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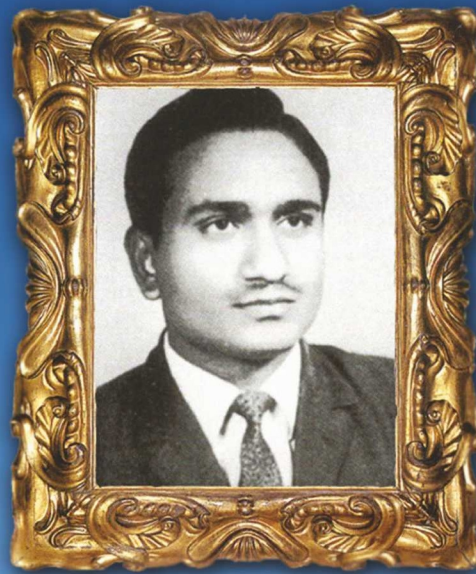
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A TRUE VISIONARY

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

- George Bernard Shaw



Shri Jagannath Gupta
(1950 - 1980)

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

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And more dreams to come!

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Editor's Desk

The release of the Hindi feature film, Kashmir Files, has whipped up a storm in the Indian public sphere. There are some who have questioned the claim of the movie to be based on true events. They are the ones who have lived in a perpetual denial mode regarding the calamity that befell the Kashmiri Pundits with the outbreak of militancy in Kashmir. They are the ones who swallowed uncritically the story that the Kashmiri Pundits did not flee from Islamist persecution but left the valley on the promise of a dole by Jagmohan, the then Governor of Jammu & Kashmir. They are also the same people who justify the targeted killings of the Kashmiri Pundits on the ground that they themselves invited these reprisals as they had monopolised the corridors of power in the state. And they are to be found not just among the general public and the community of pseudo intellectuals but also in the mass media of the country. In fact, some of them have been the leading voices in the Indian mass media. So, one can imagine how much distortion of truth they must have accomplished by virtue of their privileged position as the agenda setters. So, as a Kashmiri Pundit, I found it very strange when normal innocent people with no ulterior agenda enquired of me if the events described in the movie were real and that there was no exaggeration. It was then that I realized how deep had run the misinformation campaign launched by some 'motivated' but popular journalists. The complicity of the Indian mass media stems from a number of reasons. First of all being, the screening out of all events of persecution of Kashmiri Pundits from mass media coverage. Second and what adds salt to injury being the narrativization of the Islamist terrorism as a kind of class struggle. Those who have the slightest knowledge of Kashmir history know that Kashmiri Pundits ceased to be a force in Kashmir politics ever since the mass conversion of Kashmiri Pundits in the fourteenth century by Sikander Shah Butshikan. Historians say that his reign of terror was such that the number of Kashmiri Pundit households in Kashmir were reduced a mere number of eleven. Rest were asked as were they during the current phase of terrorism to either 'convert, flee or die', '*raliva, czaliva ya galiva*' (Kashmiri equivalents). Besides, even if we were to buy their narrative, that would be tantamount to justifying the Holocaust for that was precisely the argument given by the Nazis for the killing of the Jews. And finally the ridiculous narrative of Jagmohan effecting the exodus on the mere promise of a paltry dole, I would like to put the proposal to the proponents of such a narrative, as I did to a colleague from Kashmir who tried to sell this theory to a class of Journalism faculty doing a course in the University of Calcutta. I am sure they will beat a tail-less retreat as he did in reply to my proposition. The Indian mass media and the Indian intellectual class, particularly the leftists, are indeed guilty of one of the greatest cover ups in the history of independent India and it will take an Anupam Kher to call their bluff.



(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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PERCEPTION OF MEDIA COVERAGE OF CORONAVIRUS OUTBREAK (IN SELECT LOCAL GOVERNMENT AREAS) IN EDO STATE, NIGERIA

Ezekiel S. Asemah* Temitope Sarah David **Joseph Akpabio***

This study was carried out to determine the perception of media coverage of the COVID-19 pandemic among the residents of Edo State. The researchers adopted a survey research design, while the questionnaire was used as a data collection instrument. The data showed that most respondents know about coronavirus outbreaks in Nigeria. The data also revealed that the respondents primarily assessed COVID-19 messages through television. The findings further showed that the respondents perceived the media coverage of the pandemic as credible and informative, and the messages had a positive influence on them. Thus, the researchers concluded that most respondents in select LGAs of Edo State know about coronavirus outbreaks in Nigeria. Therefore, it was recommended that the government sponsor different media enlightenment campaigns, especially in vernacular languages, to educate and sensitise more people in rural areas of the country on the prevention of coronavirus.

Keywords: Perception, Media Campaigns, COVID-19, Edo State, Residents

Mass media are often saddled with the responsibility of informing, educating and entertaining society. In other instances, they are expected not only to serve as the watchdog to the community but also to mount health surveillance to bring health epidemics and related challenges to the attention of appropriate authorities and concerned individuals to effectively and speedily manage it. Through these functions of the mass media, coronavirus prevention and control messages are frequently disseminated to the generality of the media audience. However, the press has a crucial role in preventing coronavirus outbreaks in Nigeria. These roles can come in entertainment, sensitisation, enlightenment, mobilisation, etc. The campaign against coronavirus outbreaks in Edo State has been a standard component of media programmes. Like other climes, campaign messages on the prevention and control of coronavirus outbreaks in Nigeria/Edo State are designed and disseminated, including radio/television spots, drama, talk shows, news, and public service announcements (PSAs), among others. Nonetheless, communication is said to be effective only when the sender and the receiver have a common meaning-making the receiver acts as intended by the sender. Against this backdrop, the researchers examine audience perception of media coverage of coronavirus outbreak in Nigeria, focusing on select LGAs of Edo State, Nigeria.

Research Hypothesis

The level of exposure to health campaigns is not likely to positively influence the health behaviour among the people.

