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## Editor's Desk

The discourse surrounding COVID-19 has been sharply divided across the fault lines of life and the wherewithal to live. A section of the media has been crying hoarse over the slowing down of the global economy due to the outbreak of the pandemic, conveniently sweeping under the carpet the downslide of the global economy before this catastrophe struck and the role of the people responsible for it. This has led to the birth of the conspiracy theory of the virus having been 'manufactured' to cover up the misdeeds of those responsible for steering the wheels of the economy. It has been argued that the over-financialization of the global economy, particularly that in the developed capitalist economies of the West had already reached the rupture point, wherein the credibility of the fiat currency as a store of value and of the public funds held in trusteeship by the agencies of the state were staggering. In such a scenario the outbreak of the pandemic would come as a relief to the people responsible for betraying the trust of the people by deflecting attention to the viral spread of the virus and the consequent lockdowns as the villains of the piece.

All the same, it cannot be denied that the lockdowns have not always served to achieve their ends, particularly in developing countries where a large segment of the working population finds itself at the bottom rung of occupational hierarchy. This overwhelming segment of population is most vulnerable to administrative decrees such as lockdowns for these imply lay-offs and vulnerability to hunger in the absence of savings to see them through such difficult times. They would brave the devil than face the deep sea. No wonder many of them trudged miles and miles to reach the perceived safety of their hometowns as most of them work far away from their hometowns as migrant labour. Yet, almost all have however interceded for staying locked up indoors, even if it means deprivation and certain death to these vulnerable sections of the people. But the moot point is how long can you stay indoors. As they say, there comes a time when you have to take the bull by its horns than running away from it. And if there is anywhere any ray of hope in such a crisis it lies in Indian yoga. As all physicians would agree, human body is capable of meeting all challenges to its survival provided its immune system is kept well-fortified. It is here that Indian yoga plays its part by creating and reinforcing immunity in the human body to meet any threat, big or small. But, perhaps that does not suit the pharma industry, which would see in it the next gold rush.

**(Ravi K. Dhar)**

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## 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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## REPORTAGE OF XENOPHOBIA IN AFRICA: IMPLICATIONS FOR AFRICAN UNITY

**Tsegyu Santas\***

*Prior to the attainment of independence by most African states from the clutches of the colonial masters, African media systems were vibrant in fighting against the colonial government. Hence, they vehemently stood against the discrimination and dehumanization of the African people until Africans were liberated. However, in recent times, the problem of xenophobia has engulfed most African states. Africans are now fighting and discriminating their fellow Africans. The study interrogated mass media coverage of xenophobia in Africa. It was discovered that the mass media has promoted xenophobia in Africa by the way and manner they reported xenophobic crisis in the continent. The study reveals that the press in Africa used derogatory terms like “smugglers” and “thieves” to brand African citizens residing in other countries. And this has promoted hatred among the African citizens. Using the framing theory, the paper underscores that the mass media has negatively framed the coverage of xenophobia in Africa. In most instances, the mass media have taken sides in their report. Based on these findings, the study recommends among other things that the government in Africa needs to focus on developing their countries, so that their citizens will not migrate to other countries to seek for better condition of living. In addition, the mass media should exercise restraint by not branding and referring to other citizens negatively in their coverage of xenophobic crisis in the continent. The media should rather expose these social ills and pressurize the government to deal with the perpetrators squarely.*

**Keywords:** Mass media, Xenophobia, Africa, Unity, Challenges.

The problem of Xenophobia in Africa has assumed not only a regional problem but a major scourge that has engulfed the continent as a whole. The problem of xenophobia is no longer prominent in South Africa alone but has spread to other countries in the African continent. For instance, Nigerians faces huge discrimination in Ghana. While Ghanaians and other nationals are badly treated in Libya. In Zimbabwe, the whites have been subjected to all kinds of discrimination because of colonial and historical antecedents thereby forcing so many of them to relocate to other countries.

Xenophobia has been an aged long issue that has affected peaceful and cordial relations among ethnic, religious and states nationalities across the globe. Xenophobia related crisis has led to the death of several individuals and the destruction of infrastructural facilities thereby leading to retrogression in states investments in the provision of social amenities in society. When xenophobic crisis occurs, immigrants, non-indigenes and foreigners are the prime target. They are the first casualty of this inhuman treatment by the host community or country. For example, xenophobia crisis and ethnic cleansing has led to the collapse of the Socialist Federal Republic of Yugoslavia in the 1990s. According to Fetzer (2000) cited in Matunhu (2008) aver that since the collapse of Yugoslavia, ethnic Albanians, Bosniaks, and Croats have tended to develop a negative outlook on Serbs. He further

noted that, that is why Serbs regarded Croatia under the leadership of Franjo Tudjam as similar as that of the Fascist Ustase regime in World War II. The mass media constitute an undeniably powerful and complex component of the public sphere. Its power to shape, inform and mold public opinion cannot be underestimated (Hadland, 2010). It is also worthy to note that in the midst of violence and crisis fuelled by xenophobia attack, the mass media are responsible to feed the public with information about the crisis. As part of their surveillance role, the mass media ensure that adequate coverage is given to societal issues. However, media reports devoid of balance and responsibility can further fane into flames crisis rather than quelling it. As purveyors of information, the mass media could be influenced by several factors to frame the coverage of events towards a certain direction that may not be healthy to the society. Media reports could demonize and stereotypes individuals, group of people, and even citizens in a negative light. When the media takes side in such reportage, it affects the credibility of the media and thus leads to distrust and racial discrimination among different sections of the society.

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It is against the background of the foregoing that this study examines the challenges that the mass media is facing in its quest to disseminate information in the wake of xenophobic crisis that has bedeviled the continent of Africa and how these media reportage has affected the relationship that exist among African States. We shall also examine the implications of the posture of media coverage of xenophobic crisis in achieving unity among African states.

### **Conceptual Explanations**

The key terms of this discourse are: mass media and xenophobia. At this point it is necessary to examine these concepts in order to put them in perspectives. The mass media are organized, technical and psychological process of communication designed to reach, influence large number of people without the necessity of personal contact. These channels include radio, television, films, satellite, newspapers, magazines, social media among others (Ucheanya, 2003). All these channels of communication have been regarded as the most popular in conveying information to the public. The mass media are regarded as the guardian of the public that examine the political policies and programmes, educate the masses, motivate, mobilize and manipulate them into active participation. As Berelson (1948) cited in Ucheanya (2003) observes that “some kinds of communication on some kind of people under some kind of condition have some kind of effect”. For most people, the major source of social information is the mass media. The public heavily rely on the mass media for news consumption. That is why to a large extent, majority of people the world’s population, the mass media portray reality. Many people are not able to see that the media are not infallible and to them it seems to be, if the media say so, it must be true (Okigbo, 1990 in Ucheanya, 2003).

On the other hand, the concept of xenophobia has been defined as dislike against genetically dissimilar out-group and nepotistic favoritism towards the genetically similar in group (Ezirim, 2008). According to Smelser and Baltes (2001) cited in Matunhu (2008), the term xenophobia originates from the Greek words (xenos), meaning “foreigner”, and (Phobos), meaning “fear”. It is based on existing racist, ethnic, religious, cultural or national prejudice. Xenophobia describes an irrational dislike of strangers and xenophobia is one who is contemptuous of a foreign people.

Laher (2008) in Olijo (2015) sees xenophobia as the “hatred or fear of foreigners” (immigrants and refugees by the nationals of a particular country. Olijo (2015) quoting Nyer (2010) aver that xenophobic violence may

be seen as a deeply institutionalized legacy that has to be specifically contextualized against a broader pattern of attacks conducted against African non- nationals since the beginning of 1994.

The Human Science Research Council (2008) cited in Olijo (2015) lists the causes of xenophobic attacks around the world to include relative deprivation, group process, exclusive citizenship, poverty, unemployment and the widening gap between the poor and the rich or elites in the society. Racial discrimination because of color could also fuel hatred among different segment of people in the society. Xenophobia attacks are generally destructive to life and property; and they cause distrust among several groups within the society. This leads to suspicion and hatred and the use of derogatory names to the visitors or immigrants.

### **Theoretical Construct**

This paper finds relevance in the Framing theory. According to McQuail (2010), framing is a term that has two pertinent meanings. First, news content is shaped and contextualized by journalists within frames that are familiar and some latent structure of meaning. The second concerns itself with the effect of framing on the public. McQuail argues that the audience adopts the frames of reference offered by the news media and sees the world in like manner.

Framing theory was originated by Goffman in 1974 cited by Tuchman in McQuail (2010, p.380). Goffman says that a frame is needed to organized fragmentary items of experience or information. The idea of frame in relations to news has been widely and loosely used in placed loosely used in place terms such as frame of reference, context, theme or even news angle (Somtochukwu, Emeka & Eze, 2018 p.64). Framing has been used in many research works to understand media influence on the public understanding of, opinions and decision-making on various newsworthy events since 1966. It was first used from a sociological perspective by Berger and Luckmann (Carter, 2013). It is deductible to describe media framing as the direction to which media perceive or want people to perceive a news story by making salient a news angle, based on its judgment of and reference to previous similar occurrences (often driven by editorial interest or ownership philosophy (Yusha’u, 2011)), which have significant relevance to how the public interpret and react to the entire story.

Framing can therefore affect the way and manner media organisations cover xenophobia crisis. The media can be influenced by ownership factor to frame a crisis to favor

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the policy or position of the host country. For example, this stand has been advanced in the recurrent xenophobic crisis in South Africa (Matunhu, 2008).

Research evidence demonstrates that the South African media has framed nationalities from other African countries in a bad light in the peak of the xenophobic attacks in the country. For example, foreigners from Nigeria, Zimbabwe, Kenya and other people residing in South Africa were called criminals and drug peddlers among other derogatory names (Asakitikpi & Gadzikwa, 2015, Gomo, 2010).

### Review of Empirical Studies

A number of studies have been documented by scholars on the problem of xenophobia in Africa. For instance, Asakitikpi & Gadzikwa (2015) examined the reactions and actions to xenophobia in South Africa: An analysis of the *Herald* and the *Guardian* online newspapers. The study underscored the power of the mass media in serving as a major source of information for a variety of people in shaping their views and opinions about issues concerning xenophobia. The study discovered that the media did not only inform but also served as a platform through which national and international reactions and actions could be aired and reported. The study further notes that the reactions and actions from the public concerning xenophobic attacks speak to a perceived identity that bind people along the lines of fundamental and sensitive issues as religion, gender, rights and race. Through a content analysis study, the research explores the role of the media in reporting the crisis. Key findings of the study suggest that the mass media are not only instrument in stimulating actions and reactions within the selected countries but also in South Africa where xenophobic attack took place.

A study by Touwen (2009) on reporting on xenophobia in South Africa: An analysis of *Dutch* print media coverage of the 2008 xenophobic violence in South Africa. The main trust of the study was to find out the images of South Africa as constructed in the *Dutch* print media as a result of the coverage of xenophobic violence in South Africa in May 2008. Within the field of print media, the researcher analysed three mainstream national newspapers with different audiences: The social-liberal NRC *Handelsblad*, the more religious and socially oriented *Trouw* and the "capitalist *Telegraf*. The study likewise analysed a regional newspaper *BN/De stem*, and other two tabloid newspapers. The findings of the study show that the victims were mainly represented through dependency frame, however not too the extreme of helplessness which is common in the representation of refugees in conflict areas in other parts of Africa. The

newspaper was also found to have sympathized with the victims of the attack. The newspaper framed the perpetrators of the crime as victims of colonial domination. The result of the study is in tandem with the current study because it shows that media portrayal of events can affect how the public attach importance to societal issues.

Hadland (2010) in a study entitled "shooting the messenger: mediating the public and the role of the media in South Africa's xenophobic violence" discussed the accusation leveled against a South African tabloid on its role on the promotion of xenophobic violence by publishing inflammatory headlines and posters. That is why studies by scholars like Sheaffer (2007), and Snow, Rochford, Worden, Benford and Aug (2011) cited in Udende & Santas (2018) allude to the fact that newspaper framing of issues do influence public beliefs. This creates the impression that audience members are passive recipients of news media messages. They are considered as gullible people that lack the ability to use their intellect in determining what they consume and what should be discarded. The study found that the media cannot completely be blamed for the crisis. Rather, the study pointed to state media relations during the post-Apartheid regime as one of the triggers of the crisis. The study revealed that there has been a communication breakdown between the South African government and the local communities. By failing to respond to this breakdown in communication, the lack of this platform strengthens or gave impetus to the crisis. The study therefore demonstrates the imperative of government intervention mechanism to constantly engage and initiate dialogue with communities to address pressing societal issues.

Danso & McDonaled (2000) cited in Mbetga (2004) in their study found that the media reproduce racial and national stereotypes about migrants from other African countries. For example, the stereotypical image of Nigerian as drug smugglers and criminals is well known and widely used. This along with the various other stereotypical discourses about foreign migrants to South Africa reflected in the media contributes to xenophobia. According to the media monitoring project, Africans migrants are portrayed as "illegal, "criminals", "threats" to social and economic prosperity or carriers of diseases such as HIV/ AIDS.

### Mass Media and the Coverage of Xenophobic crisis in Africa: Implications for African States

In contemporary society, the mass media play a crucial role in furnishing citizens with information. The media is one of the most powerful and important organizations in

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modern times. The mass media can be considered as a crucial means of social transformation, and consequently, an instrument for social development. The role played by the mass media in the society can be positive or negative (Mbetga, 2004).

The mass media through their coverage of xenophobic crisis in the continent can either escalate or calm down the nerves of various interest groups in the social system. Hence, the debate on the responsibility and role of the media in promoting certain attitudes and behaviors and the need to balance “freedom of expression” with negative assumptions about certain groups including “foreigners” continues today. Media coverage of xenophobic crisis has huge implications to the attainment of the lofty idea of Pan- Africanism in the continent. The idea of Pan- Africanism is birthed on the premise of how Africans can come together to foster unity and development of the continent. This lofty idea can be thwarted if media organizations and journalists in the continent continue to brand and stereotype other nationals in the continent negatively without recourse to journalistic ethos.

One of the implications of mass media coverage of xenophobic crisis in Africa is the development of frosty relationship among African States. When the mass media stereotype a citizen from another country in a negative light, it would affect the cordial relationship that should be promoted among different countries in Africa. One of the reasons why African Union was established was to foster a strong bond among African States. For example, the long lingering frosty relationship between Nigeria and South Africa is attributed to the way and manner South African media has branded Nigeria in the various media in their country.

Buttressing this claim, Asakitikpi & Gadzikwa (2015) study reveals that a report in *The Herald* newspaper quoting a South African Indigene in the wake of xenophobia crisis in the country says “First we go for the Nigerians. They are easy targets. We tell everyone they are drug dealers and are corrupt. Because then we can victimize and criminalize them, and our police can harass them. We won’t feel guilty. If we can make them look bad, our problems will look better”. A report of this tone cannot certainly promote unity between South Africa and Nigeria. Merely citing such report will generate lots of negative reactions from Nigerians. Secondly, African states will be negatively branded in the international community. Communication in contemporary times is tilted towards country branding. Unprofessional mass media coverage of xenophobic crisis can exacerbate

Africa’s image crisis. It is a known fact that Africa’s image is not favorable in the international scene. Frequent occurrences of conflict, internal insecurity, human trafficking, poverty, unemployment and political instability within the continent has lowered the image of the continent and made it unattractive in the eyes of the international community. The international community deals with nations with security threat and image problems with a lot of deep –seated fear and suspicious. Africa is no longer respected globally and many investors are afraid to invest in the continent due to the negative perception they have about the continent. Xenophobic crisis therefore sends a bad image of the continent to the world. (Campbell, 2009 cited in Eborieme & Egbefo, 2017; Matunhu, 2008).

