Mass Communicator

International Journal of Communication Studies

A TRUE VISIONARY

*"You see things and you say **Why?** But I dream of things that never were and say **Why** not?"*

- George Bernard Shaw
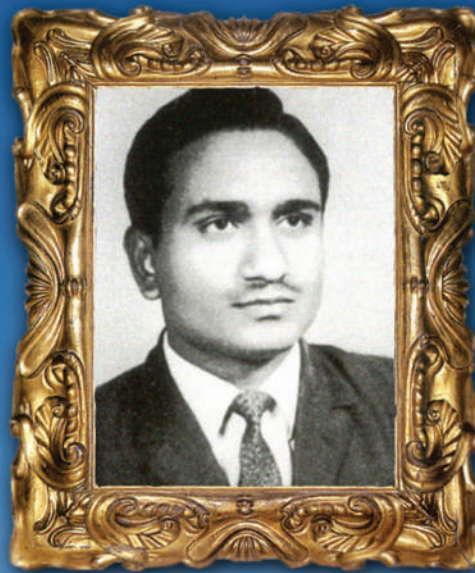
Shri Jagannath Gupta
(1950 - 1980)

Also a true visionary...who dared to dream!
He lives no more but his dreams live on....and on!

JIMS (Rohini)	-	**1993**
JIMS (Kalkaji)	-	**1997**
JIMS (Vasant Kunj)	-	**2003**
JIMS (Jaipur)	-	**2003**
JNIT (Jaipur)	-	**2004**
JIMS (Greater Noida)	-	**2008**
Jagannath University (Jaipur)	-	**2008**
Jagannath University (Bahadurgarh)	-	**2013**

And more dreams to come!

Editor's Desk

The release of the BBC news video of Gujarat riots in 2023, decades after the event, was a significant move of political communication. The message was clear that if you do not toe our line of approach in domestic and international affairs, we will come after you with the arsenal that we have at our disposal. BBC was well aware that the controversial claim of the video in question had been adjudicated in Indian courts, even the highest court in the country, and the claim had been rejected or else there would have been legal repercussions. Still, it went ahead with fishing out the video to stir controversy where none existed and float a narrative of a particular minority as being targeted by the legitimately twice-elected government of the country. Such an action can only be labeled as political, with the clear intention of tarnishing the image of the Prime Minister of India, at a time, when his stock stands high not just in India but also world-over. The question is what was the need for this political attack in the name of the freedom, though license would be the more appropriate word, of the press. It is a matter of common knowledge in power-politics, both national and international, that when a political leader becomes inconvenient, his opponents try to cut him to size. In the case of PM Modi, the world has been seeing the fearlessness with which he has been asserting nationalistic stance, without succumbing to political and corporate pressures from across the borders. The foreign policy that India has been pursuing has ruffled many feathers. So, has the meteoric rise of the economy under him not been to the liking of many across the globe. With the General elections around the corner, these inimical forces have swung into action to ensure that he is de-seated from power in the next General elections and replaced with a pliable political coalition that lacks the nerve to stand up to international pressures. Realizing the potency of false narratives in influencing the outcomes of elections, organizations like BBC have started flooding the public sphere with politically motivated messages. But, BBC is not alone in this smear campaign. It is buttressed by other organizations and individuals such as the much-tainted George Soros, to create the impact of a chorus of voices. For once, the world is taking a leaf from the Propaganda Theory of Goebbels that if you tell a lie over and over again from different pulpits and podiums, the public are bound to fall for it. Surprisingly, these self-proclaimed guardians of human rights wore deathly silence when the dance of death was unleashed in Kashmir against the minority Hindus there, compelling them to flee their homes to save their lives. Aiding them in the process are disgruntled local politicians who would sell their soul to Mephistopheles for the benefits of pelf and power. One went as far as calling the Muslim League as a secular party! When politics stoops low, it resorts to lies and not ideologies to settle scores. Citizens need to be wary of such instances of misuse of the power to communicate.

(Ravi K. Dhar)

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About the Journal

Mass Communicator: International Journal of Communication Studies has been conceived as an international quarterly peer-reviewed journal with the avowed objectives of stimulating research in communication studies in Indian academia of international level as also to publish research carried out abroad to serve as a window on the multi-dimensional aspects of media and communication research in countries beyond the Indian borders. To this end, the journal is a platform for the publication of outcomes of new and innovative thinking in the subject/profession that follow not only the rigours of academic research methodology but also non-conventional modes of expression such as perspectives and opinion, which often come from media and communication practitioners, be those journalists or development communicators self-interrogating their profession. The scope of research published in the journal is deliberately kept open-ended to facilitate an osmotic interchange of ideas across disciplines with a bearing on media and communication theory.

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A STUDY OF COMMUNICATION CHANNELS IN OGBA TRIBE OF RIVERS STATE, NIGERIA

Omelukor Jacob Igilah*

The study sought to investigate the communication channels in Ogba tribe of Rivers state, Nigeria. Field-work research method through sociological and anthropological approach was adopted for this study. The main aim of this study is to explore the socio-cultural understanding of communication and development processes in Ogba tribe. 46 respondents were selected for interview through simple probability sampling technique. The sample size was determined using Snowball sampling technique. Both primary and secondary data were collected for the study. This study is anchored on Symbolic Interaction theory of Sociology and Mass media. Interview-schedule format research tool was used in securing information from the respondents. The findings show that Ogba people in Rivers state are symbolic social beings. They decode meanings from each and everything around them and which is only understood by them alone. And which in turn affects their behaviours. Secondly, the study review that their social structure and social system is dominated by their kinship and kindred family relationships. The study review that message from their town-crier are more reliable than those of the mass media. And that their purpose of listening to this media is for festival proclamation, sanitations, cleansing of the land, clearing of their farm footpaths and news within and outside them. Finally, the founding kinship family and rigid belief system, juju- invocation spirits on one another to die over little or no differences are the major factors hindering the flow of information and ideas in this tribe. The paper among others have recommended for equal balance in their media exposure for innovative ideas among them. Secondly, the establishment of Ogba tribal cultural base mass media station for their modernization.

Nigerians are exposed to different channels of communication for the modernization of the society. Channels of communication are the third stage of human communication process, an avenue through which information and ideas are passed to the people. Those in the urban –cities are more exposed to the mass media than the rural people. Secondly, the people in the rural communities are more exposed to their folk media than the mass media. This media selection is affecting the villagers because they are not receiving those innovative messages of the mass media for their improvement and change. This is largely due to their poor selection of communication channels and the structural differences of this media. They are over-informed but sometimes informing them nothing because of this imbalance in their communication system. This is of course posing serious challenges in Nigerian rural communities. Such is not the case with the urbanites. They have nothing to lose without the folk media. Rogers (1969) have classified channels of communication into localities and cosmopolitan channel.

Communication channels in Nigerian society are the modern and traditional channels. Through which message are passed to the people for their awareness. The modern channels of communication are radio, television, newspapers/ magazine, computer and internet. Traditional channels are town-crier, emissary, cultural experiences, folktale and folksingers. The roles of these media are important for national and rural development, if harmonized through development communication approach.

A good example of communication channels is the words of former Nigerian head of State, late General Murtala Mohammed, 'for the avoidance of doubt, I want to emphasize that your appointment as military Governors is in the nature of military posting. Your channels of communication with the head of state shall be through the chief of staff supreme headquarters'' (The African Guardian weekly News feature magazine, Feb, 20, 1986:16). In this way, the chief of staff is the communication channel between the head of state and his governors. This means that communication channels are indispensable tools for human communication.

Dahama(1980:357) channels are physical bridges between the sender and the receiver of message. Channel is a word borrowed from telecommunication and applied to a number of different aspects of communication process. Hasan (2014:35) a channel is the vehicle through which a message is carried from the communicator to the receiver. The channels of communication are many it is written, spoken, verbal and non-verbal, mass media like television, radio, newspapers, books, etc. Gupta (2005:304) the person who is interested in communication has to choose the channels for sending the required information, ideas, etc. This information is transmitted to the receiver through certain channel which may be either formal or informal. This information is for the people as a whole.

* **Ph.D Department of Mass Communication Novena University, Ogume, Delta State**

The contemporary people of Ogba tribe in Rivers State are exposed to different channels of communication such as town-crier, village proclamation, emissary, divination, impromptu announcer, radio, television, handset, social media, newspaper/ magazine for their understanding and increasing knowledge as to transform their life for good. But the flow of information and ideas through these channels of communication are hindered in this tribe due to one reason and the other. This is making social interactions, relationships and progress difficult among them. The question remains will their regular exposure to traditional media alone leads to their societal transformations? The answer is no. Secondly, do the meanings that arise through their communication and development processes leads to their improvement? The answer is no. It is just a part of life. Therefore, this has to be understood since they are more concerned on decoding of meanings from each and everything around them, and which is affecting their behaviours. Rather than what can be done for changes to occur in their life. Olulade(1988) therefore, in trying to understand the quality of a society's life for example, one should not only study the linguistics forms rather one has to interpret and make into a coherent whole the society's attitude to death, sickness, youth, consciences, foreigners, ambition, leisure, arts, privacy, search for the truth etc in order to get a wholesome picture. As a matter of fact, a holistic study on channels of communication in this tribe is yet to be carried out by any researcher, as the case may be in this present study. It is under this setting that this study was carried out for the interest of this tribe.

Research Statement

There is no tribal cultural base mass media stationed in Ogba tribe, for free and adequate flow of information and ideas towards their modernization. Hence, there is no free interactions and improvement in their respective communities. Even, though they are exposed to various channels of communication. These channels of communication are not properly utilized for social interactions and innovative ideas to take place in their communities. Perhaps, this is the fault of their state and local government.

In Ogbogu community, the people are getting their message through different channels of communication such as the town-crier, village proclamation, impromptu announcer, emissary, radio, television, handset and newspapers/ magazines. But these messages are not enough for their improvement and change in the absence of meaningful communication. Hence, there is misunderstanding between ''Ngbu-Ibagwa'' and ''Ngbu- Agwetti'' sections of this community, mistrust and lack of respect, poverty, self-kinship family determinations, gossip and hatred, juju-invocation spirits ''Alias transformer- Uttu'', and social restrictions, divorce and prostitutions, love marriage, high cost of bride-price, lack of innovative ideas and community

projects, youths unrest, poor socialization and control, stealing, disrespects to their cultural patterns, the founding kinship family and rigid belief system are issues affecting them on account of poor media exposure. To this fact, the presence of their foreign firm (Total E and P Nig Plc) is not felt by the people. They are depending so much on what Total will do for them rather than what they can do for the community. Hence, they are poor without the western ideas as motivators and achievers. As a matter of fact, development communication approach is needed for this tribe, in order to promote proper usage of their mode of communication towards their rural development.

Objectives of the Study

The main aim of this study is to explore the socio- cultural understanding of communication and development processes in Ogba tribe. Other specific objectives is to,-
- Identify the kind of social structure and social system in Ogbogu community.
- Ascertain their mode of communication.
- Examine the media they are more exposed to in this community.
- Identify those meaningful symbols that arise in their communication and development processes.
- Find out those conditions hindering the flow of information and ideas in Ogbogu community.

Significance of the Study

This study is important in the following ways. First, it will add to the existing literature in Shivaji university library India and others. Secondly, it will help to understand the kind of Social structure and social system in Ogba tribe of Rivers State. Thirdly, it will also help to understand those modes of communication through which message are passed to the people of this tribe. Fourthly, it will help to understand those meanings attached to things around them in terms of their communication and development processes. Finally, those conditions hindering their flow of information and ideas and the problems associated to it in this tribe.

Theoretical Framework

This study is anchored on Symbolic Interaction theory of Sociology and Mass media. It was developed by group of American philosophers such as John Dewey, William I. Thomas, George Herbert Mead and Max Weber. They tend to explain social action in terms of meanings that individuals give in a situation of a small scale interaction. But George Herbert Mead (1863-1934) was the first to talk about Symbolic Interaction in his work. But his student Herbert Blumer (1969) is the modern day proponent of Symbolic interaction theory. According to him, human thoughts, experiences and conduct are essentially social. That by nature human beings interacts in terms of symbols for an object or event but it defines it in a particular way and indicates a

response to it. That symbols impose particular meanings on objects and events, in doing so largely exclude other possible meanings. According to him, symbols provide the means whereby humans can interact meaningfully with their natural and social environment. They are human- made and refer not to the intrinsic nature of objects and events but to the ways in which people perceive them. Human interaction is based on the use of symbols, else man cannot survive and there will be no society. Symbolic interaction is necessary since man have no instincts to direct their behaviours. To survive they have to construct and live within a world of meaning since they are not genetically programme to react automatically to particular stimuli. In fact, man classify his environment into land and river in order to meet his agricultural needs, cultivation and fishing for his food. In this case, man defines both the stimuli and their response to them. Symbols are shared by the members of the society and without meaningful symbols there can't be communication. Man lives in a world of symbols that give meaning and significance to life and provide the basis for human interactions (Michael Haralambos, et al, 2004:961-964). Therefore, this theory is applicable to the present study because the people of this tribe interact through the help of symbols, thereby making social interactions possible. Though, their interactions are full of misunderstanding and conflicts in the absence of meaningful communication. Hence, the need for this study was felt.

Selection of Communication Channels
The process of communication absolutely depends on the right choice of communication channels. Whereby, the communicators before delivery their message to the audience first of all think, on the proper channels of communication that can be used so that their message can be disseminated correctly to the audience. In this manner, the communicators are making good selection of channels of communication before transmitting their message to the audience.
This is not the case with the people of Ogba tribe. They are making wrong selection of communication channels. They are more satisfied with their traditional media instead of combining both for their improvement and change. This is the genesis of their lack of developmental projects in their respective communities. Therefore, the process of communication depends on the right choice of the channels by the senders of the message, else communication cannot smoothly take place in any developing society. According to Rogers (ibid:124)'' an important strategy for any communicator is to determine what channel to use in order to affect the receiver's knowledge, attitudes and behavior in a desired ways.'' According to Dahama (ibid: 360) '' proper selection and use of channels results to successful communication. Without proper use of channels of communication, the message, no matter how important it may be will not get through to the intended audience. As source encodes, we have to decide how we can channel the message

so that our receiver can decode them, can see, hear, and even occasionally taste and smell them. In other words, we can look at channels of communication as the skills possessed by the source and the sensory skills possessed by the receiver.''
The more the channels of communication are combined together in a community, the more informed and exposed the people of that community shall be over their local, national and international issues. In this regard, Tubbs, e'tal (199:38) have illustrated of what is meant by channels of communication. "If saying, you are talking on the telephone the channels that transmit the communicative stimuli are the telephone wires. The channels of face-to-face communicative stimuli are the sensory organs." Therefore, Communication channels are indispensable tools of human communication.

I.   Review of Literature

Ray (2006) carried out a holistic study on 25 villages in Santals of eastern Indian Society. Ethnography method was adopted for the study. It was a scientific description of different aspect of communication processes. This is to know the actual functioning of communication processes in the social cultural context of the Santals with the changing situation. The aim of the study was to understand the persistence change of the nature and structure of communication system of Santals districts so as to find out how the tribal people communicate within themselves and those of the larger society. In this study he observed that the entire life of Santals people are based on communication processes, hence he identify communication processes in their economic life, the social cultural context (family level), village level, marriage, death of a member. He also identified two main forms of communication in this tribe as the traditional and the modern forms.

According to him the traditional forms are the myth, legends, songs, dance, folk drama (Yatra), life cycle rites, fairs, festivals and periodical hut that these forms of communication are as old as man. He identify the modern forms as the printed publication, radio, cinema, television, video, drama, clubs or associations, modern market, cyber network, post office and telegraph, rail and roadways which came into this tribe at the post –independence period of the country. He also identify certain people as agent of communication in this tribe such as teachers, doctors, ascetics, traders, singers, goldsmiths, politicians, musicians, the executives of the village council. Furthermore, he identify continuity and change in Santals communication processes that the changes that is taking place in this tribe is due to the people 's contacts with outsiders. He noted intra and inter village communication among the people and their neighbors on marriage and subsistence economy level as the nature of communication in Santals districts. He maintain that modern communication brings about changes in the traditional system while the traditional media on the other

hand carries the traditionalism of the people onwards thereby, keeping the traditional communication system a continuous process. Thereby, maintaining the social cultural boundary intact that helps to retain their psycho-cultural tribal character without minding the change in their system. Hence, that both channels as well as the agents are the communication structure of Santals tribe.

Rao (1966) conducted a study on two Indian villages, Kothuru(a new village) and Pathuru(an old village) both in Andhra Pradesh State between 1961-1962. On the statement that communication plays a significant role in national development, and that the relationship between communication and development is a constant and cumulative one. The aim of the study was to explore certain logical questions as,'' To what extent are the two related, development and communication,'' believing that India been a developing nation will definitely provide him the background of his field-work based upon the assumption that while India has developed in several areas, the rate of progress has been slower than it might have been. Secondly, that communication is a significant factor in development. Anthropological approach was adopted for the study. The researchers live in these villages for four months each. It was a team work living in these villages with their mother. In comparing the stages of development in these villages, Kothuru was becoming industrialized and developed as a result of their habits of mass media usage, and their ability of taking the advantage of industrial opportunities as well as the economic innovations as forces of change. Whereas, Pathuru village was still dancing under the norms of agrarian economy, hence are deprived of many opportunities on account of absence of communication channels among other things due to their attitudes, behavioural pattern, knowledge, statues and power structure. One of the interesting things in this study is that the channels of communication in these villages were identified through the primary role played by the individual in the information flow process of the communities. According to the researchers, everybody in these villages knows the fact that information is important and as such, that most people seek it for specific purposes. Only those who are aspiring for power positions or actively engaged in retaining and enlarging their power then become ''senders'' as well as the receivers of information such as Information-seekers, Information- carriers, Information-indifferent and Rumour- mongers. Among these processes of communication channels, the information carriers are the most important people in the village. These classes of people are friendly, interacting with the masses. They are known and respected by the villagers whereas the Rumour –mongers are most dangerous elements. They are mostly the illiterates and the ill-informed people as rebels, who are conscious of some changes in the community but do not know what it means and yet are seeking for some personal gains.