I. Review of Literature

Media content might not change a person's perception of a particular issue, but it will change their perception of what is

essential (Rodman, 2012). This is why Bernard Cohen observed that the press might not be successful much of the time in telling the people what to think, but it is stunningly successful in telling its readers what to think about.

The media are pervasive in modern society. From the moment we wake up in the morning until the time we go to bed at night, the media are waiting to keep us company as they provide for our news and other helpful information that help shape our private worlds and our realities. Behaviour change communication primarily is the role of communication that has long existed in the social and behavioural discipline, in the social sciences and humanities (Iyorza, 2015). These social constructs have, over time, dictated human behaviour in society; hence, affected individuals' lives, both negatively and positively. For Obeten (2015), behaviour change communication is an approach used to positively influence knowledge, attitudes, norms and cultural practices; these practices must be adhered to during national or world health crises like the coronavirus.

The mass media have been used for attitude change communication and found to be effective even though they

* **Department of Mass Communication, Samuel Adegboyega University, Ogwa, Edo State, Nigeria**

** **Department of Mass Communication, Samuel Adegboyega University, Ogwa, Edo State, Nigeria**

*** **Department of Communication Arts, University of Uyo, Uyo, Nigeria**

are always integrated with other forms of communication for effectiveness (Akinfeleye, 1989, pp. 33-42). The role and significance of the mass media have been of considerable debate, and by the early 1970s, the idea that the media could have a direct effect on behavioural change had diminished in communication theory and scholarship, resulting in a limited effects paradigm. For the mass media to be used effectively, they ought not to be seen as just an arm of the government that would be utilised for one-way communication from the top to the masses at the bottom rung of the society's ladder. Instead, their primary function should be democratic participation and the exchange of ideas. The key here is access and participation in the communication process, not only through interpersonal avenues but also through programming and presentation in the mass media. Momoka (2000, p. 140) supports this contention that the success of the mass media in behavioural change communication greatly hinges on the ability and willingness to create for the people access to the media and to induce the people's physical participation in the behavioural change communication process.

According to Ojobor (2007), it is impossible to have actual development anywhere people are effuse to change. Thus, attitude and behaviour have to change if development must be achieved. Attitude change entails having people move through several intermediate steps in the behaviour change process. It is a well-known fact that all development or health communication campaigns are aimed to ultimate people's attitudes in the desired direction. The change may involve mediate action or very long-range behaviour change (Nwosu, 2007). He added that whichever is the objective (immediate or long-range behaviour change), it is also accepted that intensive, well-organised and implemented advocacy campaigns usually use multi-media and varied communication and persuasion strategies to achieve their objectives.

Attitude change has become a central objective of public health and health promotion interventions, as the influence of prevention within the health services has increased. Newson, Lion, Crawford, Curtis, Elmadfa, Feunekes, Cheryl, Liere, Lowe, Meijer, Pradeep, Reddy, Sidibe & Uauy (2013), attitude change is often positioned as a required individual adaption for avoiding or reducing the risk of ill-health. However, health transition is influenced by upstream determinants; thus, behaviour change for better health is needed at all levels: individual, family, community, country and the world (Newson *et al.* 2013). At the individual level, beliefs, attitudes and biology affect the balance between health and disease. Social and economic priorities, culture, access to health-promoting environments as well as health services are critical determinants of health at the level of families and communities. The national and global level has a

downstream impact on the health of families and individuals when the speed of development and the distribution of developmental benefits and supplies across social groups act as drivers of health transition. (Newson *et al.* 2013.) Culture can have a substantial impact on the attitude of the individual, and therefore health programs should make attempts to develop culturally appropriate strategies. Culture reflects in a group's meaning of life, practices and norms.

Kayode, Akashoro & Adeoye (2016) opine that there are important reasons to give the mass media an essential place in changing peoples' attitudes. First, in many countries, survey results indicate that the general public considers the mass media a major source of new ideas. Second, popular media reach many more people than other forms of communication. Third, mass media as agents of health communication advocacy has proven to be cost-effective. Fourth, policymakers and community leaders are more likely to be supportive if media coverage is favourable because they believe mass media reflect public opinion. In this wise, three ways to work with the mass media are recommended: public information, public relations and influencing entertainment programmes.

Over the years, scholars have carried out numerous research on how media report health (coronavirus) issues or people's perception of media coverage of such cases over the years. Asemah (2012) conducted a study on the reach and impact of television communication on reproductive health in Anyigba, Kogi State, while Babatunde & Salau (2015) studied audience perception of Rollback malaria campaign in Kaduna metropolis: Implication for maternal and child health in Nigeria. Some authors suggest that learning how media disseminate information on issues also requires a survey of peoples' perception of media coverage of such matters. This is because media are expected to create awareness and publish stories on reproductive health. However, it is the responsibility of the media to inform and educate the people on the coronavirus pandemic. According to Baran (2004, p.4), social responsibility theory challenges media professionals' ingenuity to develop new ways of serving their communities. The media are an important institution in every human society. They perform many functions, both for individuals and for organisations.

Nwala, Umor & Njoku (2020) investigated newspaper reportage of preventive measures of coronavirus and behaviour change in Rivers State. The content analysis method was adopted. The findings showed that stories relating to the self-isolation of people were the most frequently published about coronavirus. The study recommended that the newspapers publish a series of stories with adequate information about preventive measures of diseases to allow individuals to choose the measure that suits their situation. In

another study, Uwakwe (2020) studied social media and bridging of COVID-19 information gap among students of Federal Polytechnic, Oko. The survey research method was employed. The findings showed that WhatsApp, Facebook and Opera news were rendering front line media services. Further findings showed that new media have been potent at the awareness level. Abubakar, Odesanya, Adewoye & Olorede (2013) conducted a study with the objective of ascertaining the depth of media reportage of cervical cancer—another maternal health issue. They found a shallow coverage of maternal health-related problems in the two magazines whose contents were primarily devoted to politics, business, and advertising.

