Mass Communicator

International Journal of Communication Studies

A TRUE VISIONARY

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

- George Bernard Shaw
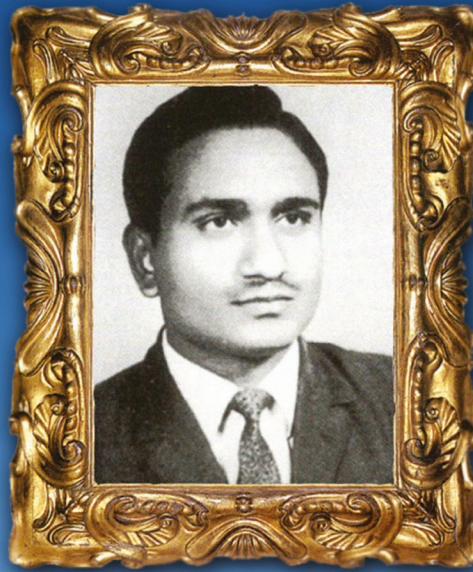
Shri Jagannath Gupta

(1950 - 1980)

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

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

And more dreams to come!

Editor's Desk

As the curtain falls on 2020, a new world takes shape. It is a world in which you do not have to commute to your office or to a conference venue, if it is not necessary; something unheard of in the earlier years. The English language became richer with the accretion of a new catch phrase: the new normal. Pundits defined it as a normal in a new avatar, the avatar of a technologically driven world. It is not that this change was not in the works already. Innovative and learning organizations had been mulling this change for years since the deep penetration of the new media technology. What forced the sudden change was the rapid diffusion of the pandemic COVID 19. What seemed to be a remotely located incident somewhere in the South East of China – Wuhan – did not take much time to take the entire world in the grip of its hell fires. Countries reacted the way frightened children do: they announced abrupt shutdowns of normal life, bringing down misery and untold hardship on those who survive on daily earnings. Yet the juggernaut was unstoppable. Media in most countries, however, went gaga over the swift response of their national governments in containing this pandemic. Narratives, howsoever warped, were allowed to capture people's attention, reminding one of the significance of the magic bullet theory in mass communication and its utility for power brokers.

The pandemic also exploded the myth of democratic governance being for the people, by the people and of the people. It showed up in no small measure in the way that the self-appointed guardian of democracy – the USA – failed its people in providing basic health services that even developing countries like India and Bangladesh did in a relatively much better manner. The pandemic, however, played up the power of human resilience. Not only did we ramp up medical services in places where they were non-existent, but the scientific community too rose to meet the challenge by coming up with vaccines in what would perhaps be historically a record time.

The pandemic, however, could not deflect attention from other news stories of note. India continued to wrestle with an intransigent neighbour: China. It was forced to lock horns with the PLA of China in Ladakh. There were casualties on both sides of the border, some admitted and some not, as per the respective national policies of public disclosure and transparency of the two countries. Media organizations themselves suffered on account of the loss of revenue. Some shut shop and laid off staff. The print media was the worst hit. But the upside was the mass consumption of OTT media products and the almost ubiquitous adoption of digital platforms by educational institutions to beat the halt called by the pandemic. All in all, the year turned around the pivot of the pandemic, with people anxious to step out and reassert their freedom of choice.

(Ravi K. Dhar)

About the Journal

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

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COVID-19 MISINFORMATION ON FACEBOOK: BANGLADESH CONTEXT

Raisul Islam* Abu Raihan Siddique**

This research describes how unconsciousness and anxiety spread through Facebook during the coronavirus crisis in Bangladesh. The study analyzes the content of a total of 73 selected fake content related to COVID-19 on Facebook between February to June 2020. Researchers examine the features of the known fake news by placing the content in certain categories and explore how Facebook users post false information without crosschecking and make the public panick. This work shows that, in some cases, mainstream media cover the wrong story by posting it on their website page, post it to social media, and result in users believing in such non-authentic content. But myths, misinformation, and fraud fuel up making it more difficult for the government to reduce risk, and the health crisis due to Covid -19 pandemic is turning into a national economic crisis as well. The paper also provides several suggestions by asking media to provide accurate information and increase public awareness to avoid the spread of misinformation.

Keywords: Covid-19, Misinformation, Facebook, Bangladesh, Media.

The world is going through a challenging period because it has been battling the global pandemic coronavirus disease (COVID-19) since December 2019, when the very first case was detected in Wuhan, China. By then, more than 188 countries and territories (Wikipedia, 2020) have transmitted the novel virus, resulting in millions of infected cases and deaths. Tackling the situation was getting more complicated as the WHO (World Health Organization) quickly declared the outbreak as a 'Public Health Emergency of International Concern' and later proclaimed the virus to be a 'global pandemic' in March 2020 (WHO, 2020). In Bangladesh, the country's epidemiological institute IEDCR registered the first three identified cases on 8 March 2020 (IEDCR, 2020). Before the discovery of verified cases of COVID in Bangladesh, hundreds of false rumors and Facebook news circulated, making people unconscious and, in some cases, causing panic. Fake news about coronavirus spreads faster than credible sources and hinders the credibility of government information and the message of mass media. With some 34 million Facebook users in Bangladesh (Internet World Stats, 2020), numerous rumors, hoaxes, and misinformation have appeared almost all of the time on social media, and the public has begun to shift towards fear and panic unconsciously through misinformation, which has challenged the government to take the right measures to mitigate the danger. This research discusses how unconsciousness and fear spread through people by disinformation on Facebook.

Background of the study
While World Health Organisation (WHO) partners with social networking sites to provide evidence based information to public and seek to eradicate misinformation, social media sites are disseminating information internationally crucially during the outbreak of COVID-19. People use social media as a platform for disseminating intentional misinformation and false content, like 'Coronavirus spreads from bat soup and among other Chinese food,' 'the virus has caused either the US to kill China or China to kill the USA,' etc., and it causes doubt and hysteria among the public. Fake news has sparked violence in Bangladesh over the last 7-8 years, with quite several incidents taking place where Facebook was the medium to spread the abuse. In the current situation, people have taken the Facebook forum to communicate, discuss, and share their thoughts and views, where a majority of them appear to spread misinformation about the ongoing coronavirus outbreak. More harm can be done, as people here are not so critical and readily trust in social media manipulation. In an attempt to avoid the spread of disinformation, rumors, and propaganda about the current coronavirus outbreak, law enforcement authorities have asked a variety of social media users and news outlets to "delete" and "correct" their posts and stories (Dhaka Tribune, 2020). There are several cases where the government claims to be an "anti-fake news" player and the fact, however, says otherwise (The Daily Star, 2019).

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In December 2018, days ahead of the national elections, Facebook and Twitter had removed fake news pages and accounts linked to the Bangladeshi government for posting anti-opposition content (Reuters, 2018). After the presence of the first cases of coronavirus in Bangladesh, misinformation and misleading advice on coronavirus go viral on social media as well as speculation on infected coronavirus and death estimates, causing confusion among people. In April, the police reported at least 14 cases under the Digital Protection Act related to the spread of coronavirus-related rumors in social media, and 15 people were arrested (New Age, 2020). The number of spreads of misinformation continues to increase, as do coronavirus cases.

Misinformation like, 'the virus won't survive long in hot climates like Bangladesh,' 'eating thanking leaves or drinking tea or hot water with ginger or garlic is the only treatment,' 'the poor don't get infected with these diseases,' has spread through the Facebook platform to make people more careless. Religion related coronavirus rumors are also well-publicized; in particular, the virus does not infect Muslims and makes it more difficult for all concerned to contain both pandemics and infodemics. As the head of the WHO Health Emergency Program, Dr. Mike Ryan, said, 'We need a misinformation vaccine.' Research is necessary for understanding the roots and the way how the disinformation spread, alongside facilitated endeavors to disrupt its sources and to distinguish, evacuate, and diminish its spread (NPR, 2020). Recent studies show how social media aims to create panic among people as a whole. This research highlights some misinformation related to COVID-19, where researchers will analyze how people have become unconscious by misinformation on Facebook. The objective of the study is to identify the role of the social media platform disseminating relevant information on the outbreak of Covid-19 among the population.

I. Review of Literature

Individuals generally depend on misinformation when requested to draw derivations and create conclusions about the content (Rich & Zaragoza, 2016). Misinformation on social media is more prevalent throughout the outbreak. Emerging pandemics need a comprehensive strategy on education and health communication for public health institutions to address public awareness needs about potential threats while reducing risk escalation and dramatization (Strekalova, 2016). The world's largest social media site, Facebook, has announced its community norm on the subject, concentrating on eradicating misinformation from its site as it works on new things to identify and constrain the dissemination of false news. After the flare-up of the latest coronavirus started, Facebook has been fighting a comparative flood of false reports and misinformation

(Carnahan & Brooks, 2020). The same type of incident occurred during the Ebola outbreak in Africa. Oyeyemi et al. (2014) discussed the misinformation spread on twitter during the Ebola outbreak, which caused panic and anxiety, and found that a large number of tweets were incorrectly informative and had a wide range of information than authentic information. In these situations, people are in desperate need of accurate and credible information from sources. The paper finds that internet-based sources are the most widely available in this digital age, so people want to find reliable information from a web-based application. Researchers suggested that policymakers, the government, and health experts need to develop policies and find the right approaches to stop the spread of misinformation and scatter the correct information.

Jeanine et al (2017) studied Twitter and Instagram related Ebola outbreak posts, and the researchers found Instagram to be more effective in meaningful communication with users. The study concluded that health authorities could properly use social media platforms to disseminate information related to Ebola and to control misinformation about it. In another report, Niam Yaraghi (2019) explains misinformation on social media as a negative aspect to our society, which makes the world less educated, and disintegrates confidence. The study concludes that the web-based companies avoid their responsibilities of the published content on their platforms, however throughout the years have formulated a set of computerized and human-driven procedures for promoting, editing, and filtering published content, as these stages have become primary sources of information for an enormous number of users.

Megha Sharma et al. (2017) analyzes that 'inaccurate posts have been much more common than those that disseminate reliable and important public health knowledge about the disease.' Misleading posts will spread quickly because anyone can say anything to anyone, with more than millions of users online consistently, numerous media outlets have become ubiquitous without the control of editorial and could undoubtedly be trusted or paid attention (Armstrong & Naylor, 2019). Another research, 'Why do people spread misinformation during the Pandemic COVID-19? 'Tests how misinformation spreads quickly through social media. The study found that consumers trust social media news and post unverified information about COVID-19. Research evidence shows that on social media, according to COVID-19 people's perception of cyberchondria did not affect the sharing of unverified information, and the effect of cyberchondria on unverified information sharing can be improved by overloading information (Samuli Laato et al., 2020). In another article, Emma Charlton (2020) states, 'With false news and the dissemination of misinformation as

characterizing issues, inaccurate, misleading or false clinical exhortation will flow over the world before anyone gets an opportunity to address it.' Misinformation may be deliberately circulated or unintentionally transmitted through web-based networking media. Like other social media platforms, Facebook acts as a multiplier and facilitator of Coronavirus related information and misinformation. There is a range of concerns that pose immediate, direct, and implied reactions during outbreaks and crises. With an overflow of information in the digital age, from unauthentic or deceptive sources, it is not so easy for individuals to distinguish authentic and reliable sources (Wemer, 2020) because the specialists concerned have shown a propensity to ignore their credibility among the people.

Frenkel et al. (2020) stated that some social media companies were seeking to eradicate false information from their sites after WHOs believed that social media companies were spreading disinformation on COVID-19 worldwide. Facebook says the social media giant is committed to raising the dissemination of fake news as close to zero as possible. This also addresses the need to ensure that action is taken to fix the issue when people experience hoaxes. In that case, Facebook is trying to identify false news through its community and third-party fact-checking organizations to limit its spread (Facebook for Media, 2017).

Rothschild (2020) argued that social media is spreading fear and panic among its users. Brewer (2020) writes that the public has been affected by panic and anxiety by hearing a lot of information and news about COVID-19. In his study, Vigdor (2020) attempted to find the result of misinformation during the coronavirus pandemic. The study concludes that misinformation is extremely dangerous, as any missteps will pose a significant public health risk during the COVID-19 pandemic by contributing to an exponential spread of the disease and accidental death due to self-medication. In the social media debate, Cellan-Jones (2020) claimed that social media users want to get information and facts about COVID-19, but due to abuse of the site, some countries use filters that allow social media to provide information, but not all the facts.

In Bangladesh, following the confirmation of Covid-19 cases, many people used social media platforms to express, comment, and share their concerns about the currently underway coronavirus issue. At this time, certain people are attempting to generate confusion and speculation about the coronavirus outbreak in society by spreading rumors and misinformation.
People generally accept things that affirm their preferences, regardless of how peculiar they are (Shishir, 2019) and the problem starts from there. In this case, traditional media has a role to play in presenting accurate facts so that people can better judge the content of social media. If users are not able to ensure that authentic data from credible and trustworthy sources distributed on Facebook will affect others to the negative outcome of such an outbreak. Committed to this, a systematic research question was built based on a thorough literature review that concludes how Facebook users continue to disburse and disseminate misinformation that resides in them more unconscious and create more panic during this COVID pandemic.

II. Research Design & Methods

For this study, a qualitative approach was selected because of the qualitative methods particularly useful in exploring the in-depth significance that people offer to things that they experience (Merriam, 1998). Specifically, the phenomenological approach has been used to explain how participants make sense of the phenomenon being investigated, i.e. whether or not social media is an efficient tool for sharing key information during the Covid-19 pandemic. Social media advancement has paved the way for user-generated content that leads to early alerts, recognition, and safeguards that are similarly disseminated with misinformation and disinformation throughout these situations. The researchers have selected Facebook based on popularity as per the Bangladesh Government advising to help spread credible content from reputable sources for awareness-raising, and to delete fake news or disinformation that would cause public hysteria. The researchers have tried to find out whether the social media informs or misinforms the public concerning the outbreak of the Covid-19 pandemic.

The first cases were reported by the government on 8 March (IEDCR, 2020) and the government decided to implement lockdown on 26 March. Before that, rumors and disinformation were widely disseminated on social media. But hoaxes spread rapidly right after the first coronavirus death on March 18 (Pandey & Kaioum, 2020). The study looked at some selective Facebook posts on COVID-19 from February, a month before coronavirus detection in Bangladesh, to June 2020 to analyze the content of fake articles or posts. Fake content on Facebook as a sample were selected to conduct the study. These content were selected based on a fact-check that identified false news; therefore, researchers acknowledge that these findings would not be able to capture all trends of misinformation in Bangladesh through Facebook during the COVID-19 pandemic. The researchers analyzed the content of a total of 73 false content related to COVID-19 on Facebook. Using the sources, researchers have tried to recognize the characteristics of false news, which include misinformation on 'vaccination,' 'misleading' misinformation, misinformation on 'food consumption and environment,' 'political theories,'

'creating panic' and making people 'unconscious' via misinformation that has spread to Facebook throughout the peri study.

III. Results and Discussion

Out of the selected 73 news, the research found that only three (3) false content had been pinpointed in February, the first month of the sample period; where the fake content had eventually spread since March when 25 fictitious content had been identified that month. After the first coronavirus death in the world, a doctor was arrested for spreading rumors through the use of Facebook messenger, accusing the government of hiding 18/19 deaths in Chittagong (Pandey & Kaioum, 2020). From that time on, numerous rumors went viral and made people believe misinformation. In April, the same thing continued to happen as the researchers found 22 content of false news. Following that, the number of detected content was downgraded and in May, the number of incorrect content was reduced to just eight (8). It can happen because the government took the initiative to counter social media disinformation, and more than a dozen were arrested for fake coronavirus posts and their Facebook pages were tracked down (New Age, 2020).