The findings of this study shows that communication has a great impact on the social, economic and political life of these villagers as far as the role of communication in the socio-economic and political life of people are concerned. According to the researchers, communication helps a person to find an alternative means of making a living, helps to raise the family's social and economic status, creates demand for goods, motivates local initiative to meet the shifts the influence from the age-old and traditional status to knowledge and ability to help one in the process of power change from heredity to achievement, motivates the traditional leaders to depend on their power by raising their information level ,increases awareness about government plans and programmes and help the community or the nation to achieve power through unity.

On the whole, the objectives of the related studies are not the same with the present study. However, the interesting aspect of these studies is the location of channels of communication in the affected regions. Hence, the need for this study was felt. As a matter of fact, their theoretical and methodological background has contributed to the development of this study.

II.   Research Design and Methods

Field-work research method was adopted for this study through Sociological and Anthropological approach. The main aim of this study is to explore the socio-cultural understanding of communication and development processes in Ogba tribe of Rivers State. The study was carried out using Ogbogu community in Egi-clan of Ogba tribe as a study sample. This is because it is the heart of Egi-Etity communities, centered between Ahoada- Omoku to Imo state. More also, they are exposed to oil and gas exploration activities as an emerging industrial community in Rivers state. As a holistic study, the researcher had to live with the people for a year and six months, thereby, studying everything about the people rather than something about the people. Interview-schedule format was used as research instrument for securing data from the respondents. A total of 46 respondents were selected for this study through simple random sampling technique. The sample size was determined using snowball sampling technique. Respondents were personally selected on approach right in their houses, shops and stores. The questions were read and explained in their local language before those who cannot read and write for better clarification as part of the respondents.

Secondly, stratified probability sampling technique was used for this study. First, the respondents were selected based on the stratification of the community into Ngbu-Ibagwa and Ngbu-Agwetti sections, with different kinship and kindred family relationships. Secondly, seven kinship families were purposively selected from both sections (4:3). Thirdly, these families were first selected on the basis of their media

exposure and interest. Fourthly, the respondents were selected through simple random sampling technique based on their sex, age, marital status, kinship family, education, religion, occupation and income. Therefore, 35 respondents were selected from Ngbu-Ibagwa while 11 from Ngbu-Agwetti, respectively. The data obtained were coded graphically according to their similarities and dissimilarities before interpretation through simple statistical table, using frequency and percentage. Before then, a pilot study of two weeks was carried out in Ogba and Ekpeye tribes in order to understand their relationships as brothers.

III. Result and Discussion

In this study, the 46 copies of the interview-schedule format were completely responded to been a small community. This represents a response rate of100%. The research findings is presented as below,-

Table: 1, data analysis shows that the highest percentage of the respondents responded by stating it is ''Kinship and Kindred family relationships as well as custom and traditions '' as answer.

Table: 2, data analysis shows that the highest percentage of the respondents, who responded by stating, ''All the above'', as answers followed by those who stated, ''Town -crier'' as answer, respectively.

Table: 3, data analysis shows that the highest percentage of the respondents responded by stating ''Town-crier'', followed by those who stated it is ''Village proclamation and impromptu announcer '', as answer, respectively.

Table: 4, data analysis shows that the highest percentage of the respondents responded by stating it is,'' Folk media news '', as answer.

Table: 5, data analysis shows that the highest percentage of the respondents responded by stating it is for ''festival proclamation and others, sanitations, clearing of footpaths, august visitors, emergency, play-ground deliberations, cleansing of the land and the happenings within and outside them '' as answer.

Table 6, data analysis indicates that the highest percentage of the respondents responded by stating it is ''Very high'' as answer.

Table 7, shows that the highest percentage of the respondents responded by stating it is '' All the above '' as answer followed by those who stated it is, '' the founding kinship family and belief system'' as answer, respectively.

Table: 8, data analysis indicates that the highest percentage of the respondents responded by stating it is '' All the above '', as answer.

Table: 9, the data analysis shows that the highest percentage of the respondents responded by stating the items on the table as answers.

Table: 10, data analysis indicates that all the respondents stated the items on the table as answer.

Discussion of Findings

The results of this study are discussed based on the respondent's responses to the research objectives. Table 1, was designed to examine the kind of family relationships and cultural pattern in Ogbogu community. The finding shows that majority, 46 (100%) of the respondents agreed that they belong to (16) kinship families who are related to one another through (5) kindred families relationships such as Umu-Imeagi, Umu-Agwulo, Umu-Akpa, Umu- Obeh and Umu-Ishikoloko. Umu-Imeagi kindred are in majority followed by Umu-Agwulo kindred family. Secondly, these kindred families are regulated on the basis of their custom, traditions and belief system.

Table 2, was pattered in order to understand their source of information. The finding indicates that majority, 25 (54.34%) of the respondents agreed that they get their information through the town-crier, television, radio, handset and newspapers/magazine. This is in agreement with the theoretical base of this study which is able to identify the various channels of communication in their studies, as well as Rogers (1969) classifications of channels of communication.

Table 3, was designed to find out the media the respondents are more exposed to in this community. The result shows that majority, 28 (60.87%) of the respondents agreed that they are more exposed to town –crier than any other media in this community. This is followed by 10 (21.73%) of them who also agreed that it is their village proclamation and impromptu announcer, respectively. Table 4, was arranged to know the respondent's reliable media in this community. The finding indicates that majority, 36 (78.26%) of the respondents agreed that it is folk media news. To this fact, it is their social structure and social system that determine their mode of communication.

Table 5, was designed to find out the respondent's purpose of listening to the media. The finding shows that majority, 28 (60.87%) of the respondents agreed that their purpose of listening to media news was for festival proclamation, sanitation, clearing of footpaths, cleansing of the land, august visitors, emergency, deliberations, knowing what is happening within and outside and the warming of their parlours.

Table 6, was to examine the level of meaningful symbols that arise in their communication and development processes. The result shows that majority, 42 (91. 30%) of the respondents also agreed that it is very high. This means that the respondents attached different meanings in their communication and development setting. Example, to them the birth and death of a family member relays a message of greeting and reconciliations, twin birth relays a message of taboo, communication relays a message of social interactions. Secondly, the running of oil and gas pipeline away from their land to Bonny gas plant relays a message of selling their resources by the government, the erection of drilling derrick on their land relays a message of removing their hidden

resources for the government, the pollution of their farmlands by Total relays a message of punishment on the people, the presence of Total in their community relays a message of good things and problems, development indeed relays a message of improvement and change. This confirm with Olubade (1988), Haralambos (2004) and Herbert Blumer (1969) on the problem.

Table 7, was designed to find out those constraints hindering the flow of information and ideas in this community. The finding shows that majority, 20(43.47%) of the respondents agreed that the founding kinship family and belief system, juju-invocation on one another and rigid custom and traditions are the main factors hindering the free flow of information and ideas in their community. Secondly, 15 (32. 60%) of them also agree that it is the founding kinship family and belief system. Table 8, was patterned in order to examine the people's perceptions on their communication and development setting. The result indicates that majority, 46 (100%) of the respondents agreed that their perceptions on communication and development processes are negative. This means that there is lack of social interactions among the people on account of social restrictions. Secondly, there is poor standard of living and that willingness to change for their progress. This is on account of poverty and lack of adoption of innovative ideas for their standard of living. To this fact, their channels of communication are not used together to enhanced meaningful communication and development through development communication approach. They do not see both concepts as something related in solving their problems. Hence, there are no self-initiated community projects in this community, except those projects initiated by Total and which are not sustaining enough for them.
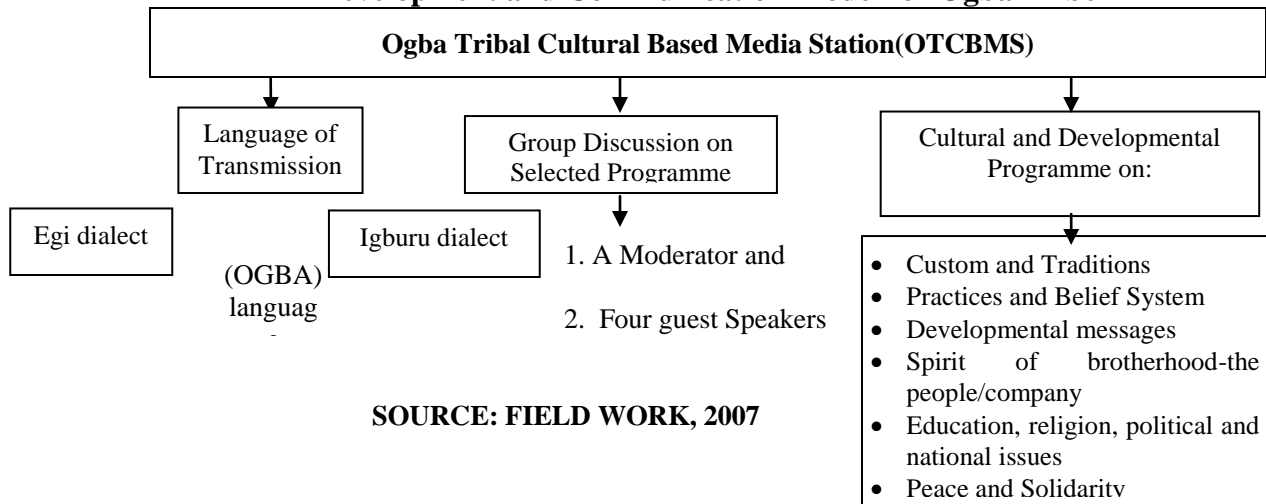
IV. Conclusion

The results of this study are discussed based on the respondent's responses to the research objectives, field observations and the researcher's experience on the problem in question. Therefore, Ogba people in Rivers state are symbolic social beings. They decode meanings from each and everything around them and which are understood by them alone. This in turn affects their behaviours towards one another. Among them, communication relays a message of interactions, their greeting ''ma-di'' and '' ka-mudo'' relays a message and a mark of respect to one another, Egwu-Ogba festival relays a message of new yam celebration, Egwu-Ogba fire procession relays a message of cleansing of the land, clustering of bees within a compound or in a farmland means a bad omen, the birth of a child and the death of a family member relays a message of greeting and reconciliations, twin births and their mother relays a message of taboos. Among them too, development relays a message of good life, the acquiring of their farmlands and swamps for oil and gas exploration activities by Elf now Total, relays a message of

wealth and problems as approved by the government. Secondly, their Social structure and Social system are dominated by the Umu-Imeagi kinship families and kindred family, founding kinship family and belief system. These determine their mode of communication. Thirdly, there are three channels of communication in this tribe such as traditional channel, modern channel and cultural channel apart from the centers and agents of information, through which information and ideas are passed to them. They are more exposed to the traditional media because its news is more reliable than the modern media news. Their level of exposure to this media is very high. Fourthly, their reason of getting exposed to this media are for festival proclamation, sanitation, clearing of footpaths, august visitors, emergency, and village deliberations, cleansing of the land and the happenings within and outside the community. More also, there is no innovative efforts among the people for community project. The only development projects in this tribe are the once initiated by the oil and gas firms which are not sustaining enough for the people. Finally, the founding kinship family and belief system, juju –invocation spirits on one another to die '' ''alias transformer-uttu'' and rigid custom and traditions are the major factors hindering the flow of information and ideas in Ogba tribe. Finally, their perceptions on communication and development are negative. They do not recognize the role of the mass media except that of the folk media. The elite classes who are exposed to mass media are powerless on how to educate the people on the need of getting expose to mass media. Hence, the people are far from those innovative messages of the mass media for their community development. This is the outcome of this study conducted in Ogbogu community of Ogba tribe in Rivers state.

Recommendations

- A tribal cultural based modern mass media station should be provided in this tribe by their local and state government for grassroots information disseminations. This will go a long way in broadening their minds and thinking, feelings and attitudes towards one another.

- Ogba people should try to make proper usage of their existing channels of communication for the sake of adopting innovative ideas in their communities. In this way, they can be able to shift development to Ahiahu-Empire through equal media exposure.

- Those factors hindering the free flow of information and ideas in their respective communities should be discouraged for meaningful communication. This will also enhanced social interactions, improvement and change in this tribe.

- The people should have positive perceptions on the relationship between communication and development through equal media exposure. Therefore, Development and Communication model is suggested as below for the people of Ogba tribe for their modernization.

Development and Communication Model for Ogba Tribe

Ogba Tribal Cultural Based Media Station(OTCBMS)

Language of Transmission	Group Discussion on Selected Programme	Cultural and Developmental Programme on:

Egi dialect   Igburu dialect

(OGBA) languag

1. A Moderator and

2. Four guest Speakers

- Custom and Traditions
- Practices and Belief System
- Developmental messages
- Spirit of brotherhood-the people/company
- Education, religion, political and national issues
- Peace and Solidarity

SOURCE: FIELD WORK, 2007

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Table: 1, Respondent's kind of family relationship and cultural pattern in Ogbogu community

Response	Frequency	Percentage
Kinship family and Kindred relationship, Custom and traditions (Their relationships and way of doing things are rigid).	46	100
Total =	46	100.00%

Source: Field work, 2007

Table: 2, Respondent's sources of information in Ogbogu community

Response	Frequency	Percentage
Town-crier	10	21.73
Radio	2	4.34

Television	3	6.52
Newspapers/magazine	2	4.34
Handset and social media	4	8.69
All the above	25	54.34
Total =	46	100.00%

Source: Field work, 2007

Table: 3: Media they are more exposed to in this community

Response	Frequency	Percentage
Town-crier	28	60.87
Village proclamation and impromptu announcer	10	21.73
Television	6	13.04
Radio	2	4.34
Total =	46	100.00%

Source: Field work, 2007

Table: 4, Respondents reliable media in this community

Response	Frequency	Percentage
Folk media news	36	78.26
Modern media news	10	21.74
Total=	46	100%

Source: Field work, 2007

Table: 5, Respondents purpose of listening to media in this community.

Response	Frequency	Percentage
Festival proclamation, sanitations, Clearing of footpaths, august visitor, Emergency, play- ground deliberations, Cleansing and the happenings in and outside.	28	60.87
Entertainment and warming of the parlor, Educative and interior decoration.	18	39.13
Total =	46	100.00%

Source: Field work, 2007

Table 6: Level of meaningful symbols in their communication and development processes

Response	Frequency	Percentage
Very high	42	91.30
High	4	8.69
Low	-	-
Very low	-	-
Total =	46	100.00%

Source: Field- work, 2007

Table 7, Major constraints hindering the flow of information and ideas in this community

Response	Frequency	Percentage
The founding kinship family and Belief system	15	32.60
Juju-invocation spirit on one another	7	15.21
Rigid custom and traditions	4	8.69
All the above	20	43.47
Total =	46	100.00%

Source: Field-work, 2007

Table 8, Respondent's perceptions on communication and development processes

Response	Frequency	Percentage
Lack of free flow of message and acceptance of other's views point during their interactions due to social restrictions as (Negative)	-	-
Poor standard of living and that willingness to change among the people for good life due to lack of innovative ideas as (Negative)	-	-
All the above	46	100.00
Total =	46	100.00%

Source: Field- work, 2007

Table: 9, Their centers of information in Ogbogu community

Response	Frequency	Percentage
Play-ground, market square, Drinking parlours/bars, draught, burial occasions, social activities, Shrine spots, divination, masquerade, Dances and beating drums, linking roads, School, shop, stores and the sectional sacred fish ponds.	46	100
Total =	46	100.00%

Source: Field work, 2007

Table: 10, Agents of information in Ogbogu community

RESPONSE	FREQUENCY	PERCENTAGE
Eze-Ali, Ochi-Oha, CDC, Youths, Oml'58 members, Village delegates, Emissary, Visitors, Teachers, Students and pupils, Market women, Sorcerer/Sorceress.	46	100
Total =	46	100.00%

Source: Field work, 2007

IMPACT OF ONLINE TEACHING ON COLLEGE GIRL STUDENTS

Deepa Tattimani*Onkaragouda Kakade**

Online teaching in India has become increasingly popular in recent years, particularly since the COVID-19 pandemic forced schools and universities to shift to remote learning. Now a day's teaching and learning methods are completely dependent on technology. And it becomes part of our education system. And also Education field is adjusted with this method right now. With this background, the purpose of this study is to know the impact of online education on college girl students. Online teaching has had a significant impact on college girl students, both positive and negative. There are some ways online teaching has impacted college girl students. So this study explores the impact of online teaching among college girl students. For The present study, a multi-stage sampling technique will be adopted for the selection of the sample. Primary data will be collected through a structured questionnaire. For the present study, 120 will be selected from various colleges in the Vijayapura district of Karnataka state. Data will be analyzed by a statistical package for social science.

