in Kerala is dealing with. Mass media has helped in close

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the gap of knowledge and information of tribal communities with others. Their knowledge of social, economic, and political concerns has evolved through media exposure. (Pati, 2004)

The Government of Kerala has also made a number of steps to guarantee that the indigenous group get access to the media. Installing community radio stations in indigenous regions is one such project. These radio stations give the indigenous people a forum to express their views and tell their stories. They are also used to disseminate information on government policy, education, and health. Together with the media, a number of NGOs and social groups have been trying to empower the tribal population by giving them access to healthcare and educational resources. They also run awareness campaigns on a range of social and financial topics.

The empowerment and ties of Kerala's indigenous people have been facilitated by mass media. It has aided in closing the divide between the indigenous community and the rest of civilization, fostering their overall growth. Nowadays, mobile phones and digital media are widely used in the indigenous belts of Kerala.

Tribal Youth and social media

According to UNESCO youth is the population group ranging from fifteen to thirty-five years of age and are the most at-risk age group in people across civilizations and nations. When it comes to indigenous youth, the risk and challenges are doubled. Across the globe, researchers are working on social media and Internet usage by Indigenous peoples of remote area, mainly in Australia, Canada, United States, and New Zealand. The need of social media usage among Indigenous peoples includes cyber activism, digital sources to record and encourage their culture, linking and upholding relationships, and seeking health information as well as establishing virtual health support groups. (Huang et al., 2015)

Social media gives a voice to the voiceless. For Indigenous peoples, social media empowers their communities. (Singleton et al., 2009) Since they are socially and economically disadvantaged, their voices are not often heard in the mainstream media. The Internet and social media provide them with an opportunity to send their messages out to the world directly.

Facebook is one of the most widely used social networking sites in India, and members of the Adivasi groups utilise it as well. Facebook has become a potent resource for the Adivasi community to communicate with one another and share knowledge and concepts, and bring attention to their problems.

Facebook is used by several Adivasi communities to promote their traditions and cultural heritage, to fight for their rights, and to keep track of their challenges and victories. The Adivasi community's ability to communicate via Facebook with other indigenous communities in India and around the world has aided in the development of a sense of support and solidarity.

The Adivasi population uses Facebook in a variety of ways based on their cultural and socioeconomic settings, it is crucial to mention. Hence, any specialised Facebook usage among Adivasis would need to be researched further in order to comprehend its special traits and ramifications.

This paper tries to investigate the Facebook usage of youth in the tribal hamlet, Kolathara. The study emphasizes only on Facebook, and no other social media as in the past ten years, Facebook is the social media with the highest global adoption.

Review of Literature

Facebook is a popular social media form used by tribes to convey their identity to other social media users in online groups (Carlson, 2013). Not just those living in metropolitan areas are interested in what technology and internet may offer, but people living in remote areas too. For aboriginal people, using social networking sites like Facebook to create, perform, and display their identity is growing popular. (Lumby, 2010).

The usage of Facebook in isolated hamlets of Ti Tree in Central Australia was highlighted by Nadarajah (2011). The story of April Campbell, a 31-year-old woman who regularly stay in touch with friends, family and aboriginals of Australia through posting news and information about her projects and demonstrating how actively rural aboriginal youth use digital technologies and social media was elaborated in the study. (Natarajah, 2011)

Teenagers in rural Australia use mobile phones in ways that are appropriate to their culture as a whole and also like teenagers in general. (Johnson, 2016) According to Kral's study (2011) on how aboriginal youth in remote Australia use social media and digital technology, Facebook is a popular venue for them to submit their multimedia creations, remark on one others photo and showcase their activities through online conversations.

Indigenous peoples can use social media to encourage people to protest inequality and injustice and to demonstrate for civil rights (Elwood, 2013). To date, there is no academic literature documenting the voices of urban

Indigenous youth and analysing how they speak up on Facebook when they feel vulnerable or are actually hurt.

Yueh-Min Huang, Mu-Yen Chen and Shuen-Shiang Mo noted that social media can be used as a tool to preserve and promote indigenous cultures for educational purposes, Sheena Kennedy Dalseg and Frances Abele, and Wan Shun Eva Lam and colleagues, please note that this is especially true for indigenous languages and music.

Timothy Pasch's work is a great example of how Indigenous people are preserving and promoting their culture using YouTube, where they can showcase videos of their ancient culture. Indigenous youth in particular are engaged in social media and are active creators of online content. These young people use social media to record and share their cultural memories and show pride in their Indigenous cultural heritage. Social media is used as a tool to establish and maintain relationships with others within and between local Indigenous communities. They raise community awareness and inform the community about information and events.

Facebook is a very well-designed social media tool for this kind of group communication. Anthony K. Webster shows that the way Navajo Indians express and share their views on local government on Facebook is no different than most of his community. In Canada, a study by Catherine Middleton and Barbara Crow found that Indigenous peoples of Ontario's Rak Sulvand Council used Facebook more often than their local community websites to catch up on community news. got it.

Another similar study by Heather Molyneaux and her colleagues examines social media use in a remote Indigenous community in the Sioux-Her Lookout area of north western Ontario. In this region, many indigenous communities are spread over a vast geographical area. They use social media to maintain relationships, share and exchange information with others within and between communities.

The largest of the tribes that originated in Wayanad, Kerala, are the Paniya. They are the underprivileged population with limited access to land and basic necessities. 90% of them are sporadic agricultural workers who rely on seasonal employment and poor pay. Due to their inadequate educational standing, they have a minimal involvement in government employment. The remaining 20% of Paniya homes are self-made, with 80% being erected by the government. Moreover, 93% of Paniya homes lack electricity. Their dwelling situation serves as evidence of their lower socioeconomic status. Paniyas' low

literacy rate (35%) is seen to be the primary factor contributing to their socioeconomic underachievement (Varghese, 2002). Yet, women in the community are treated equally to males and participate in providing for and raising children.

Objectives

The prime objective of the study is to analyse the Facebook usage of the tribal youth in the hamlet. The specific objectives are

1. To assess how tribal youth portray themselves through their Facebook Page
2. To understand the various purposes of using Facebook by tribal youth
3. To study the major challenges and problems faced by tribal youth in Facebook.

Methodology

The study was conducted in Kolathara Adivasi village of Panamaram 19th ward. The village is situated in the middle of Wayanad and constitutes approximately 300 people belonging to the Paniya Tribal sect. The Paniya community constitutes the most significant single Scheduled Tribe in Kerala. They are located in twenty-five panchayats, three municipalities in Wayanad district, the neighbouring Karnataka, and the Nilgiris district of Tamil Nadu. They speak a language of their own that originated from the South Dravidian family, closely related to Malayalam, with borrowings from Kannada and Tamil.

The nature of the study demands a qualitative paradigm of research. Qualitative content analysis of social media pages from January to December 2022 was conducted along with intensive interviews with eight young people; four female and four male; residing in the Kolathara Adivasi village.