Adeniran (2009) studied media coverage of the Millennium Development Goals (MDGs), of which maternal health is one. Adeniran, who content-analysed two Nigerian newspapers (*Punch* and *The Guardian*), used editorial, straight news, news analyses, features and opinions as units of analysis for stories in the two newspapers over six months. The findings showed that MDGs about hunger and poverty, environmental sustainability and global partnerships were the most reported, while MDGs concerning maternal health, child health and universal primary education were the least informed. The author studied media coverage of the Millennium Development Goals (MDGs); the topic and approach are different from the current study, which is on audience perception of media coverage of coronavirus outbreak in Nigeria, especially views of residents of select LGAs in Edo State. Ikem (2020) examined the perception of Port Harcourt residents' on newspaper coverage of reproductive health issues. The study's objectives were to find out their sources of information and their thoughts on the adequacy of the coverage given to reproductive health issues. Findings revealed that reproductive health messages mainly were obtained from family and friends, while newspapers had minor exposure. It was established that the coverage given to reproductive health issues is adequate but does not influence their decision. This is possible as most of the people surveyed were between the ages of 18 and 35 years and represent the sect in society with possible bad reading culture, the researcher argued.

Majolagbe, Oladipo & Daniel (2014) investigated the prevalence and awareness of hepatitis B infection among blood donors in Abubakar Tafawa Balewa University Teaching Hospital (ATBUTH), Bauchi, Nigeria. The author's findings showed that very few percentages of the blood donors examined were reactive to Hepatitis B surface antigen, had never heard of Hepatitis B, and substantial portions had never been vaccinated with the Hepatitis B vaccine. Having an infected family member and being a trader by occupation were the significant risk factors of having the disease. The

researchers concluded that the general public should be adequately educated on Hepatitis B infection, and all susceptible individuals, especially those with infected family members and traders, should be vaccinated. Babtunde & Salau (2015) carried out research on audience perception of Roll Back Malaria Campaign in Kaduna metropolis: implication for maternal and child health in Nigeria. The research objectives were to determine the variations in levels of source confidence among the vulnerable group and find out how the campaign has helped influence attitude towards malaria prevention among the vulnerable group. The survey research method was used by the researchers. Pregnant women formed the population of the study.

The study showed that the rollback malaria campaign changed the views and perceptions of the respondents about the use of mosquito nets and other beliefs they have about malaria. The significant gap this study attempts to fill, which is different from other studies, is to ascertain the perception of media coverage of coronavirus outbreaks in Nigeria, especially views of residents of select Local Government Areas in Edo State. Also, the study is on select LGAs in Edo State. There is a lack of research in audience perception of media coverage of the pandemic in Edo State. Edo State is one of the States affected by the pandemic. Going by the literature, it is evident that very little or no study on coronavirus has been conducted in the select LGAs of Edo State, especially about audience perception of media coverage of coronavirus outbreaks in Nigeria. It is on this premise that this study was carried out to determine the perception of the residents of select LGAs of media coverage of coronavirus outbreaks in Nigeria.

Objectives of the study were to following of the:

- Ascertain the extent of knowledge of coronavirus outbreaks in Nigeria.
- Determine the channels through which the respondents got information on coronavirus.
- Ascertain the perception of the coverage of the pandemic among the residents.
- Determine the influence of the coverage on the residents.

II. Research Design and Methods

This paper is anchored on Health Belief Model. The Health Belief Model (HBM) was developed in the 1950s by a group of U.S Public Health Service Social Psychologist who investigated why few people took part in disease prevention and detection programmes even if the service was without charge and in a different convenient location (Hochbaum, 1958 cited in Orji, Vassileva & Mandryk, 2012). The model explains people's health behaviour and possible reasons for their non-compliance with recommended health action. It also

provides guidelines for programme development, allowing planners to understand and address the reasons for non-compliance. The thrust of this theory is that health behaviour is determined by personal beliefs or perceptions about a disease and the strategies available to decrease its occurrence. The model pointed out six primary constructs that influence people's decision about whether to take action to prevent and control illness to include perceived susceptibility, perceived severity, perceived benefits, perceived barriers, cue to action and self-efficacy.

The theory is relevant to this study because it avers that an individual is most likely to engage in healthy behaviour such as maintaining good hygiene and keeping all the COVID-19 safety measures if he/she perceives same as vulnerable or susceptible to a coronavirus threat; that health threat in the magnitude of coronavirus is perceived as having serious consequences; the protective action that is available is perceived to be effective and that the benefits of that action are seen as outweighing the perceived costs of the action (Bloor, 1995, cited in Ojih, 2019).

The study population comprises all residents of Igueben, Esan Central, Esan West, Oredo and Uhunmwonde Local Government Areas of Edo State, Nigeria. According to the National Population Commission of Nigeria, the projected population of select Local Government Areas of Edo State in 2017 was 1032,900. The researchers adopted a sample size of 400 based on the Taro Yamane formula for the known population calculated below.

$$n = \frac{N}{1 + N(e)^2}$$

Where n= Sample size
N = Population
I = Constant
e = Margin of error

The computation with a 5% margin of error is as shown below:

$$n = \frac{1032,900}{1 + 1032,900(0.05)^2}$$

$$n = \frac{1032,900}{1 + 1032,900(0.0025)^2}$$

$$n = \frac{1032,900}{1 + 2582.25}$$

$$n = \frac{1032,900}{2583.25}$$

$$n = 399.9 = 400$$

The sampling technique adopted for this study was multi-stage probability sampling.

In the first stage, Five Local Government Areas were purposely selected from eighteen LGAs of Edo State based on the researcher's discretions. Two towns from each local government area were chosen at the second stage through a simple random sampling technique. For Igueben LGA (Ebelle and Okalo), Esan West (Ogwa and Ujiogba), Esan Central (Irrua and Ewu), Oredo (Benin City and Orogbo) and Uhunmwonde (Ehor town and Irhue). The fishbowl method was used to select the cities from each of the studied local governments in order to avoid bias. The justification for the selection was based on the resources and time to complete the study. Also, from the select towns (10 towns) that ten wards/streets were selected, and 40 copies of the questionnaire was distributed to them. At the final stage, availability or convenience sampling technique was used to share the questionnaire with any adult from 18 years and above. Thus, the 400 copies of the questionnaire were exhausted (400/10=40).

