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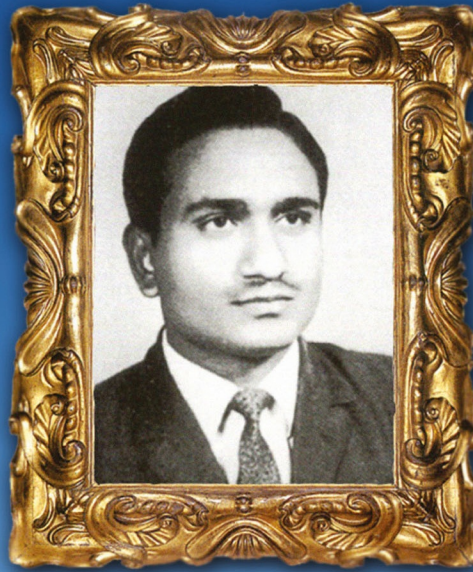
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A TRUE VISIONARY

*“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!*

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And more dreams to come!

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Editor's Desk

When the level of discourse in the media falls to the level of calling names and hurling invectives, media forfeits the right to be the custodian of public opinion. Media enjoys a holy cow status by virtue of the role it is expected to play in the political and social space of a country. Normative mass Communication theories speak at length of the democratic and social responsibility of the media. For this reason, democratic countries grant immunity to either media professionals or to media houses against harassment/intrusion by the executive arm of the state.

In India, it has been enshrined in the core part of the Constitution as a fundamental right of the citizens. As long as India fought for its independence from foreign rule, media fulfilled this expectation by discharging its responsibility towards the citizens. But, as independent India walked the development highway, these commitments were at times met and at times unmet. The post 1990 liberalized India saw the mushroom growth of TV channels along with the rise in the temperature of competition between them for the highest number of eye-balls.

The demands of media economics urged media managers to bid goodbye to many journalistic ethics to be one up in breaking news and sustaining audience attention. Media stories suffered to the extent of looking like fictive stories, high on drama and spectacle but low on content. Journalism abandoned all pretensions to discharging its social responsibility when one news channel turned its news hour into a high decibel noise session with the semblance of a street fight or a cockfight. It pulled crowds and polarized them with each group baying for blood like in a Roman gladiator combat. Short of punching his opponents in the face, the news anchor resorted to all the offensive moves in his fighting repertoire. Media audiences who looked for news in these gladiatorial newscasts were disappointed and gradually drifted away. But the mass of the unsuspecting audiences was made to mistake this skullduggery for news.

In such a scenario in which media serves no other interest but its own, it is hard to defend the right of the media to go scot-free for its various acts of omission and commission and regulators need to pull up media organizations for such acts of omission and commission...

(Ravi K. Dhar)

About the Journal

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

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EFFICACY OF CELEBRITIES AS BEHAVIOURAL INFLUENCE MODELS IN THE FIGHT AGAINST MALARIA IN TANZANIA

Kahenga Daichi* Eno Akpabio**

Since the launch of the “Malaria Haikubaliki” campaign in 2010, little if any attention has been given to assessing the efficacy of celebrity endorsement in achieving the campaign is overarching objectives. The main objective of this study was to assess the component of the campaign that involved the use of celebrities. Using multi-stage cluster sampling, 197 participants were randomly selected in the three regions of Dar es Salaam City; namely Kinondoni, Ilala and Temeke. The findings of this study indicate that a majority of the respondents had positive perceptions and attitudes towards celebrities used in the “Malaria Haikubaliki” campaign and this had positive impact on their adoption of the behaviour in the anti-malaria message.

Keywords: Tanzania, Malaria, Haikubaliki, Campaign, Celebrities, Endorsement, Behaviour.

Malaria is the leading cause of death among Tanzanians, with 14-18 million cases recorded yearly and fatalities of 100,000-120,000, which include 70,000-80,000 children under the age of five (Daily News, 2010). The forty-nine odd million Tanzanians are at risk with the estimated malaria cases put at 8.2 million (Malaria No More Tanzania, 2015). Concerted efforts have been made in the past to contain the scourge of malaria, the latest being the Zinduka! Malaria Haikubaliki (Wake Up! Malaria is unacceptable) campaign which was launched in 2010 with an anthem and a nationally broadcast concert. This campaign used a combination of well-known public figures such as former President Jakaya Kikwete, the former first lady, Salma Kikwete and celebrities – Barnaba, Ditto, Professor Jay, Mwasiti Almasi etc. - the media – Night Watch TV - and radio messages (Staub, 2012; Malaria No More Tanzania, 2015). The music and technology components of the campaign involved downloading the newly released mZinduka! song – which features some of Tanzania’s top musicians – (hence) listeners also get the opportunity to receive, respond to and engage with Tanzania’s top malaria spokespersons via informative texts, automated calls from pop stars, quizzes and more (Malaria No More Tanzania, 2015). Celebrated performers from the Tanzania House of Talent also visit schools to create awareness about malaria prevention among students through theatre, music and dance (Malaria No More Tanzania, 2015). The main intention in all these is to remind Tanzanians to use mosquito nets every night when they go to bed (Staub, 2012; Malaria No More Tanzania, 2015). The results have been encouraging. The campaign has helped to change the way Tanzanians think about Malaria (Staub, 2012). In addition, a year after the campaign launch, close to half of the population (40%) recognized the Zinduka brand (Malaria No More Tanzania,

2015). This site also reports that by 2013, fifty per cent had listened to the radio programme, 100 per cent visited health facilities if they experienced symptoms of malaria and a majority of children (94%) slept under a mosquito net. These evaluations were not disaggregated to indicate which components of the campaign produced which results. The present study focus solely on the Zinduka! Malaria Haikubaliki campaign's use of celebrities given the variable findings in the literature on celebrity endorsers' effectiveness in bringing about attitudinal change that has informed calls for more studies (Bryne & Breen, 2003; Momeni, 2010). The main objective of this study was to assess the extent to which the use of celebrities has actually led to the achievement of Zinduka! Malaria Haikubaliki campaign objectives. As a consequence, the following research questions guided the study:

RQ1: What constitutes the perceptions and attitudes of the target audience to celebrities featured as behavioural influence role models in the Malaria Haikubaliki campaign?

RQ2: Does celebrity endorsement in the Malaria Haikubaliki campaign positively impact adoption of malaria prevention and control strategies?

I. Review of Literature

Effectiveness of Public Communication Campaigns

The goal of public communication campaigns is to make the

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audience exposed to the message enact the suggested behaviour. Atkin and Rice (2013), for instance, posit that public communication campaigns encompass strategies for producing effects on knowledge, attitudes and behaviour across a variety of domains including political, social, environment and health outcomes. Definition of communication campaigns typically specify the following components: Purposive attempts to inform, persuade or motivate behaviour change in relatively well-defined and large audiences, generally for non-commercial benefits to the individuals and/or society at large, within a given time period, by means of organised communication activities involving mass and online or interactive media, and often complemented by interpersonal support (Rice, 2009). It is arguable that public communication and public information campaigns are one and the same thing (Tench & Yeomans, 2006). There are two type of media campaigns in communication or public relations: The individual behaviour change and public will campaign. The campaigns that fall under the individual change are anti-smoking, seatbelt usage and social marketing that strive to change individual behaviour that lead to social problems or improve individual or social wellbeing while the campaigns that fall under the public will include childcare, parenting as well as healthcare campaigns (Tench & Yeomans, 2006).

Coffman (2002) is of the view that many well-known campaigns are concerned with public health; for example, anti-smoking, and are instigated by government ministries or departments that deal with health issues. The public will campaigns bring social issues to public attention, to influence awareness or knowledge. These are mostly done through news media advocacy and community mobilisation strategies. Public relations in the form of media relations, he notes, plays an important role.

Brannstrom and Lindblad (1994), for instance, investigated the extent to which five years of exposure to news media messages affected the health of 16-80 year olds in an intervention area in Sweden. They found that gender and social class were significant in recalling messages and ordinary people who delivered messages were seen as exemplars. Pinkleton, Weintraub, Cohen, Miller, and Fitzgerald (2007) studied the effectiveness of a media literacy curriculum on tobacco use among 723 adolescents. They found that media literacy had a positive effect on reflective thinking about tobacco use, whether or not the participants had smoked tobacco.

Aborns and Maibach's (2008) research on effectiveness of mass communication in bringing about change in behaviour provide an overview of the ways in which mass communications can be used to promote beneficial changes

among members of a given population. They recommend that in order to have the greatest possible beneficial influence, public health programme planners should assess opportunities to use media to target both people and places in a manner that complements and extends other investments being made in population health enhancement.

Salmon and Murray-Johnson (2012) make distinctions between various types of campaign effectiveness: Definitional effectiveness (for example, getting social phenomenon defined as a social problem or elevating it on the public agenda), contextual effectiveness (for example, impact within particular contexts such as education vs enforcement vs. engineering), cost effectiveness comparison and programmatic effectiveness (for instance, testing campaign outcomes relative to stated goals and objectives) etcetera . They further note that campaign effectiveness is increasingly defined using relative rather than absolute standards. For example, a campaign may be deemed "effective" if it attains the objectives set by its planners.

Dorfman, Ervice and Woodruff (2002) assert that communication campaigns are like icebergs, partly visible and mostly hidden. The most visible part is likely to be the media's news coverage, advertising, pamphlets, other promotional materials and may, in fact, be much smaller in scope than either the work that it took to create them or its other non-communication aspects.

Atkin and Rice (2013) are of the view that public communication campaigns have attained modest rather than strong impact, notably in the health domain, arguing that it could partially be due to meagre dissemination budgets, unsophisticated application of theory and models, and poorly conceived approaches. They conclude that, more generally, the degree of campaign success can be improved via greater diversification of pathways, products, incentives and channels beyond the conventionally used approaches.

Communication campaigns do differ, thus making it difficult to generally assess their effectiveness (Dorfman, Ervice & Woodruff, 2002). Public communication campaigns also differ from one another depending on where they fall on the continuum of purpose, scope and maturity and this variation is tremendous and may change over time even within a single campaign (Dorfman et al., 2002).

Celebrity Endorsements

Going by the view that an unconventional approach may be the best pathway for efficacious public communication campaigns; could celebrity endorsement be the answer? According to Balakrishnan and Shalini (2011), celebrities have been used to promote a wide variety of brands, globally.

The pattern of celebrities endorsing brands has been steadily increasing over the past few years. Marketers overtly acknowledge the power of celebrities in influencing consumer purchase decisions. However, it is, and ubiquitously so, a fact that celebrity endorsement can bestow special attributes upon a product or service that it may have lacked (Balakrishnan & Shalini, 2011).

MacInnis, Priester and Park (2009) posit that consumers appropriate brand meanings from celebrity endorsement to construct their self-concepts. This study on celebrity endorsement showed that consumers report higher self-brand connections for brands with images of celebrities that they aspire to be like, particularly in the cases when the image of the celebrity and the brand match. MacInnis et al. further argue that celebrity endorsement effects are moderated by brand symbolism, such that brands that communicate something about the user yield stronger effects than brands that do not. MacInnis et al. (2009) found that for consumers with active self-enhancement goals, the effects of celebrity endorsement on self-brand connection is stronger; both are more positive in the aspirational celebrity condition, compared to consumers who do not have active self enhancement goals.

Veen (2004) notes that celebrity endorsement does work and that consumers do respond to an endorsement of a product by a celebrity. The act of associating the product with a well-known individual acts to increase positive views of consumers. However, celebrity endorsement is a high risk and high-reward strategy. Celebrities may lose their public appeal or do something that undermines the endorsement. He concludes that it is, therefore, necessary for both the brand owner and endorser to be clear about the objectives of the endorsement, risks and the needs of both parties in the deal.

Momeni (2010) argues that the use of a celebrity in advertising impacts brand attitude and purchase intentions of consumers positively. He is also of the view that celebrity endorsement has a strong effect on consumers' memory and learning. Most consumers are not in a purchasing situation when they encounter the brand message, so marketers use celebrity endorsement in order to aid better storage of information in consumers' minds so that they can easily remember and eventually purchase the product. In the same vein, Lui and Fang (2007) note that a successful endorser strategy can enhance the level of consumers' recall of product information. The endorser reinforces consumers' brand recognition abilities, attitude to low-involved products and even enhances purchase intention and preference.

Dix (2009) investigated how sports celebrities perceived as role models exert an influence on young adult consumers'

purchase behaviours. The findings indicate that athlete role model endorsers have a positive influence on young adults' product switching behaviour, compliant behaviour, positive word-of mouth behaviour and brand loyalty. Dix's study on sports celebrity influence provides useful insight into the influence of athlete endorsers on young adults and suggests that athletes should be considered as appropriate and influential spokespersons for brands.

Dix (2009), however, acknowledges that despite the widespread use of celebrity endorsers, there are a number of differing views on the effectiveness of sports celebrity endorsers in advertising. Some scholars have reported negative or no effect. Miciak and Shanklin (1994) note that only one in five commercials using celebrity endorsers lived up to the sponsor's expectations. Schaefer and Keillor (1997) posit that, although the use of celebrity endorsers is a good foundation for effective advertisements, it does not significantly influence consumers' attitude and behaviour.

Eltom (2006) examined the effect that celebrity endorsement has on brands and its potential effects on consumers' purchasing behaviour. The researcher specifically examined celebrity-endorsed fragrances in comparison to premium fragrance brands. The results of the study revealed that a majority of consumers purchased only celebrity-endorsed fragrances. In sharp contrast, Momeni's (2010) study indicated that there was a distinct preference for consuming premium branded fragrances over celebrity-endorsed fragrances due to the fact that consumers considered celebrity endorsed fragrances to be lacking in credibility. The concept of celebrity endorsement is not effective in fragrances when consumers are highly involved because they view perfumes as something personal and do not want it to be associated with a celebrity.

Eltom (2006) further notes that celebrities are brands in themselves, and in recent years, the number of celebrities that have launched fragrances in their names have increased. Many celebrities see the multibillion dollar fragrance market as a lucrative way to expand their already famed brand names. Celebrities that were formerly associated with the music industry or/and film industry are extending their presence into the consumer market, particularly the fragrance market. The scents are marketed with the celebrity's name being the selling point. In Eltom's view, celebrities are taking full advantage of their fame whilst it lasts, and therefore want consumers to listen to their music, watch their movies, and buy garments from their latest launched clothing line and indulge their latest signature perfumes.

Others scholars like Till and Busler (2000) examined the relationship between the match of the product or service

offering and the celebrity endorser. The match-up hypothesis posits that the message of the celebrity endorser, image and the offering must be congruent in order to be effective (Kamins, 1990). This congruence is essential to ensure that consumers remember the product instead of only the celebrity. In fact, research confirms that if there is no relationship between the celebrity and the product, consumers will remember celebrities rather than the product (Kamins, 1990).

Misra and Beatty (1990) are of the view that spokesperson-brand congruence match-up entails that the highly relevant characteristics of the spokesperson are consistent with the highly relevant attributes of the brand. According to Kamins (1990), there is a necessity for the existence of a meaningful relationship between the celebrity, the target market and the product. According to Evans (1988), in the absence of a distinct and specific relationship between the product and the celebrities, celebrities suck the life blood of the product dry - the vampire effect.

It is arguable that genuine support is a relevant criterion for endorser effectiveness. Genuine support increases the audience's credibility perceptions (Magnini, Honeycutt & Cross, 2007) and they, thus, perceive authenticity in the celebrity endorser. This authenticity is related to the support of the celebrity for the product s/he endorses. Not only is this support important in front of the camera, but also in the lifestyle of the celebrity (Magnini et al., 2007), as this will likely motivate consumers to become frequent users of the product or service.

Byrne and Breen (2003) studied the process of transference of celebrity images to the product's image by examining the usage of celebrity endorsement in the formation of the retail image of a leading European grocery distribution group. The analysis relates to a field research of consumers and interviews with advertising agency personnel who had identified the criterion for the choice of a celebrity. The extent to which the market place recognises and consumers associate themselves with the image of a celebrity endorser was explored. The findings revealed that attitudes towards celebrity endorsement have no significant effect on purchase intention.

To Erdogan (2001), the threats occasioned by proliferation of products, competition and technology can be eased with the use of celebrity endorsement. Celebrities can help focus and maintain consumers' attention to advertisements. Celebrities are, according to Erdogan (1999), a powerful device when one wants to enter foreign markets and there are also potential hazards when using celebrities in marketing campaigns. The benefits can be turned into problems if a celebrity suddenly changes his or her image, drops in popularity, gets into a

situation of moral turpitude or loses credibility due to over endorsing. Some of the most difficult problems with global marketing are centred on cultural roadblocks, such as time, space, language, relationships, power, risk, masculinity and femininity (Bergstrom & Skarfstad, 2004).

Chasosa (2012) discusses celebrity endorsement in the Tanzanian context. He argues that celebrity endorsement in Tanzania is at an embryonic stage; therefore, cultural factors, among others should be considered. He further posits that not all products and companies need celebrities; and when using celebrity endorsement, it needs to be undertaken in a careful and cautious manner, especially, when it is incorporated into a communication strategy. Challenges still remain; finding the appropriate celebrity endorser, examining the celebrity persona, expertise and the culture of a particular place.