Furthermore, Xenophobia among African States will promote distrust and fuel cold war among African citizens. This is already happening among different African nationals residing in different countries in the continent. For instance, there is distrust between Nigerians and Libyan citizens. The distrust about Libya as a country is precipitated by the treatment of Nigerians and other migrants seeking for greener pasture abroad. Nigerians and other African Nationals are being treated as slaves by Libyans. This development has made Nigerians to dislike Libya as a country. When this high level of distrust is not diplomatically solved by the two countries, it will affect their diplomatic relationship and thereby frustrate the Pan-Africanism agenda. Alluding to this fact Fetzer (2000) observes that “Americans view foreigners with suspicion, fear and hatred, even when they need these immigrants for cheap labour”.

African Countries by nature are tourist destinations. They are blessed with lots of tourist attractions. From Congo to Kenya, Ghana to Nigeria, South Africa to Egypt are all naturally endowed with natural sights. Tourism in contemporary times brings huge financial investment to countries of the world. Tourism has become a huge foreign earner today for a number of countries in Africa and the world. Frequent occurrences of xenophobic crisis would affect this sector tremendously. This will negatively affect the number of tourist’s that would visit such countries and thereby affect the income generated from this critical sector. It is high time for African states to embrace each other and foster the bond of unity that is already fragmented due to unhealthy relationship that currently permeate the length and breathe of the continent.

Xenophobic crisis can lead to political instability among African States. Since most African States got their

independence, there has been one form of political instability or the other. With the eviction of the colonial government by Africans, many observers thought that the problem of political instability will be a thing of the past. Unfortunately, Africans that were united to force the colonial government out of power are the same people who are fighting their brothers from the same continent. Whenever there is xenophobic crisis in any African States, it leads to political instability. For instance, in October 2001, residents of Zandspruit informal settlement gave Zimbabweans ten days to leave the area; when they failed to do so the foreigners were forcefully evicted and their shacks were set on fire and looted. The community accused the foreigners of taking their jobs and for committing crime (*The Independent Online*, 2008 cited in Muatunhu, 2008).

Economically, no nation can survive independently on its own without transacting business with another country. African States are interconnectedly link to each other in terms of business activities. For example, Nigerians are engage in business activities with Ghanaians. Likewise, South Africa has invested heavily in telecommunication business in most African States. As a result of xenophobia crisis among African States, economic ties with these countries have been affected. For instance, Nigeria had to review its diplomatic ties with South Africa and a number of other countries of late. To achieve this, Nigeria had to review its afrocentric foreign policy to ensure that certain stringent measures are taken to promote its interest in its relations to other countries in the continent.

### Conclusion

The problem of Xenophobia has been on the increase in Africa of late. And this has affected the relationship that exists among African States. Majority of African citizens that reside in other countries within Africa are often discriminated and stereotype because of their identity. The mass media that are responsible to cover events in the society are unfortunately not neutral in their coverage of xenophobic crisis in the continent. This has further divided the continent along racial lines and thus affected cordial relations among African States. Since the mass media are the lenses through which people perceive the world and form or create identity about people or places, they are supposed to promote unity and build bridges of cooperation among different people in the continent and not portray or brand citizens of Africa in a bad light.

It is also instructive to note that since xenophobia is a social ill that is cause by many factors which are political,

social and economic factors, to this end, African governments need to deliberately focus on developing their countries. If African governments pay attention to investing and developing their countries, their citizens will not migrate to other countries to seek for greener pastures and thus be discriminated by the host country. Until African governments provide basic amenities to their citizens, they will be running to other countries to look for better condition of living.

The mass media on their part must seek to promote the brotherhood of the continent and not support or take sides with governments to promote sentiments and racial differences. The media should expose and condemn these social ills in the continent. The African Union should be proactive about this by entrenching a stringent regulation to punish countries and individuals that promote xenophobia in the continent. The media in Africa must also extensively educate Africans on the need to unite the citizens of the content to build a strong and virile continent like that of the United State of America. Above all, any media organisations that promote xenophobia should be sanction and punitive measures should be given to the country by the African Union to serve as a deterrent to others.

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# USAGE OF SOCIAL MEDIA BY POLITICAL PARTIES IN TAMILNADU

**K. Venkatalakshmi\* Anandharaj N.\*\* Kameshwaran. J.\*\*\***

*Social media has become one of the most important communication platforms for each one of us to reach the mass audience effectively. Besides, in the present day scenario, there has been a tremendous change in the current political culture. As a result, political parties have also started using social media as a platform for their political communication. Also, there has been an increase in the number of political parties, who use social media for their political campaigns. Though, each party has spent lot money for using the medium, there still lies a question whether they have reached the audience successfully. The aim of this paper is to study the impact of social media communication used by political parties in Tamil Nadu. The findings of the study indicate that social media is an effective tool for political parties to reach out to the voters. It acts as a medium between the political parties and the audience, but it doesn't influence the public significantly.*

**Keywords:** Social Media, Political Communication, Facebook, Twitter, Campaign

In the present day scenario, social media has become very popular in the Indian political culture. Political parties have started to use social media more than traditional media because print is highly regulated by the Indian election commission. Henceforth, political parties have taken social media as a tool to reach out to the voters. In the past, political parties used traditional media like television, radio and print for their campaigns. Whereas, the evolution of internet has changed the whole concept of political campaign and as a result, all the political parties in the country are shifting to the digital platforms. Popular parties like BJP and the Congress, regional parties like the Aam Aadmi Party (AAP), the Shiv Sena and the CPI-M have also entered into the digital platforms.

A study conducted by Burson- Marsteller website found that Indian Prime Minister Narendra Modi has nearly 44 million users and the world's third most followed leader on twitter after the US President Donald Trump and Pope Franchise. Delhi Chief Minister Arvind Kejriwal and Rahul Gandhi are also highly active on social media and they interact with their followers regularly. In India many political parties have started their social media wing to regularly update their news on social media platforms and appoint some authorities to monitor it on the regular basis.

The 2008 presidential election in the US is one of the key examples taken in this study. The former US president, "Barack Obama" who used Facebook in his election campaign effectively reached the voters and pitched his message. He mostly targeted young through Facebook. He increased the voting range up to 70% through

Facebook; most of them under 25 years. In the same way, Anna Hazare also used social media to connect to the public in his campaign on fight, India against corruption. in New Delhi. Social media is emerging as an important tool of communication for political campaigns. This study aims at finding the impact created by political parties in state of Tamilnadu in India using social media. The roots of social media stretch far deeper than people might imagine.

Use of technology has increased very rapidly in the 20th century. Since 1940 when the first super computers created the devolvement in scientific and technology, this led to the creation of internet, at first internet was developed in 1960s in the form of computer server and primitive forms of email were also developed during, with in a decade networking technology had improved, in 1979, UseNet networking company allowed users to communicate through a virtual newsletter. In 1980s Social media started becoming popular with the internet chat in 1988, Six Degrees is the one of known Social media site created in 1997. It allowed users to share content with friends. Since 1999 when the first blogging site became popular, social media has been used rapidly. Sites like MySpace and LinkedIn gained prominence in

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the early 2000s, and sites like Photo bucket and Flickr facilitated online photo sharing. In 2005 the YouTube created space for video and in 2006, Facebook and Twitter were launched which have millions of users throughout the world. Other sites like Tumbler, Spotify, Foursquare and Pinterest began popping up to fill specific social networking niches.

In social media there are several tools like blogs, business networks, enterprise social networks, forums, photo sharing, and product service, social bookmarking, social gaming and networking, video sharing and virtual world. Political parties keep on updating their forms in different category. People can do everything through these social media applications. It plays an important role in developing mediums. Some social media classifications used prominently by the political parties are the facebook, twitter, linkedin, youtube.

Social media is playing an important role in Indian democracy. With the changing style of politics, Indian political parties and politicians have found new ways to reach out the younger and aspiration populations. The use of social media by Indians first came to notice during the 2008 Mumbai attacks. The information about the Mumbai attack were mostly shared through twitter and it flickered both inside and outside of India. It got a huge response around the world. And the second mass use of social media in India was in “the May 2009 National Elections, when, for the first time online voter registration and transparency campaigns started”.

Among the major political parties in India, Bhartiya Janta party (BJP) has been using social media more aggressively. Later Prime Minister, Narendra Modi as the BJP's prime ministerial candidate for the 2014 general election had his own team for social media management. Social media is also having the credit of helping the new Aam Aadmi party and its candidate Arvind Kejriwal made a surprise victory in Delhi against the major political parties. Social media also has a disadvantage where many political parties blindly use the social media to abuse the opposition political parties. And also social media platforms have been used to fan violence against religious and ethnic groups. Politicians and the political parties since the 2014 general election have been actively using the different social media platforms to push their agenda and interact with their supporters.

## I. Review of Literature

Social media sites are defined as websites that allow users to create a profile that can be visible to public who can

access their profile and it's used to articulate the relationship to other users in a way that is visible to anyone who can access their profile (Boyd & Ellison 2007). Many people feel Social media offering learning opportunities, and its providing job opportunities and people do accepted that too much use of social media does causes health problems, and it helps in online shopping, youth gain knowledge through social media (Ravichandran Kamalakannan, 2019), Social media use does not have a significant knowledge gaining about politics and social media use has a moderately negative effect on political knowledge, the overall impact of social media on political knowledge appears to be negative (Sangwon Lee Michael Xenos 2018). About 67% of Americans receive at least some news from social media. Facebook is the top most used source for political communication (Pew, 2015, 2017). A survey conducted on Indian high school youths across 14 Indian cities, says that 72% of Indian youth owns a Smartphone and 50% have Internet access. Most of them spend 60 minutes on Social Media, and most of them feel that it's not useful for academic studies (D. G. Rai 2018)

“Social media is a ubiquitous means of sharing content by many to many” during the 2019 Parliamentary election, millions of voters targeted by Political parties using social media (Rao H Naresh, 2019). Social media use is often habitual Vishwanath, 2014, creating opportunities for users to be exposed to political information even when they do not use social media for that specific purpose. Though according to research that in social media substantial amount of political news is either fake or inaccurate (Pew Research Center, 2017). Social media mobilization and persuasion effects are more frequent and media effects on voters varies with other factors, Media plays a vital role in informing citizens about political parties and elections (R Mishra, NK Singh, AK Singh, 2019).

## II. Research Design and Methods

This study analyses Facebook and twitter activities and its related parameters like views, comments, shares, followers and likes of two major National Parties in India, namely Bharatiya Janata Party (BJP) and Congress, and two major State parties in the state of TamilNadu, the Ruling All India Anna Dravida Munnetra Kazhagam (AIADMK) and Dravida Munnetra Kazhagam (DMK), who recently fought for the Parliamentary elections in April/May 2019. The data consists of the observations from February to April 2019 concerning all the four major political parties on social media. The AIADMK the state ruling Party allied with the Center ruling party the

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BJP and few other local parties and the DMK the opposition Party in TamilNadu allied with the Congress party and communists.

### III. Results and Discussion

#### Twitter

Figure no. 1 shows the number of followers the political parties have on twitter. BJP has the maximum number with 10900000 followers. While Congress, AIADMK and DMK with 506000, 1370000 and 2310000 followers respectively. At the state level, DMK has more number of followers in comparison with AIADMK. While looking at the overall figures of all the parties, it is evident that people are active in politics and they follow their respective parties with great interest. Some of the reasons for number of followers for BJP may be their effective use of twitter, updating information on upcoming policy, movements, speeches, leaders' views etc. Based on these aspects, the underlining view point is that BJP uses the twitter effectively with valid reasons. Likewise, some of the reasons for lesser number of followers for AIADMK are repeated tweets, less information and lack of updating content.

#### Tweets

Figure no. 2 Shows the number of tweets posted by the four major political parties. BJP has posted nearly 111 tweets per day. The tweets posted by the BJP imply that there are more chances of a party to reap benefits by effectively using Twitter. According to the data, the other parties shared lesser ideas and political views comparatively are Congress, DMK and AIADMK with 40, 5 and 20 tweets respectively.

#### Total Number of Likes

Figure no. 3 Shows the number of likes the four political parties have received. Also, it is understood that DMK and BJP has received more number of likes with 2000 and 1700 respectively followed by Congress with 1700, and AIADMK with 300 likes. In general likes indicate positive aspect and the support one gets on social media. During the election campaign it is very much evident that DMK and BJP have created the much needed rapport with their followers. DMK has more number of likes especially because it has updated its achievements from the past, thereby creating a positive impact on the party. While, AIADMK happens to receive only lesser likes as they only highlighted their promotions and did not reflect on the needs of the people.

#### Total Number of Tweets between Februarys to April

Figure no. 4 shows the number of tweets the political

parties have posted during February to April 2019. During this time BJP has posted maximum number of tweets with 10989 twweets while Congress, AIADMK and DMK posted 3520, 500 and 1990 tweets during this period. As it is an important time period for political parties, they show their individual party policies. Also, the parliament election is an important step forward for any political party; it is worth analyzing how they use social media for their political campaign. According to data BJP have the large number of tweets in this time period. And other political parties are having less number of tweets in this time period. It is evident that the party with twitter account and the number of tweets have the chances of getting more number of votes. Henceforth, it is clear that social media like twitter do play a valid role in making some important differences to electoral campaigns.

#### Facebook

##### Followers on Facebook (February to April 2019)

Figure no. 5 shows that BJP uses Facebook, platform for video campaign establishments and the broadcasting about of their achievements and their policies. To promote their parties they used short film as a platform. Example: below the short film show they vote for Mr. Modi. Using this type of media, political parties influences the public. The above mentioned graph illustrates the number of followers each political party has in Facebook. It is evident that the BJP has the major number of Facebook followers with 870000 followers followed by Congress in 780000. Also, at the state level, AIADMK has the major following with 390000 followed by DMK with 270000. BJP has succeeded in building large digital followership in Facebook, which can spread the party information and messages through reactions. Henceforth, a politician's success not only depends on political activity, personal profile, media coverage, but also the followers on digital platform.

##### Number of Posts

Figure no. 6 gives the details about how many post political parties have posted on the Facebook wall in a day. The data show that the BJP, Congress and DMK have posted more number of posts with 18, 15 and 15 respectively in Facebook while AIADMK has less number of posts in a day with only 3.

##### Total Number of facebook Posts from February to April

Figure no. 7 shows the number of posts by political parties posted in Facebook between February and April. BJP has posted more number of posts with 1800 in this time period. Congress and DMK have also posted more

number of posts in this time gap with 1400 and 1500 posts respectively. While AIADMK has posted only with 300 posts.

#### **Total Number of Analyzed comments in Facebook**

Figure no. 8 emphasized on that which political parties post got more number of comments. BJP have more number of comments for their post those other parties. It is also a kind of interaction between the party and its followers. Especially during election campaigning it is hard for a party to have a dialogue between each and every person commenting. But still this aspect of commenting is important as each and every person who follow the party page get an opportunity to share their views during campaigning both in positive as well as negative.

#### **Total Number of Shares in Facebook from February to April 2019.**

Figure no. 9 describes the number of shares a political party has received. BJP and Congress have received more number of shares while DMK and AIADMK have lesser number of shares. It is interesting that AIADMK has only 50 shares while DMK with 200 shares in terms of state level. On the other hand, both BJP and Congress have 2000 and 1700 shares respectively. It is an indication that they have posted some interesting and engaging ideas on their wall thereby prompting their followers as well as the public to share it to others.

#### **Total Number of Views in Facebook from February to April 2019.**

Figure no. 10 displays the number of views a political party video has on Facebook. Mostly BJP party posted more number of videos as a result, they have large number of views followed by Congress with more videos and good number of views. Whereas, other political parties have low number of views may because they would either posted not so interesting or engaging videos.

#### **Total Number of Likes in Facebook from February to April 2019.**

Figure no. 11 presents how many likes a political party has got in facebook for their posts. BJP post received more likes when compared to Congress, AIADMK and DMK. It has received almost 15M like while Congress is with only 5M likes and other political parties like AIADMK and DMK have got minimum likes.