Analysis

In the tribal hamlet, Kolathara, majority of youth use smart phones with internet connection. Since the hamlet is very near to Panamaram Town, the major mobile networks are available in the hamlet. Comparing to the nearby rural hamlets, the usage of smart phones is very high in Kolathara.

Young rural users are comparable with their urban counterparts in terms of smart phone usage (Mohanty, 2022)

Most of the young people use second hand smart phones. It is noted that most of the men buy phone on their own and women are gifted with phones from their parents, siblings or spouse. This disparity might be due to the fact that most of the young men are earning members and women are not.

A private mobile internet connected smartphone with Facebook application is the source of all eight subjects to access to Facebook. None of them use it from other devices like personal computer, tablets or laptops. All are equipped with Facebook Beta App and their regular access is not through any mediator sites. Six of the subjects use Messenger App to chat with their Facebook friends whereas two are aware of the app, had once installed and now uninstalled it due to the time spent on chatting. It is noted that the two are women.

I. How tribal youth portray themselves through their Facebook Page

Profile Photo and Cover Photo

All eight subjects had both profile and cover photos. All four men used their own photo as profile picture. It was noted that none were selfies. Gadgets like mobile phones and headsets were also included. One of them had his bike in the profile, with a caption explaining his attachment with the bike. Three of them had photos with friends as cover picture while one had his family as cover picture. It is noted that most of the photos are edited in mobile applications. Two of the men had profile badges, both pro left ideologies. When asked about the political stand expressed in Facebook, both were not admitting the act as political, but as a trend to get likes. “Likes” seemed very important for validation and confidence building. The use of mobile apps to brighten the photo along with their birth shades were more to resemble the majority in Facebook and with a thought that it would increase likes.

Women used more familial photos to display themselves in Facebook. Three of them used family selfies while one had a selfie with a flower. Women were more interested in selfies. Cover photos were an equal mix of nature and extended family. Monitoring from the men of the family was one reason behind using family photos as profile pictures. Two of them used to ask partners before posting photos and statuses. One of them was anxious about negative comments to the pictures and used to show pictures to friends and family before posting to make sure that no negative comments will be there.

Examining the previous photos in the profile, it was found out that most men started the profile with their own photos and women started uploading photos after months and years of using Facebook. Asking about this, a woman explained that her parents and brother didn't give permission and it was after marriage that she started using her own family photos as profile picture.



Bio Content

Most of the profiles lacked a self-written bio. Single words like, “Happy, Sakhavu, Kailasam” were used as bio. Quotes related to emotions were also included in the profiles. When asked, it was noted that most of the subjects are unaware of the Bio and was updated when the profile was created long back.

Original Posts

Compared to shared posts, number of original posts was very less. This included more of photos with emotional quotes, celebrations, temples and so on. Out of the subject a woman was more into music and created musical content videos, without showing her face. Natural views of the house and premises were used as visuals for the songs sung. When asked it was noted that there was restriction from family and also issues regarding abusive comments from others. It was very evident that she had posted songs before and removed due to unnecessary comments and problematic messages from friends. The videos were private.

Good morning have a nice



ദുഃഖങ്ങൾ പറയണം അത്

മനസ്സിലാവുന്നവരോടെ മാത്രം

സങ്കടം പറഞ്ഞ് #JOKER# ആവാൻ തൊന്നില്ല
#BUT #I #AM #STILL #HAPPY 🤔🤔🤔🙏🙏🙏



Shared Posts

Videos are the most shared items among the subjects. The videos shared can be categorised as:

1. News Content:

All eight subjects have shared more of motivational news reels, including especially able kids, special cases of achievements from tribal community and more. Political news is noted to be shared from sites other than mainstream news media sites. When asked about authenticity, everyone responded as if

they totally believe in what all are seen in the social media. Developmental news is focussed more.

2. Emotional Content:

Extremely emotional reels related to loneliness, love loss, boredom and sadness are noted in the pages. Film related clips, Emotional quotes and other intensively affective posts are shared. When asked it was understood that all of them are undergoing issues related to relationships, joblessness and so on. Facebook is seen as a medium to express, vent out and get pampered through likes and comments.

3. Nature Related Content:

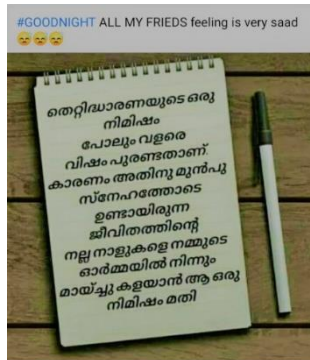
Most of the profiles shared beautiful and heart-warming nature videos, mostly that of Wayanad being shared by many. Some of them included travel reels and experiences, detailing of a place and just music with nature.

4. Cinema and Sports:

Three of the men had their own fanboy base of Messi, Vijay and Allu Arjun. Their profiles contained more of collages, movie scenes, sports scenes and other fan created posts shared from different fan pages. A woman was a fan of singer Ishaan Dev, and shared almost every song uploaded in his official page.

5. Devotional Content:

Videos and photos related to temples, especially Devi devotee posts were observed in the profiles. One of the male subjects was a Shiva devotee and included many videos, photos shared regarding Lord Shiva.



II. Various purposes of using Facebook by Tribal Youth

In-depth interview was used as the tool to know the purposes of using Facebook by Tribal Youth. Most of the subjects peripherally admitted that they use Facebook for communication and entertainment. But an in-depth analysis comparing their versions with their Facebook page gave interesting results.

The reasons for using Facebook can be categorized as the following:

1. Building Identity

Identity as an individual level is established in the pages. Art and cinema are used for that. Identity as a tribe is not specifically noted in all profiles, but in all four male profiles. Identifying as a group or community is also noted

2. Connectivity

Communication and connectivity is identified as the major reason for using Facebook by indigenous identities. Connecting with family, friends, events and groups are noted

3. Groups

Forming as well as being a part of groups is identified. Art, Nature, Cinema and Political groups are noted.

4. Activism

Though the subjects are unknowingly involved, a type of activism regarding Nature and Race is being identified in the profiles.

III. The major challenges and problems faced by tribal youth in Facebook

“I can post only content that my husband monitors and says okay..”

(Female, 30)

“Whatever I post, it represents Kerala Adivasikal and I have that responsibility....”

(Male, 22)

“I use filters in phone because, people here hate black colour. When I sing without filters, I get comments about my colour and teeth, real abusive comments...”

(Male, 28)

Two major problems identified from the study are Platformed Racism and Settler Gaze

Platformed racism, a new type of racism, is a result of the social media platforms' culture, including its design, technical capabilities, business plans, and policies, as well as the unique usage cultures connected to them. Platformed racism has two distinct meanings: first, it refers to platforms as producers and amplifiers of racist discourse, and second, it explains the governance models used by platforms to reproduce social inequalities. A nuanced examination is necessary due to platformed racism's country and media specificity.