From the review of the literature, it is clear that the impact of celebrity endorsement on behavioural change is ambiguous. The reasons for ambiguity in the research findings are attributable to divergences between the message being communicated and the technique itself (celebrity endorsement). It is for this reason that scholars have called for further studies on its various perspectives (Byrne & Breen, 2003; Momeni, 2010). This study is, but one way of attempting to fill this gap.

II. Research Design and Methods

The study employed the survey design because the research attempts to describe or document current conditions (Wimmer & Dominick, 2006) which, in this instance, is the use of celebrity endorsements in a campaign; and determine whether this can lead to change in behaviour. This study was done in Dar es Salaam, Tanzania. Dar es Salaam is one of the 27 administrative regions of the United Republic of Tanzania. It is made up of three districts, namely, Ilala (centre), Temeke (south) and Kinondoni (north). The districts are made up of divisions, which are further divided into wards. Wards are divided into villages in the case of rural areas and streets in the case of urban areas. The villages are further divided into hamlets which are the smallest units (Dar es Salaam City Council, 2013). Dar es Salaam has a unique status, being a major City in Tanzania and the centre of government administration, industry, commerce and banking activities (Dar es Salaam City Council, 2013).

Population and Sample

The population of this study consisted of all individuals resident in Dar es Salaam City. According to Tanzanian Bureau of Standards (2012), the population of Dar-es-Salaam is 4,364,541. In this study, the sampling design that was used is multistage (clustering). Cluster sampling is ideal when it is

impossible or impractical to compile a list of elements composing the population (Wimmer & Dominick, 2006). Through the use of cluster sampling, areas, streets, houses in the three regions in Dar es Salaam City; namely Kinondoni, Ilala and Temeke were randomly chosen. The sampling method was also used to pick the study's respondents from each residence. In each region, 67 copies of the study questionnaire were administered thus making a total of 201 respondents.

Study Instrument

The main data collection method was the questionnaire. This enabled the researchers to solicit information on individuals' attitudes towards celebrity endorsements in the context of the "Malaria Haikubaliki" campaign. The questionnaire items included questions about facts, (baseline data such as the demographic information which incorporate age, gender, education as well as the socio-economic status of respondents) and attitude towards the campaign. Those who were willing to participate in the study also completed the consent form.

Due to having multiple Likert questions in a questionnaire that forms a scale, the researchers used Cronbach's alpha to measure the internal consistency ("reliability") of the questionnaire items so as to determine whether or not the scale is reliable. The questionnaire was piloted on samples that represented the target population as closely as possible. This provided an opportunity to determine the extent to which the instrument covered the intended ground to be explored and conveyed the intended meaning to the respondents. The pre-test was conducted in Sinza Ward, Kinondoni District. Copies of the questionnaire were administered to 15 randomly selected individuals. The main goal of the pre-test was to determine from their responses if the items were clear, consistent, and unambiguous and could be answered accurately.

Six questions were devised to measure whether the use of celebrities called attention of people towards the 'Malaria Haikubaliki' campaign and whether the use of celebrities in the campaign helped to influence the behaviour of the target population. The questions were set into 5-point Likert scale from "strongly agree" to "strongly disagree". In order to determine whether these items in the questionnaire were reliable and would accurately measure the same latent variable, a Cronbach's alpha was run on Statistical Package for Social Sciences (SPSS/PASW). In the measurement, both raw variable columns and the standardised columns were used. The output had an overall raw alpha of 0.79 and the standardised alpha of 0.808 respectively. This measure is acceptable considering that 0.70 is the cut-off value for being acceptable (Cronbach, 1951). Given this process, the study

was able to produce an improved and reliable construct.

The analysis was based on the data extracted from 197 copies of the study's questionnaire out of 201 that were administered. Thus, the response rate was 97%. The majority of the studied population were females. More than three quarters of the study's respondents were between the ages of 16 and 31. Most were secondary school leavers (33.1%) and earned below 1,000,000/= Tsh per month (76.2%). [See Table 1]

Respondents' Attitudes towards Celebrities in the "Malaria Haikubaliki" Campaign

The study investigated the perceptions and attitudes of the target audience towards celebrities featured as role models in the "Malaria Haikubaliki" Campaign. A majority of respondents (63.9%) indicated that the use of celebrities was in order, made them pay attention to the campaign message (59.7%) and was quite an effective strategy (63%). [See Tables 2, 3 and 4].

III. Results & Discussion

The findings of this study indicate that a majority of the respondents paid attention to the "Malaria Haikubaliki" campaign as a result of the involvement of celebrities, which is its *raison d'être* for the use of this approach (Coffman, 2002). The campaign itself falls under the public will variety that is intended to improve health and general wellbeing (Tench & Yeomans, 2006). The use of a variety of strategies such as an anthem and a nationally-broadcast concert, theatre, music and dance as well as public figures and celebrities etc. is in line with the view that diversification of pathways is a guarantee of campaign success (Atkin & Rice, 2013). However, the public visibility of the "Malaria Haikubaliki" campaign belies the work that goes into this and other campaigns (Dorfman, Ervice & Woodruff, 2002). In other words, the creativity and innovative strategies deployed in this campaign move it away from charges of limited funding, poor use of extant theories and models and poor execution which is seen as the bane of unsuccessful public communication campaigns (Atkin & Rice, 2013).

That respondents had positive perceptions and attitudes towards the "Malaria Haikubaliki" campaign means that it met the entire gamut of campaign effectiveness criteria – definitional, contextual, cost, and programmatic, in addition to achieving its stated objectives (Aborns & Maibach, 2008; Pinkleton, et al., 2007; Salmon & Murray-Johnson, 2012). It can also be assumed that it was relatively easier to break through the barriers that are intrinsic among the target population in relation to the adoption of new behaviour (Erdogan, 2001). These barriers include readiness to accept change and the individuals' belief system embedded in the

institutionalised routines and ones' practices. These are precisely the sort of barriers that deploying celebrities can assist in overcoming by conferring special status upon such activities thus breaking through ad clutter and ensuring that attention is paid to the message (Balakrishnan & Shalini, 2011; Lui & Fang, 2007; Momeni, 2010; Veen, 2004).

This line of argument is supported by various scholars. Dix (2009), for instance, investigated how sports celebrities could be perceived as role models that exert an influence on young adult consumers' purchase behaviour. Dix's (2009) findings indicated that teenagers were positively influenced by the messages endorsed by athlete role models. Same also applies to fragrances, with celebrity endorsement making the difference (Eltom, 2006). While it is true that consumers display high involvement in making fragrance purchase decision, hence Momeni's (2010) findings that report the opposite effect more so as respondents view celebrity-endorsed fragrances as lacking credibility, no such negative effect was observed in this study.

Perhaps one reason for the effectiveness of the campaign under study is the fact that the celebrities and the target audience are in the same boat – the scourge of malaria – hence perception of genuine support of the celebrities towards the campaign (Magnini et al., 2007). As a consequence, the vampire effect (Evans, 1988) by which celebrities overshadow the message and render same ineffective did not hold sway in this instance. In other words, there was a match-up between the celebrities that endorsed the campaign and campaign's core message, which is seen as an ingredient for success in the use of this approach (Evans, 1998; Kamins, 1990; Misra & Beatty, 1990; Till & Busler, 2000).

IV. Conclusion

This study probed the perceptions and attitudes of the target audience to celebrities featured as role models in the "Malaria Haikubaliki" campaign. In this regard, a majority of respondents expressed positive attitudes and perceptions. In terms of the impact of celebrity endorsement on malaria prevention and control strategies, the results suggested that celebrity endorsement in the "Malaria Haikubaliki" campaign positively impacts the adoption of malaria prevention and control strategies. Considering the objectives of this study, it can be asserted that celebrities in the "Malaria Haikubaliki" campaign are perceived positively by a majority of Tanzanians and thus elicit behavioural change as per the intention of the campaign promoters.

As regards to managerial implications, sponsors of behavioural change campaign would do well to assess whether or not celebrity endorsement has any appeal among

the target population and would not elicit the vampire effect before subscribing to it. This assessment should be regarded as a feasibility study which will assist in effective campaign planning.

Additionally, there should not be a divergence between the celebrity and message endorsed. Sponsors of behavioural change campaign must take cognizance of the celebrity's persona. For instance, the image of a given celebrity in terms of how s/he has been perceived by the audience may affect his/her role in the campaigns. This is to assert that if the image of the given celebrity is tarnished, it may have a negative impact on the message endorsed.

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Table 1: Demographic Characteristics of Respondents.

Demographic Attributes	N	%
Gender		
Female	107	54.8
Male	88	45.2
Sub-total	195	100%
Age		
16-23 years	70	36.1
24-31 years	73	37.6
32-39 years	28	14.4
40-47 years	17	8.8
48-55 years	3	1.6
56 years and above	3	1.6
Sub-total	194	100%
Income (Monthly Tsh)		
Below 1,000,000	141	76.2
1,000,001 – 5,000,000	35	18.9
5,000,001 – 10,000,000	6	3.2
Over 10,000,000	3	1.7
Sub-total	185	100%
Level of Education		
Primary School	32	16.6
Secondary School	64	33.1
A-Level/Teacher Grade II	21	10.9
Post-Secondary Certificate	34	17.6
Diploma	15	7.8
Degree	20	10.3
Higher Degree	7	3.7
Sub-total	193	100%
Occupation		
Student	52	27.7
Business Persons	48	25.5
Public Service Employee	24	12.8
Private Sector Employee	43	22.9
Homemaker	21	11.1
Sub-total	188	100%

Table 2: Impact of Celebrities on Respondents' level of Attention to the "Malaria Haikubaliki" Campaign.

Statement	Level of Agreement	Frequency	Percent	Percent in aggregate
Celebrities and Attention to the Malaria 'Haikubaliki'	Strongly Agree	71	36.0%	Aggregate value of positive attitudes 63.9%
	Agree	55	27.9%	

Campaign	Neutral	45	22.8%	Aggregate value of negative attitudes 12.2%
	Disagree	15	7.6%	
	Strongly Disagree	9	4.6%	
Total		195	99.0%	99.0%

Table 3: Opinions on the use of Celebrities to Endorse the Message of "Malaria Haikubaliki" Campaign.

Statement	Level of Agreement	Frequency	Percent	Percent in aggregate
No purpose served by using celebrity to endorse the message of the campaign	Strongly Agree	35	17.8%	Aggregate value of negative opinions 33.6%
	Agree	31	15.7%	
	Neutral	31	15.7%	Aggregate value of positive opinions 59.7%
	Disagree	42	21.3%	
	Strongly Disagree	56	28.4%	
Total		195	99.0%	99.0%

Table 4: Efficacy of Celebrity Endorsement.

Statement	Level of Agreement	Frequency	Percent	Percent in aggregate
The use of celebrities made me adopt the messages contained in the campaign	Strongly Agree	64	32.5%	Aggregate value of efficacy 63%
	Agree	60	30.5%	
	Neutral	45	22.8%	Aggregate value of inefficiency 12.7%
	Disagree	13	6.6%	
	Strongly Disagree	12	6.1%	
Total		194	98.5%	98.5%

NEW MEDIA AND THE SOCIAL AWARENESS OF YOUTH IN BANGLADESH

Jewel Das*

Youth as a change agent and strong force in social actions can play a significant role in the development process of a society endowed with different socioeconomic problems like inequality, injustice, social violence, violation of human rights, etc. Raising youths' social awareness, in this regard, is the important point to be considered as a quality pathway to the sustainable development of a society. Now, a society can be more cognizant of social phenomena because its individuals are more connected to each other than before with diverse new media technologies. So, the debate over the role of new media to bring positive changes is drawing the attention of scholars and theorists. Through incorporating primary and secondary data, this study explores to what extent Bangladeshi youths are being aware of social issues within the new media sphere. Both the quantitative measurement and qualitative interpretation had been reciprocally considered in the study. The findings arose from a convenience sample survey on 157 youths inclusive of 11 in-depth interviews with new media users. The study suggests a more critical understanding of new media driven social awareness and has been concluded with some guidelines for the policymakers to use new media for the cognitive functioning of the young generation so that they engage themselves in civic activism.

Keywords: Civic activism, New media, Social awareness, Sustainable development, Youth.

Youth as one of the effective change agents can contribute to building a resilient community (Evans & Prilleltensky 2005). Accordingly, as a strong force, they can play a significant role in accelerating social actions. Recognizing their contribution to social development, Bartoldus (2007) opined that the stability and sustainability of a state can only be ensured by engaging and making them equal partners in the development process. In such, raising youths' awareness about social issues is the important point to be considered as a quality pathway to sustainable development. Moreover, it has been identified as one of the key elements in forging strategies to the sustainable development of a society endowed with different socioeconomic problems like inequality, injustice, social violence, violation of human rights, hindrance in participatory politics, etc. United Nations High-Level Political Forum (2017) emphasized involving youths in informing and raising awareness with citizens, private sector, and public bodies on the subject of social development. Steinem (as cited in Greene & Kamimura, 2003) identifies awareness about issues affecting a community has always been a precursor to a social movement. Young people as the key actors in the powerful social movements (Costanza-Chock, 2012) can transform the course of a society. Several types of research (Gambone, Klem, & Connell, 2002; Edelman et al., 2004) on youth-oriented development interventions have revealed that raising social awareness among youths is very crucial for achieving development outcomes. Mehta, Dutta & Bandyopadhyay (2015, P. 258), however, said, "Communication enables man to ever remain a capable and sensitive social being.

Communication also has the potential to make a man more responsible as well as conscious and aware." Pointing out new media culture has revolutionized communication; they (Mehta, Dutta & Bandyopadhyay, 2015) claimed that new communication tools and techniques have made users more aware and conscious. As these media are based on the internet, websites, social networking sites, and computer and mobile technologies allow 'many-to-many' communication instead of the 'one-to-many' model which the traditional media offer (Queen, 2015). The main objective of this study is to explore the role of new media in raising social awareness among the youth to make them cognizant of social issues. This study addresses the following research questions:

RQ 1: What is the status of Bangladeshi youths' cognition regarding new media and social awareness?

RQ 2: What sort of social awareness messages are disseminated through new media technologies?

RQ 3: How do young new media users receive social awareness messages?

RQ 4: Are there any obstacles, problems or challenges in the dissemination of social awareness messages through new media?

RQ 5: What are the key roles new media play in raising social awareness among youths?

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I. Review of Literature

Social awareness refers to a state of being aware of the problems and difficulties of the members of a particular society or group. Many argue that social awareness also emphasizes the positive responsibilities of conscious persons to cooperate with the people who are in difficulties. It is the ability of people to understand the social network of which they are a part and their ability to act in congruence with the protocol that governs the network (D'Amore, 2008). Mentioning this context, Prasolova-Forland (2004) opines social awareness is awareness of the social situation in a group or a community in a shared environment, which can be physical, virtual, or both. Cardillo (2016) explains a socially aware individual values human rights and acknowledges the importance of harmonious social interaction for the developmental progress of human beings. Shrivastava (2016) confirms social awareness gives the ability to understand and respond to the needs of others. However, social awareness, in this paper, is identified as community cognition of social phenomena that influence the life of average people within a society and responding to these phenomena so that a participatory and cooperative community may construct.

Communication helps a community to be cognizant of social events as now people are more connected to each other than before with diverse new media. These media offer room for interaction among the change agents of society. Moreover, the exchange of thoughts among the change agents contributes a lot in public perceptions as many social issues are discussed in this new communication sphere. Emphasizing the role of communication for development, a roundtable report of FAO (2005) stated that different media and approaches are utilized to adapt individuals' views and to acquire new knowledge and skills, and spread new social messages to large audiences. FAO (2005; p.12) report also mentioned that "planned use of communication techniques allows communities not only to experience change but to guide it as well. An intensified exchange of ideas among all sectors of society can lead to the greater involvement of people in a common cause. This is a fundamental requirement for appropriate and sustainable development."

Youths are self-motivated, dynamic, and innovative populations of an emerging society. They are also the most viable and potential human resource in the social structure (Hossain, 2010). So, they can play a significant role in involving themselves and contributing to different social events. Moreover, facing the challenges of the present and the future worlds depends on their cognition level, innovative power, and desire to cooperate with others. Youth, as a key influential force (Ullah, 2013) of a society, also catalyzes essential elements of social changes. To eliminate inequality

from all spheres of the society, they can influence the policymakers to change existing policies and the members of their community to accept the decisions made by them. Thus, they accelerate the sustainable development process of a society. However, ensuring sustainable development for society and participatory governance within the society are interconnected. In most of the socially aware communities, interactive, functional, and resilient youths are the predominant features of this interconnection, because they promote participatory and responsive activities. Moreover, there are tremendous prospects of involving the youths to take community-based plans of action for effective community development. According to Bangladesh National Youth Policy 2003, Bangladeshi citizens between 18 and 35 years old are considered as a youth while Bangladesh Bureau of Statistics indicated that the number of this youth population is about 52 million, more than 33% of the total population of the country (Barua, 2016). Despite the potential of using this huge number of youths' zeal in development activities, Bangladesh for the lack of effective plans and initiatives is still facing challenges in making young people aware of social issues. As one of the strong forces in social action, young people can contribute to ensuring civic engagement in the Bangladeshi community. Besides, through active participation and encouragement, they can be an effective instrument for community development and may take ownership as well (Lawrence, Gibson, Sira, & Sira, 2013). Over the period, the Government of Bangladesh (GoB) by its initiatives and with several development partners has been preparing and implementing various plans for achieving development goals through involving young people in many development interventions. If adequate awareness campaigns would be continued to encourage youths to participate more in development activities, the challenges in getting outcomes from the government and non-government initiatives overcame. So, this is the demand of the present time to promote awareness-raising activities among the youth community of Bangladesh.