During June, there was also a small rise in the number of false messages on Facebook, which jumped to 15 in number as presented in Chart-01. Among the 73 fake objects, misleading posts were created by ill-motivated individuals mostly through their ID, in some cases using a fake account. These 14 of the selective items had been circulated via personal IDs and that almost half of the content (36) had been disseminated via different Facebook pages and groups. Several mainstream media have also supported several misleading posts (17), While some of the so-called online media has also tried to disburse disinformation on Facebook by producing misleading posts on their internet sites as presented Chart-2. The reasons for spreading lies on Facebook are to make people believe and go viral. Using fake photos and making misleading statements, much of the material spread from inaccurate sources. This study identified 55 of the fake content that had been disseminated through non-authentic sources, such as personal accounts, Facebook groups, or so-called online platforms. However, in some cases, some well-known individuals have also been seen to share false content through their account, as a police officer, on 31 March, sharing incorrect information on the coronavirus case on that personal account. The problem became more serious when some mainstream media (print, online newspapers, and Television channel online sites) promoted misleading items. Researchers have described this matter as a credible source that may disseminate false information as presented in Chart-3.

Category analysis

a)   Religious rumors

After the identification of the first cases of COVID in China, rumors started to spread among the citizens of Bangladesh. Many of the country's Islamic thinkers started to spread rumors from a religious point of view (Chowdhury, 2020). Misinformation spreads among people that pious Muslims will not be affected by the COVID virus, and as a Muslim majority country, people in Bangladesh had less chance of being infected by the novel coronavirus. According to the findings of the report, in February all the false items identified (3) contained religious content, stating that 'China realized that Islam was the right direction,'Chinese president prayed at mosques,' and the 'non-muslims also prayed Jumha prayer with the Muslims.'

These content went viral across Facebook pages, where researchers found an authenticated Facebook page called 'Ekusher Bangladesh' to spread false news. Fake news was more than 35 times viral than other content posted on other sites. The scenario continues with the spread of the virus in Bangladesh. Some delinquents have tried their utmost through unscientific information and religious misinterpretations, which have made religious people motivated by these rumors.

False content like, 'nearly 0.3 million people in China appear to be Muslims to get rid of China,' 'US President Donald Trump was obligated to listen to the Holy Quran,' 'The virus is spreading to non-muslim countries,' were some of the items to say. People believed that form of material and spread without cross-checking, as some of the Islamic preachers preached that China had suffered from haram (Islamic forbidden food) food and that the virus was given by God to the Chinese (Haque, 2020). Interestingly, the misinformation has become more viral as some of the well-known media platforms have published misleading news that has led users to believe in this kind of false information. On 5 April, Jagonews24.com, one of the leading online news outlets in Bangladesh, reported that 'For the very first time, German mosques used a Muslim prayer call (Azan) loudspeaker,' which was shared by more than 60k (jagonews24.com, 2020). Here the headline, 'for the very first time,' was not real, and it also made the wrong confidence stronger among the people. Among the sample content, researchers found 12 fake content related to religious misinformation, three of which were misleading content produced by renowned media.

b)   Misinformation regarding food consumption and weather

Some content were seen at the beginning of coronavirus infection to advise people on what kind of food should be taken to protect coronavirus. According to the findings, some food consumption posts the public. A Facebook account spreads that 'drinking hot water with salt can cure

coronavirus,' while 'Garlic paste water is more essential to prevent the virus' has also been circulated among users. The Fact-Checking Organization Politifact describes, 'There is no evidence that drinking water helps prevent coronavirus infection. Health officials debunked the argument' (PolitiFact, 2020). But the scenario became worse since the public thought that the rumors were the real one when some of the leading news portals tried to make people believe that particular foods could cure the novel virus. On May 16, Banglanews24.com published news on 'In three ways Chinese get rid of Coronavirus in just four days.' Media reports that drinking tea or hot water with ginger or garlic can also cure coronavirus, where 203k shared media (banglanews24.com, 2020). During the same week, Kalerkantha, the second-largest circulating daily in Bangladesh, published a fake news title, '22 advice from Dr. Devi Shetty to live a year.' Realizing the material as false, the daily took the news off its website. On the other hand, conflicting reports about the weather also began to spread as people began to believe that corona could not stay in hot weather. As Bangladesh is a humid subtropical region, people here strongly believe that COVID-19 may be less harmful here as such evidence is continually disseminated on Facebook pages. According to the results, the researchers here noted a total of six (6) fake food and weather-related content.

c) Misinformation regarding vaccination and death news
As the previous outbreak threatens to spread, the planet races to find a vaccine to prevent COVID-19. By then, disinformation on social media has been a 'rising threat' to vaccination efforts. According to the report, researchers found several mainstream media to publish news on China's progress in discovering coronavirus antidote at the beginning of March. dbcnews.tv, somoynews.tv, and jugantor.com were on the list to make the wrong information available to the public. The study found that six (6) vaccinations related to incorrect information among the sample items, while half of the content were disseminated through local mainstream media, which was more unconscious among the public.

Due to the announcement of different medicines as an antidote, prices have risen and some medicines have gone out of stock, such as "doxycycline" increased from BDT 220 to 300/350 shortly after it was identified as an effective anti-COVID-19 drug without any proper information (Pandey & Kaioum 2020).On the other hand, among the 73 content researchers found seven of these (almost 10%) misinformation related to the public coronavirus infection, causing 'fear' among the masses. The personal account was the main source of fake news, such as the death of former health minister Mohammad Nasim and former home minister Sahara Khatun. Infected news from the Mayor of the City Corporation and two renowned physicians (Jahangir Kabir

and Jafor-Ullah Chowdhury) was also disseminated via Facebook posts. But, again, mass media joined the party to spread the wrong facts as 'UK Queen Elizabeth was diagnosed with coronavirus' (Jagonews online, 2020). One of the leading national daily Janakantha, along with the news portal jagonews24.com, published fake news (108k share) that would make people lose "confidence" in mainstream media.

d) Misleading information in mainstream media
Within this report, the research pointed out the specific position of mass media showing real 'unconsciousness' within disseminating proper knowledge to their mass audiences. According to this report, a total of 16 content (22%) were found among the sampling content that were overlooked by mass media with false material. Social media users have taken the content as true and shared a lot with other users, which means sharing fake information unconsciously. On 20 June, the country's renowned daily Bangladesh Protidin published online news based on a report from the Center for Genocide Studies (CGS). The daily records '1070 deaths every week' (Bangladesh Protidin online, 2020), while Jagonews24.com, banglanews24.com, Dhakatimes, and the daily Janakantha joined the same party. The fact, however, was that CGS submitted data on the occurrence of death until 13 June. This kind of misleading information creates 'panic' and 'fear' among people. More inaccurate information like 20 million people were missing in China and 59 people died in South Africa after drinking Dettol antiseptic fluid to prevent coronavirus infection has also been disseminated through some well-known media producing the same results as discussed.

e) Misinformation regarding political and biased content
In some cases, rumors on Facebook have been directed at the government or the political parties. Among the 73 content, some content is disseminated targeting political leaders. Using misleading photos and making false statements, these posts spread stories such as a fake quote by the name of the Minister of Education, manipulating Prime Ministers Photo to see Nasim as a political figure, and disseminating an old photo of Nasim as a funeral meeting of the mother of the Minister of Law during the lockdown. In reality, these misleading content spread to intimidate political leaders; on the contrary, they often build up their reputation in some cases. Moreover, this study also finds some more false content related to the world outlook, such as 'Tigers and lions have been released in Moscow's streets to hold people in quarantine,' 'some countries dump COVID-19 tainted bodies into the seas: warning people to avoid seafood,' 'fake images to show Italy's death toll' and 'the misleading quote from the Italian Prime Minister' as well. People in Bangladesh have begun to assume that COVID-19 is a disease of the upper class and there is less risk of poor people becoming infected,

and this is why many of them have become 'careless' about taking protective measures; but in some instances, death toll rumors generate 'fear' among them.

The study explains that the number of misinformation continues to increase after the discovery of the novel virus in the world. People prefer to believe that disinformation is attributable to lack of knowledge, lack of accurate facts, and faith in news media. Analyzing the fact-checking content, researchers find 'Fear,' 'Panic,' 'Unconsciousness,' 'myths' as some of the factors behind the spread of misinformation on Facebook. The study found that some news media take misinformation as fact, and report it without crosschecking. As a result, people tend to believe in non-authentic and incorrect facts, to become more unconscious, and, in some situations, it makes it more difficult for the government to set up proper initiatives as people disobey the rumor-confidence instructions. According to the report, social media is forming 'fear' among the public by disseminating the terrifying false content; on the opposite, by making people 'unconscious' by disbursing myths and misconceptions about the less dangerous behavior of this novel virus. The study finds that not only a group of people are reliable enough to spread misinformation on Facebook, but also mainstream media do the same through a variety of means.

IV. Conclusion

According to UN Secretary-General Antonio Guterres, the deadly COVID-19 pandemic is the most severe crisis we have had since the Second World War, and we are now seeing another harmful disinformation outbreak (tbsnews.com, 2020). Now that we're living in an 'infodemic' environment, fake news is becoming more popular at this time. Fake tweets, texts, and posts also tend to propagate in many ways. As people want to defend themselves and the lack of information about the novel virus raises the degree of fear among them, hoaxers are taking advantage of the insecure psychology of Facebook users. The press needs to play a watchdog role during this pandemic.

As the media is called the fourth estate, it should fight against misinformation by curbing fake content and presenting the real one. Mass media should provide high-quality journalism that creates confidence in its audience and disseminates reliable information without throwing down fake news and misinformation. Both rumors and hoaxes need to be eliminated from the social media, and credible facts should be disseminated among the public to raise awareness, which will help to make people aware. While the government is trying to repulse misinformation by taking some steps, encouraging

news literacy will add value to the steps. Besides, individuals will need to observe the variety of news outlets and be wary of what they read and watch.

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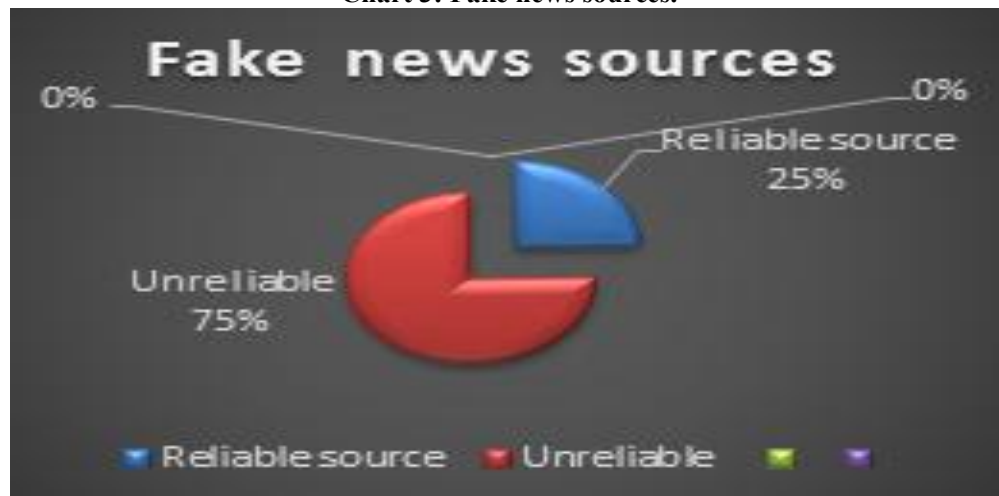Wikipedia. (n.d.) Retrieved August 11, 2020, from https://en.wikipedia.org/wiki/COVID-19_pandemic

Chart 1: Detected Fake items (February-June 2020).

Chart 2: Fake items promoting source.
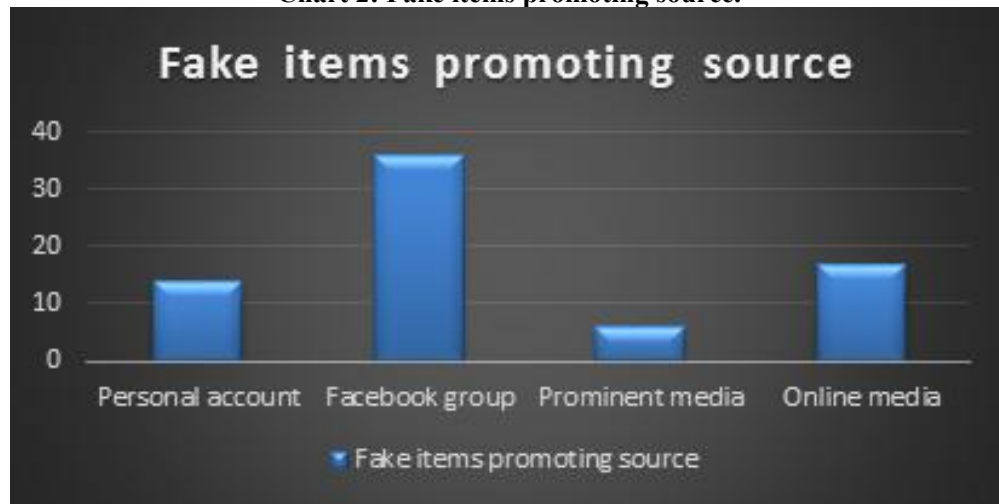
Chart 3: Fake news sources.

COVID-19 LOCKDOWN, ENTERTAINMENT AND PAID OTT VIDEO-STREAMING PLATFORMS: A QUALITATIVE STUDY OF AUDIENCE PREFERENCES

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The emergence of television in the late 1950s was a new source of at-home entertainment for Indians. Times have changed from a single television being shared by many families in a neighbourhood to a nuclear family sharing a Netflix account, and with it, the content and need for content has also evolved. Subscription Video-on-Demand (SVoD) services or Paid OTT Video-Streaming services circumvent traditional media distribution channels such as telecommunications networks or cable television providers, provided you have access to an internet connection, either locally or through a mobile network, and the best part is that you can access the subscribed service at your leisure, anytime and anywhere. Covid-19 outbreak and lockdown has changed life for everyone, thereby, influencing Indian consumption patterns, media usage, consumer behaviour, marketing trends, and these changes are likely to stay long-term. The study attempts to obtain an overview on the usage of paid OTT video streaming services during lockdown among respondents from various districts scattered around Tamil Nadu, changes in the usage pattern and their preference of movie watching, with regard to paid OTT platforms over theatre-watching. The researchers have adopted a qualitative approach through semi-structured interviews. In India, however, technological revolution, given the unprecedented Covid-19 crisis will redefine normalcy, or the new normalcy.