Aware of the "settler gaze," or a latent audience of non-Indigenous others monitoring in bad faith, Indigenous social media users' online behaviours are frequently filtered. The participants' answers to this presence are then outlined, and we go over two of them: monitoring friends' and family members' online activities, and sharing upbeat, motivating information. Affective politics of hope enlarges a body's power to do things if "policing" aims to limit what online bodies are capable of. (Carlson, 2020)

Conclusion

Facebook is widely popular among the young adults of the indigenous hamlet, Kolathara. Facebook is mostly used in Mobile Phones with private internet connections. A mobile app is used to access it. Male youth use Facebook more frequently and with high confidence. Female youth use Facebook with the guidance, instructions and authority from the other male members of the family.

The usage patterns are mostly of sharing content than of original content. Cinema and Nature are the most found content. Profile pictures and Cover pictures are edited so as to look similar to the majority of users in Facebook. Bio is not given much importance. Facebook is majorly used for connectivity, activism, building identity and being part of wide groups.

Racism is seen as a fear factor for young adults to upload their contents. Negative comments and abusive languages are always a threat to them that

they try to avoid such content by using filters and not showing more of their body. They are always under the suspicion that they are being viewed by somebody outside and a single act from their side might spoil the reputation of their entire community.

The study proves the presence of platformed racism and settler gaze among in the usage of Facebook by young tribal adults of Kerala.

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A Study on OTT Viewership and Dynamic Movie Viewing Preferences based on Gender

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Abstract

The media and entertainment industry have undergone a radical change in the post-covid phase. Followed by this, we are witnessing an unprecedented transformation in the film viewing experience, from the cinema theatres to home viewing on Over the Top (OTT) platforms. With the proliferation of smartphones and internet access, the demand for streaming media has skyrocketed. The OTT movement stimulated it further by offering on-demand content tailored to viewers' preferences. In India, nearly 30 video streaming platforms have been set in motion for the past three to four years. Filmgoers of yesteryear are now receiving films through the on-demand streaming platforms in their drawing rooms or favorite viewing locations. After the pandemic, cinema viewing environments and the tastes of audiences have changed a lot. Changing technologies added by changing consumer preferences, and external factors like the Covid-19 pandemic all affected the streaming platforms, making it the most chosen medium for entertainment for viewers all over the country. Traditional family television viewing is being drastically altered and supplemented by individualistic entertainment. The present research study sought to comprehend the relationship between gender and preferred medium for entertainment, availability, quality, program preference, and choice of OTT platforms. Besides, the study also intends to investigate the respondents' movie-viewing preferences. The primary data was collected using a Google form questionnaire; the collected data was analyzed using the Pearson Chi-Square test to determine the association between the variables used to test the hypotheses.

Keywords

Covid-19 pandemic, Digital Media Consumption, Gender, Lockdown, Movie viewing preference, Over-the-Top technology

Introduction

Today, we all live in a world where technology is mediating our daily routines and we are trying to cope with all the technological developments. Everyone used to sit together in front of the television to watch programs. However, OTT platforms now occupy that space. Over-the-top (OTT) services were

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those that deliver content over the Internet rather than through broadcast or cable television (Deloitte Report, 2017).

The growth of the OTT platforms was tremendous and has emerged strongly in the Indian media industry. OTT services have significant growth potential, and OTT service recognition in India is at an all-time high. OTT channels have grown rapidly in the post-pandemic period, attracting a large number of viewers and offering them a novel viewing experience.

As per the Global Web Index report (2019), India is having the world's fastest and largest growing streaming market. The country's video market is worth more than \$700 million and anticipated to grow to \$2.4 billion by 2023, with the OTT industry growing the fastest. According to social constructs (WHO, 2021), Gender can change from society to society and over time. Gender refers to the various characteristics that aid in the differentiation of social structures of gender identity. Several psychological beliefs play a vital role in creating gender norms; the gender disparities created by social learning are one of the primary causes of gender differences (Reich, 2019).

According to the KPMG report, India has the world's second-highest per capita consumption of online video, which is one of the reasons for the country's steady growth in OTT subscribers. Moreover, internet penetration in India's rural areas has been steadily increasing, and India is offering the cheapest mobile data, with an average of INR 18.8 per GB. The OTT platforms have also expanded their service from nine service providers in 2012 to over 30 service providers in 2018 (KPMG, 2019).

The future of OTT appears bright, with mobile and internet penetration escalating day by day. Even though people have begun to invest significant money and time in OTT platforms, it is difficult to predict whether they will always be the primary video consumption platform (Dasgupta & Grover, 2019).

These days, we spend a fair amount of time staring at our screens. This shift in movie-watching behavior brought about by OTT platforms is the most concerning for theater owners. Through this study, the researcher attempted to assess the future of the collective movie-watching experience by analyzing the effect of the growing OTT video streaming viewership. The paper also investigates whether gender influences OTT viewing preferences. Furthermore, it compares viewers' gender-based movie-watching preferences and the parameters of content availability and quality, platform selection, and program preference across various OTT platforms.

Literature Review:

Media plays a major role in information dissemination in all societies and is an essential component of the system (Patel, 2017). Over-the-top (OTT) is a service, content, or application delivered to consumers via the public internet. That means there is no affiliation, integration, or joint ownership with broadband, content, or Internet service providers (Chen, 2019). The OTT business models that gave consumers access to whatever content they wanted, whenever they wanted, completely changed the way they consume media (Turner, 2019). Scholarly studies have regarded OTT as a pioneering technology-based innovative service, and scholars have used the technology acceptance framework or the diffusion of innovation theory to comprehend the OTT adoption behavior of the customers (Cebeci,2019).

According to the survey done by InMobi, a multinational Indian mobile advertising technology company, online content viewing has increased by 46%. A consumer survey conducted by Hammerkopf discovered that OTT consumption primetime has shifted from 10 p.m. to 7 p.m., as opposed to 10 p.m. to 12 a.m. previously (Singh, 2020). As per the reports from Statista, the OTT providers' total revenue in 2020 was \$106.48 billion, and the figure will likely exceed \$210 billion by 2026. The global online streaming service, Netflix, have more than 207 million subscribers as of January 2021 (Stoll, 2022). Hotstar and Netflix have been the most-searched OTT platforms since March 1, 2020, according to a Google Trends report. Similarly, Amazon Prime daily average users increased by 83%, indicating that there has been a surge in demand for new content since the lockdown (CNBCTV18, 2020).

For a long time, OTT companies have been concerned with attracting attention (Baladron & Rivero, 2019). When competition is fierce, OTT service providers must transfer the majority of free consumers into paying consumers instead of just presenting the benefits to users who are unaware of them (Park & Kwon, 2019). Amid unprecedented and intensely competitive market growth, assuming OTT customers as a single homogeneous group is not appropriate. The usage patterns of OTT users are likely to be heterogeneous rather than homogeneous (Lee et.al, 2021).

According to a Business Standard report published in January 2022, OTT platforms currently have a market share of 7-9% in India's \$27 billion media and entertainment industry. However, by 2030, it is anticipated to have a market share of 22% to 25%. The Indian households with a pay TV subscription had fallen, growing at a 2% annual rate. Though, the proportion

of Indian households with a subscription-based video-on-demand service has increased by 51% (Rakheja, 2022). In this context, Bhushan (2016) stated that Indian content has a 60% viewership across television and OTT platforms and can manage to evolve into a hub for local content creation for OTT platforms.