Keywords: Education, Digital education, online teaching, modern technology, and youths.

With the increasing penetration of the internet and smartphones in India, there has been a significant increase in the use of digital platforms for educational purposes. Many schools and universities have adopted digital tools and platforms for teaching, learning, and assessment. Nobody envisioned that Coronavirus would flip around our reality and would carry significant changes to our way of life. COVID-19 has spread all over the world, and it took time for everyone to adapt to the new normal.Online teaching in India has become increasingly popular in recent years, particularly since the COVID-19 pandemic forced schools and universities to shift to remote learning.

Online learning is quickly becoming one of the best ways of conferring instruction. The effect of the infection was solid to the point that web-based training turned into a universal piece of our developing world, which resulted in the closure of schools and no further physical interaction of teachers with students. Fortunately, soon enough most of the schools and educational institutions moved to online mode to continue their investigations. Accordingly, training has changed decisively, with the particular ascent of e-learning, by which instructing is attempted somewhat on computerized stages rather than actual homerooms.

Online classes and technology have emerged as a superhero during the lockdown days. Due to the lockdown, students have not been able to stay connected with the outer world and the lack of exposure is evident. The only reprieve for the student's mental well-being has been the transition to online classes. Teachers made sure that the learning for students was not compromised, so they took a great leap forward to find solutions and create new learning environments for their students to ensure that learning never stops. With little time to prepare, curriculums were modified, new lesson plans were created, and activities were planned, all so that their students remain actively involved through online learning.

"For students, online classes have become an imminent trend in the education sector around the globe. Digital learning has provided easy access to the files and with one click, students can access their notes and assignments without the fear of misplacing or spoiling them. Technology-enable learning is beneficial and has proven to be more engaging as it helps in making those subjects interactive and fun which are traditionally considered dull by students. Online classes are more convenient for both students and teachers as more students can express their views at the same time using certain online applications". (PriyankaPrakash 2021)

Most private and public schools have made a smooth transition to online platforms such as Zoom, Google Classrooms, Microsoft Teams, etc. while many still find it a herculean task. The challenges of online learning are multifaceted. Online learning has played a crucial role during the pandemic. But its consequences cannot be ignored. Online classes cannot be accessed by every student due to the unavailability of smartphones, laptops, and networks.

Unfortunately, the less privileged part of our society has been more on the receiving end of this. This may increase the class and demography-based disparity concerning access to quality education.

*   Research Scholar, Department of Journalism and Mass Communication, Karnataka State Akkamahadevi Women's University, Vijayapura, Karnataka, India

**   Professor, Department of Journalism and Mass Communication Karnataka State Akkamahadevi Women's University, Vijayapura, Karnataka, India

Online teaching has provided college girl students with greater flexibility in terms of when and where they can attend classes. This has been especially beneficial for those who have family responsibilities, part-time jobs, or other commitments that make attending traditional classes difficult. Online teaching has eliminated the need for college girl students to commute to and from campus, which has saved them time and money. Online teaching has made education more accessible to college girl students who live in remote or rural areas, or who are unable to attend traditional classes for other reasons. Online teaching has required college girl students to have access to technology and reliable internet, which may not be available to everyone. This can create challenges for students who do not have the necessary resource. Online teaching has had both positive and negative impacts on college girl students. While it has provided greater flexibility and access to education, it has also created challenges related to screen time, social interaction, and technology.

I.   Review of Literature

A review of literature is a critical analysis of previously published research on a particular topic. It involves an in-depth examination of existing scholarly works, including articles, books, and other sources, to provide a comprehensive understanding of the current state of knowledge on the topic. The purpose of a review of literature is to provide a comprehensive and up-to-date understanding of the research on a particular topic, identify gaps in knowledge, and suggest future research directions. With this background here we have analyzed some of the existing scholarly works, including articles, books, and other sources, to provide a comprehensive understanding of the topic.

NopaYusnilita (2020) in their study 'The Impact of Online Learning: Student's Views' reveals that they felt traditional teaching and learning are better, but technology change it. Teachers should always prepare themselves for the changing ways of teaching. They need to be creative and find effective methods in teaching their student. Online learning brought out effects on students' achievement. It has various benefits over traditional techniques of learning. In their study, they also found that so many students were attracted because of it being flexible, although they need to pay for the cost to use the internet.

Asaad Mubarak, Nissreen, and Olga Hassan Mohammed (2021) in their research 'Study on the impact of online learning on student's Academic performance' indicates that online learning has both positive and negative impacts on the academic performance of students. The study also examines that online learning offers flexibility to students which in turn offers less stress to them. This made students perform well as they engage more which shows that it affects this. And found that the students utilize different devices, apps, and multimedia tools to make learning more interactive. And also some students opined that they get distracted very easily and do not pay attention to the lecture which causes a negative impact on the academic performance of students.

Deepa V Ramane, Ulka A. Devare, and Madhavi V. Kapatkar (2021) in their study 'The Impact of Online Learning on Learner's Education and Health' examines that the unexpected outbreak of COVID-19 has made the massive disruptive shift from traditional classroom learning to online learning in a short span. And also this study showed that despite being a flexible and comfortable methodology, online learning is less interesting and not much appreciated by stakeholders for various reasons. Thus if online learning is to be continued for a long time then there is a need for a revised standard SOP for the conduction of Online lectures. And the researchers also suggest that before the COVID-19 pandemic, the role of parents in students learning had been minimal. But the pandemic crisis has put the onus on parents to ensure that learning continues at home. More efforts are required to create a passion for learning, a way of thinking, and study habits among the learner which would help them to grow with a better aptitude.

Theoretical perspectives:
Several theoretical perspectives can be used to analyze the impact of online teaching on college girl students. Here are three possible perspectives:
Social Learning Theory:
This theory suggests that individuals learn through observation, modeling, and imitation of others. In the context of online teaching, college girl students may observe and model the behavior and attitudes of their instructors and peers. They may also learn through interaction with online resources, such as videos, articles, and discussion forums. Social learning theory can help to explain how online teaching can influence the academic performance, motivation, and self-efficacy of college girl students.
Feminist Theory:
This theory highlights how gender inequalities and power dynamics shape social interactions and institutions. In the context of online teaching, feminist theory can help to identify how gender stereotypes and biases may influence the experiences of college girl students. For example, online discussions may be dominated by male voices, or female instructors may receive lower evaluations than their male counterparts. Feminist theory can help to illuminate these dynamics and suggest strategies for promoting gender equity in online teaching.
Self-Determination Theory:
This theory emphasizes the importance of autonomy, competence, and relatedness in promoting intrinsic motivation and well-being. In the context of online teaching, self-determination theory can help to explain how college girl

students' sense of autonomy and competence may be influenced by the online learning environment. For example, students may feel more in control of their learning process when they have access to online resources and can learn at their own pace. The self-determination theory can also highlight the importance of social support and connectedness in promoting positive outcomes for college girl students in online teaching.

Need of the study:

The impact of online teaching on college girl students is an important area of study for several reasons:Online teaching has the potential to democratize access to education and provide opportunities for students who may face barriers to attending traditional in-person classes. However, it is important to understand whether online teaching is equally effective for all students, particularly those from historically marginalized groups such as college girl students.With the rapid shift towards online teaching during the COVID-19 pandemic, it is important to assess the effectiveness of online teaching methods in promoting student learning outcomes. College girl students may have unique needs and preferences that need to be taken into account when designing online courses.College girl students may face unique challenges and barriers in online learning environments, including gender bias and stereotypes, lack of representation in course materials, and exclusion from online discussions. Understanding the impact of online teaching on college girl students can help to identify and address these issues, promoting gender equity in higher education. Studying the impact of online teaching on college girl students is important for promoting equity, quality, and well-being in higher education. With this background present study has been taken up with the following objectives.

Statement of the Problem

When Covid-19 impacted India that time our government decided to conduct online classes for students. But some students were impacted positively as well as negatively. Nowadays also students where facing a lot of problems with online teaching. Therefore, it felt necessary to have an in-depth study on the 'Impact of Online Teaching on College Girls students'.

Objectives

- To know how online teaching impacts on girl students
- To Understand how it makes students more excited to learn
- To know how online teaching helps students to learn new technology skills
- To Study, if students face any technical barriers during online classes
- To know if students are comfortable with online classes
- To know the student's satisfaction level with online teaching

II. Research Design and Methods

To assess the impact of Online Teaching on College Girls student's descriptive research design was adopted. The descriptive research method describes the characteristics of the population and phenomenon that is being studied. The primary data is collected through a survey method by using a structured interview schedule. A total of 120 respondents were selected randomly for the collection of primary data through a structured questionnaire. The data is analyzed through SPSS software.

III. Result and Discussion

Table 1 reveals the age group of the respondents. It indicates that half of the respondents (50%, N=60) belong to the 25 to 30 years age group, followed by the 20 to 25 years age group(26.07%, N= 32), 16-29 years age group (20%, N=24) and only 3.03 percent (N=04) of the respondents belonged to above 30 years age group.

Table 2 reveals that, educational qualifications of the respondents. It shows that the majority of the respondents (43.03%, N=52) were post Graduation level, followed by PUC Studies (23.03%, N=28), Under graduation (20%, N=24), and only 10 percent (N=12) of respondents were other education.

Table 3shows the distribution of the respondents according to their family annual income. The majority (36.07%, N=44) of the respondents earn an annual income between 2 lacks to 5 lakh income, while26.07 percent (N=32) earn an income is 50,000 to 2 lakh, and only 10 percent (N=12) chose more than 5 lakh category.

Table 4 indicates the frequency of attending online classes. The majority of the respondents (63.3%, N=76) said that they attend online classes regularly followed by 33.3 percent (N=40) of the respondents who attend online classes sometimes, and only 3.3 percent (N=04) of the respondents not at all attend any kind of online classes. This means most of the college girls' students regularly attended online classes.

Table 5 examines that spending time on online classes per day. More than half of the respondents (51.7%, N=60) were spending 2 to 3 hours on online classes, followed by 17.4percent (N=20) respondents with 4 to 5 hours spent on online classes and 17.2 percent (N=20) of the respondents spent 30 minutes to one hour. While 10.3 percent (N=12) of respondents were spending more than 5 hourson online classes and only 3.4 percent (N=04) of the respondents spent 1 to 2 hours on online classes per day. This means most of the girls were spending more time on online classes per day.

Table 6 indicates that college students were using Electronic devices for online classes. That three fourth of the respondents (93.7%, N=112) were using a smartphone for online classes, followed by 36.7 percent (N=44) respondents who were using pc or laptop electronic device. Whereas 23.3

percent (N=28) respondents were using e-tablet electronic devices.

This means the above result shows that smartphones play a very significant role in today's education system. All most every student has a smartphone in their hand. They very much depend upon smartphones for the multiple options and as well as engaging online classes and a list of laptops, PC, tablets, etc.

Table 7 indicates the opinion of the respondents interested in their online classes the majority of the respondents (50%, N=60) said that they were interested in attending online classes, followed by (40%, N=48) respondents who were fully interested in online classes and only 10 percent (N=12) respondents were said that they were not interested in any kind of online classes.

This means in today's generation most students were not interested in offline classes and they didn't have the knowledge regarding online tools but most the educated on how to use and how attend online classes.

Table 8 reveals the opinion regarding focusing on online classes by the students. That the majority of the respondents (53.3%, N=64) agreed that they focus on online classes, followed by 33.4 percent (N=40) respondents were sometimes focused on online classes, and only 13.3 percent (N=16) were said they didn't focus on online classes. This means most of the students were attend the online classes for formality or else attendance purposes only. But rather than this most of the students were active and highly focused on online classes.

Table 9 found the opinion regarding the effects of online classes that the majority of the respondents (50%, N=60) agreed that online class is effective, followed by 36.7 percent (N=44) were said sometimes they are effective and only 13.3 percent (N=16) respondents have disagreed to this statement. This means most of them said online classes were effective for us of multiple options, for example, we get to know the technical aspects, tools, the way of communicating online and we get smart through the online classes.

Table 10 indicates the using online platforms that three fourth of the respondents (76.7%, N=92) were using Google Meet for online classes, followed by 70 percent (N=84) using Zoom app for online classes and only 23.3 percent (N=28) respondents were using classroom apps for the online class.

The above result examines that most of them use Google Meet and Zoom rather than classroom apps or any other platform because in above platforms have many several features to help students as well as teachers in the aspect of downloading notes, recording, screenshots, PPT presentations, sharing screen, etc.

Table 11 reveals the opinion regarding teachers showing interest in their online classes that the majority of the respondents (60%, N=72) said teachers show interest while teaching online classes, followed by 26.7 percent (N=32) respondents were said sometimes teachers were shows interest while teaching conducting online classes whereas only 13.3 percent (N=16) were said teachers don't show the interest while took the online classes.

Table 12 found the satisfied with the online interaction with their teachers that most of the respondents (43.3%, N=52) were satisfied, followed by 40 percent (N=48) respondents who were fully satisfied with the interaction with the teachers, and only 16.7 percent (N=20) respondents were not much satisfied while interaction to the teachers in online classes.

Table 13 reveals the teacher's opinion give them homework through online classes the majority of the respondents (80%, N=96) agreed to this, followed by 20 percent (N=24) respondents were said sometimes teachers gave them homework through online classes and no one single respondents opined that disagreed to this opinion.

Table 14 indicates the teachers respond to students' quarries in their online classes the majority of the respondents (66.7%, N=80) agreed the teachers are responds to their quarries, followed by 26.7 percent (N=32) respondents said sometimes teachers were responds and only (6.7%, N=8) were disagreed to this. This means most of the college students were asked about the quarries and teachers were responds and they solve their difficulties.

Table 15 shows that Teachers allow the camera on during online classes the majority of the respondents (66.7%, N=80) agreed, followed by 23.3 percent (N=28) were said that sometimes allow cameras while conducting online classes and only 10 percent (N=12) respondents have disagreed to this. This means if necessary then they can allow by their choice.

Table 16 reveals the student's opinions about how active and confident with their online learning the majority of the respondents (50%, N=60) were said they active and confident while learning online classes, followed by (33.3%, N=40) were sometimes active and confidence while learning online classes and only 16.7 percent (N=20) respondents were disagreed that they didn't act in online classes.

Table 17 found that facing any kind of difficulties communicating in their online class that the most the respondents (50%, N=60) said they didn't face any difficulties in learning online classes, followed by 33.3 percent (N=40) were said sometimes they faced difficulties through the online classes and only (16.7%, N=20) respondents were said they had difficulties like network issues, Wi-Fi, disturbance to other students, etc.

Table 18 reveals the opinion of facing any technical issues while listening to the online classes. That most of the respondents (50%, N=60) said sometimes they face technical issues while learning online classes, followed by 46.7 percent (N=56) were said they face technical issues, and only 3.3 percent (N=04) were said they didn't face any kind of technical issues while listening to the online classes.

The above results show that nowadays online classes face more technical problems like network issues, air sound,

student discussion, and voice modulation these were the major problems. And especially college students were facing this kind of technical issues.

Table 19 indicates the platforms they used to get their study material from their teachers. That three fourth of the respondents (83.3%, N=100) were using WhatsApp to get study materials, followed by (33.3%, N=40) respondents who were using Visuals like PPT as well as Email too. Whereas 26.7 percent (N=32) respondents were using Voice recording as well as Links through the websites. This means most of them use WhatsApp for easily communicating and they get speed interaction and get notes or study materials from their teachers. Nowadays most of them create WhatsApp groups and teachers share all the documents in that. This very much helps students.

IV. Conclusion

In today's world teaching methods will change more quickly. As days are passed technology is also changed. All the students were updated on the education system. Teachers should always be ready for the evolving nature of instruction. They must exercise creativity and identify an efficient approach to instructing their students. Online education is so attractive and teaches students how technically improve themselves. Compare to traditional learning methods, it has several advantages. Many students are drawn to it because it is flexible, even if they must pay a fee to use the internet. Some of them also said that when learning online classes technical barriers are also there. And some students also opined that through online learning we get positive impacts as well as Negative impacts too for example technical barriers.

On the positive side, online teaching offers flexibility in terms of scheduling, location, and pacing of the courses. Female students who may have other responsibilities such as family obligations or work can benefit from this flexibility. It also provides access to a wider range of courses and instructors from different geographical locations. Online teaching can also foster an inclusive learning environment, where female students who may feel uncomfortable or intimidated in a traditional classroom setting can engage and participate more freely.

On the negative side, online teaching can create feelings of isolation and disconnection from peers and instructors, which can impact motivation and engagement. Female students may also struggle with time management, as the lack of structure and face-to-face interaction can make it difficult to stay focused and motivated. Online learning also requires a level of technical proficiency and access to technology, which may create barriers for some female students.

Overall, while online teaching can offer many benefits, it is important to recognize the potential challenges and ensure that support systems are in place to address them. By doing so, we can create an inclusive and effective online learning environment for female students.