Nowadays, it is viewed that a society can be more cognizant of social issues because its individuals are more connected to each other with diverse new communication technologies. This connection is an essential changing factor for the new media users as Gray-Felder and Deane (1999) highlighted the roles of communication for social change. Survey-based research offers compelling evidence that today new media occupy a pivotal role in the lives of youths (Zemmels, 2012). Similarly, Chu (2010) claims new media are one of the most influential parts of the lives of many young people today. As a result, in many developing communities, young people are taking part in many social activities through the appropriation of the new media tools of their time, which they are using to create, circulate, and amplify social movement voices and

stories (Costanza-Chock, 2012). For many scholars (e.g. Kahne, J., Middaugh, E., & Allen, D., 2014) new media have been considering as one of the major tools for engaging youths in development initiatives and activities. This study has also highlighted to what extent youths think that new media should provide awareness information for sustainable development of the society and how they influenced by new media generated awareness messages.

II. Research Design and Methods

In this study, both quantitative and qualitative research approaches were applied. Accordingly, this study utilized both primary and secondary data sources. Primary data were collected through a survey and in-depth interviews from new media user youths while secondary data were collected from existing literature. Chittagong city, a major coastal seaport city and commercial center in Southeastern Bangladesh, was selected as the research location. This area holds distinct demographic and social characteristics (e.g. different social status, conservative social beliefs).

Based on convenience sampling, a total of 157 youths aged between 18 and 35 ($M=26.37$) years old from the research area were surveyed (see Figure 2) administering a paper-based questionnaire with 13 closed-ended and 01 open-ended questions. The questionnaire encompassed demographic questions (e.g. gender, age, education level, occupation, etc.); options based closed-ended questions, five-point Likert scale type questions, etc. The pre-test of the questionnaire was conducted to determine the clarity of instructions, readability, and reliability of the research questions. The respondents of the survey questionnaire included students, teachers, doctors, lawyers, bankers, businessmen, service holders, engineers, journalists, unemployed persons, and persons from other professions (see Figure 4). The respondents consisted of 106 males (67.52%) and 51 females (32.48%) (See Figure 1). The sample reveals that 38.22% of respondents possess post-graduate degrees, 31.21% graduate degree, and the rest have either higher secondary, secondary, junior secondary, or others degree. A group of volunteers was trained and assigned to collect primary data with the survey questionnaire. All the questionnaires were returned to the researcher successfully. Furthermore, 11 in-depth interviews from new media users were taken for qualitative interpretation. The questions asked in the interviews included how using new media impacts their cognition level in terms of social awareness and motivates/facilitates them to engage with civic activism.

III. Results and Discussion

The results of the quantitative stream have been presented in this section in order of the research questions.

RQ 1: What is the status of Bangladeshi youths' cognition regarding new media and social awareness?

The result reveals that out of 157 youth, the lion share of respondents (91.72%) are familiar with new media and handy to use these communication tools. This study also asked the participants to express their status of cognition regarding social awareness. Defining social awareness is a state of being aware of the problems and difficulties of a particular society and thus cooperating with the members of this society, the study reveals that 91.08% of youths are cognizant of social awareness. Small number of respondents, respectively 8.28% and 8.92%, are not cognizant of the basics of new media and the insights of social awareness (see Table 1).

RQ 2: What sort of social awareness messages are disseminated through new media technologies?

Table 2 reveals that new media tools are very prevalent to disseminate awareness messages about cooperating disaster-affected people (77.07%), women rights and women education (70.70%), fighting drug addiction (68.15%), children rights (60.51%) and messages against racial clash (57.32%). Youth respondents indicate that new media also provide them messages against dowry system and child marriage (56.05%), messages of protecting the environment (54.14%), eliminating social superstitions (51.59%), and preventing the abuse of national resources (51.59%). Messages about health risks (49.04%), stopping social violence (47.77%), gender equality (46.50%), equality in applying laws (38.67%) and ensuring accountability and transparency (35.67%) are also disseminated to the youth by new media for raising social awareness.

RQ 3: How do young new media users receive social awareness messages?

Figure 5 depicts that an overwhelming majority of youths get social awareness messages through social networking sites (89.81%) like Facebook, Twitter, and Myspace. The results demonstrate that the young generation also relies on online newspapers and government web pages (57.32%) as the second most social awareness message provider new media tool, followed by mobile phones (52.87%) and YouTube (42.68%). However, instant messaging apps (24.84%) e.g. IMO, WhatsApp, etc., E-mail (16.56%) and Blogs (10.83%) provide the least amount of social awareness messages (see Figure 5). Figure 6 depicts that youth respondents receive social awareness messages from different sources. The results demonstrate that they receive the highest amount of awareness messages from online based groups (71.34%) e.g. Facebook page and group. The second-highest amounts of awareness message senders are different individuals (64.33%) like friends, teachers and relatives. This study also observes that different government organizations and departments (59.24%) are in the third position to send social awareness messages to the young generation. The respondents indicate

that they receive 37.58% message from social development organizations (e.g. NGO's), 34.39% from social groups (e.g. clubs, association), and 32.48% from social representatives (e.g. mayor, counselor, union chairman). Figure 6 also illustrates that 29.94% of social awareness messages sent from different private organizations, whereas, only 19.11% awareness messages' sources are bloggers.

RQ 4: Are there any obstacles, problems or challenges in the dissemination of social awareness messages through new media?

As per the findings of the multiple answer question indicate that most of the young users of new media tools face the problem of higher price of internet and weak network connection (67.52%), whereas, 35.67% of users think that new media provide them manipulated messages about social reality. The results reveal that new media users also face linguistic problems (12.10%) and meaning deciphering problems (22.29%). The size of the awareness message has also been identified as a problem. Figure 7 illustrates that 30.57% of respondents think large size of messages is not easily understandable and 8.28% of participants think that small size of messages does not carry full information on social phenomena.

RQ 5: What are the key roles new media play in raising social awareness among youths?

Participants of the study were asked to rate their agreement with a statement about the role of new media in making them socially aware through disseminating information of social phenomena, using five-point Likert scales fixed at 5 (Strongly agree) to 1 (Strongly disagree). Table 3 depicts that while answering, the young respondents expressed assertive opinions ($M=4.01$, $SD=0.91$). Most of the participants were strongly agree (35.67%) to somewhat agree (35.03%) with the statement, whereas, a very small portion of participants were strongly disagree (1.91%) to somewhat disagree (1.27%). The accumulated percentage of young participants' agreement with the statement is 70.70%, whereas, disagreement percentage is only 3.18%. However, the results reveal that some of the participants were undecided (26.11%) about the role of new media in raising youths' social awareness.

Table 4 illustrates that the youths attempt to participate in the development activities influenced or motivated by social awareness messages disseminated through new media tools ($M=3.51$, $SD=0.95$). Participants of the study were asked to answer how frequently they participate in development activities being cognizant of social issues by new media. Using five-point Likert scales fixed at 5 (Always) to 1 (Never), this study demonstrates that 17.20% of youths always, 30.57% often and most significantly 41.40% of youths sometimes participate in social development actions.

Table 4 also depicts that a very small number of young respondents seldom (8.28%) to never (2.55%) participate in social development activities influenced by social awareness messages disseminated through new media tools.

Table 5 shows that youths are very affirmative about the importance of new media tools to disseminate social awareness messages for the sustainable development of society ($M=4.14$, $SD=0.94$). Using five-point Likert scales fixed at 5 (Very important) to 1 (Very unimportant), this study reveals that new media play very important (45.04%) to somewhat important (37.58%) role in the dissemination of social awareness messages to most of the participants, whereas, very ignorant number of participants think that new media play somewhat unimportant (1.27%) to very unimportant (3.18%) role in this regard. Table 5 also depicts that the accumulated percentage of the importance of new media tools in awareness message dissemination is 79.62%. Compared to the unimportant role-playing (4.45%), the importance of new media is about one-fifth of the total respondents of the study. While answering the question on the importance of new media, 15.92% of respondents were undecided whether new media is an important or unimportant tool to disseminate social awareness messages to the youths.

Generally, new media technologies through informing and educating the young generation develop that insight on awareness of social issues. Jobayda Khanam, a primary school teacher, in a qualitative in-depth interview, while answering on her perception of new media originated awareness messages, said: *"New communication tools inform me about different unknown things that I should know and help me to be aware of any problems that might impact my social life. I can also judge the negative sides of social incongruity as these media sometimes provide me critical understandings on particular social contents."* Such a statement also confirms that how new media generated social messages develop youths' cognition of social phenomena.

As new media disseminate awareness messages, so Bangladeshi youths are becoming aware of different socio-economic issues e.g. women rights and women education, drug addiction, children rights, dowry system and early marriage, racial clash, natural disasters, protection of the environment, elimination of social superstitions, prevention of the abuse of national resources, health risks, social violence, gender inequality, equality in applying laws, social accountability and transparency, etc. Besides, they use diverse new media for raising social awareness. This observation is supplemented by some affirmative views of young new media users. An interviewee named Ripon Dey, a voluntary social activist, shared his experiences quoting: *"A few days ago the only house of one of my neighbors in my village was burnt*

into ashes. Members of the family were entirely hopeless and helpless as they are not financially solvent enough to build a new one. I captured some photos of the brunt house and posted these on my social networking sites. I saw that some of the social groups on the online platform showed their interest to help the family and they did so. I was charmed as my work made concerned groups aware of the social matter.” To some persons using new communication tools is more than just posting the photos and commenting on social issues. Rather, it is an actual way to raise awareness among their community members about health risks. One of the users of new media, Suman Barua, a village doctor, stated in a telephone interview: “As people of my community along with others recently grapple with the coronavirus pandemic, I am experiencing that many of my known persons are posting vital information about the pandemic on their social media. Even, I sent out some awareness messages through my social media account and mobile phone about the importance of washing hands and practicing hygienic behavior regularly to address Covid-19 virus at this time of crisis.”

Diversified new media facilitate sources to spread social awareness messages

This study has also found that social network sites, instant messaging apps, YouTube, mobile phone, online news portals, websites, etc. provide social awareness messages to the young new media users through offering a platform to perform communication behaviors with different sources of messages. While sharing experience on using different new media, an undergraduate student Fayed, said: “I usually maintain social networking sites such as Facebook, Messenger, WhatsApp, etc. to be connected with my friends and several social groups. This sort of connection on new communication technologies’ platforms facilitates me to be cognizant of the rights of the people and their problems.”

To Naima Sultana, an NGO activist, these media are core elements. In her opinion: “Facebook, YouTube and Twitter are the core elements by which I can get some social developing messages.” It is greatly evident that these interactive communication tools allow the sources of social awareness messages e.g. online-based Facebook pages and groups, government organizations, social groups, community representatives, development organizations, individuals, bloggers, and private organizations a great deal to mobilize the youths to take social actions that are linked to their development and positive social outcomes.

Saima Khan Tania, a private jobholder, explained: “Several government departments send awareness messages to my mobile phone in various special days such as environment day, human rights day. Moreover, I usually get posts and views on social matters when I browse the internet, especially,

social sites on my laptop or smartphone.” While describing his experiences, Gonesh Nath, a secondary school teacher, said: “Awareness messages mostly send out by community development organizations and some social activist groups. Such messages and information open my minds and stimulate me to participate in social activism.”

In accelerating social development, however, these technologies are considered as dynamic tools. This is evident that these communication tools can initiate changes to socio-economic phenomena by emphasizing citizen awareness and civic activism. A young journalist Sarwar Ahmmed stated the thing more critically. In his expression: “I think that new media offer open platforms by which one can spread out one's positive thoughts to more people within a very short time. That initiative may also work smoothly to increase social awareness by making others socially aware.”

Motivating the youths to participate in social actions

New communication media, make young users active social beings with the range of information and views available about socio-economic phenomena, stimulate them to be positive to participate in the development activities of their society through engaging them in public debate. A university student leader Arif Hossain raised his view on new media generated motivation for youths to participate in social actions saying, “I often see the campaigns of social activism organized by others on the new media platforms, in particular, Facebook pages and groups. These campaigns include blood donation, donation collection for needy people, providing food, treatment and education facilities to the unprivileged community, etc. I try my best to participate in such social actions.”

Disseminating social awareness messages for sustainable development

This study assesses the importance of new communication tools for the dissemination and promotion of positive thoughts and the creation of new connectivity among the change-maker youths so that they can take collective initiatives for the betterment of the society. This observation infers that at present youths’ civic activism for sustainable development is greatly influenced by how and in which way new media make them aware of social issues. This affirmation is also supplemented by remarks from interviews.

Jasim Uddin, a voluntary development activist, narrated: “New information and communication technology (ICT) greatly helps me to run my social advocacy functions. There are many issues like human rights, emergencies, environmental degradation, and women and child protection. I use ICT not only for getting information and others’ views on these matters, but also for spreading awareness messages

and my opinions to support the rights of others in our society.” Acknowledging the influence of new media on social activism, Azizul Islam, a social opinion leader, mentioned: “.....New communication technologies, thus, assist me to be involved with social actions and play an important role in the sustainable development process of our community.”

IV. Conclusion

Awareness of social issues means carefully considering what people want, and plan to communicate with others in a way that is intended to meet social developmental needs. It is an accepted fact to the development thinkers that raising awareness is the key to implement development plans. National and international bodies have been emphasizing public awareness building in the society for engaging national, sub-national, and local stakeholders in the 2030 Agenda for Sustainable Development. They also suggested reaching out to the people of all levels, spheres and sectors with information as well as awareness building campaigns that are tailored to their specific functions, roles and responsibilities. New media’s potential for engaging youth with social activism in Bangladesh has been explored much within the setup of this study. Moreover, using new communication tools as a critical initial and ongoing step in raising social awareness among youths can contribute to the successful implementation of development plans. But, it greatly depends on how different stakeholders and policymakers of respective fields are being involved with the initiatives. In this regard, some guidelines e.g. a) ensuring easy access to new media technologies for youths through making new communication devices easily available, b) creating simply understandable awareness messages on social matters, c) using local language for designing social messages, d) incorporating social networking sites with traditional media to ensure more engagement of youths with sustainable development activities, e) engaging different social groups with online based activities for disseminating awareness messages can be effective measurements for better uses of new media for raising awareness in the society. If concern policymakers consider the recommendations found from the study, the young generation can change the fate of society through social activism.

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Table 1: Frequencies and percentage of the status of youths' cognition of new media and social awareness

Youths' cognition items	Status of cognition	Frequencies (N=157)	Percentage (%)
Perception on new media tools	Yes	144	91.72%
	No	13	8.28%
	Total	157	100%
Insights on awareness of social phenomena	Yes	143	91.08%
	No	14	8.92%
	Total	157	100%

Note: Researcher's field survey.

Table 2: Percentage of different social awareness messages disseminated to the youths by new media*

Message types	Frequencies (N=157)	Percentage (%)
Cooperating disaster affected people	121	77.07%
Women rights and women education	111	70.70%
Message about fighting drug addiction	107	68.15%
Children rights and children issues	95	60.51%
Message against Racial clash	90	57.32%
Messages against dowry system and child marriage	88	56.05%
Protecting environment and nature	85	54.14%
Message about eliminating social superstitions	81	51.59%

Message about preventing of abuse of natural and national resources	81	51.59%
Awareness about malnutrition and health risks	77	49.04%
Awareness about stopping social violence activities	75	47.77%
Awareness of gender equality	73	46.50%
Equality in applying laws	60	38.22%
Ensuring accountability and transparency	56	35.67%
Others	5	3.18%

Note. Researcher's field survey. *Multiple answers were given.

Table 3: Role of new media in making the users aware of social issues.

Respondents' Opinion	Frequencies (f) (N=157)	Percentage (%)	Percentage (%) of agreement and disagreement	Mean (M)	Sta. Dev. (SD)
Strongly Agree	56	35.67%	70.70%	4.01	0.91
Somewhat Agree	55	35.03%			
Undecided	41	26.11%	N/A		
Somewhat Disagree	2	1.27%	3.18%		
Strongly Disagree	3	1.91%			

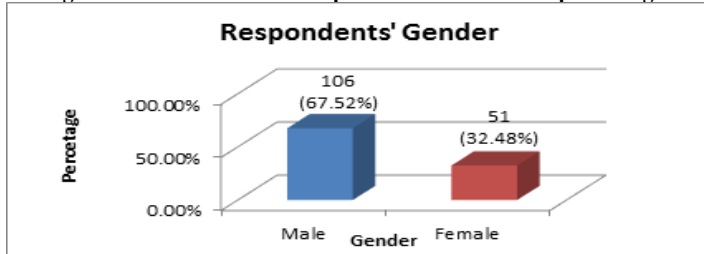
Table 4: Participation in social development activities influenced by new media.