According to the research firm Kantar (2019), with the proliferation of smartphones and low data costs, the growth of OTT in India has been phenomenal, and the audience, particularly women, has shown increased interest in OTT. (Malvania, 2019). As per the findings of the India Watch Report (2019), from 35% in 2018, 45% of women started to consume online media in 2019.

As per Deborah Cornelious' article in *The Hindu* newspaper (2019), which talked about the media consumption patterns of viewers in various states and OTT platforms, women consume more online entertainment content than men. Gangwar et al. (2020) while discussing the factors influencing the Indian OTT market, he discovered that the affordability of OTT services influences customer subscription to OTT services. According to him, gender has no significant role in determining the perception of customers regarding the affordability of OTT services.

Methodology:

The primary data was collected using a survey method with a Google form questionnaire distributed via e-mail and WhatsApp. The collected data was analyzed using the Pearson Chi-Square test to determine the association between the variables used to test the hypotheses.

The study compares respondents' gender and preferences for various entertainment mediums, content availability and quality, OTT preferences, program choice, etc. The current study uses a purposive sampling method under the non-probability sampling technique, and data were collected from 111 respondents.

Research Questions:

1. Does gender influence people's viewing preferences for entertainment platforms?
2. Does gender influence respondents' program preferences?
3. How would the availability and quality of content affect gender-based entertainment platform viewership?

4. What impact does gender have on OTT platform selection?

Objectives:

1. To determine whether gender influences customers' preferences for watching entertainment programs.
2. To determine the impact of content quality and availability on OTT platform viewership by gender.
3. To determine the effect of gender on respondents' program preferences.
4. To determine the effect of gender on respondents' OTT platform preferences.

Study Hypotheses:

	Alternate Hypothesis (H1)	Null Hypothesis (Ho)
I.	There is a significant relationship between gender and medium preference for watching entertainment programs.	There is no significant relationship between gender and medium preference for watching entertainment programs.
II.	There is a significant relationship between gender and content available on OTT platforms.	There is no significant relationship between gender and content available on OTT platforms.
III.	There is a significant relationship between gender and the content quality of OTT platforms.	There is no significant relationship between gender and the content quality of OTT platforms.
IV.	There is a significant relationship between gender and OTT program preference	There is no significant relationship between gender and OTT program preference.

V.	There is a significant relationship between gender and OTT preference	There is no significant relationship between gender and OTT preference
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Data Analysis and Interpretation:

The current generation of audiences wants innovative, relatable, and appealing content and is willing to pay for it, which is one of the primary reasons for the growing number of OTT video streaming services and subscribers. In this study, the researcher used the survey method to know about viewers' changing behavior in the collective movie-watching experience, and data was gathered online using Google Forms. The questions are designed to elicit information about the factors that influence the audience's viewing habits, their perceptions of OTT, and their experiences of over-the-top applications.

For the present study, the Pearson Chi-Square test is primarily used for data analysis and was used to determine the association among the different variables like gender and the preference for various OTT platforms, program preference, content availability, content quality, etc. In addition to this, descriptive research analysis focuses on the statistical summaries that describe the collected data.

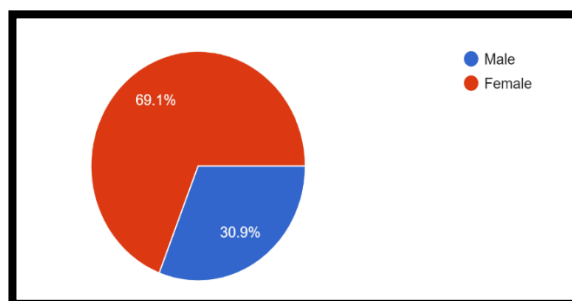


Figure 1: Gender of Respondents

The pie chart gives an overall idea about the gender of the respondents. Out of the 111 respondents, 30.9% are males and 69.1% are females. The highest percentage, 63.6%, belongs to the 18-25 age group, with nearly 20% and 13.6% belonging to the 26-33 and 34-41 age groups.

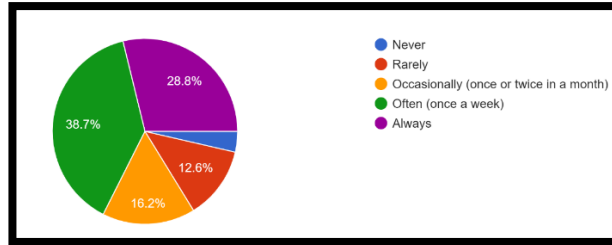


Figure 2: Movie-watching frequency

When the respondents are asked about their movie-watching frequency, 38.7% responded that they often watch movies and 28.8% always prefer to watch movies. Whereas 16.2% watches movies occasionally and nearly 12.6% rarely watch movies.

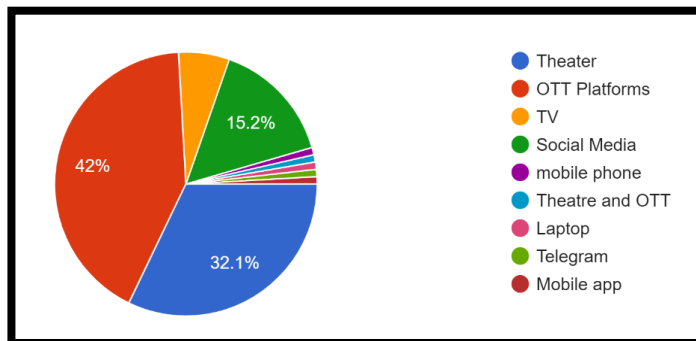


Figure 3: Medium prefers to watch movies

As the number of people watching OTT channels has increased during the pandemic period, the crucial doubt is whether the practice of watching OTT platform content and its convenience will affect people going to the cinema hall in the future. When discussing movies, there is one more factor that must be addressed is the release date of the film. One of the disadvantages of OTT is that the majority of the viewers prefer to watch movies on big screens once it is released. Despite this, 42% of viewers prefer to watch movies on OTT platforms rather than in a cinema hall because they get a similar experience and maximum comfort at the lowest cost in OTT. Moreover, this data shows the viewers' shifting viewing habits and only 32.1% have expressed their interest in watching movies in theatres.

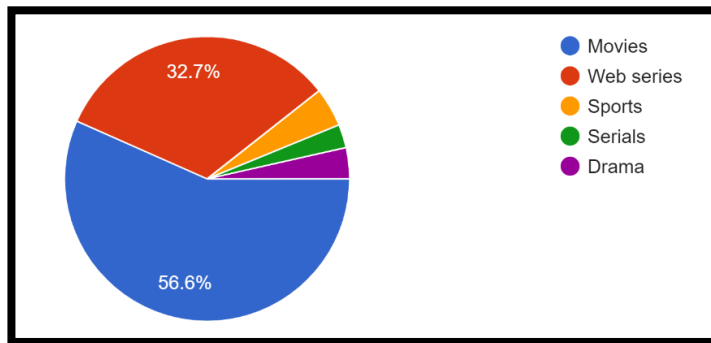


Figure 4: Most preferred program in OTT

On asking to identify the type of content they preferred to watch on OTT platforms, full-length movies were preferred by 56.6% of respondents, followed by web series, which were preferred by 32.7%. Only a small percentage of respondents preferred sports (4.4%), drama (3.5%), and serials (2.7%).