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Table 1: Age

Age	Frequency	Percentage
16 to 20	24	20%
20 to 25	32	26.7%
25 to 30	60	50%
30 and above	04	3.3%
Total	120	100%

Table 2: Education Qualification

Education	Frequency	Percentage
P.U.C	28	23.3%
Graduation	24	20%
Post-Graduation	52	43.3%
Other	12	10%
Total	120	100%

Table 3: Family annual income

Family annual income	Frequency	Percentage
Less than 50,000	32	26.7%
50,000 to 2 lakh	32	26.7%
2 lakh to 5 lakh	44	36.7%
More than 5 lakh	12	10%
Total	120	100%

Table 4: Frequency of attending the online classes

Opinion regarding attending the online classes	frequency	Percentage
Regularly	76	63.3%
Sometimes	40	33.3%
Not at all	04	3.3%
Total	120	100%

Table 5: Spending time on Online classes per day

Duration of spending online classes	Frequency	Percentage
30-minute to one hour	20	17.2%
1-2 hour	04	3.4%
2-3 hours	60	51.7%
4-5 hours	20	17.4%
More than 5 hours	12	10.3%
Total	116	100%

Table 6: Using Electronic devices N=120

Using Electronic devices	Frequency	Percentage
PC/ Laptop	44	36.7%
E tablet	28	23.3%
Smart Phone	112	93.7%
Other	00	00%

Table 7: Opinion of respondents interested in their online classes

Opinion of the respondents	Frequency	Percentage
Fully interested	48	40%
Not interested	12	10%
Interested	60	50%
Total	120	100%

Table 8: Opinion of focus on the online classes

Opinion regarding the focus on the online classes	Frequency	Percentage
Yes	64	53.3%
No	16	13.3%
Sometimes	40	33.4%
Total	120	100%

Table 9: Opinion regarding online classes is effective

Effect of online classes	Frequency	Percentage
Yes	60	50%
No	16	13.3%
Sometimes	44	36.7%
Total	120	100%

Table 10: Using online platforms N=120

Using Online Platforms	Frequency	Percentage
Google meet	92	76.7%
Zoom	84	70%
Classroom	28	23.3%
Other	00	00%

Table 11: Opinion regarding Teachers showing interest in their online classes

Teachers Show interest in an online class	Frequency	Percentage
Yes	72	60%
No	16	13.3%
Sometimes	32	26.7%
Total	120	100%

Table 12: Satisfied with the online interaction with their teachers

Opinion of the respondents	Frequency	Percentage
Very satisfied	48	40%
Satisfied	52	43.3%
Not Much satisfied	20	16.7%
Total	120	100%

Table 13: Opinion regarding teachers giving them homework through online classes

Opinion of the respondents	Frequency	Percentage
Yes	96	80%
No	00	00%
Sometimes	24	20%
Total	120	100%

Table 14: Teachers respond to student's quarries in their online class

Opinion of the students	Frequency	Percentage
Yes	80	66.7%
No	08	6.7%
Sometimes	32	26.7%
Total	120	100%

Table 15: Teachers allow the camera on during the online classes

Allowed the camera in online classes	Frequency	Percentage
Yes	80	66.7%
No	12	10%
Sometimes	28	23.3%
Total	120	100%

Table 16: Active and confident with their online learning

Students' opinion on online learning	Frequency	Percentage
Yes	60	50%
No	20	16.7%
Sometime	40	33.3%
Total	120	100%

Table 17: facing any kind of difficulties to communicate in their online class

Facing difficulties in online classes	Frequency	Percentage
Yes	60	50%
No	20	16.7%
Sometimes	40	33.3%
Total	120	100%

Table 18: Facing any technical issue while listening to an online class

Opinions about Facing technical issues	frequency	Percentage
Yes	56	46.7%
No	4	3.3%
Sometimes	60	50%
Total	120	100%

Table 19: kind of platforms they used to get their study materials from their teachers N=120

Opinion of the respondents	Frequency	Percentage
Email	40	33.3%
Whatsapp	100	83.3%
Visuals (PPT)	40	33.3%
Voice recordings	32	26.7%
Links	32	26.7%

LOOKING AT THE SEMIOLOGY IN SHOAIB MANSOOR'S BOL: A CRITICAL DISCOURSE ANALYSIS

Chitra Tanwar* Naveen Kumar**

Cinema across the world has influenced societies and vice versa. Given the universal obsession towards cinema it initiates discussions and at times provides us with solutions and food for thought. One such film seems to be acclaimed Pakistani director Shoaib Mansoor's Bol. The film is a multiple discourse and looks at many aspects of life signifying gender issues through various signs. One important issue the film diligently tackles is that of third party reproduction. The film effectively portrays a male character fathering a child in a complex relation. The current society is witnessing third-party reproduction in a big way .Parents who are unable to have children or out of their will engage in third party reproduction. But the relations in these situations are highly complex and many a times the third party develops emotional bond with the child or is not treated with its due respect. The issue calls for an insight into the portrayal of the same in cinema as the phenomenon is changing the very basis of the human society-the family system.

This paper intends to find conversational practices in a conventional society applying semiotic analysis under the wider shield of Critical Discourse Analysis (CDA) to provide with critical recognition to Mansoor's Bol. The paper uses qualitative analysis using the selected film as primary data sources supplemented by secondary sources like documents related to the film. The paper uses Chandler's (2000) categories of codes so as to match with CDA and the consequential conversational practices in Mansoor's Bol. In 'Bol' film, among other gender issues, third party reproduction is articulated via societal, explanatory, syntagmatic and paradigmatic codes. These codes are progressed by two regulatory codes gender and religion. Background, music, images, customs, happenings, natural phenomena (darkness) and psychosomatic state of characters are other signs which imitate implied meanings. Also obscurity and brilliance have been deployed for echoing inherent meanings. Thus, this paper underwrites suggesting a systematic approach to the study of the cinematic representation of third party reproduction in Mansoor's**.**

Key words: *Bol, third party reproduction, gender issues, cinema*

The issue of third party reproduction has existed for ages. Studies claim it to be as old as the Mahabharata itself. In today's age of modernity there is a complex arrangement of this issue in our societies. On one hand people publicise their indulging in the act whereas on the other people are ashamed of it. But one thing is for sure that it cannot be ignored. Hence the issue has even found representations on the celluloid putting forth various views of the society on the issue.

The obsession of cinema is universal. Cinema across the globe has fascinated people and is playing a crucial role in portraying the imagination of filmmakers from Hollywood to the Indian film industry to the newly revived Pakistani film industry. Cinema has also been recognised of being a catalyst in the changing scenario of contemporary societies. One such attempt has been the hugely acclaimed Pakistani film –Shoaib Mansoor's Bol. This film highlights public demeanour in Eastern society with them especially because of their gender identity. Anjum, Nadia, et al. (2021) The film brings to light multiple issues of gender and identity set in a contemporary Pakistan, one of them being third party reproduction, the focus of this paper. The study would interpret the paradigmatic semiotics engaged in the films, to give it a critical recognition. Since a film is strongly influenced by a social construct and signifies societal values that appear neutral, this paper attempts to disclose those aspects of social relation caused by third part reproduction in Bol film using semiotics as a tool.

I. Review of Literature

The audiences of cinema in India are completely awed by the medium. But the popular recognition of the medium is yet only professional. Thus it calls for a critical recognition of the medium that has immense potential of social transformation and bringing to light the positivity or for that matter issues that can be directed towards positivity.

This popular recognition of films, however, needs to be strengthened by professional and critical recognitions for film is a medium extremely powerful and can encourage human behavior change. The study aims at identifying contextual meanings of third party reproduction and gender issues in the selected film with gender and religious orientations from a hypothesis that there are veiled meanings and social semiotics which signify different representations. Thus, this study intends at narrowing the research gap in the study of a case of a film on third party reproduction and gender issues for there is a dearth of such studies which saw the conversational practices and this contemporary issue from the perspective of CDA and semiotics.

*   **Associate Professor, Journalism, and Mass Communication, Government P.G. College, Sector 1, Panchkula**
**   **Associate Professor, Journalism, and Mass Communication, Government P.G. College, Sector 1, Panchkula**

Objectives of the Study

The drive of this study has been to analyze audiovisual representations, in terms of physiognomies specific to the audiovisual events and actions.

General Objective:

This study is essentially intended to look into the socio-political complexities and power constructs of Bol film using Fiske's (1989) model of semiotic analysis and types of codes Chandler's (2000) Chandler, D. (2022).

Specific Objectives:

Based on the above general objective, this study is geared towards:

- Finding out the body of language utterances, symbols, visual images and other forms of semiotics in *Bol*
- Exploring the power relations of third party reproduction in different sociopolitical contexts.
- Investigating the contribution of the informal practices used in the films to social transformation in different social contexts.

II. Research Design and Methods

This study has fundamental uses to uncover inequalities that emerge from the power relationships of different groups in the selected film. This study would help viewers to look at the hidden meanings in the film which is exposed by CDA using film semiotics as a tool of research. Moreover, other critics and other stakeholders in film industry could possibly take this research work as an input to see micro and macro societal values from different perspectives. Besides, to nominate films to awards and to consecrate films of the past, this research work will provide some guidelines. This research may also enlighten stakeholders' vision on the necessity of professional critics on media texts in general and the produced film in particular.

Methods of the Study

This study has used qualitative method of study.

Selection Criteria of Films

The film has been selected based on some parameters set by the analyst. The measures that were used to shortlist the film is:

- Fame while the film was being time of made,
- The essentialities of its themes to the social values,
- The timing of the film, and
- The films literary merits.

Sources of Data

The researcher has used primary and secondary data in the research work.

Primary Data

The particular film Bol was used as primary data.

Secondary Data

The study has used text analysis to find data. The documents (secondary sources) were: archives, documents, articles, publications and other writings related to the film along with semiotic and CDA.

Methods of Analysis

The researcher has used qualitative method of analysis which is more of analytic and descriptive nature.

Scope of the Study

This research work is limited to a discourse and semiotic study of the Bol film hence the scope is limited to Semiotic Critical Discourse Analysis and the analytic procedures thereof.

III. Result and Discussion

Analysis of 'Bol'

Bol is a melodramatic film which reflects strongly the social taboo that surrounds third party reproduction problem especially in South Eastern countries. The analysis is based on signifiers that can be put into categories of semiotic codes; social codes paradigmatic in nature.

Background Information about the Film

Bol was produced by famous Pakistani director Shoaib Mansoor. Mansoor has been critically much-admired for his earlier film Khuda ke liye and his career in television. Mansoor's three films, Khuda Kay Liye, Bol, and Verna, have traveled across borders due to their feminist evaluation of sexual violence in Pakistan. Gershon, D. (2021). The cast of Bol includes the talented Humaima Malik, Atif Aslam Iman Ali and Mehsab Sarbai in lead roles.

The issues of gender and identity form the basics of the film. The film has a regional setting to reflect present day Lahore, Pakistan, so the background music, dressing (custom of actors and actresses), names of actors and actresses are all given a Muslim backdrop. Ideologically, Pakistan is an Islamic state with comprehensive ethical and divine values serving as its guiding philosophies, but ironically, it is fleeting through a very difficult time of its antiquity mainly because of the contradictory and mainly distorted forms of morality underlying a number of its serious radical, spiritual and social issues. Azmat, M. (2017).

Synopsis of the story T

The film begins with the central character, Zaniub (Humaima Malik) about to be hanged. The director very skillfully uses autobiographical narrative of Zainab to present the deeper structures of religion and its influence on an individual's life, and if the individual is a woman the consequences are more violent and vicious. She chooses to share her story with the world through the media of the state. She was a part of an all women family except for her father Sayed Hasmutullah Khanub, a Hakim by occupation (Manzar Sehbai) who has always wanted a son. He strongly believes that only a son is qualified to financially support a family and also only a son had the right to carry on the ancestry of a clan. The father attributes all his beliefs to the lessons of Islam exposing how a religion is misinterpreted by its orthodox followers. They

family ends up having a transgendered child, they call Saifullah (Amr Kashmiri). The father disgusts the child and even tries to get rid of him. But the mother, Suraiya (Zaib Rehman) refuses to leave Saifullah and brings him up with love and care. Saifullah is nurtured by his sisters who too love him. He goes through many pains including being molested by the home teacher appointed by his father. Zaniub returns home after a failed marriage. She finds Saifullah a job of a painter with the help of Mustafa (Atif Aslam), her neighbour and her second sister's love interest. But as fate has it Saifullah is raped there. Unable to bear the insult of having a transgender son at the first place and then him being raped, the father kills Saifullah in sleep. The murder of Saifullah brings further complications with the police enquiring about the death and in order to avoid the police case the father bribes the police with entrusted mosque reserves. When requested to account for the reserves, he opts to choose what he earlier regarded a sin. He trades himself to father a courtesan's child for money with Saqa (Shafaqat Cheema), a pimp. Meena (Iman Ali) the courtesan gives birth to a baby girl. Fearing his daughter with Meena would be traded for pleasure the father tries to run away with the child but fails. Eventually Meena secretly escapes to give the child to her father at his home. This unravels the secrets of the father to the family. Later Saqa arrives to reclaim the girl. In an attempt to save her from her sinful future the father tries to kill the child but he himself is accidentally killed by Zaniub. The family hides the baby and convinces Saqa that the father has killed the baby. The film ends on a happier note with the family owing a restaurant and Meena's girl child being brought up by the family. The house was always threatened by the father either by religion or by force.

The film impeccably portrays religious misinterpretation costing lives of Saifullah and Zaniub at the hands of their father. The film condemns the extreme interpretations of religious texts for personal benefits at the will of people who use religion as tool at their convenience. They go to extents of committing murders to protect their false beliefs. Third party reproduction is an important aspect of the film that showcases the gender inequality where the father gets involved with a prostitute and even justifies his act in the name of God.. The women fail to question these practices and suffer a brainwashed life. Mansoor's Bol meaning 'Speak' attempts at speaking against and questioning the very issues of gender inequality and identity in societies that accept as true misinterpreted religious texts. Viewers of Bol experience a journey not only through the nodi that oppose women and disease contemporary expressions of Islam, but also through varied forms of iniquitous domination, organized bigotry, forced marriage, and prevalent violence. Sarwar, A., & Zeng, H. (2021).

Broadcast and Narrowcast Semiotic Codes of the Film

Bol consists of some broadcast and narrowcast codes
There are recurrent signs around the acts which show the activities, behaviors and discussions of these people and their contenders. The signs in the film may be separated into two diverse categories: broadcast and narrowcast codes

Broadcast Codes
Mansoor convincingly features transgressive protagonists, watching the film a as counter-narrative provides us with the depiction of women as social focuses whose transformative activities undermine discursive formations, accomplish perfection, and create a space of woman enablement. Sarwar, A. (2022). At the beginning, the title is shown in a dark background portraying an expected challenge. Also it is lit by candles signifying hope. There is also darkness that is frequently used throughout the film. Bol laments the treatment of Pakistani women and their movement to resist the system that they are being raised in. Pasha, A. N. (2020).Similarly, the name Zainub given to the protagonist which means a fragrant plant indicates the positive thoughts of Zainub of gender equality. Her name is an umbrella name to all those who vote for spread of the fragrance of gender equality. Sayeed the Hakim means the Master who dictates the lives of all those are born of him and consider it his right to decide the right or wrong in his as well as others lives. Even after being involved in third party reproduction against the wishes of his family he justifies it. His gestures, ideologies language and authoritarian attitude all are projecting the ideologies of the character strongly. He abuses and humiliates his daughters and wife throughout the movie to present male chauvinism Similarly Mustafa is the name of the catalyst character who tries to bring about change by marring outside the caste and encouraging a transgender to be treated as any other human being within the common people. Hence, propagating the real views of the Prophet. Similarly, the other names of actors and the actress are all symbolic to the underlying behavior they manifest. For example, Saifullah the transgender child of the Hakim means the Sword of God. Likewise the character named Meena who plays the prostitute means Glass signifying its brittleness and beauty both. When we see the story we understand that the protagonist wants to establish a word of equality and wisdom whereas the father playing the negativity in the society practices hypocrisy and true to his screen names tries to play God (read master) to all around him.

The other broadcast codes are more of colors. For example, Black and white colours are very frequently used. The Hakim is generally dressed in Black while passing on a negative statement or act signifying the evil as perceived by common people whereas Saifullah is dressed in White signifying purity and conveying his innocence in being a transgender. Even while he is killed by his father he is wearing light coloured clothes signifying the death of goodness by evil.

The extra broadcast codes used in the film are the cattle. These animals signify innocence of the character of Saifullah. Semantically other colours are used to broadcast opportunities and prevailing situations in the film like yellow is used as the background of the house signifying hope. .

Narrowcast Codes

Zaniub and Mustafa's family communicate through a window on their terrace signifying a possible hope to break the barriers of caste and religion though slowly. The most important conversation between the father and Zaniub about the fight for equality and against the fathering of another girl out of the family is shown not face to face but in the first instance they talk across a closed door meaning the doors of discussion are shut from the side of those who use religion for their own benefits and don't want to broaden their horizons whereas in the second incident, Sayeed talks to his wife about the illegitimate child within confines of a closed room indicating his fear to accept his fault . Red and pink colours are used while Mustafa is shown with his love interest signifying love and happiness. Both Mustafa and his beloved are shown performing in a music concert signifying equal opportunities for both men and women in the current world. All the characters are dressed in white at the birth of child of Meena and the Hakim signifying the purity of the event of birth and the innocence of the child born of a selfish arrangement between his parents. The talk between the Hakim and Saqa is shown where the Hakim is sitting near the legs of Saqa indicating his helplessness.

Social Semiotic Codes

The social codes comprise verbal and nonverbal codes, commodity codes, behavioral codes and regulatory codes.