The data collection instrument was the questionnaire. The questionnaire was constructed so that it built-in answers to research questions. The questionnaire was used because of its capacity to facilitate the collection of a large amount of data in a short period. The instrument contained two sections structured to elicit psychographic and demographic data from respondents. It was made up of multi-choice and closed questions. The researcher analysed data through descriptive analysis as well as using frequency tables and the percentage method.

III. Results and Discussion

Out of the 400 copies of the questionnaire administered to respondents in the select Local Government Areas of Edo State, only 370 (92%) were returned and found useable, thus giving the questionnaire a mortality rate of 30 (8%). Therefore, only 370 copies of questionnaires were used for data analysis.(Table-1)

The table indicates that 127 (34%) respondents said they know about coronavirus outbreak in Nigeria, 112 (30%) respondents said they partially have the knowledge, 39 (11%) respondents said they do not know about the outbreak, while 92 (25%) respondents were undecided. The data in the table imply that the respondents have knowledge of the coronavirus outbreak in Nigeria.

The table reveals that 105 (28%) respondents said they got information on coronavirus through Radio medium, 118 (32%) respondents said it is television medium, 47 (13%) said it is through newspaper/magazine, 51 (14%) respondents said through billboards/posters/handbills, 30 (8%) respondents said it is through the internet while 19 (5%) respondents said

it is through other channels they got information on coronavirus information. This means that most people accessed the coverage through television and radio. (Table-2)

The data in table 3 showed that the pandemic coverage was credible and informative. This is based on the fact that the majority of the respondents answered in that direction (51%).

Data from table 4 revealed that 234 (64%) respondents said the coverage influenced them positively, 86 (23%) respondents said the range influenced them negatively while 47 (13%) respondents were undecided on the issue. This showed that most of the respondents are positively impacted on the coverage.

Test of Hypothesis

H1: The level of exposure to health campaigns is not likely to have a positive influence on the health behaviour among the people.

$$\Sigma = \frac{370}{3}$$

Where: r = number of rows = $3 - 1 = 2$

C = number of column = $2 - 1 = 1$

X = calculated = 196.85

X = tabulated = (0.05)

The table value at 0.05 significance level and 3 degree of freedom is $(2 \times 1) = 2$ under 0.05 = tabular value = 5.991

Consequently, the decision rule accept the research hypothesis and reject the null hypothesis if the calculated value is greater than the critical or table value. It is apparent here that the chi-square calculated table is greater than the critical value ($\chi^2_{cal} > \chi^2_{Tab}$), which means the null hypothesis was rejected. We accept a H_1 alternative hypothesis that "the level of exposure to health campaigns is likely to have a positive influence on the health behaviour among the people.(Table-5)

Table one showed that 127 (34%) respondents know about coronavirus outbreak in Nigeria, 112 (30%) respondents said they partially have knowledge of the outbreak, 39 (11%) respondents said they do not know the media coverage of coronavirus outbreak in Nigeria while 92 (25%) respondents were undecided. The import is that majority (34%) of the respondents in select LGAs of Edo State know about coronavirus outbreak in Nigeria. Also, this discovery agrees with Odimayo, Nwadioha & Utoo (2012), who reported in their similar study that a majority of the respondents demonstrated were aware of hepatitis B virus in Markurdi, Benue State.

The data revealed that a significant number (32%) of the respondents' channels through which they get information on

coronavirus outbreaks in Nigeria was through the television and radio medium. The channel or medium through which a message is disseminated is essential in the communication process. Hassan (2013) asserted this by stating that the channel is an essential component of the communication process because it is the vehicle through which messages are carried in the sender-receiver continuum. Based on this, the researcher thought it wise to find out the various channels through which the respondents got coronavirus disease information or messages. From the data available in table two, it is evident that the respondents got their messages from different sources; television, radio and newspapers/magazine, billboards/posters, the internet and other sources such as family and friends. This means that residents of select LGAs get information on coronavirus through different sources, more especially television and radio. These findings confirm what Parvanta (2011) stated about health communication using multiple channels and approaches, which, despite what some people may think, include, but are not limited to the use of the mass media.

The data in table three revealed that 85 (23%) respondents perceived the media coverage of the pandemic among the residents of select LGAs in Edo State as sensational, 189 (51%) respondents perceived the media coverage of the pandemic as credible and informative, 62 (17%) respondents said it is misinformation and fake news. In comparison, 34 (9%) respondents did not comment on the issue. Data imply that most of the respondents perceived the media coverage of the pandemic among the residents of select LGAs in Edo State as credible and informative. This finding upholds the submission of Nwanguma & Anorue (2015) that repeated exposure to media campaigns increases knowledge about the virus and results in behavioural change towards the disease. Health Belief Model (HBM) may have also offered justification for this high level of adoption because of its position that people's action compliance with messages on disease prevention and control is dependent on their perceived health threat, susceptibility, severity, benefits and efficacy of the media to address their health information needs. This means that respondents who select LGAs in Edo State perceived coronavirus as a severe health threat, recognised their susceptibility, and adopted the media messages they observed to be credible and informative, thereby helping its prevention and control.

The data revealed that a significant number (64%) of the respondents said the coverage influenced them positively, 86 (23%) respondents said the range influenced them negatively, and 47 (13%) respondents were undecided on the issue. The findings imply that the majority (237 or 64%) of respondents in select LGAs of Edo State said the coverage positively influences them, especially their health behaviour.

IV. Conclusion

The researchers explored the audience perception of media coverage of coronavirus outbreaks in Nigeria in select Local Government Areas of Edo State, Nigeria. The researchers conclude that majority of the respondents in select LGAs of Edo State know about coronavirus outbreak in Nigeria. This is because of the mass media campaigns or coverage aimed at sensitising the public on coronavirus, which was perceived to be credible and informative, as evident from the findings.