Respondents' Opinion	Frequencies (f) (N=157)	Percentage (%)	Mean (M)	Sta. Dev. (SD)
Always	27	17.20%	3.51	0.95
Often	48	30.57%		
Sometimes	65	41.40%		
Seldom	13	8.28%		
Never	4	2.55%		

Table 5: Importance of new media to disseminate social awareness messages.

Respondents' Opinion	Frequencies (f) (N=157)	Percentage (%)	Percentage (%) of important and unimportant	Mean (M)	Sta. Dev. (SD)
Very Important	66	42.04%	79.62%	4.14	0.94
Somewhat Important	59	37.58%			
Undecided	25	15.92%	N/A		
Somewhat Unimportant	2	1.27%	4.45%		
Very Unimportant	5	3.18%			

Figure 1: Male and female respondents' number and percentage.



Note. Researcher's field survey.

Figure 2: Age group analysis with the percentage of respondents.

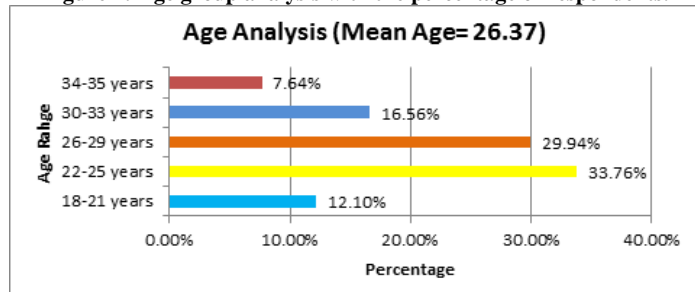
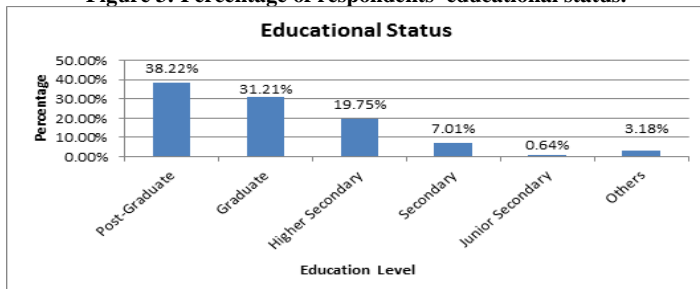
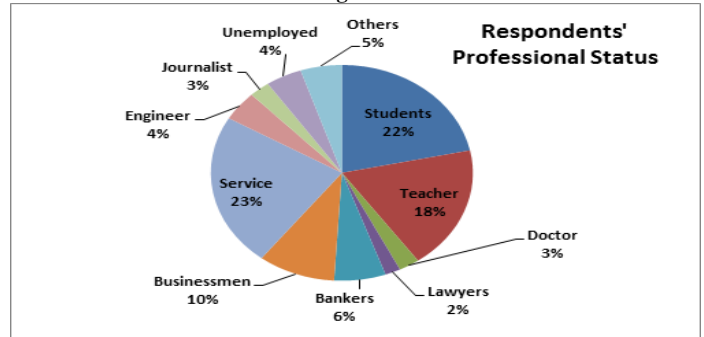


Figure 3: Percentage of respondents' educational status.



Note. Researcher's field survey.

Figure 4: Proportions of respondents from different professional backgrounds.



Note. Researcher's field survey.

Figure 5: Percentage of social awareness message provider different new media tools.*

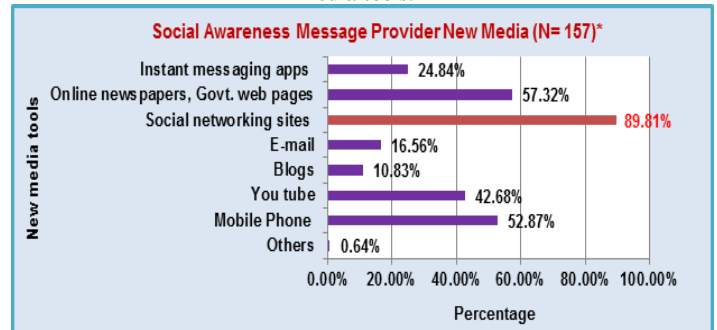


Figure 6: Percentage of different sources of social awareness message in the column chart.*

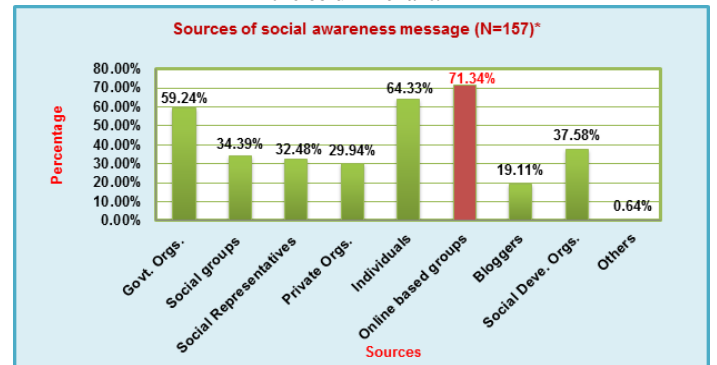
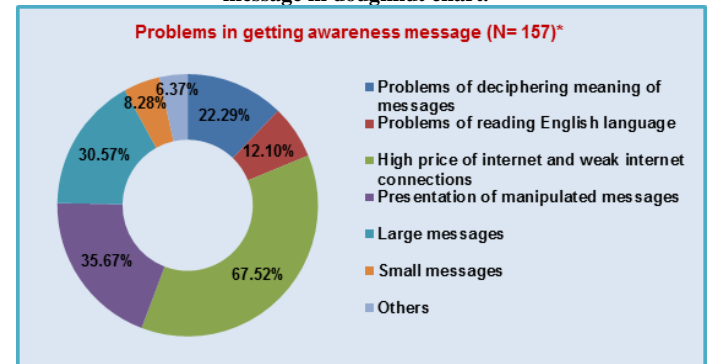


Figure 7: Proportions of the problems in getting social awareness message in doughnut chart.*



HEALTH COMMUNICATION THROUGH FOLK MEDIA: A STUDY BASED ON YAKSHAGANA – A SOUTH INDIAN DANCE DRAMA ON COVID-19

Padmanabha K. V.* Sathish Kumar**

Health communication has crucial role to play when the globe is reeling under the crisis of Covid-19, the novel coronavirus. The World Health Organization has declared it to as a pandemic. Educating people to follow precautionary measures has been considered the only way to fight the epidemic. Traditional folk media, such as theatre, dance, puppetry, song, and storytelling have been used successfully throughout the developing world to reach the urban and rural mass with health messages. Yakshagana, a vibrant south Indian folk drama, is being used for creating awareness about literacy, environment protection, family planning, health and sanitation, HIV/AIDS prevention, and some social evils. This paper is based on the case study of a Yakshagana performance intended to educate people about Covid-19. The study, applying persuasion and attitude change theories and the reinforcement theory, has used a thematic analysis and an online survey to collect primary data. The survey data has been analyzed using multiple regression model, while a z-test has been performed for hypothesis testing. The study reveals that speech, music and body language are the significant elements in Yakshagana communicating health message. It also indicates that there is no significant difference in the average effectiveness of Yakshagana on the 'familiar' and 'non-familiar' groups.

Keywords: Covid-19, Entertainment Education, Folk Media, Health Communication, Persuasion, Yakshagana.

Health communication can be understood as a system where information regarding health related matters is transmitted to different audience with the purpose of influencing, interacting with, and supporting individuals, communities, health professions, special groups, and the public to introduce a behaviour, practice, or policy that will ultimately improve health outcomes through using multi-layered and multi-disciplinary approaches (Harrington, 2015). Health communication is one of the strategic tools needed to assist development workers, communication practitioners and health practitioners to develop, launch and sustain effective initiatives; that use a variety of communication techniques and devices to promote health communication messages (Rimal & Lapinski, 2009)

Effective health communication involves the transformation of health knowledge into messages that can be readily understood, accepted, and put into action by the intended audience (Silver, 2001). Health education is considered a fundamental tool for the development of health literacy worldwide. Kichbusch (1997) defined health literacy as implying the achievement of a level of knowledge, person skills and confidence to take action to improve personal and community health by changing personal lifestyles and living conditions. In many developing countries, folk media such as puppet shows, dramas, folk songs and dance have been used to engage the interest of large numbers of people with the aims of community education and development (Kidd and

Byram, 1978). These folk media have often been combined with mass media such as radio and television to disseminate health messages widely and effectively (Panford et al., 2001; Singhal et al., 2004). For several decades folk media have attracted the attention of communication professionals as an alternative or as a complement to other means of communication. Folk media have been used to inform, motivate, educate, influence behaviors, and bring social change. Folk media components have been used in literacy project for children and adults, in environmental programs, in family planning campaigns, and in health care programs (Shankar, 2001). Traditional folk media, such as theatre, dance, puppetry, song, storytelling and textile arts, have been used successfully throughout the developing world to reach urban as well as rural populations with health messages. Through the use of local language, customs and symbols, such primary health care concepts as personal hygiene, birth spacing, breastfeeding, oral rehydration therapy and immunization are shared and promoted (Clift, 1990). Utilizing

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existing cultural traditions such as song and storytelling offers culturally appropriate ways of enhancing the communications component of the health care system to make it serve the poor majority in a readily comprehensible and credible form (Silver, 2001). Folk arts are a special way to reach certain populations with familiar, credible, accessible and entertaining information. Folk media provide a unique channel for experimentation, and an opportunity to learn a great deal from our neighbours (Clift, 1990).

I. Review of literature

The Annual Review of Public Health speaks about 'public health communication' which is the use of communication techniques and technologies to (positively) influence individuals, populations, and organizations for the purpose of promoting conditions conducive to human and environmental health (Maibach & Holtgrave, 1995). The approaches of social marketing, risk communication, behavioral decision theory, entertainment education, media advocacy, and interactive decision support systems have been overviewed in detail. Singhal (1994) defines the idea of entertainment education as "a performance which captures the interest or attention of an individual, giving them pleasure, amusement, or gratification while simultaneously helping the individual to develop a skill to achieve a particular end". According to Singhal & Rogers (1989), the entertainment component of such messages helps break down audience barriers and resistance to the educational content (such as the perception that educational messages are usually dull)."

Yoshida et. al. (2011) evaluated the effectiveness of using lam, the traditional folk song of Laos, for health education in terms of how the messages are communicated and how they affect the attitudes and behaviours of their audiences by analysing the participants' reactions and comments on educational media that use lam. The study concluded that lam can be used for health education as an effective communication medium in Laos. The research indicated that a lam can transfer health messages, while it can motivate listeners towards a change in individual behavior and community action for disease prevention (Yoshida et. al., 2011). Following a study in Uganda, Silver (2001) emphasized that the time-honored oral traditions of songs and storytelling offer inexpensive, culturally appropriate ways of bringing health messages to life by infusing them with the active participation and lively spirit of the people for whom they are intended. Radebe (2019) found that traditional folk media such as storytelling, poetry and song and dance can be effectively used to convey diabetes messages at public health care services. Ojomo (2012) has emphasized that folk media can be very effective in creating awareness against HIV and AIDS in rural Nigeria. Folk media such as storytelling,

puppetry, proverbs, visual art, drama, role-play, concerts, gong beating, dirges, songs, drumming, and dancing have proved effective in bringing out "positive changes in reproductive health attitudes and behavior and in promoting the adoption of other health measures" with regard to HIV/AIDS prevention in Rural Ghana (Panford et. al., 2001). A WHO review of health communication efforts done in India and Pakistan in between 2000 and 2007 towards eradicating polio, revealed that communication strategies have contributed on several levels by: mobilizing social networks and leaders; creating political will; increasing knowledge; ensuring individual and community-level demand; overcoming gender barriers and resistance to vaccination; and reaching out to the poorest and marginalized populations (Obregón et. al., 2009). According to the study, puppet/theatre shows, video vans and other folk media activities held in more than 3500 villages in Uttar Pradesh, contributed to a 20% increase in booth attendance (Obregón et. al., 2009).

Yakshagana and health communication

Yakshagana is a traditional dance-drama of Karnataka, with a known history of about 800 years. It is a multi-dimensional folk theatre comprising of dance, music, spoken word, body language, stage techniques, costumes and makeup— making it one of the most effective medium of communication (Padmanabha & Kumar, 2019). Though the themes of Yakshagana are usually mythological, the artistes have endeavoured to interpret them to suit the contemporary situation thus giving not only inspiration but enthuse the audience to develop new attitude towards it (Usharani, 1994). This flexibility of Yakshagana has made it a powerful tool of development communication. It has been used to take various issues to the common people, ranging from environment protection to literacy, annihilation of untouchability, communal harmony, small savings, eradication of corruption and so on (Kumar, 2010). The contribution of Yakshagana as a folk theatre to the field of health communication is noteworthy. A number of prasangas (play texts) have been composed to create awareness against HIV/AIDS, female feticide, polio, malaria, chikungunya, leprosy, H1N1, cancer, etc., and they have been performed as Yakshagana Bayalata (open-air performance) and Talamaddale (a form of Yakshagana without costumes, make-up, and dance, but mainly with dialogues) as well. Several attempts have been done to use Yakshagana in population communication, and to disseminate the messages of family planning or small family in 1970s and 80s. 'Kutumba Yojane' (family planning) or 'Mita Santana Mahime' (the significance of limited children) of Shivarama Bhandari Idagunji, 'Mita Santana' (limited children) of Gundu Seetharam Rao, 'Family Planning' of Ambemule Govinda Bhat, 'Jana Kalyana' (welfare of people) or 'Mita Santana' of Suryanarayana Bhat Belalu, 'Santati

Nirodha Sangrama/ 'Kutumba Kalyana' of Anantha Rao Kadaba can be considered some of the significant efforts with this theme. 'Ileyannana Kathe' of Gopalakrishna Nayari, 'Ghora Maraka' and 'Rudhira Mohini' of Amrit Someshwar, 'Sheela Sankranti' of Divakar Hegde, 'AIDS Mahatme' by B. M. Shenoy and 'Aidsasura' by Mookambika Varamballi are the other prasangas composed to create awareness against AIDS. Yakshadegula, a Bangalore-based organization has performed 'Ileyannana Kathe' hundreds of times to create awareness regarding pulse polio drive, iodized salt, nutritious food, mother-child health, H1N1, leprosy, population control, malaria, female feticide and the like (Prajavani, 2011). 'Ileyannana Kathe' has been performed over 2000 times highlighting different development themes. Yakshaganas 'Sanjeevini' by Kadri Navaneet Shetty, 'Gunyasura Vadhe' by Bhaskar Rai Kukkuvalli were performed for the audience of coastal Karnataka when Chikungunya was a prominent menace in 2008 (Padmanabha & Kumar, 2019). There are also prasangas like 'Madirasura Mardana' by Amrit Someshwar, 'Madyocchatane' by Keerikkadu Master Vishnu Bhat, with themes concerning alcohol de-addiction. 'Poliyasura Mardana' by Narayana P. Shetty was written to support the drive against polio.

Research questions & hypothesis

In a quasi-experimental research with 25 participants, Madhyastha (2005) found that there was significant change in the awareness level of the respondents regarding AIDS after watching Yakshagana on AIDS awareness. "The performance was successful in bringing about a change in the awareness level in three areas: the different transmission modes of AIDS, the early symptoms of AIDS and the ways in which AIDS can be prevented" (Madhyastha, 2005). There have been no further researches in a larger scale in this direction. There have been about forty-five doctoral researches on Yakshagana, but most of them are descriptive studies, focusing on the history, tradition, literature, music, costume and make-up, and contribution of individual artistes to Yakshagana. There have been no empirical studies on the communication aspects and their impact on the audience. Though a lot of attempts have been made to use Yakshagana in health communication, there has been little research into their impact on the society. The need for health communication comes for the limelight especially during pandemics like Covid-19. It is the need of the hour to create awareness among people regarding preventive measures to contain the Corona menace.

The present study was conducted keeping the following research questions:

1. Is Yakshagana an effective medium for health communication?

2. Which aspects of Yakshagana will have more impact on the audience in communicating Covid-19 awareness?
3. Does adapting Covid-19 theme to Yakshagana harm Yakshaganiyate (the tradition of Yakshagana)?
4. Do the audiences agree to adapt Covid-19 theme to Yakshagana?

Yakshagana is more prevalent in the coastal and malnad (areas getting more rains) districts of Karnataka like Dakshina Kannada, Udupi, Uttara Kannada and Shimoga, and Kasargod district of Kerala. People in this region are familiar with the art from their childhood and several scholars have observed that Yakshagana has been a tool for cultural communication and moral education for centuries. A few variants of Yakshagana like Moodalapaya, Doddata, Sannata, Ghattadakore exist in a few districts of Karnataka, but they are not as prevalent as Yakshagana of the coastal belt. The kind of impact Yakshagana would make on the audience who are not familiar with the art form has also been not studied so far. Thus, the following hypotheses were drawn for the present study:

H₁: There is significant difference in the average effectiveness of Yakshagana between familiar and non-familiar groups.