Political parties influence the public using social media. BJP influenced the public using social media by updating the content, sharing the information, eradicating negative thoughts on their polices, timely updating of ideas are the

principles. Congress influenced the public using social media by sentimentally affecting people's emotions, the hope, and positive posts. While, AIADMK influenced public using repeated posts, it motivated the people to get registered with their party in a positive way. DMK influenced by using social media for blaming the opposite party. They promoted the content thereby creating a negative perception of opposition party.

### **IV. Conclusion**

Social Media acts as a powerful tool for communication in reaching the mass audience. Political parties in order to promote their agenda and propaganda use social media to reach people faster. The BJP won the 2019 General elections with thumping majority the BJP led National Democratic alliances won 352 seats out of 545 seats, Particularly in Indian political parties BJP using the social media effectively, In TamilNadu the DMK led alliances had won 37 out of 38 seats(out of 545 Seats 39 constituencies are in the state of TamilNadu where election was conducted for 38 seats), it is evident that Social Media have impact on voters, With the empowerment of people in knowledge and critical thinking, people are able to categorize the information in social media given by the political party. In social media Facebook and Whatsapp is mostly used by the people for getting political information.

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Figure 1, Followers on Twitter (February to April 2019).

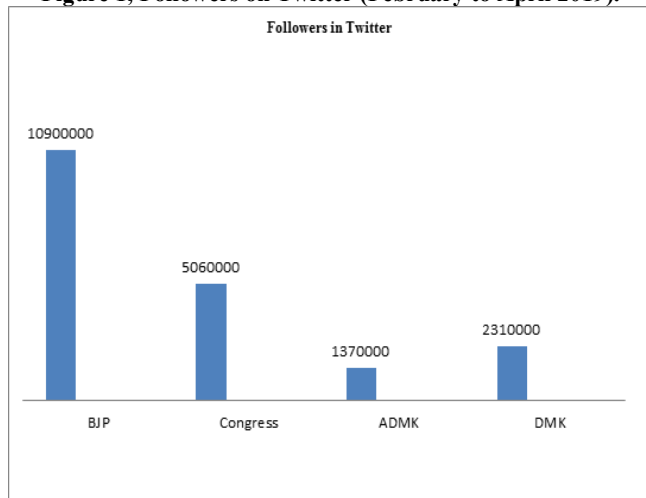


Figure .2. Average Tweets Per day (February 2019 to April 2019).

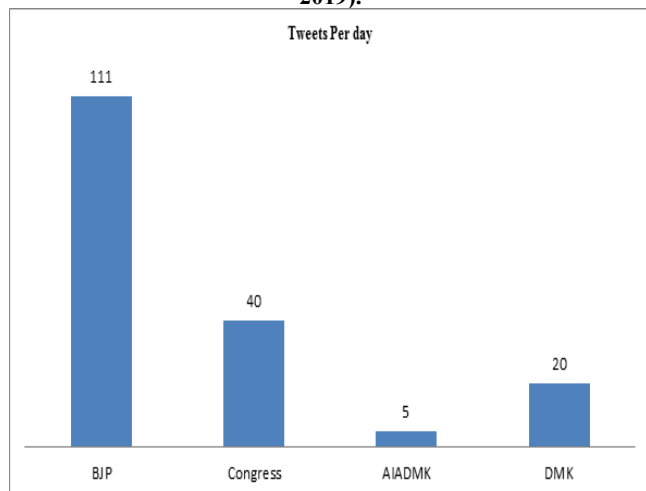


Figure. 3.: Total Number of Likes (February 2019 to April 2019).

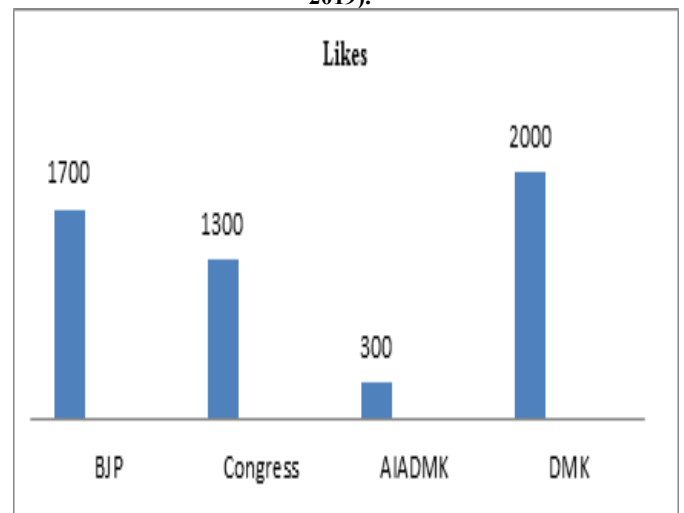
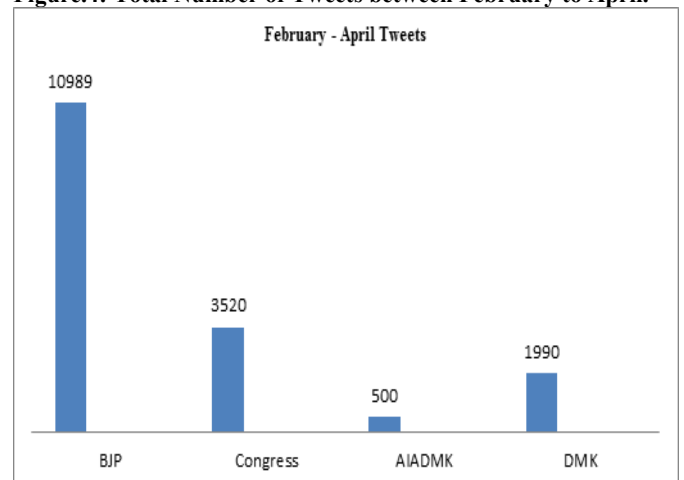
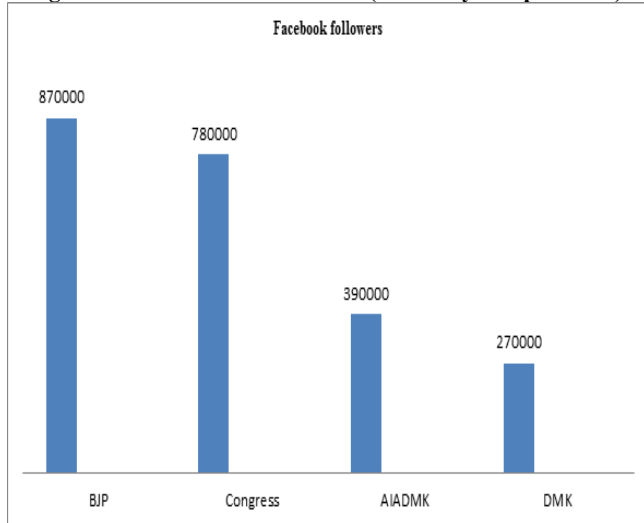


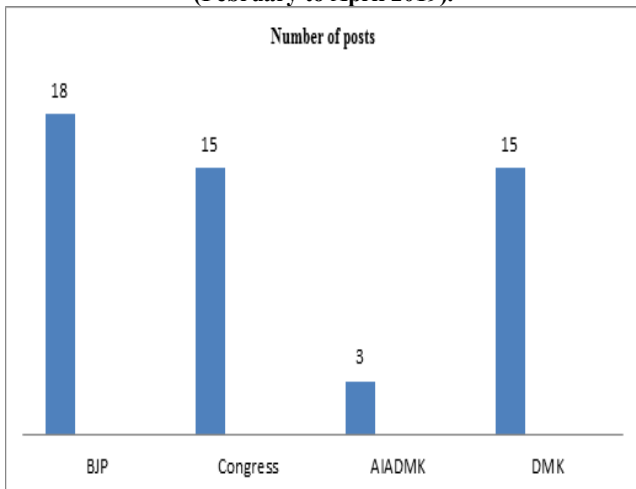
Figure.4: Total Number of Tweets between February to April.



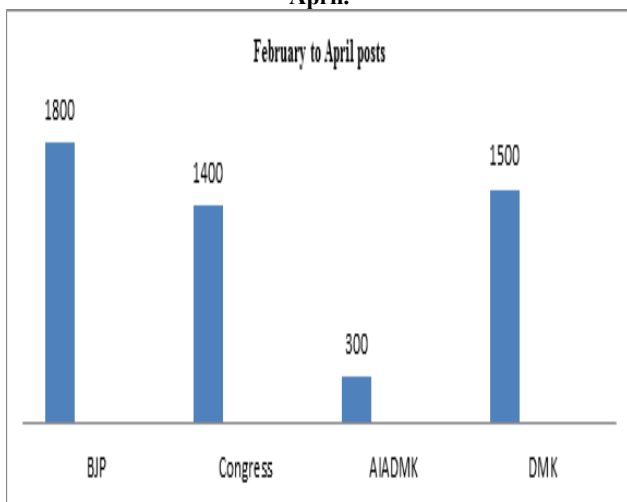
**Figure 5: Followers on Facebook (February to April 2019).**



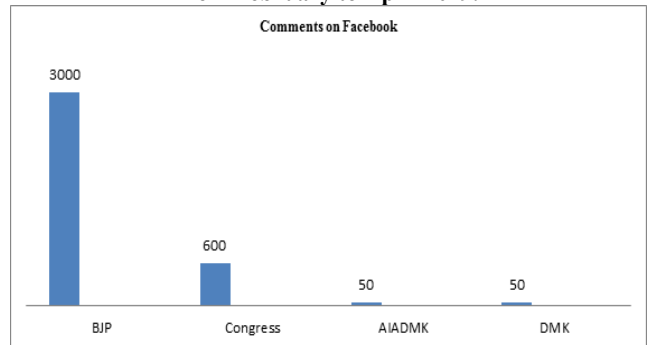
**Figure 6: Average Number of posts per day on Facebook (February to April 2019).**



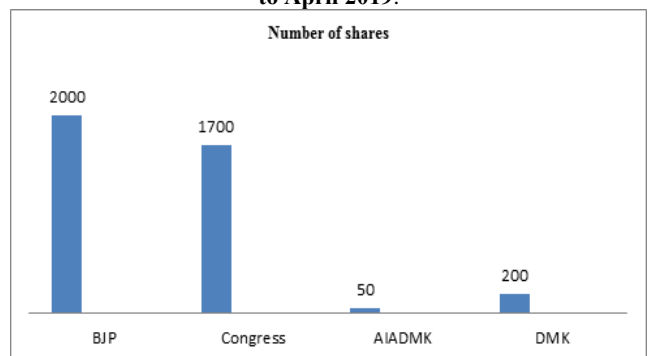
**Figure 7: Total Number of Facebook Posts from February to April.**



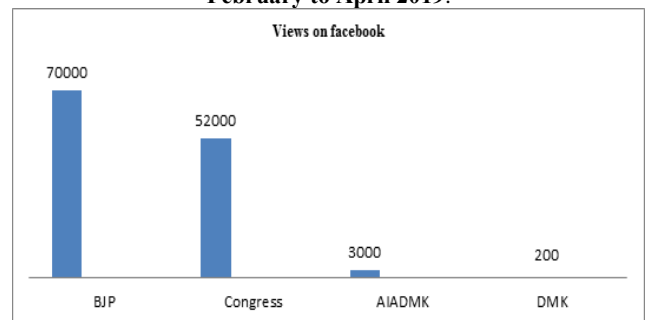
**Figure 8: Total Number of Analyzed comments in Facebook from February to April 2019.**



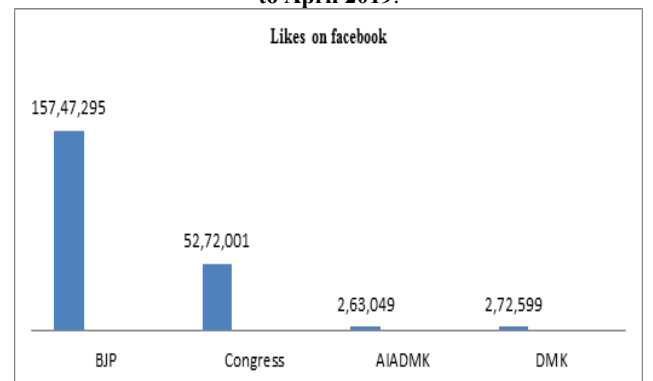
**Figure 9: Total Number of Shares on Facebook from February to April 2019.**



**Figure 10: Total Number of Views on Facebook from February to April 2019.**



**Figure 11: Total Number of Likes on Facebook from February to April 2019.**



## TOWARDS OPEN DEFECATION FREE VIJAYAPURA: A COMMUNICATION INTERVENTION

Abhilasha R\* Onkargouda Kakade\*\*

*The practice of Open Defecation is still a harsh reality in rural India. More than half of the rural masses in Vijayapura, a northern district in the state of Karnataka in India practice open defecation despite numerous campaigns like Nirmal Bharat Abhiyan, Swachh Bharat Mission etc. The key focus is on behaviour change communication (BCC) to change the behaviour. Though Karnataka has been declared Open Defecation Free (ODF), the ground situation remains dismal. In order to find out why communication campaigns are failing, an action research was designed and undertaken in Vijayapura, where a combination of communication channels such as street plays, speech, distribution of pamphlets, one to one communication was employed. Focus group discussion was conducted after the intervention with communication agents and selected respondents. The study shows that majority of the rural households accept open defecation as a normal practice. Those who felt the need for toilets, implementation of financial assistance, space etc. was a concern. This research tries to identify the lacuna in implementation of open defecation and address the gaps. Though BCC is bringing about desired change though slowly, important aspects such as health and implementation of government financial schemes should improve to a great extent.*

**Keywords:** Behaviour Change Communication, ODF, Rural Sanitation, Swachh Bharat, Open Defecation

Open defecation is a bane. The side effects of open defecation are crippling India's social and economic development. Despite the rigorous implementation of Swachh Bharat Abhiyan, the expected outcome is still out of reach. The government has always worked to increase the construction and usage of house hold toilets even in the previous programmes such as Total Sanitation Campaign. Most of the population in rural India still practice open defecation. According to Swachh Bharat Abhiyan - Gramin official website rural India has been declared Open Defecation Free. The ground reality begs to differ. Vijayapura, a northern district in the state of Karnataka is one of the backward districts in India. Karnataka which is home to few of the cleanest cities in India is also home to Vijayapura whose sanitation coverage was below the national average in 2018. Individual House Hold Latrine coverage in Vijayapura had increased to 38.34 percent in 2017-18 from 22.77 percent in 2014-15, much lower than national average. Only 5.7 percent of Vijayapura was Open Defecation Free in 2018. Whereas India had 2,77,422 (45.96%) Open Defecation Free (ODF) villages, out of which 16,500 (60.52%) were from Karnataka. The present data shows that all the individual households in Karnataka own a toilet. The most concerning fact is that the state has been declared ODF despite the rampant presence of open defecation. The present scenario points out at the existence of problems which still need to be addressed. Mass media and communication strategies have always been at the center of the programme. In the beginning,

these strategies mainly concentrated on educating the masses about the negative impact of open defecation, gradually the focus shifted to what the communication expert's call as 'Behaviour Change Communication (BCC)', a communication for development of strategy which concentrates on bringing desired change in the behaviour and attitude of the target population. Communication for development is the use of communication processes, techniques and media to help people toward a full awareness of their situation and their options for change, to resolve conflicts, to work towards consensus, to help people plan actions for change and sustainable development, to help people acquire the knowledge and the skills they need to improve their condition and that of society, and to improve the effectiveness of the institutions (Fraser and Restrepo-Estrada, 2002) BCC programs include a wide range of interventions like Mass media (radio, television, billboards, print material, the internet) Interpersonal communication (client-provider Interaction, group

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presentations); and Community mobilization. The main objective of Swachh Bharat Abhiyan has always been to bring about change socially and individually in the masses, to eradicate the socially accepted practice of open defecation and influence the population to embrace healthier habits such as using toilets and hand washing. The statement 'Social change is uneven' (McIntyre, 1992) clearly explains the sanitation scenario in India. The same can be seen in Karnataka. The present study is an attempt to understand the reason behind the slow progress of Swachh Bharat Abhiyan in Vijayapura district. A communication intervention was designed for the study with the following objectives to:

- analyze the reception of communication intervention.
- know about the physical barriers obstructing eradication of open defecation.
- know the psychological barriers obstructing eradication of open defecation.
- know the problems faced by the communication agents in the field.
- know the reception of communication intervention by the respondents from the communication agents' perspective.