Based on the findings and recommendations, the researchers give the following suggestions:

- Awareness cannot be left alone in the hands of the government and health workers; individuals should also be ready to save lives by promoting the campaign of coronavirus in Edo State and beyond.
- The government should sponsor different media enlightenment campaigns, especially in vernacular languages, in order to educate and sensitise more people in rural areas of the country on the prevention of coronavirus.
- The Nigeria Centre for Disease Control (NCDC), National Orientation Agency, NGOs, media proprietors, Presidential taskforce on COVID-19, the government and relevant stakeholders should collaborate with media stations to ensure relevant health sensitisation campaigns on COVID-19 should be sustained even after the threat level reduces.
- Since most residents in select LGAs sourced the media campaigns messages on coronavirus from television medium, effort should be made by both the Federal and State governments to establish more broadcast media, especially in rural areas, to be properly positioned to cater for the health and other developmental needs of the rural dwellers in their local dialect.

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Table 1: The Extent of Knowledge of Coronavirus Outbreak in Nigeria

Response	Frequency	Percentage
I have knowledge	127	34
I partially have knowledge	112	30
I have no knowledge of the outbreak	39	11
Undecided	92	25
Total	370	100

Table 2: The Channels through which the Respondents got Information on Coronavirus

Response	Frequency	Percentage
Radio	105	28
Television	118	32
Newspaper/Magazine	47	13
Billboards/posters/Handbills	51	14
Internet	30	8
Others	19	5
Total	370	100

Table 3 Respondents' Perception of the Coverage of the Pandemic

Response	Frequency	Percentage
It is sensational	85	23
It is credible and informative	189	51
It is misinformation and fake news	62	17
No comment on the issue	34	9
Total	370	100

Table 4: Influence of the Coverage on the Residents

Response	Frequency	Percentage
Positive influence	237	64
Negative influence	86	23
Undecided	47	13
Total	370	100

Table 5: Chi-square value for test of hypotheses one

Responses	Observed (O)	Expected (E)	O-E	O-E ²	$\frac{(O-E)^2}{E}$
Positive influence	237	117.3	119.7	4328.09	122
Negative influence	86	117.3	-31.3	979.7	8.35
Undecided	29	117.3	-88.3	7796.9	66.5
Total	370	370			Xu² =196.85

MEDIA AND RELIGION: MEDIA FRAMING OF SIGNIFICANT RELIGIOUS ISSUES IN ENGLISH NEWSPAPERS OF INDIA

Ashwini Ramesh*

The relationship between media and religion is a long-debated academic subject. Framing and mediatization are often observed while representing religious news issues in media. The present study has taken three long-standing and politically driven religious issues of India –the Ayodhya dispute, the Sabarimala temple issue and Triple Talaq. The objectives of the study were to analyze newspaper coverage of religious news issues and media framing of them. Findings showed that all three newspapers give prominence to religious news coverage. However, the analysis showed that newspapers frame religious news extensively. Ayodhya dispute was provocative and highly framed, the Sabarimala temple issue lacked a journalistic code of ethics, and Triple Talaq was politically motivated and underreported. Quantitative content analysis was performed on religious news stories. The study suggests reinforcement of news values, media secularism and well-defined media policy in reporting religious news issues in mainstream media.

Keywords: Framing, Religion, Newspapers, Media Secularism, India

Religious news can transcend from mere newspaper reading to demystifying religious nuances like sacredness, culture, faith, rites, tradition, sanctity and social reflection. Mc Quail considers media and religion as two social institutions. When these two social institutions interact objectively, there can be the attainment of pluralism. Religious perceptions are easy to build because the public themselves are part of religion. In such a situation, it becomes the duty of journalists to present a secular worldview. Weaver (1984) said that *'mass media shapes public opinion*. It is interesting to understand how Indian newspapers shape religious issues from this notion.

India is the largest democracy in the world. In a pluralist Indian society, religion becomes a sensitive issue. Any manipulation by media into religion disturbs pluralism and social harmony. India has a free press, and the constitution has guaranteed freedom of speech and expression (Article 19(1)(a) to its citizens. But, the liberal media are in the hands of private groups, businesses, politicians and corporates. The media's credibility and non-secular indulgence are questioned in various instances like the Kashmir issue, Tibetan uprising, Anti-Sikh riots, Citizenship Bill, Kartarpur Corridor, 2002 Gujarat riots more.

In such a scenario, it becomes imperative to scientifically analyze the media representation of religious news. Does media construct religious narratives or religious monopoly? Do these narratives affect public opinion? Media, social construct, worldview and religion have been of academic interest.

Media framing

The study has used framing theory to analyze media frames on significant religious news issues. Sociologist Erving

Goffman gave framing theory in 1974 (Goffman, 1974). Since that time, framing theory has taken an enormous change in its structure, factors and process of analysis. Shanto Iyengar gave the method by which news framing can be analyzed (Iyengar, 1991). His study emphasized how media frames news and how researchers can deconstruct news to understand its frames within it. Elucidating the concept of *'accessibility bias'*, the author explained that any information which can be easily saved in memory is inclined to have opinions, judgments and decisions. And, when data is repeated, it can be remembered effortlessly. His study gave concepts of episodic and thematic frames to analyze hidden agendas in the news.

Entman(1993) said defining the concept of framing, *"frames are patterns of interpretation rooted in culture and articulated by the individual"*. Edelman (1993) said frames are derived from *'ideology and bias'*. Framing is when certain information is picked, processed and then communicated to the audience. Clarifying the usage of frames by journalists, (Neumann et al., 1992; Semetko & Valkenburg, 2000) stated that frames are commonly used in the news. The frame usage varies according to the news outlet and the news topic. In line with this, Edelman (1993) also mentioned that frames are in the minds of journalists who choose to communicate only certain information to leave out other realities.