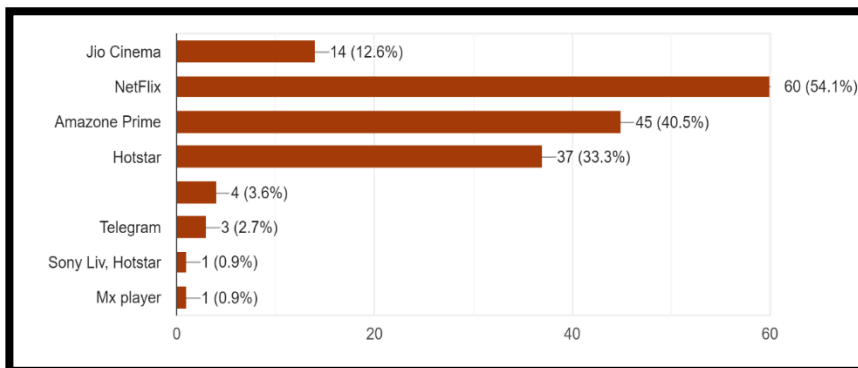


Figure 5: Most preferred OTT platform

Another important factor is OTT application subscription, which is directly proportional to OTT viewership. On enquiring about the most preferred OTT platforms, 54.1% chose Netflix, while only 40.5% chose Amazon Prime, followed by Disney+ Hotstar (33.33%) and Jio Cinema (12.6%).

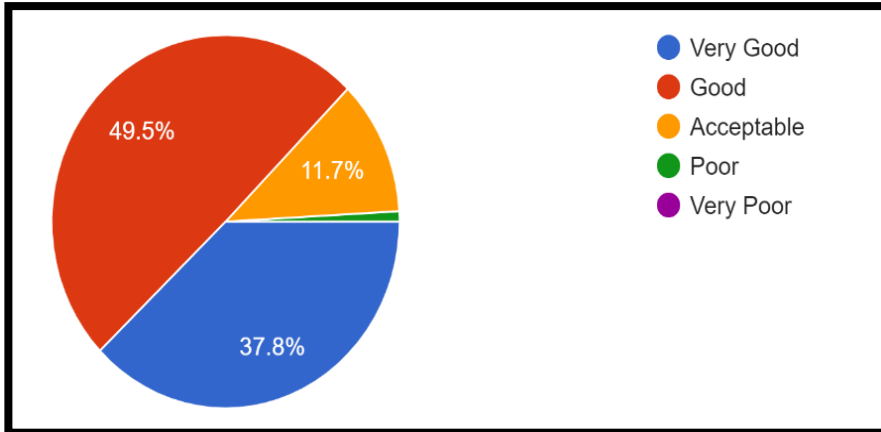


Figure 6: Content quality of the OTT platform

OTT platforms are known for providing more diverse content, and audiences always prefer dynamic and diverse content. When asked about the content quality of the OTT platforms, 49.5% of respondents said the content quality is good, whereas 37.8% opinion that it is very good, and 11.7% agree it is acceptable. When it comes to content available on the OTT platforms, nearly 36.9% believe that it is very often available and that there are no issues with content availability, and that it is constantly updated.

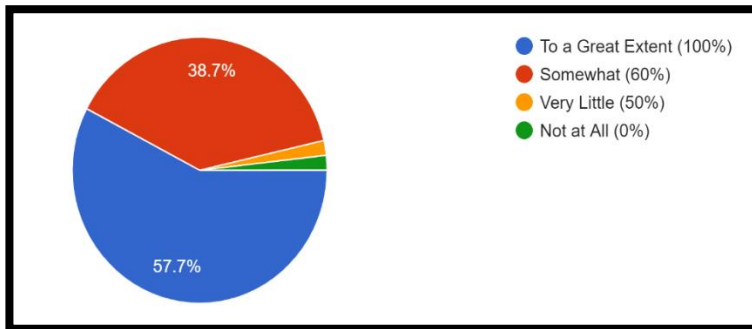


Figure 7: Movie watching in OTT increased post-pandemic

This pie chart shows that consumers continue to watch content on OTT even though theaters have reopened in full form after the pandemic. Viewers have only two options left for watching video content during the pandemic: television or OTT platforms. Since viewers prefer good content quality, OTT platforms were always their first choice.

In this study, 57.7% of respondents expressed the view that movie watching on OTT platforms has increased to a great extent after the post-pandemic also, while 38.7% say that the habit of watching content on OTT has increased somewhat after the pandemic.

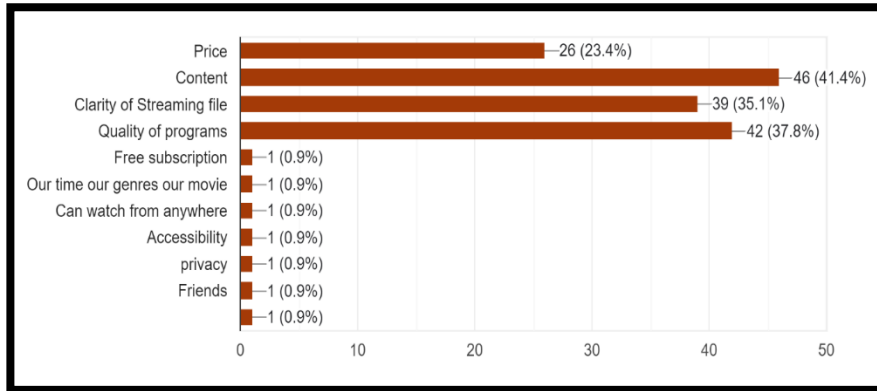


Figure 8: Features attracted you to the OTT platform

Cost and convenience are two important factors that viewers found appealing in OTT applications other than traditional media such as DTH and Cinema Hall. In the survey, 41.4% are drawn to the content of the OTT platforms, while 37.8% are pleased with the quality of the programs. 35.1% liked the clarity of the streaming files, and 23.4% are drawn to their favorite OTT platform because of the low subscription rate. 64% of respondents have a good opinion of their preferred platforms' customer service, while 18.9% have a very good opinion and 16.2% have an average opinion of the OTT platforms' customer service.

Pearson Chi-Square test analysis:

No	Null Hypotheses (H0)	Test conducted	P Value	Rejected/Accepted
1	There is no significant relationship between gender and medium preference for watching entertainment programs.	Chi-square test	0.048	Rejected

2	There is no significant relationship between gender and the program preference	Chi-square test	0.002	Rejected
3	There is no significant relationship between gender and content availability of OTT platforms.	Chi-square test	0.069	Accepted
4	There is no significant relationship between gender and content quality of OTT platforms	Chi-square test	0.969	Accepted
5	There is no significant relationship between gender and OTT platforms preference	Chi-square test	0.523	Accepted

Table 1: Pearson Chi-Square test result

Hypotheses Result:

Test Result I: The relationship between respondents' gender and their preferred medium for watching entertainment programs was analyzed using a chi-square test of independence. The relationship between these variables is statistically significant (P = 0.048). The null hypothesis is rejected, which asserts that the two variables are dependent. Gender and preferred medium for watching entertainment programs have a significant relationship.