Verbal and Nonverbal Codes

The first verbal code signified in the film is the conversation between Zaniub and Mustafa where Mustafa urges Zaniub to leave her stubbornness and speak for herself. He says the evils of society are not eradicated because we don't speak and remain silent only because of the fear of the losing your own dignity or that of someone else. He pleads to her to speak so that people receive inspiration and try to change society in a positive direction. The implicit meaning of the conversation is that the taboo issues like third party reproduction and gender inequality are not talked of and people need a leader to follow. They need an example.

The second salient verbal code is the Quran being read by the Hakim. It shows his orthodox religious bent and supports the fact that he justifies all his actions on the name of God. Though he considers fathering a girl without the knowledge of his family is wrong he does it. In the above-quoted code, audiences can very well comprehend the macro societal practices that are needed to be highlighted.

Commodity Codes

Talking of commodity codes the lifestyle of Saqa is shown to be that of a rich person though at the cost of running a brothel.

The settings of the rooms of Hakim and Meena are strikingly different. As there is minimal furniture at the Hakims house Meena enjoys a luxurious lifestyle. She is also shown to be happy with her choices in life and she talks of her obsession with films and is not guilty of giving birth to a child out of wedlock. Thus, signifying that third-party reproduction though prevalent is still a taboo in this part of the world. It is still not accepted by the masses. The Hakim is normally shown caring about the Quran as if in defense of his actions to Saqa's house.

Behavioral Codes

The press conference before the hanging of Zaniub indicates a possible hope for change in society. The media is shown behaving as a supporter to the cause of Zaniub to bring equality in gender whatever be their actions. Her accidental killing of her father in order to save the child of her father and Meena indicates that life is more important irrespective of how it has come into existence. Hence the character portrays the broad-mindedness required to handle issues such as third-party reproduction. Meena too does not want her daughter to have the same fate as hers hence she too tries to safe guard the child and leaves her at Hakim's place.

Regulatory Codes

There are two main regulatory codes in the film. These are reproduction and religion. The first regulatory code is reproduction, which Hakim gets engaged in multiple times in order to have a son and later uses the same to meet his selfish motives. The other regulatory code is religion which is repeatedly used to justify the actions of the characters. The Hakim as well as Zaniub refers to the holy book multiple numbers of times to present their views.

IV.   Conclusions

A Semiotic Summary of 'Bol'

Bol is an attempt to bring to public view multiple contemporary issues related to gender and third party reproduction. Though still considered a taboo, the way the issues find portrayal in Bol gives it a language and provides the audience with food for thought. From time immoral third party reproduction and gender issues has been prevalent in our societies. As Bol beautifully portrays that how one gender is looked down upon in the society for conducting in a certain way and the other is glorified and celebrated for the same act. All the settings, clothes music and other signs have been used in the film to represent embedded social practices concerning gender and third party reproduction. The dark settings of the film signify the predominant margins (like poverty, famine, ignorance and loss of consciousness) of South east Asia. The film ends on a positive note where the women in the family of the Hakim accept the child born to Meena and the Hakim as a part of their family and prosper after starting a restaurant. Mansoor's aspiration for what he calls a "bigger cinema movement" with the help of new and convergent media can be

fulfilled only if technology is utilised to strengthen the other side of society.

The study has looked at the paradigmatic aspects of semiotics to derive the implied meanings conveyed in the film. Bol is a land mark film that has talked of issues which need to be given voice this itself has been selected to be the title of the film. Bol meaning Speak is the central idea of the film .It encourages condemning gender differences and talk openly on issue like third party reproduction. To sum up, scholars in the field of moviemaking, literature and other related areas can watch signs from semiotic standpoints and uncover concealed social practices. Filmmaker Mansoor created a treatise that inspires women to seek their human rights within Islam and the Pakistani lawful system, as his films suggest that the problem is that Islam is misunderstood by men for the command of women. Rehman, M. (2016).

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INVESTIGATING THE INFLUENCE AND CREDIBILITY OF INSTAGRAM ON YOUTH CULTURE IN CHENNAI'S SOCIAL MEDIA LANDSCAPE

N.Nazini* A.R.Vimal Raj**

Social media is an interactive medium of channels that helps the creation of sharing of information, interests, ideas and other form of expression through virtual communities and networks This research paper aims to explore the credibility and impact of Instagram on youth culture in Chennai, India. The study examines how young people in Chennai utilize Instagram, the impact of Instagram on their self-esteem, and user response towards the new feature of Reels on Instagram. The research methodology employed includes both qualitative and quantitative methods, including surveys and in-depth interviews with Chennai youths. The findings suggest that Instagram is a popular and highly influential social media platform among Chennai youths, with users utilizing the platform for social connection, entertainment, and self-expression. However, the study also highlights some negative effects of Instagram on youth culture, such as increasing social comparison and decreasing self-esteem. The study concludes by suggesting that social media literacy and critical thinking skills are necessary to minimize the negative impact of Instagram on youth culture in Chennai.

Keywords: *Instagram, youth, Chennai, Social media*

The use of social media has become an integral part of modern life, with platforms such as Facebook, Twitter, and Instagram providing a means of communication and content-sharing. In Chennai, social media has become an important aspect of daily life, with the youth being one of the most active users. While social media initially served as a means of connecting with friends and family, it has since become an effective tool for businesses to reach customers and promote their products. Instagram, in particular, has emerged as a powerful platform for businesses, with over one billion users worldwide and 90% of them following at least one business. Instagram's business tools have evolved over the years, allowing brands to run fundraisers, open shops, and make reservations from their profiles. The platform offers business owners the opportunity to showcase their products or services and reach a wider audience. Business owners can buy Instagram followers to grow their community and ensure they are producing high-quality, professional content to engage with their targeted audience. In this way, Instagram can serve as a valuable tool for businesses to connect with customers and grow their brand.

Instagram has emerged as a powerful platform for businesses, with over one billion users worldwide and 90% of them following at least one business. In just over 10 years, Instagram has grown from a photo-sharing app to a hub of business activity. Brands can run fundraisers in Instagram Live broadcasts, open shops from their profiles, and let people book reservations from their accounts. The app's business tools, features, and tips have become routine updates. However, it can be overwhelming to keep track of these developments, especially if managing an Instagram business account is just one aspect of your job. With more than 200 million active users per month, Instagram provides businesses with an opportunity to showcase their products or services and reach a wider audience. Business owners can even buy Instagram followers to grow their community. It is crucial for businesses to produce high-quality, professional content and engage with their targeted audience effectively. By doing so, Instagram can serve as a valuable tool for businesses to connect with customers and grow their brand.

Social media platforms like Facebook, Twitter, and Instagram have become an integral part of modern life. In Chennai, social media has become an important aspect of daily life, with the youth being among the most active users. Initially, social media served as a means of connecting with friends and family, but it has since become an effective tool for businesses to reach customers and promote their products. Instagram, in particular, has emerged as a powerful platform for businesses. With over one billion users worldwide and 90% of them following at least one business, Instagram offers business owners an opportunity to showcase their products or services and reach a wider audience. Business owners can buy Instagram followers to grow their community and ensure they produce high-quality, professional content to engage with their targeted audience effectively. In this way, Instagram can serve as a valuable tool for businesses to connect with customers and grow their brand in Chennai and beyond.

*   HOD& Asst.Professor, Dept of Visual Communication, Sathyabama Institute of Science and technology, Chennai

**   Asst.Professor, Dept of Visual Communication, Sathyabama Institute of Science and technology, Chennai

I.   Review of Literature

This study aims to examine the relationship between social media usage and the well-being of youths in Chennai. To provide a theoretical foundation for the study, this paper presents a review of relevant conceptual and theoretical frameworks. The review includes scholarly works that define the basic concepts of the study and focus on the topic of social media and its impact on the youth population.

One such work is Chimamanda Chioma Idongesit's (2020) study on the impact of Instagram on Nigerian youth. Idongesit's study used a survey questionnaire to measure the self-esteem and Instagram usage of Nigerian youths aged 18 to 34. Qualitative data was also collected through interviews with two Instagram influencers in Nigeria. The findings of the study suggest that the level of exposure and dependence on Instagram is directly linked to the effect it has on the well-being and self-esteem of Nigerian youth. This study's findings offer valuable insights into the relationship between social media and youth well-being.

Another relevant work is Nurzihan Hassim, Muhammad Hasrul Nizam Hasmadi, and Mohamad-Noor Salehhuddin Sharipudin's (2020) analysis of Instagram use among Malaysian youth. The study found that Malaysian youth tend to rely on Instagram for social comparison, which often leads to lifestyle envy and fear of missing out (FOMO). The study also found that heavy usage of Instagram is prevalent among Malaysian youth, with 81% of respondents using the platform daily. The results of this study provide a nuanced understanding of the role that social media plays in shaping attitudes and behaviors among youth populations.

Maria Zarenti Flora Bacopoulou, Maria Michou, Ioulia Kokka, Dimitrios Vlachakis, George P. Chrousos, and Christina Darviri's (2021) study aimed to validate the Instagram Addiction Scale in Greek youth. The study collected self-report survey data from Greek youths aged 18 to 24 and used the Rosenberg Self-esteem Scale, the Perceived Stress Scale, and the Big Five Inventory to assess the psychometric properties of the Instagram Addiction Scale. The findings of this study contribute to the ongoing discussion around the concept of social media addiction and provide insights into its potential impact on the well-being of Greek youth.

Finally, Dr. Amira Karam Eldin's (2015) study on the role of Instagram in influencing youth opinion in the 2015 Bahraini election campaign is another relevant work. The study examined the effect of exposure to Instagram election campaigns on the cognitive, affective, and behavioral systems of Bahraini youths. The findings of the study suggest that exposure to Instagram campaigns did have an impact on the surveyed youth population, with the majority expressing agreement or strong agreement about encouraging others to go and vote in the elections. The results of this study offer insights into the potential of social media to influence political attitudes and behaviors among youth populations.

Taken together, these works provide a diverse set of perspectives on the relationship between social media and youth populations. The findings of these studies offer valuable insights into the ways in which social media impacts the well-being, attitudes, and behaviors of youths, as well as the potential of social media to influence political participation Review of literature:

Objectives

- Examining the Utilization of Instagram among Chennai Youths
- Analyzing the Impact of Instagram on Self-Esteem among Chennai Youths
- Investigating User Response towards Reels on Instagram among Chennai Youths

Theoretical framework of the study:

- Firstly, the study is grounded in the uses and gratifications theory, which posits that individuals actively seek out and use media to fulfill specific needs and desires. This theory is relevant to the study as it explores the motivations and gratifications of Instagram use among Chennai youth.
- Secondly, the study is informed by the social comparison theory, which suggests that individuals often compare themselves to others to evaluate their own abilities, traits, and social standing. This theory is pertinent to the study as it investigates how Chennai youth engage in social comparison through Instagram, and how this behavior affects their well-being and self-esteem.
- Thirdly, the study is guided by the concept of credibility, which refers to the perceived trustworthiness and reliability of a source or message. This concept is relevant to the study as it examines how Chennai youth perceive the credibility of Instagram content, and how this perception impacts their engagement with the platform. Finally, the study is informed by the concept of youth culture, which refers to the values, norms, and practices of young people within a particular social context. This concept is pertinent to the study as it explores how Instagram use is situated within the broader cultural context of Chennai youth, and how this context shapes their attitudes and behaviors on the platform.
- Taken together, these concepts and theories provide a theoretical framework for understanding the credibility and impact of Instagram on youth culture in Chennai. The framework highlights the importance of considering the motivations, social comparison behaviors, credibility perceptions, and cultural context of Instagram use among Chennai youth, and provides a foundation for the research questions, hypotheses, and data analysis in the study

II.   Research Design and Methods

This study aims to explore the impact of Instagram on Chennai youth culture. To achieve this, a quantitative research
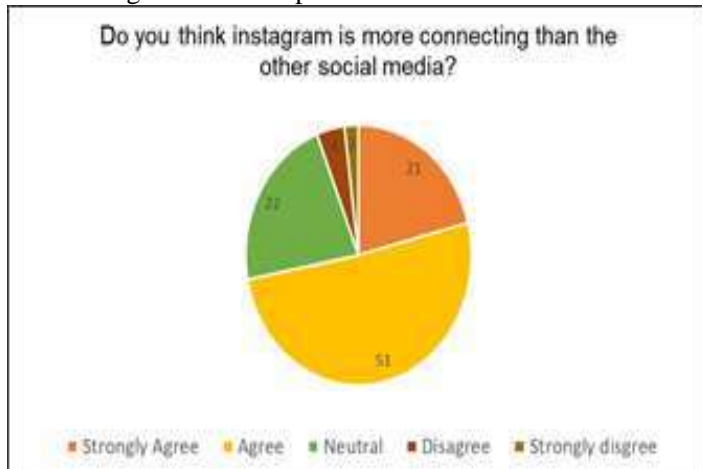
method was employed. The primary data was collected through a self-administered questionnaire which consisted of 27 statements related to different aspects of Instagram use and growth. The questionnaire was designed on Google forms and distributed online to individuals who met the following criteria: (1) active Instagram account, and (2) age between 18 and 25 years during the administration of the survey. Respondents evaluated their answers based on a 5-point Likert-type scale ranging from 1 (strongly agree) to 5 (strongly disagree). A total of 100 participants were randomly selected from different age groups, including school students, college students, and working professionals.

The collected data was analyzed using basic descriptive statistics and presented in graphical representations. The aim was to examine the reality and the gap between the negative and positive impacts of Instagram on youth culture and the continuous growth trends in the past years. Ethical considerations and limitations of the study were also taken into account.

A mixed-method research design will be utilized, including both qualitative and quantitative data collection and analysis methods. The research population will comprise youth in Chennai, and the sample size and data collection methods will be determined based on the research questions and objectives. The research instruments will include surveys, interviews, and observations. Data analysis will involve both statistical analysis and thematic analysis. Ethical considerations and limitations will also be taken into account.

III.   Result and Discussion

Based on the analysis of the survey responses, it can be concluded that Instagram is a highly engaging and entertaining social media platform.

Do you think instagram is more connecting than the other social media?

■ Strongly Agree ■ Agree ■ Neutral ■ Disagree ■ Strongly disgree

In a recent study conducted among the youth in Chennai, it was found that Instagram was considered to be more entertaining than other social media platforms by a majority of respondents, comprising 43%. Additionally, the study found that 51% of respondents strongly believe that Instagram

is more connecting compared to other social media platforms. Furthermore, the findings indicate that only a minority of respondents, 6%, disagree with the notion that Instagram is not as entertaining as other social media platforms. These results suggest that Instagram is a popular and influential platform among the youth culture in Chennai.

Interestingly, despite being primarily an entertainment platform, 53% of respondents think that Instagram is the best social media platform to promote business. The feature called Reels, which was introduced by Instagram to provide an alternative to the banned app TikTok, has also been found to be highly engaging and reachable. As much as 81% of respondents found Reels interesting and engaging, and 43% of respondents agreed that Reels are more reachable compared to other features of Instagram.

What type of post/ pages gives you a positive self-esteem

■ Percentage
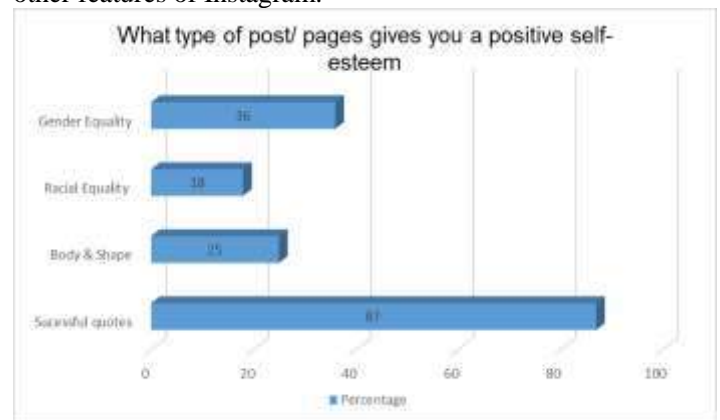
In terms of the impact on self-esteem, the findings suggest that Instagram can be beneficial. While 36% of respondents felt gender equality, 18% felt racial equality, and 25% felt significant on body and shape about the Instagram self-esteem, a significant proportion, 87%, agreed that successful quotes on Instagram give a positive boost to self-esteem. Overall, the findings suggest that Instagram is a highly credible and impactful social media platform among Chennai youth, with its entertainment value, business promotion opportunities, and engaging features like Reels and motivational quotes contributing to its popularity.

The findings of this study suggest that Instagram has a significant impact on youth culture in Chennai. The majority of respondents reported using Instagram on a daily basis and spending several hours per day on the platform. The most common reasons for using Instagram were to stay connected with friends, to share personal experiences, and to discover new trends and products. However, there were also concerns raised about the negative impact of Instagram on mental health and body image, with many respondents reporting feelings of anxiety and pressure to present a certain image on the platform.

In terms of credibility, the study found that Instagram is generally perceived as a credible source of information by Chennai youth, particularly when it comes to fashion and

beauty trends. However, there were concerns about the authenticity of content on the platform, with many respondents reporting a lack of trust in influencer marketing and sponsored content. The purpose of this study was to explore the impact and credibility of Instagram on youth culture in Chennai. Our findings indicate that Instagram has become an integral part of daily life for many Chennai youth, with the majority of respondents reporting daily usage and significant time spent on the platform. The most common reasons for using Instagram were to stay connected with friends, to share personal experiences, and to discover new trends and products. This suggests that Instagram serves an important role in fostering social connections and facilitating self-expression among youth.