* Assistant Professor, Department of Journalism, National School of Journalism, Bangalore, India

Consequently, the question arises as to how the media frames the news. Hence, this study aims to understand how media has covered long-standing religious issues in a politically important phase for India. The importance of this study lies in the evaluation of media treatment, coverage, affiliation, secularism, pattern and degree of framing of religious news issues.

I. Review of Literature

Lasswell 1971 said that newspapers invited *discrimination while* ostracizing the Jews in Nazi Germany(Lasswell, 1971). In line with this, Evensen (2000) mentioned that *the Gilded Age press facilitated revivalism and religious fervour* in the 19th century. In American media, views of Quakers, Huguenots, Catholics and other religious groups of the 1600s provided religious *have said*, (Williams, 2000). And Silk (1995) mentioned that *religious inclinations* are observed while presenting religious news. Explaining media portrayal of Muslims in India, (Narayana &Kapur, 2011) stated that Indian media lost its secular credentials after the Babri Masjid incident in 1992. All attempts were made to alienate the Muslim community from the mainstream population. Post-2002 communal riots in Gujarat, Indian media was tested again for objective news reportage. The study mentioned that a few newspapers showed a favourable and radical slant towards Muslims. This shift was also endorsed by (Olasky, 1990), who stated that the press is slowly getting secular while reporting religion but is still vulnerable. Thus, time and again, Indian media is tested for unbiased and purposeful journalism. Although much research has focused on media coverage of religious news, a definite stance on media secularism in India remains a knowledge void.

Analysing *Triple Talaq* issue, a study by (Pandey, 2017) stated that triple talaq is not Islamic; it is a rare, non-issue, and extreme media focus on Triple Talaq is politically motivated. Also, Narayana (2016) stated that Indian newspapers lacked a well-defined media policy in reporting Triple Talaq. (Jothi &Neelamalar, 2015) argued that there is biased press coverage on marriage, freedom, divorce, education, rights and other contentious but essential issues for Indian Muslim women. Therefore, from the above evidence, it can be seen that selective or partisan media representation of a religious topic is often surrounded by discrimination and polarization. Objective media coverage of the Triple Talaq issue is questioned in earlier studies. How media bias occurs, and the degree and pattern of media partisanship on religious issues need academic intervention.

Evaluating media reportage on the Ayodhya dispute in Indian newspapers, a study by (Rao & Reddy, 2001) stated that Indian newspapers show provocation. They are tendentious and create a stereotype. Such media attitude aggravates

Hindu-Muslim divide further in the country. Indian newspapers, in their writing on religious sectarianism (or communalism), failed to act responsibly. Similarly, (Dayal& Garg, 2020) mentioned that *The Hindu* newspaper used the highest number of controversial statements in their news reports on Ayodhya. The study lamented that the ruling party often influences newspapers. And, political parties took advantage of the Ayodhya dispute and politicized it. Hence, Indian media is often criticized for their biased view in reporting religion. As (Herman & Chomsky, 2000) says, media is a crucial source to shape, destroy or present a situation or story. The worldview showcased by the media is responsible for creating public opinion.

Explaining the media's contribution to the coverage of the Sabarimala temple issue, (Kochukudy, 2018) mentioned that 'media hasn't been vigilant. Adding fuel to the fire, they were endorsing protests. No deeper fact-checking or analysis was observed. Media didn't show responsible news coverage.' Analyzing anthropological and cultural aspects of the Sabarimala issue, (Nikesh, 2020) stated that the Supreme Court's decision to allow women of menstruating age to enter the temple indicates gender equality and women's rights. Thus, from the above studies, it can be argued that the historic decision to allow women of menstruating age to enter the Sabarimala temple is a culmination of social change, religious politics, discrimination and gender rights. Since media has an enormous power to shape people's minds, it becomes imperative to understand media coverage on these vital religious news issues.

Religious news issues selected for the study

Ayodhya dispute: A 134-year dispute between two communities of *Hindus and Muslims* over a 2.77 acre of land in Ayodhya city of Uttar Pradesh ended. On 9 November 2019, the Supreme Court of India (SC), with a panel of five judges, allowed the construction of the Ram temple at the site of Babri Masjid and Ram Janmabhoomi situated in Ayodhya. Also, the commission granted a five-acre plot to the Central Sunni Wakf Board of Uttar Pradesh to construct a mosque.

The background of the issue is that a section of Hindus considered Babri Masjid was built in Ayodhya after destroying the Ram temple. This place is marked as the birthplace of Lord Ram. The Hindus wanted the land to build the Ram temple. But, the Muslim community believed that Mir Baqi built the mosque in 1528. This was without destroying any worshipping place. Thus, the land rights would not be given to any other community and rightfully belonged to Muslims.

Sabarimala temple issue: Situated in the Western Ghats of Kerala's Pathanamthitta district in Southern India, Sabarimala temple with presiding deity Lord Ayyappa receives 3-4 crore

pilgrims every year. Babu (2019) mentioned that Sabarimala is the most popular pilgrimage place after Mecca.

It is an age-old tradition that women in the age group of 10-50 years of age or women in menstruation are *not* allowed to enter the temple. This is because lord Ayyappa is a celibate, and the entry of menstruating women into the temple destroys the temple's purity. But, on 28 September 2018, the Supreme Court of India (SC) lifted the ban on the entry of women to the Sabarimala temple. The SC verdict stated that the ongoing practice is not constitutional; it is illegal and violated the fundamental right to freedom of religion of female worshippers – Article 25(1). This led to a furore among Travancore Devaswom Board, Bharatiya Janta Party (BJP) and women activists. Protests were seen across South India and became a landmark event in 2018.