Keywords: OTT, Covid-19, Lockdown, Streaming, Subscription, Theatre, Movies

The emergence of television in the late 1950s was a new source of at-home entertainment for Indians. The concept of home entertainment has evolved so quickly, in the Indian context, that in just ten years, digitisation has taken over the entire market. Times have changed from a single television being shared by many families in a neighbourhood to a nuclear family sharing a Netflix account, and with it, the content has also evolved. Now is the era when movies and direct-to-home (DTH) cable connections are shifting to over-the-top (OTT) streaming platform services naturally. OTT platforms began attracting consumer attention, starting with YouTube in 2005, and Netflix in 2016, and has been very actively affecting many industries and consumers. Subscription Video-on-Demand (SVoD) services or paid OTT video-streaming services have made the movie or TV watching more convenient (Sundaravel E. and Elangovan N., 2020), and circumvent traditional media distribution channels such as telecommunications networks or cable television providers, provided you have access to an internet connection, either locally or through a mobile network, and the best part is that you can access the subscribed service at your leisure, anytime and anywhere. With every other person, owning a smartphone, mobility and portability of entertainment has become a game-changing factor for the subscription video services. SVoD offers the comfort of viewing movie and other entertainment at one's convenient time and place (Ganuza and Viecens, 2014). As

far as India is concerned, these platforms include Netflix, Amazon Prime Video, Disney+Hotstar, Voot, Sony Liv, Zee5, etc. While Indian streaming services like Hotstar and Jio Cinema has gained a stronger foothold, global players like Netflix and Amazon Prime have steadily grown their market share in India (Sundaravel E. and Elangovan N., 2020). Covid-19 pandemic and lockdowns has changed life for people globaly. People have been forced to adapt to the new normal way of life cooped up at their homes. With social distancing being the only definite precautionary measure, work from home, study from home, businesses in a standstill, shutting down of industries, shopping centres and theatres, etc. have been influencing Indian consumption patterns, media usage, consumer behaviour, marketing trends, in the face of Covid-19 lockdown and these changes are likely to

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stay long-term, according to the latest report of Publicis Groupe India. Where there is change in content consumption, there will always be a change in advertising spend and consequently the bottom lines of the content generator, in this case TV channels and OTTs (Neena Sharma, 2020). Though paid OTT video-streaming platforms were progressively finding a place in the Indian market, the Covid-19 crisis knocked them in quicker, with the viewer's increased appetite for online content within the safety of one's home as the conventional movie watching experience and theatre accessibility have been paused. Once considered a luxury, an increasingly growing number of Indians are shifting towards cord-cutting or online streaming (News18.com, 2019), especially given the lockdown setting.

In the lockdown period, with quality content in great demand, paid OTT video-streaming platforms are enjoying their moment in the sun in India, with no new shooting happening and theatres being closed. This study attempts to examine the paid OTT services consumption of the respondents from around the state of Tamil Nadu, their preferences with regard to online platforms and theatres for movie watching, in the current lockdown scenario.

The aim of this study is to offer an overview of the respondents' responses on the usage of paid OTT video-streaming platforms in comparison with traditional cable and DTH television viewing and movie watching in theatres.

I. Review of Literature

The evolution from digital viewing into online viewing had everything to do with the breakthrough of computer technologies. Star India President, Head, Hindi GEC, Gaurav Banerjee said that the consumer's convenience is what matters the most. Today, the Internet is not only a technology, which may have a specific effect on how business is conducted in certain sectors, but it is also a market place, as demonstrated by the enormous success of OTT providers (Li, 2015). Other factors like ease of use and social trends have an impact on the decision to adopt online streaming over cable TV (Lee et al. 2018). As the name over-the-top suggests, these online streaming platforms, via the Internet, offer content directly to viewers. According to a survey conducted by Counterpoint Technology in 2019, Hotstar, with its bouquet of sports and regional content featured at the top, followed by Amazon Prime, SonyLiv and Netflix. In an interview with buinessline.com in January 2019, Lulla said TV and OTT will co-exist, families will continue to watch TV while OTT will cater to personalized choices. According to a survey by Vidooly, 85% of the surveyed audience stated that they watch more original content in OTT platforms (Vidooly, 2019). In 2020, Netflix's global total has hiked to 182.9

million from January to March, according to a report by Reuters, with the audience binge-watching web series like Love and Blind, Money Heist. Other video streaming platforms like Amazon Prime, Hotstar and ZEE5 have also witnessed a spike in numbers, instilling a sense of optimism in the industry regarding the future of Over-the-Top (OTT platforms). In the future, developments in technologies such as machine learning and artificial intelligence will enable OTT players to analyze the data and offer insights to understand user's viewing patterns. The current Covid-19 pandemic and the nationwide lockdown has not just stalled industries and economic activity, but has also led to change in behavioural patterns in people, including that of digital consumption (Geetika Sachdev, 2020).

Research Questions
The following questions were used for the semi-structured interviews conducted with 12 respondents randomly chosen from 7 districts around the Indian state of Tamil Nadu.
RQ1. Which paid OTT accounts have been subscribed/used and their primary usage during Covid-19 lockdown?
RQ2. Share opinions and preferences with regard to movie watching in theatres and/or paid OTT video streaming platforms.

II. Research Design & Methods

The researchers have employed a qualitative approach using semi-structured interviews. With very sparse studies related to pay OTT video streaming services, especially in the Indian context, researchers, through this study, have attempted to examine the experiences and preferences of the respondents with regard to paid OTT video streaming services in the given setting against the traditional television and theatre experiences. Semi-structured interviews were carried out with 12 people geographically spread across Tamil Nadu. They were from rural, urban and semi-urban areas from the districts of Coimbatore, Chennai, Trichy, Salem, Erode, Karur and Ooty. They were in the age group of 21-44, and out of the 12 respondents, 5 were female and 7 male, all of them were educated, tech-savvy. All of them were regular television-watchers and theatergoers pre-lockdown and had subscribed to at least one of the paid OTT video streaming platforms even prior to lockdown and some of them with more than one subscription during lockdown.

Respondents have been assigned pseudonyms to ethically ensure their anonymity and confidentiality. Out of the respondents were Raja, a 21-year-old male pursuing his final year under-graduation, Suja, a 24-year-old female who awaited appointment order after her post-graduation, Varun, a 25-year-old under-graduate into family business, Priya, a 27-year-old unemployed girl, Neena, a 30-year-old housewife,

John, a 32-year-old private employee working from home, Rahul, a 35-year-old college professor, Vinay, a 35-year-old school teacher, Nayana, a 36-year-old female dietician, Subash, a 40-year-old entrepreneur, Anita, a 36-year-old female fitness expert and Shahul, a 44-year-old Government employee.

III. Results and Discussion

Raja, the 21-year-old final year under-graduate student in a renowned private college in Coimbatore is interested in gadgets and always likes to keep himself updated on smartphones and third-party applications. He has Amazon Prime Videos and Netflix accounts for himself and at times shared his sister's Disney+Hotstar account. He had these subscriptions for the past 2 years and he watched TV shows, movies and web-series on a regular basis. With Covid-19 crisis and lockdown, he has been spending most of his time, about 6-7 hours per day, watching his TV shows, movies and web series on these paid OTT video streaming platforms. The family of parents and two children shared all these accounts, and at times watched a new movie together, while his mother watched TV shows more. He was a regular theatergoer with friends, before lockdown. He preferred these online platforms for videos, shows and documentaries, but missed the theatre ambience while watching movie premieres at home. Friends, ticket booking, Friday releases, last minute rushes, the big screen, intermissions and snacks are things he feel cannot be replaced at home. He also opines that in the long term, he may tend to get used to at-home entertainment, as the situation seems to prolong unexpectedly with uncertainty prevailing around it, but would always prefer theatres for movies.

Suja, the 24-year-old post-graduate, had all the time with her, as she had been selected in an interview pre-lockdown and awaited her appointment order. She had subscribed to Disney+Hotstar account to watch her favourite shows, series and movies. She notes considerable increase in usage, post imposition of lockdown, from 3-4 hours a week to 2-3 hours a day. Before lockdown, her family time had comprised of evening shows once or twice a month, followed by dinner outside, which she misses greatly. Though she liked watching movies at the comfort of her home, anytime, now on the online platform, her choice was theater for movies, with the hype for movie releases that gave her a feeling of completeness, which she can never, feel at awaiting a premiere at home.

Varun, the 25-year-old graduate, was running his father's business. He had a subscribed Amazon Prime Videos account for the past 2 years and subscribed to Netflix and Zee5 during lockdown. He shared his accounts with several of his friends, he lost track of the count. He was very much interested in web-series. He is neutral about theaters and the streaming platforms with regard to watching movies. He loves theaters, with friends, but equally loves watching movies premiered on subscription platforms in the vicinity of his home, coupled with anytime comfort and content availability.

Priya, 27 years old, hails from a conservative family, where restrictions prevail for usage of smartphones in the family. She cannot use mobile phones for more than an hour continuously, lest her mother or grandmother would ask her to do household chores, except on Sundays, when she usually watches a movie. She used her cousin's Amazon Prime Videos account to being watch videos and television shows on a regular basis. She finds very little difference in her usage pre and during lockdown. She had been a regular theatergoer with select group of friends. She has not been able to watch a movie without any interruption, at home, during lockdown. She prefers theaters, with the floor-to-ceiling big screen, shattering surround sound, over-priced popcorns, amidst strangers and the darkness, all of which a home is deprived of.

Neena and John had similar patterns, wherein, they did not find much time amidst their work. Neena, the 30-year-old housewife, has been busy during lockdown with the whole family at home, to be fed and taken care of. She managed to watch 1 to 1-1/2 hours of regular TV shows a day. She regularly watched movies in theatre with her spouse or friends prior lockdown. She watched a couple of new movies premiered on the Amazon Prime Videos account subscribed by her husband. She felt that movies are meant to be watched only in theatres and homes can never replace theaters. John, 32-year-old team leader at a private firm, has been busy with work from home. He re-watched movies sometimes, on his Netflix account. He preferred home and paid online streaming platforms over theatres. He could choose the time and place to watch a movie, along with pause/rewind/forward/download the content. He took about 2-3 days to watch a single movie, but still loved the experience, on his bed, after dinner, until he dozes off.

Rahul, the 35-year-old college professor, and Vinay, 25-year-old schoolteacher, also work from home. Amidst taking online classes, attending webinars and programmes for their personal development, they spent about 2-3 hours on an average per day to watch TV shows, videos, documentaries and movies. Rahul had Amazon Prime Videos and Disney+Hotstar accounts and Vinay has Voot and BigFlix. They felt that movies meant theaters, where dramas got more dramatic, horror got scarier and comedy even funnier with the dark room full of strangers; on pushback, seats and super surround sound system. Though movie watching at home had become comfortable on these online platforms, they felt that the theatre experience can never be replaced. Nayana, 36 years old, worked in a private hospital as a diet consultant,

and was at her hometown during lockdown. Nayana watched web series and movies on Netflix. Shahul, 44-year-old government employee watches TV shows and movies regularly on Netflix. With nothing much to be done during lockdown, they spent about 4-5 hours every day on Netflix. They both liked watching movies, whether at home or theater. They were okay with both, as they felt that each had their own accompanying benefits. According to them, the comfort and time flexibility of watching movies at home can never be compared to the experience of watching movies in theaters that gives a social connection with strangers in a perfect ambience.

Subash, the 40-year-old entrepreneur, had been using Voot to watch web series. He had found himself using 3-4 hours a day during lockdown, which was 1-2 hours a day pre lockdown. He was a regular theatergoer, who watched almost all new releases alone or with friends. He watched movies at home now, which was like watching weekend telecasts on TV channels. He preferred theaters for new movies with the effects and experiential emotions felt in that setting. Anita, a 36-year-old fitness expert preferred watching movies at home. She felt that at the cost of a ticket, she could recharge her Amazon Prime Videos account and the whole family could enjoy the new release at the safety and comfort of their home. She planned to continue this and sometimes invite her friends, even when theaters open after lockdown.

IV. Conclusion

Covid-19 pandemic outbreak and lockdown changed life for everyone with everything coming to a standstill except for work from home and work at home. The unprecedented coronavirus impact has reeled out-of-home entertainment under the effects of lockdown and social distancing. With people restricted to the vicinity of their homes, they turned towards OTT services for entertainment. The pandemic got Indians to screens like never before and according to the BARC-Nielsen study on Covid-19 and its impact on TV and smartphone landscape, the time spent during week 1 of the pandemic has increased by 1.5 hours, a gain of 6 percent. Online is clearly the new normal with the lockdown and rapid digitization to ensure business continuity. The entertainment sector has been disrupted massively with the emergence of paid OTT video streaming platforms. It is being pushed by the hike in the standard of living, evolution of smart gadgets, affordability and accessibility to internet connectivity with progressive penetration in the rural areas. Changes in life styles might affect people's TV viewing behaviors as well (Medina, Herrero, & Guerrero, 2015)

Paid OTT video streaming platforms have been producing original content, besides live streaming, that have been catching the attention of consumers hungry for content. Technology has challenged the boundary between new media and conventional media, reshaping the ways in which programs are both produced and watched (Ghadialy, 2011). With apprehension among the filmmakers related to theatrical experience of viewers after lockdown, there are also films opting for or compelled to opt for paid OTT platforms, as the only way to reach out to the audience during the lockdown times. No one can deny the fact that these video streaming platforms have made watching movies convenient, affordable, and available hard-pressed, especially for the binge watchers. Binge-watching is not just about convenience and customization, but also about cultural unification, connection and community as it bonds people through their shared experiences (Matrix, 2014).

A complete replacement would not take place soon, in spite of the surging influence of the Internet, because users will find it difficult to change their long-term habits and preferences within a short period of time (Ha and Fang, 2012). In the entertainment industry, customer needs and experiences will always occupy the centre stage, irrespective of situations. Hence it would be incorrect to overstate the impact of OTT platforms and equate it to the experience of movie theatre viewing. The whole media industry as a capricious eco-system where different types of media co-exist and contend with each other for limited resources, such as users' satisfaction, attention, financial investments, etc., by taking full advantage of their own inherent strengths (Dimmick, Ramirez, Wang, & Lin, 2007). The fact that new age audiences are hungry for relatable, fresh, and engaging content with willingness to shed an extra penny for a transformative experience, which a theatre can provide, cannot be debated. In India, theater going is still a way of going out of home to socialise and unwind, a time with family/friends, which has been the opinion of the respondents too. It can also be seen to be associated with outing, food and escapism. However, it should also be seriously considered that technological revolution will redefine theatre and/or paid OTT service providers in the near future. Movie watching in theaters has been surrounded by experiences that add an attractive ring to the experience, which the vicinity and comfort of a home lacks. Theatres will always hold their place, however, given the unprecedented Covid-19 crisis situation, one can foresee the co-existence of both in the coming days with uncertainty towards normalcy and new normalcy.

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BINGE-WATCHING BEHAVIOUR AMONG COLLEGE STUDENTS: A USES AND GRATIFICATIONS PERSPECTIVE

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In the recent past, more and more online streaming sites are booming in India with abundance of content, titles and shows. The increasing number of these online streaming sites shows that there are viewers who subscribe to their content and watch them regularly. With this trend, a new behavioural phenomenon has emerged, namely, binge watching. The viewers "binge-watch," i.e. view multiple episodes of the same television series in a single sitting. This study has done an exploratory research on the factors that influence the youth, more specifically college students, to binge watch online steaming sites. Basing the study on the uses and gratifications theory, and through a survey method, the study has found that the college students are strongly motivated to binge-watch to gratify their needs of belonging to friends and peer group, escape reality, and entertainment and curiosity.