However, our findings also suggest that there are significant concerns regarding the negative impact of Instagram on mental health and body image. Many respondents reported feeling pressure to present a certain image on the platform and reported experiencing feelings of anxiety and insecurity. This highlights the importance of promoting responsible use of social media and addressing the mental health implications of social media use among youth.

In terms of credibility, our study found that Instagram is generally perceived as a credible source of information by Chennai youth, particularly when it comes to fashion and beauty trends. However, there were concerns about the authenticity of content on the platform, with many respondents reporting a lack of trust in influencer marketing and sponsored content. This highlights the need for greater transparency and accountability in influencer marketing practices.

Overall, our findings suggest that Instagram plays a significant role in shaping youth culture in Chennai, both positively and negatively. While the platform offers a powerful tool for self-expression and connection, it also raises important ethical and mental health concerns that need to be addressed. Our study highlights the need for greater awareness and education around responsible social media use and for greater transparency and accountability in social media marketing practices. The study also suggest that Instagram plays a significant role in shaping youth culture in Chennai, both positively and negatively. While the platform offers a powerful tool for self-expression and connection, it also raises important ethical and mental health concerns that need to be addressed.

IV.   Conclusion

In conclusion, our research on the impact of Instagram on youth culture in Chennai has revealed some interesting findings. Instagram has become increasingly popular in recent years, especially during the pandemic when people were seeking more entertainment and connectivity. Our research shows that Instagram has experienced a 40 percent increase in traffic since 2020, and users are becoming more engaged by watching Instagram stories every day.

Moreover, Instagram has become the best social media platform for promoting businesses, with many users turning into influencers and starting their own small businesses. After the ban of TikTok in India, Instagram introduced a feature called Reels, which enables brands and influencers to create similar videos for Instagram users. Our research found that Reels has become more accessible and engaging, with a significant impact on Instagram users in Chennai. Additionally, our research revealed that Instagram can have a positive impact on people's self-esteem through inspirational quotes and motivational messages. Overall, our research suggests that Instagram has a significant impact on youth culture in Chennai, with more and more people using the platform for entertainment, connectivity, and business promotion.

Our research also highlights the importance of ethical considerations and limitations when conducting studies on social media platforms. We acknowledge that our sample size was limited to 100 participants, and further research may be necessary to fully understand the impact of Instagram on youth culture in Chennai.

In conclusion, our research findings provide valuable insights into the credibility and impact of Instagram on youth culture in Chennai, emphasizing the platform's increasing popularity, business promotion opportunities, and positive impact on self-esteem through motivational messages. However, further research is necessary to fully understand the complexities of social media use in Chennai and to address the ethical considerations and limitations of such studies

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FREEDOM OF EXPRESSION: ISSUES AND TRENDS IN HINDI CINEMA

Sakshi Grover Arya* O.P. Dewal**

This study attempted to explore the major issues of contention, controversies and censorship that have plagued Hindi cinema since the turn of the century. Freedom of Speech and Expression are basic human rights for an individual in a democratic society. The Universal Declaration of Human Rights gives people the "right to hold an opinion and express it orally, in writing or in visual form" (United Nations, 1948). Even though, the Indian Constitution grants its citizens 'freedom of speech and expression' through Article 19(1)(A), it is not an absolute right. The attempts to curb and limit this freedom are very apparently visible in the increasing controversies that surround Indian Films. Cinema as a significant instrument of entertainment through mass media, has the power to influence the citizens of any society. Being the largest film producing industry in the world, Indian Cinema is a unique medium that allows for creative expression and message dissemination. But, many a times, undue pressure is placed on filmmakers – by Central Board of Film Certification (CBFC), politicians and political parties, external forces like fringe groups and even the film viewing audience – restricting their creativity and storytelling. Through this study, the researchers attempted to analyse the trend of controversies in Hindi mainstream cinema. Using a secondary research approach, the paper took an overview of twenty-three studies conducted during the years 2000 to 2020 - a crucial time period that saw many changes in trends of freedom of expression in Indian Cinema. Through this, the research study identified different issues that hamper the right of free expression in the Hindi film industry.

This research explored the issues and controversies that have arisen in the mainstream Hindi film industry since the turn of the century. Cinema is an important medium of entertainment, and has the power to greatly influence its audience and as such is subject to a more detailed scrutiny than other forms of art. Being the largest film producing industry in the world, Indian cinema produces movies that are viewed the world over. Yet, more often than not, Indian films are mired in different controversies. *Kabir Singh* was condemned for promoting violence in love and being misogynistic; *Padmaavat* courted flak for tampering with history and maligning a revered queen; *Sins* and *PK* for hurting religious sentiments; *Dirty Picture* for obscenity. In recent years several factors; like political pressure, minority issues, social and religious groups, and censor board; have come to light that impinge upon the artistic freedom of Indian film makers. The subject of freedom of expression is a multidimensional and complicated matter that has been discussed by several scholars and critics of film studies. The proposed work aims to examine the issues and trends that have emerged from such research studies in order to develop a comprehensive understanding of the various aspects of a problem that is becoming increasingly tangled. After completing this exploration and recognising the emergent factors, it would be possible to conduct a primary study for a detailed analysis of freedom of expression in Hindi cinema. The overarching aim of the study is to identify and explore in detail the studies conducted on freedom of expression and film censorship. Following are the specific objectives of the study:

- To take an overview of the studies conducted on freedom of expression in Indian Cinema.
- To explore various issues emerging from the analysis of mainstream Hindi Cinema scholarship.

I. Review of Literature

Over the years several research studies have been conducted on freedom of speech and expression in various art forms including cinema. In order to set the context and develop a comprehensive understanding of the subject matter, a number of these works were reviewed and are discussed below.

(Noorani, 1983), examined the case of film *Srimad Virat Veera Brahmendra Swami Charitra* and Madras High Court's decision to release the proceedings of the censor board for the perusal of film industry professionals. The study discussed the arbitrariness of film censorship in the country and concluded that the apathy of the film industry and their lack of interest in calling for an independent censorship body impinged upon their freedom of expression

In another article quoting film maker Shyam Benegal's speech on the occasion of the first Satyajit Ray Memorial Lecture in Calcutta, (Noorani, 1994)**,** expressed concerns over the increased political interference in film censorship.

Through an in-depth analysis of changes planned for censorship rules in 1994, it found that the proposal sought to implement pre-censorship in order to reduce the risk of "unflattering references to politicians and the police".

*   **Research Scholar, School of Journalism & New Media Studies, IGNOU, New Delhi**

**   **Professor at SOJNMS, IGNOU**

This would in turn give the state an undue control over censoring artistic works. With an eye on the right-wing politics in India, (Bose, 2009) examined the films *Khalnayak*, *Bombay*, and *War and Peace.* The study concluded that the Hindu right imagined the nation as primarily a Hindu state leading to a Hindu nationalist discourse.

This in turn resulted in heightened censorship protocols in the 1990s and turned the issues religion, sex and national security extremely sensitive.

Examining the various 'avtars' of censorship in India ('censorship of the market, of the street and the censorship of the State') in view of the Draft Cinematograph Bill 2010, (Monteiro & Jayasankar, 2010), termed it as a as a patriarchal filter. The political parties, moral upholders of society, religious groups, the privileged of Central Board of Film Certification (CBFC); believe in "the immense harm that the image can cause to the hearts and minds of impressionable cinemagoers". The only way out of this conundrum is if "voices from multiple positions begin to speak up against the normality of cinema pre-censorship".

(Rathore, 2016), studied the role of the Indian Central Board of Film Certification (CBFC) in film censorship. Cinema is "the most potent tool of expression" and a free cinema is the cornerstone of freedom of expression that can depict the reality of society on the big screen. In a democratic society where this expression should flow freely, the CBFC has become a hurdle that restricts rather than liberate. The author suggests that the "Certification Board must take a balanced approach while reviewing a film and must take into account that the harmony between freedom of expression and sense of security and peace in the society is maintained."

(Panda, 2017), in his study determined that religion, communal conflict, sexuality, politics, incorrect portrayal of a popular figure, and extreme violence were the main reasons for censure in India. Ascribing this to the traditional norms of Indian society and a desire to keep reinforcing them, the researcher there was a need for the censorship body to mould itself according to the globalized and fast changing world.

II.   Research Design and Methods

A holistic review of existing literature on Indian cinema, controversies, trends and freedom of expression was undertaken to achieve the objectives of the study. The selected research works were carefully analysed based on their objectives, findings and conclusions.

Search Terms

Using several online research tools like Google Scholar, JStor, Research Gate, Elsevier, Taylor and Francis Online, a methodical search for published research works on the subject matter was conducted. Keywords – freedom of expression, Indian cinema, controversies, religion, nationalism, trends, issues – and several combinations thereof were used to filter these studies. A search through several research journals –

South Asian Popular Culture; Communication, Culture and Critique; Journal of Religion & Film; Quarterly Review of Film and Video; Interventions and others – was also conducted.

Inclusion Criteria

All research papers that used primary research analysis and that fulfilled the search criteria were included in the present study. Studies using secondary research were excluded from this work.

Data Extraction

Using the aforementioned search terms several hundred results were obtained from different resources. These studies were then filtered through a step-by-step process. In the first step of the method, studies were reviewed based on the title, and then in the next stage the abstracts of the remaining studies were examined. This scrutiny led to the exclusion of several works that did not fit into the study criteria – secondary research studies, dissertations and thesis, and articles. In the last step the full texts of remaining papers were reviewed and these were filtered again to exclude irrelevant (to the study topic) works. This left 23 papers from the year 2003 to 2020, which were used for the final analysis in this study.

III.   Results and Discussion

A well-rounded analysis of the research papers revealed a lot of key concepts, issues and trends. A detailed analysis of these studies is presented below.

(Bandyopadhyay & Modak, 2020) examined the portrayal of Rajput queen Padmini in the film *Padmaavat* and the controversy that followed it. Based on the premises of Stuart Hall's cultural representation theory, they found that a visual representation of a cultural ideology creates extreme friction. Analysing the historical evidence, Malik *Muhammad Jayasi's* poem *Padmavat,* and the controversy around the film, the study concluded that the deviation from facts (which was the main bone of contention) was a necessary creative liberty taken by the director in order to make a commercially viable film.

(Zinck, 2019) analysed the portrayal of gendered violence in *Bollywood*, *Tollywood* and *Lollywood.* In order to cater to a mass market, these films are usually packed within the "paradigm of escapism". Through several cases studies the research sought to provide a counter-narrative of the prevalent trends. It also found that the trend of suppressing 'gender-based violence' themes was not exclusive to these industries. And though their representation was low in industries dominated by a male audience, the trend was picking up with a change in film going audience.

Through case studies of *Piku*, *Nil Batey Sannata* and *Anarkali of Arrah*, (Manzar & Aravind, 2019), found that though the status, portrayal and role of women in Bollywood was changing, the industry still awaited a story "with emphasis on feminine sensibility" featuring a strong, independent woman.

The dichotomy of the objectified woman or the vamp and the good wife is slowly changing but there was further need to develop female centric films with complex narrative structures.

Examining Manisha Koirala's character Meghana in Mani Ratnam's 1998 film *Dil Se*, (Mezey, 2018), focused on the centre-state tussle. It found the story to be a political critique and political violence, state inflicted atrocities, and abuse of power to be the reason for the enlistment of women for violence in different roles. It was an attempt to expose the plight of those who suffered under the Indian State.

(Kapoor, Bhuptani, & Agneswaran, 2017) adapted the Bechdel test to examine same-sex (female) conversations in fifteen case studies of parallel, mainstream and women-centric Hindi films. The aim was to bring forth the underrepresentation and misrepresentation of women on the cinematic platform. Using the nomenclatures – typical, stereotypical and non-stereotypical – it found that were visibly less female-female conversations than male-male conversations. It also found a noticeable difference in female and male representation in mainstream film and even the women centric films gave less screen time to women when compared to the men of mainstream film.

Examining the controversy of the film *Jodhaa Akbar*, (Merivirta, 2016), questioned the changing attitude of the audience in terms of historical films and historical accuracy. Comparing two films set in almost the same historical time – period *Jodhaa Akbar* and *Mughal-e-Azam* – it concluded that with an "intent of rehabilitating the Nehruvian idea of 'unity in diversity'", the film was focused on Hindu-Muslim accord. With the UPA government coming to power there was an attempt to pull the country from the rise from Hindu nationalism, especially in view of the Bari Mosque demolition and the presentation of Muslim Akbar as a non-threating entity and benevolent ruler, "addresses contemporary concerns through its representation of history".

On similar lines, (Khatun, 2016) analysed films produced in the late 1990s, after the demolition of Babri Mosque with view to secularism. It found the representation of Muslims in these works to be skewed towards the construction of a communally divided Hindu dominated ideology. Films like *Dil se, Roja, Sarfarosh, and Mission Kashmir*, depicted them as terrorists and relegated them to the status of the 'other'. *'Hum Aapke Hain Kaun'* and *'Hum Saath Satth Hain'* featured them as a supporter of an ideal Hindu family; while *'Fiza'* and *'Fanna'* divided them into the good and the bad. *Gadar: Ek Prem Katha* went a step ahead and started the trend of equating the muslim to a Pakistani. This led to the propagation of a hegemonic desire of creating a Hindu nation. Studying the ban of the Hindi film *Aarakshan*, by the Uttar Pradesh government, (Schulz, 2015), examines the various forms of film regulation in the Indian film industry. The ban was observed to be a political agenda in a state that rested largely on the Dalit vote-bank. The researcher postulated that the 'pre-censorship' of the film by UP government was a challenge to the official authority of CBFC and blatant disregard of the freedom of speech and expression as granted by the Indian constitution. Though the ban on the film was lifted by an order of the Supreme Court, the controversy around the film clearly showcased the "the contradictions within unofficial as well as official censorship" in India and the role that politics plays in a process which should be completely objective.

Through a study of *Kahaani*, *Gulaab Gang* and *Queen,* (Gupta, 2015), discussed the change in gender dynamics in Bollywood films. The industry which largely focuses on a highly stereotyped portrayal of women, these films with limited male characters showed the reality of Indian women. As a popular cultural medium with vast reach, Bollywood has the ability to bring about social change and a difference in the perception of women. It concluded that with such stories it can take the women out of the stereotypical boundaries of tradition. Examining the role of Muslims and other minority communities through a case study of the film *Bombay*, (Srinivas, 2015), found that "that humanity is the ultimate force that binds the citizens of any country". Set against the Bombay riots, the director, Mani Ratnam, still managed to create a wholesome film while beautifully balancing different religious communities without prejudice.

On similar lines, (A. G. Roy, 2014), examined the representation of Sikhs in Bollywood films. The trend of a token stereotyped minor Sikh character in films started to change in the '90s when the community's diaspora gained power. *Gadar: Ek Prem Katha* and *Border* were the first films to feature Sikh protagonists, followed by mainstream films like *Rocket Singh: Salesman of the Year, Singh is King*, *Son of Sardar, Dil Bole Hadippa,* and *Bhaag Milkha Bhaag.* It also noted that, even with this change their image was still stereotyped with Milkha being a sportsperson and Rocket Singh being an academically weak 'Sardar'.

(Mahn & Watt, 2014) analysed cultural and religious symbolism in the highly controversial film 'Fire', in order to understand the viability of a homosexual relationship in modern day India. It concluded that even twenty years after the release of the film, Indian society was still stuck in a conundrum where female independence and sexuality were caught in between. Viewing it at this later stage also, it "seemed to offer a fantasy of the future, rather than a viable reality of present". day."

Through a case study of *Aaja Nach Le,* (Balsekar, 2014), explored the political involvement in film censorship in India. Looking at the ban that was placed on the film by four states in India, it concluded that it was in a bid to garner the 'dalit vote' by politicians. The states that stopped the film's release had more pronounced marginalization of the community and hoped that their stand would find favour with the community.

(M. Roy & Sengupta, 2014) examined Aparna Sen films – *36 Chowringhee Lane*, *Mr and Mrs Iyer*, *Paromitar Ek Din*, and *15 Park Avenue* – to trace the development in her female protagonists over time. The study found that the director's "feminine sensibility" reflected in her journey as an actor and director, while ultimately transcending into her characters. The female agency that her protagonists showed was a true representation of Indian women. The women while not outrightly challenging patriarchal notions did exhibit a rare maturity.

Sawhney (2012), explored the 'real' and 'reel' culture and their intertexuatiality through a study of the film *Delhi 6*. Although the city of Bombay has always featured heavily in Hindi films as a modern Indian city, films like *Delhi 6, Khosla ka Ghosla* and *Rang De Basanti* explored Delhi as an alternative space for Indian films. The film addressed the Hindu-muslim communal discord and forced the audience to introspect in order to "drive out the animosity from our hearts".

(Rajgopal, 2011)) discussed the representation on the 'Indian' in Bollywood films in view of an increase of nationalist feeling amongst the South Asian diaspora. The study concluded that the resurgence of anti-Muslim feelings in the cinema of the 1990s was a result of the rise in feelings for traditional Hindu values. This was in direct correlation to the rise of a Hindutva government and showed a link between communal politics and the film industry.

Similarly, examining the 1992-2002 CBFC correspondence files, (Bose, 2010), revealed the link between the changes in political power and increased instances of censorship. The study identified two major factors – the advent of western TV channels which were viewed as a threat to Indian culture and rise in communal insecurities due to increased Hindu nationalism. These were largely responsible for the involvement of extra constitutional elements in film censorship.