H₀: There is no significant difference in the average effectiveness of Yakshagana between familiar and non-familiar groups.

II. Research Design & Methods

The present paper is based on a case study of 'Coroma Awareness Yakshagana' composed by M. A. Hegde and D. S. Shridhara, and performed by Siribagilu Venkappayya Samskrutika Pratishtana, Kasargod. Due to the lockdown limitations, the organization had video recorded the performance and published the same on YouTube on March 21, 2020. A thematic analysis of the 'prasanga' and a survey was conducted for the case study. The plot summary of the prasanga was prepared; meanwhile different themes and respective codes were identified. An online survey was conducted among 114 respondents, selected through convenience sampling. The respondents were asked to watch the 57-minute video and then answer a structured questionnaire. The responses were later tabulated and analyzed using Multiple Regression Analysis. While selecting the respondents, it was seen that half of the respondents were not the natives of coastal districts. A z-test was conducted to understand the difference between the average effectiveness of Yakshagana between the audiences of coastal districts ('familiar group') and the audiences of non-coastal districts ('non-familiar group'). The survey questionnaire comprised of four parts. Part-A gauged the demographic characteristics

such as gender, age, education and profession, while Part-B tried to examine their familiarity with Yakshagana, especially its role in health communication. Part-C included statements, where respondents were asked to rate on a 5-point Likert scale (1= strongly disagree, 5=strongly agree) the effectiveness of various aspects of 'Corona Awareness Yakshagana' in conveying the intended message. A total of 10 independent variables, i.e., ease of understanding, relaxation, information, authenticity, completeness, music (singing & instruments), speech (dialogues, pitch, intonation, voice modulation), dance & acting, reinforcement, body language and one dependent variable i.e., effectiveness – were identified prior to preparing the Likert scale. Part-D asked the respondents to express their observations, comments and suggestions regarding the show.

Theoretical framework

Carl Hovland's persuasion and attitude change approach and Joseph Klapper's Phenomenistic or Reinforcement Theory have been used as conceptual framework for interpreting the results of the study. Hovland's persuasion and attitude change approach focuses on three fundamental variables: communicator, communication and situation. The theory argued that the source of the communication, the nature of the communication and the nature of the audience - decide the level of persuasion and attitude change (Aronson et.al. 2010). Klapper, in his Reinforcement Theory argued that media reinforce (not change) the existing attitudes and behaviors (Baran & Davis, 2012).

III. Results & Discussion

Plot summary

The show begins with the entry of Coronasura ('asura' means demon) who describes how he took his birth and how he is on the mission of spreading the disease across the world. He narrates the symptoms of the disease in his monologue, and reveals his intention of entering India. Meanwhile, Manikarna, son of a businessman in India, who is abroad to pursue his studies, returns to his native place due to the crisis arose out of Corona. However, Coronasura embraces him just before he departs to India. Manikarna somehow escapes the tests and security, and joins his parents. Despite repeated requests by his parents to stay home, Manikarna goes out and mingles with his friends. In the next scene, Manikarna enters the stage with his mother and dies on her shoulders as the symptoms of Coronavirus disease aggravate. Parents of Manikarna, along with their neighbours, meet their king Rajendra and reveal how their place is under a crisis. The king asks the people to take precautionary measures against the spreading of the virus and assures them of finding a solution. Alarmed by the rising deaths in his state, the king meets Dhanwantari, the God of Medicines, and prays him to solve the crisis. The Yakshagana ends with Dhanwantari fighting against Coronasura and defeating him.

Thematic analysis

'Covid-19' is the most contemporary theme to be adopted in Yakshagana. It was composed when Covid-19 menace demanded creation of awareness among people. Table 1 shows the various themes and codes identified in Yakshagana, and also gives a brief description of the codes. The traditional central argument of Indian mythology, i.e. the victory of good over evil has been well portrayed in this prasanga too. While King Rajendra and Dhanwantari represent the good, Coronasura represents the evil side. Dhanwantari, on the request of King Rajendra, fights against Coronasura and outdoes him. At the same time, the prasanga brings in the emotional and religious appeal by including the character of Dhanwantari, the God of Medicines. Gods, demons, kings, religious sentiments, spirituality – are all integral parts of Indian mythology, so as Yakshagana. The prasanga effectively communicates the symptoms of Covid-19 and speaks about the ways how the virus spreads. It also tells about the preventive measures to be taken by the people. As parents of Manikarna and neighbours meet King Rajendra, he instills confidence among them and suggests preventive measures such as maintaining social distance, washing hands frequently and covering one's mouth and nose. However, authors give a philosophical perspective to the prasanga by bringing in the issues of increased selfishness and distortions of human beings- as indirect reasons for Coronavirus. "Freedom has a value when it is exercised in a limit. Health gets destroyed when one exhibits arbitrary behavior" stresses Dhanwantari. A conversation between Coronasura and Dhanwantari adds to this philosophical perspective:

Coronasura: Man has caused a lot of injustice on earth. All will drown when a ship sinks.

Dhanwantari: Haunting everyone cannot be a war. There are both noble and wicked people. I am the personification of the virtue of human beings.

Coronasura: People like me will haunt the world until there are selfish people.

Dhanwantari: People like me will be there to protect good people until there are moral values.

Dhanwantari, after defeating Coronasura, asks the king to take preventive measures and to create awareness among his citizens. "We should be cautious because we do not know who the other person is and how he behaves. We should also keep ourselves clean internally and externally to protect ourselves." Such emotional and moral appeals will be more convincing to the traditional viewers of Yakshagana.

A total of 130 respondents had been selected for the survey, of whom 114 members responded (N=114). Thus, the response rate was 87.69%. Of the total respondents, 72 were males and 42 were females. Only two respondents had never watched Yakshagana before, while rest of them had watched Yakshagana at least once either through live performance, or

through television or social media. However, based on their nativity, they were classified into 'familiar group' and 'non-familiar group'. There were 56 (49.12%) in the 'familiar group' and 58 (50.87%) in the 'non-familiar group'. A total of 26 respondents belonged to the age group of below 20 years, 58 belonged to the age group of 21-40 years, 22 belonged to the group of 41-60 years and 8 belonged to the age group of above 61 years. Four respondents had primary education, 10 had pre-university education, 34 had college education, and 66 were postgraduates. A multiple regression was applied to understand which of the variables make health communication effective through Yakshagana. Multiple Regression Analysis is a powerful statistical test used in finding the relationship between a given dependent variable and a set of independent variables. As Field (2009) observed, regression analysis enables one to predict future outcomes based on predictor variables. In the present study 10 independent variables and one dependent variable were incorporated in the Likert Scale. As Figure-1 shows, X variables indicate 10 different variables identified in Corona Awareness Yakshagana based on the theoretical framework. The 10 independent variables are: easiness, entertaining, relaxing, knowledge, authenticity, comprehensiveness, music, speech, body language and reassurance. Variable Y indicates 'effectiveness of Corona Awareness Yakshagana' i.e. the dependent variable. The model shows the relationship between the dependent and independent variables. Tables 1 presents the results of multiple regression analysis, indicating significant results for variable 8, i.e., speech (p-value = 0.00147), variable 7 i.e., music (p-value = 0.0187) and variable 9 i.e., body language (p-value = 0.059); whereas variable 4 i.e. knowledge (p-value = 2.167) indicates variable with the least significant results. Therefore, it can be noted that speech, music and body language are the variables which the audiences found more effective in communicating Covid-19 message through the medium of Yakshagana. The simplicity of the message (p=0.106), authenticity (p=0.122), comprehensiveness (p=0.305), entertainment (0.375), relaxation (0.838) and reassurance (0.958) have shown moderate significance. Table 2 represents the results of z-test. z-test was used instead of the usual t-test since the sample size was large (N=114). Since the p-value (0.3524) is greater than 0.05, the null hypothesis is accepted; and hence, it can be concluded that there is no significant difference in the average effectiveness on the 'familiar' and 'non-familiar' groups.

IV. Conclusion

Majority of the respondents have felt that Yakshagana is an effective medium to communicate health messages (42.10% have answered 'agree' and another 42.10% have answered 'strongly agree'). 14.03% respondents were 'undecided'; two respondents disagreed. Meanwhile, majority of the

respondents felt that the Yakshagana has reassured their existing concern towards health and sanitation (50.87% 'agree' and 40.35% 'strongly agree' with the statement "My concern towards health and sanitation has got reassured after watching this Yakshagana"). Meanwhile, most of the respondents felt that they wanted to watch more such shows in future (45.61% agree and 47.36% strongly agree with the statement "I want to watch more such shows in future"). These observations denote that Yakshagana can be an effective medium for health communication. According to the results, speech, music and body language are the strong elements in Yakshagana that have helped the audience to understand the message. Variables message, authenticity, comprehensiveness, entertainment, relaxation and reassurance have shown moderate significance as per the regression analysis. Yakshagana is a traditional folk theatre, which has a religious origin, due to which many conservatives do not agree with adapting modern themes into the art form. Some of them feel that Yakshagana loses its traditional framework when non-mythological themes are brought into it. However, a majority of the respondents in the present study, i.e., 63.15% 'agreed' and 29.82% 'strongly agreed' that the theme of Covid-19 suits to Yakshagana very well. The thematic analysis of the prasanga has also shown that it abides by the principles of yakshaganiyate (the tradition of Yakshagana).

The role of source of the communication, the nature of the communication and the nature of the audience has been better reflected well in the present case, as argued in persuasion and attitude change theories. However, the usual assumption that Yakshagana may have different impact on those who are familiar with the art and those who are not familiar, is not proved. Since the null hypothesis is accepted (p=0.352 > 0.05) it can be concluded that there is no significant difference in the average effectiveness of Yakshagana between the audience of coastal belt and non-coastal region. Part-D of the questionnaire had invited comments from the respondents through an open-ended question. Most of the respondents appreciated the attempt complimenting the timely initiative of the artistes. However, some of them indicated the drawbacks too. According to one respondent, taking the show to rural audience is a challenge. "Covid-19 necessitates social distancing and hence, live performance for gatherings is impossible. Though the show is on YouTube, one can't guarantee that rural audience access the same, and get educated. How will you reach the target audience is a big challenge" the respondent commented. Some respondents observed that the show was too long, while some felt that a physician's character and more scientific information should have been included. "The Yakshagana says that Coronavirus results in death, but has neglected the chances of recovery" another respondent stated. One more respondent stated that Yakshagana should not be too literal in its expression. The

study was conducted with a comparatively small sample size, selected through convenience sampling technique. Hence, the results cannot be generalized. As experts observe, the impact of art forms like Yakshagana should be studied on a longitudinal basis. Experimental studies, survey with a larger sample size with random sampling, and a series of such studies are recommended for better perspectives on the potentialities of Yakshagana in health communication.

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Figure 1: A multiple regression model for Corona Awareness Yakshagana.

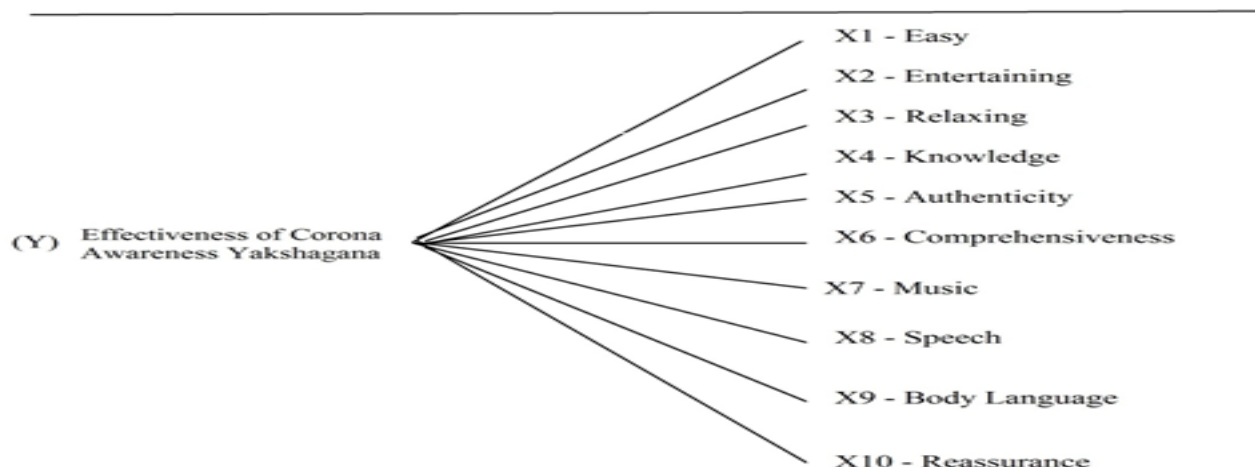


Table 1: Themes and codes in Corona Awareness Yakshagana.

Themes	Codes	Description
Framework of Yakshagana	Music	The songs are composed as per the principles of poetry and sung in the raga and tala of traditional Yakshagana
	Costumes & make-up	Traditional style of costumes and make-up has been followed while portraying Coronasura, King Rajendra, Dhanwantari and Manikarna, the main characters of the play.
	Symbolism	Corona virus has been shown as a demon, while the government has been shown as a king. Dhanwantari has been shown as a representative of Corona warriors.
	Resemblance to mythology	The roles resemble the mythological characters. Dhanwantari is a mythological character, who is usually referred as God of Medicines.
	Conveying values	Victory of good over the evil and maintenance of internal and external cleanliness are conveyed in the plot as a whole.
Emotional appeals	Anger	Expressed by Coronasura and Dhanwantari
	Sorrow	Expressed by the parents of Manikarna and their neighbours
	Bravery	Expressed by Dhanwantari while defeating Coronasura
	Fear	Expressed by the parents of Manikarna and their neighbours
	Empathy	Expressed by King Rajendra with his subjects
Messages conveyed	Ways of spreading of Covid-19	Conveyed in the dialogues of Coronasura and King Rajendra
	Symptoms	Conveyed in the dialogues of King Rajendra and parents of Manikarna
	Preventive measures	The ideas of staying at home and maintaining social distance are communicated by King Rajendra and Dhanwantari

Table 1: Multiple Regression Statistics.

	Coefficients	Standard Error	t Stat	P-value	Lower 95%	Upper 95%	Lower 95.0%	Upper 95.0%
Intercept	1.380994948	0.915337177	1.50872813	0.134429683	-0.434360456	3.196350351	-0.434360456	3.196350351
X Variable 1	0.209999614	0.1287903	1.630554577	0.106038615	-0.045425571	0.465424798	-0.045425571	0.465424798
X Variable 2	0.111473204	0.125300856	0.889644395	0.375730021	-0.137031491	0.359977899	-0.137031491	0.359977899
X Variable 3	-0.023199533	0.113222888	-0.204901446	0.838053499	-0.247750427	0.20135136	-0.247750427	0.20135136
X Variable 4	0.510834598	0.114759457	4.451350786	2.16767E-05	0.283236282	0.738432914	0.283236282	0.738432914
X Variable 5	-0.229724496	0.147708591	-1.555254805	0.122952804	-0.522669649	0.063220657	-0.522669649	0.063220657
X Variable 6	0.136062542	0.132144971	1.029646006	0.305588026	-0.126015841	0.398140924	-0.126015841	0.398140924
X Variable 7	0.290264232	0.121570521	2.387620203	0.018780787	0.049157777	0.531370687	0.049157777	0.531370687
X Variable 8	-0.53858799	0.164814364	-3.267846171	0.001473105	-0.86545841	-0.21171757	-0.86545841	-0.21171757
X Variable 9	0.241760453	0.127041092	1.903009872	0.059831464	-0.01019559	0.493716497	-0.01019559	0.493716497
X Variable 10	-0.006373507	0.122075875	-0.052209392	0.958462971	-0.248482214	0.235735199	-0.248482214	0.235735199

Table 2. Z-test: Differences in average effectiveness of Yakshagana between familiar and non-familiar groups.

	Variable 1 (familiar group)	Variable 2 (non-familiar group)
Mean	4.178571429	4.310344828
Known Variance	0.718112	0.420927
Observations	56	58
Hypothesized Mean Difference	0	
z	-0.929902348	
P(Z<=z) one-tail	0.176210824	
z Critical one-tail	1.644853627	
P(Z<=z) two-tail	0.352421647	
z Critical two-tail	1.959963985	

VIRTUAL SELF AND SOCIAL MEDIA: A GROUNDED THEORY APPROACH

Amit* Chitra Tanwar**

The fast adoption of social media technology has brought about a fundamental shift in the manner in which communication and collaboration takes place on social media. Social media has become an inseparable part of our lives. Social media users spend large amounts of time interacting with others on this platform. Limited qualitative research has been conducted on aspects related to possible effects of social media on its users. This paper uses grounded theory approach to look into psychological and rational alteration along with existence of conflicting identities among social media users. The study is based on expert interviews and an epistemological approach is adopted to analyze interview transcripts of experts from fields of communication, sociology and psychology for a holistic insight. The results indicate that the selective codes can be theorized based on Goffman's theory of dramaturgy. The results show that people use social media as front stages in their lives whereas real lives are back stages. This constant travel can alters their psychology and rationality partially and create conflicting real and virtual life identities.