The inventions and development in the world of technology have revolutionised the Internet and communication to such an extent that they have become a part and parcel of people's life. The invention of television has played a significant role in disseminating entertaining programmes to people across the world. Soap operas on TV have attracted the audience and gradually influenced their thoughts and behaviours. The advent of the Internet has resulted in giving birth to torrents and online streaming sites which offer better options for people. This has also changed the way people watch television. Young people, particularly the students, have been greatly influenced by these developments. There are currently over 4.57 billion active Internet users worldwide which amounts to 59 per cent of the entire world's population (Clement, 2020). The accelerating use of social media sites such as Facebook, Twitter, Instagram for communication and socialising and online streaming sites such as Netflix, Amazon Prime video, Hulu and Disney+ for entertainment and relaxation have led to a networked and globalised society in the digital era.

The millennial generation seems to have abandoned the traditional television media and has cultivated the digital culture by using mobile and other latest technologies to watch television programmes online (Sobral, 2019). The Internet, one of the mediums of everyday communication, has revolutionised human life significantly and developed a 'binge watching' behaviour among people while gratifying their need for relaxation and entertainment. (Pinto & Poornananda, 2017; Roy, 2009). In such a scenario, the present study has

sought to examine the binge-watching behaviour among students and find out what motivates them to behave thus.

Binge-watching
The definition of binge-watching is still evolving. Oxford Dictionary (2013) defines binge-viewing as "to watch multiple episodes of a television programme in rapid succession, typically by means of DVDs or digital streaming." Netflix offers another definition of binge-watching: "Watching between 2-6 episodes of the same TV show in one sitting" (Netflix, 2013). The person who binge watches is a binge watcher. The concept of binge racer introduced by Netflix in 2017 defines it as those viewers who show the behaviour of watching one season of a series in one sitting (within 24 hours) (Krstic, 2018).

Binge watching is described as a new form of engagement for individuals; or as the connection between online streaming with social media and society's increased technological dependency. Binge-watching is just another example of the culture of instant gratification (Yakimov, 2018). "Binge-watch" was declared as the word of the year by Collins English dictionary in 2015 following a sea change in

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the way people watch television (Flood, 2015). Oaks (n.d.) provides a few interesting facts on his blog mentioning the data provided by Statista about what is Netflix for students. According to Oaks, most of the college students are immersed in binge-watching. Nine out of ten American college students use Netflix. 90 per cent of young Americans binge-watch videos either on TV or any other device, and 38 per cent do it every week. Binge-watching is quickly transforming itself as the default regime of watching television, ushering in a culture of instant gratification, prolonged viewing pleasure, and a greater immersive experience in televisual story worlds that combine realism and drama in irresistible fascinating ways. Within the scope of this study, in order to explain the online viewing habits of Gen Z, the Uses and Gratification theory was used as a theoretical framework as it explains audience' satisfaction and how the audience prefers a mass medium.

Uses and Gratification theory (UGT)

Uses and Gratification Theory (UGT) is an approach to understanding why and how people actively seek out specific media to satisfy specific needs. It is an audience-centred approach to understanding mass communication. Diverging from other media effect theories that question 'what does the media do to people?', UGT focuses on 'what do people do with the media?'. This communication theory is positivistic in its approach based in the socio-psychological communication tradition, and focuses on communication at the mass media scale (Ayten, 2019). The driving question of UGT is: 'why do people use media and what do they use them for?' UGT discusses how users deliberately choose media that will satisfy the given needs and allow them to enhance knowledge, relaxation, social interactions/companionship, diversion, or escape. UGT holds that audiences are responsible for choosing media to meet their desires and needs to achieve gratification. This theory would then imply that the media compete against other information sources for viewers' gratification (Ayten, 2019).

According to Katz and Blumler (1973) audiences choose and use a media for four media purposes or Uses and Gratifications. They are entertainment, personal relationships, personal identity and surveillance. The Uses and Gratification framework suggests that audiences tend to look for five basic gratifications: to be informed or educated, to identify with characters in the media environment, to be entertained, to enhance social interactions and to escape from the stresses of everyday life (McQuail, 2010). Several online streaming websites and applications emerged in recent years across the Internet platform to facilitate people to fulfil their primary needs of recreation and entertainment. More choice, more control and more authority over the flood of content available on these online streaming sites have

cultivated a behaviour among people, which is known as binge-watching.

I. Review of Literature

The Uses and Gratification approach for binge-watching studied by different communication research scholars has been referred to understand the nuances of binge-watching behaviours among college students. In the past, people could wait patiently for a week to see the suspense of their favourite television shows until the next episode got aired. But the recent trend shows that the suspenseful waiting is becoming difficult. Many college students sit down in front of a TV or computer screen for hours at a time and watch episode after episode, season after season, of easily accessed programmes rather than wait a week for the next episode to come onto television (Wheeler, 2015). Dandamudi and Anuradha (2018), state that binge-watching is a popular leisure activity among college students who have more viewing platforms in the form of online streaming sites.

Pena (2016) refers to a study by MarketCast, a research-based global entertainment consultancy, indicating that a large population of binge-watchers come from younger generations. In addition, 62 per cent of Americans verify that they engage in binge-watching and the age demographics indicated that 75 per cent of 18-39 year olds binge-watch. As a result, the majority of the millennial generation is found to be the largest population who engage in binge-watching. Furthermore, a study by Winland (2015) on binge-watching among students shows that university students spend more than three hours in online streaming content and 29 per cent spend eight hours in one sitting. Looking at the current trend of binge-watching of television programmes, Griffee (2013) in her article in *USA Today* notes that college students are more likely to binge watch than adults. In Ramayan and Est's (2018) study, most participants had mentioned that the factors as to why they binge-watch is due to the genre of the selected television show and the duration of the show. They said that they could choose interesting shows from their preferred genre and the running time of the show was very short which ended with cliff-hanger. In another study, Sabian (2018) states that in the United States, binge-watching television is a normal part of their weekly routines, especially for young adults. As per the survey in the study, 60 per cent of adults who watch shows on demand said they watched two or more consecutive episodes of a show, at least once a week.

Gangadharbatla, Ackerman and Bamford (n.d.) proposed and tested a model for binge-watching behaviours through an online survey using Likert scale statements. Over 95 per cent of the sample selected something over three hours and over 92 per cent of the sample reported binge-watching at least once

every six months and over 73 per cent at least once a month. Using factor analysis, they found five motivations: (1) content and entertainment; (2) friends and family; (3) procrastination; (4) addictive; and (5) social conversations.

In another study, Umesh and Bose (2019) mention that the possible reason for binge watching in India is affordability and accessibility to high-speed Internet and the influence of social media, and dedicated leisure time. These emerging trends have 'hooked' some individuals to online streaming services. Castro et.al (2019) while presenting an investigation of the binge-watching mode of viewing among millennials, speak of binge-watching as an individual activity performed on weekdays, primarily during the night (in the bedroom) and in the evening (in the living room). To sum up, what past researches on binge watching reveal is that binge-watching is a normal part of the weekly routine of many young students. More than 75 per cent of youth, aged 18-39 are found binge-watching with a motive to derive instant gratification. The gratifications sought by college students include relaxation, entertainment, knowledge, escape reality, socialisation and also easy availability and accessibility of content.

II. Research Design and Methods

The patterns of binge-watching behaviour among students cannot remain the same for all. Studies to gauge the uses and gratifications of binge-watching sought by different sections of students can help to examine how students approach binge-watching. Accordingly, the study employed a quantitative approach to examine the uses and gratifications of binge-watching among college students in Mangaluru, the state of Karnataka in India.

The primary objective of the research is to study the motivations for students' use of binge-watching and what gratifications they seek. The secondary objectives include:
- To study the nature of students' binge-watching behaviour
- To statistically examine various motivations of students that lead to binge-watching behaviour.

The researcher used survey method to collect primary data through a structured questionnaire. The study employed purposive sampling method for the selection of the sample from the population and the questionnaire was given to the college students of five colleges in Mangaluru. Only those who were into binge-watching in sync with the definition of binge-watching were selected for the study. The sample consisted of college students pursuing undergraduate and postgraduate courses in the field of Science, Arts and Commerce streams. From the 105 questionnaires distributed, one was discarded as it was incomplete and hence the final

tally stood at 104. Among them 60 were UG students and 44 were PG students.

The questionnaire included only close ended, multiple-choice questions totally 30 in numbers, each question having answers in the form of multiple-choice options. The respondents had to choose the best option that reflected their answers. In the first part, questions related to students' socio demographic variables including the 'student type', 'the level of study' and the 'subjects of study'. The second part included few general questions on binge-watching aimed to know the amount of time spent on binge-watching, regularity in watching, devices, location and content preferred for binge-watching. The later part comprised of 16 statements of various motivations arranged without any logical order. These were given to measure students' gratifications. The five-point Likert scale was used with options ranging from 'all the time' to 'never or rarely'. For data analysis, the researcher used quantitative techniques. After the data collection process was completed, the data was analysed and evaluated using the SPSS software.

III. Results and Discussion

The total sample population was 104 members. Male aggregated 40.4 per cent of the sample while female aggregated 59.6 per cent. Among them 57.7 per cent were UG students and the rest 42.3 per cent were PG students. Day scholars aggregated 54.8 per cent of the sample whereas hostellers aggregated 45.2 per cent of the sample. With regard to subject of study, Science students aggregated 20.2 per cent of the sample while Commerce and Humanities students aggregated 49.0 per cent and 30.8 per cent of the sample respectively.

Time spent on binge-watching
To call someone a binge-watcher, one has to engage in watching for more than one episode of the same TV show continuously in a single sitting. Table 1 describes the number of hours spent on binge-watching by the respondents. A large portion of the respondents (49.0 per cent) stated that they spent 2-3 hours on binge-watching continuously on a single sitting. This makes it clear that almost half of the respondents are moderate binge-watchers. While 32 members from a respondent population of 104 stated that they had spent less than two hours on binge-watching, 16 of them stated that they spent 4-5 hours on binge watching. This suggests that 30.8 per cent of the respondent population have liking towards binge-watching and spend quite some time on it.

In the last row, there is the presence of an extremely small yet devoted group of binge-watchers who claim that they spent more than 6 hours uninterruptedly on binge-watching. Such respondents are avid binge-watchers who appear to have

watched TV shows or web series out of their own interest, having strong motivations towards them.

Regularity in binge-watching
Regularity refers to frequency in viewing or engaging with a medium, or how often students engage in binge-watching TV shows or web series. In this study, any student who watches between 2-6 episodes of the same TV show in one sitting is considered a binge-watcher. Table 2 takes a look at the regularity of the respondents in binge-watching. As evident from Table 2, 43.3 per cent of respondent population engage in binge-watching on a weekly basis. It reflects that binge-watching is a normal part of the weekly routine of young students. Almost a quarter of the respondent population (26.3 per cent) participate daily in binge-watching. It suggests that these respondents have strong motivations towards binge-watching and seek gratifications daily. It has become part of their daily routine. While 15.4 per cent of the respondent population engage themselves in binge-watching fortnightly, 14.4 per cent of the respondent population do it once in a month.

Device preferred for binge-watching
Device is an important tool required for binge-watching programmes. Almost every college student these days owns a smartphone. Other tools which can be used for binge-watching are laptops, tablet, personal computer and the Internet TV. Table 3 gives a picture of the device preferred most while binge-watching by the respondents. A large portion, 68.3 per cent of respondent population prefer smartphones to binge-watch. This suggests the ubiquity of smartphones among students. A few others (14.4 per cent) prefer laptops. A small portion, 3.8 per cent of the respondents prefer Internet TV which is a recent technological revolution. It is interesting to note that while no one prefers personal computer or desktop, 1.0 per cent of the respondents binge watch on iPad/Tab. Almost 12.5 per cent make use of all the possible media available.

Place preferred most for binge-watching
Place is also an important aspect to be considered while binge-watching. College students spend most of their time in college and at home. They prefer a convenient and comfortable place for binge-watching. Table 4 describes the place preferred for binge-watching by the respondents. As evident from Table 4, bed room is one of the places which college students love the most. Almost three forth of the respondent population prefers their bed room or personal rooms for binge-watching. It suggests that respondents like to binge-watch privately. The second largest portion of respondent population (20.2 per cent) prefers the living room. This indicates that the members of this portion enjoy binge-watching along with family members on a common platform.

Only 3.8 per cent of the respondent population binge-watch in the college campus. This group could include friends and classmates. While no one prefers a park, 1.0 per cent of respondent population prefers classroom and toilet equally.

Most preferred streaming programmes by students
The advent of online streaming sites and applications have offered variety of programmes to online streamers. Selecting programmes of choice from available genres depend on one's preference. Table 5 depicts the order of preference of college students towards streaming programmes. As disclosed in Table 5, stand-up comedy is what the college students prefer the most while binge watching. It can therefore be said that the college students prefer to binge-watch stand-up comedy programmes over everything else. Ranking second in the order of preferences, is Western drama, indicating that the college students are fond of Western programmes.

Korean drama comes in the third position, implying that the college students rank Korean drama as a top preference in the list of programmes. It is quite interesting to note that the mean difference between Western drama and Korean drama is extremely narrow, a mere 0.02. Indian drama stands in the fourth place in the order of preference. This indicates that a good number of college students do binge-watch Indian programmes. Documentaries come in the fifth position. It implies that even documentaries are binge worthy programmes and even college students prefer to invest their time on those programmes. Reality shows take the sixth position in the order of preference. While talk shows received seventh position, cooking programmes was in eighth place. It is noted that the mean difference between talk shows and cooking programmes is .2. Lastly, puzzles and scientific programmes come in the ninth and tenth position respectively. Both score equal mean score of .07.

Binge-watching gratifications
Assessing students' binge-watching gratifications was one of the important objectives of the study. To realise this objective, 16 motive statements were presented in the questionnaire without any logical order and the respondents indicated their level of agreement with each statement on a 5-point Likert scale (5=strongly agree, 1=strongly disagree). The responses were factor analysed using principal component analysis and Varimax with Kaiser Normalisation rotation. Factor analysis is a multivariate statistical procedure used primarily for data reduction, construct development, and investigation of variable relationships (Wimmer & Dominick, 2014). The analysis yielded four factors with an Eigen value of greater than 1 accounting for a total variance of 62.72 per cent as explained in Table 6. Among those four factors, the first factor accounted for 32.10 per cent of the variance while the share of the second factor was 14.69 per cent, that of the third

factor was 8.35 per cent and the share of the fourth factor was 7.57 per cent. In Table 7, the factor loadings of the items under the four factors are highlighted. Also shown in the Table are the Mean (M) and Standard Deviation (SD) of each motive.

Belonging to friends and peer group factor

The first factor was named 'belonging to friends and peer group' gratification which comprised of six interrelated motives of 'friends expect me to do', 'friends suggest me to do', 'topic for discussion in friends circle', 'want to be the first to see entire series', 'friends do it' and 'violent content'. Their mean scores of these motives were 2.78, 3.17, 3.04, 2.86, 3.22 and 2.64 respectively. Thus, 'belonging to friends and peer group' gratification can be reckoned as the primary and dominant binge-watching gratification. That six motives had converged in the first factor suggests that the students tended to perceive and engage in binge-watching to gratify a variety of friends and peer group needs.

Escape factor

The second factor labelled as 'escape' gratification had four interrelated motives of 'forget worries and problems', 'escape from reality', 'engagement with character' and 'clears mind'. Their mean scores were quite high at 3.44, 3.15, 3.57 and 3.38 respectively. This factor, though only second in importance, is of instrumental nature as students tended to binge-watch to escape from reality and forget worries and problems.