Reviewing Deepa Mehta's film *Water* from the perspective of the 'Western gaze' (Chaudhuri, 2009), analysed the controversy that the film faced in India. Explaining that earlier films like *Phaniyamma*, *Sati*, and *Rudaali* had been made on a similar theme by Indian directors, the problem arised due to the fact that Mehta brought the issue of oppressed Indian women to international screens.

Studying the role of Islam in Bollywood films, (Hirji, 2008), argued that popular Indian cinema largely sought inspiration from Hindu traditions and mythology. It also posited that many religions including Islam had been neglected in the study of religion and its influence on Indian cinema. Even though in recent times there have been films like *Veer-Zaara* that showcase a "multi-faceted Muslim", Bollywood was not yet capable of appropriately portraying Islam and Islamic characters. (Singh, 2006) through a study of films *Maachis* and *Hawein*, examined the portrayal of Sikh men and the history of Punjab in mainstream films. As cinema as an important tool that moulds cultural thinking in India, it heavily features religious subtexts. Although "tolerant of other religions" Indian society is still seen largely as Hindu and this has led to a creation stereotypical image. In such a scenario the Sikh is either a "military man or the turbaned rural buffoon." It concluded that the representation of the Sikh and their history required a more sustained effort from the industry.

Studying the New Nationalism in Indian, (Sharpe, 2005), examined the films *Monsoon Wedding* and *Dilwale Dulhania Le Jayenge* (DDLJ). It found that the changing urban rural dynamics in India were reflecting in cinema mainly due to an increase in the global Indian consumer. The conflicted diasporic Indian who wants to merge with the westernized world where he is staying, but does not want to let go of his roots is driving this trend.

(Cossio, 2004), analyzed *Dharamputr* and *Zakham* in light of the Hindu-Muslim communal rift in India. The films that released almost three decades apart situated the identity crisis of the protagonists against two communal clashes – the partition and the Babri Mosque demolition. The resolution of conflict occurs with an underlying message of secularism when the individual identity triumphs over the religious identity.

(Jaikumar, 2003), sought to understand the uniqueness of Indian cinema through an examination of its history. While the modern Bollywood film maybe influenced from Hollywood, the Indian folk theatre has been a major inspiration for Indian cinema since its advent. Though the characters, plots, actors have all changed over time, the underlying 'Indianness' has remained constant.

Findings

After analysing the above-mentioned research papers, several common themes and concepts emerged, as discussed below.

Political Issues

Politics has penetrated the very fabric of the Indian society and its presence can be felt in everyday lives. As such it is not surprising that politics plays a prominent role in the Hindi film industry. There are two major concerns that are readily apparent when examining trends of Bollywood. First, there is increasing interference by political parties, politicians and other political forces in film making. This has given rise to undue censorship and many a times pre-censorship as well for films, thus creating roadblocks in the path of Indian filmmakers. Second, films that try to explore any kind of political or socio-political issue, as witnessed in films like Sarkar or Aarakshan, are heavily opposed.

Gender and Women Issues

Being a patriarchal society, India has been taking small steps towards women's rights and gender equality. The country is still a long way from attaining true equality and recognizing the contributions of women in society. There are still several

fields that are considered a male domain and a push is needed to bring to light the plight of women. Many issues are not even recognized as problems by a male dominant society - the treatment of widows, widow remarriage, equal pay, and others. Whenever such subjects are brought up for discussion in media, it tends to create a severe backlash with the patriarch protesting the hardest. In the guise of tradition and culture, the oppression of women still continues in most parts of the country.

Religious Issues

The Indian Constitution gives each of its citizens the freedom to freely practice any religion of choice. Even so, there is still a conflict of interest between different religions, making them highly volatile subjects for debate. Any work that questions any form of religious practice in the country is not easily accepted, and can give rise to large scale conflicts. Film makers who worked on religious issues or have questioned religious practices have faced severe backlash from different sections, including religious groups, politicians, and others.

Communal Issues

Communal conflict and its representation in cinematic works is a highly sensitive issue in Indian cinema. Films that have been made to showcase the communal tensions from the country's past – Gujarat riots, Sikh riots of 1984, or the Bombay riots after the Babri mosque demolition – ran into a tangled web of controversies. Some have been out rightly banned by the CBFC, others have had to hold special screenings in order to gain approval, some have had to make several changes and cuts, and some are banned in different regions even after getting clearance from the censor.

Historical Accuracy and Authenticity

India's rich cultural history has played a crucial role in shaping the country today. There have been rulers from different regions who have invaded and ruled the country at different times – from the Afghans to the Mughals to the British. Each has left their indelible stamp on India's culture, tradition and practices. Whenever invaders plundered the country, there rose some heroes from the heart of the nation to defend it. These heroes and their legends have become deeply etched into the very fabric of India and is a matter of great pride and honour for their descendants. Any tampering or even tweaking with their stories when they are retold on the big screen is met with vehement opposition; as can be seen in cases of films like *Mangal Pandey – The Rising, Jodhaa Akbar* and *Padmaavat*, amongst others.

IV.   Conclusion

This review study was an attempt to analyse the issues of contention that arise in the Hindi film industry. It was found that there are several subjects that tend to create a furor whenever they are broached by directors and shown on the big screen. Even though India is a secular state, any questions raised on religious practices or communal issues are bound to

hurt the sentiments of one community or the other and lead to a conflict of interest. Bring politics into the mix and the resultant controversies can span months. Through the years, politics have started playing an ever-increasing role in the film industry. Even if the theme of a movie is not political, there are several political parties, politicians and others with vested interests who would like to curb these information sources. Films with homosexual themes, women issues, gender conflicts, historical representations never sit well. And it is not just the CBFC that now has a say in the censorship of films, but a lot of other elements have emerged over the years. From fringe (religious and social) groups, politicians, political parties, state and central governments and even the judiciary; have been involved in the increasing trend of stifling the voice of the cinematic auteurs. And thus, freedom of expression in films in India has become a much-debated issue with several factors coming into play.

Future Scope of Study

Further studies to examine freedom of expression can be conducted in the following areas:

•   A primary study may be conducted to examine the issues that have emerged from the secondary analysis of the current study.

•   Different studies can also be conducted to examine each of the issues – religion, history, gender, history, socio political – and their role in Indian cinema in detail.

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CYBERBULLYING VIDEOS ON YOUTUBE: AN IN-DEPTH ANALYSIS OF USER CONTENT

Bandana Pandey* Shalini**

In the 21st century, 5.16 billion users used smart phones and laptops to connect with cyberspace. Over 2.6 billion people worldwide use Youtube per month. Youtube offers people to add or upload videos on any topic, issue, or theme that interests them. It also allows users from different age groups, nations, and cultures to add comments below the video in order to praise the content, praise the writer, the actor, the editor, and so on. Videos are always presented with additional information in the form of likes, dislikes, and comments. In the comment section, people sometimes interact with each other in order if they are not agreeing or agree with each other opinion. However, the content related to social information of cyberbullying available on Youtube remains understudied. This study is fruitful as it is unknown how far user comment in this context promotes the theme or add value to society. This study of youtube comments aims to uncover patterns of views on cyberbullying in addition to exploring the sentiment of people in networked societies. In this present study. The researcher examines and analyzes the user comments in order to understand what people across the world think of cyber bullying, do users talk to each other or do they talk to the creators of the video? The researcher selects popular short videos on cyberbullying from the youtube search engine. Later, through Quota sampling researcher select videos on cyberbullying. The study is based on the method of content analysis. In this study, both qualitative and quantitative approaches are used. The findings implied that Youtube offers a great deal of potential for teaching people about social concerns.

Cyber bullying is described as deliberate harmful behaviour carried out by a group or individuals, repeated over time, using contemporary digital technology to retaliate against a victim who is defenceless. (Juvonen & Gross, 2008; Konig, Gollwitzer, & Steffgen, 2010; Smith et al., 2008 ; Campbell & Bauman, 2018). "Any behaviour performed through digital or electronic media by [a college student or groups of college students] that repeatedly [over time] communicates hostile or aggressive messages intended to inflict discomfort or harm on [another student or other students]" is defined as cyberbullying (Molluzzo et al., 2013) (Tokunaga, 2010). Cyberbullying is the act of sending texts and images over digital platforms with the intention of upsetting the target, either directly (by sending them to the target) or indirectly (by sharing them with people the target knows). This includes posting such content online so that it can be viewed by more people on social networks like MySpace, Orkut, Facebook, and YouTube, blogs, and private websites. As reported by Hinduja and Patchin (2010), O'Higgins and Connolly (2011), and Bauman, Toomey, and Walker (2013), cyberbullying can, in severe situations, cause the victim to hurt themselves (as cited in Kyriacou & Zuin, 2015).

I.   Review of Literature

Types of cyber bullying

Although all forms of cyber bullying use digital technology, there are different ways to hurt a victim. Youth claim that the kinds of distress they go through vary. In order to embarrass the target and force them to deny sending the message, some perpetrators find ways to acquire the target's passwords. They then use those passwords to send or post messages or other content that the target would never actually send. The recipient may feel a great deal of dread when receiving anonymous texts or postings on a website because they do not know who sent them. They might start to mistrust everyone, which would harm relationships. Of course, there are situations when cyber bullying is fairly overt: the target may receive or publish hurtful, offensive, or offensive content. Spreading rumours or defaming the target is a more indirect tactic that typically involves disseminating the information broadly. Often, the target doesn't realise what has happened until several people have witnessed it and someone alerts them. The most disturbing kind of cyber bullying college students encountered was the sending or sharing of pornographic photos (Bauman & Newman, 2013). Other researchers discovered that the most painful behaviours included denigration, outing and deceit (getting someone to confess secrets and then spreading those secrets with others), exclusion, and mimicry (Staude-Müller, Hansen, & Voss, 2012). According to Bauman and Baldasare (2015)'s analysis of the Cyber Experiences Survey, unsolicited contact caused college students the most distress, followed by malice (mean and harmful content), and humiliation.

*   **Dean, School of Humanities & social sciences Department of Mass Communication & Media Studies, Gautam Buddha University, Greater Noida**
**   **ICSSR DOCTORATE FELLOW Department of Mass Communication & Media Studies Gautam Buddha University, Greater Noida**

Kyriacou & Zuin, 2015 in their research paper describes Flaming, Online harassment, Cyberstalking, Defamation or trolling, Masquerading, and Outing as different types of cyberbullying. (Kyriacou & Zuin, 2015).

Social media

Social media have altered not only how people interact and communicate with one another, but also how media material is presented and how viewers use it. YouTube is a video-sharing website that has significantly altered how audiovisual material is presented and used. Videos on YouTube have a unique trait that sets them apart from traditional offline videos: they frequently come with user-generated content about them. Views, (dis)likes, and comments are the formats in which this information is displayed (Ku et al, 2019). One of the major online distribution channels for films of counter-speech is YouTube. In addition to enabling the quick creation and distribution of almost any type of video content, YouTube offers a function for user comments. User comments, however, aren't always relevant to the material they are published beneath, nor are they always positive, cordial, or consistent with a fundamental idea of a democratic discussion culture (Ernst. et. al, 2017). It is a crucial component of YouTube's content because it tells users about the ratings that viewers give videos. For instance, video "likes" let viewers know whether the video's overall community thought it was good or bad (Ku et al, 2019).

Social networks

Due to the availability of numerous platforms for mass interaction on the internet in the social media era, it is becoming a viable method for analysing audience behaviour (Addeo et al., 2019). These social networks allow for the free exchange of ideas and the posting of personal views without the interference of hegemonic structures, fostering the development of local communities. Platforms like WhatsApp and Facebook Groups, for example, keep their doors closed to the public, but Twitter, YouTube, and Instagram offer a top-down perspective. (Kozinets, 2019). Second, these formal social media groups are used by the audience as well as content creators, collaborators, and other stakeholders, promoting open discourse in the public (Srivastav & Rai, 2022). Social networking sites (SNSs) enable the creation of groups of people who are tied together by a common goal, passion, and occasionally even a brand. Depending on their level of participation, these groups could contain 100 or 1 billion members. The only widely used methods for analysing audience activity are quantitative studies like surveys or extremely selective qualitative studies like interviews (Srivastav & Rai, 2022).

User comments

The connection between mass communication and interpersonal communication has been extensively discussed in communication study. (e.g., Katz & Lazarsfeld, 1955; Eveland, Morey, & Hutchens, 2011; Eveland & Schmitt, 2015; Gastil & Dillard, 1999; Hardy & Scheufele, 2005; Katz, 1957) as cited in (Ernst. et. al, 2017). User comments can be particularly important for the effectiveness of online content created with the intention to educate about socially significant topics, reduce prejudices, and encourage reflection on sensitive topics—especially if there are even slight doubts that this online content (i.e., counter messages) is able to meet one's expectation (Frischlich et al., in press). The majority of online comments include views. Large, current datasets can be found primarily through social media sites. In other words, YouTube comments can be a potentially useful source of viewpoints on the topics covered in videos due to their diversity, (Teng et al, 2020). The three major categories of YouTube videos are topic, pragmatics, and sentiment. It is acknowledged that most remarks on these videos are positive. By creating a categorization system, Madden et al. investigated the nature of YouTube comments to understand views of the usefulness of YouTube videos, (Teng et al, 2020). A list of comments on YouTube is ordered sequentially and in reverse chronological order according to the comment's inception date. In most cases, eight to ten posts are shown on each screen, and any additional comments can be viewed by panning. Sadly, only the first two or three remarks could be seen in the area that was intended for viewing the video (Schultes et. al, 2013).Overall, it would seem that YouTube comments have a rather negative reputation among users, the media makes light of them, and the presentation style is so subpar that very few of them are able to draw an audience. This begs the query, "Why do people keep making comments? (Schultes et al, 2013). Therefore, cyberbullying videos on youtube, wherein the creator presented the content on cyberbullying in front of a camera is studied in this paper. There is little research, on whether these videos are youth focused, which would likely increase their youth appeal and viewership. Furthermore, it is unknown whether these videos discuss suicidality and treatment of cyberbullying. So this study is a vital step in understanding both the risk, potential benefit, and opportunities of the digital environment for youth seeking information about cyberbullying. content and sentiment analysis done manually. This study is fruitful for the society as it is unknown that how far user comment in this context promotes the theme or add value to society.

Aims & objective

The study of youtube comments aims to uncover pattern of views on cyberbullying in addition to exploring the sentiment of people in networked societies and to examine and analyze the youtube comments on cyberbullying video.

Research Question:

What themes and subjects are discussed in the comment Section?

Which elements of the video's content are users referencing in their comments?

II.   Research Design and Methods

Video for this study was identified by searching phrases in the youtube search engine that could be used by the youth attempting to find short movies on cyberbullying. Phrases like "cyberbullying, short movies on cyberbullying, what cyberbullying feels like were searched on youtube." For each search, the first 10 videos to meet inclusion criteria were coded. Additionally, videos with comments turned off were excluded. Then through Quota sampling selects those videos only which fulfill the definition of cyberbullying given by the Oxford & Merriam-Webster dictionary. According to the oxford dictionary "a person who uses messages on social media, emails, text messages, etc. to frighten or upset somebody". Whereas Merriam-Webster defines "cyberbullying as the electronic posting of mean-spirited messages about a person (such as a student) often done anonymously."

Videos have to be longer than two minutes, have more than 5000 views, and be considered personal account videos about cyberbullying in order to be included. These criteria were established to make sure that each video would have enough material and comments to be instructive about the subject of cyberbullying, as well as to make sure that the films would be more likely to be watched by young people looking for this information.Videos that met the inclusion criteria were selected. In total four videos are selected. Once these videos were coded, the comments on that video would then also be coded. Replies to the existing comments and comments left by the video's creators were included as this content analysis focused on all of the community members' opinions on cyberbullying. A total of 567 comments are coded.

This study analysed scraped from the four videos. Overall, 567 comments are posted under the 4 videos were scraped from YouTube and transferred to an Excel spreadsheet. Some comments are not downloaded because 10-30% of comments are from private users and will not be exported. Some comments are spam. Facebook, Instagram or Twitter will not display them and Comment author's Facebook, Instagram or Twitter account has been suspended or disabled. Facebook, Instagram or Twitter will not display any comments written by them. Then read the dataset and removed data entries such as #NAME#, and external links. This data cleansing process returned 258 data entries for the content analysis

III.   Result and Discussion

Video Content

Be nice   words hurt   overwhelmed   short movie on cyberbullying
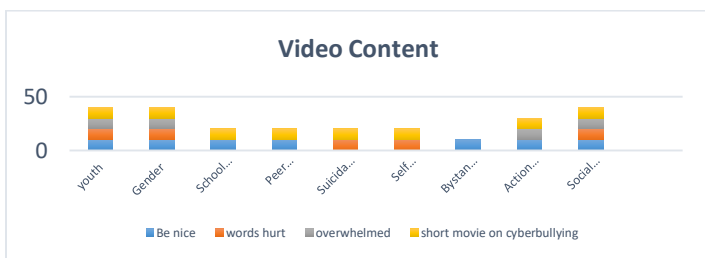
Fig:1

The plots of the four movies that were chosen are depicted in this Chart. There are nine categories in which the movie's substance is broken down, including Reference to gender, School/College, Peer Group, Suicidality, Self Harm, Bystander Role, Action Against Cyberbullying, and Reference to Social Media Platforms.