Test Result II: The relationship between respondents' gender and program preference in entertainment platforms was analyzed using a chi-square test of

independence. The results show that variables have a statistically significant relationship ($P = 0.002$), proving that the null hypothesis is false. Thus, the result indicates that there is a strong association between gender and program preference.

Test Result III: To investigate the relationship between respondents' gender and the content availability of OTT platforms, a chi-square test of independence was done. The result indicates that; there is no statistically significant relationship between these variables ($P = 0.069$). So, the null hypothesis is accepted, and there is no association between gender and the availability of OTT platform content.

Test Result IV: To check out the relationship between respondents' gender and the content quality of OTT platforms, a chi-square test of independence was conducted. The result proves that there is no statistically significant relationship between these variables ($P = 0.969$), and thus, the null hypothesis is accepted. It demonstrates that gender has no significant association with the quality of content on entertainment platforms.

Test Result V: The relationship between respondent gender and OTT platform preference was analyzed using a chi-square test of independence. Because the relationship between these variables is insignificant ($P = 0.523$), the null hypothesis was accepted. As a result, there is no statistically significant relationship between gender and OTT platform preference.

Conclusion:

In the current study, the researcher attempted to discover the relationship between the respondents' gender and their preferred medium for watching entertainment programs. The researcher has also tried to analyze whether gender plays a role in program preference, content availability, content quality, and also in the association between gender and OTT platforms preference.

According to the data collected and the results analyzed, it is evident that gender influences both the medium preference for watching entertainment programs as well as in the program choice. Gender has no bearing on any of the other parameters, such as content availability and quality, or OTT platform preferences.

The study clearly shows that there is a shift in the trend of viewers' attitudes toward entertainment platforms, with an increasing number of people opting for various OTT platforms. The majority of previous literature confirms that OTT streaming services are rapidly expanding and will have a significant

impact on traditional entertainment platforms. Global collaborations with media tycoons, smartphone penetration, cost-efficiency, and the freedom to watch content at any time and from any location are some of the appealing features that have accelerated the growth of OTT platforms.

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A Study on the Schematic Representation of Hill Stations in Malayalam Cinema in Enhancing Kerala Tourism

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Abstract

Film being an audio-visual medium that works in close proximity with empathy, its impact on the audience is much higher. This paper analyses how Malayalam films explore hill stations and mediate tourism promotion in Kerala. Due to the lack of adequate knowledge about the advantages of film tourism among academics and practitioners, this novel type of cultural tourism still receives less attention. Tourism is one of the prime factors contributing to the state's overall development; its possibilities at different levels must be identified and explored. Films promoting tourist spots have a major role in tourism's developmental process by exploring its wide aspects and possibilities. Thus, it makes an important contribution to the field of tourism promotion. Films reach a wider audience and pass the images of their locations to mass audiences and influence them to travel. Kerala, mentioned as god's own country, is gifted with an alluring geography that serves the predominant role in Indian tourism. Malayalam cinema is one of the main media which has brilliantly depicted the scenic beauty of hill stations in Kerala. The cinematic representation of hill stations in Malayalam films develops a new perception of Kerala tourist destinations and also induces the desirability of travel. There are several top-notch hill stations in Kerala that uphold a significant aesthetic beauty and their portrayal through frames creates an ample impact on its viewers. The study aims at delivering a deep knowledge about the present relevance of film tourism and how Malayalam films act as a tool to explore the hillsides of Kerala. The scenic beauty of several highlands of Kerala always won a place in Malayalam films. It generates fresh experiences for travellers, promotes domestic travel, revives places in danger of losing population, and increases a nation's economy. Affinity towards cinema, its character, the story, and the technicalities involved paved a new interest among the audience to travel to the hill areas of Kerala and enjoy the visual spectacle. The study gives an analysis of the schematic representation of hill stations in Malayalam cinema enhancing Kerala tourism, focusing on its narrative, visual, and audio schemes. A qualitative methodology which includes content analysis of two prominent Malayalam films will be adopted for the study. The analysis will be done on the three main schematic representations of the place in the movie that has helped to enhance its beauty.

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Keywords

Kerala tourism, Malayalam cinema, hill stations, cinematic space, cinematic representation, visual aesthetics

Introduction

In the digital era, film is one of the prime media which has got a huge fan base and influence on its audience. It plays a huge role in portraying stories of different genre catering to different categories of audiences. The way they conceive and visualize a theme makes it a strong competition among many other digital media platforms. The film industry has grown tremendously in the past few years and has delivered many changes in society. When researching such an effective mass medium, discussing the factors that go into producing a film is crucial. The technicalities in the making of a film contribute a lot in adding more visual aesthetics to the film as a whole. In the world of cinema, Indian cinema always owns a remarkable place. Malayalam cinema is also taking Indian cinema to the global level. Recent achievements and honors received by Malayalam filmmakers make Malayalam cinema a relevant topic to research.

Malayalam Cinema and its Locations

The Malayalam film industry is one of the most progressive and innovative film industries in the nation exhibiting some content-oriented cinemas. The Kerala film industry is renowned for consistently producing some of the best films. The Malayalam cinema industry exhibits excellent technical production quality together with impressive narrative structures. The filmmakers have shown a keen interest in discovering stunning locations in Kerala for their movies. In terms of the number of films produced each year, Malayalam film ranks fourth after Tamil, Hindi, and Telugu.

One of the most popular tourist destinations in India is the state of Kerala, which is located on the tropical Malabar Coast in the southwest. National Geographic Traveller recognizes Kerala as one of the top ten paradises on earth. The state is well-known, particularly for its ecotourism programs and backwater areas. Kerala is one of the most well-known tourist destinations in the world due to the distinctive fusion of its tradition and culture. About 13.3% of the state's economy comes from the tourism sector. Films produced in Malayalam are known for their story-driven pattern and visual aesthetics. The Malayalam film industry is blessed with mesmerizing landscapes. The popularity and visual appeal of the film are amplified by the magnificent locations.

The Western Ghats' hill stations in Kerala are always a true traveler's paradise since they are endowed with a more comfortable climate, verdant highlands, green valleys, dense and snowy woodlands, frothing rivers, waterfalls, turquoise lakes, flower-filled meadows. A traveler would certainly be fascinated by Kerala's stunning landscape and plenty of tourist attractions. All nature enthusiasts and adventure seekers have a special heartfelt affection for Kerala's high ranges and hill stations. The most well-known hill destinations in Kerala are Wayanad, Munnar, Vagamon, Ponmudi, Silent Valley, Idukki, Thekkady, and Lakkidi. This paper analyses two movies, *Charlie* and *Ramante Edan thottam*, which have hill stations as its main locations.