### **I. Review of Literature**

Clasen et al. (2014) assess the effectiveness of a rural sanitation intervention, within the context of the Government of India's Total Sanitation Campaign, to prevent diarrhoea, soil-transmitted helminth infection, and child malnutrition. Cluster - randomized controlled trial was conducted between May 20, 2010, and Dec 22, 2013, in 100 rural villages in Odisha, India. The intervention increased mean village-level latrine coverage from 9% of households to 63%, compared with an increase from 8% to 12% in control villages. As efforts to improve sanitation are being undertaken worldwide, approaches should not only meet international coverage targets, but should also be implemented in a way that achieves uptake, reduces exposure, and delivers genuine health gains. John V. Pinfold and Nigel J. Horan (1996) used a social marketing approach with both qualitative and quantitative methods to develop a hygiene behaviour intervention in rural north-east Thailand. Behaviours were pre-selected from a previous study and the intervention was designed to promote hand washing, especially before feeding a baby, cooking, eating, and after defecation. A bacteriological indicator (enumerating faecal streptococci using a finger impression technique) was developed to measure changes in hand washing behaviour and observation (spot checks) of dirty dishes to indicate dish washing practice. There was a significant improvement in

both behaviours and a significant reduction in diarrhoeal disease as a result of the intervention. Furthermore, both indicators were retrospectively found to be positively related to diarrhoeal disease incidence. However, receiving and being able to recall the intervention messages was not necessarily sufficient to ensure behaviour change, as some adults found it difficult to change old habits. Villages showing the greatest improvement tended to have a stronger sense of community than others and to have more people actively involved in the intervention.

### **II. Research Design & Methods**

The methodology followed in this study is the action oriented research where in a communication intervention was designed and implemented. An intervention consisting of multiple communication channels; street plays, distribution of pamphlets, speech at public places and interpersonal communication with the villagers. Street plays and speech was conducted in public places such as markets, village squares, gram panchayat grounds, schools and temples. Vijayapura district of Karnataka was selected for the study. Multi stage sampling was employed to select the research areas. All the five talukas of Vijayapura (Vijayapura, Sindagi, Indi, Basavana Bagewadi and Muddebihal) were taken into account, communication intervention was implemented in two villages from each taluka. Babaleshwar and Kakanaki from Vijayapura taluka, Kannolli and Sindagi from Sindagi, Atharga and Nagataan from Indi, Ukkumanala and Masabinala from Basavana Bagewadi and Muddebihal and Talikoti from Muddebihal were the villages selected. Primary data was collected by conducting Focus Group Discussion with the communication agents and randomly selected villagers. One group of five female respondents from one village from each taluka and five communication agents representing each of the talukas were considered. Totally Five groups of female respondents from villages and one group of communication agents were involved in focus group discussion. The issues and question raised during the discussion were documented.

#### **Theoretical Perspective:**

A solid theoretical base provides more depth for any research. This particular study gains support from major communication theories such as Behaviour Change Communication and Communication for Social Change. Behaviour Change Communication is an interactive process of any intervention with individuals, communities and/or societies (as integrated with an overall program) to develop communication strategies to promote positive

behaviors which are appropriate to their settings. Communication for Social Change (CSC) explores the different ways in which communication can be leveraged to bring about change in attitudes, behaviour and knowledge in individuals and communities. It is also closely linked to behavioural change communication, and some aspects of community development.

### **III. Results & Discussion**

Focus Group Discussion was conducted separately for both the respondents and the communication agents. The communication agents acted as the external agents of change who were trained on different aspects of sanitation. The study can be divided into three parts, i.e. the communication intervention in the selected villages, Focus Group Discussion with the respondents and Focus Group Discussion with the communication agents. Many important concepts such as impact of open defecation on health, security concerns, psychological concepts like humiliation, physical and mental barriers to construction and usage of toilets regularly.

#### **Analysis has been done under the categories**

##### **i. Reception of communication intervention by the respondents**

The initial reactions to communication strategies employed by the agents were found to be of lukewarm in nature in all of the villages. The respondents opined that they have witnessed many external agents come and go, stage programmes and campaign for sanitation. Respondents expressed that they did not have time to read or watch the street plays unless they have finished all their work. Women were quite hesitant to come out of their circles and actively watch and mingle with the communication agents.

##### **ii. Physical barriers obstructing eradication of open defecation:**

Physical barriers are lack of the facilities which are prerequisite to any functional sanitary system. For example, well-constructed and functional toilets or latrines, sewage system, water facilities, space and money are always needed to use the toilets. The main issues raised during the discussion with both respondents and agents were the lack of sewage system in the villages, which made usage of toilets nearly impossible, scarcity of water and lack of space to construct the toilets. Especially in the summer time, most villages suffer from acute lack of water, so where will the water come from for toilets? Even if toilets were present, they were used for storage purposes etc. due to lack of water. Another functional problem was the lack of sewage system, which contributed to the problem of disposal of fecal matter.

Most of the respondents did not know about the open pit types of latrines or scientific way to dispose fecal matter. Also the rapid expansion of villages has contributed to less spacious houses being built and respondents lack the money to renovate the house to construct a toilet or they do not have space to do so. It is important to note that maximum of the respondents stayed in rented houses, so they saw the construction of the toilets as not their issue to bother with. No transparency in the working of local panchayat which are supposed aid the construction of toilets in the local villages. Most of the respondents in the group discussion expressed their dissatisfaction with the work quality of the panchayat members, many a times respondents were discouraged from constructing toilets as they were supposed to make many runs to the panchayat offices.

##### **iii. Psychological barriers obstructing eradication of open defecation:**

Psychological barriers encompass the attitude and behaviours and mindset of the respondents which hinder the acceptance and practice healthy sanitary habits. The lack of proper knowledge can also be considered a barrier. Firstly, open defecation is a socially accepted practice among both men and women. The women respondents opined that though open defecation was uncomfortable they are “used to it”, meaning they are desensitized to the concept of humiliation. Most of the respondents did know about the Swachh Bharat Abhiyan, but lacked proper information on government schemes on how to obtain subsidy. Many expressed displeasure with the amount of subsidy being provided, saying that the amount is not enough. For instance, in Muddebihal, most of the respondents did own a toilet but expressed that they were not being used, mainly due to lack of water. It should be noted that all the respondents of the focus group discussion found having toilets inside the house unclean, mainly as they worship god inside the house. There was an interesting respondent by the name Basavva Sindagi from Korahalli in Sindigi taluka, when asked why she was not using toilets though her house has one, she honestly pointed out that the only time she goes out of house is to defecate and she uses this time to socialize with her neighbours and friends. So she would rather defecate in open than use toilet at home. This points out that sanitation is not just about healthy living, many concepts such as this are interlinked.

##### **iv. Problems faced by the communication agents in the field and their perspective on reception of communication intervention by the respondents**

The post graduate students of the department of Journalism and Mass Communication were trained on the aspects of communicating messages on sanitation and

acts like street play and speech. Some of the important issues raised in the focus group discussion with the communication agents were that it was very difficult to gather masses to watch plays or listen to speeches without any incentives, information provided through the communication intervention was taken lightly and respondents were mainly passive. In some villages as the agents reached in the afternoon time, they were left with only few villagers at home. As some agents suggested, that in the evening time, after 6.30pm would have been more ideal to reach more rural masses. Regarding gaining attention of the women folk, the gender divide was very evident. Most of the village women were not ready to leave their surroundings and come out to places such as bus stops, panchayat ground and main streets due to presence of many men for interaction. Another important aspect was that village women were not the decision makers. Women repeatedly pointed out that constructing toilets was not in their hands, but lies with the head of the family, basically the man of the house. This issue of power equation should be addressed. The response from the villagers was dismal in Muddebihal, Nagatan, Korahalli, Ukumanal and Kakanaki. The agents noted that many of the gram panchayats did not display any sign boards or information regarding sanitation, clean drinking water and Swachh Bharat Abhiyan and even the masses seemed to be uninterested. Agents were only able to gain attention when they took out the speakers, microphones and drums to gather people. Especially in Korahalli government school toilets were so ill maintained that it was impossible to even approach them. Though many cases of Chikungunya in Ukumanal were reported but the people were not bothered about ill effects of open defecation. Contrary to this, in Masabinala Babaleshwar, Sangogi the response was very positive, especially from that of the teachers, school children, college going girls and the panchayat members readily cooperated, the involvement of the local bodies seem to work better. On a positive note there were few respondents in the discussion who had got the toilets constructed after being convinced of the ill effects of open defecation through rigorous communication campaigns, especially on television. The communication agents opined that communication interventions should be planned keeping in mind the aspects such as power equation, decision making capacity, sensitization of women towards negative impact of open defecation etc.

#### IV. Conclusion

The study points out serious issues which are hindering at the eradication of open defecation. As Simpson - Herbert and Wood (1998) state "Sanitation involves both behaviours and facilities which work together to form

hygienic environment." without the provision of functional basic amenities like water facility, space, sewage system for practicing healthy habits, much cannot be expected out of communication campaigns. There is an immediate need to address the basic infrastructure of the villages in Vijayapura, which form the back bone of our nation. The present situation highlights the fact that communication for behaviour change will only work successfully if it is supported by the necessary facilities. Communication campaigns should also concentrate on establishing proper sewage system, water facilities and new technology to dispose fecal material which will consume less or no water at all. The change in the behaviour is just the beginning of a social change. The continuation of such attitudes and practices is a must and should always be encouraged. The breaking of strongly held attitudes and beliefs such as having toilets inside the house as unclean practice will take more than couple of years to be accepted and social change does not happen suddenly and it is a slow process. Not just communication campaigns will help; even female education will positively influence the cause of total sanitation by providing women with the economic independence and the power to take decisions. Sanitation should not be seen as an independent concept, a holistic approach should be designed which will empower women to question and seek sanitation. The communication intervention basically targeted the women, the main obstacle seen in communicating to them was the distribution of power among the family members where women did not have much say in the decision making. To achieve the dream of eradicating open defecation completely, the government should stop highlighting that all houses own a toilet and rather focus more on implementation of the schemes through local governing bodies and make the process much easier to follow.

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# CASE STUDY OF THE FILM DANGAL IN PROMOTING SOCIAL ACCEPTANCE OF WOMEN IN SPORTS

Pawan Singh Malik\* Tasneem Khan\*\*

*Films with sports theme or genre have been able to achieve great success commercially round the globe. The producers and filmmakers have understood that promoting sports through films serve as an ideal backdrop for communicating many relevant social issues as it is a dynamic metaphor for reality. As a matter of fact, sports narratives through films have gained a brighter space in the world of entertainment. Sports as a subject of study have a greater importance because of its cultural significance which is very necessary for understanding a particular society. "Sports films can create popular consciousness among the audiences which has no limitation to any kind of boundaries," (Dunning and Coakley, 2002). This genre of film-making has huge potential as a highly influential change agent for human mindset. It can generate an immense amount of energy among the masses cutting across all ages and gender while dealing with a number of societal issues like diseases, beliefs, practices, politics etc. The study has found that sports allow people to improve their skills through the enjoyment of the sports they play. It can boost the morale and the working capability of the individual through physical, mental motivations. Sports films provide imaginative possibilities which force people to think about new models, roles and possibilities necessary for human endurance.*

**Keywords:** Sports Film, Mass Media, Dangal Movie, Social Change, Women.

Films with sports theme or genre have been able to achieve great success commercially round the globe. The producers and filmmakers have understood that sports through films serve as an ideal backdrop for communicating many relevant social issues as it is a dynamic metaphor for reality. As a matter of fact, sports narratives through films have gained a brighter space in the world of entertainment. Sports as a subject of study have a greater importance because of its cultural significance which is very necessary for understanding a particular society.

"Sports films can create popular consciousness among the audiences which has no limitation to any kind of boundaries," (Dunning and Coakley, 2002). This genre of film-making has huge potential as a highly influential change agent for human mindset. It can generate an immense amount of energy among the masses cutting across age and gender while dealing with a number of societal issues like diseases, beliefs, practices, politics etc. Self-determination, intrinsic motivation and social involvement which allow the growth of self-esteem are some of the brighter scopes of sports films reaching out to the larger audiences. The very popular sports film *Dangal* has been chosen for the study because usually this is one area that is usually not considered as a popular subject for academic and research discourses.

The Objectives of the Studies to:

- know the perception of parents about girls' participation in sports.

- how the sports film *Dangal* has influenced the minds of masses?
- understand how the film affects the social issue of gender bias.

## I. Review of Literature

According to Shoma A. Chatterji a film critic, "In India, mainstream cinema is the most immediate and popular process through which social interaction can and does take place" (Chatterji, 1999). Vikas Shah in his article on thought economics says "Cinema has become a powerful vehicle for culture, education, leisure and propaganda. In a 1963 report for the United Nations Educational Scientific and Cultural Organization looking at Indian Cinema and Culture, the author (BaldoonDhingra) quoted a speech by Prime Minister Nehru who stated, "the influence in India of films is greater than newspapers and books combined." Even at this early stage in cinema, the Indian film-market catered for over 25 million people a week- considered to be just a 'fringe' of the population. Present day children grow up in constant interaction with the role models from mass media. Abhijit Bora stated that in his research paper "Sports Films for Social Message

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Communication “The game of sports filled with rules and penalties restrict human ideologies to think in the right and correct direction for the society’s future improvement. Most of these themes in sports film are regeneration of the events happening around us in real life. Irony is - most of the times people do not have time to think or have ignored them for some reason or the other. But film being a popular media for the masses it uplifts the entire messages to give it a higher and immediate effect. The audiences are very much influenced by films of any genre. Some films convey historical things like events, places, wars, etc., Films preserves gestures, gaits, rhythms, attitudes, and human interactions depending on the situations. All media are representations which mean that reality is being re-created for audience and carries the philosophy of those who ‘create’ these images. While mirroring society and its culture on one hand, media representations are suggestive of social and cultural changes and on the other hand they strive to maintain the status quo. Media have a significant role in shaping the self-image of the audiences. The stereotypical representation is that which influence women’s opinions of what they should look like. Realistically, gender stereotypes create more barriers for women as both genders are affected by these unreasonable and often unattainable goals. The gender stereotypes used in films for women are either “hyper-sexual” or “hyper-attractive” and passive at times. In horror films women are given characters like sexual, helpless victims.

The portrayal of women in the mainstream commercial Hindi films is to be considered amongst feminists (Das Gupta 1996). We see that there is a shift from the above thought due to few films like Queen, Kahanni, English Vinglish, Neerja and Pink. Dr. Stacy Smith and her team conducted four studies focusing on gender and children entertainment. In this study they find out that whatever may be the sampling technique still the results remained the same. The study proves that there is a high amount of inequality in genders. Films are generally taken in respect to stereotypes and by following the massive power of the audiences. Many Indian films comprise of a good family melodrama and a song with a good choreography (Archarya 2004). This is being followed by commercial films in order hit the box office. The films which are family oriented project some traditional values. They say ‘body knows no love, it only respects desire’ Welcome to be brave new heroine comfortable with her body, smug in its needs (Salam, 2004).

