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

As Artificial Intelligence (AI) makes inroads into our work environments, the parameters of Human Resource management are going to undergo a major shift. With its immense capability to access zillions of data in split second time and to process it with equal rapidity, Artificial Intelligence is going to outrival the working of the human mind in most spheres of human activity. In the beginning, the focus will be on repetitive work but as self-learning machines acquire near-human capabilities, we could see an invasion of Artificial Intelligence into the higher domains of human activities, involving the use of even critical and creative faculties of the mind.

In such a scenario, we will have to redefine what being human means and what education should focus on. In this context, many human resource management experts are already questioning the use of the term HR management. They contend that as long as we look upon human beings through the mindset of a resource perspective, we will not be able to meet the challenge from Artificial Intelligence. They call for a shift in perspective from the resource mindset to the 'being' mindset as the latter opens up possibilities which may not even be mapped as yet. At this point of time, it is pertinent to refer to the distinction that the Rigveda makes between '*Vidya and Avidya'*. *'Avidya'* refers to the content of education pertaining to the objective reality whereas 'Vidya' refers to learning related to subjective reality. While Artificial Intelligence could outsmart man in the domain of 'Avidya', it would not be able to make inroads into the domain of 'Vidya'. Being 'Human' would therefore call for exposure to both 'Vidya' and 'Avidya' and also the synthesis of the two. Such paradigm shift in education would be necessitated in the times to come and societies which make this shift would be able to sustain their development.

(Ravi K. Dhar)

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UNMASKING THE PRIVACY PARADOX: UNDERSTANDING MODERATING ROLE OF MYOPIC-SELF IN THE RELATIONSHIP BETWEEN PRIVACY CONCERN AND SELF-DISCLOSURE

Hashim H Puthiyakath* Manash P Goswami**

Purpose: *This study aimed to shed light on the underlying mechanisms of this paradox, with a specific focus on the role of the myopic-self, characterised by a focus on immediate rewards and impulsive decision-making.*

Design/methodology/approach *This study employed a survey technique, utilising multi-item Likert scales to measure the key variables under investigation.*

Findings: *The findings suggest that the myopic-self plays a crucial role in determining online self-disclosure behaviours, adding a new dimension to our understanding of the privacy paradox. The implications of these findings for online privacy management and platform design are discussed in conclusion.*

Originality/value: *A statistically significant negative correlation was identified between privacy concerns stemming from organizational and social threats and self-disclosure, yet its weakness suggests that in practical terms, it is almost zero. It indicates that the privacy paradox is present and warrant further exploration.*

Keywords: *privacy paradox, online self-disclosure, myopic-self, privacy concerns, social media*

The advent and rapid proliferation of digital technologies have revolutionised various facets of our lives, particularly the way we communicate, share information, and maintain social connections. As we increasingly engage in these digital interactions, we expose ourselves to privacy risks through the vast amount of personal information disclosed online.

However, the extensive availability of personal data increases apprehensions about privacy. In the digital age, privacy concerns have become more pronounced, especially in light of recurring instances of high-profile data breaches and the growing awareness of ubiquitous data collection practices. Despite these concerns, individuals often disclose personal information online, sometimes even in a seemingly indiscriminate manner. This behaviour has led to the emergence of a significant research interest, referred to as the privacy paradox. The privacy paradox represents the dichotomy between individuals' stated privacy concerns and their disclosure practices in online platforms.

A significant body of research has been undertaken to decipher the privacy paradox. However, these studies have often yielded conflicting findings, indicating the multifaceted nature of the problem and the existence of unexplored factors influencing this paradox. One possible explanation for these inconsistent findings is the inherent complexity of the human decision-making process, particularly in the context of privacy decisions and personal information disclosure online. This research proposes to investigate an aspect of this complexity by considering the concept of the myopic-self as a potential moderating factor in the relationship between privacy concern and personal information disclosure. Introduced by Loewenstein in 1996, myopic-self refers to the tendency of individuals to prioritise immediate benefits over long-term consequences.

It is postulated that the myopic view could influence how individuals negotiate their privacy concerns and the decisions they make about disclosing personal information online. Thus, this study will delve into the role of the 'myopic-self' in the context of the privacy paradox, aiming to offer a novel perspective to understand and explain privacy paradox.

I. Review of Literature

The notion of privacy, a fundamental human right, has become a focal point of interest in the digital age, prompting a multitude of academic inquiries across various disciplines. However, as the ubiquity of digital platforms has grown, researchers have identified an intriguing inconsistency in individuals' privacy behaviours. Despite widespread expressions of privacy concerns, many individuals readily disclose personal information online (Acquisti & Gross, 2006; Nosko et al., 2012; Taddei & Contena, 2013; Tufekci, 2008), giving rise to the concept of the 'privacy paradox' (Barnes, 2006). The complexity of the privacy paradox has invited multifaceted exploration from numerous academic disciplines.

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Scholars within information science have primarily concentrated on the technical aspects of privacy, such as data encryption and anonymisation (Rowe, 2020; Zhang et al., 2021), while psychologists have delved into the cognitive biases impacting privacy attitudes and behaviours (Li et al., 2017; Sundar et al., 2013). Additionally, the fields of sociology and communication studies have illuminated societal norms and communication practices influencing privacy behaviours (Benson et al., 2015; Kim & Kim, 2020; Mosteller & Poddar, 2017).

The role of demographics in the manifestation of the privacy paradox has also been subject to scrutiny. Studies have unveiled how age (Guo et al., 2016), gender (Peng, 2021), and cultural background (Liyanaarachchi, 2021; Robinson, 2017; Trepte et al., 2017) shape online disclosure behaviours and privacy concerns, each adding a layer of complexity to our understanding of the privacy paradox.

Researchers have also identified variations of the privacy paradox depending on the context. Different online environments, including social networking sites, e-commerce platforms, and health information websites, carry unique privacy risks and benefits, leading to differing degrees of paradoxical behaviour (F. Zhang et al., 2023; Lee & Rha, 2016; Mosteller & Poddar, 2017).

Theorists and researchers have proposed several explanations for this paradox, each with a unique lens and focus. A substantial body of research has explored the privacy paradox through the privacy calculus model, which presents the decision to disclose personal information as a rational, cost-benefit analysis (Dinev & Hart, 2006). This theory frames the decision to disclose information as a rational process where individuals weigh the potential benefits against the perceived risks (Dinev & Hart, 2006). For instance, individuals may choose to disclose information on social networking sites to foster social connections, despite acknowledging potential privacy risks. In this sense, the privacy calculus theory suggests that the privacy paradox occurs when the perceived benefits of disclosure outweigh the perceived risks.

However, the 'privacy calculus' model has been critiqued for simplifying the decision-making process. It presumes that users possess a comprehensive understanding of the potential risks and rewards and can make rational decisions based on this awareness. This presumption often fails to account for the intricacies of the decision-making process and the affective elements involved (Knijnenburg et al., 2017; Wilson, 2015).

In light of these critiques, alternate theories that incorporate cognitive biases and heuristics into the decision-making process have been proposed. Simon's 'bounded rationality' theory suggests that individuals' decisions are often not completely rational, but instead, are bounded by cognitive limitations and biases (Simon, 1990). When applied to the privacy paradox, this perspective implies that users might not fully comprehend the long-term implications of their online disclosure behaviours due to cognitive constraints and instead focus on immediate gains (Holland, 2009; Kehr et al., 2014). Similarly, the concept of privacy fatigue suggests that users might become overwhelmed by the constant need to navigate privacy settings and make decisions regarding their data disclosure, ultimately leading to an increased willingness to disclose (Choi et al., 2018; Zhu et al., 2021). Privacy fatigue offers another layer of understanding to the privacy paradox by exploring how a state of exhaustion might lead users to share more than they would under different circumstances.

Despite these valuable theoretical contributions, the literature still grapples with a lack of consensus on the underlying mechanisms driving the privacy paradox. Moreover, these theories often overlook the dynamic nature of privacy decisions, which can be influenced by a myriad of situational and personal factors. Therefore, there exists an imperative need to delve further into the exploration of the variables and mechanisms contributing to the privacy paradox.

Myopic-self
The 'myopic-self' concept, rooted in behavioural economics, presents a compelling framework for deciphering individuals' seemingly inconsistent decisions. Thaler and Shefrin (1981) were pioneers in this area, introducing their dual-self model of self-control. They proposed that the 'myopic-self' or 'doer' within an individual seeks immediate gratification, often conflicting with the 'planner' that values long-term benefits. This internal conflict elucidates the nature of myopic decisions, adding a dimension of self-control to the understanding of myopic behaviours.

Ainslie (1991) further elaborated the notion of this myopic-self. He demonstrated that individuals with dynamically inconsistent preferences tend to exhibit behaviour patterns akin to harmful addictions. Despite their genuine intentions to act properly, the hyperbolic discounting of future values continually obfuscates harmful long-term consequences, favouring immediate rewards. Collectively, these insights enrich our understanding of the factors driving decisions that favour short-term gratification at the cost of long-term repercussions.

Subsequent research further deepened the understanding of the myopic-self. For instance, Ainslie (2001) connected this idea to hyperbolic discounting, a behavioural pattern in which individuals markedly undervalue future rewards compared to immediate ones. This tendency to discount future benefits further entangles the complexity of myopic decision-making.

Adding another layer to this intricate concept, Hershfield et al. (2011) focused on how an individual's conceptions of their future selves affect their intertemporal choices, that is, the trade-offs between immediate and delayed outcomes. The author argues that people often discount future rewards because they perceive their future selves as dissimilar, less vivid, and less positive than their current selves.

While researchers have thoroughly investigated the myopic-self in diverse domains such as economic decision-making (Cheng et al., 2011) and health behaviours (Lawless et al., 2013), its application in the digital privacy landscape remains largely unexplored. This gap in the literature is significant, given the potential implications of myopic behaviours on online self-disclosure, which is an act balancing immediate satisfaction against possible future privacy consequences.

Synthesis of Literature: The Interplay between Myopic-self, Privacy Concerns, and Disclosure

Building upon the reviewed literature, it becomes clear that there is a potentially significant interplay between the concepts of the myopic-self, privacy concerns, and online disclosure behaviours. At its core, the privacy paradox encapsulates a seeming disconnect between individuals' voiced concerns about privacy and their actual disclosure of personal information online. On the other hand, the myopic-self theory proposes that individuals often favour immediate gratification over long-term consequences, a bias that seems to feed into the privacy paradox directly.

Applying the myopic-self theory to the context of the privacy paradox, it is conceivable that online users, driven by their myopic selves, could prioritise the immediate benefits of social interaction and self-expression offered by online platforms over potential future privacy risks. This instant gratification obtained through online sharing could explain the observed dichotomy between individuals' privacy concerns and their extensive self-disclosure online. Moreover, the myopic-self can provide a psychological basis for the privacy calculus model, wherein individuals consciously or subconsciously weigh the perceived benefits and risks of online disclosure.

Furthermore, considering Hershfield et al.'s (2011) concept of dual selves, individuals might perceive their future selves as somewhat separate entities, making it easier to discount potential future privacy risks. This disconnection between present and future selves may further amplify the impact of myopic-self on the privacy paradox.

In summary, the literature suggests a complex interplay between the myopic-self, privacy concerns, and online disclosure behaviours. The concept of myopic-self could offer a valuable framework for understanding the privacy paradox and the inconsistency in individuals' online behaviour. It presents a unique perspective on the possible cognitive biases influencing individuals' online disclosure decisions, adding a significant layer of depth to our understanding of the privacy paradox. It is, however, noteworthy that despite these theoretical linkages, empirical research exploring the role of the myopic-self in the context of the privacy paradox remains scant, underscoring the need for further investigation, which the present study aims to undertake.

Conceptual Framework

The conceptual framework of this study synthesises foundational tenets from the privacy paradox and myopic-self theories to shed light on the complexities of online self-disclosure behaviour. Central to this theoretical framework is the privacy paradox, epitomised by the dichotomy between professed privacy concerns and the disclosure of personal information in online environments. This paradox has been established in past studies, with countless surveys revealing a disconnect between individuals' stated privacy attitudes and their actual online disclosure behaviours. These behaviours span a range of activities in the digital realm, from sharing personal updates on social media platforms to providing personal details for online transactions. The privacy calculus theory serves as the theoretical backdrop for this phenomenon, implying that individuals engage in a subconscious or conscious assessment of perceived risks against anticipated benefits prior to online information disclosure.

Another important concept is online self-disclosure which refers to the act of individuals sharing their personal information in online environments such as social media platforms, online transactions, or digital communications. The behaviours related to online self-disclosure do not necessarily correlate directly with the level of privacy concerns an individual expresses, thus giving rise to the privacy paradox.

The concept of the 'myopic-self' is incorporated in the study as a potential moderating variable that could provide insights into the privacy paradox. Originating from behavioural economics, the myopic-self indicates an individual's tendency to seek immediate gratification, potentially overlooking the long-term implications of their actions. This construct is traced back to the seminal work of Thaler and Shefrin (1981) and Hershfield et al.'s (2011), positing the myopic-self as the driving force behind the inclination for instant gratification, often undermining the contemplation of potential future consequences. The immediacy of rewards from online interactions, such as social approval or perceived connectedness, may drive those individuals with a more pronounced myopic-self to disclose more personal information online, irrespective of their privacy concerns.

The proposed conceptual framework of this study postulates a model where privacy concerns operate as the independent variable, influencing the level of online self-disclosure, which is treated as the dependent variable. The myopic-self serves as a moderating variable that can alter the strength and direction of the relationship between privacy concerns and online self-disclosure. This moderating role of the myopic-self introduces an additional dimension to the conceptual model, potentially enriching our understanding of the dynamics at play in online disclosure behaviour. Assuming that the allure of immediate rewards gained through online disclosure could possibly incentivise myopic individuals to disclose personal

information online, even in the presence of pronounced privacy concerns, this study hypothesises that the myopic-self potentially intensifies the disconnection between stated privacy concerns and online disclosure behaviour. More specifically, this study proposes that a higher degree of myopia may lead to an increase in online self-disclosure, despite high privacy concerns.

II. Research Design and Methods

This study employed a survey technique, utilising multi-item Likert scales to measure the key variables under investigation.

Participants

The data was collected from college students in Malappuram districts. The inclusion criteria for participation required that students were active users of at least one of the following social media platforms: Facebook, Instagram, Snapchat and Twitter. Additionally, participants needed to be 18 years of age or older to be eligible for the study. These criteria were implemented to ensure that participants had sufficient exposure and experience with social media and met the legal age requirement for participation.

The final sample size for the study comprised a total of 342 undergraduate students who met the inclusion criteria and voluntarily participated in the survey. The participants' age range varied from 18 to 24 years, reflecting the typical age demographic of undergraduate students in the college.

Measures

The study has three key constructs: privacy concern, self-disclosure, and myopic-self. Each construct was measured using established scales.

The level of privacy concern was assessed using the Privacy Concerns in Online Social Networking (PCOSN) scale developed by Krasnova et al. (2009). This scale consists of two dimensions: privacy concern regarding organisational threats (PCO) and privacy concern regarding social threats (PCS). The privacy concern regarding the organisational threats dimension includes 7 items, while the privacy concern regarding the social threats dimension comprises 4 items. Participants rated their agreement with each item on a five-point Likert scale, ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

The extent of self-disclosure on online social networking platforms was measured using a scale adapted from Chen (2018). This scale consists of 5 items, and participants rated their agreement with each item on a five-point Likert scale, ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The items assessed participants' willingness and frequency of disclosing personal information on online social networking platforms.