Each category receives 10 points, with 0 points awarded if the category is absent from the film. Each of these 9 categories receives a total of 40 points. Then, percentages are computed for each group. Youth and gender are both completely represented in movies. However, female lead actors were emphasized in 75% of the short films. The peer group's role, the propensity for self-harm and suicidality, and school/college culture are all references in 50% of movies. Bystander roles are only discussed in one movie. But 75% film shows that to combat cyberbullying, action must be taken. A social media platform's role in cyberbullying is mentioned in every single one of these movies. Ten points are assigned to each category, and if the category is absent from the film, 0 points are awarded. For each of these 9 categories, the total marks are 40. After that, a percentage is determined for each category.
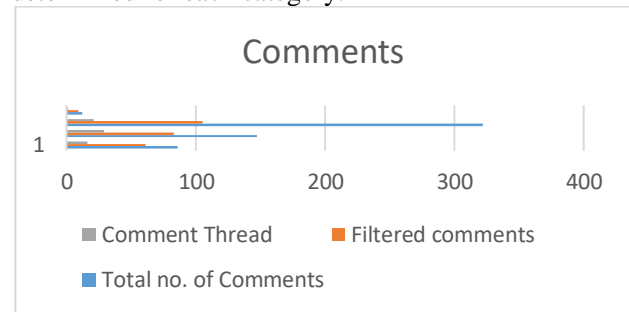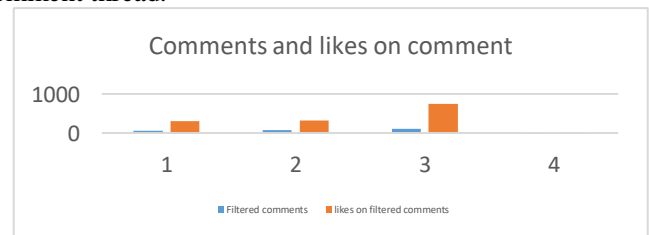

Comments

Comment Thread   Filtered comments
Total no. of Comments

Fig:2

This graph depicts the comments recieved on each film. First film received total 86 comments, 61 comments are used for analysis after filteration and comment thread includes 16 comments. Second film receives 147 comments, 83 remains after filteration and 29 recieves on comment thread. Third movie receives 322 comments, only 105 remains after the filteration and comment thread receives 21 comments whereas the fourth film receives 12 comments in total, 9 remains after the filteration process and 1 recieves on the comment thread. In total 567 comments received on 4 movies and 258 remains after filteration and a total of 67 comments received on comment thread.

Comments and likes on comment

Filtered comments   likes on filtered comments

Fig:3

This graph depicts that likes received on 61 filtered comments on first movie is 310, the second film received 322 likes on the 83 comments. The third movie received 739 likes on 105 comments and fourth movie receives 11 likes on 9 filtered comments. In total 1382 likes received on 258 filtered comments.

Discussion on comments
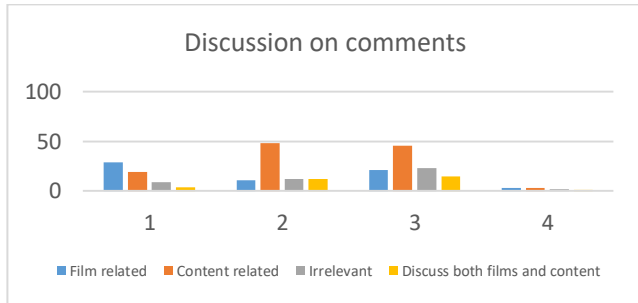
Fig:4

This charts depicts the interaction of comments received on you tube videos in relation to cyberbullying. First movie received 29 film related comment, It includes both the positive and negative comment in reference to film only, 19 comments are related to the content which is discussed on the matter of cyberbullying, 9 comments are totally irrelevant and 4 comments discussed both 'Film & its content'. The second movie received 11 film related comments and 48 comments related to content, whereas 12 comments are totally irrelevant and 12 comments discuss both. The third movie receives 21 comments related to films and 46 related to the content, 23 comments are irrelevant and 15 Discussed both. The fourth movie received 3 comments in relation to films and 3 related to the content of film, on the other hand 2 comments are irrelevant and one comment discussed both- the film and the content. In total there are 64 film related content, 116 comments discussed content of the movie, 45 comments are irrelevant and 32 comments discussed both- films as well as it content.

Example of all the comments that are categorize into four different sections:

Film related Comment: I'm so proud Ruby! This master piece is incredibly good - thank you once again for choosing my song! and thank you for calling our attention to this subject that needs all of our efforts!!

Content related comment: I have never experienced cyber bullying but people have bullied me at school because I'm a bit shorter than people my age are. This video is beautiful and it just passes a powerful message to the world! I hope people than need to see it will see it and change their minds

Irrelevant comment: Please explain to me what is foundation year

Discuss both (Film & content): It's absolutely beautiful. I hope this never happens to anyone. It's wonderful that you've realized that someone can't be happy when others are sad...

And Ur taking an amazing initiative to spread this. So proud of you. To all those people who tell u that Ur only a bookworm and ask u to get a life: go to hell! I've never seen this happen..but, thanks to u, ik what to do if I do c it happen!

Discussion on comment thread
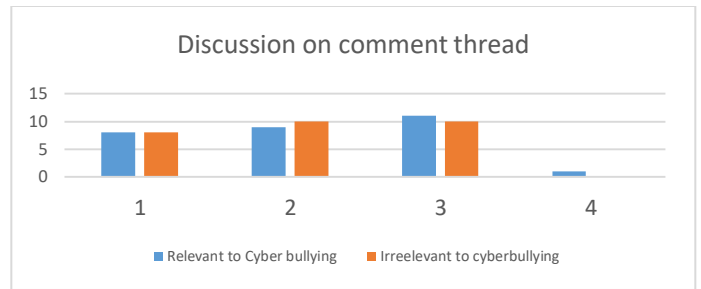
Fig:5

This graph depicts the replies received on comments. The first movie receives 8 relevant and 8 irrelevant content on cyberbullying. The second movie receives 9 relevant and 10 irrelevant comments on cyberbullying. The third movie receives 11 relevant and 10 irrelevant comment on cyberbullying. Whereas the forth movie received only one relevant comment. In total there are 67 comment thread, out of which 29 are relevant comments and 28 comments are irrelevant.

Sentimental Analysis
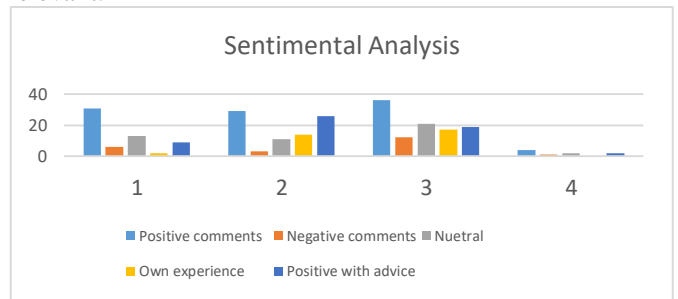
Fig:6

The above graph depicts the sentimental analysis- which is divide into 5 sentiments .The first movie recieves 31 positive comment, 6 negative comment, 13 nuetral comments, 2 are related to their own experience and 9 are postive comments with advice. The second movie get 29 positive comments, 3 negative comment, 11 nuetral comment, 14 shared their own experience and 26 comments related to positive with advice. The third film recieves 36 positive comments, 12 negative comment, 21 nuetral and 17 comment in which people share their own experience, and 19 comments that are positive with advice. The last movie recieves 4 positive and 1 negative comment, 2 nuetral and 2 comments which is positive with advice. Out of total 258 comments, 100 comments are positive, 18 comments are negative, 47 comments are nuetral, 33 comments sharing their own experience, and 56 comments are positive with advice.

Positive comment: Very powerful message Ole. You are really helping people out.

Negative comment: Just accept it.

Neutral comment: Cheesecake lover

Own experience: I was bullied because people called me names like ugly and that is immature and nobody likes me because there just jealous of my life

Positive with advice: Accept the judges, because they live in their world, you live in your world, we are both right in our perspective. Accept the ignorant because they are just clueless and unable to learn, all because of preconception. Stay confident and continue do what you are doing now.
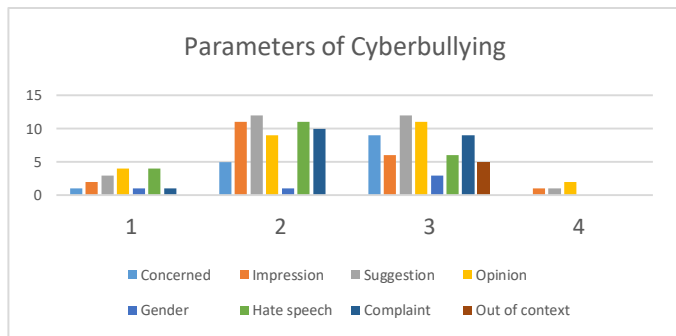
Fig: 8

This graph represents the parameters of cyberbullying which is divided into 8 categories. The first film receives only 1 comment related to concerned, 2 comments are of impression, 3 related to suggestion, 4 comments are of opinion, one comment related to gender and 4 related to hate speech and only one comment is of complaint. The second film receives only 5 comment related to concerned, 11 comments are of impression, 12 related to suggestion, 9 comments are of opinion, one comment related to gender and 11 related to hate speech and ten comment is of complaint. The third film receives 9 comment related to concerned, 6 comments are of impression, 12 related to suggestion, 11 comments are of opinion, 3 comment related to gender and 6 related to hate speech and 9 comment is of complaint and 5 comments that are totally out of context. This short movie contains all the 8 parameters that are discussed in this study. The fourth film receives only one comment on impression, 1 related to suggestion, and only 2 comments of opinion. Out of total 140 comments of cyberbullying : 15 related to concerned, 20 are of impression, 28 are of suggestion, 26 are of opinion, 5 related to gender and 21 related to hate speech, 20 are of complaint and 5 are out of context.

Defining parameters with example:

Concerned: Here concern include all those comments where users are worried, Anxious and effected by the content shown.

Example: *I just watched THE EFFECT and I'm still crying*

Impression: Refer to the expression shown by the user..sad, happy, excited and so on.

Example: this is such a sad film

Suggestion: suggestion is an idea someone proposes to another.

Example: I know I'm late but she is so beautiful don't ever change the way you look so pretty

Opinion: **what someone thinks or believes about something**

Example: True words in the ending. I was a victim of cyber bullying for almost two years and people didn't only call me names and didn't only tell me to die or to kill myself. They even said that my idols doesn't care about me but it's not true. They love all of their fans including me   if you are a victim of bullying, stay strong. You are amazing, beautiful and loved.

Gender: **Refer to male/ Female**

Example: why does it always have to be Julie

Hate speech: **is defined as statements made online that are harmful, derogatory, or that call for the use of violence against another person.**

Example: My friend turned on me and made group chats with her friends and calling me the b word an idiot, dumb, and she said "oh look Amanda the ugly rat is here" but then deleted the chats afterwards so I wouldn't have proof if I told anyone

Complaint: **It refers to the comment that people to whom people blame for cyberbullying.**

Example: Is it hard to delete these social media apps and go outside? Like just turn off your phone.

Out of context: **In context of cyberullying but not in context necessary to show original meaning.**

Example: This video came out in 2018 and she just now getting Instagram and acts like she doesn't even know what it is.

IV. Conclusion

By the completion of the study, a total of four videos were coded. As a result of requiring a minimum view count, all these videos had a mean of 96901, SD (52849.8), and a median of 110257.5 views. A total of 567 comments were posted on these four videos with a mean of 141.75, SD (132.2381), and median of 116.5.

Of the total 567 comments only 45.50 % of comments are coded after the filtration process and only 25.96 % receive comment threads.

Youtube users discuss "cyberbullying" in the comment section more than any other aspect of the movie. The motto behind these awareness-creating movies is successful on digital platforms. Of the total 258 comments, 24.80% are film-related, and 44.96% are related to content. On the other hand, 12.40 % discussed both the film and the content, and 17.82 percent comments are totally irrelevant. It demonstrates that viewers talk about cyberbullying in the comments sections more frequently than they talk about other aspects of the short film. It reflects that Youtube has a lot of potential for educating viewers about social issues. YouTube comments have the emancipative potential that gives a voice to social and political issues (Neumayer, 2012).

Of the total 258 comments only 116 comments discussed cyberbullying in the comment section and 34 comments discuss both (film aspects other than content & the content).

Out of the total of 67 comment threads 43.28% are relevant to cyberbullying & 47.19% are irrelevant to cyberbullying. It reveals that on no. of replies in the comment section "cyberbullying" is less discussed.

Of the 140 total comments, only 10.71% are related to concern, 14.28% are impressions, 20% are suggestions, 18.57% are opinions, and only 3.57% discuss gender. Additionally, 15% of the comments contain hate speech, 14% are complaints, and 3.57% are out of context. It demonstrates that YouTube commenters offered the "suggestion" that came in the first place. On YouTube, "suggestion and opinion" comments are the most common ones in relation to short films about cyberbullying.

Comments that give 'suggestion' are more predominant than any other comment received on short movies. The parameters of comment on cyberbullying reveal that female is more victim of cyberbullying than males. Users blame social messaging apps for cyberbullying and hate speech is the most common form of cyberbullying.

Video interaction level: There have been 3,87,604 views, 5202 total likes, and 1382 likes on the 567 total comments for the video and 67 comment threads. The outcome suggests that YouTube users are conversing about cyberbullying.

Of the total 258 comments 38.75% of comments are positive, 8.52% of comments are negative, 18.21% comments are neutral, 12.79 % comments are of people's own experience and 21.70% comments are positive with advice. It reflects that positive comments received on youtube videos in respect to cyberbullying are highest in number whereas negative sentiments are least in number. With 21.70% 'positive with advice' sentiment also reveals that people are giving positive comments and advice on the issue of cyberbullying. In total "positive sentiment" topped the chart. It reveals that youtube users share positive aspects of social issues.

These results suggest that YouTube users are more engaged with the content, as seen by the fact that they voice their thoughts about video content more frequently than they do about the actors and other components of the film.

RQ1: Which elements of the video's content are users referencing in their comments?

The video content has been split down into nine separate areas, including references to youth, gender, schools/colleges, peer groups, suicidal thoughts, self-harm, bystander roles, action against cyberbullying, and social media platform mentions. The content that is addressed in comments is also broken down into four categories: film-related, content-related, irrelevant, or both (films & its content). Out of the 258 comments overall, 24.80% are about movies, and 44.96% are on the content. Conversely, 12.40% of comments covered both the movie and its substance, while 17.82% of them are

completely irrelevant. It demonstrates that youtube consumers chat more about cyberbullying-related information in the comments section than they do about short films. Users respond by concerned and conveying impression in response 9to video content that discusses suicide and self-harm. They also offer suggestions and express their opinions on the video content on suicide & Self-harm. The people discuss hate speech and gender bias on the video content that refers to youth and gender. In the comments section of videos containing complaints about social media platforms, users provide suggestions and their own opinions in addition to their complaints.

RQ2: What themes and subjects are discussed in the comments section?

Based on a sample from four brief videos on cyberbullying, a total of eight issues (categories) are defined and identified: concerned, impression, suggestion, opinion, gender, hate speech, complaint, and out-of-context. Only 10.71% of the 140 comments on the topic of cyberbullying are linked to concern, 14.28% to impression, 20% to suggestion, 18.57% to opinion, and only 3.57% are gender-related. 15% of the comments on the issue contain hate speech, 14% are complaints, and 3.57% are out of context. It demonstrates that YouTube users offered suggestions that topped the list in the comment section.

Discussion & limitation

The social information of YouTube videos was examined in the current study. The outcomes add to our understanding in a variety of ways. First, according to the findings, the type of video influences both how often it is viewed and how much social information is generated in reaction to it. The major goal of video producers is to encourage discussion about the movie and its subject matter. It has been suggested that content is king (Bill Gates, 1996). The study highlights also that users discuss more about content than the other aspects of the film. This study contributes that current social information itself is a catalyst for the development of new social information. The 4 videos have had a total of 5202 likes, with 1382 likes, 258 comments, and 3,87,604 views. This shows that these socially instructive YouTube films are well received by people. However, additional investigation is required to completely comprehend the process underlying these findings. The study enhances the understanding of the social information that YouTube users are exposed to, and how it varies depending on the type of video they watch. By doing so, it provided insights into how social information influences the views, likes, and comments of online video viewers. This highlights the importance of researchers looking beyond the content provided by social media platforms to gain a comprehensive understanding of the total content that users are exposed to and its potential impact. Numerous online platforms have rules against posting negative comments and using impolite language. While several methods exist to

tackle this issue, such as comment moderation or actively interacting with commenters to shape group norms, they necessitate significant effort on the part of platform managers (Ksiazek, 2015; Stroud, Scacco, Muddiman, & Curry, 2015). It is plausible that this could be a reason why online platforms receive fewer negative comments. Additionally, some YouTube channel owners may choose to hide the number of dislikes to improve their viewership and responses.

The study focused on a topic with little prior research and lacks a defined theoretical framework. As a result, it was the first systematic effort to investigate the social information related to the cyber bullying content available on YouTube and determine the variables that influence its number and quality. Future study could play a significant role in this area by creating theories that give a deeper knowledge of the variables affecting online social information because there is still a lot to learn about it. To do this, researchers could build on the current work by looking into social data on different internet platforms. It will be beneficial if technologies are applied to social changes and to strengthen the power dynamics that are represented in their use. More research should be done on this discourse to aid societal change.

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