Entertainment factor

The third factor named as 'entertainment' gratification was made up of three inter-related motives of 'entertainment, 'relaxed' and 'feel happy and enjoy doing it'. The mean scores of these three motives were 3.88, 3.70 and 3.74 respectively. The results suggest that some students binge-watch to gratify their entertainment need.

Curiosity factor

The fourth factor named as 'curiosity' gratification loaded three motives, namely 'characters relate to my life', 'curiosity what happens next', and 'once I start can't stop'. The mean scores of these three motives were 3.32, 4.03 and 3.33 respectively. The results show that a few students tended to binge-watch out of curiosity to know what happens next.

IV. Conclusion

This study helps in understanding how college students make use of binge-watching and what gratifications they seek. The research results show that the college students spend considerable amount of time into binge-watching. 49.0 per cent of the total respondents engage themselves in binge-watching for more than 2-3 hours which suggests that binge-watching is a popular leisure activity among college students. This phenomenon was similar to studies by Pena (2016) and Dandamudi & Anuradha (2018). The study also reported that 43.3 per cent of participants binge-watched weekly. Hence, it can be deduced that binge-watching is a normal part of the weekly routines of college students and viewing practices for years to come. This view was also observed by Wheeler (2015) and Gangadharbatla, Ackerman & Bamford (n.d.) in their studies. The study showed that smartphones (68.3 per cent) are the most preferred devices and bedroom is the most preferred place by college students for binge-watching in line with the study by Castro et.al (2019). As regards content, stand-up comedy takes the first position in the rank order. Western drama, Korean drama and Indian drama takes the subsequent positions in the rank order respectively. Thus, it suggests that college students seem to love more fun and entertainment.

Affinity is the fondness and comfort level an audience has with a device, programme etc. Students had a moderate level of affinity for binge watching (a score of 14.41 out of a total of 25). The tests to find out significant correlations within/among variables of gender, type of students and subjects of study did not yield any significant correlations. Although college students appear to be addicted to binge-watching, it is revealed that they do not have very high level of affinity towards binge watching. It is possible that college students consider binge-watching merely from a utilitarian point of view. Hence, their affinity level is quite moderate and not high. Similar aspect was observed in the studies conducted by Pinto & Poornananda (2017), where affinity level of college students was moderate in using the Internet, even as most students were found to be avid users of the Internet. This study has applied the Uses and Gratifications paradigm to explore the motivations behind binge-watching behaviour among college students in Mangaluru. An exploratory factor analysis of binge-watching gratification items yielded four gratification factors, namely, 'belonging to friends and peer group', 'escape', 'entertainment' and 'curiosity'.

College students imitate the behaviour of their friends and peers and consider spending increased amount of time binge-watching as acceptable behaviour. They could be having a lot of peer pressure. Hence, 'belonging to friends and peer group' gratification is the main motive behind binge-watching behaviour among college students. The 'escape' gratification came at second position which suggests that college students use it as an escape from their regular routine. It is surprising that 'entertainment' is not the prominent gratification factor, even as most of them binge-watch entertainment related shows. However, considering the high mean values of the motives under this factor (3.88, 3.70 and 3.74), it is clear that

'entertainment' gratification is equally important to college students while binge-watching. Lastly, with regard to 'curiosity' gratification, it is deduced that the college students prefer to binge-watch those episodes which conclude with the cliff-hanger and those that provoke their curiosity. Thus, the present study's finding that students primarily binge-watch for 'belonging to friends and peer group' related gratifications confirms the findings of scores of earlier studies (Matrix, 2014; Wheeler, 2015; Panda & Pandey, 2017; Gangadharbatla, Ackerman & Bamford (n.d.); Starosta, Izydorczyk & Lizińczyk, 2019; Oaks, (n.d.); Sabian, 2018). With the rise in over the top (OTT) platforms for audio-visual media presentations, and an innate character in it lending itself to binge-watching, the present study throws light on the way students approach such platforms and the corresponding binge-watching tendencies.

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Table 1: Time spent on binge watching.

	Frequency	Percent	Mean	Std Deviation
Less than 2 hours	32	30.8		
2-3 hours	51	49.0		
4-5 hours	16	15.4	1.94	.810
More than 6 hours	5	4.8		
Total	104	100.0		

Table 2: Regularity in binge watching.

	Frequency	Percent	Mean	Std Deviation
Daily	28	26.9		
Weekly	45	43.3		
Fortnightly	16	15.4	2.17	.990
Monthly	15	14.4		
Total	104	100.0		

Table 3: Device preferred for binge watching.

	Frequency	Percent	Mean	Std Deviation
Laptops	15	14.4		
Smartphones	71	68.3		
Internet TV	4	3.8		
iPad/Tab	1	1.0	2.17	1.439
Personal Computer	-	-		
All possible Media	13	12.5		
Total	104	100.0		

Table 4: Place preferred most for binge watching.

	Frequency	Percent	Mean	Std Deviation
Bed room	77	74.0		
Living room	21	20.2		
College Campus	4	3.8		
Class room	1	1.0	1.36	.749
Park	-	-		
Toilet	1	1.0		
Total	104	100.0		

Table 5: Most preferred streaming programmes by students.

Type of programme	Percentage of students	Mean	Rank Order
Stand-up Comedy	37.5	.38	1
Western drama	35.6	.36	2
Korean drama	33.7	.34	3
Indian Drama	26.9	.27	4
Documentaries	26.0	.26	5
Reality Shows	20.2	.20	6
Talk shows	15.4	.15	7
Cooking Programmes	13.5	.13	8
Puzzles	6.7	.07	9
Scientific Programmes	6.7	.07	10

Table 6: Total variance of 29 motive statements explained.

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.136	32.101	32.101	5.136	32.101	32.101	3.424	21.400	21.400
2	2.351	14.693	46.794	2.351	14.693	46.794	2.464	15.402	36.802
3	1.337	8.354	55.148	1.337	8.354	55.148	2.154	13.461	50.264
4	1.211	7.571	62.719	1.211	7.571	62.719	1.993	12.456	62.719
5	.882	5.515	68.235						
6	.748	4.677	72.912						
7	.708	4.423	77.335						
8	.600	3.748	81.083						
9	.551	3.444	84.527						
10	.514	3.211	87.738						
11	.476	2.977	90.715						
12	.421	2.634	93.348						
13	.334	2.085	95.433						
14	.303	1.895	97.328						
15	.244	1.526	98.855						
16	.183	1.145	100.00						
Extraction Method: Principal Component Analysis.									

Table 7: Rotated component matrix.

Rotated Component Matrix[a]

	Component			
	FACTOR1: Belonging to Friends and Peer Group	FACTOR 2: Escape	FACTOR 3: Entertainment	FACTOR 4: Curiosity
Friends expect me to do (M: 2.78; SD 1.351)	.835			
Friends suggest me to do (M: 3.17; SD 1.303)	.821			
Topic for discussion in friends circle (M: 3.04; SD: 1.299)	.759			
Want to be the first to see entire series (M: 2.86; SD 1.542)	.632			
Friends do it (M: 3.22; SD: 1329)	.622			
Violent content (M: 2.64; SD 1.454)	.601			
Forget worries problems (M: 3.44; SD:1.156)		.832		
Escape from Reality (M: 3.15; SD:1.371)		.828		
Engagement with character (M: 3.57; SD:1.189)		.609		
Clears mind (M: 3.38; SD:1.1167)		.602		
Entertainment (M: 3.88; SD:1.189)			.806	
Relaxed (M: 3.70; SD:1.013)			.777	
Feel happy and enjoy doing (M: 3.74; SD:1.1061)			.693	
Characters relate to my life (M:3.32; SD:1.151)				.755
Curiosity what happens next (M:4.03; SD:1.038)				.727
Once I start can't stop (M:3.33; SD:1.265)				.645
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.				
a. Rotation converged in 4 iterations.				

HUMANLY PRODUCED AND TRANSMITTED MEDIA (HPTM): THE INDIAN MODEL OF COMMUNICATION FOR LIBERATION BY APPAVOO

Shanthi Mathai*

The Humanly Produced and Transmitted Media (HPTM) Theory was proposed in 1993 by the late James Theophilus Appavoo, a famous folklorist and communicator from Tamil Nadu, India. It is an interpersonal network and folklore-based model of communication and the theorist proposes it as a model of communication for liberation of oppressed people who do not have access to the mainstream communication in society and to the mass media production and dissemination. The Theory and the Model developed are based on the studies conducted among the Dalits, the groups of people who face discriminations in society because of their birth in the so-called lower castes in the caste structure in Indian societies prevalent from time immemorial. The Model can be found to be applicable and extendable to all oppressed communities. In this era of digitized communication, inclusion of the use of social media that are accessible and affordable to common people, for networking, production, distribution and consumption of messages can extend the scope of the Theory and the Model.

Communication theory in its broadest sense is any conceptual representation or explanation of the communication process (Littlejohn, 1978, p. 7). Theories help one to understand and to predict the phenomena one is studying (Gudykunst & Nishita, 1994). So the study of communication theories can be considered as an essential factor in analyzing the process of communication. Many types of conceptual representations are available. They are all attempts of various scholars to represent what is conceived as important in the process of communication. In this study, the researcher is analyzing the various aspects of the proposed theory and model of communication: Humanly Produced and Transmitted Media (HPTM) Theory/Model of Communication by James Theophilus Appavoo (Appavoo J. T., 1993), a famous folklorist and communicator from Tamil Nadu, India, in 1993.

Methodology Used In This Study

The only literature source available for the study of HPTM is Appavoo's thesis submitted to the University of Edinburg in 1993. Content analysis of the thesis is the main methodology and method used for this study. In addition, the researcher could conduct personal interviews with the theorist four times during January – March period in 2001 as part of her research project as part of Masters in Communication Studies. HPTM Theory/Model by Appavoo was proposed as a model for Dalit Liberation. Caste is an oppressive social institution in India for those who belong to the 'so called' lower castes. The dominant communication media is inaccessible to the Dalits and are controlled by their oppressors (Appavoo J. T., p. 1).

Appavoo had developed a model of communication which can be used by the Dalits and other oppressed communities and sections of society for their liberation. The details of the Theory are analysed below.

What is HPTM theory?

HPTM denotes the communication media that primarily uses 'human hardware' – body, mind and spirit (Appavoo, p. 75).

Operation of HPTM in Society

HPTM operates in society in different ways: (pp. 75 - 80).
a. HPTM is the Interpersonal Communication Network that primarily uses 'human hardware' for communication of messages. The interpersonal communications that include telecommunication technologies, internet, mails etc. as well as traditional media that use costly hardware are excluded here.
b. HPTM includes folklore minus costly hardware and skills that demand special training that consumes time and money.
c. HPTM is spontaneous social actions that are expressions of the social mind. These social actions initially originate in the minds of individuals or are by some institutions. When a particular 'idea' is accepted by a community, it becomes the 'idea' of the social mind expressed in terms of some action. Spontaneous social actions are

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spontaneous upheavals of people - a spontaneous campaign against what they consider as injustice or they are the "rhetoric of protest". Appavoo explains the anti-Hindi agitation against forceful implementation of the language Hindi in Schools in Tamil Nadu in 1965 as good example of this "rhetoric of protest".

d. HPTM includes spontaneous ritual actions of people. By this the theorist means the 'ritual movements' using the body that are spontaneous, unorganized and basically expressions of the social mind. There are many cultural and religious expressions existing as part of the diverse local cultures in India that uses physical symbols such as common dress patterns and food systems like fasting, common worship songs, rituals and related elements that provide equality status for all devotees irrespective of their castes. He explains that these ritualistic activities are primarily of body, mind and spirit whereby equality is maintained among the people. The 'sami' movement in Tamil Nadu was given as an example in which all who undergo the ritual follow the same way of life for specific number of days - wears black dress and a particular type of beads, avoid non-vegetarian food, sex and liquor and call each other and by others as 'sami'.

Elements of HPTM

The following are the main elements of HPTM:
i. The interpersonal relationship aspect, mainly discussed under interpersonal network by communication scholars, and
ii. The all-sense data codification aspect that are discussed by the folklore scholars and their subject matter, narratives, rituals, customs and artifacts

Levels of HPTM
There are two levels in the HPTM communication: (1) underground level and (2) public level (ibid p. 81). The underground level assures the anonymity of the communicator. The anonymity depends on the danger in the production and distribution of the message and not on anonymity of the communicator by itself. Stories about political leaders, stories and jokes about employers etc. are examples of underground production and dissemination. Anonymity of the source is crucial in these examples. Public level communication in the HPTM happens when the 'idea' is internalized by majority and becomes the idea of social mind. This process happens in the 'underground level' and the 'idea' is codified in public into spontaneous social action, which is not dangerous because of the power of the community/society. People become one-minded through the HPTM communication. At this level, communication becomes non-anonymous. Thus, HPTM is operative both in the underground level and public level.

Distribution Process of HPTM
In HPTM, the intelligent and rational human beings act as the dissemination hardware. So the distribution process is totally different from mass media where technological devices are used as hardware for dissemination. In the distribution of HPTM communication, Appavoo describes three aspects: (1) the dissemination process, (2) re-creation in transmission and (3) role of mass media in transmission. (ibid, pp. 82 – 86) The humans who act as disseminators in HPTM are divided into three: (a) active carriers, (b) potential carriers and (3) non-carriers. Active carriers are those who, after receiving the message, relay it to others. Potential carriers receive the message, accept it but would not take special care to transmit them. If they receive the same message from many others, they may then become active carriers. The non-carriers are those who neither disseminate nor confirm the message. They may think that some message that reached them are injurious to them personally and/or to the group or community they belong. They may start disseminating counter-messages against the former one. Another factor in HPTM in transmission is the re-creation or adaptation possibility of messages. In HPTM, the message is not transmitted like replaying the cassettes or films, but re-created and transmitted. A new version of the message is formed. The re-creation has two dynamics: (i) selection and (ii) correction. Not all messages are transmitted again, but active carriers select some from the ones received and re-create and disseminate the message again. The re-creation or adaptation also has correction dynamics. The correction is made due to many factors – cultural value, experiences of the re-creating person, her/his purpose and social position, and the aims and aspirations of the community or group. The dissemination model of HPTM given by Appavoo is as in figure 1. (Appavoo, p.84):

HPTM Communication and Mass Media
The role of mass media in HPTM transmission is also analysed by the theorist. In HPTM, no commercialisation is involved. Message is exchanged for message. The possibility of re-creation is lost once the communication gets recorded and distributed through mass media. The mass media version kills re-creation as the media products have 'copy right' and authentic version concept. Appavoo hesitates to accept the transmission of the folklore through mass media as HPTM because of the commercial purpose behind this transmission and the absence of re-creation. In HPTM, there is no transmission without re-creation as dissemination is closely linked with the re-creation process. Sometimes HPTM gets penetrated into the mass media. This is when the public level HPTM happens. When there is spontaneous social action or ritual action because some idea has become the 'idea of the social mind' the media people take the message and disseminate it. There are also possibilities for the penetration

of some media messages into the HPTM level, mainly through 'opinion leaders' as explained by Katz and Lazerfeld. The opinion leaders are the individuals in the community who receive information from the media and pass it on to their group members. Opinion leadership is a trait and is hard to distinguish the opinion leaders from the other members. It is conceived as a role taken within the process in interpersonal communication. An important thing is that the opinion leadership changes from time to time and issue to issue.