Myopic tendencies were assessed using a modified version of the Future Consequences Scale, originally developed by Strathman et al. (1994) and refined by She et al. (2021). The original scale consists of two dimensions: "Consideration of Immediate Consequences" and "Consideration of Future Consequences." However, this study exclusively adopted the "Consideration of Immediate Consequences" dimension, which measured participants' tendency to prioritise immediate outcomes and concerns over potential future consequences. Participants rated their agreement with each item on a five-point Likert scale, ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Procedure

The questionnaire was designed and implemented using Google Forms for data collection. Questionnaire items for the key variables were set as mandatory in order to ensure complete data for the analysis, effectively minimising the issue of missing data.

The study was conducted among 3 arts and science colleges in Malappuram district, Kerala, India. The colleges were randomly selected from the list available at Higher Education Department Portal of Govt. of Kerala. The Principal Investigator (PI) visited these selected institutions and sought permission from the respective authorities to conduct data collection within their classrooms. Subsequently, the classrooms were assigned by the college authorities. In the designated classrooms, the PI distributed a Google Form link to the students via the respective class WhatsApp groups. The students were then instructed to complete the form using their personal mobile devices. However, in one class, one student did not carry their phone to class, and in another class, two students did not have their phones with them, although they regularly used social media. To accommodate these students, the researcher provided his own phone and laptop to them for filling the questionnaire. Additionally, three tablets were made available as a backup in case any other students did not have access to their personal devices. The students were given sufficient time to complete the questionnaire, and their responses were collected electronically via Google Forms. In total, a participation count of 342 students was achieved, surpassing the desired sample size. The age of the sample ranged from 18 to 24 years. In terms of gender distribution, 208 participants (60%) were female, while 136 participants (40%) were male.

III. Result and Discussion

The structural equation modelling (SEM) technique was employed to test the proposed model. The analysis was conducted using Jamovi, and plots were created with the Plotly package for Python.

Results

The first stage of the data analysis involved providing a comprehensive view of the descriptive statistics for the primary variables under study. Privacy concern had two dimensions: concerns about organisational threats (PCO) and

concerns about social threats (PCS) and they were measured on a 1 to 5 scale using multi-item Likert Scale. It was noted that PCO had a mean of 3.36 and a standard deviation of 1.22. Similarly, PCS exhibited a mean of 3.41 and a standard deviation of 1.14.

With regard to the Level of Online Self-Disclosure, a mean of 3.271 and a standard deviation of 1.176 were observed. In terms of myopic-self, the sample had a mean of 2.81 and a standard deviation of 1.33.

## Gender-Based Disparities in Privacy Concerns and Online Self-Disclosure

The study also sought to illuminate potential variations in the principal constructs based on gender. The independent samples t-tests illuminated significant disparities in privacy concerns related to both organisational and social threats, with no significant differences noted in the levels of online self-disclosure and the myopic-self. The results are presented in Table 1 and Figure 1.

Table 1. Gender disparities in key variables

Variable	Gender	Mean (SE)	SD	Mean difference	t	p	Cohen
PCO	Female	3.49(0.08)	1.17	0.3158	2.357	0.019	0.26
	Male	3.17(0.11)	1.28				
PCS	Female	3.64(0.08)	1.16	0.5868	4.809	< .001	0.5303
	Male	3.05(0.08)	1.02				
SD	Female	3.25(0.08)	1.18	-0.047	-0.368	0.713	-0.0406
	Male	3.29(0.10)	1.12				
Myopic	Female	2.77(0.09)	1.36	-0.1065	-0.726	0.468	-0.0801
	Male	2.87(0.11)	1.28				
Note: PCO = Privacy concerns about organizational threats, PCS = Privacy concerns about social threats, SD = Self-disclosure							

Figure 1. Gender differences in the level of key variables

Gender Differences in Key Variables
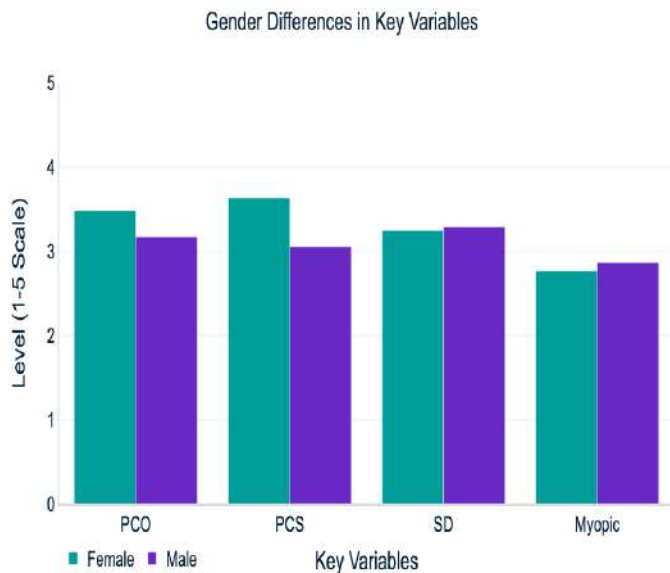
Females demonstrated significantly higher privacy concerns related to organisational threats (mean = 3.49, SD = 1.17) compared to their male counterparts (mean = 3.17, SD = 1.28); $t(342) = 2.357$, $p = 0.019$, Cohen's d = 0.26. Similarly, females also exhibited significantly higher privacy concerns related to social threats (mean = 3.64, SD = 1.16) as compared to males (mean = 3.05, SD = 1.02); $t(342) = 4.809$, $p < 0.001$, Cohen's d = 0.53.

However, the levels of online self-disclosure among females (mean = 3.25, SD = 1.18) and males (mean = 3.29, SD = 1.12) did not exhibit a statistically significant difference; $t(342) = -0.368$, $p = 0.713$, Cohen's d = -0.0406. Similarly, no significant difference was found in the myopic-self between females (mean = 2.77, SD = 1.36) and males (mean = 2.87, SD = 1.28); $t(342) = -0.726$, $p = 0.468$, Cohen's d = -0.0801.

Correlations Among Primary Variables

Pearson correlation coefficients were calculated to examine the associations among the primary variables, namely, privacy concerns about organizational threats (PCO), privacy concerns about social threats (PCS), level of online self-

disclosure (SD), and the myopic-self. The results are presented in Table 2.

Table 2. Correlation matrix

	PCO	**PCS**	**SD**
PCS	0.8***		
SD	-0.236***	-0.174***	
Myopic	0.002	0.055	0.678***
Note: PCO = Privacy concerns about organizational threats, PCS = Privacy concerns about social threats, SD = Self-disclosure. *** = p < .001			

The correlation matrix reveals that PCO and PCS are highly correlated (r = 0.8, p < .001), suggesting a significant positive relationship between these two dimensions of privacy concerns. The SD displayed a negative relationship with both PCO (r = -0.236, p < .001) and PCS (r = -0.174, p = 0.001), indicating that as privacy concerns increase, the level of online self-disclosure tends to decrease. Although statistically significant, the correlation is weak.

Regarding the myopic-self, the analysis revealed a significant positive correlation with the level of online self-disclosure (r = 0.678, p < .001). This finding indicates that individuals with higher levels of myopic tendencies tend to exhibit greater online self-disclosure. On the other hand, no significant correlation was observed between the myopic-self and either PCO (r = 0.002, p = 0.969) or PCS (r = 0.055, p = 0.305). These results suggest that privacy concerns related to organisational or social threats do not show a substantial relationship with the myopic-self.

Moderation effect of myopic

To further explore the interplay between privacy concerns, the myopic self, and online self-disclosure, two moderation analyses were conducted. The first analysis examined the moderation effect of the myopic-self on the relationship between privacy concerns regarding organisational threats (PCO) and the level of online self-disclosure (SD). This analysis sought to understand whether the myopic-self plays a role in influencing the strength and direction of the relationship between privacy concerns and online self-disclosure, shedding light on the mechanisms that contribute to the privacy paradox phenomenon.

The results of the moderation analysis revealed a significant interaction effect between privacy concerns (PCO) and the myopic-self on online self-disclosure (SD), supporting the hypothesis that the myopic-self acts as a moderator in this

relationship. Specifically, the estimated coefficient for the interaction term (PCO * myopic) was 0.203 (SE = 0.025, p < .001), indicating a significant impact of the myopic-self in altering the relationship between privacy concerns and online self-disclosure. The moderation estimates of variables from the first moderation analyses are presented in Table 3.

Table 3. Estimates

|	**Estimate**	**SE**	**Z**	**p**
PCO	-0.22	0.0325	-6.77	< .001
Myopic	0.562	0.0299	18.79	< .001
PCO * Myopic	0.203	0.025	8.14	< .001
Note: PCO = Privacy concerns about organizational threats.				

Further examination of the simple slopes provided additional insights into the nature of this moderation effect. At the average level of the myopic-self, higher privacy concerns were associated with lower levels of online self-disclosure (slope = -0.2201, SE = 0.0356, p < .001), confirming the expected negative relationship. However, when considering individuals with a low level of the myopic-self (1 standard deviation below the mean), the negative relationship between privacy concerns and online self-disclosure was even more pronounced (slope = -0.4901, SE = 0.0494, p < .001). Interestingly, at a high level of the myopic-self (1 standard deviation above the mean), the relationship between privacy concerns and online self-disclosure was not significant (slope = 0.05, SE = 0.0501, p = 0.318). This suggests that the myopic-self moderates the strength of the relationship, with higher levels of the myopic-self weakening the negative impact of privacy concerns on online self-disclosure. The results of simple slope analyses are presented in Table 4 and Figure 2.

Table 4. Simple slope analysis

	Estimate	**SE**	**Z**	**p**
Average	-0.2201	0.0356	-6.179	< .001
Low (-1SD)	-0.4901	0.0494	-9.919	< .001
High (+1SD)	0.05	0.0501	0.998	0.318

Figure 2. Effect of privacy concerns regarding organizational threats on self-disclosure across different levels of myopic-self
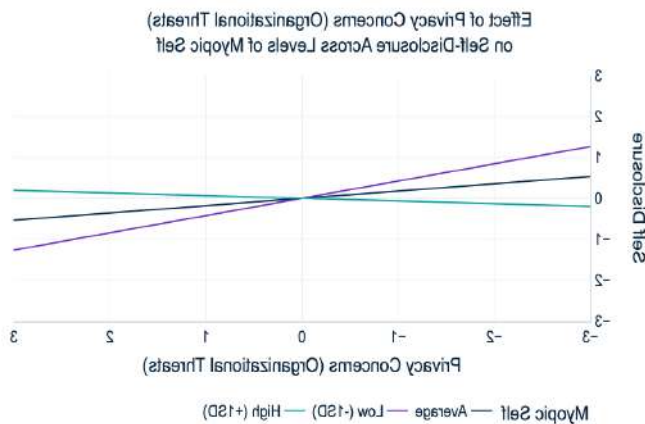
The second moderation analysis aimed to examine the moderating effect of the myopic-self on the relationship between privacy concerns regarding social threats (PCS) and online self-disclosure (SD). This analysis aimed to explore whether the myopic-self influences the relationship between privacy concerns regarding social threats and online self-disclosure, providing further insights into the privacy paradox phenomenon.

The results of the moderation analysis revealed a significant interaction effect between privacy concerns (PCS) and the myopic-self on online self-disclosure (SD), suggesting that the myopic-self plays a moderating role in this relationship. The estimated coefficient for the interaction term (PCS * myopic) was 0.183 (SE = 0.0285, p < .001), indicating a significant influence of the myopic-self in shaping the relationship between privacy concerns regarding social threats and online self-disclosure (Table 5).

Table 5. Moderation estimates

	Estimate	SE	Z	P
PCS	-0.179	0.0367	-4.86	< .001
Myopic	0.568	0.0312	18.19	< .001
PCS * Myopic	0.183	0.0285	6.45	< .001

Note: PCO = Privacy concerns about organizational threats, PCS = Privacy concerns about social threats, SD = Self-disclosure.

Further examination of the simple slopes provided valuable insights into the nature of this moderation effect. At the average level of the myopic-self, higher privacy concerns regarding social threats were associated with lower levels of

online self-disclosure (slope = -0.1785, SE = 0.039, p < .001), aligning with the expected negative relationship. When considering individuals with a low level of the myopic-self (1 standard deviation below the mean), the negative relationship between privacy concerns and online self-disclosure was even more pronounced (slope = -0.4221, SE = 0.0514, p < .001). However, at a high level of the myopic-self (1 standard deviation above the mean), the relationship between privacy concerns and online self-disclosure was not significant (slope = 0.065, SE = 0.0586, p = 0.267). This suggests that the myopic-self moderates the strength of the relationship, weakening the negative impact of privacy concerns on online self-disclosure. The results of simple slope analyses are presented in Table 6 and Figure 3.

Table 6. Simple slope

	Estimate	SE	Z	p
Average	-0.1785	0.039	-4.58	< .001
Low (-1SD)	-0.4221	0.0514	-8.22	< .001
High (+1SD)	0.065	0.0586	1.11	0.267

Figure 3. Effect of privacy concerns regarding social threats on self-disclosure across different levels of myopic-self
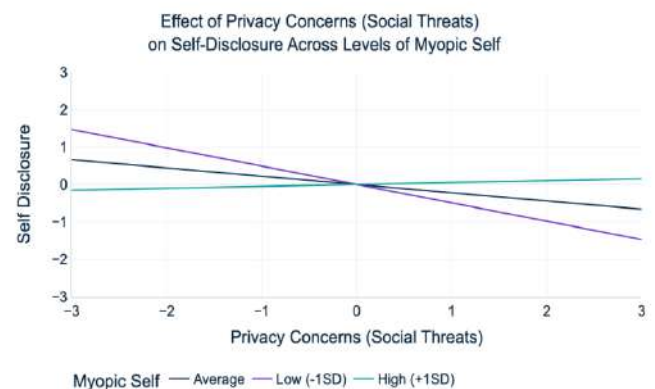
Discussion

Previous research on privacy concerns and self-disclosure has revealed a complex phenomenon known as the privacy paradox. While it is commonly expected that higher levels of privacy concerns would be associated with lower levels of online self-disclosure, empirical findings have been inconsistent, often revealing weak negative correlations or even the absence of a significant relationship.

Given this privacy paradox, the present study aimed to shed light on the underlying mechanisms and provide insights into the conditions under which the expected negative correlation between privacy concerns and online self-disclosure may be weakened. Specifically, the study examined whether the myopic-self, as a moderating variable, influenced the relationship between privacy concerns (PCO) and online self-disclosure (SD).

The findings from the descriptive statistics revealed moderate levels of privacy concerns related to bothorganisationall threats (PCO) and social threats (PCS). The levels of online self-disclosure and the myopic-self were also assessed. Furthermore, gender-based disparities in privacy concerns and online self-disclosure were explored, revealing significant differences between females and males in terms of privacy concerns but not in online self-disclosure or the myopic-self.

The observed gender differences in privacy concerns align with previous research, suggesting that females tend to exhibit higher levels of privacy concerns compared to males (Tifferet, 2019). The finding that females reported higher levels of privacy concerns related to both organisational and social threats is consistent with the notion that females may be more cautious and vigilant about their privacy in online environments. These gender-based disparities provide valuable insights into the dynamics of privacy concerns and emphasise the need for gender-sensitive approaches when examining privacy-related behaviours and interventions.

When it comes to online self-disclosure, the study found no significant differences between genders. This indicates that both females and males, in the context of this study, engage in similar levels of sharing personal information online. Importantly, this study's findings pertain specifically to college students. It is suggested that the absence of gender differences in online self-disclosure within this demographic might be due to their comparable online behaviours and social media usage patterns.