Schematic representations in Movies

One of the methods to make sense of a film is to differentiate it in schematics such as narrative scheme, visual scheme and aural scheme. All films can have their own schematic representation in order to find and establish relationships between the aforementioned schemes. The content of the film- plot, story line, progression, climax etc.- has been analysed within the framework of narrative scheme whereas visual scheme discusses shots, colour, framing and composition, colour, shots, scenes, sequences, art direction, cinematography etc. The implication of dialogue and music and how these are delivered will be covered in the audio scheme. The film form or film structure covers all these together in order to construct a system of viewer experience of films. It is the general system of relationships between the components used in the film and in each step of its production.

While the film structure as a whole is analysed, it is possible to examine each component separately and attempt to justify its presence in the movie as well as its cinematic implementation. These components give the film its unique appeal. The filmmaker must comprehend the meanings that are generated from the components and that can be experienced in the film. The film maker should have the unique ability to choose the visual and auditory pieces that best convey the film's overall theme and combine them into a unified whole.

Review of Literature

Due to the lack of awareness of the advantages of film tourism among academics and practitioners, film tourism receives little attention (Walaiporn 2009). Hill station tourism has benefited greatly from Malayalam cinema's promotion of the region. Several Malayalam films have featured hill stations, which has aided in publicizing this location to a wider audience. Kerala's hill stations are a perennial favourite location for international filmmakers too. According to Connell (2012), although being considered a niche component

of the tourist industry, film-induced tourism can help a destination's tourism industry grow. Moreover, the Kerala Tourism Board promotes state tourism by using Malayalam films. Malayalam cinema, which gives a visual portrayal of the state's beautiful splendour, has been a successful marketing tool for Kerala tourism.

Film Tourism

Film tourism broadly falls into the category of cultural tourism. It alludes to how popular certain places have become as a result of how they have been portrayed in movies and television series. The term 'film tourism' describes all forms of travel to places where visitors can interact with the film industry. It is divided into three categories: tourism for film promotion, tourism for travel-themed movies, and tourism influenced by films. Visually analyzing a film triggers the desire to travel, which has a big impact on the traveling decision of a tourist. The desire to go to movie studios and television parks, visiting locations that are directly connected to and represent a certain film are some reasons that can be cited here. A cinematic journey let viewers sink into the setting and uses the scenery as a symbol of recognition (Teng, 2021). Wray and Croy (2015) described the kind of changes that took place in the locales and areas as well as the efforts to incorporate movies into the strategic tourist plans put forth by various nations. The numbers of tourist locations that rely on movie and television tourism are increasing and it can be cited as evidence for the traveller drawing capacity through clever destination management (Strielkowski, 2017).

Influence of Cinema on Choosing Travel Destinations

Destination levels in visual media mirror those of the finished tourist product, which is promoted more vigorously than through conventional commercials (Balasubramanian, 1994). This is consistent with what Iwashita (2008) discovered. Drama series, especially when they depict authentic elements that tempt viewers to visit, may significantly improve a destination's attraction (Karpovich, 2010). The mystique generated by the "interaction of fiction with the surroundings" captivates visitors (Connell, 2005a, p. 764). This further piques people's interest in the suggested locations. Visuals let potential tourists form distinct mental ideas of a site, giving them a taste of the place before they arrive (Fakeye & Crompton, 1991). According to Macionis, there are three reasons why film tourism encourages people to visit the film location (2004) Location, character, and performance.

A number of academic studies have demonstrated the ability of film pictures to encourage travel to a location that has previously been featured in the film (Rattanaphinanchai & Rittichainuwat, 2018). Films can increase the number of people visiting the locations in addition to depicting the enchanting landscapes and sceneries. The Lord of the Rings movies' depictions of New Zealand's scenery sparked a new trend that gave rise to new travel destinations around the globe. The success of New Zealand and the Lord of the Rings is a prime illustration of how film-induced tourism affects the promotion of travel destinations worldwide. (Kinson, Carl, & Smith, 2007). Bollywood movies, (Dastidar & Elliott, 2019), also support travel and tourism. After the films are released, there is a significant increase in the number of tourists visiting the places that were recorded in the movies. The tourism business can benefit from the proper usage of film tourism. Every country that promotes tourism also prioritizes film tourism.

Statement of Problem and Objective of the Study

Kerala's tourism sector needs to expand its reach in a larger scale globally. Films are one of the finest tools to showcase the mesmerizing beauty of the Kerala landscape. A study on the visual representation of hill stations of Kerala in Malayalam films will give more insights on promotion of tourism destinations of the state. A study purely based on hill stations will give an idea about how hill stations alone can be promoted as destination spots and it will enhance the tourism potential. Also, the emergence of OTT platforms in India after the Corona period took regional cinemas worldwide giving our locations a global reach. This study, through schematic representations, analysed how the narrative, visual and audio elements in selected films added value to the tourism potential of hill stations depicted in those films.

Methodology and theoretical framework

Content analysis of two films, *Ramante Edan thottam* and *Charlie*, was adopted to complete this study. Content analysis, a qualitative method, is the most common research approach in social science and mass communication. Content analysis based on the categorisation of schematics such as narrative, visual and aural was performed to elicit information of the usage of film components to portray locations as central theme. An offshoot of this exercise was the inadvertent promotion of locations as probable tourism destinations in the minds of viewers.

Goffman's framing theory offers a thorough analysis of how something is presented to an audience and how that presentation directly influences how people absorb information and come to judgments (Hallahan, 2008). The

definition and construction of any item of transmitted data by a communication source is known as framing. We all add our own frames to our communications, so framing is an inevitable component of human communication.

Discussion

Film 1: Ramante Edan thottam

The primary part of the movie where Ramante Edan thottam is filmed includes spots in the enchanting town of Vagamon, a famous hill region in Kerala. Prior to the film's premiere, not many people were aware of this stunning location, which opened the door to improving Kerala's travel destinations. The narrative structure emphasizes the importance of content.

Narrative scheme

The narrator of the story becomes the main concept in the analysis of a narrative text (Bal,2009). According to Mieke Bal, visual arts like cinema depend on the content of the photography, composition, acting, and other elements that formulate the cinematic creation (Bal,2009). The story of Elvis (Joju George) and Malini (Anu Sithra), a married couple, is central to the movie Ramante Edanthottam. Malini led a very quiet life, giving up her career and dreams for her family, whereas he lived a life of great freedom and explored the delights of a metro city. Malini once takes a vacation with her family at Vagamon, where they encounter Raman (Kunchacko Boban), who leads a nearly ascetic life and gradually develops a bond with Malini.

The hill station and the resort shown in the film have given Raman and Malini's narratives a greater depth. Raman's persona is encircled by the resort's freshness and greenery. This is one of the key reasons why Malini felt a connection with him. The film's central protagonist Raman's character development is greatly influenced by the lush landscape in which it was filmed. Raman became more real and realistic due to the tranquil environment, wildlife interaction, organic farming, and fresh air. This caused Malini to become drawn to a person who is in touch with the earth and environment. The character Raman and the location where the movie is shot are very similar, which is another important conclusion than can be drawn from the movie.