Appavoo is of the opinion that mass media may be used to disseminate the messages of liberation and create awareness in a quick way because of their "lightness" (fastness in dissemination and capability of covering large areas/space) and "heaviness" (capability of enduring time) which HPTM lack. But he feels that it is better to be slow than to destroy the re-creational participation of all the oppressed ones (p.102). Mass media are very effective in keeping the status quo than changing the social structures because of lack of effective feedback in mass media. Consequently, it is very difficult to communicate new concepts and ideas of liberation of the oppressed through mass media as feedback has to go through various dynamics to reach the 'sender' (p.68). Hence, according to the theory, the effective dissemination is possible through HPTM as it does not depend on costly hardware or mass media technologies.

Software of HPTM
The software of HPTM is of two kinds: (1) skill and (2) physical quality of common people. (P.87)
HPTM does not need skills that require special trainings. He calls the skills needed as "average community skills" – the skills that all human beings generally possess. That means in HPTM, everyone has the skills to communicate.
There is no need for any special physical quality in HPTM. The two qualities that are necessary to become effective communicators are the individual's commitment and emotional involvement and not beauty, sweetness of sound or writing and presentation abilities.

Encoding of HPTM Messages
The encoding of HPTM is performed as five-sense data. The spontaneous ritual action of HPTM includes: dancing, eating, burning incense, noises/sounds, speech, talking, singing and seeing and messages are encoded through all the five senses in these actions. (p.88)

Trans physical Aspect of HPTM
HPTM has trans-physical element associated with it. All the spontaneous rituals have trans-physical communication. For example, the religious rituals of many traditional Indian communities include possession by deities during the rituals, of women and men. The property of HPTM gives power to the poor and oppressed – the power to come out in open to challenge their oppressors. (p.89)

Narratives and HPTM
Narratives play an important role in the process of HPTM communication. According to Appavoo, the major portions of underground media of HPTM are in terms of narratives. The legends, myths, ballads, stories, rumours and gossips are all in the form of narratives. Some protest narratives of HPTM are very powerful. There are also narratives that are used for maintaining the status quo.

Fundamental Analysis Used in the Study
The conceptual foundation of the research of theorist was based on the parameters derived by Desrochers (1972, p. 18) to analyse human communication in society. According to Desrochers, the structure of any communication system includes: (1) organising structure and (2) ideological structure. The Organizing structure can be further classified as: (a) production structure, (b) distribution structure, (c) exchange structure, (d) consumption structure and (d) power structure. Appavoo conducted a structural analysis of the communication system based on the above, to see the control Dalits have on the communication process going on in Indian society. The production structure can be understood as means of production, forces of production and mode of production. Means of production are the hardware used to produce media goods such as sophisticated electronic devises for recording, editing, printing etc. These are costly and the economic conditions of Dalits in general prevent them to own the means of production of mass media. "Forces of production" refers to those who produce the messages, and those who have access to the means of production. This divides human beings into 'senders' and 'receivers'. In the society, the main forces of production are people belonging to elite groups of caste and class. They impart their ideologies in society through mass media. This is a kind of socialisation process and Dalits become mere receivers of these messages. "Mode of Production" is the way in which the message is produced. Most of the messages through mass media and other sources are such that they strengthen the caste dominations in society. Dalit peoples' role in the production of messages in society is very insignificant.

Distribution means sharing of the products. In society, an important role is played by mass media in the distribution process of messages. Apart from the very few Dalit journalists and writers, the participation of Dalits in the distribution structure is negligible. From time immemorial most of the literature has attempted to degrade Dalits with all its visible and invisible ideas. Thus, the distribution structure helps to maintain only status quo. Exchange system is the way in which one kind of product is exchanged with other products.

In mass media, money is the exchange unit and commercial interests are the main reasons behind the production of messages. The mass media communication world give importance 'classical' dances and performances which require additional training and skill development, and very rarely accept or value the talents of Dalit artists. A few Dalits who get chances in the mass media become tools for profit making in the hand of the dominant communicators.

Consumption structure of the media helps to receive the distributed message. Subscribing to newspapers and magazines as well as buying radio and television sets require involve expenses, which Dalits cannot afford. The economic status of Dalits restricts them the accessibility to the consumption hardware. Moreover, print media require literacy and language abilities to read and understand the messages. According to the 1991 Census of India, "dalit (scheduled caste) communities are among the least literate social groups in the country. Barely 37.41 per cent of the population has acquired the most elementary skills in reading and writing, and in 1981 less than 30 per cent of rural dalit children (5-14 years) were found to attend school". (Nambissan, 1996). People who can afford to consume the mass media messages receive only the stereotyped roles, humiliating, and dehumanizing perceptions about Dalits. Another aspect of consumption is the 'time; needed for media consumption. All mass media except radio need 'time' for consumption. One can listen to the radio while working. Dalits who mostly work as labourer categories cannot afford to find the time for media also. The power structure involves those who have power to administer and control communication in society. The decision making power in society is not with Dalits. The same power structure is maintained in mass media industries, which are controlled by profitable organizations like multinational corporations. They control the media through their ownerships and advertisements. The media power structure hence perpetuates the discrimination based on caste and caste dominations. Other power structures in society like religion, politics etc. are also controlled by dominant caste members and therefore the religious, political and other communications also... Hence, Dalits are not allowed to have any control on the power structure of communication. The ideological structure prevalent in society like caste and its values and value hierarchies control communications in the society. These ideologies are propagated through the contents of media messages. The portrayal of Dalits in the different kinds of media genres reflects the low position, oppressed, and discriminated status of them in society and present stereotypical roles. So the ideological control of communication is far beyond approachability of Dalits. Thus he concludes that the status of Dalits in India do not allow them to have control over the production, distribution, exchange, consumption, power and ideological structures of communication in society. On the other hand, proposes HPTM as the communication system for them to liberate themselves from their low and oppressed status.

HPTM for Dalit Liberation and Empowerment
The analysis of communication system of HPTM based on the parameters such as: production level control, distribution level control, exchange level control, consumption level control, power control and ideological control can be summarized as follows.

HPTM and Production Level Control
The hardware used for production of messages includes people's own body, mind and spirit. So the theorist emphasizes that all Dalits can have control over the means of production of messages. Forces of production are themselves and mode of production can be decided by each communicator. So the production control is with all Dalits – men or women. The specification of skills required as only average community skills and no need of physical qualities increase the control of production. They are free to decide which 'sense –data' has to be used for transmission of messages – hearing, seeing, smelling, touching or tasting -, and the message forms and types of communication, time of production etc.

HPTM and Distribution Level Control
The distribution points are human beings themselves and the distribution hardware – the human body, mind and spirit – belong to each individual. The distribution level is underground level. All these can be controlled by individuals and groups themselves. As the distribution of the message takes place at the underground level, it helps to keep the anonymity of the producer of the message. Another characteristic is the presence of active carriers, potential carriers and negative carriers. The active carriers distribute the message through interpersonal and group relationships. The potential carriers also become active in due course. The non-carriers can restrict the dissemination of discriminative caste ideologies by creating counter stories, proverbs and also clear explanations through interpersonal and folklore networks of communication. Another possibility is the re-creation of messages by the oppressed people. They have the freedom to select the suitable ones from the received messages, make corrections, and send them to other people of oppressed communities. So the production and distribution are not done by the initial source alone. It gets transmitted through the three types of carriers mentioned above. Everybody can be senders and receivers of messages and HPTM hence provides a participatory communication. In this feedback can be instantaneous and very effective. The receivers can clarify the doubts from the senders. The element of persuasion included in the interpersonal communication and the possibilities of

participation and interaction increase the chances of acceptance of the message. it is specified that the physical quality needed is only emotional involvement and commitment of the participants and hence the effectiveness of such communication will be more. The two levels of HPTM message distribution help the oppressed people to redefine their identity through the underground level of communication and public level of HPTM such as protest marches, satyagrahas and dharnas by Dalit movements. Initially the movements face difficulties in making Dalits understand their problems. But once it is spread through the underground level, the idea becomes the idea of the public mind and they come out for social actions irrespective of their controlled and oppressed status in society.

HPTM and Exchange Level Control

It is clearly said that no exchange of money can be involved in HPTM. Message is exchanged for message. O commercialization if HPTM is not possible. Every person irrespective of his/her economic situation can participate in this communication.

HPTM and Consumption Level Control

No costly hardware or special time needed for consumption. The consumption hardware are human body, mind and spirit and the message can be received through all the five senses of perception. There is also no separate group as consumers. All consumers or receivers are senders also. That means all participants are transceivers – transmitters as well as receivers. The receivers can become opinion leaders by selection and correction and recreation process of messages.

HPTM and Power Control

The power of HPTM communication is with all the participants. The selection of message can be made by anybody and can just transmit that to his/her neighbour or friend and if it seems relevant to the other person, it get spread easily. The power to select and correct gives freedom in transmitting the messages. The law-making systems and their administrators which are symbols of power in the mainstream communication are the participants themselves in HPTM.

HPTM and Ideological Control

HPTM allows Dalits to have their own ideologies and gives freedom to transmit them. Through the underground level, they can work together to create new values, concepts, beliefs and attitudes among the Dalits and through them to the society. Though it is a very difficult task because of the internalized caste ideologies, HPTM provides hope for that.

Findings

This paper is a study on the basic literature that describes the Humanly Produced and Transmitted Media (HPTM) Theory

of communication. The following are found to be the main aspects of HPTM communication: The hardware used for messages in HPTM communication are human body, mind and spirit without the assistance of any technological media. In this process, interpersonal and folklore networks are used for the dissemination of messages. However, these can grow as public and mediated communications, as time passes. The spontaneous social and ritual actions are the public level expressions of the 'social mind' of the HPTM communication. The dissemination process in HPTM communication is carried out by three types of participants or communicators - active carriers, potential carriers and non-carriers. HPTM communication is very participatory with everybody involving in the communication activities and becoming transceivers – transmitters of messages as well as receivers. The encoding/ decoding skills of the senders/receivers are average community skills and no physical appearance qualities are required for effective communication. Senders and opinion leaders can persuade and influence the receivers through interpersonal and folklore communication methods. The underground level helps to keep the anonymity of the sender. The coding of the message, message content and message treatment are decided by all participants of HPTM communication. No direct outside control is possible. Re-creation of the messages is possible through selection and correction. HPTM is characterized by effective feedback and provides the roles of senders and receivers to all human beings, in contrast to mass media communication. Hence, HPTM can provide the oppressed people, control over the production, distribution, exchange, consumption, power and ideological structures of communication.

Conclusion

HPTM can be understood as a theory for better changes in society through constructive communication among the different members of society. Hence, it can be found as a theory of social transformation. It focuses on the levels of communication where the underprivileged and oppressed communities can have control of communication system and production of messages with themselves. It speaks about effective participation through the underground and public levels of distribution and possibility for effective feedback. The Theory was proposed in 1993. Two important aspects have changed drastically in the successive years that need to be considered in the current discussions of HPTM Theory: (1) the advancement of communication technologies – Indian society witnessed a widespread growth in the availability and accessibility of television programmes and other media from the 1990s and also that of internet and digital communication (five-sixths of the Indian population owns a transistor, TV, mobile or computer or a combination of these, according to

Census 2011) (Shanthi, 2015); (2) the improvement of the status of Dalits in Indian society – for example, the literacy rate of Scheduled Caste (SC) communities (Dalits) has grown to 66.10 (national literacy rate is 74.04) where as it was only 34.76 according to 2001 census (Gov.of India, 2015), and among them 2.4 per cent earned post graduate degree other than technical degree and 5.3 per cent has technical degrees or diplomas equal to degree or post graduate degree (Press Trust of India, 2015). The mode of interpersonal communication has changed drastically with the growth of social media communication facilities that provide immediate connectivity, interactivity, and quickness. In this technologically advanced era of digitized communication and better access to social media communication by the less privileged and oppressed communities, the underground level mentioned in the HPTM Model can be extended to the communication using the facilities for 'closed groups' and communities in the social media using WhatsApp groups, Facebook groups etc. and which may even be substituted for underground communication in HPTM where the members can share messages quickly. In addition, in the place of folklore communication for dissemination of messages mentioned in HPTM, mediation of digital technologies in the production, distribution and consumption of messages (for eg. websites such as www.youtube.com) need to be considered. Moreover, scope and relevance of the theory lies in the possibility to extend its applicability to all human communities that strive for liberation from socio-political discriminations and oppressions.

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Figure 1: The Dissemination Model of HPTM.
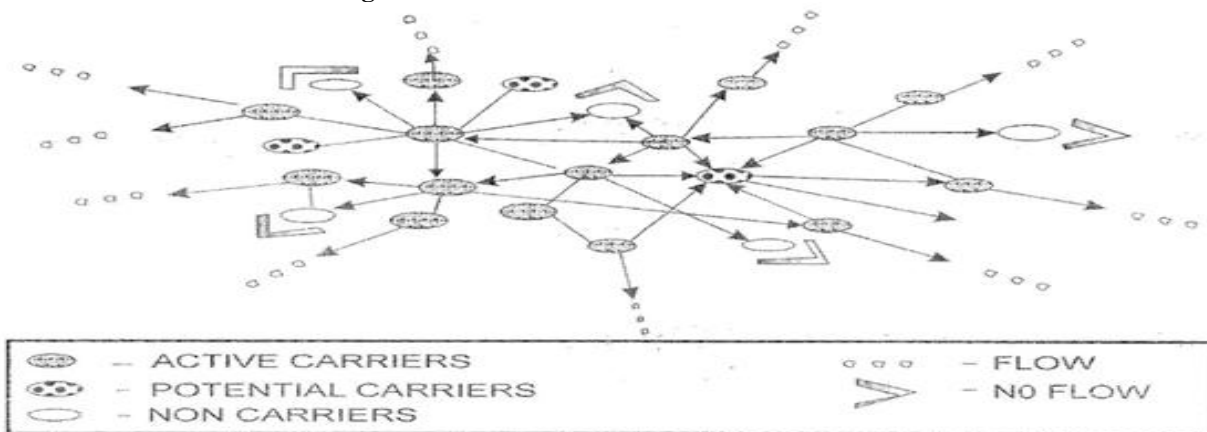
The Dissemination Model of *HPTM*

Source: Appavoo, p.84.

CAPACITY BUILDING FOR PARTICIPATORY MANAGEMENT OF COMMUNITY RADIO: CASE STUDIES IN BANGLADESH

Taijrani Rampersaud*

Community radio (CR) initiatives are conceptualised, set-up, and managed based on the ideals of participatory communication they serve to create a forum for marginalised narratives to be shared and heard in order to counter the various dominant discourses in mainstream media. For this reason, there is a need for them to be managed democratically as well as effectively, to ensure they are sustained to fulfil their various mandates. (Couldry, 2010; Howley (Ed.), 2010; Ullah, 2018.) In Bangladesh, there is a high focus on the production aspects of these initiatives; however, developing skills for the management aspects appear limited. With reference to four CR stations in Bangladesh, several management challenges - including lack of sufficient funding, managing human and material resources, and the need to enhance networking opportunities, were highlighted by practitioners. This paper explores the possibility that capacity building of personnel in management, implemented through a participatory approach, can result in addressing these challenges. Through analyses of the strengths and weaknesses observed in the stations, the paper goes a step further to suggest possible ways in which current practices can be improved with a view to making the stations more efficiently run and sustainable in order to serve their communities.

Keywords: Participatory management, management sections, community radio, capacity building, sustainability, efficiency, effectiveness, management functions.