The correlation analysis revealed that higher levels of privacy concerns were associated with lower levels of online self-disclosure, indicating a negative relationship. However, the strength of these correlations was weak, suggesting that the expected negative relationship may be influenced by other factors. This finding is consistent with the privacy paradox literature, which highlights the discrepancy between individuals' stated privacy concerns and their actual online self-disclosure behaviours. To further explore the factors influencing this relationship and to provide a deeper understanding of the privacy paradox, the study incorporated the concept of the myopic-self, characterised by a tendency towards immediate rewards and impulsive decision-making, as a moderator variable affecting the relationship between privacy concerns and self-disclosure.

The moderation analysis revealed the nuanced role of the myopic-self in moderating the relationship between privacy concerns (related to both organisational and social threats) and online self-disclosure. Our results affirmed that the myopic self plays a significant part, influencing the strength and direction of this relationship.

Specifically, the analysis revealed that individuals with low levels of the myopic-self exhibited a moderate negative correlation between privacy concerns and self-disclosure. This suggests that for these individuals, there was no privacy paradox, as their self-disclosure aligned with their expressed privacy concerns. However, for individuals with average levels of the myopic-self, the negative relationship between privacy concerns and self-disclosure became weaker. The correlation was practically negligible for individuals with high levels of the myopic-self. This indicates that when individuals exhibit a high degree of the myopic-self, characterized by impulsivity and a desire for immediate gratification, it potentially dilutes the influence of privacy concerns on self-disclosure decisions, potentially leading to a privacy paradox scenario.

These findings contribute to our understanding of the privacy paradox phenomenon and highlight the significance of the myopic-self in shaping online self-disclosure behaviours. The results align with the privacy calculus theory, which posits that individuals engage in a cost-benefit analysis when deciding to disclose personal information online. In the presence of a stronger myopic-self, the anticipated immediate rewards associated with self-disclosure override privacy concerns, leading to increased disclosure even when privacy concerns are high.

Theoretical implications

The concept of the myopic-self provides a new lens through which to understand the privacy paradox and offers a potential explanation for the weak or absent negative relationship between privacy concerns and self-disclosure observed in previous research. Incorporating the myopic-self as a moderating variable enriches our understanding of the complex interplay between privacy concerns, impulsive decision-making tendencies, and online self-disclosure behaviours. The study also supports the relevance of the privacy calculus theory, emphasising the role of perceived risks and anticipated benefits in individuals' decision-making processes regarding online self-disclosure.

Practical implications

The results highlight the need for interventions and educational programs that target individuals with high myopic tendencies. Such programmes should focus on raising awareness about the potential long-term consequences of online self-disclosure and help individuals develop strategies to balance immediate rewards with privacy concerns. Additionally, understanding the gender differences in privacy concerns can inform the design of privacy settings and controls in online platforms, catering to the specific needs and preferences of different user groups.

IV.   Conclusion

The findings of this study highlighted the presence of a privacy paradox, where the expected negative correlation between privacy concerns and online self-disclosure was weak. While statistical significance was observed with a larger sample size, the practical strength of the negative correlation remained weak. This paradox can be better understood by considering the influence of the myopic-self, which emerged as a key factor in shaping online disclosure behaviour. The myopic-self, characterized by a focus on immediate rewards and impulsive decision-making, may override privacy concerns and lead individuals to engage in online self-disclosure despite their professed concerns. These results contribute to our understanding of the privacy paradox phenomenon and highlight the importance of considering individual traits and motivations in shaping online disclosure behaviours. By unravelling the intricate dynamics between privacy concerns, the myopic-self, and online self-disclosure, this study provides valuable insights for researchers, practitioners, and policymakers seeking to promote responsible and informed online behaviours while respecting individuals' privacy preferences.

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THE DYNAMICS OF SOCIO-CULTURAL STRUCTURE IN HINDI CINEMA: A COMPARATIVE STUDY

Bandana Pandey* Monika Gaur**

Purpose: *Family is the smallest unit of any society. It is believed that a family unit should be studied to understand the fabric of society. It is said that films and society mirror each other. Hence, the sociocultural subtleties that a film showcases in the narrative of a story affect society directly or indirectly and vice versa.*

Design/methodology/approach: This study has been conducted through the comparative analysis of three films each from the last three consecutive decades which have portrayed the family system using a qualitative approach in research.

Findings: this paper is to explore the socio-cultural dynamics of an Indian family depicted in Hindi cinema and how it has changed over some time.

Originality/value: It will be studied how films show the relationships and family values within that system. This study is significant as cinema constructs meaning that affects the real life of people and society at large.

Keywords: *Family system, Hindi cinema, Social structure, cultural depiction*

"Media appears to reflect the reality while they are constructing it" this is a famous quote by Stuart Hall, British cultural theorist at Birmingham School of Cultural Studies.

The film is one of the most powerful and influential media of mass communication. Since its inception, it remains the biggest source of entertainment among the Indian audience from all sections of society. The audience tends to imitate the characters and their actions portrayed on screen. It is always believed that cinema and society are interrelated in the sense that what transpired in society is reflected on screen and vice versa.

'Family has always been important in Indian storytelling. It's central to even the Ramayan and the Mahabharat, the two most important epics of Indian mythology. 'Stated Rachel Dwyer, professor of Indian Cultures and Cinema at SOAS, the University of London (Satarupa Paul, n.d.).

A family is a unit of a society and it acts similar to building blocks. Several families together form a community that in turn builds society. Family is the easiest way to instill values and bring change. In the Indian subcontinent, families play a crucial role in the life of a human being from its birth.

Society is made up of people and these people come from various households. Therefore, to build a harmonious society, families individually should work to make good citizens and set righteous notions. Since the impact of cinema on the audience is huge, hence**,** it is essential to explore what filmmakers are communicating through their films regarding family relationships and how sociocultural context is conveyed using codes and symbols by cinema. The films have an impact on the audience as to how they should think and behave (Boy, 2017). They normalize systems of various beliefs. This paper is an attempt to understand the sociocultural system depicted in Hindi films and how they have changed over the period. Also, in this study only, Hindi films are taken into consideration as it is believed that the Hindi film industry has an enormous impact on the Indian audience. The socio-cultural work is a structure that society in general practices. It can be further elaborated.

Social factors are defined by lifestyle, community, family structure, gender roles and responsibilities, economic status, and religious practices which affect it socially. Likewise, Culture comprises aspects like traditions, belief systems and practices, customs, tastes and preferences, language, and general behavior of the people.(Masovic & Business, 2018)

This research pursues the representation of vertical and horizontal relationships among family members in the films, interprets the working of family members in different situations, and an approach to solving the problem.

Society is not stagnated. It changes its dynamics with time and period. So in the same way films should also change their narrative, characters, and conflicts. Therefore, its relevance remains.

I.   Review of literature

(N.K, 2021) a research paper talked about the representation of women in Malayalam cinema by analyzing four films named 22 Female Kottayam (2012), Thira (2013)

Recent films of Mollywood are breaking stereotyped images where the hero is worshipped and the female is shrunk to be only sexual objects. The findings suggest that recent films tried to relate reel characters of women with real women in society. It was shown that these characters on screen needed a man to live their lives happily, but they can take charge of their respective lives when it is required similar to many women in our society.

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Further, it was depicted that women have transformed their appearance and attitude to changing trends and the environment of the world.

(Deakin & Bhugra, 2012) in their research paper observed how families have changed in terms of their perspective and view of the audience and how they have transformed their version from real. In this paper, it is stated that families are building blocks of a society and it is impossible that art cannot be affected by families. The researcher primarily spoke about the clinical treatment of people with problems such as alcohol, depression, and anxiety. It is observed that films can help to understand society better and in turn, that point can be utilized to treat patients dealing with mentioned diseases.

(Zurcher & Webb, 2018) in research paper conducted a study on animated films produced by Disney to know how Disney is depicting families and their structures. Also, how it is shaping children's development of belief around the notion of family. Research suggested that single-parent families are predominant in these films and most Disney films showcased positive and supportive family interactions. The protagonist of a maximum of these families has a cordial relationship with other family members.

(Satarupa Paul, n.d.), findings of this article called out how the presence of dysfunctional families has increased in Hindi films since the most popular film 'Hum Apke Hai Kaun' (1994) appeared on the screen where not only family members but also extended family used to live in a most harmonious and coordinated manner. It further explored this subject by including interviews with various filmmakers and clinical psychologists. As findings concluded that dysfunctionally is not a new norm. It has been seen in our families in real-life situations. It is only recently that Hindi films are also taking that into account.

Broad Objectives

To understand the dynamics of family structure in Hindi films while exploring the socio-cultural subtleties.

Specific Objectives:

- To know the social structure and cultural system of families presented in Hindi films.
- To evaluate relationship climate and gender roles among members of the family, family structure, and family support and values
- To explore the characters using codes and symbols to imply the message and language to communicate messages onscreen
- To investigate the transition in the socio-cultural fabric in three decades.

II. Research Design and Methods

To conduct this study method is used. A comparative study is a kind of method that analyses phenomena and then puts them together to find the points of differentiation and similarity. (Miri & Shahrokh, 2019)

A comparative research method can be defined as a research methodology in which aspects of Social science or life is examined by different cultures or countries. It is a form of qualitative approach where case study analyses are used by the researchers to elucidate the similarities and differences between the entities. The comparative research method combines theory or theoretical concepts with data collection. (Miri & Shahrokh, 2019)

In this study, Hindi cinema is the universe from where three films of consecutive decades are taken into account to understand the social and cultural dynamics in a family shown in selected Hindi films. Also, the objective is to mark comparisons between them.

Operational Definitions:

Social structure: The social structure is the aggregate of the social, economic, and educational status of the family. It also represents the family type.

Relationship Climate: It is the atmosphere of the relations shared between the family members. It is measured in terms of the understanding and the conflicts among the characters in a story under different circumstances.

Characterization: It is a way a character is curved on screen in a given story. Its features and behavior are considered.

Gender role: It is the treatment of male-female in a story in terms of space, freedom, choices, decision-maker, and basic depiction. How a man and woman are placed in a story is explored under this.

Culture system: It is a depiction of Indian traditions and rituals in a story and a family.

Use of language: It is the use of spoken language used in dialogues by the characters. In which language do they converse?

Lifestyle: Lifestyle is the measurement of the economic class that the depicted families possess. It is their overall luxury that they afford or gesture in a story.

These selected films are as follows:

- Hum Aapke Hai Kaun (1991-2000)
- Kabhi Khushi Kabhi Gham(2001-2010)
- Dil Dhadakane Do(2011-2020)

This study has followed a descriptive research design.

Sample and Justification for selected films:

As mentioned above three films are selected from three distinguished eras using the purposive sampling method. These films depict a family system as the center of their theme. The narrative of these films revolves around human relationships and conflicts between the characters of a family. Also, the reason for the selection of these films is that they are the most-grossed films in their respective decades in the family drama genre as per the IMDb website.

Limitations of the study

The limitation of this study is its time limit sample as this study has been conducted by analyzing three films from three consecutive decades. The reason for this constraint is primarily time. This study can be further expanded by going higher side of sampling. That means taking more films of the family drama genre into account.

Theoretical Framework

Structuralist film theory is prominent in finding the objectives of the present study which is to understand the sociocultural dimensions in a film. This theory emphasizes frame-to-frame construct meaning using codes and symbols as language is used in making meaning in any kind of communication. (*Film Theory*, 2014). As grammar and syntax of a language are used to converse, similarly film has its language which is its frame-to-frame build-up of a narrative using dialogues, costume, character, sound, lighting, editing, setting, props, and color palette(collectively called mise-en-scene). These frames convey a message or messages explicitly or implicitly.

This theory is a branch of film theory that is rooted in 'structuralism'. Structuralism is fundamentally based on the 'semiological' concept of Ferdinand de Saussure, a Swiss linguist, philosopher, and semiotician. Structuralism being a multidisciplinary theory is interpreted by the different schools of thought in every respective subject at dissimilar times.

Structuralism in cultural studies states the rules that govern meaning formation through a system of differences and relations between signs and their context. (Nayar, 2016).

In other words, it says that in every language meaning is inferred based on two combinations. One is what is said directly (grammar) and the second is what can be interpreted in the context of culture and social ambit. Therefore, the same message can be elucidated differently by people of different cultures.

Structuralism film theory looks at the process of meaning production and how each frame of a film constructs meaning. The film is taken as text in such a process of analysis. In this study, this theory is implemented in terms of extracting meaning from the juxtaposition visuals of the films and understanding how social and cultural messages are communicated through these films.

Also, how families and their internal conflicts are represented in Hindi cinema and how it has changed over the decades in terms of its portrayal on screen. This paper is an attempt to in-depth analysis of selected films to attain its objectives.

Description and Analysis of selected films (in a chronological manner):

Hum Aapke Hai Kaun (1991-2000)

The film was released in the year 1994, produced by Rajshri Productions, and the second film was directed by Sooraj Barjatya.

Kailash Nath (Alok Nath) is a bachelor wealthy businessman who raised his two nephews Rajesh (Mohnish Behl) and Prem (Salman Khan). Rajesh married Pooja (Renuka Shahane) who is the daughter of Kailash Nath's old friends (Anupam Kher and Reema Lagoo). After a full-fledged wedding ceremony and 14 songs, the film shows the sudden death of Pooja. Meanwhile, she is the only person who knows about the love relationship between Nisha (Madhuri Dixit), her younger sister, and Prem. So before she can get them married, she dies. In the situation of grief, the elders of the family decided to marry Rajesh with Nisha saying that the child of Pooja would get a mother and to no surprise, Prem and Nisha sacrificed their love for the sake of the family. In the climax, due to divine intervention, everyone got to know the real situation, and eventually, Prem got married to Nisha.

Table 1:

	Denotation	**Connotation**
Social structure	A wealthy, well-educated business family.	The family shown belongs to the dominant Indian culture following a joint family structure along with extended family. Not only members but also house helps are treated like family.
Relationship climate	All the characters are in a harmonious, loving relationship. Understanding between every family member and even extended family members is	Extremely supportive family members. It seems like no conflicts at all between the characters.

|		
	shown. (Except one and that too realized her mistake and gelled with everyone soon after.	
Characterization	The characters are flawless. Everyone knows their responsibilities and never fails to fulfill them.	The film was released in the early 90s where the director makes a statement by deliberately keeping a minority couple as a part of the given family universe.
Gender role	The definitive role of male-female. Males are earning, and achieve great deeds, whereas females are nurturers and mother figures. They always appreciated making good food and taking care of family members. Even if they are pursuing studies, never show up to discuss career plans.	This film belongs to an era when patriarchy/Hero-worship was a part of mainstream Hindi films without any question. Hence, women showed neither making decisions nor being ambitious.
Culture system	2/3 of the film is about celebrating various rituals and ceremonies. Temple plays an important role. The first meeting of Rajesh-Pooja is in the temple, Pooja showed him her painting that is of the temple, and any serious conversation took place in the temple in front of god.	Religious and belief systems play a strong part in the characters' lives. Often shown as doing worship and inclined.
Use of language	Characters speaking Hindi language only	Language speaking only.

Lifestyle	Both houses are shown to be lavish where all amenities are available.	Urban-based, rich lifestyles. Mostly staying indoors and spending time with families.

An ideal, perfect well-off family situation where every family is extraordinarily supported and ready to give all sacrifices for the wellbeing of each other. Also, the joint family structure is celebrated with many rituals and ceremonies. Socially associated and culturally inclined to an extreme level. Gender representation and roles are very much clearly defined, following a patriarchal system of social system.

Kabhi Khushi Kabhi gham (2001-2010)

The film was released in the year 2001, and produced by Dharma Productions, and the second film was directed by Karan Johar.