### **Main Story**

Dangal, "a wrestling competition" is an Indian Hindi-language biographical sports drama film directed by

Nitesh Tiwari and produced by Aamir Khan and Sidharth Roy Kapur with the star cast Aamir Khan as Mahavir Singh Phogat, who taught wrestling to his daughters Geeta Phogat, India's first wrestler to win gold medal at Commonwealth Games, 2010 in 55 kg category and Babita Kumari, a silver medalist in 55 kg category.

### **The Main Theme**

Mahavir Singh Phogat is a former wrestling champion had to quit the sport due to his family pressure as it was not helping his family financially. He only dreams that his son should win Gold Medal for India in wrestling but back to back he has four daughters’. Mahavir feels his dream can’t be complete and starts staying away from the sport, while his daughter Geeta and Babita are growing the notices that they have quality of being wrestlers and starts training them, Geeta and Babita have to get a hard training and start to dislike their father for this but they realize that their father is doing this for their betterment and start taking the sport seriously. Geeta soon becomes a known wrestler in the state and wins Junior International. Geeta further has to go for coaching to Patiala for further training to participate in common wealth games where she has a new coach Pramod Kadam. The main theme of the film revolves around the sports and her father who has only one dream that India wins a medal at the world level competition. Geeta wins the medal for India and her father feels proud. The film inspired many women to get into a sport unconventional for women to play.

### **Relationship**

Geeta gets drifted at the academy and Mahavir and Geeta stop talking to each other ever. But one fine day, she calls up her father. After a lot of conflict of opinions within himself, Mahavir finally decides to talk to Geeta. Geeta isn't able to control her emotions and cries her heart out. She just cries on and on and can't talk. The scene was beautifully portrayed. The film also projects a very strong relationship and bonding between the father with his daughters who breaks the gender stereotypes and supports his daughters.

### **Childhood and Innocence**

The child actors in the film deserve a lot of praise for their acting. It’s not easy to even watch them go through the ordeals of rough wrestling, the strenuous and exerting the practice sessions.

### **Characterization**

The main characters of the film are going to be described and analyzed critically in terms of the roles they have played, their mood and state of mind in different scenes, how successful they have been to play those roles, the

development of those characters and the significance of their roles in the film. The film was commercially successful at the Box Office and emerged as the highest grossing Hindi film domestically, and the second highest paid Indian film of all time with the worldwide collection of 741.08 crore (US\$110 million).film, has got worldwide fame and several respected awards. It was nominated for Berlin International Film Festival including AACTA Awards in best Asian film. Four Filmfare awards – Best Film, Best Director, Best Actor and Best Action. Zaira Wasim also won the National Award for Best Supporting Actress for her role in this film.

## II. Research Design and Methods

The research method used is case study and the method for selection of the film is as follows:

- The film is selected on the commercial success.
- Critical analysis of the film has been done.
- Analysis of audience perception is being done using a survey method.

Questionnaire was administered to 48 college students. Purposive sampling method has been used.

## III. Results and Analysis

“Maari chhorian chhoron se kam hai ke”

Translated in English it means – ” Are my girls any less than boys? What a line. If one line can transform lives, then it has to be this line which summarizes the core of this inspiring story. It is this belief of Mahavir Singh Phogat, the erstwhile wrestler that changes the destiny of his daughters and of future generations of women wrestlers. This is such a powerful line and shows through movie the potential of outcomes when girls are believed to be equal to boys. The movie Dangal which is a biopic on women wrestling champions -Geeta and Babita Phogat is special because it depicts an inspiring journey of a father and his daughters who dare to dream big.

While it is true everywhere and for all children, this is particularly true for Girls in India especially in small towns, more traditional in nature. The Eureka moment was when the father realizes that his daughters have potential and the gender doesn't matter in fulfilling his dream of making his daughters international wrestling champion. A scene where a friend being married off at young age without her consent and unhappy and make realize young Geeta and Babita about how lucky they are to have a father like Mahavir who has not thrown them into life of early marriage/domesticity and is giving them a shot at life same as any son would have got.

### **Social Barriers and Stereotypes have to be broken once and they remain broken for all.**

Another dialogue —aaj se tum dono pehelwani ki zindagi jiyo show gender equity. The film calls for social change. Mahavir plays different roles as a feminist, patriarch, traditionalist and visionary. The transformation of girls is shown from unwilling wrestlers into targeted sports persons is very captivating in this film

While the film mainly covered the journey of Geeta's making into a wrestling champion and it mirrors the life of similar other women wrestlers. Why Geeta's story is significant because it was she and with her support from her father who breaks first time the social barriers and gender stereotypes. Girls are seen adorning more comfortable clothes as worn by boys shorts and tea shirts, going for short hair, eating non vegetarian food as part of diet in spite of being vegetarian.

There is evidence that lead has to be taken to break the social barriers and spearhead change and in the film the father of the girls paves that path.

### **Focus on goals of Self Belief, Hard Work, Sacrifices & Trade-offs.**

Chhori hai samazke ladiyo, par chhori samazke na ladiyo Geeta follows new strategies learnt from her father in the wrestling field. The film presents feminine stamina, will power, determination, optimism and perseverance to achieve the goals set.

Father's conviction in his own dreams and in turning that dream into reality led to convictions of all around him, mother and daughters themselves. There were also sacrifices made. The phogat girls didn't have normal childhood or any other regular pleasures of children of their age in pursuit of a larger goal in life.

### **Success changes everyone's negative attitude into positive**

The same society which was mocking the phogat family starts respecting them and welcomes the champion Geeta like a hero and she becomes pride of her village. Even though society and others will discourage girls from pursuing their dreams or any unconventional career but if you achieve success, fame and money, the same people will not only accept you but also respect you. Success changes people's perspectives and perspectives matter.

Night before the final bout of commonwealth games, father tells Geeta that this fight is not only with opponent but with the” mindset” that girls are not equal to boys and this mindset is root cause for gender inequality, denying girls opportunities to life, career and choices. Cheers to

Geeta who proved his father's belief in her right but she couldn't have done if it had not been for his father, the real hero of this story, Mahavir Singh Phogat- a brave man, an inspiring father and a social barriers shattering figure not only for his daughters but for all young girls and their parents in this country. Salute to him for believing that "maari chhoriyan chhoro se kam hain ke".

The film throws light on wrestling as sports in India, the corruption, prejudiced minds of people about wrestling as a game in socio-cultural context. The film is a case study of the perfect blend of drama, emotions, sportsmanship and patriotism and above all promotes gender equality. The incredible script of a real story sends out a feminist note of inspiration. Dangal is inspired by a true story based on the life of Mahavir Singh and his two daughters, Geeta and Babita Phogat who are trained to become world class wrestlers. But the film rises above all such criticism and proves itself to be the best in terms of generating gender sensitizations and equity.

Table 1 presents the kind of movies watched, about 22.9 percent of the respondents said that they watched romantic film, 18.8% biopic and drama whereas 33.3 percent said they watched some other kind of movies. Only 6.3 percent shared that they watch science and fiction based movie.

Table 2 presents about how many times did they watch the film Dangal, 50 percent said they watched more than once 41.7 percent said they watched it only once and 8.3 percent said they watched it many times.

Table 3 present where did they watch the film, 39.6 percent went to the theatre to watch, 35.4 percent on television, DVD and online media 20 percent watched on Television and only 4.2 percent watched online.

Table 4 presents about awareness the respondents had about the achievement of the Phogat sisters. 66.7 percent said they had heard of the achievements of the sisters 29.2 percent were not sure and 4.2 percent had not ever heard of them or their achievements.

Table 5 and 6 present the key issues depicted in the film, only 16 percent feel that this movie shows the patriotism and 20 percent are not sure about that. 27 percent said this movie shows sports culture very much and 23 percent said it shows self-determination and increase the intrinsic motivation. 25 percent notice the growth of self-esteem 19 percent said movie show gender discrimination. 79.2

percent agreed that teaches us the importance of physical education and 16.7 percent are not sure about it.

Table 7 present whether such a film influences the mind of the people or not, only 43.8 percent said much. 33.3 percent said they can't say anything and 12.5 percent said such kind of a film influences the mind of the masses.

Table 8 presents whether such a film can change the outlook of the people, for sports as a career /employment 47.9 percent said it does while 29.2 percent said can't say anything and 18 percent said very much.

Table 9 presents whether any woman/girl in your family/ friend will opt for sports as a career 63.8 percent said yes whereas 21.3 percent said may be while 14.9 percent said No.

Table 10 presents response to the statement Maari chhoriya chhoro se kam hai that girls are equal to boys. About 66.7 percent said yes while 8.3 percent answered in clear no and 25 percent said may be.

Table 11 presents response the question to what extent such kind of a sports film promoted gender equality in society, 50 percent of the respondents said very much 33.3 percent said can't say anything and 12.5 percent agreed that it does.

Table 12 presents whether the film was successful in creating the sentiments of individuals and love for the country. 43.8 percent agreed with this while 20.8 percent strongly agreed and 29.2 percent chose to remain neutral

Table 13 present the impact of the film in changing the perception of the parents. 6.3 percent disagreed. 39.6 percent said that the perception of parents may have changed. 10.9 percent said very much and 35.4 percent said can't say anything about it.

Table 14 presents to what extent the film was successful in breaking social barrier of gender stereotyping 16.7 percent of the respondents said very much 41.7 said much and 35.4 are not sure about it.

#### IV. Conclusion

The film *Dangal* does work in establishing social acceptance of women in wrestling as a sport in the contemporary Indian Society It was successful to some extent in breaking social barriers and gender stereotype that girls cannot do wrestling as a sport. The film was

successful as it comprised a perfect blend of drama, emotions, sportsmanship and patriotism.

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<http://www.epitomejournals.com>, Vol. 2, Issue 11, November 2016, ISSN: 2395-6968 111 PAP Dr. Pramod Ambadasrao Pawar, Editor-in-Chief ©EIJMR,  
<https://ijosthe.com/a-study-on-female-and-sports-condition-in-india/>

Critical Analysis of Movie	
Name of the film	Dangal
Date of Release	24 December 2016
Genre	feature film
Language	Hindi ,Tamil & Telgu
Duration of film	2h 49m
Screenplay by	Nitesh Tiwari, Piyush Gupta, Shreyas Jain and Nikhil Mehrotra.
Director by	Nitesh Tiwari
Producer by	<u>Aamir Khan ,Kiran Rao and Siddharth Roy Kapur</u>
Budget	70 crore
Music by	<u>Pritam</u>
Cinematography	Tiwari and Sethu Sriram

Table 1: What kind of films do you watch generally?

S. No.		Frequency	Percentage
1	Science /fiction	03	6.3
2	Drama	09	18.8
3	Biopic	09	18.8
4	Romantic	11	22.9
5	Others	16	33.3
	Total	48	100

Table 2: How Many times did you watch the film?

S. No		Frequency	Percentage
1	once	20	41.7
2	more than once	24	50
3	many	4	8.3
	Total	48	100

Table 3: Where did you watch?

S. No		Frequency	Percentage
1.	Movie theatre	19	39.6
2	Television	10	20.8
3	DVD	0	0
4.	Online	2	4.2
5.	others	17	35.4
	Total	48	100

Table 4: Have you heard about the achievements of the Phogat sisters.

S. No.		Frequency	Percentage
1.	Yes	32	66.7
2.	No	2	4.2
3.	May be	14	29.2
	Total	48	100

Table5: Did you notice these issues in the film?

	Patriotism	Sports culture	Self-determination	Intrinsic motivation	self esteem	Championships	Gender discrimination
Very less	04	0	01	01	1	0	1
Less	0	03	01	0	0	0	2
Can't Say	20	14	16	15	15	15	17
Much	08	04	07	9	08	10	8
Very Much	16	27	23	23	25	23	19
total	48	48	48	48	48	48	48



Table 6: Does the film teach about the importance of physical education?

S. No		Frequency	Percentage
1.	Yes	38	79.2
2.	No	2	4.2
3.	May be	8	16.7
	Total	48	100

Table 7: Does such kinds of film influences people?

S. No.		Frequency	Percent
1.	Very less		
2.	Less	5	10.7
3.	Can't Say	16	33.3
4.	Much	21	43.8
5.	Very Much	6	12.5
	Total	48	100

Table 8: Sports film can change the outlook of the people for the sports as a career /employment.

S. No.		Frequency	Percent
1.	Very less		
2.	Less	2	4.2
3.	Can't Say	14	29.2
4.	Much	23	47.9
5.	Very Much	9	18.8
	Total	48	100

Table 9: Seeing the film will any girl/woman in your family/friend opt for sports as a career?

S. No		Frequency	Percent
1.	Yes	30	63.8
2.	No	7	14.9
3.	May be	10	21.3
	Total	48	100

Table 10: Maari chhoriya chhoro se kam hai Dangal, Do you agree this statement that girls are equal to boys?

S. No.		Frequency	Percent
1.	Yes	32	66.7
2.	No	4	8.3
3.	May be	12	25
	Total	48	100

Table 11: To what extent this type of film promotes the social issue of gender equality in society?

S. No.		Frequency	Percent
1.	Very less	1	2.1
2.	Less	1	2.1
3.	Can't Say	16	33.3
4.	Much	24	50
5.	Very Much	6	12.5
	Total	48	100

Table 12: Was the film Dangal successful in establishing the sentiment of love for the country?

S. No		Frequency	Percent
1.	Strongly disagree	0	0
2.	Disagree	3	6.3
3.	Neutral	14	29.2
4.	Agree	21	43.8
5.	Strongly agree	10	20.8
	Total	48	100

Table 13: Do you think the perception of parents may have changed about the participation of girls in sports?

S. No.		Frequency	Percent
1.	Very less		
2.	Less	2	4.2
3.	Can't Say	16	35.4
4.	Much	19	39.6
5.	Very Much	10	10.9
	Total	48	100

Table 14: To what extent the film was successful in the breaking social barrier and gender stereotypes.

S. No		Frequency	Percent
1.	Very less		
2.	Less	3	6.3
3.	Can't Say	17	35.4
4.	Much	20	41.7
5.	Very Much	8	16.7
	Total	48	100

# COMMUNICATING ABOUT MENSTRUATION TO ADOLESCENT GIRLS

Neelesh Pandey\*

*Adolescence the most crucial stage of life for girls; it sees the beginning of menstruation. These girls are not aware about the physical and emotional changes their body is undergoing. Their sources for accessing information are very limited and at times they do not even know from where and how to seek information. Indian society is laden with cultural practices and talking about it is still a taboo. Adolescent girls are very apprehensive to discuss about it. It has been observed that due to social stigma at times the girls shy away in their shells. If they seek information, then also the inputs they receive or get are not adequate or comprehensive enough to satisfy their quest regarding the puberty period leading to unanswered questions regarding reproductive and sexual changes and health. Menstruation is one of the hormonal shifts that take place in young girls' bodies as they reach adolescence. Mothers are the prime contact and source of information who guide their daughters in their menstrual days. But due to several factors, such as lack of awareness on the subject, negative attitude towards menstruation, social and cultural norms and pressures, they fail to educate their daughters on menstruation and thus to most of these girls interpersonal is the only and most important source of getting information. The objective of this paper is to study the importance of interpersonal communication in context of menstruation.*

**Keywords:** Menstruation, Menstrual hygiene, Girls, Communication.

The issue of menstruation in India is often protected with secrecy. Cultural practices and taboos are associated with menstruation and in its disguise many restrictions are imposed to numerous activities in life of a woman both in urban and rural areas. Menstruation is considered as a very private and personal matter and so any kind of communication regarding the same is very rare in family or society. The adolescent girls going to experience menarche are simply ignorant about how to handle it and more importantly about the hygiene part. Thus the adolescent girls on the onset of menstruation feel low and ashamed, and often rather hardly share their experience with any one or refuse to speak about it to anyone unless in case of an emergency. Menstruation is considered as 'period of impurity' for a girl or woman and restrictions are imposed regarding performing of household chores and religious activities. It is a phase in life of a girl which leads to hormonal changes leading to physical and mental development and more importantly it is the onset of reproductive age for a woman. Mothers are the main source of information to their daughters who often are not themselves not well equipped to answer the queries and handle questions. Menstruation is often embedded with secrecy and mystery. The society is so culturally enclosed that talking about it is considered as a taboo and therefore mothers feel hesitant in connecting to their daughters for emotional support during these times. The society is very conservative to talk about it and therefore the adolescent girls undergo feeling of low esteem and often enclosed

themselves. They do not have the confidence to handle this important biological changing phase of their life. It is time the society reflects on talking about the issue and facilitates for making life simpler for the young growing girls.