Keywords: Virtual self, social media, grounded theory, dramaturgy

Communication has been basic to human existence. Human beings are unique because they can communicate the way they do. The communication journey has been a long one. Humans communicate with an agenda and for various reasons. Social Media has given a new dimension to the way humans communicate. Asur, S., & Huberman, B. A. (2010)¹ points out that recent times have witnessed social media becoming “ubiquitous” and essential for maintaining social network and sharing content”. People engage constantly with social media and invest large amounts of their time on social media. The social media provides them with an opportunity to showcase their selves in a manner that they want to. In this process, they create virtual identities for themselves, which may not be real but a virtual avatar only. As mentioned by Boyd, D. (2015).² social networking sites such as Facebook, Twitter, and Instagram have been interwoven in the digital composition of regular households groups and establishments all over the world . The arrival of social media has provided the users with a parallel life. This parallel life is the virtual life that they lead on social media platforms. Yoon, G., & Vargas, P. T. (2014).³ mentioned that the virtual configuration is a “vehicle” to notice, emulate and model “avatars” as in virtual selves lead to fueling these procedure. Contrary to prior predictions that moving of social interactions from face-to-face to text based media would lead to an “impoverished communication environment”, this new media has now adapted the use of social web services as a vital means of interacting, communicating and sharing, thus enhancing human connectivity and sociability . Hart, J. et al (2008).⁵ put forth that this new media has now converted the use of social internet based services as an important means of staying in

touch and disseminating information, thus improving human congruence and sociability . The current age is undoubtedly that of social media. The invention of computers followed by smartphones has changed the communication scene forever. Social media is much more than just a medium of communication. It is become so much a part of the social fabric of communication that the effects it has on the users can't be ignored. It not only has changed the way one communicates but has also impacted the overall concept of identity. The psychology and rationality of a person can undergo alteration due to this constant engagement with social media. Also as one is not known to large amounts of friends or contacts on social media personally there is a possibility that conflicting real and virtual identities exist in the real and virtual spaces. It is true on multiple levels, including the way we socialize, and gain access to information and also how we entertain ourselves and conduct business.

The Virtual Self

Social media facilitates the construction of virtual identity for its users. This is termed as the virtual self. The virtual self is constantly in negotiation with the real self. It is a fraction of the user's real identity. The virtual identity may sometimes be a perceived identity as well. The construct of identity on

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virtual platforms is a matter of intrigue as it is rapidly changing the social equation. The craving to showcase one's best sides on social media stems from a variety of psychological factors. The virtual self comes in contact with various types of information online that can have an impact on the psychology and rationality of the user in real lives. Social media allows people to experiment with themselves. They enjoy the freedom that they have on virtual mediums. This over- engagement can sometimes give rise to conflicting identities in the users. The virtual mediums allow users to experience an alternate reality. Metamorphosing the appearance of oneself is an application of social media that is very powerful. This can be achieved by transforming the looks of the user thereby giving new dimensions to the person's identity. Thus, on social media, people can traverse different versions of their real selves and become someone different. Moreover, this journey of avatars can result in behavioural and attitudinal shifts. This study tries to look at this possible change from the bird's eye view of experts from the fields of communication, psychology and sociology. Researches adopting qualitative approaches to look at such aspects are very few which is the research gap of this study. This study aims at looking at these aspects using the grounded theory approach. Grounded theory is a general methodology with systematic guidelines for gathering and analyzing data to generate middle-range theory. The name "grounded theory" mirrors its fundamental premise that researchers can and should develop theory from rigorous analyses of empirical data. Charmaz, K., & Belgrave, L. L. (2007).⁵

The Grounded theory approach

The grounded theory Glaser, B. G. A. L. (1978). & Strauss (1967)⁶ is among the fundamental theories to conduct qualitative analysis in a study. It allows the researcher to develop a comprehensive outlook. There are three basic elements of grounded theory namely concepts, categories and propositions. The present study talks of the concept of social media usage outcomes in terms of altered psychology and rationality along with the concept of existence of conflicting identities in real and virtual lives. Concepts in grounded theory can be described as fundamental units of analysis as they are derived from conceptualisation of data rather than the actual data and later used for development of theory.

Corbin, J. M., & Strauss, A. (1990).⁷ have stated that theories cannot be developed by "raw data" that is the actual happening but from taking them to be potential indicators of a phenomenon which is further labelled, based on concepts. For example if a respondent mentions that he spreads his morning activities by taking rest in between shaving and bathing the researcher can label it as pacing . On encountering similar incidents they too can be labelled pacing. Comparing data and labelling similar phenomenon can lead to accumulation of the

basic units for the theory building. The categories, as mentioned by Corbin, J. M., & Strauss, A. (1990).⁸, are the second element of grounded theory. They are a level higher than the concepts represented by them and are more abstract in nature. They too are constructed following the same procedure of making comparison and highlighting similar things and marking different ones that produce a lower level concept. Categories can be said to cornerstones of theory building which provides means to theory integration. The third element is establishing a generalised proposition, Pandit, N. R. (1996).⁹originally termed hypothesis by Glaser, B. G. A. L. (1978). Strauss (1967)¹⁰ between the discrete categories. Whetten, D. A. (1989)¹¹. rightly pointed out that propositions included conceptual relationships whereas hypotheses is required to measure relationships. Hence preposition was a better word .Generating and developments of concepts and categories and proposition is an iterative process. Grounded theory is inductive in nature and hence theory is derived from studying the phenomenon it represents. In this case meaning is inducted from expert opinions about the act. Thus theory is provisionally verified after invention and developed through systematic analysis of the experts interviews based on the research questions of the study. Hence, collection of data, analysis, and theory stands in reciprocal relationship with each other. As mentioned by Corbin, J. M., & Strauss, A. (1990).¹² The researcher does not began with a theory and prove it instead the data is allowed to emerge with a theory.

Objectives

The study has two objectives

1. To understand if psychology and rationality of social media users altered by their virtual identity
2. To understand if conflicting identities of social media and the real world exist

Methodology

The study is a qualitative one. To look into whether the psychology or rationality of the users is altered by their virtual identity and do conflicting identities exist in real and virtual lives, five in depth interviews were conducted with experts from the fields of communication, psychology and sociology. Transcripts of the interviews were analyzed based on Grounded theory approach and coded into open, axial and selective code. The selective code was interpreted as results. The codes were divided into three categories

Open coding: Basically, the data in form of interviews was read several times and tentative labels for chunks of data was created to summarize what it meant based on meanings that emerged from the data.

Axial coding: Axial coding was conducted for identifying relationships among the open codes.

Selective coding: Finally, the core concept was established that included the whole data and was related to the exiting theory that explained the phenomenon.

Analysis and Interpretation

Is psychology and rationality of social media users altered by their virtual identity?

Table 1 show that the interview transcripts data was further coded to open coding and 21 open codes were derived namely: unreliable ,manipulative, two selves ,real self, ideal self ,identity crisis, dilemma ,persuasion inequality, compulsion ,exhibitionism ,dictated behaviour ,partial change ,altered psychology and rationality, dictated choices ,meaning construction ,dream lives, emotional change, rational change, shift in thinking and altered rationality in response to the question on whether psychology and rationality of social media users altered by their virtual identity .

R Q 2 Do conflicting identities of social media and the real world exist?

Table 2 show that the interview transcripts data was further coded to 21 open codes namely: conflicting beliefs, no acknowledgement ,social conformity, disbelief, more with youth, huge conflicts, real life problems, misuse over use, current generations, disturbed lives, psychological disturbance, attention seeking, false belief, intertwined lives, cross checking, unwilling to take opinion of others, divided Groups, specific purposes, strained relation and disassociation with real life to address the question if conflicting identities of social media and the real world exist.

Axial codes and selective code based on the open code

Table 3 shows that the open codes created in table 1 and 2 were further made in to axial codes of dramatized self, commanding behaviour, impression management, partially altered behaviour, divergent virtual Image, addiction and relationship issues. The selective code formed was “Dramatised real self for impression management of virtual self”.

Theorizing the Selective Code

The selective code establishes the to and fro travel of social media users between their real and virtual selves. The coding patterns can be studied as the behaviour of social media users in terms of altering psychology and rationality. Also the codes look at conflicting identity between real and virtual lives. The selective code can be studied in light of Erving Goffman’s theory of dramaturgy proposed in his book *The Presentation of Self in Everyday Life*. Goffman, E. (1978).¹³ The theory mentions that people travel between back stages and front stages in lives. Back stage is where people relax and are their original selves and front stages are where they perform. The study applies the same to the to and fro in between real lives

as back stages and virtual lives as front stages. He said the world is a stage and all humans are actors on that stage. Even though the theory has its own share of criticism it holds true in contemporary times. The theory holds true for social media users as well. Social media users communicate by setting up real lives as back stages and social media platforms as front stage. The virtual selves perform on the front stages of social media. The selective code brings to light how social media users dramatise their virtual selves. Sannicolos, N. (1997).¹⁴ mentioned that the advent of technology along with computer mediated communication allows the observance of dramaturgy showcasing in online chatting networks everyday .In the context of “dramaturgy” Goffman, E. (1964).¹⁵ said that the “Virtual Avatars” come across many kinds of information. They plan and execute a role play for themselves. These gaining of information can sometimes alter the psychology of social media users. They may change their real life perceptions based on their virtual life experience. The open codes establish that the avatars undergo identity crisis and use virtual platforms to compensate for real life issues. They live their dream lives on social media. They create an identity that they want others to perceive of them. They believe in false beliefs proposed on social media and create their virtual selves based on these experiences. These beliefs can give rise to conflicting identities. They may behave differently in their virtual and real lives. The Social media acts like a stage set for displaying the virtual identities of the users. The real lives are like back stages where the action happens in terms altering psychology and rationality Social networking sites transform how the youth engage with others users in their social worlds. Salimkhan, G., Manago, A. M., & Greenfield, P. M. (2010).¹⁶ Goffman put forth that our life can be thought of like a play which is continuous and people around us are actors. We get affected by the interaction we have with others. Goffman further assumed that the moment a person is born he is thrust on the stage of everyday life. In terms of social media too the data analysis and further coding shows that social media is also a stage for performance for the users. They interact on these stages and certain images are created by them for themselves. At times theses identities are conflicting. They start enacting their roles with the users on social media. The real lives can be assumed to be back stages whereas the virtual lives can be assumed to be front stage. The interactions between these two are bound to affect the person’s psychology and rationality. The axial coding done in the analysis establishes that user dramatize their real selves to be worthy of showcasing on social media platforms. It also shows that the behaviour of the users is commanded by their social media usage. The axial code further brings to light that social media is an important tool of impression management. It results in altered behaviour even though partial. Users have a divergent virtual image of themselves which is generally a very small part of their real selves. Users face social media

addiction which triggers rationality change and emergence of conflicting identities. The code finally establishes that issues in relationship management can also occur given the way the users use social networking. The selective code formed out of these axial codes can be put as observed by Miller, H. (1995).¹⁷ that people ensure that the identity they create online communicating with other individuals is to showcase themselves in a way that they are accepted by others in terms of looks and having certain expertise and to be morally upright and so on. Thus to create this social conformity of their selves the users allow altering of their psychology and rationality and give rise to conflicting identities in real and virtual lives..

Conclusion

The study concludes that social media is capable of partially altering the psychology and rationality of its users. It also gives rise to conflicting identities sometimes as everyone on social media wants to showcase his best self in form of his virtual image. The real and virtual selves are often different and are a kind of role play where people prepare on back stages of life to perform on front stages of virtual platforms. The dramaturgy involved exposes the users to opportunities of behavioural change in real lives leading to conflicting identities in virtual lives.

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Table 1

Open coding	Example of participants words
Unreliable Manipulative	<p align="center">Expert 1</p> Less credibility of social media Opinion and psychology changes Partial rationality change Manipulation
Two selves Real self ideal self identity crisis dilemma Persuasion Partial Change	<p align="center">Expert 2:</p> There are two selves. What we really are. Second self is the ideal self what we want to become. Identity crisis comes. Real and virtual self are in a dilemma. They don't change the opinion easily It depends on the kind of persuasion. Total change can't happen.
Inequality Compulsion Exhibitionism Dictated Behaviour	<p align="center">Expert 3:</p> There are inequalities. Inequalities compel everyone to behave in different manners with different persons. Nobody wants to exhibit he is poor or illiterate. Virtual systems are affecting real lives and the rationality of a person. How to conduct and behave is being dictated by virtual mediums.

Altered Psychology and rationality Dictated choices Meaning Construction Dream lives	<p>Expert 4: Yes rationality and psychology are altered Dictates our choices of how we would like to be portrayed in the outer world. We try to make it rationale so that people agree with us The construction of this meaning on a large scale is dedicated to how we portray ourselves on social media How we would like others to see us that has happened. You live in a kind of a distant dream in virtual lives on social media.</p>
Emotional change Rational change Shift in thinking Altered Rationality	<p>Expert 5: Impacted lives in every which way be it psychologically or emotionally and for sure rationality of a person has been affected by social media Thinking of a person has shifted from being individual to societal. Social Media tools alter rationality.</p>

Table 2

Open coding	Example of participants words
Conflicting beliefs No acknowledgement	<p>Expert 1: Conflicting identities do exist in real and virtual lives. People believe in certain things but don't want to acknowledge that on social media platforms.</p>
Social conformity Disbelief More with youth	<p>Expert 2: Conflicting identities do exist. This is social conformity. Says things are fine but he may not be actually believing it. This happens with virtual life. . It happens more with youth.</p>
Huge conflicts Real life problems Misuse Over use Current generations Disturbed lives	<p>Expert 3: There are huge conflicts in identities leading to real life problems because of virtual lives . Misuse and overuse leads to dangerous outputs It is a problem for current generation. Personal lives, married lives may be disturbed because of virtual lives.</p>
Psychological disturbance Attention seeking False belief Intertwined lives Cross checking Unwilling to take opinion of others	<p>Expert 4: You become psychologically disturbed why you are not getting all those likes and attention by social media so much they have completely started believing that they belong to social media and they are the kings and queens of their lives. find solace in the fact that what that they are not in reality but in avatar Real and virtual lives of people are so intertwined conflicting identities as there would always be thins others would find I not be very willing to take opinion of others..</p>
Divided Groups Specific purposes Strained Relations Disassociation with real life Overuse	<p>Expert 5: Social media has divided humans into groups. Partners have been strained given rise to more cases of separation disassociated in real lives. spending too much time on social media</p>

Table 3

Open Code	Axial Code	Selective Code
Real self Identity crisis dilemma Dream lives Conflicting beliefs Disbelief False belief Disassociation with real life	Dramatized Self	Dramatised real self for impression management of virtual self
Compulsion Dictated Behaviour Dictated choices Shift in thinking Social conformity	Commanding behaviour	
Meaning Construction Ideal self Manipulative Two selves Persuasion Attention seeking Specific purposes	Impression management	
Partial Change Altered Psychology and rationality Rational change Altered Rationality Divided Groups	Partial Altered Behaviour	
Exhibitionism Unreliable No acknowledgement Unwilling to take opinion of others	Divergent virtual Image	
Misuse Over use Cross checking	Addiction	
Emotional change Strained Relations Disturbed lives Psychological disturbance Intertwined lives Huge conflicts Real life problems Inequality	Relationship issues	

MICHELLE OBAMA: MODIFYING THE IMAGE OF BLACK WOMEN

Rayekeh Alitavoli* Ehsan Kaveh**

African American women have long been victims of negative stereotyping in the media. With Michelle Obama as the first black First Lady in the White House, how would these stereotypes be influenced by her contrasting image? This article employs the bandwagon effect and framing theory through archival research to explain Michelle Obama's effect on modifying the image of black women. The study concludes that her role as the First Lady has influenced the perception of black women's image about themselves than breaking down the stereotypes of black women on the public opinion as a whole.

Keywords: Michelle Obama, Black Women, Image, Framing, Bandwagon, Media.

As the foundations and infrastructure of the New World was being laid, so was the ethnic background and roots of the future generation. As plantations and lands expanded westward, the need for free labor maintained a must for the economic survival of landlords who were fulfilling their American dream through the empty pockets of slaves who had nothing to offer but their labor (Orser, 1988). With the shipping of slaves, came in a new culture of Africans, introduced to the English whites who left the least for whom they looked upon as their property. Men and women from the African continent were brought to work on land and since they had no equal rights as they were blacks and were treated as subjects of ownership (Morgan, 1982). This meant that they could be brought or transferred from one owner to another, just like land and personal property (Schweninger, 1997). This was the beginning of treating blacks as inferior to whites. Black women too worked on land and most of them served in the house as cook or a hand for their master's wife and children (Weiner, 1997). Many women were detached from their family and children due to exchange (Penningroth, 2007). The life of black women was portrayed in the perspective of whites throughout the media, since they were the ones who owned it and they were the ones who described entities in their societies (Entman & Rojecki, 2001). What was portrayed in media, starting from advertisements to newspaper and television was what was stereotyped and framed as the typical picture of a Black woman; either right or wrong. With the passage of time, black women integrated in society and had a better chance to reveal the true side of them; showing more of their similarities, rather than their contrasts to white women. Michelle Obama's status as the first lady can be identified as the highest position a black women has gained within the history of America. This paper attempts to explain if Michelle Obama has been able to change the stereotypes of black women by her frequent representation as a new model of an African American woman in the media. Using the bandwagon effect and framing theory her influence on

changing the stereotypes can be starkly traced. The study is divided into five sections. The first section will review three common stereotypes formed by media and their historical background. The next section will elaborate on framing theory according to Chong and Druckman's definition and how it may effect in representing the image of Michelle Obama. Section three will explain how Michelle Obama has been portrayed in the media through archival research. The fourth section will discuss how the bandwagon effect and opinion polls has added to Michelle's popularity figures and the final section will argue how Michelle Obama has managed to portray a positive side of Black women and alter their negative image, particularly among black women themselves.