A business tycoon Yash Raichand(Amitabh Bachchan) and their wife (Jaya Bachchan) lived with two sons elder adopted son Rahul (Shahrukh Khan) and the Younger Rohan (Hritik Roshan). On marrying Pooja (Kajol) Yash Rachand disowned Rahul and they both moved to London. After years of a leap, the younger son tries to bring the family together, and subsequently few confrontations, they all get together again in the name of last with of his grandmother.
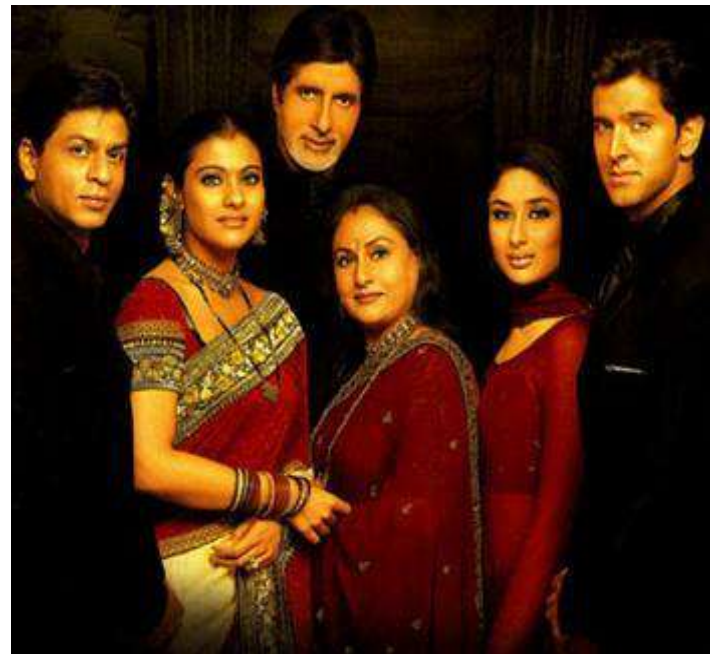
Table 2:

	Denotation	**Connotation**
Social structure	A wealthy, well-educated business family.	The family shown belongs to the dominant Indian culture following a joint

		family structure. House help (Farida Jalal) was treated like family.
Relationship climate	Every relationship is explored in an interpersonal manner. Father-son, mother-son, husband-wife, brothers, In-laws, and daughters-in-law, all characters are in a defined role.	Depiction of family structure with conflicts between father-son.
Characterization	Characters are extremists in their belief systems. Every character behaves in a stereotypical style.	The film was released in early 2000. The conflict between modernity and tradition.
Gender role	Male-female dynamics are very set of patriarchy. Men make decisions, especially fathers. Females are supposed to follow, except for only one confrontation towards the climax.	This film is an example of complete patriarchy where he can decide what is good for every family member without asking them. Hence, women act as a shadow only.
Culture system	The film showcased a Westernized version of Indian patriotism. While living in a foreign land, always talk about India and Indian rituals.	The religious inclination is subtle. Use of temple in mise-en-scene in important scenes.
Use of language	The characters speak Hindi, but also use English in specific scenes, especially in scenes in London. Even in a scene, Anjali mocked foreign languages and accents too.	Primarily, Hindi languages are shown with minimal use of English.

Lifestyle	Lifestyle is lavish, living in a mansion, traveling in private jet planes, and education from boarding and foreign institutes.	Urban-based, Extravagant lifestyle, richness on another level.

An extremely wealthy family in a joint structure where the male is the head of the family taking all decisions for the family and family members, with no questions raised until a point which can be its threshold state. A conflict is between traditional and modern sets of beliefs. Interpersonal conflicts are showcased more prominently. Gender representation is also shown as per a patriarchal system with minimal power to women of the family.

Dil Dhakane Do (2011-2020)
The film was released in the year 2015, produced by Excel Entertainment and Junglee Pictures, and directed by Zoya Akhtar.

The Mehras are a family of four people and a dog. Kamal Mehra (Anil Kapoor) and Wife Neelam Mehra (Shefali Shah), a daughter Ayesha (Priyanka Chopra), and a son Kabir Mehra (Ranveer Singh). They planned a cruise trip with friends and family for the celebration of their 30th wedding anniversary. During the cruise many events took place. For instance, they came to know that their daughter wants to divorce her husband and marry their manager's son (Farhan Akhtar), The Son is in love with a Muslim girl and doesn't want to follow any of their plans. Neither wants to marry the girl of their part nor wants to take over their family business. After various turmoil and drama, parents accepted their children as it is and moved in with the times.

Table 3:

	Denotation	Connotation
Social structure	A wealthy business family. Fabrics of the family are more towards parents vs. children perspective where parents decide what is good for them or what is not.	The family shown belongs to the Indian subculture following a nuclear family structure.
Relationship climate	The relationship is explored at both interpersonal manner and intrapersonal levels. In one scene, Kabir said 'yaha sab upar upar se Baat Karte hai, asli baat to koi Karta hi NHI hai', conveying the inner chaos of the family.	Presentation of family structure with conflicts between every member of the family with others.
Characterization	Each character has its struggles and difficulties, facing alone them, not discussing them within the family.	The characters are strong and independent. These characters are not rare to find around. They are quite there in every family.
Gender role	The wife and the daughter are suffering as much as the father and son. In one scene, the wife seems to be involved in business decisions as well as deciding what is to be done to save the business. Also, the daughter is told to be a successful entrepreneur but	It seems like a patriarchal system, but it does not go without questioning. Though the social phenomenon is such that it showcased difficult situations more for females than males, somehow
	faces personal turmoil as well due to her husband and parents.	film also taps into a space where male characters are also suffering due to patriarchy.
Culture system	The film showcased a Westernized culture. From food to clothes to other things gives an impression of modern upper-class scenes.	The religious inclination is not mentioned. Though the cultural influence is semi-s It is a family who looks Westernized in outlook, but Indian in a mental state of mind.
Use of language	As far as language is concerned, the language is Hindi and English.	Primarily, Hindi language spoken characters.
Lifestyle	Lifestyle seems to belong to a rich elite community of the society, affording cruise trips and facing financial crisis at the same time, gives a hypocritical aspect of our society.	Urban-based, living upper-middle-class society.

A wealthy family with a nuclear system. Conflicts and imperfections in every member of the family. Inter and intrapersonal confrontations are depicted. Each person is living and struggling for their survival fighting all odds personally and socially. Westernized depicts of narrative.

III.   Result and Discussion

A Comparative analysis:
In the present study, researchers have brought out indicators of changes in the socio-cultural representation of family structure in Hindi films under study. Presenting these indicators of change are in Table 4.

Table:4

	Denotation	Connotation

	Hum Aapke Hai Kaun (1991-2000)	Kabhi Khushi Kabhi Gham (2001-2010)	Dil Dhadakane Do (2011-2020)	Hum Aapke Hai Kaun (1991-2000)	Kabhi Khushi Kabhi Gham (2001-2010)	Dil Dhadakane Do (2011-2020)
Social structure	All films belong to a wealthy business background and well-educated family.			In 1991-2000 and 2001-2010, joint family setups were shown whereas in 2011-2020 nuclear family structure is shown. The commonality is that all films belong to the rich social classes.		
Relationship climate	In 1991-2000, the family relationship climate was harmonious and cordial with negligible conflict, From 2001-2010 a conflict was shown at the interpersonal level (between father, and husband-wife) while in 2011-2020 conflict occurred at both interpersonal and intrapersonal levels, it is more between parents and children.			The film's relationship climate has changed drastically. In 1991-2000, conflict very less, and relations among members were simple, this increased a little bit in 2001-2010 when conflicts were slightly visible while in 2011-2020, the relationship climate has become more and more complex.		
Characterization	In 1990-2000, Characters were idealistic and flawless while in 2001-2010 characters shown are extremists, and in 2011-2020, characters are more self-centered.			Characterization has females from being perfect to imperfect. Conflicts of tradition and modernity are depicted through the characters. In 2011-2020 struggles of each character are shown and everyone fights them at the intrapersonal level.		
Gender role	In 1990-2000, male-female roles were very distinct. Males are working, females are educated, but not ambitious. From 2001-2010, gender roles are given clearly, but still, female characters have a certain say in certain situations. From 2011-2020, females depicted are strong-headed and ambitious. Males are on both sides, some are supportive and some are not.			Defined gender role. Changes in gender representation are also evident. From 1990-2000 to 2011-2020, female characters are shown to be more career-oriented and trying to balance work and family life. Male has also changed in terms of mindset by becoming more accepting of their female counterparts.		
Culture system	In 1990-2000, cultural representation was showcased in mise-en-scene including a lot of rituals and ceremonies. From 2001-2010, cultural points were comparatively less but existed. From 2011-2020, the Westernized impact is marked in way of food, clothing, and behavior.			Cultural representation is an important part of the visual element that has been also reduced to an extent. Cultural presentation is less visible. Westernized impact in every aspect is quite apparent.		
Use of language	In 1990- 2000, 2001-2010, and 2011-2020, Hindi is the mode of language primarily, English is spoken by characters on screen, but very limited.			The language is Hindi in the first place. Since all films are from Hindi cinema, English is also used at times, especially in 2011-2020.		
Lifestyle	Lifestyle is lavish in Hum Apke hai Kaun (1991-2000) that goes up to another level in Kabhi Khushi Kabhi Gham (2001-2010). In Dil Dhadakne Do(2011-2020) Lifestyle is rich and lavish again,			Lifestyle is extravagant in all films under study. It varies from one narrative to another, but it always belongs to the upper middle class.		

Findings:

The films that the researchers have taken into account have shown evident changes in sociocultural dimensions. It remained the same in certain categories for instance language

and lifestyle, but the majority of the dimensions of social structure and cultural representation have changed to varying extents.

- Families depicted in Hindi cinema belong to the Indian dominant culture or sub-culture. No family is depicted from counter-cultural background except for a few characters. Representation of minority communities can also be shown that can be read as all communities living together in India. Also, in each film selected every represented family is showcased as good masters to their house helps, treating and taking care of them as a family member.

- All these selected (Hum Aapke Hai Kaun (1991-2000) Kabhi Khushi Kabhi Gham(2001-2010) Dil Dhadakane Do (2011-2020) films are produced by home productions of the directors that give them the liberty to treat the narrative as they want and showcasing their perspectives about families.

- Dysfunctionality is a new common norm in the decade of 2011-2020. Films of 1991-2000 were showcased as a perfect, ideal family relationship and climate, where no conflict existed and if existed addressed harshly (in Hum Apke Hai Kaun, Bindu's characters were slapped and shamed and in Kabhi Khushi Kabhi Gham, Rahul was disowned). On the contrary, in Dil Dhakadne Do, families are shown as more accepting even if there are different viewpoints within the family between parents and children, Husband and wife, and even between siblings, Parents accept children with their flaws and that is exactly what happens in real life families as well. Or it can be said that imperfections are now accepted rather than earlier.

- All these selected families belong to rich sections of society. Hence their representation is from that standpoint. A middle-class perspective is missing along with other sections of society.

- Patriarchy is a constant feature in Hindi films' family drama genre, but discourse is seen throughout the decades. Patriarchy is a social system where the male is given all powers and women are marginalized. In the decade 1991-2000, it was unquestionable and there were no struggles on that part from sub altered section. Women were happily convinced with the fact that they were made to serve and in return, if they were treated well, they would be in a 'good family. They were neither ambitious nor resisting any set norms. In the decade of 2001-2010, patriarchy was there, but women raising questions about male actions were shown. For example in Kabhi Khushi Kabhi Gham (2001-2010), in one scene Jaya Bachchan speaks the same language as her husband-'keh diya na bas keh diya', Coming to the decade of 2011-2020, Patriarchy is not celebrated, subtly questioned. In this film specifically, arguments between husband-wife and parents-children especially with the daughter are quite evident. Though they are dealing with it swiftly, it is not going unquestionably. On this matter of gender inequality, there is a definite

discourse in the system, but it still exists and family films are constantly addressing it.

- Cultural representation in mise-en-scene has also decreased with time. In Hum Apke Hai Kaun (1991-2000) and Kabhi Khushi Kabhi Gham (2001-2010), a set of beliefs was placed subtly, but in the last decade film Dil Dhadakane Do (2011-2020), it was not mentioned. Ethnocentrism (the idea of where one believes in the culture to which they belong, it often comes with a feeling of superiority over other cultural groups) is also placed in films, especially in Kabhi Khushi Kabhi Gham (2001-2010).

- The conflict between modernity and tradition is also a set formula found in family drama implicitly or explicitly. In earlier times, it was not so prevalent, but with time it comes to a major element. Films of the last decade have depicted that as well.

IV.   Conclusion

This paper is an attempt to explore the representation of the family system in Hindi films and the significant changes that took place in the past three decades. The major submission of this paper is that there are vital changes that occurred in the depiction of the family system. Dysfunctionality and acceptance of imperfections are key changes. Cultural representation has become more implicit than explicit. In the context of gender roles, male-female roles are overlapping but it still needs to be addressed more. Patriarchy is such a deep-rooted concept in our social surroundings that the attempt of these films is only the tip of the iceberg. To initiate any dialogue, such narratives should be further discussed. Also, all these films belong to the Indian dominant culture and are a story of the upper class of society. The family concept should also be explored from the perspective of other classes of society. The conflict between tradition and modernity is constant and it should be believed that it will continue in the future as well because the generation gap is a reality. Hence, this conflict is inevitable.

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REPRESENTATION OF WOMEN IN INDIAN POLITICS: MILESTONES AND OBSTACLES

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Purpose: Representation of women in the parliament is an important indicator of development. It helps to investigate gender parity and bridge the gap of any unequal opportunities. As per 2022 World Bank report, women constitute 48.4% of the total population in India. But, their representation in the parliament does not reflect a fair share. However, evidences have shown that marginalisation of women in leadership positions and political life as a global phenomenon.

Design/methodology/approach: This Paper using secondary data from government resources, our study has aimed to understand the political participation of women in India.

Findings: The paper focused on the political milestones and obstacles are evaluated keeping socio-cultural-economic scenario in the background. The study supports Goal 5 of Sustainable Development Goals (SDG) Agenda 2030 to achieve gender equality and empowerment of all girls and women.

Originality/value: The present study has observed that the existing scholarship provides data of contesting women candidates, voter turnout, and women representation in the Indian parliament. However, analysis on the reasons for their abysmal political participation is yet to be explored. An important contribution towards the subject of politics and women, our study recommends policy changes and practical implications to de-marginalize women in Indian political systems.

Women representation in Indian politics has always been a grey area consisting political ideologies and expertise. India's history has seen marginalisation of women ever since its bygone Sati practices. The social structure and patriarchy have imposed challenges for women in national and state level legislative bodies. Recently, the World Economic Forum Report (2022) ranked India at 135 out of 146 countries in Gender Gap Index. The Index is measured on four important areas such as political empowerment, education, economic involvement, health and survival. The Inter-Parliamentary Union Report ranked India at 144 in the world out of 188 countries on representation of women in the parliament (IPU Index, 2020). Their 2021 report stated that women make up to 26.1% of parliamentarians worldwide. However, until 2023, women representation in India is only 14.9% in the Lower House and 14.04% in the Upper House. It is established that representation of women is limited and politics largely remains a male-dominated bastion.