Triple Talaq: Also called '*Instant divorce*', triple talaq has been followed by the Muslim community for decades in India. In this, the husband could divorce his wife by repeating the word '*talaq*' thrice in person or through media like text, WhatsApp, Skype, email, etc. On 22 August 2017, the Supreme Court of India (SC) banned triple talaq in India. SC verdict said that the practice is unconstitutional. It violated gender justice and gender equality and was discriminatory and wrong to the safety and security of Muslim women in India. The issue was politicized and gained momentum in India in 2017 and 2018.

The lack of a well-defined media policy on reporting religious news has led to this research. There are ample studies exploring minorities and communal conflicts. But media framing of religion by dissecting important religious issues is still in a nascent stage.

The study period was from November 2018 to January 2019. The period was *politically significant* for India as five states (Telangana, Rajasthan, Madhya Pradesh, Chhattisgarh and Mizoram) went for assembly elections, and the electoral campaign for the Lok Sabha election had begun. The Supreme Court of India (SC) 's the verdict on long-standing religious issues, namely, the Ayodhya dispute, a lift of the ban on women entering Sabarimala temple and Triple Talaq. After that, these religious issues and their verdicts were politicized, criticized, sensationalized and made into the news of prominence by the media.

The study has taken newspapers as a media form for analysis. This is because the newspaper industry is still a *profitable* market in India. The digital switch is observed across continents. The newspaper industry is diminishing all over the world. But in India, newspapers are valued for their credibility. According to the Indian Readership Survey (IRS), Registrar of Newspapers for India (RNI) and Audit Bureau of

Circulation (ABC), Indian newspapers show *impressive growth*. This is both in vernacular and English languages. It has to be noted that surveys are taken from newspaper readers without any differentiation among caste or creed.

In such a scenario, the three selected religious news issues (Ayodhya dispute, Sabarimala temple issue and Triple Talaq) have positioned themselves in binding *religion, politics and gender justice*.

Following are the research objectives:-

- To analyze newspaper coverage of three religious news issues - Ayodhya dispute, Sabarimala temple row and Triple Talaq
- To analyze newspaper framing of three religious news issues - Ayodhya dispute, Sabarimala temple row and Triple Talaq

II. Research Design and Methods

The study has taken three English newspapers in India - Times of India, The Hindu and Deccan Herald for analysis. Based on the Indian Readership Survey (IRS) – 2019 Q1 data (Table 1), the top two English newspapers in India are - The Times of India and The Hindu. As per IRS Q2 survey, in Karnataka, Deccan Herald is one of the famous English newspapers. "*Deccan Herald showed 11% growth in circulation from Q1 to Q2 with 12.43 lakh*" (IRS Q1 report, 2019). It has to be noted that the selected newspapers cater to all religious groups, and the ABC survey is conducted without any discrimination against caste, creed, religion or gender. Quantitative content analysis based on framing theory was performed on the study sample.

Simple random sampling was used. (Kothari & Garg, 2014) explained that probability sampling ensures the law of Statistical Regularity. In this, every English newspaper had an equal opportunity for selection. However, to make the best possible representation of the universe, the newspapers mentioned above (in terms of increasing circulation and readership) were chosen for analysis. Data were collected between November 2018 to January 2019.

Framing analysis was performed on every selected news story. Every word from the headline to the end was read carefully to analyze hidden frames. As per framing theory, if the news story showed bias, favouritism, and imbalance and was not journalistically objective, they were categorized under the suitable seven frames listed below. The seven popular media frames given by framing researchers used in the study are:

Frame 1: Anti-Journalistic objectivity frame (JO)

Objectivity forms a thumb rule in journalistic reporting, yet there are instances in which dominant framing is conveyed to

the viewers. 'Generally, media lets their most skilled manipulators execute dominant news frames to the audience (Entman, 1993)'. News stories that we're biased, opinionated, do not include an accurate statement of facts, or evidence of journalists not contacting relevant sources for information were categorized under the anti-Journalistic objectivity frame.

Frame 2: Anti-Social responsibility frame (SR)

Siebert, Peterson and Schramm gave social responsibility theory in 1956. According to the authors, the approach promotes freedom of the press without censorship but is regulated by external social responsibilities or controls. News stories that tried to *tarnish* the social image of the subject, person, or group were categorized under the anti-social responsibility frame.

Frame 3: Fixing the blame frame (FB)

This frame attempted to portray an issue such that the cause of the occurrence of that issue was blamed on a person, a group or a government. Iyengar (1990) elaborates that fixing the blame frames generally means understanding what caused the problem and who was responsible. News stories that were a source of *blame game* or focused on holding *responsible* an individual or a group were categorized under fixing the blame frame.

Frame 4: Issue-agenda frame (IA)

Most recently covered issue, an extensively reported event, or a news story that occupied space or time despite having no news value. Iyengar (1990) opines that such framing is possible in local and national problems. This frame is applied when a news story without any news value is *kept alive only by media reportage*.

Frame 5: Conflict frame (C)

The frame stresses the *conflict* between individuals, groups or establishments. (Putnam & Shoemaker, 2007) stressed that conflict consists of incompatibility, differing views, tension or disparity among politicians, government, media or ordinary people. All those news stories in which journalists pursued religious conflicts, exaggerated these conflicts for the reader's attention, or manufactured conflict frames through media routines, inducing public cynicism and mistrust among religious communities, were categorized.

Frame 6: Human-interest frame (HI)

Framing a story *emotionally* to capture viewers' attention comes under the concept of the human-interest frame. It is believed that the Indians succumb to the heart more than the mind, and hence, human interest stories are the food for higher TRPs. Semetko (2000) stated that the human-interest frame showcases emotion, drama or the human face in presenting the issue, news, problem or event.

Frame 7: Personality frame (P)

As the name suggests, the personality frame involves the discussion of an *individual*. Any media report favours an individual, a religious leader, a person's life history, biography, etc. is categorized under the personality frame. Incidences of death include personality centric stories wherein the person's achievements or professional timelines are focused.