Stereotypes of African American Women

Throughout history, many stereotypes have been used and referred to in order to depict the image of a black woman. This section will refer to three of them which have been more commonly used and emphasized in scholarly texts: Angry black woman or Sapphire, Jezebel and Mammy (Jewell, 1993; Harris-Perry, 2011). The use of imagery in mass media has provided the base for these stereotypes to develop and publicize throughout time. The status of African American women in the media is portrayed as a hapless, depressed situation because of the hegemony of those in power with money, whose cultural benefits are met with the prevalence of such images in the society. This issue was even prevalent among films produced by black film makers because of the capitalist monopoly created in the industry (Jewell, 1993). We will take a look at each stereotype and its origins in brief in the following paragraphs. The Angry black woman is a stereotype, which depicts black women as aggressive, hard, loud, evil, and stubborn. The angry black woman is also

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known as Sapphire, a term used after the name of a character called Sapphire in the 1950's "Amos 'n' Andy" television series (Shankman, 1978; Allard, 1991; Hooks, 2003). The Sapphire stereotype is most commonly used alongside a male character whom which the black female is constantly shouting at with her hand on her hip, driving the man away. The Sapphire character is used to emasculate the male character to which she is in constant verbal conflict with. Jezebel is a stereotype developed from the slavery era in which the white masters of the slaves would attempt to rape or force the black female into a sexual relationship (Brownmiller, 1993). In order to put a lid on their attempts and accuse the black slave of what was known back then as the interest of slave owners in black female slaves, the owners developed the phrase Jezebel. In a sense the term Jezebel meant the sexual exploitation of African American women and was used to depict the black women as loose and immoral in order to cover the crimes of their masters. Many white women thought that black slaves seduced their masters into the relationship in order to gain privileges for their position. So the stereotypes and pictures of sexually driven little black girls were produced to mock their situation. On the other hand, the black slaves remained silent about the sexual violence, hoping it would help them not be accused of such victimizations (Mgadmi, 2009). And so, the sexual exploitation of black slaves remained undercover. Another stereotype which came from the slavery period (Jewell, 1976) in the south and was commonly used and depicted in Hollywood productions as well (Hooks, 2003) was "Mammy". In fact, after the emancipation, a new image had to be depicted for the black slave who was now working in the master's house as a challenge to those who said slavery was harsh and mean (Harris-Perry, 2011). So the mammy was now black, obese, thick-lipped and ugly. She usually wore an apron and her character was not as fierce as the Sapphire. She is usually depicted as a cook or someone who takes care of the white family she serves for more than she cares for her own family. Unlike the Jezebel, the mammy had a less feminine figure (White, 1999) which made her less sexual and contrasted the more femininity of her white mistress (Morton, 1991).

Framing Theory

The way things are portrayed has a substantial role in shaping the general opinion of people about that issue. As it was mentioned in the stereotypes section, different negative images were given to black women in order to cover the dark past of what they went through during the slavery period. Chong and Druckman (2007) define framing theory as "the process by which people develop a particular conceptualization of an issue or reorient their thinking about an issue." They believe that "frames evolve over time" though tools like repetition, using trustworthy authorities, or moral and emotional appeals. The stereotypes created about African

American women fits in with the framing theory definition as it develops a concept about African American women throughout time which changes the perception of people about black women. One of the most common sources used for framing is the media. Different academic work has been done on the effect of media, framing concepts on issues and people (Gerbner, Gross, Morgan & Signorielli, 1986; Scheufele & Tewksbury 2007; Entman, 2007; Weaver, 2007). By looking at the framing theory as an extension of the agenda-setting theory, McCombs, Shaw and Weaver (1997) call it a second-level agenda-setting theory. With a look at how framing issues can set an agenda in the mind of viewers, we can say that the same way the media can frame black women as mammy, jezebel or sapphire; it can also frame personalities like Michelle Obama in the opposite way around. Chong and Druckman (2007) argue "Strong frames are those that emerge from public discussion as the best rationales for contending positions on the issue." Creating issues that can raise public discussion and create a gossip atmosphere in the long-run will affect the minds of the public regarding that issue. The more an issue is praised or rejected, the more it will appear as praise or rejected to the minds of the viewers or listeners. The media plays a substantial role in creating such an atmosphere and echoing the message and image of what is set to be in its agenda. As Entman (2007) argues "media frames could consistently favor certain policy outcomes and political actors". This is how a strong frame takes place and evolves over time. Brannon (2011) argues that the positive framing of Michelle can lead to the reversal of the negative image of black women in the long-run: "The framing of Michelle Obama as an ideal mother, a fashion icon, and a favorable first lady in the newspaper articles also broadens society's view of black women and these positive representations of Mrs. Obama serves an opportunity for dismantling negative representations of black womanhood."

Polls and surveys have revealed that ever since Michelle Obama has moved into the white house, the majority of news and polls that have focused on her popularity represent a positive image of her (Pollingreport.com). According to the polls, many black women tend to identify themselves with Mrs. Obama and therefore it is relevant to say that the positive portrayal of Michelle can lead to elevating the image of the blacks in the society, amongst others and within their own community.

Archival Research Method

Since media plays the best role in shaping the image of people and entities around us, this study has implemented the use of archival research method, with a look at archival documents such as online opinion polls, academic articles, books and above all news articles which cover the day to day life of Michelle Obama and affect the public's perception of how a

typical black women can be. The positive or negative representation of a celebrity can best be portrayed through the archival analysis of the individual's news coverage and articles. Archival research allows the use of data already generated and therefore the wide range of information available in this form provides the author the potentials to look into documents regulated in the society and access the documented issues related to the public, like the collective conscious of a society (Prior, 2003). Therefore, in order to gain the public's perception on the image of black women post-Michelle Obama, the author resorted to archival research as the best method of data analysis. Bearing in mind, a limitation of study for this article was the access restriction to the American society for carrying out a survey, which further encouraged the author to resort to this method.

Michelle in Media

Michelle Obama's life and her activities have been constantly projected in media through newspapers, the internet, television and etc. Considering the fact that she is the first black first lady, she can be a role model of how a black woman can be since she is one of the most heard-about people in the media. As a black woman, she too had experienced being stereotyped since her ancestors came from a slave family (Williams, 2009) and her skin was darker than her husband's. Despite the fact that Michelle did face some criticisms in the media about her being the "angry black woman" (Kaplan, 2008; Brown and Leiby, 2008) but she done her best to prove the opposite of what had been commonly stereotyped as a typical black woman and very soon things changed (Romano, 2009). Brannon's (2011) research found out that Michelle's image had gradually developed from the 2008 to 2011 with less critical comments being made about her looks and race, with a more positive reflection of her body, fashion and character as a mother. The gradual developing of the controversial Black first lady's image through the media is bound to have an effect on how black women perceive themselves, as they had long been exposed to negative images of black women.

Mayo's (2010) research found that black women tend to identify themselves through watching other black women in the media. Some groups of black women who had received the message of treatment with black women said they use their experiences and the messages in the media to be ideal black women they intend to be. Some mentioned Oprah Winfrey as in their role model. The research indicates that despite the fact that many black female respondents believed the media had no effect on them, their test results proved otherwise. Brooks & Hébert (2006) argue that the negative representation of black women in the media not only influences the way others think about black women, but also shapes the image that black women have about themselves.

Many scholars have criticized the negative representation of black women in the media (Jewell, 1993; Bobo, 1995; McPhail, 1996; Hooks, 2003; Harris-Perry, 2011; Moody, 2012). Brannon (2011) discusses that in a motivated response to combat the negative portrayals of Michelle Obama as a black lady, the media started to depict a positive side of Michelle Obama starting from his husband's candidacy announcement up to his election. Brannon (2011) adds that the positives images given to Michelle Obama through the media would eventually result in changing the negative stereotypes on black women.

Bandwagon Effect and Popularity

The use of opinion polls in evaluating Michelle Obama's popularity itself affects the public opinions perception about whether or not she is popular and whether or not she is a good example of a black female. Opinion polls themselves are a tool used for framing since their results are reflected through the media. In some cases opinion polls can alter the public's opinion on an issue based on the poll's outcome. It can happen so through the "Bandwagon effect" where people tend to follow with and think like the majority. Leibenstein initially used this term in economics to refer to the act of consumers going for a certain commodity after they find that a majority value and favor that product. Later, people like Zech (1975) applied the theory into politics, implying that the bandwagon effect will influence the voter's decision to vote for a particular candidate. Others like Nadeau, R., Cloutier, E., & Guay, J. H. (1993) experiments the case of the bandwagon effect on two issues outside the electoral context and consequently emphasizes its affect. Franck & Nüesch (2006) argued that the bandwagon effect can be applied to the popularity rates of celebrities and certain personalities. In a way that the more the person is talked in favour of and promoted through the media, the more the bandwagon effect will result in increasing the personality's popularity figures. Although Franck & Nüesch (2006) discuss that the bandwagon effect can especially help popularize talentless celebrities, the author of this article believes that if the certain celebrity or personality did embrace a certain admired feature, it will help the bandwagon effect become more influential in achieving the figures popularity.

Considering this fact and with a look at the opinion polls that rate Michelle Obama's popularity rate, we can say that it consequently affects the public opinion about her popularity as the first African American first lady representing the American public-of whom a majority are whites. In a poll carried out by Gallup (2012), Michelle Obama's popularity rate had remained on 66% for a consequent 2 years while being in line with her average rating ever since Obama's inauguration. In fact, Mrs. Obama's rating had been more than Barack Obama's average rating of 54%, as mentioned in the

same survey. In another poll taken by ABC News/Washington Post (April 2012), 69 percent of respondents said to have a favorable view of Michelle Obama which had been a rise from 48 percent since June 2008. Ever since Mrs. Obama's move to the White House, almost all polls and surveys have given her a popular and positive ranking (Pollingreport.com). The overall positive image that has been given to Michelle Obama through the constant polling's that have taken place through different polling institutions and media has an effect on the public opinions perception of their first black first lady. This positive perception helps fight the previous stereotypes of African American women, which had occupied the minds of many Americans in the history of blacks from slavery to emancipation and up to Obama's presidency.

Positive Image of Black Women Given by Michelle Obama

In a Washington Post-Kaiser Family Foundation poll (2012) carried out about African-American women, 41% of black women said that Michelle Obama's position as the first black first lady had changed their opinion about the overall impression they had of black women in America, whereas only 15% of white women said they believed so. 42% of black women said they personally identify themselves with Michelle Obama. 87% of the black and 63% of white women believed she shares the same values as they do. Also, 96% of black and 83% of white women say that she is a good role model. Harris-Perry (2011) argues that Michelle Obama has changed the prevailing image and stereotype of black women from the angry, single, obese, bad mothers to the soft, married, good figure and caring mother image. Mrs. Obama is the role model of image change to many African American women who seek a positive reflection of themselves in the media and society (Williams, 2009).

Considering the fact that a black president was elected in the 2008 election, paved way for a wave of good impression and hope for the future of African-Americans. In a pew research survey (2010) carried out a year after Barack Obama's election, 39% of blacks believed their life was better off than five years ago, whereas only 20% of them believed so a year before Obama's presidential election. Also, a year before the elections in 2007, 44% of Blacks thought of a better future for their race while a year after the election, 53% thought so. Obviously, when the election of a black president has an effect in the impression of the African-Americans of themselves, the fact that Obama has a black wife, Michelle, who embraces the features of a perfect lady (contrasting the stereotypes of black women), just like the previous white first ladies is bound to have an effect on the societies impression of black women. Porter & Parks (2011) argue that whatever the effect of Michelle Obama on Black women may be, her influence on white women cannot be found at presence and

only time and history will reveal what her influence had been during the era she was represented as the first lady.

Conclusion

The move in of the Obama's into the White House has been a significant point in the history of America; a chance to prove the alternative side of blacks to the increasingly discriminate nation. Michelle Obama is no exception. Her presence as the first black First Lady of America at a time when media rules as a corporation and as a decision maker by shaping the public opinion, Michelle Obama's way of life can represent a new face to the public's perspective on black women. And indeed she has; contrasting the traditional stereotypes of Jezebel, Mammy and Angry Black women, Michelle has tried to do her best in proving how different a black women is and can be. As framing theory acknowledges, the media's constant coverage of her life and activities help embed the image of the new black woman within the public's eye. Also, the bandwagon affect and the use of opinion polls to estimate her popularity boosts the framing theory's impact, since the more Michelle Obama's popularity is announced, the more people perceive her to be popular and this cycle goes on and on. The article concludes that Michelle Obama has in fact been able to modify the image of black women through fighting the negative stereotypes that were portrayed in the media before her position as the first lady. Her influence however has been more on black women's self-image as compared to white women's perception of black women, since black women tend to familiarize themselves better with Michelle Obama as to white women.

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IMPACT OF COVID-19 ON REVENUES OF WORLD CRICKET AND INDIAN SPORTS

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Unprecedented in our lifetime. Covid -19 is testing our patience and self-control. Putting a spotlight on our priorities, delineating essential from non-essential, it has tested our resolve. Impacting all economies differentially, depending on the cycle of arrival, spread and control, institutions be they Government, Private establishments or micro communities are responding with policy changes and economic measures, with differing philosophy, scale, time and levels. Sport, is no exception. This paper attempts to bring to light the delicate economy of sports with a focus on global cricket and Indian sports landscape across the three most important revenue streams of the sports economy viz Media/ Broadcast revenue, Sponsorship revenue, and Match day (Ticketing) revenue and the impact of Covid on the overall ecosystem. There are 4 key takeaways from this paper: In 2019, the global cricket economy was estimated to be around USD 1.9 Bn with strong reliance for global cricket on India - with nearly 2/3rd of revenues generated on the back of playing in India or India participating. Despite helping generate over 65% of cricket revenues, India realises only 45% (approx. USD 863Mn), thereby helping grow the game with its participation and enabling other nations to monetise India tours better than tours from most other countries. This potential opportunity of India’s revenue contribution (unrealised by India) is alone worth USD 1.2 Bn over a 4-year cycle (2019-2022).

Global cricket is heavily reliant on media/broadcast revenues. With nearly 75% of the revenue contribution, Media/ Broadcast revenues soar over all others. Sponsorship revenues are estimated at 18% and revenue from Match day ticketing at around 7%. However, this is not uniform across major cricket economies. IPL remains as the single biggest event for the global cricket economy. With a contribution of around 1/3rd of global cricket revenues annually the importance of IPL for the global cricket economy cannot be over stressed. If IPL was to be considered a separate cricket body and revenues from IPL were to be removed from the Indian cricket boards revenues, IPL would emerge as the biggest revenue generator for global cricket - higher even than ICC & ACC revenues combined. Given the large contribution and annual nature of IPL, cancelling the event would be a severe loss of revenue to the cricket economy, something that no sport can afford in the current economic environment. Whilst the jury is still out on ICC WT20 this year, deferment merits serious consideration, especially since the event can be rescheduled to 2022, possibly negating loss of revenues as the event would still be

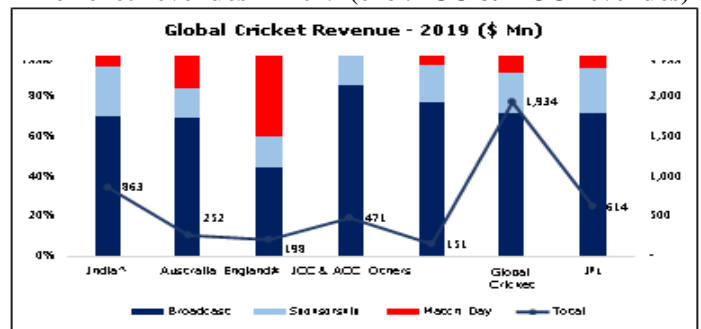
played in the current 2015-23 cycle of rights. Cricket makes up around 85% of the Indian sports economy with IPL being a major contributor (around 2/3rd of the entire Indian Sports Ecosystem), Football, and Kabbadi competing for the 2nd place. Majority of Indian sports revenue comes from broadcast and sponsorship, contributing 65% and 30% respectively while ticketing revenue accounts for only 5% unlike a lot of other markets. A very significant proportion of this 5% in ticketing revenue is also generated through ticket sales for IPL Matches.