Menstruation should be considered as a normal biological phase of life and be treated and talked about rather than shrouding it in secrecy. It should be seen as a phase where the girls are provided maximum emotional support. A. Dasgupta and M. Sarkar (2009) in their research, "Menstrual hygiene: How hygienic is the adolescent girl" observed that most of India's teenage girls do not have sufficient awareness about menstruation and menstrual hygiene. There is often neglect on part of the family and society at large towards reproductive sexual health. There are no communication mechanism and therefore there is a need for building effective communication mechanisms in public health to provide information regarding the same. Inter-personal communication may play an important role regarding accessibility of information on menstruation. Therefore, parent-child interaction on matters of reproductive health is very important. Elders and family members are the important source of information.

Sharon N Aishwariya. B, M. Sri Hari (2016) A study of

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knowledge and communication on menstruation among adolescent school girls in Coimbatore, Tamil Nadu, India, analysed the different content available on menstruation shared by mothers with their daughters. The content primarily includes causes of menstruation, menstrual hygiene, taboos and restrictions regarding the same, personal care, reproductive process and so on. However, the study also revealed that communication available on the causes of menstruation (15%) and reproductive process (5.1%) was very less. The authors further suggest that adolescent health should be given more priority in health policies and programs.

Costsos, Ackerman, and Paradis (2002) studied the communication between mothers and daughters regarding menstruation. The study stated that for half of the respondents, mother was the primary source of information on menstruation. It was also found that mothers shared very little information or limited information about their own personal experiences regarding menstruation and thus they passed on negative attitude on the same. Moreover, the information shared on menstruation was only limited to the practical aspect. Hence the authors feel that study should be conducted on communication between mother and daughter about menstruation to know the communication process and content on the subject. Further, the problems of omission and restrictiveness should also be considered. Delaney, Lupton, Toth in their book "The curse of cultural history of menstruation" explored varieties of hidden assumptions and attitudes about the menstruation. They mentioned about psychological studies on menstruation done by various scholars. In the chapter based on psychological problems in menstruation, the author Mary Chadwick describes that the adolescent girls feel ashamed when they first encounter their menstrual blood. Her mother is the primary source of information. Her own negative attitude towards her own phenomenon of menstruation develops a sign of disgust in her daughter. Here the author referred Thompson views where he states that mother's own worries and feeling of embarrassment during her periods causes negative reactions in their daughters. They are likely to transfer negative feelings in her daughter regarding menstruation as they themselves feel annoyed during their menstrual days.

Gupta and Gupta (2001) in the study adolescents and menstruation found that mothers who have a negative attitude towards menstruation transfer the same to her daughters. The content of communication regarding menstruation was only limited to the technological aspects and restrictions. It was also found that the women are hardly aware about the etiology and significance of

this biological process. The author suggested that the mothers should talk to her daughter about the process, causes of menstruation, and relations of menstruation process with fertility and reproduction with her daughters. In the study conducted by the Population Council, Jeejeebhoy and Santhya (2011) on parents child perspective on the communication of sexual and reproductive health matters in both urban and rural areas in six states of India that is Andhra Pradesh, Bihar, Jharkhand, Maharashtra, Rajasthan, and Tamil Nadu shares that menstruation is treated as a non-sensitive matter, a traditional, hierarchal, and authoritarian communication pattern is followed in the three northern states (Bihar, Jharkhand, and Rajasthan) whereas a direct and open communication is followed in Andhra Pradesh, Maharashtra, and Tamil Nadu. But when it comes to communicating on sensitive matters, in all the three states the communication was limited.

The study further explores that regarding reproductive health, mothers usually discuss with their adolescent daughters about menstruation only and that is also largely based on the practical knowledge (how to use cloth and sanitary pads and maintaining cleanliness during menstruation) and menstrual restrictions. The study also showed that though around 16% of mothers discussed menstruation directly with their daughters without fear or hesitation, almost all of them had communicated after the menstruation had occurred. However, none of the respondents described the content of their communication they had shared. The communication between fathers and their daughters on physical changes associated with puberty was very limited. About 33% of the fathers said that though they had not discussed menstruation with their daughter/s but have supported, if she was in pain during her menstrual days by bringing medicines or taking her to the doctor. The major obstacles of parents while discussing sexual and reproductive health matters with their children was cultural norms: their own lack of awareness: feeling of embarrassment, shyness and awkwardness and even non-engagement in the discussion on such matter. However, some of the parents supported that there is need to communicate with their children on this very sensitive and important matter. The parents were also in favour of the need of educating themselves about sexual and reproductive health matters before they could discuss the matter with their children. Also, some mothers agreed that girls need to be informed about menstruation before it started. The authors thus suggested that efforts should be taken by health-care providers to educate parents regarding the need of discussing sensitive matters with their children for their overall health and development. In her book based on the journey of women

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from her attainment of menarche to the stage of menopause, the author Joan Chrisler (2004) examined the current research based on menstrual cycle and women's reproductive health. The book included many chapters of various scholars. In a chapter, the author Gillooly explored the mother-daughter relationship during menstruation. The author mentioned that adolescent girl's perceptions and attitude towards her own body can be highly influenced by mother's willingness to share her own menarche experience with her. The author has also tried to identify the possible reasons for mother's hesitation in discussing menstruation. Mother hesitate to talk to her daughter before the occurrence of menarche because her mind is still in the phase of her own negative and embarrassing memories she faced during her menstrual days. Gillooly thus suggests that mother must be encouraged to believe that her personal menstrual stories have significance in her lives and her daughter. The author also emphasized the mothers should follow openness in communication as it will help her daughter to view menstruation as a natural process. The relationship between mother and daughter is critical when it comes to menstruation. Thus it is important to explore the discussion between mother and daughter about menstruation. Lee (2000) focused on the supportive nature of the mother during menstruation. She mentions that the mothers are personally supportive and emotionally engaged with her daughters during their menstrual days. Emotional support by mother develops positive experiences of menarche whereas unsupportive mothers develop negative experiences of menarche in their daughters. Mothers' support is very important to help her daughters to overcome from misconceptions and confusion regarding menstruation. The authors also mentioned in her study about increased openness on the issues of menstruation in the contemporary society in comparison to past studies which states menstruation is surrounded by confusion and restrictions.

Muhammad and Mamdoh (2012) found that there is a gap between what information the daughter requires and what actually they are receiving from their mothers. The discussion on changes during puberty and menstruation is limited between mothers and their daughters. The authors further mentioned in their study that the family must educate adolescent girls on sexual and reproductive health issues so that these young girls can easily accept that physical, mental, and emotional changes happening during puberty.

Obono studied the pattern of communication between mother and daughter regarding reproductive health in Nigeria. She found that mothers decide the patterns of

communication and expression of messages while delivering information to her daughters on reproductive health. Mothers mostly communicate about reproductive health in the homes as they considered it more as a private and peaceful environment than public places. Further, the mothers (70.7%) communicate in a gentle and friendly manner so that it will be easier for their daughters to accept and adopt reproductive information. For most of the time mothers initiated the discussion following a unidirectional pattern of communication. However, it was also seen that girls also take the first step to talk about such matters to get information and clarify their confusions. Though the linear pattern is followed, the communication is interactive in manner. The authors mentioned that through active discussion mothers try to affect the behaviour and attitude of daughters. She also found that communication on sexual and reproductive health is commenced for three reasons: when girls became mature and wanted to have a sexual relationship or; after the realization that daughter is at reproductive health risk or; the sexual choices of other girls turned wrong. She also described how parent-child communication on reproductive health is utmost necessary for reproductive socialization. She further added that parents play a critical role in helping adolescent girls as they have the opportunity to communicate with them on a daily basis.

Though adolescence is an important phase of life, adolescent girls are deprived of accessing reproductive health information and services. Menstruation is surrounded by silent culture and whispers because of which young adolescent girls lack appropriate and sufficient information regarding menstruation and menstrual hygiene that results in practice of unhealthy behaviour during menstruation (WHO Report 1999). Even mothers being the primary source of information themselves are not much aware about the facts or good hygiene practices. They lack proper communication skills to talk or discuss about menstruation and menstrual hygiene practices with their daughter/s. As a result of which they indirectly pass on the negative attitudes, false beliefs and practices in form of cultural taboos and restrictions regarding menstruation to their daughters. Hence it is necessary to provide comprehensive information to young girls about menstruation. It will not only improve their awareness level on the subject but also their quality of life. There is absence of proper guidance on menstrual preparedness and its management. Several studies have focused on knowledge, information and awareness about menstruation among adolescent girls in both urban and rural areas. These studies have revealed that parents' conservative thought process have created an

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obstacle for adolescent girls in accessing scientific information about menstruation, especially in rural and tribal communities. Hence these studies suggested that girls must be provided with evidence based information about the physiology of menstrual cycle and various changes that puberty brings in their body. The young girls should be well-informed about the importance of adolescent phase so that they can freely express their thoughts, come out of their fears and clear their doubts. Learning about hygiene practices during menstruation is also a crucial part of health education for adolescent girls. These behaviours towards the phenomenon that are developed in adolescents are likely to continue in adult life.

In the closing section of the Handbook of Global Health Communication (2012), the authors Waisbord and Obregon state that communication appears to be a useful and effective tool to address health problems prevailing in the world. Menstrual health is such a public health issue, because of its tabooed nature has an adverse impact on women's health. It has been recognized by academicians and practitioners that improved communication can be as an important factor for changing the attitude and behavior regarding menstruation. Adoption of hygienic practices can only be possible by an effective communication which will help to resolved menstrual health issues. Communication can act as an effective tool for adopting healthy behaviour for better reproductive health. It helps in motivating women to change unhealthy behaviour and adopt practices that reinforce healthy behaviour all through. Therefore, family communication, especially the communication between parent and child can play an important role in inculcating positive attitudes and thinking and clearing the doubts and fear towards menstruation. It will also help adolescent girls to adopt healthy decisions related to reproductive health. For most of the adolescent girls, mothers are found to be the primary sources of information and knowledge about menstruation. Therefore, it is important to ensure that clear and effective communication must happen between the mother and her daughter as it will affect future experiences and understanding of daughter regarding menstruation. Timely preparation for menarche is also important to avoid the fear and anxiety. Hence mothers should take the responsibility to talk with their daughter about menstruation before the occurrence of menarche. The conversation should happen early in the pre-pubescent phase of girl's life Studies have revealed that the adolescent girls are interested in having knowledge about their body functions. Therefore, mother should explain to them that menarche is a healthy natural phenomenon which is very important for their

reproductive health. It is advisable to start the conversation by finding out how much the adolescent girls known about puberty, menstruation and reproduction and then proceed further to make the conversation interactive. It usually happens that adolescent girls get some knowledge on menstruation either from their textbooks or from their school teachers. Mothers must take care of that interaction must allow space for questions to clear doubts and misconceptions. Effective communication between mother and daughter is very important for adoption of healthy behaviour during menstruation. Because effective communication helps in increasing the knowledge and awareness of a health issue, problem, or solution; influencing perception, beliefs, and attitudes that may change social norms reducing myths and misconceptions; prompting action to reinforce knowledge, attitudes, or behaviour; increasing demand or support for health services. Various studies have found that though mothers communicate about menstruation, the communication is limited to the practical knowledge and restrictions that are to be followed.

The majority of health care is provided to the individuals by his/her family members and hence the study of family communication with regard to health becomes necessary. An individual learns from his or her family members what is healthy or what is unhealthy and simultaneously the health topics which should or should not be discussed. But not discussing health topics such as sexuality, reproductive health and sexual health can have serious health consequences later on. Menstruation is also such an important part of reproductive health more or less is ignored or not discussed. It is affected by family communication settings, particularly by mother-adolescent daughter communication. Mothers play an essential role in educating their daughters about menstruation. Subsequently, daughters view their mothers as an important source of support during menstrual days. This process of communication is necessary as girls have inadequate and inappropriate information abilities to cope with their life undertakings as girls prepared for adulthood. Unfortunately, misleading information can be exchanged from mothers to daughters. The viability of mother-daughter communication on menstrual health has been underplayed and there is need to bridge this gap.

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## RAISING AWARENESS ON SURROGACY THROUGH FILMS

Shikha Sharma\*

*Films are considered as a medium of information, education and entertainment. A sensibly made film with a good narrative style, works as a catalyst in encouraging the viewers to change their minds and behavior. With its wide reach, films are the most effective means for change and transformation in society. If a film positively connects with the audience, then it not only entertains them but inspires and motivates them by creating awareness regarding an issue. Films related to social issues help to change the perception of the audience about an issue in society for example movies like Toilet Ek Prem Katha, Padman, Pink etc. these films depict the various hitches faced by women in various areas of life. Surrogacy is one of the issue where films have tried to portray some real life situations and the challenges faced by them regarding reproduction. This topic was first projected in Bollywood in 1983 by Lekh Tandon directed film 'Doosri Dulhan' where Shabana Azmi played the role of a prostitute. This film was rejected at that point of time by the audience. But the same idea was projected in 2001 by Abbas- Mustan movie 'Chori Chori Chupke Chupke' became a commercially successful film. The study is based on content analysis of these films depicting the issue of surrogacy and trying to understand how these films in the time span of 18 years broadened the perspective of the Indian audience to accept the issue of surrogacy which was earlier considered as a taboo to acceptance.*

**Keywords:** Films, Awareness, Surrogacy, Women empowerment.

There is a saying that, educate a man you educate an individual, educate a woman you educate the whole family. The role and status of women have seen many changes socially not in India which have also been reflected through the Hindi Cinema. India has been predominantly a patriarchal society. But over the years, there has been call for action for bringing social change through policy changes and regulations. The journey for women empowerment is a very long one.

According to the United Nations, Women Empowerment has five components:

1. Women should understand their self- importance.
2. They should have the right to decide their choices.
3. They should have the right to choose opportunities and resources equally.
4. They should have the power to take all the decisions of their life, both inside and outside the home.
5. They should have the ability to create the social change in the society, nationally and internationally.

Indian Cinema celebrated its 100 years of film making in 2013, Dada Saheb Phalke known as the Father of Indian Cinema in 1911 on seeing a European film on the life of Christ was so much inspired that he decided to make films. He bought a camera from Europe with film stock and printing machine and made the first film called "Raja Harishchandra", and exhibited it in Bombay in 1913. Cinema is considered as the media of Information,

Education and Entertainment. It is a visual art form of story-telling with elements of script, screenplay, cast, music on the issues prevalent in society.

As per 1963 report on 'Indian Cinema and Culture' by UNESCO where author Baldoon Dhingra quoted a speech by Prime Minister Jawahar Lal Nehru which stated, "Films are having a higher influence than compared to books and newspapers." Even during the starting stage of Indian Cinema it's targeted to cater for about 25 million people in a week. He also stated that, "during the Second World War more and more people flocked to their local cinema halls to watch films for relaxation" and this shows the popularity of cinema even during the times under the British Raj. According to S.C. Noah Uhrig (2005), Cinema has a very unique property of relaxing the viewers by engaging them into its narrative and holding their interest. He also stated that, people who watched cinema have positive effect in calming their anxiety and dealing with depression, they are less bothered about the negativities of other aspects in life. He also added that, through the unique narrative of cinema it creates emotions and provides safe environment to those who want to enjoy and experience the visual simulation in a controlled manner. In 2000 the Swedish team of Konlaan,

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Bygren and Johansson (2000) followed up their 1996 study of a random sample of 10,609 people in which they tried to find how frequent cinema viewers have particularly low mortality risks than those who never watched cinema had mortality rates nearly 4 times higher than who visit the cinema at least occasionally.