High in the mountains of Bolivia, in mining towns and encampments several hours away from the nearest city, a small network of self-owned and self-controlled radio stations has served as an important means of communication for almost thirty years. (O'Connor, 1990, p. 102.) This quote aptly provides some insight about the first community radio station (CRS) to be established - Miners' Radio, 1949, from Bolivia, South America. Coupled with the idea of using radio during times of peace and crises, this description has been monumental in laying the foundation for what community radio (CR) is today. Since 1949, this phenomenon has been in a continuous state of evolution. According to AMARC (2019), regardless of the term used - 'alternative radio', 'community radio', 'cooperative radio', 'educational radio', 'free radio', 'participatory radio', 'rural radio', or some other term, and, regardless of the content being broadcast, the location, the reach, the ownership structure, or funding, if the initiative focuses on promoting participation of all citizens, and endorses the processes of interaction and communication over the product, then this highlights what CR encompasses. These initiatives provide an avenue for the voiceless to be heard and the marginalised to express themselves while ensuring these CRS are 'in the community', 'for the community', 'about the community,' and 'by the community' whether those communities are identified by the geographical reach of the stations or by the interests exhibited by the members of the communities (Pavarala and Malik, 2007; Tabing, 2002). In short, CR, and by extension all community media, focuses on people's participation with a view to motivating them to

become active change agents for the betterment of their societies by enabling them to share their stories, and fill existing information gaps present in mainstream media. (Downing, 2001; O'Conner, 1990; Rodríguez, 2001; Servaes, 1999; White, 1994.)

Ideally, CRS have two main departments: (i) management, which encompasses the administrative functions of the station, and (ii) production, which encompasses the creative functions of the station. While these two major sections have different responsibilities, they are reliant on each other for the efficient and effective operation of the entire station. However, in the current environment, capacity building is more focused on production-related tasks than management aspects. One possible explanation for this is that, traditionally, 'management' represents ideas of a top-down approach to decision-making coupled with sophisticated corporate thinking popular with mainstream media. However, it must be noted that 'participative management' practices do exist; while not fully in sync with the participatory approach used by CRS, it is a foundation that can be built on. (Deuze & Steward, 2010; Nadeem, 2012; Ullah, 2018.) Specifically, in Bangladesh, there is a high focus on production aspects as staff and (paid) volunteers are given multiple opportunities to understand tasks within the production cycle. Such capacity building activities, conducted by non-governmental organizations (NGOs) and

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education and training institutes, address (1) all aspects of the production cycle from planning and scripting, to recording and editing, and, finally, packaging and broadcasting, and (2) thematic areas for content production such as agriculture, health, education, and gender. Furthermore, key ideals such as accessible media for the community, the importance of participation from the communities, creating a feeling of community ownership, and development programming are deeply embedded within these sessions. Alternatively, training related to management aspects is limited. (Rahman, personal interview, 2017.) This paper describes the current management environment of CRS in Bangladesh and explores the possibility that capacity building of practitioners in the strategic management of these initiatives, implemented through a participatory approach, which can result in the sustainability of these types of initiatives. Further, the paper suggests possible ways in which current management practices can be improved on through capacity building opportunities, with a view to making the stations more efficiently run and sustainable while ensuring a continued focus on participatory approach, which will complement the well-established production section.

I. Review of Literature

Media in Bangladesh
The media in Bangladesh operate within a somewhat favourable policy environment since freedom of expression, speech, and the press with some 'reasonable restrictions' are guaranteed by the constitution. Specifically, content promoting libel, defamation, sedition, or which pose as national security risks attract penalties (Article 39 – 'Freedom of thought and conscience, and of speech', Constitution of the People's Republic of Bangladesh, 1972). Apart from these restrictions, the general freedom of the press and freedom of expression have created an environment for the presence of broadcast, print, and new media within the mainstream and community media sectors. (Bangladesh country profile, n.d.; Constitution of the People's Republic of Bangladesh, 1972.) The acknowledgement of community media as a third-tier of media came in 2008 when the Bangladesh Awami League political party came into power - they saw the need for community media to fill existing gaps in information and country wide broadcasting since the state-owned media focused on social and national development messages and the commercial media catered to the urban areas, mostly (Anwar, 2015, p. 2). Additionally, mainstream media were criticized as being controlled by the government and urban-based bureaucrats and neglecting grassroots people's participation in the media climate (Reza, 2012 cited in Anwar, 2015, p. 2); this top-down, unidirectional flow of information was anti-development. The first official policy, Community Radio Installation, Broadcast and Operation Policy, was introduced on March 12, 2008 and was later updated in 2017. This somewhat favorable policy

environment has resulted in a total of 17 stations being operated across Bangladesh as of December 2019. (Community Radio, n.d.; Rahman, personal interview, 2017.)

Participatory management
Expertise, sophistication, and control comes to mind when one thinks of 'management' – all of which are contrary to the participatory approach utilized by CRS which focuses on de-professionalizing initiatives. Ideas like these were presented by some key thinkers in the field of management studies of which Havinal (2009, p. 3) references: D.J. Clough suggests "management is the art and science of decision-making and leadership"; J. L. Massie highlights "management is the process by which a cooperative group directs actions towards common goals"; and, F.W. Taylor posits "management is an art of knowing what to do, when to do, and see it is done in the best and cheapest way". However, Koontz and O'Donnel (cited in Havinal, 2009, p. 3) provide a more inclusive perspective: "management is the direction and maintenance of an internal environment in an enterprise where individuals working in groups can perform efficiently and effectively towards the attainment of group goals." However, what is key to note is that while these definitions do hint at some amount of inclusivity, they position management firmly in the executive leadership arena, which supports a top-down administrative approach in organizations.

Another perspective highlights seven main categories associated with management - of which two have links to CR: (i) management as a process, and (ii) management as an activity – both of which are briefly highlighted in Table 2 (What is Management?, n.d.). These ideas are reflective of 'participative management' – also referred to as 'participative decision-making' and 'participatory management' (Nadeem, 2012, p. 9). This style came about due to the changing nature of society and the enhanced focus on the importance of contributions from everyone within an organization. Participative management is associated with high levels of job satisfaction as there is "involvement of employees in decision-making, problem-solving, empowerment of employees, and support for high autonomous, initiative driven, and creative approaches for the betterment of businesses" (Rolková & Farkašová, 2015, p. 1383). Participative management is a democratic style that places the power with a group of individuals (Mullins, 2008 cited in Nadeem, 2012, p. 9) – which is similar to what occurs within CRS. Finally, Wilkinson (2011) shares four key questions (Where are we now? Where do we want to be? How will we get there? How will we know we are getting there?) with regards to management which address an important and topical aspect of CR - 'sustainability'. As suggested by Lisa Cannon (cited in Ramakrishnan, Arora, & Dutta, 2017, p. 1), sustainability is "the ability of an organization to secure and manage sufficient resources to enable it to fulfil its mission

effectively and consistently over time… Sustainable organizations have, at a minimum, a clear mission and strategic direction; the skills to attract resources from a variety of local, national and international sources; and the knowhow to manage them effectively." Through addressing these questions, we can how management will not only help with the current challenges faced but also with the future of CRS. Through these perspectives, management is seen to not be independent of participation as it features many aspects of participatory communication such as inclusive decision-making, teamwork for achieving goals, and efficient use of limited resources. With these points in mind, the following section provides insight into current management practises in CRS in Bangladesh and recommendations for addressing challenges encountered.

II. Research Design and Methods

A mixed method mapping methodology was utilized to gather, analyse, and present data. The use of desk review, personal interviews, and observations proved to be sufficient to understand the internal operation of the four case studies. Both the cases studies and key stakeholders were identified using non-probability sampling methods including expert sampling, convenience sampling, and purposive sampling. The reason for the variety of sampling methods was to facilitate the selection of stakeholders and CRS for case study purposes that would provide the most data for analysis. The key interviewee was Mr. AHM Bazlur Rahman. However, due to proximity, there was a second, coincidental meeting with the members of the Bangladesh Community Radio Association (BCRA). Regarding the case studies, brief profiles are highlighted in Table 1.

III. Results and Discussion

Management of CRS in Bangladesh
Based on the data gathered from the four cases, the author was able to determine that 'management of CRS' encompasses five main sections: human resources, finances, materials (technology and infrastructure), station promotion, and networking – this is visually represented in Figure 1 with detailed analyses of each section below.

Human Resources (HR): staff, volunteers, resource persons, and audiences
Human resources go beyond those involved directly with the CRS as it encompasses all the communities: (1) internal - staff and paid volunteers; and, (2) external - volunteers, resource persons, active listeners, passive listeners, and the general community. Ideally, entire communities should be involved in and with these initiatives; however, the reality is different. Marginalized groups, who comprise the majority of participants of CRS, are not able to dedicate much time to the

stations since volunteering there would mean the lack of or a deduction in daily wages. As a result, to keep stations operational, full-time staff are employed and usually cover portfolios such as station manager, accounts personnel, project-based officers, producers, and technical staff. These full-time individuals are employed based on the needs of the station and are complimented by paid volunteers who are mostly involved in the production of programmes for broadcast.

With regards to paid volunteers, they are either given small stipends for dedicating their time and energies to the CR or provided monies to cover expenses incurred during programme production; in some rare instances, they are given both. With regards to the external communities, volunteers are those individuals who act as interfaces between the stations and the various communities they serve. Their tasks are simple and not too demanding and can range from sharing information with the CR team about upcoming events or helping to set up meetings and interviews between radio teams and members of the communities. Resource persons are not considered as volunteers - they are approached based on their knowledge about topical issues and can either provide general information to guide programme creation and/or serve as actual talent for the programmes. The audience members can be either 'active' in that they seek out programmes and, generally, provide feedback through listeners' groups or other fora, or 'passive' since they listen to programmes only if they are within range of a broadcast and do not actively engage in programme selection or providing feedback. Finally, the general community comprise individuals who do not fall into any of the other groups mentioned above but are within the geographic reach of the stations.

It must be noted that members of the internal communities are also part of the active listener's classification - people are producing for themselves in addition to their peers. Also, many members of the external communities can become part of the internal communities; and, individuals from the general communities and passive listeners can become active listeners. These classifications are used to simply create an understanding of the different groups within the communities in relation to the stations; they are flexible in that anyone can become part of any community at any time. While all four cases highlighted inclusive decision-making processes and communication approaches of a horizontal and bottom-up nature, there are still areas in which community engagement – both internal and external, could be improved on. Specifically, the cases highlighted that there is a need for an increase in the participants with regards to their internal communities to increase programme production. This would probably result in more programme diversity and increased quality of programmes since current staff and paid volunteers would have more time to dedicate to their tasks and not be spread too thinly.

Furthermore, with regards to the external community, there is always the need to increase the number of active listeners by attracting more from the passive audiences as well as the general community since the ideal is total community engagement. These challenges could be addressed through motivation techniques, which could result in increased participation. Also, what is key to note, youth participants within CRS tend to migrate for studies or work. Thus, there is a need to ensure sufficient individuals to replace them.

Overall, capacity-building opportunities in human resource management could ideally provide practitioners with the knowledge to create and implement better-designed strategies that will motivate individuals to participate. Specifically, capacity building in this area could result in more efficiently implemented decision-making processes, better designed and implemented recruitment campaigns for paid volunteers and staff, training sessions that are more inclusive in nature and not just production focused, and the creation of feedback opportunities that can be more practically implemented. Furthermore, through capacity building geared towards increased participation, awareness about the station could also be increased which could also potentially garner more funds. If CRS are able to compensate participants – at least enough to cover daily wages missed for their participation in station activities, then the pull of technology coupled with the empowering ability to tell their own stories using their own voices, among other benefits, could potentially attract more participants. As can be see, aspects of human resource management are linked to other management sections such as funding and promotion. Since people are the most important resource for CRS, increasing their participation could potentially positively impact other areas of the CRS, thus the need for this key resource to be better understood and managed for the more efficient functioning of these important initiatives.

Financial Management
For stations to operate efficiently and effectively there is a need for sufficient funding to cover the daily expenses; herein lies the number one challenge for CRS as highlighted by the cases. Since these stations are operating under the community media framework, they are not focused on profit making. Therefore, there is a need to ensure their monthly incomes (whether these are from the license holder/mother organizations, grants, development advertisements, donations, project-related funds, or some other source) are equal to their expenditures (utilities, salaries, stipends, and miscellaneous spending). As with the case of CRS around the world, generally, there is neither savings nor re-investments since excess monies after covering expenditures is not a common occurrence – these initiatives tend to operate on a breakeven basis, in positive scenarios, where income equals expenditures. Specifically, in relation to the cases, monthly operational costs can range from as little as

US \$720 (BDT ৳60,000) to as much as US \$3600 (BDT ৳300,000). These amounts are basically spent on salaries for full-time staff, stipends for (paid) volunteers, and operational expenses such as electricity, phone, and internet. One CRS also caters for entertainment such as snacks for guests as well as some maintenance costs related to equipment, which occurs from time to time, while a second CRS has factored in honorariums for guests on their programmes. It must be noted that none of the monthly expenditures are subsidised. Further, monthly incomes include project-based funding which have specific criteria with regards to how the monies are spent. Two of the cases receive funds from project grants and development advertisements while the other two receive the bulk of their monthly funding from their mother organisations with some additional funding from project grants, development advertisements, and donors. In many instances, these stations must compete with other CRS (at the national level) and various organizations (at the local level) for funding from NGOs, government departments, etc. Many times, other organizations are favoured over CRS since those organizations can show tangible outcomes – such as the construction of a building for community use, or medical treatments via a health campaign in the community, or some other activity. Furthermore, many funding agencies are not aware of or do not comprehend the important role of CRS. As a result, capacity building for CR personnel in financial management could address the funding challenges. Firstly, participants equipped with the knowledge and skills on how to write and present funding proposals would be better able to represent their CRS as they share information about the benefits of funding such an initiative. Also, such sessions can incorporate specific knowledge with regards to approaching 'like-minded' funders through a more targeted approach as opposed to a general-purpose proposal. As a result, this could probably increase station awareness among funders and can give CRS an edge over other organizations. Another possibility is that capacity building in financial management could share more techniques on how stations could barter broadcast time as a method of payment instead of cash for services rendered from other organizations. Overall, not only would knowledge specific to financial management benefit the longevity of these initiatives, practitioners would also be able to utilize knowledge gained in their personal lives and other areas of their lives.

Materials Management: Technology and Infrastructure
At the time of conceptualization, the establishing organization (mother organization/license holder, an NGO, an international non-government organization (INGO), embassy, or some other institution) is tasked with sourcing the technology and infrastructure for the set-up of the station. They can either personally pay for these materials or network with others to acquire the necessary technology and infrastructure. With regards to the cases, two highlighted that the existing

equipment and operational spaces are not sufficient to suitably sustain the daily operations, especially since these stations have grown with regards to team sizes and quantity of programmes produced since establishment. Another case highlighted that there are sufficient materials however there is a need for the current equipment to be upgraded since many are old and quality of programmes are affected. The fourth case – a relatively new CRS, highlighted that while their current materials are sufficient, there is stillroom for improvements such as another production suite, which would increase quantity of programmes produced and field equipment so that the CR team can take the radio to those who cannot come to the station. Note: to ensure that everyone has access to produce their programmes, all cases maintain schedules. As it relates to insurance and maintenance of material resources, these are not common concerns for the case studies. One highlighted that there is insurance but could not provide details while another is not sure if there is insurance; the other two cases related there is no insurance. Overall, the only standard with regards to insurance matters are the warranties that accompanied new equipment. Regarding maintenance, there are no systems in place to address equipment care on a general basis. Apart from simple tasks relating to the security of equipment, maintenance is done on a 'needs basis' since there is not sufficient funding to have regular maintenance schedule in place. One station did highlight that there are monthly checks by staff to ensure that all equipment are 'okay' – no dust, are operational, batteries are good, etc.