Scenario 1 - Sport returning to TV/Digital platforms by July 2020 and fans in stadia by January 2021.

Scenario 2 - Sport returning to TV/Digital platforms by December 2020 and fans in stadia by April 2021.

Section 1

A. Global Cricket Economy estimated at USD1.9 Bn. India, England & Australia account for nearly 90% of cricket revenues in 2019 (excl. ICC & ACC revenues)



^ Total revenue for India includes IPL revenue.

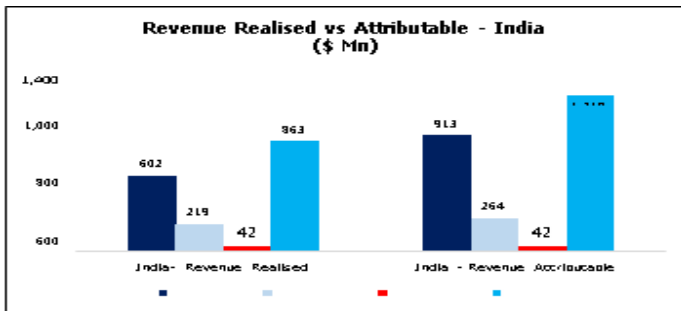
Match Day Revenue for England includes Match Day revenue from ICC ODI world cup 2019. From the USD 1.9Bn revenue for Cricket in 2019, an estimated 72% came from Broadcast. Sponsorships contributed 20% and Match day ticketing/hospitality was around 8%. Unsurprisingly this distribution is not uniform across markets. England and Australia have a higher Match Day revenue compared to India, while India outscores on sponsorship revenues.

* Ex-COO of IPL, Senior Sports Administrator, Delhi, India.

Although broadcast revenue is a very important part of any sport worldwide, dependence for cricket seems more pronounced.

Indian cricket revenue is estimated at 45% of total cricket revenues at USD 862.5 Mn - 75% of this came from IPL. In a non-ICC event year, share of Indian cricket revenue goes up even higher by at least 10%-15%. In 2019, the revenue generated by India, Australia and England was around 70% of total cricket revenue (and around 90% of revenue generated by all cricket boards when you exclude revenues of ICC & ACC). This is likely to remain the same over the next 2 to 3 years, courtesy the spike in ECB's broadcast deal which kick starts this summer.

B. India remains a strong driving force And continues to support other cricketing nations with their tours

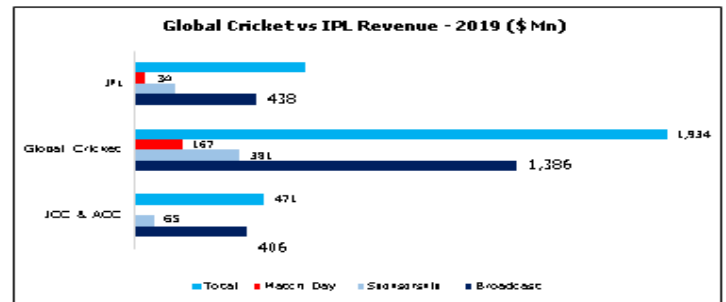


The importance of India to the world cricket economy cannot be over stressed. Outside of Australia and England, who have large domestic market deals, both valued at USD 1Bn over a 4 year cycle, other cricket boards rely on Indian tours as part of bilateral fixtures to attract interest from Indian broadcasters. For countries where domestic market deals are not large, tours from countries such as India, England or Pakistan become important as they open up substantial overseas broadcast rights, which are substantially larger than domestic rights. Many cricket boards have provisions in their broadcast deals on the number of games to be played against India during the deal period. Not fulfilling this can adversely impact the broadcast rights value realisation. Whilst India realises USD 863Mn, the attributable value of revenues from Indian participation is estimated at USD 1.2Bn. This delta of USD 300Mn + a year can be viewed as India's opportunity loss or in a more positive outlook as India's contribution to cricket outside India. Over a 4 year period this value is a staggering USD 1.2Bn. Lucrative broadcast and sponsorship deals of ICC & ACC events are also primarily driven by the huge Indian fan base and high viewership from India. Media reports put TV viewership for the ICC CWC 2019 Final between England and New Zealand played in England at 15.4Mn on Sky in England and at 183 Mn in India. Also, out of the total 706 Mn unique broadcast audience for ICC ODI world cup 2019, 509 Mn were from India. This dependency

on India is also evident from the relatively low value realised by global broadcasters through sub-licensing from all other markets despite the events being hosted in some of those markets.

At the same time, some part of the broadcast revenue for India cricket & IPL is attributed to other countries as global broadcast right holders try and monetise the rights across other territories. The above demonstrates the power of cricket in India and why it remains a powerful advertising platform for brands to connect with the Indian consumer. The massive following cricket has in India fuels the lucrative broadcast and sponsorship market for any cricketing event India participates in, be it a bi-lateral series or the multi-lateral tournaments of ICC or ACC. Cricket will do well if it can draw on the strength of Indian cricket, including IPL, to grow the game in other geographies to make it a truly world sport.

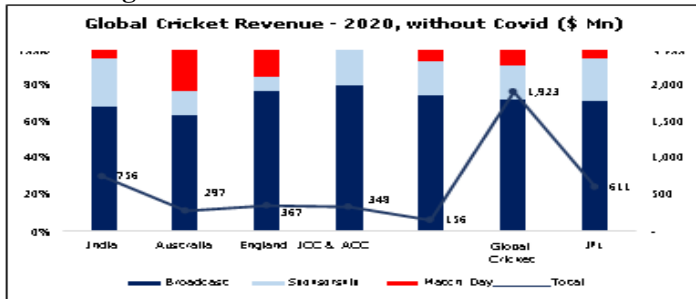
C. Indian Premier League - The juggernaut, IPL contributed to almost a third of global cricket revenues in 2019.



A third of cricket revenues in 2019 were from the Indian Premier League (IPL) with a fair market pricing structure, approximately 24% (USD 100Mn) of the broadcast rights fee earned by IPL is spent as player wages each year. In 2019, despite being a Cricket World Cup year, IPL revenues were estimated to be 30% higher than that of the World Cup (not including ticketing revenues of CWC as those are retained by the host). IPL 2020 revenue was projected to be 70% higher compared to ICC WT20 revenues in 2020. With current uncertainty around both these events, this remains a hypothetical scenario. Cancellation of both these events will have a serious impact on cricket economics for this year. However, in the case of an ICC event, as the contracts run through till 2023 and there is no world event scheduled for 2022 a deferment may be possible without loss of revenues. Not hosting IPL or bi-lateral season of any country will lead to a loss of revenue, which is far from desirable. In an ideal world, the ICC event scheduled in 2021 in India could be shifted to Australia as it is in the same October window and India could host the event in 2022 by creating a suitable window. This will give adequate time for economic recovery

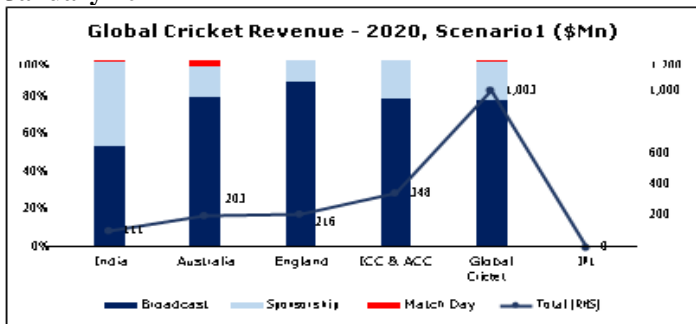
and not overcrowd the calendar. Also, if WT20 is to happen behind closed doors, the host country (Australia) will have to forego substantial match day revenues. For the IPL even if it is held behind closed doors, the impact is smaller as it is cushioned over 8 stakeholder teams and the economics of IPL can still support a closed door season.

D. Cricket in 2020 - How deep is the impact. Cricket staring at between 48% to 88% loss of revenues



Cricket revenues in 2020 are estimated at USD\$ 1.92 Bn, driven by ECB's new deal cycle starting this summer, and ICC WT20 and Asia Cup. Cricket has been at standstill from early March and it is unclear when the sport will resume. ECB has stated over USD 300Mn loss of revenue if no cricket happens this summer. With the inaugural season of 'The Hundred' already deferred to next year, it is a race against time to get at least 2 tours - WI and Pakistan in England. This could salvage an estimated USD 130Mn. A lot of other countries are watching these developments and preparing their own plans for resumption to soften the impact and salvage their season. This paper considers 2 possible scenarios.

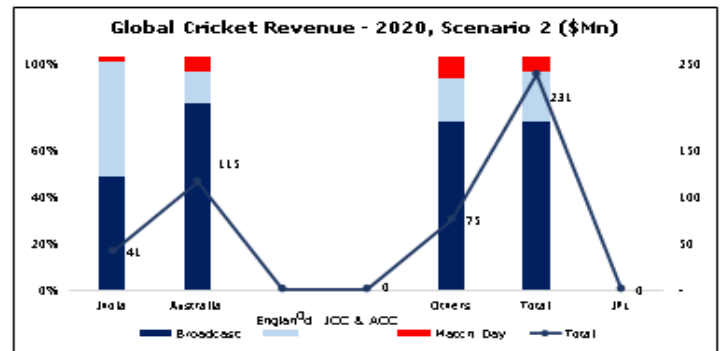
Scenario 1: 48% loss in revenues where broadcast resumes by July 2020 with ECB and fans in stadia by January 2021



Assumes all the matches / tournaments part of FTP falling in the window of March to June '20 have been cancelled entirely. Broadcast returns starting July '20 with England hosting WI and Pakistan while stadium revenues have been accounted at zero for 2020 starting Mar'20. It is assumed that ICC WT20 and Asia Cup happens. The revenue loss to cricket will be around 48%, out of which 2/3rds will be because of

IPL alone. India and England will be hit hard in this scenario while there will be no major impact on Australia as most of the matches are scheduled in the last quarter of 2020. However, Australia will still be impacted by loss of ticket revenues on account of no fans at the ICC WT20. Out of the 48% loss, impact of loss due to broadcast revenue is ~64%, while loss due to ticketing revenue is around ~18%.

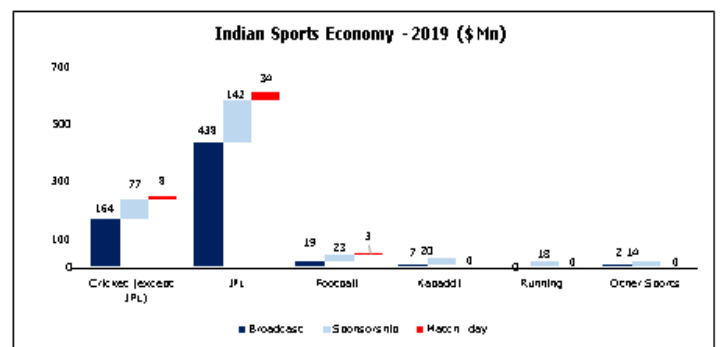
Scenario 2: 88% loss of revenue - a conservative outlook of broadcast resumption by December 2020 and fans in stadia by April 2021 on account of extended COVID lockdown/ second wave.



Assumes that all the matches/ tournaments falling in the window of March 20 to November 20 have been cancelled/ deferred (including IPL, Asia Cup & ICC WT20) and zero revenue for this period for the matches/ tournaments scheduled as per the FTP. All Ticketing revenue from Mar'20 has been assumed to be zero. Out of world cricket's ~88% losses, IPL accounts for approx. 36.1% of the losses while ICC T20 World cup accounts for another 22.3%. England will be hit hardest as cricket scheduled during the entire English summer will be wiped out. Also, out of the 88% loss, impact of loss due to broadcast revenue is ~72%, while loss due to ticketing revenue is around ~9.5%.

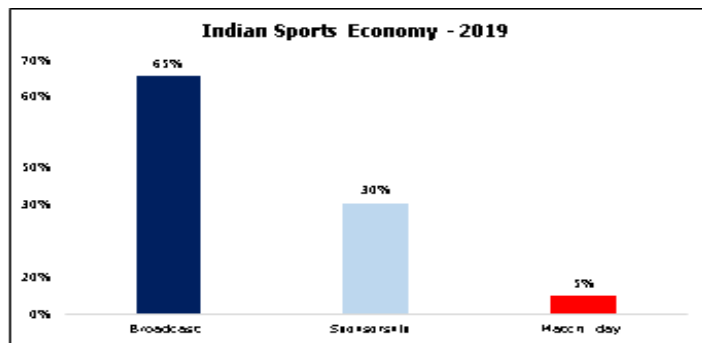
Section 2

A. Sports revenues in India inching towards USD 1Bn. Cricket remains mainstay at over 85%



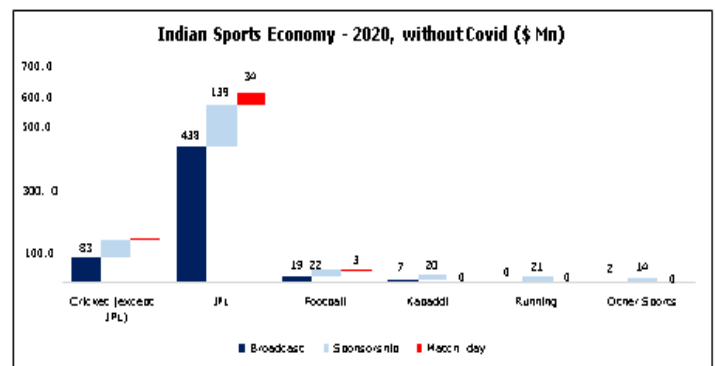
Total revenue of the Indian Sports ecosystem in 2019 was around \$968 Mn almost touching the \$1 Bn mark. IPL has played an important role in the Indian sports ecosystem right from its inception in 2008. Success of IPL has inspired other sports in India to launch franchisee- based leagues with varying degrees of success. This has benefitted the players, federations and has helped improve the overall quality of play with private ownership of leagues and teams, sport has benefitted immensely with deep investments as teams are run and managed professionally, grassroots sports across disciplines seeing substantive interest and infrastructure improving. With revenues of approx. USD 614 Mn in 2019, IPL contributed to around 2/3rd of the Indian sports revenues. It is early days for non-cricket sports from a commercial attractiveness standpoint. Indian Super League, Hockey Pro League and Pro Kabaddi League have shown that, if administered with a long-term view, professional league can lift all aspects of the game. The current Indian government has increased sports budget significantly with a 2X increase over last 5 years, enhancing India's prospects at world events - recent recognitions in athletics, boxing, badminton, shooting and many other sports is an encouraging sign. Indian sports broadcasters spend around USD 60-70Mn annually on rights related to international sporting events (non-cricket) such as Premier League, Grand Slam Tennis, F1 etc. Indian sport has been vocal for local for some time now. The launch of domestic leagues in Football, Kabbadi, Hockey, Badminton, TT etc. demonstrated the appetite for 'Indian made' content with viewing at 10X for Indian football over European football leagues. This is possibly one of the reasons for deflation in rights cost of international sporting events over successive rights cycles. Multiplicity of languages in sports broadcast across India has helped reach newer and a more engaged audience.

**B. Revenues beyond cricket, still some distance to go
Indian Sport revenues may shrink 70-80% without IPL.**



Cricket broadcast contributes to nearly 65% of the total revenues. Sponsorship and Match day contribute to 30%, and 5% respectively in 2019. But, this distribution is not uniform across sports. While cricket earns massive income from

broadcast rights the revenues of other sports are driven by sponsorships (Central, On Ground and Team) as viewership for these sports is still evolving. It can be reasoned that sponsorship value is generated through integrated sales structures (of broadcast and ground rights) for some of the leagues as well as large sponsorship deals in participation sports like running. With significant improvement in viewership/ participation numbers, non-cricket sports are showing demonstrable improvement. The impact of Covid-19, may slow down things substantially India lags substantially behind in terms of match day revenues. While some part of it is because of lower ticket prices, a larger portion is due to insufficient hospitality experience and therefore pricing constraints based on quality of experience delivered.



Indian sports revenue in 2020 was projected at USD 863Mn, down from nearly a billion because of shorter home season for cricket. This will further be impacted because of Covid. Sometimes the cost of stadium hire and ticketing process far exceeds the revenues generated from match day. With the likelihood of sport moving to closed-door games, the impact of lost revenues from match day is not going to be as significant for non-cricket sports. If PKL season is called off and ISL season is impacted with late start or a shorter season to accommodate Covid and FIFA U17 Women's world cup scheduled early next year, the impact on revenues is greater. The last few months have shown the world newer ways of thinking, behaving and doing - how much of that can be mainstreamed remains to be seen. Business facilitation will emerge as the fulcrum to support, safeguard and continue sport with minimal interruption. Intervention by governments, governing bodies, national federations and corporates will be the need of the hour in critical areas and these include process simplification, cost optimization, enhanced co-operation and use of technology. Setting up task forces at national and international levels to facilitate initial response and work on medium to long term plans could help if the world of sport works as ONE team.

The author wishes to acknowledge the contribution of Nikhi Bardia, Anand Leel, Parav Karia, Prasun Bhadani, Tarun Mehrishi.

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