Visual Scheme

The images of the hill stations were made more captivating by the use of a blend of closeup, midshot, and long shots. The sequence in which Raman

displays a Yellow Bullbulb's nest and eggs on a gigantic tree is another spectacular one from the film. Using an aerial and long shot, the cinematographer expertly caught the entire set in that particular scene.

Every single piece of property used in the movie worked in perfect harmony with the plot. One of the stunning works of art produced by the art department is the tree house, one of the key locations used in the film to establish a connection between Raman and Malini. The utilization of the tree house in the movies adds to the feeling of nature. The dialogue taking place at the top of the tree house has undoubtedly improved the setting and contributed to its beauty. Selection of colours and gradients is extremely vital in completing the visual scheme of the film.

To depict the hill station, the movie frequently uses the hues of green, yellow, blue, and earthy tones. The hill station is represented by dark and light green merged together, while the tree branches are shown by yellow. The precise beauty of the sky is depicted using the color blue. The analogous color scheme is employed to enhance the scene in the opening sequence. The lovely scenery is depicted using a combination of green and yellow, and the costumes perfectly matched the setting. In majority of scenes, the hill station is represented by hues of blue and green. The use of green and blue calms and soothes the audience and encourages them to travel to the hill station where the movie was filmed.

Audio Scheme

Music played a vital role in enhancing the visual beauty of the place and movie. One of the key elements that deserve special attention is the background music which maintained rhythm and mood throughout the narrative structure. The location is described in detail in the lyrics, as is the atmosphere it provides for those who visit.

Film 2: Charlie

Charlie is one such genre of movie that uses a new approach to narrative. In reality, the movie is made up of numerous layers of short fiction that are combined to create a full-length movie. The entire narrative revolves around the main character "Charlie," and it basically portrays the lives of various characters as they are positively impacted and transformed by Charlie. The excellent narration gives the characters in the film their best possible representation. Gypsy character Charlie (Dulqar Salman) is like the wind; you can feel invigorated by his presence but you can't hold him. Charlie makes a cameo role in the novel to brighten the lives of many characters through minor incidences and happenings, and the story concentrates on these small events.

Narrative Scheme

The plot opens with Tessa (Parvathy) traveling to find Charlie, a character she had learned about from the place she had rented out, and several other people. The story was filmed in two parts, the first in Mattancherry, Kochi, and the second in Idukki, a mountainous station called Peeremedu. Both the setting and the character Charlie have been greatly influenced by it. Nonetheless, the setting at Peerumedu, close to Old Pambanar, which was referred to as Vattavada in the film, had a significant impact on the narrative. It is surrounded by the lovely Ladram tea plantation. The place received a lot of attention after the movie's release and is currently one of the top tourist attractions. The hill station has a significant impact on both Charlie's life and the movie. Charlie, the main character in the story, has a strong bond with the hill town.

The role of Kani as a doctor is played by Aparna Gopinath, who decided to end her life after suffering from severe depression. Charlie arrived on the scene at that point and saved her from being hanged. Charlie questioned her, "Where are you going before viewing all the magic made for us by God?". Charlie drove Kani to the old age home in the hill station. From there the setting provides the plot and the character a new face. It was so calming to see the old age home in the first shot. Idukki was displayed in style and grace. The movie has beautifully enriched the hill town.

When Kani first breathed in the mountain air, she had a sense of healing, tranquility, and relaxation. Most people choose hill stations or other similar calming locations to take a rest, breathe easily, settle down, and heal. This is what Charlie offers to each and every people who come to him. He intervenes in the lives of unknown individuals and heals them. Thus, the setting is important to both the story and the development of the characters. Since Charlie is a free bird, anyone is welcome to visit him for healing, much like we might go somewhere to unwind. The mood of the film would have changed if the second half had not been shot in the picturesque setting of Peeremedu Hill Station.

Visual Scheme

The breathtaking splendor of the hill station was primarily captured in long shots. The scene that introduced the hill station provides a lovely long shot of the location that will gratify our eyes and souls. The bike trip that Charlie and Kani took to the old age home was portrayed in long shots. To demonstrate the location's natural splendor, some aerial shots were chosen.

The background greenery was shot so exquisitely at the scene where Charlie was conversing with other people, which contributed to enhancing the hill station. The promotion of the hill station as a tourist destination has been significantly impacted by the construction of the old age home, which was an LP School.

Three colours that are next to each other on the color wheel make up an analogous color scheme. The first color acts as the main focus, the second as a complement, and the third as an accent. Any similar color scheme can also combine black, white, and grey. As long as they are adjacent to one another on the color spectrum, other colors may be employed. Similar color schemes are used frequently in traditional art forms. Usually, analogous hues can be found in nature. When viewed side by side, colors that are close to one another on the color wheel always look very comfortable and pleasant. This color palette mostly depicts nature and conveys a serene atmosphere.

The wooden boat that was positioned close to the river enhances the charm of the hill town. The utilization of colour is another factor that enhances the setting and the tone of the movie. An introduction to the hill station using the comparable hues blue and green. To convey the beauty of nature, an analogous color scheme mostly uses light and dark colours of green. The sky is represented by the colour blue, which has improved the hill station overall. Hill stations are frequently depicted in scenarios using the hues blue, yellow green, and green. These colours contributed to giving the movie and the character a new sense of energy. Each character's costume in the film did a great job of complementing the setting. Another element that greatly improved the entire movie was the music.

Audio Scheme

Charlie's dialogues which describe the serene beauty of places generated a lot of buzz among moviegoers. The number of people traveling to the hill station to view the snowfall significantly increased after the movie's release. With the delivery of its dialogue, the film greatly enhanced the hill station. These elements have enhanced the audience's perception of the hill station. The songs narrated the visual beauty of locations. The movie's background music did a great job of preserving the charm of each individual and the setting. The fresh vibe of the movie was well-coupled with each song.

Conclusion

Film-inspired tourism is recognized as a growing global trend.(Di Cesare, D'Angelo &Rech,2009). The paper discussed how Malayalam cinema's stylized depiction of hill stations promotes tourism destinations in Kerala. The

potential of tourism is enormous, particularly in a state like Kerala, which is well-known for its breathtaking scenery and captivating landscape. Kerala tourism can be promoted through a variety of channels. One of the most effective ways to promote tourism in Kerala is through the cinema. Kerala's many unexplored locations are being sought after because of Malayalam movies. Numerous Malayalam movies have highlighted Kerala's lesser-known regions. This has made it easier for the tourism agencies to find undiscovered areas and develop them as tourist hotspots.

The locations in the film have been enhanced through cinematic techniques. The sites in Kerala are also emphasized through the use of color, shots, properties, music, conversation, cinematography, and narrative style. With the influence of film, the idea of traveling and exploring new places has taken on a new face. A movie's audience may be persuaded to begin traveling and discovering new locations by characters portrayed in films. After seeing the movies, a significant rise in visitors was observed in Vagamon and Peeremedu. The movie plays a vital part in promoting travel to film locations.

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