Constitutional Privileges

In 1947, after India attained independence, the Constitution guaranteed equal status for men and women in all spheres of society, politics and economy. Part 3 of the Constitution of India guarantees fundamental rights for both men and women. In 1976, The Directive Principles of State Policy provided financial empowerment through Equal Wages Act that advocated '*equal pay for equal work'* for both men and women with a provision of humane work conditions, and maternity relief/ benefits. Later in 1974, Committee on the Status of Women in India disputed for higher representation of women in political institutions and reservation for women. This resulted in the historic **73rd and 74th amendments** in the Indian Constitution with 33% reservation for women in institutions of local governance. The amendment intended to improve women participation in decision making bodies at the grassroots like Panchayati Raj and municipal bodies. Joan Holmes, an American psychologist called this as '*the greatest social experiment of our age'*. In fact, as after this women participation in villages rose effectively in Gram Sansad and Gram Sabha where communication became easier for women in the villages to talk to their female Pradhans (Chattopadhyay & Duflo, 2004).

I.   Review of Literature

On 12 September 1996, **Women's Reservation Bill** was introduced by the United Front government headed by HD Deve Gowda. As the 81st amendment of the Constitution of India, the Bill proposed 33% reservation for women in Lok Sabha and State legislative assemblies. As per the criteria, the seats will be reserved on rotational basis, and all the political parties in these reserved constituencies will run only women candidates. After manifestations of opposition, the Bill could not proceed for a vote. Later in 1998, Bharatiya Janta Party (BJP) government presented the Bill as 84th Amendment but it led to a stormy session in the parliament with unprecedented scenes of snatching papers from speaker and law minister (TOI Report, 1999). Again in December 2000 and May 2003, the Bill was presented but opposed boisterously with noisy protests, banners and sit-down demonstrations.

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The session was adjourned and the Bill was never brought up in the parliament thereafter. Gender quotas have gained prominence in developed countries. By law, the first country to introduce gender quota was Argentina in 1991. Since then, it has become common to have gender quota in electoral systems. Latin America adopted national quotas for women in the parliament in 1990s. According to 2019 **World Economic Forum Report,** African countries, specifically Rwanda shows the best record for women parliamentarians with two-thirds of seats (61.3%). Gender quota impacted highly in Rwandan politics where in 1990s about 18% were women parliamentarians that rose to 30% in 2003 and more than half of Rwanda's parliament were women after 2013 election. By 2019, women held more than 30% parliament seats in Norway, Sweden, Netherlands, Denmark and Finland. Presently, Europe (including Nordic countries) show 27.7% and Europe (excluding Nordic countries) show 26.6% women in their respective parliaments. However, it is a contrary situation in Asia (19.5%), Arab States (17.8%) and Pacific (17.9%). South Asia has shown a slow political empowerment of women. Among the South Asian countries, as per **2018 World Bank Report**, Nepal has the highest women parliamentarians (32.7%), followed by Afghanistan (23.5%), then Pakistan (20.6%), India (11.8%), Bhutan (8.5%), and Sri Lanka (5.8%). **Friedrich Naumann Foundation Report (2018)** argued that even though women have higher percentage in parliaments of Pakistan, biased assembly system, discrimination in social norms, limited research, financial and lack of capacity building opportunities or training pose difficulties for women to perform in the legislation. Similarly, (Donkin, 2021) stated that the political situation worsened in Afghanistan after Taliban came back to power in 2021. Women MPs in Afghanistan fled for their lives, and only 9 out of 69 MPs are in the country, hiding. Further, (Upreti et al., 2021) stated that in Nepal's patriarchal system, caste and gender intersect which will take time to dismantle and progress. Even though the percentage of women parliamentarians is highest in Nepal as compared to other South Asian countries, 17.9% women members in the constituent assembly do not have formal education, or can even read and write (Kanel, 2014). This makes women members unable to understand legal complex issues discouraging them to participate in political debates. As (Randall, 2006) argued that India when compared to other South Asian neighbours do not portray an unfavourable situation for women. *Then, why has India not progressed with women's political participation?*

II.   Research Design & Methods

This Paper using secondary data from government resources, our study has aimed to understand the political participation of women in India. Their political milestones and obstacles are evaluated keeping socio-cultural-economic scenario in the background. The study supports Goal 5 of Sustainable Development Goals (SDG) Agenda 2030 to achieve gender equality and empowerment of all girls and women.

III.   Results and Discussion

Status of women in Indian politics
Rajya Sabha or the Upper House of Indian Parliament elects its members indirectly by the state legislative assemblies. From **Table 1**, it is evident that the year 2022 saw the highest presence of women members in Rajya Sabha with 13.4% and a growth of 3.6% in one decade (2012 to 2022). Also, a positive increase in 2014 with 12.8%, but an immediate decline in 2016 with 11% to a substantially lowest in 2020 with only 10.2% raises a question. It was expected that the leadership of political parties could play an important role in determining candidates to be elected in the Upper House (as it is indirectly elected). But **Table 1** does not portray favourable picture with any dramatic change on women representation in Rajya Sabha. In 1952, the Upper House had 15 women members with 6.9% representation. As of 2022, there are only 33 women members showing 13.4% representation. The rise is only 6.5% in seven decades. This trend reflects the attitude of political parties to not nominate women candidates or promote them within the political setup. Lack of supportive leadership and women-centric movements encourage insensitivity within political structures (Thakkar, 1992).

Table1: Percentage of women members in Rajya Sabha from 2012 to 2022
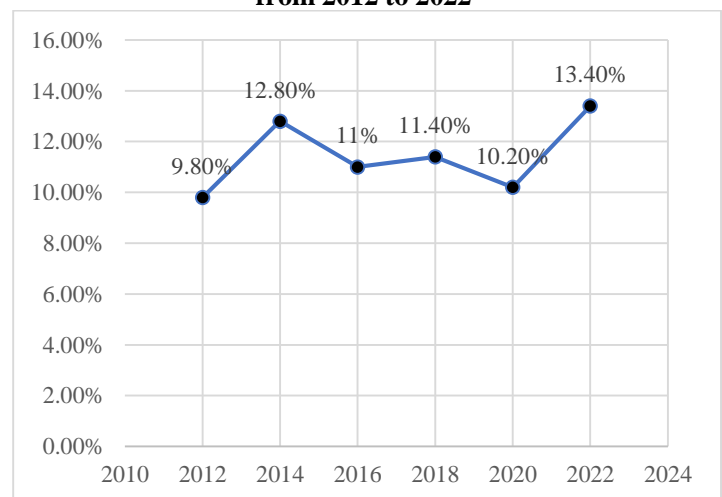
Source: *www.rajyasabha.nic.in*

However, the scenario is a little more positive in Lok Sabha or the Lower House of parliament. **Table 2** shows women representation in Lok Sabha, or the Lower House of parliament. Evidently, the 17th Lok Sabha election in 2019 saw the highest number of women MPs (Member of Parliament) since India's independence from the British rule. A total of 716 women candidates contested of which 78 won leading to 14% in the Lower House. This is higher than the 16th Lok Sabha elections conducted in 2014 where 62 women MPs were elected forming 11.2% of the Lower House. The Upper House after 17th Lok Sabha elections had highest number of women MPs from BJP (41), followed by AITC (9), then INC (6), BJD (5), YSRCP (4), DMK (2), and ADS, BSP, JD (U), LJP, NCP, NPP, SAD, SHS, TRS with 1 women MP respectively. The other political parties did not show women representation. In 1952, the first ever Lok Sabha election had less than 5% women in the Lower House. In comparison, there is a significant rise of 9.96% in seven decades. According to Live Mint Report, in the first address to a newly elected Lok Sabha after 2019 election, Prime Minister Narendra Modi congratulated Indians on this important achievement of women empowerment in Indian politics (Live Mint Report, 2019). *While this was a moment of celebration, it is also important to think as to why does women representation not reflect their share of total population?*

Table 2: Women representation in Lok Sabha (1952-2019)

Lok Sabha	Number of women representatives	% of women in Lok Sabha	% increase from last Lok Sabha
1952	22	4.4	-
1957	27	5.4	22.7
1962	34	6.7	25.9
1967	31	5.9	(-)8.8
1971	22	4.2	(-)29
1977	19	3.4	(-)13.6
1980	28	5.1	47.4
1984	44	8.1	57.1
1989	28	5.3	(-)36.4
1991	36	7	28.6
1996	40	7.4	11.1
1998	44	8	10
1999	48	8.8	9.1
2004	45	8.1	(-)6.3
2009	59	10.9	31.1
2014	61	11.2	3.4
2019	78	14.36	27.9

Source: *www.pib.gov.in*

As per the **2022 World Bank Report**, women constitute 48.4% of the total population in India. Despite this, women in leadership positions, particularly in political spaces are more of an exception than rule. As (Rai, 2011) puts it, women experience discrimination in being given tickets, in political ranking and inside party structure. The excuse of '*lesser winnability*' is echoed as a justification time and again. Sudha Pai in her study on women in Indian politics explained that there are three types of women leaders, *first* is through dynastic succession like Indira Gandhi or Sonia Gandhi. *Second* are the leaders who come on their own through institutional ladders like Jayalalithaa and Mamata Banerjee. And *third* are the proxy leaders who represent someone else in the family and gain a little credibility and legitimacy like Rabri Devi (Pai, 2015). Studies have suggested a few factors influencing women participation in political spheres. The foremost barrier is socio-cultural beliefs of society that is encapsulated by class, religion, caste, and marriage which ensure that women have limited access to and ownership of resources available to them. Patriarchal dominance is a social reality (Madhav, 2019, p. 119). As (Chowdhry, 2007) explained that the structure of Indian society has always emphasised on guardianship for women, be it from father, brother, husband or son. Man's authority shifts from one patriarch to another. Any departure from this is considered to be a threat to the society. Bano (2009) stated that politics for women is projected as a negative and unsafe field. Men believe that they are the traditional custodians of political heritage, and do not encourage women participation in political debates or decisions. Their study also emphasises on the lack of political skill, well-developed strategy, formal education, training and scholarship as promoters of marginalization of women from taking up political careers. In India, prominence of dynasty politics, rooted patriarchy, deeply held prejudices has changed the idea of politics for women. Cultural barriers such as purdah system, prohibition to talk to men outside their family, lower mobility etc. also contribute to lower participation of women in politics.

Another factor is the media exposure to political information. Besley and Burgess (2002) emphasised on the importance of media in shaping attitude, knowledge and behaviour. The study explained that media has an ability to cultivate interest and accessibility for politics in women. Media revelation consolidates public opinion, women issues, and significance of reservation for women. It is expected that women who are more exposed to news media are politicised on social, political, and economic problems in the society. Media acts as a morale booster and provides an ecosystem to encourage women's aspirations in politics (Madhav, 2019, p. 110). This apart, caste, class and education hold significance in women's perception towards politics. Women who cannot read or write, or possess formal education find it challenging to participate in parliament sessions, meetings or debates (Upreti et al., 2021).Their study highlights the need to take conscious efforts in improving women education from school level itself. This will help to instil self-esteem and self-confidence along with

development of leadership skills in young girls and women. Conducting workshops or training facilitates better women participation in political spheres (Rana, 2019, p. 97).

History has demonstrated that in the political philosophy, citizenship for women was not acceptable. People had different opinions considering women as citizens (Kumar & Mishra, 2019, p. 17). Plato in his book *Republic* advocated equal opportunities for men and women but questioned the same concept in his another book *Laws*, portraying an inferior role of women (Frede, 2018, p. 287). Similarly, Aristotle claimed that women lack intellectual and moral intelligence to be considered as citizens. However, English Philosopher JS Mill advocated women's suffrage in his book *The Subjection* which became the foundation for women rights, citizenship and lawful equality. The book became a touchstone for many women movements fighting for their citizenry rights and participation in political activities (Kumar & Mishra, 2019, p. 17). It was in the mid-19th century that the term '*feminism*' was widely used when women rights movement emerged in the United States of America with Seneca Falls Convention of 1848 (De, 2021, p. 26). It is indisputable that in India during the British rule women have significantly participated in the freedom struggle. The post-independent India has seen noteworthy contributions from women in movements such as *United Maharashtra Movement* in 1956, *Gujarat Navnirman Movement* in 1974, *Bihar movement* or the *anti-corruption movement* in 1974, *Chipko movement* led in Uttar Pradesh in 1970s, *National Emergency* from 25 June 1975 to 21 March 1977, and the pan-India *Nirbhaya movement* in 2012-13. In fact, Nirbhaya movement brought amendments in the Indian anti-rape laws with stringent punishments or even death for repeated rape offenders. It introduced Nirbhaya Fund as a one-stop solution for grievances of women and their safety measures. All these movements have aimed to mobilize public opinion and fighting for their rights. A study by (Iyer & Mani, 2013) on NCRB (National Crime Records Bureau) found that an increase in political participation of women after 1993 amendment in India also led to increase in documented crime against women. The study stated that the response of police personnel under women representatives increase thereby encouraging more women to come up and raise their concerns. Another study performed on the data of 16 Indian states between 1967-2000 found a visible effect in policy formation in terms of health, early education, redistributive policies when women are a part of the legislature (Clots-Figueras, 2011). A positive improvement is seen in public health when women representatives are part of decision-making bodies (Bhalora & Clots-Figueras, 2014). Similarly, a study by UN-WIDER showed improvements in economic performance, completion of road projects, infrastructure growth, less corruption, bribery and criminalization when women are in the legislature.

At this stage, it is also important to understand women participation in the potential political activities apart from contesting in elections. Studies have explained that taking part in elections is only one of the many political activities. The nature of politics demands a wider participation of women in activities such as door-to-door canvassing, collecting or donating funds for party/candidate, voting, writing petitions, attending political rallies, arranging civic meetings, discussion of politics with friends and family, listening to political news, writing political opinions, volunteering in political organisations, and social media engagement. These citizenry involvements in a democracy were called '*civic engagement*' by Robert Putnam (1993) and was conceptualised as an important and effective means for governance and economic development. A study by (Kumar & Mishra, 2019) founded that in 1996 Lok Sabha elections, 95% women voters were not active in any parliamentary politics related pursuits, and the other 5% of women voters had lowest levels of interest. This scenario changed after the two short-lived coalition governments (1996 and 1998) where one out of ten women involved in election-related activities, and 3% women voters were extremely active. The scenario further improved in 2019 Lok Sabha elections where 22% of women voters were highly active in electoral pursuits followed by 1/5th women voters moderately active. **Table 3** highlights voter turnout among women from 1952 to 2019 Lok Sabha elections. In this, women have also shown a drastic increase in their voting percentage over the years where the gender gap was 16.7% in 1952 and only 0.3% in 2019 elections. A massive increase in women voters was observed in 2014 elections. Similar rising pattern was again observed in 2019 elections, and is largely contributed to addressing women-centric issues, particularly entry to Sabarimala temple, and improved government schemes focussing women and girls. This apart, (Kawoosa, 2019) explained a few factors responsible for the narrowing gender parity as higher access to electoral information through mobile phones among women, dedicated women-centric initiatives in party manifestos, and Election Commission's efforts to register higher number of women voters. This '*contemporary gender gap*' is also witnessed in many state legislative assemblies like Kerala, Bihar, Mizoram, Punjab, Odisha, Jharkhand and West Bengal.