Apart from the cost associated with insurance and regular maintenance, another challenge within materials management is that due to the location of these stations – mostly rural areas, it is difficult to attract trained people to fix problems or carry out regular maintenance. Such resource persons are not located in the communities and it is costly to transport them from major cities. In such instances, it would be practical for at least one person from each CRS to undergo capacity building with regards to maintenance. This would ensure better care of equipment – especially in a sector where funding is limited, which negatively impacts upgrades or replacements. Overall, while there are some sessions on care of equipment and how to troubleshoot basic problems embedded in production related training session, there is a need for more in-depth knowledge sharing sessions about this aspect. Capacity building on matters relating to insurance, maintenance, and troubling shooting would impart the importance of these aspects and how to address them for the betterment of the stations and their communities.

Station Promotion
From inter-personal and group communication to mediated broadcasting and social media communication, all cases utilize various platforms to reach their communities. For example, one station incorporates statistics about their CRS with the aims and objectives highlighted by prospective donors to source funds. Another case highlighted the use of broadcasting short promotional recordings about what the station's aim is, its' accomplishments, and how people can become involved. A third station mentioned that apart from on-air promotions, they also encourage their staff and volunteers to share their experiences with their societal groups; in addition, they utilize posters to create awareness in the community, and social networking for reaching the more technologically savvy individuals. The final case highlighted that a strong link between the community and the CRS is created by working towards having an internal community that is representative of the external community. In addition, while in the field for production work, information about the fourth station is shared, and community feedback is sought based on current or proposed programmes; all the time, the slogan "our voice, our radio" is made abundantly clear. As can be seen via the cases, there are a variety of promotional platforms utilized to advertise the CRS to their various communities. As a result, one fact is that the CR practitioners associated with the cases are aware of the importance of promoting the station to receive support from the communities, funding, and increased participation. However, what is observable is that while they do utilize some promotional strategies selectively, there is room for improvement. Through capacity building, it is possible to share these different methods, and many more, among all CR practitioners. However, having targeted capacity building activities that address the different features of marketing and promoting of the stations and their activities, CRS can tap into more networks and possibly receive more resources as more entities will become aware of their existence and functions.

Networks and Networking
When CRS can create or become part of networks that connect them with similar individuals and organizations, the possibilities of resource sharing increases. Such resources could range from sharing simple ideas or information to having staff exchange programmes and even sharing equipment in times of need. In Bangladesh, there are many opportunities for CRS to become part of networks – at the local, national, and even regional levels. Three of the four cases identified the BNNRC (Bangladesh NGOs Network for Radio and Communication) as a network while two identified the BCRA as a network, among other local groups, etc. Apart from these two, other networks identified were the listeners' clubs and the press clubs associated with CR in Bangladesh, cultural organizations, government agencies and offices, educational institutions, donors, and the general community. With regards to the importance of these networks, the cases highlighted knowledge sharing, feedback from the community, assistance with setting-up CRS, and sharing of resources such as

programmes. However, when asked about how the stations identify and select which networks to become part of, two of the cases had no response and one identified the formation of a youth-based network following the 'Active Citizens Training' which occurred in 2009 and the formation of linkages with organizations they work with. While the first example highlights network identification through a common interest in youth, the second example highlights network identification through exchange of services. The final case highlighted that networks are selected based on similarities in ideologies, which can lead to assistance for the CR.

Overall, while there is a general understanding about the benefits of networking and some understanding of the different networks available, how to effectively identify and enter these networks is not well known. Furthermore, knowledge on how to create and sustain networks also appear to be absent. As can be seen, there is need for more focus on networking beyond the general information that has already been shared. Capacity building targeted at creating a deeper understanding about networks (how to identify, create, join, and maintain), how networking works, and the benefits of sharing resources such as knowledge, programmes, staff exchange, equipment, and assistance during set-up or advice, can prove beneficial for the sustenance of these initiatives. Networking is a key management aspect that, if focused on, could be beneficial for these stations.

IV. Conclusion

Firstly, it is important to remember that capacity building does not necessarily mean to learn to do something new, but it can be about learning how to do something better. Secondly, while the word 'management' does appear to have some resistance with regards to community media stakeholders, there are participatory management practises already implemented within the participatory approach utilized by CRS in Bangladesh. With this in mind, it is being suggested that for stations to increase their presence and become sustainable, there is a need for capacity building opportunities to be increased with regards to the administration of CRS – specifically in human resource management, financial management, materials management, station promotion, and networking. If the training opportunities are more expansive in nature – not only focused on production or thematic areas but also on participatory management techniques within the highlighted sections, then those individuals who are more attracted or motivated by management-related tasks such as writing proposals for funding, equipment and infrastructure maintenance, and networking could be motivated to become more involved. It is important to remember that not everyone wants to be a programme producer for radio programmes – not everyone would appreciate the production aspects of CRS.

Further, a focus on management could enable CRS to strategically address the main challenge faced – funding.

By ensuring a more focused approach towards management aspects, the current practises in CRS can be greatly improved since this would ensure stations are better equipped to address all challenges within the entire station, not just the production aspects. By ensuring efficiency and effectiveness with an equity of focus on management and production practises, these initiatives will be in better positions to become sustainable and to serve their communities for longer periods of time. Remember, while management and production are separate, they are still interdependent for the betterment of the whole.

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Capacity Building for Participatory Management of Community Radio: Case studies in Bangladesh

Table 1: Brief profiles of the four case studies selected for primary data gathering based on analyses of secondary data conducted by the author.

Overview of Case Studies	
Radio Padma was established on October 07, 2011 by the Centre for Communication and Development (NGO) in Rajshahi City, Rajshahi. Being the first official community radio station in Bangladesh, and located in a university town, the key reason for its' establishment was to address the needs of the youth community since the government station was insufficient in fulfilling these needs.	*Radio Bikrampur* was established on May 01, 2012 by the EC Bangladesh (NGO; current license holder is Ambala Foundation) in Munshigang, Dhaka. The reason behind its' establishment was to create awareness about and address social issues affecting the marginalised communities in the district by providing a platform for dialogue between the community members and policy level personnel.
Radio Borendro was established on March 08, 2012 by the Naogoan Human Rights Development Association (NGO) in Naogoan, Dhaka. The reason behind its' establishment was to create a platform for grassroots voices to be used to reach the policy makers.	*Radio Sarabela* was established on April 14, 2016 by the SKS Foundation (NGO) in rural Gaibandha, Rangpur. Two reasons guided its establishment: the community wanted a CR station and the surrounding island areas were prone to floods.

Table 2: 'Categories of management' that relate to CRS as mentioned in *What is Management?* (n.d.).

Management Categories relating to CRS	
Management as a Process	**Management as an Activity**
• *Social Process* – ensuring productive and useful interactions among people. • *Integrating Process* – bringing together of various factors in harmony such as human and financial factors. • *Continuous Process* – constantly identifying challenges and addressing them.	• Informational Activities – ensuring and maintaining communication links for information sharing (oral and written). • Decisional Activities – supporting inclusive decision-making since decisions affect all involved. • Inter-personal Activities – maintaining good relationships with everyone through interactions.

Figure 1: A visual representation of the management sections of CRS in Bangladesh based on analyses of data gathered from the case studies by the author.
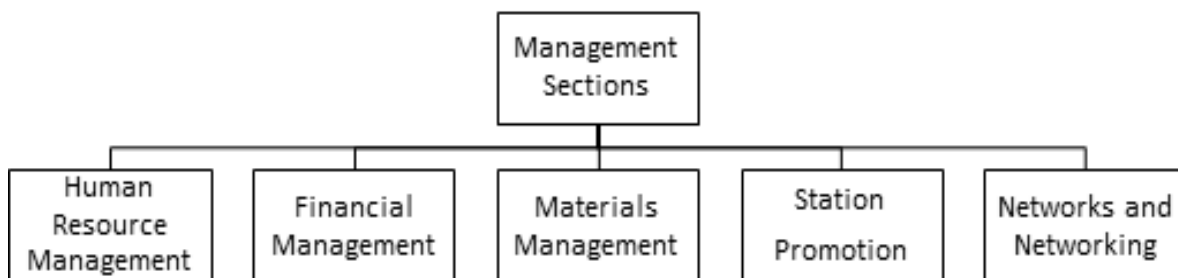
COMMUNITY RADIO RESPONSES TO COVID-19: A CASE STUDY OF COMMUNITY RADIO JIMS VASANT KUNJ 90.4 MHz.

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The last decade in India witnessed a phenomenal increase in the number of community radio stations to reach out to the grassroots primarily living at bottom of the development pyramid. As per 2019 data of the Ministry of Information and Broadcasting, Government of India there are about 251 Community Radio stations (CR) broadcasting programs across different states. Anna Community Radio is India's first campus community radio launched on February 1st 2004 by educational multimedia research center. On November 16, 2006, the government of India released a revised CR policy announcing a new set of community radio guidelines that allowed NGOs and other civil society organizations to apply for operation of community radio stations. What makes community radios unique and an important stakeholder is the reason that the programming/ content generation is based on participation of from community, providing them a platform to voice their opinion and raise issues. (UNESCO) This study attempts to analyze the role played by Community Radio JIMS Vasant Kunj 90.4 MHz New Delhi, India in response to COVID-19. The late 2019 (December) saw outbreak of a new disease caused by the novel coronavirus known as COVID-19 reported by officials from Wuhan province in China, It started as common flu, cold and cough transmitted through the droplets generated through an infected person through sneeze/cough. Within a few months, corona virus cases started getting reported from countries around the world in early 2020 and soon the World Health Organization (WHO) declared it as a global health emergency. In India, the first case of corona virus was reported on 27 January 2020. The Government took a serious note and began consultations with different stakeholders to devise strategy to combat the Covid-19 pandemic. Thereafter different stakeholders unanimously agreed that citizens need to be protected from getting affected from this virus and so be informed about the preventive measures thorough all the available platforms. Community radio stations across the country become active participants in creating awareness on COVID-19 by broadcasting special programs.

About Community Radio JIMS Vasant Kunj 90.4 MH.z

Radio JIMS Vasant Kunj 90.4 MHz. community radio station of Jagannath International Management School, Vasant Kunj affiliated to Guru Gobind Singh Indraprastha University, New Delhi is also the first community radio station of the university. The station was granted Grant of Permission Agreement (GOPA) on 5th October 2005. The CR station is also empanelled with Directorate of Audio Visual Field Publicity (DAVP), Ministry of Information of Information & Broadcasting, Government of India. The CR station provides an open platform to students and community to share opinion/views on their problems and issues. The station also broadcasts programs for social mobilization regarding government policies and programs, broadcast to nation by Honorable Prime Minster, Narender Modi (Maan ki baat), women empowerment, spirituality, education, health and nutrition, legal awareness, tourism, sports or any other contextual issue. The listeners primarily comprise of the urban migrants from different parts of the country. They work as housemaids, cooks, cleaners, drivers, daily wagers, carpenters, plumbers, electricians, scrap-dealers, shopkeepers, salesgirls, and boys, etc. The CR broadcasts programs from Monday to Saturday for seven hours. Situated in South West Delhi, the CR is reached in the following areas: Rangpuri Pahadi, Masoodpur Dairy, and Kishangarh, Mahipalpur, Israel Camp & Vasant Kunj. The CR also offers four to six week internship to students and community representatives who on completion of internship contribute regularly in program production.

Signature programs

The signature programs are Mansha (on women empowerment) Legal Mantra (on legal awareness) & Baat Pate ki (on health and nutrition) Aatmchintan (on spirituality

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and self-reflection). The CR station also airs programs on building mathematical temperament in community. To raise voter awareness and encourage maximum participation of the community in the electoral process the CR also airs programs in consultation with election commission of India. All programming is done following a participatory approach with inputs from community both through on-line and off-line activities. In view of Covid- 19 pandemic & switching from physical to online mode the CR station is also broadcasting programs as per the educational material shared by National Council of Educational Research and Training (NCERT) related to curriculum of primary and middle school.

Programs regarding Covid 19 awareness: The station has been focusing on raising awareness through special programs on Covid-19 by inclusion of messages as per the Ministry of Health & Family Welfare, Govt. of India guidelines. In response to Covid-19, the station started broadcasting program of one hour duration every day. The content focuses on importance of hand hygiene, physical/ social distancing and wearing a mask and staying indoors. As a member of Community Radio Association, the station also broadcasted sponsored program by UNICEF, Delhi on Covid-19 titled 'Mission Corona'. Under this, a ten episode series was aired focusing on overall information on Covid 19, how and when to wear a triple layer surgical mask, protocol of home quarantine, importance of physical/social distancing , stay at home, protect elderly from getting infected from coronavirus, nutrition and food safety, breastfeeding norms for lactating mothers.

The CR station is also broadcasting promos and jingles on importance of social distancing, wearing mask and hand hygiene developed by representatives from community sponsored by Seeking Modern Applications for Real Transformation (SMART), non-government organization in collaboration by Bill and Melinda Gates Foundation (BMGF). The prime message promoted on wearing mask "*mask nahi to tokenge corona ko rokenge" (If you don't wear a mask we will remind you to wear it)*. During this campaign messages were published on Facebook & twitter as part of the awareness campaign. There is also thrust on sensitizing listeners on not to show any kind of social stigma to people who have been infected by corona virus and most importantly show compassion towards the people working in the frontline/health workers. The programs also cover stories of corona warriors and their family members. The station is organizing outreach activities regarding sensitizing listeners to promote compliance on importance of social/physical distancing, following of hand hygiene and importance of wearing a mask. Also activities like regular distribution of masks and other information material like posters, pamphlets are carried out. The station is also organizing webinars with doctors on Covid 19. The production team of the station is also regularly participating in webinars through which inputs received from government officials/professionals (UNICEF, medical practitioners, SMART) are incorporated for content generation. The CR station has very well adapted to the so called *new normal* and is also working on mobilizing people to adapt to this *new normal.* Below is given experiences from one of the female listeners; ***"I work as a cook in Vasant Kunj and a regular listener of Radio JIMS. I have started washing my hands and wear mask regularly, which I was not doing earlier. I have also started using sanitizer (keep a small bottle in my bag) after listening to the program Mission Corona. Though this is an additional task for me but I have understood its importance to keep me and members in my family safe from this disease. I also encourage other family members to follow this practice"***

Community radio is also termed as participatory media. Louie Tabing in his research (2002) explains that community radio stations generally work on grassroots and their approach is participatory in nature which is against the public service-commercial model of communication ***(Tabing, 2002)***. Community radio JIMS, Vasant Kunj 90.4 MHz has its own style, space and gives the sense of being connected. In response to Covid-19, Community Radio JIMS Vasant Kunj 90.4 MHz is playing an important role by creating awareness and mobilizing people against the odds of corona virus. The CR station has been able to motivate in enabling communities through both off-line and online activities to follow the Covid protocols for their safety. The spirit and passion for communication by Community Radio JIMS, Vasant Kunj 90.4 MHz is contributing in its small way in fight against Covid 19.

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