According to Dr. Duru Shah, President of ISAR (Indian Society for Assisted Reproduction), in an interview with Times of India Hyderabad edition he estimated that infertility affects 10 to 14% of the Indian population. "The figure has more or less been steady, with the main addition being the group of career women who try for a baby later than women in previous generations did." Whereas, The Indian Express newspaper comes up with a headline of '30 million couples in India suffer from infertility' in their Chandigarh edition. According to George Gerbner, Cultivation theory, the heavy media exposure of individual leads to growth of imaginary perception of a reality show. The theory is applied to the most common television environment analysis. Cinema is also part of media where people are having the exposure to different genre of films and they also got sometimes are motivated or inspired to do some acts which he/she observed in the film.

Deekshitha R. (2015) wrote a paper titled "The Role of Media in Spreading Awareness of Surrogacy/Surrogate Mother". She mentioned about the importance of media in coverage of surrogacy through print, online, cinema or broadcast. Media does its best to spread awareness about not only surrogacy, but also all other concepts related to surrogacy and over-all health. She highlighted that media is emphasizing more on commoditization in context of surrogacy and this can be listed as one of the reasons for creating negative impression about surrogacy/surrogate mother. News coverage related to the surrogacy/surrogate mother is mostly related to commoditization of surrogate mother and children. But she strongly believes that there is a need for positive coverage by media, issues related to the surrogacy. The media have to extend their coverage or telecast on the legal issues and the reality of such crimes related to surrogacy motherhood. This would create awareness on surrogacy motherhood.

### **Content Analysis of 'Doosri Dulhan'**

Plot- In 1983 Lekh Tandon took one of the biggest decisions to cover the topic of society "Surrogacy". It was such a bold step to present such an idea on the screen. Every director wants to make a film which hits the box office with a huge success, but presenting an issue for which audience is not ready to accept will definitely be considered as a mistake. The film revolves around three

main characters Victor Banerjee (Anil Gupta), Sharmila Tagore (Renu) and Shabana Azmi (Chanda). The Film starts from a present situation, Anil and Renu goes to a temple with their son and one lady (her face is not disclosed), and then from there story goes to flashback where Anil and Renu are living a very happy married life, they are quite happy to know about the new upcoming family member, Anil is so excited with the news that he started driving rashly which ends up in an accident. In the starting 15 minutes of the film all happiness turns to a nightmare, doctor informs Anil that his wife lost their child in this accident, and they will never be parents, because of this news Renu and Anil are totally shattered. Anil tries to live a normal life with Renu, but Renu's situation worsens day by day. She desperately wants to have a child; she asks Anil for adoption but he denies her on the basis what had happened to her elder sister. One day Renu comes to know about the technology of Test tube baby, she gets so excited to share it with Anil who totally rejects the idea that it is a legal process where they require a doctor, a woman (for womb) and a lawyer for the legal adoption of the child. And to have that child legally they have to declare it in a newspaper which will disclose their secrecy to the whole world. Day by day Renu's desire for child becomes stronger and she starts scribbling on walls for a child and if somebody asks who did this, then she replies that her son Munna (Nickname) has done all that stuff. One day Renu becomes so desperate that she asks Anil to get married to another woman so that he can have a child (This statement shows her desperation, that she is ready to share her husband with a woman), but Anil denies to share his love with anyone else. Renu asks Anil to take the help of an anonymous woman who can have their baby for money. For the sake of his wife health, Anil says yes and starts searching for a lady who does not have any affection towards any relationship.

Anil meets Chanda in a brothel who is a prostitute sold by her own mother, that's why she doesn't believe in any human relationship and only has faith in the power of money. Anil puts the idea of surrogacy to Chanda, in the starting she refuses but when on hearing that she will be paid big money for the same; she agrees to be a part of it. Renu had already planned for that, they go to Mussorie to be away from society. Here the whole melodrama starts Anil faces the dilemma of where to go, what to do, how to share his feelings with a prostitute, but somehow with the circumstances Chanda gets pregnant. As the days pass Chanda starts enjoying the journey of motherhood and her feelings for Anil become quite visible to Renu. But Renu doesn't say anything and just waits for arrival of the baby. And finally the day comes when Chanda



delivers a boy. Renu is quite happy with the news but Anil understands the problem of how a mother can give his own child to another woman (even if they had a deal). Chanda denies to giving his son to Renu who empathises with her and allows Chanda to take the son with her. Chanda is faced with the bitter truth that a child always needs a father's name as identity for survival in society. She faces innumerable challenges and decides to give back the child to Renu. Renu offers Chanda to stay with them, but she denies and leaves. In the climax scene of the film the flashback transits to the present situation. Actually that lady whose face was not shown in the beginning is the daughter-in-law of Renu and Anil.

#### Music and Songs

1. "Khel Khel Kar Kulel Nandaji ka Lala"- This particular song depicts the real condition of Renu and Chanda relationship with the child by the lyrics of how Yashoda and Devki was the mothers of Krishna.
2. "Yeh Kis Bandhan Me"-This song depicts the dilemma of Anil that even after being loyal to her wife he has to make a relationship with other woman to fulfill the wish of her wife to be a mother. The lyrics of the song are so deep that anybody can judge the deep pain of the husband.
3. "Mera Saiyan"-As we know the character of Chanda, that she is a prostitute and belong to a brothel, this song helps the viewer to connect with the character and understands that how good she knows the technique of attracting a male.
4. "Lamha Lamha Faasle"-This songs portrays the dilemma of Anil, that how he now become close to Chanda and unable to avoid her. Even Renu start noticing the affection of Anil towards Chanda but remain silent because of the desire of baby.

Camera shots and Angles-As the film discusses controversial issue of surrogacy so mainly close up and extreme close up shots are used to highlight the emotions of the different characters in various situations. Long shots are used to show the financial well-being of family of Anil. Extreme Long shots are rarely used or used to just establish a particular scene by the cinematographer.

Dialogues-This film is adapted on the play of Anil Barve. dialogues are very simple and to the point, no ambiguous words were used by Lekh Tandon.

#### Content Analysis of 'Chori Chori Chupke Chupke'

Plot- Abbas and Mastan Burmawalla liked the idea and story of Lekh Tandon directed film *Doosri Dulhan* (1983) and decided to remake the film. The storyline is like *Doosri Dulhan* of 'Chori Chori Chupke Chupke'. The film consists of three main characters Salman Khan as

Raj, Rani Mukherjee as Priya and Preity Zinta as Madhubala. The story shows a joint family of Kailash Nath (Amrish Puri), who is a big industrialist with all the good name and fame things in his family. Even in the first scene of the film Kailash Nath desire to be a grandfather was shown so prominently that the audience can understand how important it is for the couple (Raj and Priya) to fulfill his wish. Like any other movie, Raj and Priya meet in a friend's wedding and start liking each other, when their family gets to know about it, they arrange their marriage. The family is celebrating the events of enjoyment together where Priya's news of being pregnant doubles the joy of family. But Priya loses her child in a miscarriage and the even the hope of getting pregnant again. But this truth was known only to three people. Raj, Priya and the family doctor who decides not to disclose this information to the family. Everybody in family has the desire of having a child so that they can overcome the sorrow of losing a member. Raj tries to convince Priya for adoption but she denies by saying that Raj's Grandfather wants to have a child of their own. Priya's asks Raj to get married to another woman but Raj strictly rejects the idea that if the same thing happened with Raj will Priya get married to another man. One day Priya get learns about surrogacy where a mother where a woman gives her womb on rent and charge money for the same. Priya convinces Raj to search for a woman who will give her womb for rent for their baby.

Raj then meets Madhubala who is a bar dancer. Raj offers her Ten Lakh rupees for being surrogate mother for his child and Madhubala accepted the offer. Then Raj, Priya and Madhubala go to Switzerland for hiding their pregnancy. During these nine months' duration lots of up a down came in the relationship of these three. After getting pregnant Madhubala understands the love of a family. When all the three are enjoying the moments of parenthood, suddenly one day Raj whole family come for a surprise visit. Madhubala is introduced to the family as Madhu, wife of Raj's friend.

Now whatever family was doing for Priya, they also do it for Madhu. This shows the bonding of joint family. Then the family decides to go back to Delhi and celebrate the ceremony of baby shower of Priya's child. Then Kailash Nath also announces to take Madhu with them. In the Baby shower ceremony Raj and Priya secretly place Madhu instead of Priya without revealing her identity. In the whole process of ceremony Madhu gets so attached with the child that she runs away Raj's house. When Priya notices, that Madhu is not in the house and starts looking for her, Priya finds Madhu is sitting on a railway station and trying to run away from them. Priya asks the reason

from Madhu about this act then she replies that she will not give her child to anyone. Priya requests her that she is not left with any other hope. Madhu gets ready to give her child but only on the stake that Raj will be of her forever. During this heated argument Madhu labor pain starts and she gets admitted to a hospital, just to save the whole act Priya also gets admitted to the same hospital. Madhu delivers a baby boy, when Raj and Priya get the news they really feel happy and at the same time Raj's family also enters the hospital. Madhu says sorry for being selfish to Priya, and gives her child to her. Raj's family is very happy with the news of Priya's baby, but they feel bad when they hear that the child of Madhu died after delivery. The family get upset with the information and tries to console Madhu for the loss. Priya tries to convince Madhu for not able to leave the house, and persuade her to stay.

### Music and Songs

1. Diwana hai ye Mann - These songs are picturised on Raj, Priya and Madhu in Switzerland show joyfully celebrating the pregnancy of Madhu. where relationship is present in an interesting manner.
2. Mehendi Mehendi- Lyrics of this song are so strong that they portray the real juxtaposing of relationship between Raj, Priya and Madhu. Madhu is sitting in the baby shower ceremony as being Priya, and the entire family is unaware of the fact.
3. Chori Chori Chupke Chuke- This song of the movie is the title song pictured on Madhu and Raj. As Madhu starts having feelings for Raj she dreams about this song with him in the movie.

Camera shots and Angles- Film is very well shot in the beautiful location of Switzerland. Thomas A Xavier was the cinematographer of the film, who very well utilized the big stars of film industry in each camera frame. Majorly long shots were used to depict the well-being of the family and for intense discussion and emotions close-up shots were used.

Dialogues-Film story is quite inspired by Lekh Tandon film *Dosri Dulhan*. Some people say that it is a remake. Film dialogues are written by Javed Siddiqui. The dialogues are simple and overall, composition of all the elements is supporting the film to be successful.

Films are not only entertaining people but they also try enlightening them with other important issue society. Films like *Padman* depicts a very important issue related to women- menstruation, its health and hygiene. If we talk about film “*Toilet- Ek Prem Katha*” the film concentrates on the issue of having a toilet at home. On

the other side movies like *Pink* highlights that every modern woman who goes to a pub, have male friends, living alone in a city without her family doesn't mean that she is immoral and can be taken for granted, that she will be ready for anything. The content analysis of *Dosri Dulhan* and *Chori Chori* depict the issue of surrogacy which was not an easy task to discuss with the audience. They highlight the inner struggle of a woman well and importance of valuing the sacrifices made by her in providing the blessings of motherhood.

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# WHATSAPP AS TOOL OF COMMUNICATION

**Manali Bhattacharya\* Somak Sen\*\***

Digital communication is seeing popularity of different apps and WhatsApp is one of the more trending and popular apps with the general public at large. It would not be wrong to say that students started using it for informal communication to stay connected with their friends and peers initially to which added family. Every time new tools and strategies are required to grab attention of people. To communicate messages through the use of digital platforms is widely in use. The objective of the study is to analyse the pattern of messaging through whatsapp among the college students from the city of Kolkatta in India

The objective of the study is to analyse the pattern of messaging through the whatsapp among the college students.

## I. Review of Literature

Catherine Tucker (2011) in her research paper 'Social Advertising' mentioned that social influence is considered as a variable of buying behaviour of an individual. This social influence cannot be easily created or enhanced. To get this, social networks must be evoked. She cited the example of "Friends don't let friends drive drunk." In another example like "Over 2,000,000 customers can't be wrong", she mentioned about the Dell's inspirational message. The evolution of online social networking sites like Facebook, WhatsApp, and LinkedIn has led to the birth of a new advertising namely social advertising. In her paper she has also stated that social ad is a kind of online ad that 'incorporates user interactions that the consumer has agreed to display and be shared. The resulting ad displays these interactions along with the user's persona (picture and/or name) within the ad content' (IAB, 2009). This has brought a completely new kind of technological development for advertisers. It suggests that advertisers can now use the power of an individual's social network to target advertising and engage their audience.

Srilaxminarayana in his study (2016) stated that among different sections of society, the student community gets attracted to any technology faster than others, use of WhatsApp has not been exception. The frequent use of WhatsApp by the student community made other sections of the society also interested towards this app. Now a WhatsApp message has replaced the earlier practice of

SMS. Many studies have also shown that the app is used for constructive purposes. At the same time the app is distracting students from their academic activities also. The app can replace the traditional means for communication, which is hypothetical. He mentioned that a whatsapp message is preferred only next to a phone call during regular communication. It was noticed that students prefer using the app for sending information related to classes, information related to news the most.

## Theoretical background

This research paper follows the cognitive dissonance theory, framed by social psychologist Leon Festinger in 1957. The theory proposes that actions can influence subsequent beliefs and attitudes. This recognises to make this theory to be also known as action-opinion theory. Human actions are not the cause but the result of their beliefs and attitudes. (Festinger, 1957)

## II. Research Design and Methods

The method of the study is questionnaire and the respondents were chosen through non-probability sampling method. A questionnaire comprising of ten close ended questions was administered to 69 graduate respondents across the universities based in Kolkata. It was ensured that the respondents must have an idea of receiving and sending messages through WhatsApp and also be a part of some group/groups.

## III. Results and Discussion

Chart No 1 shows that 82.6% of the respondents receive both – political and entertainment related messages from their friends. 13% receive only entertainment based messages; while less than 5% receive political messages. Chart No 2 shows that 21.7% of the respondents view all kind of forwarded messages, while 21.7% do not view all

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kind of messages whereas 56.5% sometimes do that.

Chart No 3 shows that only less than 5% of the respondents believe in the content and forward the same to others, while 43.3% never do that. 52.2% do the same sometimes or occasionally.

Chart No 4 shows that only 69.1% of the respondents said that they do check the veracity of the content, 8.8% answered in negative, while 26.5% said that they sometimes do the same.

Chart No 5 shows a mixed review, 32.3% of the respondents believe in jokes regarding political issues and political personalities, 27.7% in political analysis, 18.5% in caricature of political figures and 21.5% in all topics.

Chart No 6 shows that 66.7% of the respondent's forward messages that they receive to any other group or individuals with which or whom they are associated, but the number of group members is less than 10 members in this case. 29% respondents said that they never share such messages with any other group. Ignorable percentage of respondents is found in case of sending the same to more than 20 or more members associated groups.

Chart No 7 shows that even after forwarding the same, 37.9% of the respondents received responses from the message recipients. 21.2% said that they never received any message back from their message receivers, while 40.9% said that they sometimes receive such responses.

Chart No 8 shows that of the 37.9% of the respondents who receive responses from the message receivers said that 16.4% of the receivers support their sent messages and 21.3% do not support and 62.3% sometimes support their messages.

Chart No 9 shows that 50% of the respondents said that they never get any protesting remark or negative remark or even warning messages after sending any forwarded messages, 44.2% said that they sometimes receive such messages.

Chart No 10 shows that based on the views from the chart 9 analysis, 48.2% of respondents said that they stop sending messages again to others if they receive such negative repercussion among their receivers. 21.4% said that they never stop sending the same and continue with

the practice and 30.4% said that they sometimes do the same.