Table 3: Voter turnout in Lok Sabha election (1952-2019)

Lok Sabha elections	Total turnout	Men's turnout	Women's turnout	Difference in turnout
1952	61.2	-	-	-
1957	62.2	-	-	-
1962	55.4	63.3	46.6	16.7
1967	61.3	66.7	55.5	11.2
1971	55.3	60.9	49.1	11.8
1977	60.5	66	54.9	11.1

1980	56.9	62.2	51.2	11
1984	64	68.4	59.2	9.2
1989	62	66.1	57.3	8.8
1991	57	61.6	51.4	10.2
1996	58	62.1	53.4	8.7
1998	62	66	58	8
1999	60	64	55.7	8.3
2004	58.8	61.7	53.3	8.4
2009	58.2	60.2	55.8	4.4
2014	66.4	67.1	65.6	1.5
2019	67.1	68.3	68	0.3

Source: www.eci.gov.in

The **Beijing Declaration (1995)** mentioned that improvement and full participation of women in decision-making process is fundamental to achieve development, equality and peace. It consolidates the institutional structure of democracy. Higher women participation make political parties take notice of women as a strong political category and address their concerns. A study by **Lokniti-CSDS** on women and politics stated that higher number of women in politics improve to take up women-centric policy decisions and address gender issues effectively. With introduction of 78 women legislators after 2019 Lok Sabha elections, it is also interesting to observe the ministries allotted to them. Yadav & Suman (2021, p. 167) mentioned that departments allotted to women ministers are generally insignificant from the perspective of power, decision-making, funds and influence. However over years, women ministers encouraged to contribute in powerful ministries such as finance, defence, health, education, women and child development. *Nirmala Seetharaman* is the first female full time finance minister. Earlier she was minister of defence and the second woman to hold the portfolio after Indira Gandhi.

IV. Conclusion

The study observed two progressive areas of women representation in Indian politics. First is 33% reservation for women in institutions of local governance. This constituted 73rd and 74th amendments in the Indian constitution to improve women participation in decision making positions at grassroots like Panchayati Raj and municipal bodies. Second is the rise in women voter turnout to 68% in 2019 Lok Sabha elections as compared to 46.6% in 1962. This also shows a mere 0.3% difference in gender gap in 2019 which was 16.7% in 1962. Social scientists termed this as '*contemporary gender gap*' citing education, technology, political awareness, voter safety with introduction of pink booths, and electoral agenda addressing women issues as some of the reasons for this organic shift. However, analyzing the proportion of women population and their political representation, the scenario

looks *non-inclusive* in India. But, according to 2023 UN Women report, underrepresentation of women in leadership positions and political life is a global phenomenon (*UN Women Report, 2023*). Even though women are emerging as politically mobilized, their mass political participation is still unfavourable. Since women cannot be considered as a homogenous group, whether poor or affluent, living in rural or urban area, educated or uneducated, married or unmarried, belong to lower or upper caste, are young or old, each of their viewpoint towards politics stand exclusive. As the study has observed, various social-economic-political barriers have posed serious challenges for an active involvement of women in political realms. Some notable barriers include patriarchal system, lack of supportive leadership, political skill or will, and domestic commitments. This apart, '*winnability factor*' also deter political parties who act as gatekeepers to allot tickets for women by considering them as weak candidates to win competitive electoral seats. This study supports *Goal 5* of Sustainable Development Goals (SDG) Agenda 2030 to achieve gender equality and empowerment of all girls and women. Stipulating necessary action towards transformation and creation of conducive environment for women towards political success is recommended. In terms of policy changes, Women Reservation Bill providing 33% seats for women in state and national elections will be a way forward. Also, institutionalizing coherent policy measures within political parties to promote gender equality, and integrate these measures into party's vision and mission will de-marginalize women in political systems. Women's wings, units or activist groups are suggested to incorporate capacity building programs and training sessions to impart political knowledge and develop political skills among women.

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FINE TUNING CONNECTION: ANALYSIS OF SELECT FM RADIO CHANNELS OF KOLKATA

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Purpose: The paper deals with programming content and priority of FM channels relayed in Kolkata. Programming and content delivered through radio programs has turned to be crucial aspect for engaging listeners as such and more so for FM channels as there developed a steady competition in both intra as well as inter media context. The present paper is an attempt to answer on the vital question of programming of three FM channels relayed in Kolkata and the nature of content they provided to attract listeners.

Design/methodology/approach: Though FM radio channels are highly inclined towards appealing youth, the study helps understand other essential aspect of programming and techniques used to gather popularity of respective channel under study. In order to decode the audience perspective, the uses and gratification theory is taken into consideration and this provides complementing reasons as to what gratifies the listener as per as programming content is under study.

Findings: The findings reveal that not only the content but the combination of various information helps captivate the mind of listeners.

Originality/value: FM radio is youthful not because it plays only youth-centric content but for the programming structure of a show, the role of RJs in delivering content and imparting updated content round the week.

Keywords: electronic media, FM radio, youth, program, information, gratification

Radio has emerged as one of the most powerful mass media over its course of a century throughout the world as well as in the Indian subcontinent. Though it began as an amateur radio station, the content and technological advancement over the years have reshaped and refined its popularity as well as its usage. Radio has remained an active media for connecting wide audience across boundaries. Being one of the most intimate forms of medium, radio has remained a vital communication system at times of emergency as well as disaster. In fact, it would not be a myth if reiterated that radio paved the way for development of many countries that attained its independence in the mid twentieth century and India is perhaps one of the biggest example. The journey of radio at global scenario has often been challenged with the advent of newer forms of mass media, yet radio and its popularity remained a vital aspect throughout the process with its shift from analogue to digital versions as been the need of time.

Indian scenario- Radio, the theatre of mind as is being often referred, has an overwhelming journey with its roles changing with the need of the nation. Though started as a private enterprise, soon it turned to be the voice of the nation but also a means of awakening masses with anti-colonial messages and speeches through underground radio stations (Malhotra, 2021)[1]. After independence, for a country like India, the sole purpose of radio focused on educating the masses but entertainment soon became the staple as per the popularity. The All India Radio (AIR) in fact, for next few decades catered the demands of the masses singlehandedly until the rise of television soap operas by 1980s. One of the greatest contributions of radio especially regional farm radio programmes at that period has been in bringing about green revolution through increased awareness about using high yielding seeds (Vasudevan, 2022)[2]. Vivid Bharati, Yuva Vani successfully captured the imagination of listeners and consolidated the reach of radio in the far-flung geographical extents of India. Perhaps, an interesting change that radio brought along with its and its newer content is the listening pattern of the audience. As the contents are relayed in multi-lingual (23 languages) and multi-dialectic (179 dialects) as per Prasar Bharati (2022)[3], one of the biggest advantages of listening radio as mass medium in India moulded the day-to-day activities of listeners. Time bound programming at select hours helped assemble not only rural folks at one locality, but also for urban dwellers to tune to their cherished programmes for updated information and entertainment. Being cheaper and portable as compared to television, radio (AM) became a part and parcel of nation with its programming structure strictly segregated for national, regional and local level. But with subsequent competition and fear of losing audience hold, radio by 1990s began its FM journey in India (Mile Stone)[4].

The launch of FM radio stations revolutionized the way listening pattern changed among its audience with the corresponding change in programming structure. Youthful, peppy, trendy and sophisticated in content creation and delivery, FM radio channels soon gripped the listeners' attention with different perspective. No longer limited with time frame, FM channels soon turned to be ideal means of entertainment. Mention may be made of the relation between radio (AM) and its high impact on relaying musical programmes of both national as well as local levels via their respective stations.

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The FM channels thrived on this bond that has already been established earlier but with the difference of its way of presenting and more involvement of audience, thereby taking a step further to make radio more personal for its listeners.

At present there are about 388 private FM channels operating in India (CEIC, 2022)[5]. The number has a sharp rise over the years and has changed the requirement of entertainment for the audience. The target of FM channels has mostly been youth centric listeners and as a result a lot of variety is seen in their programme content creation and dissemination. The present paper is an attempt to understand the analysis of content of select FM channels and their reasons of popularity.

Works conducted in the field of radio have been varied as it forms one of the most vital of mass media. Over the course, the impact and reach of FM radio has also been analysed in multiple dimensions. One of the important areas of contribution of radio has been in the field of education as elaborated in an article on 'Educational Radio in India' (Vyas, 2002)[6]. Ten important educational radio projects undergone in India since its beginning are reflected upon. These includes School Broadcast Project (1937), Adult education and community development project (1956), Farm and home broadcast project (1966), University broadcast project (1965), Language learning programme (1979), IGNOU-AIR broadcast (1992), IGNOU-AIR interactive radio counseling (1998), Gyan-Vani - Educational FM radio channel of India (2001), Radio-Vision - Multimedia through digital radio, Radio-text. Education programming and its influence became the priority of the study conducted in Peshawar (Ullah & Khan, 2017)[7]. The study through survey of 300 respondents concluded that every FM radio stations have their own means of imparting contents of education. With the objective of understanding the satisfaction of audience for educational content, at least eight such stations are identified which provide education both formally as well as informally to the masses and opens a wider aspect for using FM channels as means of education.

Youth and FM radio has over the times secured a strong bond. A study on the impact of FM channels on youth in Mangalore was carried out to find the similar trend (Waheeda & Lavyana, 2015)[8]. The study took into consideration the youths from various colleges of Mangalore. Total of 250 youths were taken randomly and a survey was conducted. The findings reveal that female respondents spend more time listening FM. As per educational qualification is considered, college going individuals and persons belonging to age group 15-19 years listen more of FM channels. Entertainment forms the preferred programming and Radio Mirchi 98.3FM favourite channel. A similar study on the reach of FM among teenagers of Calicut forms the basis of another study (Varsha, 2020)[9]. Conducted via survey and in-depth interview, the findings indicate the increasing reach of FM among the teenagers especially for the entertainment programs, music and prank shows. The research

also emphasizes the need for educating masses on the benefits of FM radio.

Listening habits has always been an important aspect for older generation. A study on a group of Australian older generation has been conducted to understand radio's impact on listening skills and the content given importance (Krause, 2020)[10]. Twenty-five Australian residents (aged 66–87; 56% female, 44% male) were part of semi-structured one-to-one interview. The findings reveal varied listening habits as per the content and the preferred station and even the presenters. Music programming fetched greater listening trends. Apart from it, enjoyment, relaxation and well being also became an important findings of radio listening.

Another important area of FM study has been its role in disaster and pandemic situations. Role of FM stations in disaster is taken into account by their study on Pakistan earthquake of 2005 (Rahman, Sial & Moazzam, 2021)[11]. The researchers conducted qualitative study with five focus group discussions among the affected people of the region as well as twelve in-depth interviews to understand the role FM radio stations played during the hour of crisis. The findings reveal that FM radio stations played remarkable role in conveying the information on rehabilitation and relief provided by the government. Besides, findings also support the positive content generation during the period to rebuild the morale of the affected people to begin normal life as well as the involvement of those people in decision making process.

During pandemic, most FM channels provided means of dispersing information. A news article published in The Print reflects the popularity of FM channels at the time of lockdown both in providing information as well as deriding fake concepts related to Covid-19 (Misra, 2020)[12]. As per the report the popularity of listening FM channels gained around 23% more in time during that period. Information delivery about localities utilized FM channels as the number of printed publications declined. When the television industry focused mainly on broader dimensions of lockdown and harsh pandemic situations, radio and especially FM channels played a lighter approach to turn the situation more livelily and information worthy.

Though FM has wide impact among its masses, yet there exist many challenges in its path of growth. FM radio is yet to expand its horizon both in terms of content and reach. In one of the articles about issues and challenges of FM channels in India (Kumar & Romica, 2015)[13], the researchers identified three key areas which needs careful studying. First being content of FM channels which need to be diversified, with more emphasis on different types of program rather than restricting to only music shows. Language forms the next issue. As per the paper the words used and the language relayed contains a lot of biased approaches as well as derogatory remarks. Audience reach forms another challenge as for FM channels cater a mere 30% of the masses. Even

sustainability is an issue as can be understood from the study carried out in Kenya (Mudanya & Wenje, 2019)[14]. As per the research, with the growing competition of FM stations, the sustainability of these stations depends on the programming which in turn is influenced by four factors. Social, environmental, political and legal factors are taken into consideration and the methodology is a mix of both quantitative as well as qualitative techniques. The major findings of the study direct towards not only providing training and motivation to the staff members but also take into consideration audience likings while preparing the content of FM programs.

In today's world, radio programming is considered to be a vital means to prevent conflict and maintain peace building among nations. On 'World Radio Day 2023' UNESCO emphasizes the same and supports the content creation for radio as a mass medium to foster conflict prevention and spread harmony (United Nations, 2023)[15]. Thus, it can be understood from the above studies that developing quality content is essential for radio and especially FM radio channels in order to survive and compete with other media technologies to retain the reach of audience as well as their trust.

Rationale of the study

The researcher tries to focus on the content creation of select FM channels. With the changing time and post-pandemic scenario, the analysis of programming structure in select FM channels helps us to understand the individual identity created by the FM channels and also about their day parting of the programmes. A careful observation can also be made regarding the involvement of audience in the programmes of the respective FM channels. Besides, the researcher tries to apply the 'Uses and gratification theory' (Katz, Blumler & Gurevitch, 1973)[16] to understand what sort of gratification may be fulfilled by listening the specific FM channel at a particular time period. The theory further reflects the purpose for which a medium is being used and the satisfaction derived from the same.

Objectives

Following objectives are taken for the present study-
- To identify the programming structure of FM channels.
- To analyse the types of program included by FM channels.
- To understand the related gratification that a listener may have by tuning to programmes of FM channel.

Research Questions

Following research questions are taken into consideration-
- What is the programming structure of the FM channels that are taken for the study?
- What types of content are presented by the selected FM channels?
- What sorts of gratification can the audience avail listening to those FM channels?

The researcher uses content analysis method in order to reach the objectives of the study. The analysis of content of three FM channels is taken into consideration. The FM channels; Radio Mirchi 98.3 FM, Red 93.5 FM, and Friends 91.9 FM; are specifically selected because of their availability in Kolkata. Certain important time frames are selected like morning, afternoon and evening to understand the programming of the select FM channels. The FM channels are selected on the basis of purposive sampling in order to fulfil the study.

Radio Mirchi 98.3 FM Kolkata (It's hot)

Radio Mirchi 98.3 FM has remained a popular FM channel for the city dwellers. The programming structure of this FM channel is quite varied. Generally, the early morning show of this FM channel is 'Kali Katha' which is carried by the RJ Jagannath Basu. The show relays mostly *Shyama sangeet* (songs devoted to the Hindu Goddess Kali) and it's a spiritual beginning on the part of the channel as well as for the listeners as such. The show is often interspersed with many information and sayings/teachings of saints Ramkrishna Paramhans and Swami Vivekanada as well as stories narrating ethics from Indian mythological texts including Vedas. Following a devotional aspect, the next segment of this FM channel is dedicated for couple of hours relaying programmes of various sorts including traffic updates. Mirchi Mornings hosted by RJ Mir Afsar Ali is one of the most popular shows of Radio Mirchi and begins with 'Sokalman Mir'. Music is the soul of this segment from popular Bollywood numbers to Bengali songs. In between the show, horoscope reading is an important aspect. A part from it, news update, film review and unusual stories from around the world are also mentioned. RJ Debosmita presents the traffic updates. RJ Mir's next segment is 'Nothing Like Kolkata'. This segment is purely dedicated to Kolkata and its history, culture and rituals with Bengali songs played in between. 'Bangla Ganner Countdown' hosted by RJ Agni forms afternoon slots. Other programs of the channel include 'Meethi Mirchi' by RJ Somak, 'Hoi Choi Cafe' by RJ Agni and 'Madly Melody' by RJ Deep and RJ Ayantika. Besides, the channel also relays Mirchi Top 20 songs of various genres, Mirchi Play, Sunday Suspense, Editor's pick, and various other shows related to health, lifestyle and even technology.

Red 93.5 FM (Bajaate Raho!)