#### **IV. Conclusion**

In the current scenario WhatsApp is a popular tool of communication with the students. It is used by them to stay in touch with their friends, family and peers. They receive a lot of forwarded messages and as per the findings primarily related to politics and entertainment. They also use the app for forwarding the messages received to both individuals and the groups. It was also found the very rarely they receive response for not forwarding so. It is a becoming a platform for circulation of messages without much thinking or reflection. It is the new mode of communication with the students.

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Chart: 1.

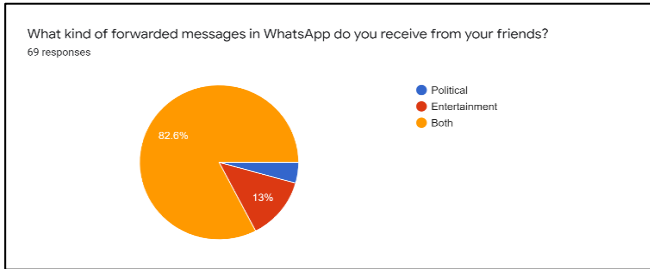


Chart: 6

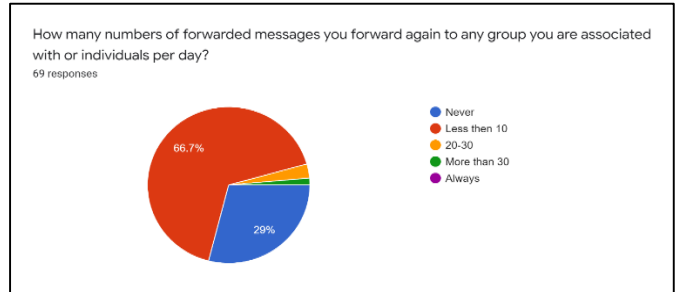


Chart: 2

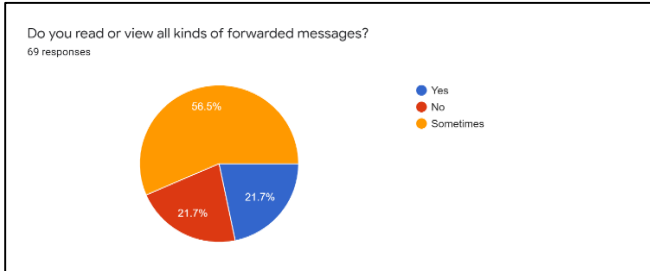


Chart: 7

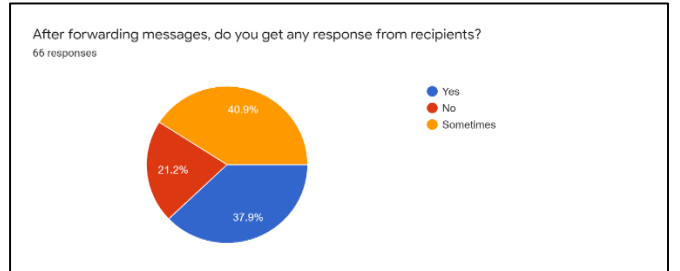


Chart: 3

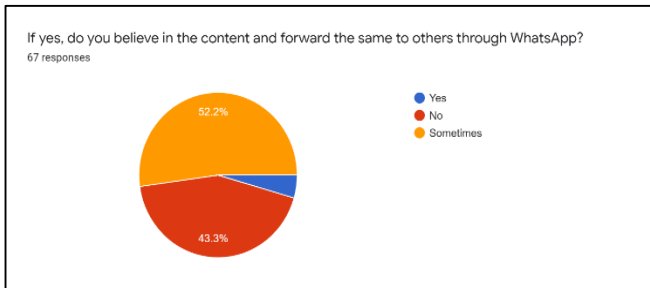


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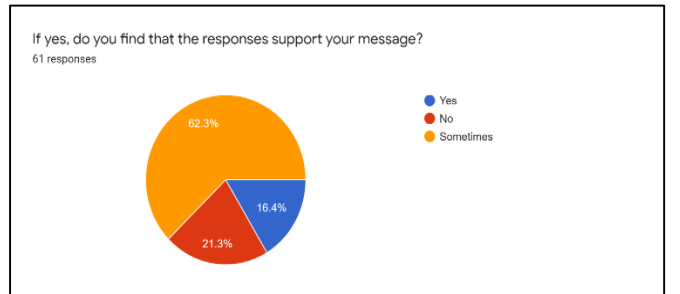


Chart: 4

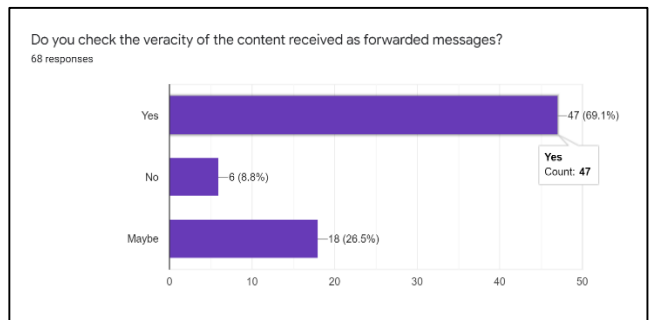


Chart: 9

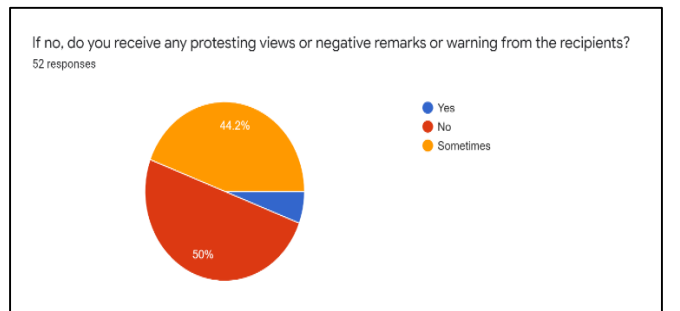


Chart: 5

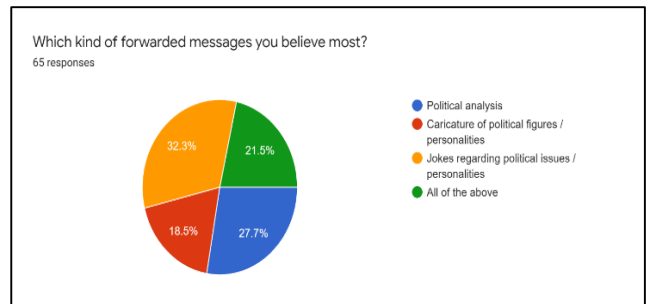
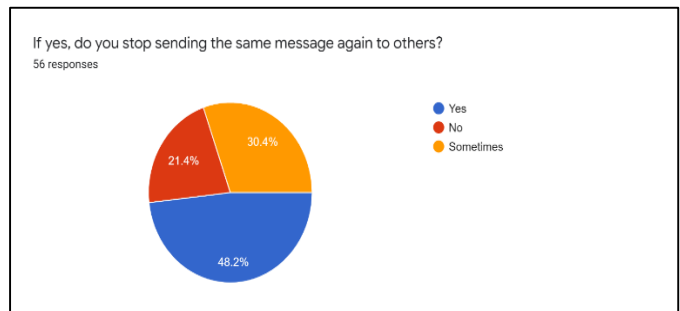


Chart: 10



## EDUCATION POLICY 2019 THE CHANGING TRENDS IN MEDIA EDUCATION

**Akanksha Shukla\***

*Various theorists have used arguments and counter arguments on de-westernisation or dominance of the West on media theories. The subjectivity of the media theories highlights the vulnerability of the subject even further as it is intrinsically linked to the cultural practices. As such, the paper lists out prominent arguments on the subject and states major changes suggested in the draft National Educational Policy 2019. These may be looked upon as initiatives of the government that augment India's stand and individuality to crystallise education from the primary levels such that the Asian giant can mark its indigenous footprint by amalgamating Western-dominated theory with local skilling adequately.*

**Keywords:** Vocational, Education Policy 2019, Media Education, Westernisation, Oriental.

The de-westernisation theories are in abundance. (Koichi Iwabuchi, 2013, Dipesh Chakrabarty (2000), Immanuel Wallerstein (1997), Samir Amin (1989) and Edward Said (1979)). All have examined how the ideas of "Europe" and the "Orient" were constructed, perceived and articulated. According to Koichi, "The necessity of de-westernising knowledge production has been widely advocated. This is especially pertinent with media and cultural studies, due to the rise of East Asian media cultures and their transnational circulation. Inter-Asian referencing is a significant manoeuvre for making concepts and theories derived from Asian experiences translocally relevant and shared, as well as developing a nuanced comprehension of Asian experiences through reciprocal learning process. It is also significant for the study of East Asian media culture, as it has become an integral part of production and consumption of media culture in the region."

Very interestingly viewed in the field of science, it has been observed by Thierry Rossier and Felix Bühlmann that, "despite the inclusive discourse of scientific policymakers, a closer look at the different forms of international scientific practices quickly reveal the hierarchies between nations, disciplines, and individual scholars. Scientific resources and scientific prestige are unequally distributed among national science spaces. This unequal distribution creates relations of opposition and dependence between 'centres' and 'peripheries' (Dubois, Gingras and Rosental, 2016). At the disciplinary level, some scientific fields have managed to spread and homogenise their theories and methods on an international scale, while others remain national or regional in their orientation. These differences are

reflected in the internal structures of these disciplines and also have repercussions for the size and scope of their audiences and recruiting pools. Finally, at the individual level, endowment with different types of capitals linked to internationality can contribute to the scientific recognition and prestige of scholars."

The same is not applicable for media education which has to confront many challenges. Quite ironically, the call for universalising the curriculum supports the corporatisation of the university sector in the UK, US and elsewhere. On the other hand, there are scholars like Annabelle Sreberny and Gholam Khiabany from the University of London, who support westernisation and give six reasons to critique the de-westernisation approach. The first reason challenges the putative singularity of the West. The second raises the queries about the surfacing of new academic disciplines and their intellectual offerings. The third says the call to de-Westernise media studies is naive, ignores history and the long patterns of global interconnectedness that have mutually formed the West/Rest. As per the fourth, the "de-Westernisation" suggests that the theory and methods of media studies offer nothing of use outside their original birthplaces. The fifth critique is the conceptual danger of nativism while the last one centres on the problem of essentialising culture as a determinate object. Just as a PhD from a foreign university confers the status of a privileged intellectual, which is equivalent to a symbolic "knighting" (Karady 1998, 102), the publications which are accepted by the West, particularly the English

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speaking world of America and Europe, have more impact and citations than the Asian publications. As observed by Carlos A. Scolari (2013), instead of the media houses of India and Pakistan posing a challenge to global media monopolies, as many international communication scholars have long claimed, local media players prefer to become junior partners to transnational players. Studies in media, according to John Tomlinson, reflect a kind of cultural imperialism. This can be further explained with the examples quoted. "It is seen as inhering in the images of dazzling skyscrapers, expensive clothes and automobiles, lavish settings, the celebration in the narrative of power and wealth and so on. All this is seen to have an obvious ideological manipulative effect on the viewer." The above diverse studies reflect the vibrant and wide field of media and how issues of ethnicity, cultural diversity impinge upon the subject matter of media studies.

Owing to the reach of internet, radical transformation in dynamics of information and media has occurred in the last two decades. These transformations challenge and cross-examine diverse domains such as the civil society, market and the state. Today, like never before most individuals irrespective of age courtesy the smart phone and through other devices can access the internet. Communication systems function in all diverse fields as industries, governance, commerce including cultural establishments and sites of daily practice.

In fact, the communication systems are central to the reorganization of economy and the social milieu of the society. Lately, there is an initiative in India to include media education as an option at school level. The CBSE Board (Central Board of Secondary Education) offers media as a subject under the list of skill subjects offered at secondary level leading to a job role of texture artist. At the senior Secondary level, the subject is offered under two distinct papers namely Mass Media Studies leading to a job role of Media Assistant and Media leading to a job role of Animator. Beside Music Production leading to a job role of Production Assistant is also given as option. Under the ICSE (Indian School Certificate Examination) syllabi, a paper has been introduced as Mass Media and Communication at the ICSE or X level and at the Senior Secondary level as well as per the web site of Council for the Indian School Certificate Examinations. These papers are primarily aimed at generating about comprehensive understanding of the different types of mass media, their role and convergence. Also to provide introduction to the various media regulatory bodies and their objectives and enable the comprehension of technical and creative concepts and the production processes. It also aims at sensitising about the internet safety.

These papers have been designed to be taught in the perspective of the cultural diversity prevalent in India. Although in theory the names of the prominent authors and views are covered with the Western dominance prevalent in the initial phase of Media studies but all are application oriented, Public Relations related aspects have a distinct Indian undertone and reference of Indian writers to it.

According to the New Education Policy draft 2019 floated by the Government of India, the vision of the document is unique as follows: "The vision of India's new education system has accordingly been crafted to ensure that it touches the life of each and every citizen, consistent with their ability to contribute to many growing developmental imperatives of this country on the one hand, and towards creating a just and equitable society on the other. We have proposed the revision and revamping of all aspects of the education structure, its regulation and governance, to create a new system that is aligned with the aspirational goals of 21st century education, while remaining consistent with India's traditions and value systems."

Further the Education Policy adds, "Culturally, India has been, and continues to be, a cradle of great diversity in all walks of life, with its myriad languages and dialects, with as many as seven classical dance forms and two classical music forms, many well-developed traditions of folk arts and music, pottery, sculptures and bronzes, exquisite architecture, incredible cuisines, fabulous textiles of all kinds, and so much more. These rich legacies to world heritage must not only be nurtured and preserved for posterity, but also enhanced and put to new uses through our education system. For instance, they can be integrated into a Liberal Arts education to help develop the creativity and originality of students, and to encourage them to innovate."

Taking into consideration the manner in which knowledge is connected to all domains, it can be transformative. The policy document details that the "Policy takes cognizance of the differences in the development of cognitive abilities in children. The flexibility in the first five years will enable equalising of the multiple cognitive abilities of children. This is followed by a Preparatory phase consisting of three years (Grades 3, 4 and 5) of basic education incorporating some textbooks as well as aspects of more formal classroom learning. The next three years of Middle school education (Grades 6, 7 and 8) would involve developing more abstract thinking and subject teaching leading up to a Secondary education phase of four years (Grades 9, 10,

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11 and 12). This last phase of four years of secondary school education will facilitate multidisciplinary studies with appropriate exit options besides preparing for the next phase of undergraduate programme of study, including early introduction to Liberal Arts education.”

This time the draft Policy has provided the students multiple exit and entry options beginning with the secondary education stage and further going all the way to undergraduate and postgraduate education and research. Even if a student decides to discontinue his/her studies in different phases, adequate thought has been given in the formulation of the Policy to make him/her eligible for re-entry and pursuing studies into the higher levels. The characteristics of undergraduate education comprise a strong foundation of Liberal Arts education and provision for vocational education at various levels. A fourth year of undergraduate education can effortlessly integrate itself to education at the Masters and Doctoral levels. Eventually, this integrated concept should pave way for making professional education a part of the mainstream undergraduate education, thus creating an overarching integrated approach to education, embodying the spirit of the Policy in entirety.

The basic tenets of the education policy with flexible inputs and emphasis on vocational education, skilling and integrating the learning system to application in mainstream job with an integrated approach to provide opportunity to descent livelihood to the young demographic dividend of the youngest country in the world has been drafted with a lot of thought. The integration of theory with vocational learning opportunities as designed above will pave way from the westernised theoretical conceptual learning to the locally acceptable, applicable and job oriented media intervention thus bringing about the much needed cultural

sensitivity to the diverse media education provided in the thousands of schools, colleges and universities in India.

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