Red 93.5 FM is another popular FM channel with wide range of contents in its programming. The FM channel incorporates various programs throughout week with certain shows specific for weekends. RJ Praveen begins the relaying with its 'Morning No.1' show that has the special line "Jo Kolkata ke mann mein aaya, wo Praveen ne Morning No.1 pe bajaya". An audio tabloid in outlook, the shows highlights many aspects of the city. A special segment of the show is called 'Red Murga' which is basically a prank carried out on random

listeners. 'Kolkata Cutting' by RJ Nilam is another important show relayed by this FM channel. This show is a concoction of multi-faceted lifestyle of the city and its dwellers, their stories with a tinge of spice. A segment on Bollywood songs and gossips form the programme structure of the show 'Bolly Gunj Phari' by RJ Abhisek. Relayed at afternoons, this show caters to listeners having interest in the world of Bollywood. 'UTurn' by RJ Sharique and RJ Rashmi is a perfect combination of entertainment, humour and madness. The popularity of the show is its way of presenting content always from two different opposing perspectives by the two RJ's in their respective funny manner. Late night editions like 'Masala Nights' by RJ Neil thrives on the tag line 'dil ki baat zubaan pe lana, ye hai masala nights ka fasana'. This show mostly caters to listeners below forty years with its youth centric language where listeners share four lines dedicated to someone and the RJ adds tune to those lines and delivers the message live on air. 'Naughty Nights' by RJ Malika provides wider perspective on topics of discussion which are taken from day-to-day relationships. The FM channel has certain shows specific for its weekend like 'Red Indies' which provides platform for showcasing songs by independent artists; 'Sports Wala Show' by RJ Abhishek is basically a sports news and features important happenings in the world of sports; 'Hafta Vasuli' is a program that recaps the important events of the week. Besides, shows like 'Red FM Superhits Top 30', 'Indie Hai Hum' brings in more variety and caters not only the entertainment aspect but also makes listener aware of glory and heritage of this country as such.

Friends 91.9 FM

Friends 91.9 FM markets itself to the audience as 'a true fun-loving and loyal Friend'. The programming of this FM channel targets listeners under the age group of 18 to 45 years though certain program content is beyond age range. The FM channel has certain select programming for the weekdays and some relayed only at weekends. RJ Raja brings on 'Morning Mantra' which is an early morning show devoted to inspirational content and helps rejuvenate listeners mind with anecdotes and music. 'Fit Buddy' by RJ Nilanjana is another show that relays content on good health, life style and positivity of body, mind and soul. RJ Aritra brings on 'Good Morning Friends' that continues for couple of hours. This is an infotainment breakfast show with utilities like weather, traffic, horoscope all rolled into one. It also provides local, national and international whereabouts with a dash of humour. 'Midday Masala' by RJ Nilanjana is a show on modern day living, current trends, survival strategies within and outside Kolkata. RJ Raja hosts 'Gaaner Feriwala' that caters love, life and relationships. The show 'Boxoffice' by RJ Smriti is full of entertainment with Bollywood and Bengali songs. While 'Cheers Kolkata' by RJ Srijon is more of drive-time show with trending information, 'Friends Forever' by RJ Kuheli

emphasizes on day-to-day friendship, relationship, and live connections. The weekend programming includes certain specific contents like 'World Chart Show' on international chartbuster, 'Weekend Lifestyle' about trending life statements, 'Friends Unheard Stories' about authors in the form of monologue. 'Amar Rabindranath' by RJ Raja is especially devoted to Tagore, his life, teachings and songs. Besides, the channel also relays radio drama (Sunday Romance) and programs dedicated to quiz, and culinary.

Conclusion

Programming in FM radio channels has changed over the course of time. As per the selected FM channels are considered, there shows a wide variety in programming content though with a lot similar structure can also be observed. Morning programmes are dedicated to devotional and fitness aspect. As seen from the two channels Radio Mirchi 98.3 FM and Friends 91.9 FM, devotional programmes and health related contents begins the day. The finding has a strong relation with imparting positive attitudes among the listeners. The sole gratification being developing healthy spirit and mind and purify thought process. Motivation, inspiration and devotion form the basic gratification for the selected FM channels with their programmes in morning slot. As being observed, radio and music goes hand-in-hand and the FM radio is way forward to take the relation to newer heights. The findings show how major chunk of programming are devoted to music of various sorts. From popular chartbusters to songs from international repute, the FM channels catered the entertainment gratification to various levels. Indigenous songs are also slotted for the listeners which are a major contribution of programming of FM channel. In fact, it is not mere gratification of entertainment that the FM channels relay; there is a crucial involvement of knowledge, fun and need-based information which these channels cater. Knowing the nuances and various historical and amazing facts of the city forms an integral part of most FM channels. The listeners are provided scope to know their city in depth and more closely. Making pranks forms important fun element of most FM channels and brings on fresh and creative inputs for the listeners. Need-based information through traffic situation, weather, daily happenings and even personal requirements (like horoscope) forms fillers for most of the FM channels. Maintaining the personal appeal, FM channels have turned more intimate in approach and have widened the range of involvement of listeners which has helped gratify the requirements of many. Apart from these, it can be concluded that FM channels have started shifting its focus to various other programming contents related to sports, suspense and thriller. Weekend programming structure concocts different contents and programmes some of which forms a recap of the

whole week. Thus there generates not only a trend for FM channels to be youth centric but also cater to other sects of people with their specific programmes either in the form of music, talk-shows, interviews and participatory means.

The research thus focuses how programming structure is maintained by select FM channels of Kolkata and the way it is evolving to widen their scope to reach maximum of listeners. A reflection on the uses and gratification concept further highlight the point that FM channels are not just a means of satisfying individual gratification; it also helps build collective consciousness within the society and the way to deal with various happenings though with a touch of personal appeal. Future researchers can always choose other FM channels and analyse its content. It is a glorious moment to study radio in its various forms as the journey of radio in India is turning to be century old. The increasing popularity of FM channels makes an interesting way of looking radio as mass medium and the purpose it serves.

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ROLE OF MASS MEDIA IN ACHIEVING NATIONAL DEVELOPMENT OF BANGLADESH: AN OVERVIEW

Priyanka Sarnaker*

Purpose: Bangladesh is one of the developing countries in the world and trying her best for national development from few years. Here is an elaborate discussion about the exiting development problems and how they are creating obstacles to achieve millennium development goals. This article aims to analyze the role of mass media in national development of Bangladesh and how they are working for it.

Design/methodology/approach: The study was conducted in the electronic and print media of Dhaka city. By using qualitative approach of research it is focused on the issues of national and sustainable development.

Findings: As a part of society how mass media giving importance on it and what programs are going on; these are presenting in this research Paper.

Originality/value: The electronic and the print media has become more powerful than before so how they are solving development barriers and how they are serving their new ideas it is the focus point here. It concludes with strong documents and examples that mass media is very concern about development and it has the ability to solve the challenges for the society and its people.

Keywords: *Mass media, development, national development, sustainable development.*

Bangladesh achieved independence during the liberation war in 1971, but due to the conflict and poor management, the socioeconomic structure of this nation was not particularly strong. Since then, Bangladesh has been fighting underdevelopment and doing its best to present itself as a developed nation. During the 1990s, Bangladesh achieved sound economic growth and low inflation. On average, GDP per capita grew at around 3 percent per year, and during the last five years per capita growth reached a peak of 6 percent. Bangladesh is now an emerging economy in South Asia, with her annual exports of some $25 billion mainly from Knitwear and garment products, remittances equivalent to $14 billion in 2012 and a gross domestic product (GDP) growth of over 6.0 percent despite its confrontational politics and global economic slowdown over the last few years (Helal and Hossain, 2013). Now we are in 2015, still we have not reached the target because of various forms of obstacles. One of the most important factors is our population; the number of depending people is increasing day by day. On the other hand, the development projects change with the change of government every 5 years.

The Mass Media play crucial roles in achieving developmental objectives at local, national and international level. The mass media has been recognized as an important resource for mobilizing an entire nation towards national development (Tsegyu and John, 2015). The mass media, which is an essential component of the social system, is a significant stakeholder in Bangladesh's accomplishment of national development. However, a number of issues, including political instability, inadequate infrastructure, weak implementation framework, environment pollution, illiteracy, and unplanned urbanization, have continued to pose significant obstacles to Bangladesh's national growth.

At the beginning of development theory it was thought that development follows "Trickle-down Theory" but it is not true; our village is not as developed as our cities. The feature is totally different. To minimize the difference modern technology and communication system will help in a broad scale. Also the expended media market is playing tremendous role in our country. It is media which can influence many people at a time. Mass media is observing whole society and presenting the obstacles of development. In some cases media work as an advocate and give suggestions to overcome problems. There are many countries in the world where mass media is working strongly for national development such as India, Japan and China. We can take idea from them and with the help of our domestic wealth we will become in well position.

Bangladesh is poised for take-off on to a sustainable development pathway encompassing economic, social, and environmental-climate change aspects in an integrated fashion, keeping in focus the vision of progress of every citizen of the country without exception towards the overarching goal of human dignity (The Daily Star: Mar 17,2014).

The role of the media in Bangladesh has received minimal investigation, and it was challenging for academics to locate papers that were connected. There are hardly any studies on it in Bangladesh. Pradeep Kumar Dwivedi & Ingita Pandey discussed in details about the importance of in the creation of social awareness.

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They claimed that the media is crucial in raising public awareness and gathering opinions, facts, and attitudes about particular issues. They also talked about how the media play this part (panday.2013).

Samia Rahman & Syed Mahfujul Haque Marjan analyzed that the current liberalized environment is characterized by information and knowledge. They believe that the media is incredibly potent and that it has a big influence on how the general public feels and thinks. However, there are a number of other elements that affect how viewers perceive a given piece of content, including political pressure from the government and self-censorship on the part of journalists under pressure from higher up. As it is crucial to understand how media affect public opinion, set agendas, and manufacture consent, media is currently acting as a change agent or mediator of agenda setting in Bangladesh and the rest of the world when compared with similar case studies (Rahman & Marzan, 2013). Catherine Happer & Greg Philo also examined the impact of the media in the construction of public belief and attitudes and its relationship to social change. Drawing on findings from a range of empirical studies, they look at the impact of media coverage in areas such as disability, climate change and economic development. Thus they discussed about the role of Media in the social and economic development sectors in Bangladesh. (Philo, 2013)

Sheila S. Coronel discussed about the role of media in the democracy. It also discussed about how media institutionalized democracy of a country. Thus the media plays an important role making the government responsible to the people and deepen the democracy of a country (Coronel, 2009). Maria Salami also examined the role of media in the education sectors of our country in his article "Role of mass media in enhancing education in Bangladesh". In this article she said that the role of mass media in a democratic country is similar to the role of judiciary and executive. To some extent, it plays a more effective role than judiciary and executive organs of the country. She also added that both the print and broadcast media can play a vital role in enhancing education in a developing country. Thus she mentioned the role of media in the education sectors of our country (Salami, 2009).

These studies together create a field of study for us. In addition to the media's involvement in Bangladesh, we observe a paucity of research. As a result, we conducted a poll among students in Dhaka and other cities, as well as two case studies, to learn how viewers in Bangladesh see the role of the media. This work is also justified by the paucity of research. It would be a fantastic chance to include academic publications on the function of the media in Bangladesh.

With the objective of investigating the role of mass media in achieving national development in Bangladesh, the study was conducted in the electronic and print media of Dhaka city. By using qualitative approach of research it is focused on the issues of national and sustainable development. For assessing the overall development situation, difficulties of getting millennium development goals, challenges of national development available mass media information has been used for this study. The study employed and makes extensive use of secondary data. Secondary data basically consist of already available information that may have direct bearing on the research. These are data on similar works. The study also made extensive use of different text books, newspapers, TV channels and radio stations to source for information in the study area. All the information here used by purposive sampling process.

Challenges of national development in Bangladesh

Bangladesh is one of the developing countries, which is trying her best to become developed with her own wealth. For this country it is not an easy task because here is a great problem of political unrest. Besides that, over the last ten years Bangladesh has made impressive gains in key human development indicators. According to the 2008 UNDP Human Development Index Statistical Update, Bangladesh ranked 147 among 179 countries with an HDI score of 0.524, placing it among countries considered to have achieved medium human development. However, even though Bangladesh has taken considerable steps towards poverty alleviation, many challenges remain. More than 63 million people live below the poverty line, the constant threat of sudden shocks - natural and manmade - the uncertain impact of globalization and an increasingly competitive international trade environment impede higher growth rates (UNDP, 2008).

In addition, changes in technological area and structure of politics in rural Bangladesh have faced rapid economic migration with the related complexities like rising urban poverty, lack of decent work and adequate shelter in urban areas. So it is a fact that the pressure is ultimately on urban cities. Bangladesh thus faces considerable challenges in order to sustain and build on the achievements of the last decade and to remain on track to achieve the Millennium Development Goals (MDGs) (UNDP, 2010).

•163 Population (in millions), 1524 Income per capita (in US$), 13% Poverty Rate, 98.7% Enrolment Rate in Primary Education, 40% Decline in Maternal Mortality since 2001 (Human Development Index, 2017)

Development scholars believe that social, political, intellectual and conceptual development is also development indicator in recent era. In this concern, in every sectors of our country people are doing well job. Such as the garment sector, which is employing our women in fruitful job and playing such an important role on GDP? Today this sector has become a great concern for our government and also for policy makers. In world market Bangladesh is producing quality medicines and health products. Our scientists also doing their work well, it is a credit for us. Bangladesh retains a deep commitment to social solidarity and to a progressive development agenda.

In many areas from poverty reduction to exceptional improvements in infant mortality, to greater gender equity have been secured. Here many organization government and non-government are working in this field. On-going Government actions have greatly working on disaster preparedness and recovery in rural and affected areas. In this developing country people are now aware enough about their right, environment and children. With this developing process organizations are encouraging sustainable development projects, such as sustainable economy, sustainable architecture, sustainable agriculture, sustainable education, sustainable power supply etc.

Because of advanced technology and globalization, the concept of development is changing day by day. At the beginning of the development idea it was thought that the development indicators were capital intensive technology, industrial revolution, quantification and economic growth these are called old paradigm. Wilber Schramm in his book "Mass Media and National Development: A Critical Perspective" discuss the concept in detail. He mentioned that the new paradigm of development were proper distribution process, public participation, self-independence and integration of old system to new system. Today the this idea also changed, now women participation, women independence, women empowerment, gender equity, human development, poverty reduction, political stability, environmental issues, human security etc. is important factor for national development. The mass media can help in many ways in this regard like; can feed the interpersonal channels, broaden the policy dialogue, enforce social norms, affect attitudes lightly held and slightly canalize strong attitudes (Schramm, 1965).

According to UNDP "The Millennium Development Goals" there are Eight Global challenges for 2015 all over the world. These Are:

1/ Eradicate extreme poverty and hunger
2/ Achieve universal primary education
3/ Promote gender equality and empower women
4/ Reduce child mortality
5/ Improve maternal health
6/ Combat HIV/AIDS/malaria and other diseases
7/ Ensure environmental sustainability
8/ Develop a global partnership for development

Bangladesh will experience these issues as it develops. Here is a discussion of Bangladesh's development issues. The primary issue is that teaching methods vary across urban and rural schools. While English is valued together with other disciplines in urban schools, the situation is almost entirely different in rural ones. Urban schools offer qualified teachers and specialists.

Bangladesh must utilize its female inhabitants because women make up 50% of the country's population and have poor socioeconomic conditions. The situation of women in the home and society is quite complex, and they are fighting for modernity, tradition, men-women equality, social dignity, security, and for multilateral pressure. Here women are not treated like as men in some cases they are not equally paid for work. Woman also torched in many forms. Another obstacle is that, most of the women in Bangladesh believe in erotic social value and superstition from their childhood.

In the constitution of the people's republic of Bangladesh some fundamental rights for women are: Article 10. : Steps shall be taken to ensure participation of women in all spheres of national life. Article 28(2): women shall have equal rights with men in all spheres of the state & of public life. Article 28(4): Nothing in this article shall prevent the state from making special provision in favor of women children or for the advancement of any backward section of citizens.

In Bangladesh we are experiencing all types of social inequality in our society. Here the standard of living difference between rich and poor is very high. Bangladesh is a developing country and social inequality in one of the important barriers of development in our country. There are many causes social inequality in our country like- Structural and social institutions, lack of explicit policy initiatives, preoccupied mindset, economic hardship, geographic isolation, low parental education, high population growth rate and social relationship (Anwar, 2013). Bangladesh is basically a reverie country in the tropical zone having highly fertile delta soil as a result its economy is mostly depending on agriculture and agricultural products. It is one of the populated countries of the world having 768 persons per sq. km. Natural calamities like floods, tornadoes and cyclones are regular features affecting the population and habitats in the rural areas. It also affects our city lives. Every year this type of climate disaster affects our economy and yearly production. Heavy disasters hamper our development projects. Besides these facts, we are now experiencing different forms of environment problems because of globalization and global warming.

In our society the effects of unemployment problem is many. Eve-tossing, Drug addiction, kidnapping, snatching, traffic jam, and various types of social crime result in unemployment. This type of situation is not favorable for advance development. Any forms of development depend on the state's political situation. It is politics which effect very sector of economic growth. The outgoing year has been one of the most disturbing years for Bangladesh in the recent past in terms of domestic political instability caused by sticks, broods and deadly violence for months. As a result, the economy had to bear the brunt in many ways (Human rights watch world report, 2013). In this year approximately 150 is killed by patrol bomb and thousands are injured. This entire people are not political, they are general people but they are victim of politics.

One of the most corrupt nations in the world is Bangladesh. In modern mainstream media, we encounter several stories about corruption every day. Over the course of the year, corruption is practiced by government employees, clerks, secretaries, and even regular peons, security guards, and other individuals. They take bribe from common people for giving any help or service. Our country, Bangladesh, has topped the list of corrupt countries five times. It is corruption which legging us behind. Now everywhere in our country corruption exists. Because of it three garment factories destroyed without any earthquake, govt. ministers also committing this and raising their bank balances. The greed for power, pelf, wealth and money is the root cause of corruption. Avarice, dishonesty, nepotism and favoritism are also responsible for corruption.

Bangladesh is one of the world's most densely populated countries with 150 million people, 25% of whom live below the national poverty line of US $2 per day. In addition, child malnutrition rates are currently at 48%, in condition that is tied to the low social status of women in Bangladeshi society. While Bangladesh suffers from many problems such as poor infrastructure, political instability, corruption, and insufficient power supplies, the country's economy has grown 5-6% per year since 1996. However, Bangladesh still remains a poor, overpopulated, and inefficiently-governed nation with about 45% of the Bangladeshis being employed in the agriculture sector (Wikipedia). Human development is also a big challenge for our country; we have eligible population now it is the duty of government creates enough job arrangement. Our population growth is high, so we have to make sure about it that they will not become burden to us.

Role of mass media in national development

In the recent era mass media is one of the best ways to communicate with people. The significant role of media proved that without mass communication no society can exist, much less develop and survive. Schramm (1965), gives an idea that what can mass media do: it can widen horizons, focus attention, raise aspirations and create a climate for development. They can keep a check on public policy by throwing a spotlight on government action. They let people voice diverse opinions on governance and reform, and help build public consensus to bring about change. Such media help markets work better. They can facilitate trade, transmitting ideas and innovation across boundaries (Pujari, 2008).

In Bangladesh, there is thousands of newspaper publishing daily; here are about 700 online newspapers. The electronic media of Bangladesh is also very strong, about 30 TV channel and 25 FM radio channels are in broadcast now. Some are in preparation to go on, so we can use this advanced media for our target development goal. This paper aims to find out the role of the advanced media in our national development.

Communication scholar Everett M. Rogers (1965) in his famous development book "Communication and Development: Critical perspectives" explained the way of mass media use in development. He also discussed the technology which were available these can help in development system. Mass media is called "Forth Estate", here we will find our real picture; and also will get the chance to minimize the barriers of development. As a developing country it is essential to us that we use our internal elements rightly and work together with different variable. For our national development mass media can play important role here is a discussion about it. Media has played a pivotal role in achieving considerable progress in the Millennium Development Goals. Broadly, the role of mass media can be classified as follows:

Preventive Approach:
Media has been promoting messages to adopt "Prevention is better than cure" especially in reducing child mortality, reducing maternal mortality, combating HIV/AIDS and other diseases (Jagadish and Siddegowda, 2013). Media are working widely in terms of environment especially The Daily Star, Prothom Alo, channel I and ATN Bangla are doing their jobs very well. The electronic and print media are jointly raising their voice against environment pollution. To protect our environment people awareness is very important and media playing important role. It is mass media who is working in many forms to increase public awareness about HIV/AIDS, polio vaccine, children nutrition, campaign on vitamin A and for child education. News related to this area gets a very important coverage.

Curative Approach:
Media propagates the curative services like medical services, health services, services related to HIV/AIDS Counseling, psycho-social and mental health, psychiatric services, child guidance, child welfare services, services for the women etc (Jagadish and Siddegowda, 2013). Mass media is very concern about child labor, newspaper and TV channels always represent the bad sides of child labor. 'They also telecast especial entertainment shows for them like 123, Sisimpur on BTV, RTV "Amadar Desh" etc.

Correctional Approach:
Media has been instrumental in disseminating correctional services are it at an individual level, family level, community level or at national and international levels. It is educating the needy people about the need for primary education, correcting abnormal behavior and eliminating poverty and hunger (Jagadish and Siddegowda, 2013). Mass media such as the radio channels are working with farmers. They are broadcasting various forms of agriculture related programs. Most of the time "Bangladesh Batter "and the other private owned channels Radio Today, Radio Amar and Radio Foorti broadcast advice of experts on seasonal vegetables and fruits. They also take phone calls from farmers and give instant solution. One of the most popular programs on channel I is "Hydhayamati o manush" the content of this program is

basically farmers and their product. It also covers the live program "Krisaker Eid". The main focus is on the problems, demands, expectations and reality of their lives.

Rehabilitative Approach:

With HIV/AIDS stigma being a taboo subject, role of media in disseminating the rehabilitative services for the affected is certainly a silver lining in their lives (Jagadish and Siddegowda, 2013). Media are helping people to become literate by telecasting various forms of educational programs for 5- 50 aged people. It is a main development factor, the education. Not only the academic way but also they will provide vocational or training based education.

Developmental Approach:

Above all the approaches, the developmental approach adopted by media is worth mentioning. It is bringing together all the developed and developing nations together along with corporate sector to commit themselves to achieve the Millennium Development Goals. Thus, socio-economic, environmental and cultural development is taking place in the society (Jagadish and Siddegowda, 2013). Most of the people in Bangladesh take information from newspaper and TV channels so it is a very nice option to serve any information widely. Levis zelezemanda (2012) discussed that the effect of mass media is very strong on people. He categories effects in three sectors. These are strong irresistible effects, limited effects and 'nil' effect. We must realize that the media has a very constructive role to play in the development of any society. Instead of celebrating politics, scams, crimes against women and other destructive concerns, our media must put forward a constructive debate. It must act as a unifying agent. A common opinion is the key for the development of the nation. Here we are in democracy but actually lives in a virtual anarchy. Thus media must demonstrate its active role to bring the country back from the virtual anarchy (Jagadesh, 2011). This explanation is perfect because in our country the mass media all the time busy with sensational news such as crime, politics, women, money and sports; but here is thousands of news about development. They are not concern about their duty to society.

For our conceptual development mass media is open book for us. Here one can find any queries related to any topic. The competition program like debate or "Granit Olympiad" or any forms of game shows help to increase knowledge. Media will focus and encourage sustainable development projects to save our environment and earth. They will provide the related information "What to do and how" and show the successful projects to better understand. One of our development barriers is corruption which creates another hundred problems. For this many development programs suffer a lot. It hampers the decision making process and turn us backward. Media should broadcast the laws related to corruption and make the people aware of it: also the negative side of corruption. Our

population is our wealth; it should be focus on media. Mass media will serve information about job and new vacancy.

Media are encouraging the women empowerment with different program. In news the treatment of women achievement in noticeable and different forms of program are broadcasting regularly. For example, the amount of news presenter in our media is very well; they are enjoying their work. Media also give focus on working women and their challenges. Media advocacy is an important term to evaluate its role in society. It will work as an advocate to develop ourselves. Mass media is a way of communication; with the help of it we can reach our voice to government and policy makers. So it is important to know how it works and what to do with it. Print media of Bangladesh is very strong about development issue. They give better treatment to the development news. Media, electronic or print always give more priority to women education and achievements. They encourage women participation in every sector. In the recent time our 2 women cadet become professional war pilot and this news get a huge coverage on media. Not only the electronic and print media, our film, drama, song, poem, poster, billboard and local every communication tools are working together for national development. The use of mass media for development is clearly discussed by Daniel Lerner (1958) in his book "The Passing of Traditional Society: Modernizing the Middle East". It is a strong document that mass media can bring development for and nation.

Concluding remarks

Every person and their society are equally significant in the mass media, so for it to function correctly, media independence is now necessary. The broadcast policies and ethics largely determine what the mass media is doing and what purposes it can serve. The involvement of the government is also important since it plays a crucial element in how the media is supported. While it is true that media ownership has an impact on media content, in our country, the situation is not at all favorable. The majority of the time, joint businesses or ad farms gatekeeper the news or programming. Therefore, even though we have high expectations, we must recognize that the mass media has some limitations.

The mass media became the "Media Industry" in 2015, and the outlook for investment in this industry has improved since then. The media is now a potent tool for connecting with the public. Therefore, from the perspective of social responsibility, the media serves to promote all development projects and their ideals. Bangladesh-related international development programs should be broadcast by the media. The ability to educate people—academically, verbally, cognitively, psychologically, physically, and nationally—is one of the key roles played by the media. With the aid of cutting-edge information technology, Bangladesh's mass media is playing a significant part in the country's transition

from developing to developed status. It is up to us to support it and make use of the resources they are providing.

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A METHODOLOGICAL REVIEW OF THE BOOK "PANDEMIC, GOVERNANCE AND COMMUNICATION: THE CURIOUS CASE OF COVID-19" (ROUTLEDGE, TAYLOR & FRANCIS GROUP, SOUTH ASIA EDITION)

Debilal Mishra*

Dipankar Sinha is a Professor of Political Science and Director, Centre for Social Sciences and Humanities, University of Calcutta, India. The book "Pandemic, Governance and Communication: The Curious Case of COVID-19," authored by Prof. Sinha, is a momentous work that is both experientially driven and academically motivated. In an in-depth conversation, the author emphasizes that 'the book aims to explore the COVID-19 pandemic from a rather unexplored vantage point of governance-communication dynamics'. He has gone for a deeper analysis to relate the pandemic to the knowledge dialectics. Sinha explains that 'an analysis of the Pandemic in terms of the known-unknown perspectives has been treated as the foundational element to get through the point that the pandemic as an unprecedented incident is to remain an enigma, marked by secrecy, mysteries, concealments and silent zones—to the extent that knowledge about it can only be approximated, but never fully attained'. He further stresses the point that in the methodological scanner the motivation is also to bring the neoliberal mode of 'governance' under critical scanner, with communication as a social and political process foregrounded as the linchpin of governance enterprise.

According to Sinha, 'the book focuses on what is arguably the most devastating phenomenon in the history of modern civilization. It reveals how, on the one hand, the pandemic has exposed the deficiency of governments the world over in dealing with a health crisis of this magnitude; and, on the other hand, it also accentuates the efforts by the ruling forces to enforce surveillance on people to discipline them by maneuvering cutting-edge digital technology in the name of security and safety. Moreover, the book explores how the mainstream versions of crisis communication and risk communication faced huge challenges during the pandemic. Finally, it analyzes how the pandemic propelled an extraordinary expansion of infodemic—rapid spread of excessive quantities of misinformation and disinformation of the fake and false variety—and how social media in particular becomes its main tool in causing subversion of the prevalent information order'. In the concluding remarks of the fourth chapter, Sinha writes:

The avenues of participatory communication are closed down with top-down securitization drives. As the COVID-19 outbreak has proved beyond doubt, leaving aside the authoritarian political systems which are based on a system of command and control, even in the widely recognized democratic polities health instantly becomes an issue about which people themselves begin to feel shy about speaking. The concentration of power thus is not only rationalized from above, but also 'legitimated' at the bottom by those from whom the opportunities of articulation are taken away. In such case communication acquires a linear flow, resurrecting its oldest but now discredited 'sender-message-channel-receiver' model. However, the greatest paradox of politics is that it doesn't let everything go one way in a totalistic manner. Linear communication may apparently seem to be effective for those who practice it, but it may lead to more complexities with some 'unintended consequences'. Hence, 'noise' in one form or the other is bound to remain and seek to subvert the dominant order of things even in pandemic times (p.118).

Observed minutely, responsible information is central to public harmony and well-being. The pandemic has offered numerous testing times to the character of communication in the context of its use for public good. In the last chapter, the author accepts the perennial nature of the infodemic:

let's accept the fact that infodemic is here to stay. It is because countering it effectively not only involves a sustained struggle against the prevailing information ecosystem but also a decisive struggle against the discriminatory word order

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Infodemic disturbs the shaping of the information ecosystem by challenging the classical tenets of ideal communication—reliability, credibility, trust and relevance—but as has been pointed out above even those dominant forces contributing to such imbalance for own commercial, economic or political interests cannot have total control over information flows. Here too, the concerned analysts, who look for ways and means for preserving the sanctity of the public sphere as the scaffolding of democratic polity, also have to explore a delicate balance.

It is in the sense that on the one hand they have to guard against romanticizing 'people' as the repository of freedom of expression and as unwavering agents of inclusive communication; on the other hand, they have to resist elitist motives of restraining the freedom of expression. The pandemic situation has already revealed enough to be aware of such a hard but essential task (p. 147).

Further to the conversation with Prof. Sinha regarding the basic motivation behind the book, Sinha replies, "I took up the challenge of writing the book on the ground that a social scientist need not shy away from what was happening all around in 'real time' and how it is unfolding with what impact." Apart from the introduction titled 'Rethinking Pandemic Governance', and a fairly long Bibliography, the book has five chapters: *Un/Known: Negotiating COVID-19 in Highly Uncertain Times*; *'Governancing' Contagion: Lockdown or Meltdown? Governance communication: The bio political trigger*; *Community, Crisis, Risk: Communicating (dis)engagement*; *The infodemic switch: Subversive communication*. The book concludes with a tantalizingly open conclusion, titled 'Future Tense'.

It is expected that the book will have a wider impact on cross-sections of the readers. The author has tried to bring in an engaging style. The content and contemporary relevance of the book will be of interest to scholars and researchers transcending conventional disciplinary boundaries and approaches; as the pandemic cannot be analyzed in a monochromatic way. Sinha stresses that 'the book may be a vital source not only for the academics but also for public policy experts, public health professionals, think tanks, bureaucrats and non-governmental and civil society organizations.' Coming to the research front, the book is certainly going to serve a host of research interests relating to the various dimensions of the pandemic from different perspectives including but not limited to the ontological behavior, ideological dynamics, axiological frameworks and epistemological paradigms. No crisis can ever be managed effectively without effective governance; and communication is a pivotal instrument for the facilitation of the inclusive and people-centric exercises. The case of COVID-19 is no exception. Given its never-ceasing presence, the contextually ideal use of communication methods and technologies in consonance with the changing behavioral patterns of the society needs to be integrated into the approaches of the governance in the larger public interest. The book can motivate the researchers towards some emerging directions and advances in the social sciences research in view of the pandemic.

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