III. Results and Discussion

As seen in Table 2, a total of 362 stories from three newspapers on three religious issues (*Ayodhya dispute, Sabarimala temple and Triple Talaq*) were taken for analysis. Among three newspapers, *highest* coverage of religious news is in The Hindu (35.36%), followed by Deccan Herald (33.98%) and then Times of India (30.66%). Among three religious issues, *highest* coverage is given to Ayodhya dispute (47.24%), followed by Sabarimala temple (45.86%) and finally Triple Talaq (6.91%). This table shows that Triple Talaq issue was the least important for mainstream print media in India.

As seen in Table 3, from a total of 362 religious news stories, news reports were highest (87.02%), followed by letters to editor (6.35%), then articles (3.87%) and finally, editorials (2.76%). Thus, all three newspapers have given prominence to religious news issues in their news reports against editorials, articles and letters to editor.

Table 3 answers the study's *first research objective* on analysis of religious news coverage in three English newspapers. On Ayodhya dispute, Deccan Herald shows *highest* coverage (52.85%) followed by Times of India (49.55%) and then The Hindu (39.84%). On Sabarimala temple issue, the *highest* coverage is in The Hindu (50.78%), followed by Times of India (45.95%) and lastly, Deccan Herald (40.65%). On Triple Talaq issue, again The Hindu has *highest* coverage (9.38%), followed by Deccan Herald (6.5%) and finally, Times of India (4.5%).

Thus, it can be noted that the Hindu has given *prominence* to religious issues of Sabarimala temple and Triple Talaq. Also, The Hindu has *highest* coverage in editorials (40%) and articles (71.43%). And, Deccan Herald has *highest* coverage in letters to editor (65.22%). However, it can also be noted that none of the three newspapers have an editorial or article on Triple Talaq issue while importance is given to Ayodhya dispute followed by Sabarimala temple row.

From Figure 1, it can be observed that a total of 201 *religious news stories were framed*. Meaning, (55.37%) of *religious news stories from three newspapers were framed*. Also,

highest framing is seen in Deccan Herald with 113 framed news stories, followed by The Hindu with 73 framed news stories and finally, Times of India with 15 framed news stories.

Further, Figure 1 also shows that *Sabarimala temple issue* was framed highest with 79 news stories. This is followed by Triple Talaq issue with 57 framed news stories and lastly, Ayodhya dispute with 65 framed news stories.

In Ayodhya dispute, highest framing is seen in Deccan Herald with 39 framed news stories. In Sabarimala temple issue, again highest framing is seen in Deccan Herald with 35 framed news stories. And, in Triple Talaq issue, once more highest framing is seen in Deccan Herald with 39 framed news stories. Hence, Figure 1 proves that Deccan Herald performs highest framing while reporting religion.

As seen in Table 4, *conflict frame is the most popular frame* with 68 framed news stories. This is followed by human interest frame with 49 framed stories. Personality frame has the lowest number of news stories with only 2. This table shows that while reporting religion, newsmakers use frames of conflict which generally stresses on fight between individuals, groups or establishments. Conflict frame can also mean incompatibility, tension or differing views shown in the news story. Conflict frame is known to induce public cynicism and mistrust among its readers. Second most popular frame is human interest frame. This frame portrays emotion, drama or human face in presenting the news issue.

Framing Analysis

Answering the study's *second objective* on framing analysis of three religious issues in three newspapers, here are a few framed phrases published during the data collection period.

A news report on Ayodhya dispute in *Times of India* titled 'Ayodhya is BJP's last resort: Maya' published on 31 January 2019 discussed about BJP and Hinduism, BJP's interference in SC's decision on Ayodhya and Lok Sabha elections 2019. Some phrases include :

'BJP in the Centre is running a narrow-minded government based on casteism and sectarianism, which followed a policy of religious divide, violence and nationalism. People need to see through their anti-constitutional way of running government.'

'The petition was a means to disturb the existing environment around the land issue, calling the move inappropriate and inflammatory and a new tactic under its politics of electoral interests.'

Simple random sampling was used. (Kothari & Garg, 2014) explained that probability sampling ensures the law of

Statistical Regularity. In this, every English newspaper had an equal opportunity for selection. However, to make the best possible representation of the universe, the newspapers mentioned above (in terms of increasing circulation and readership) were chosen for analysis. Data were collected between November 2018 to January 2019.

Framing analysis was performed on every selected news story. Every word from the headline to the end was read carefully to analyze hidden frames. As per framing theory, if the news story showed bias, favouritism, and imbalance and was not journalistically objective, they were categorized under the suitable seven frames listed below. The seven popular media frames given by framing researchers used in the study are:

Frame 1: Anti-Journalistic objectivity frame (JO)

Objectivity forms a thumb rule in journalistic reporting, yet there are instances in which dominant framing is conveyed to the viewers. '*Generally, media lets their most skilled manipulators execute dominant news frames to the audience* (Entman, 1993)'. News stories that we're biased, opinionated, do not include an accurate statement of facts, or evidence of journalists not contacting relevant sources for information were categorized under the anti-Journalistic objectivity frame.

Frame 2: Anti-Social responsibility frame (SR)

Siebert, Peterson and Schramm gave social responsibility theory in 1956. According to the authors, the approach promotes freedom of the press without censorship but is regulated by external social responsibilities or controls. News stories that tried to *tarnish* the social image of the subject, person, or group were categorized under the anti-social responsibility frame.

Frame 3: Fixing the blame frame (FB)

This frame attempted to portray an issue such that the cause of the occurrence of that issue was blamed on a person, a group or a government. Iyengar (1990) elaborates that fixing the blame frames generally means understanding what caused the problem and who was responsible. News stories that were a source of *blame game* or focused on holding an individual or group responsible were categorized under fixing the blame frame.

Frame 4: Issue-agenda frame (IA)

Most recently covered issue, an extensively reported event, or a news story that occupied space or time despite having no news value. Iyengar (1990) opines that such framing is possible in local and national problems. This frame is applied when a news story without any news value is *kept alive only by media reportage*.

Frame 5: Conflict frame (C)

The frame stresses the *conflict* between individuals, groups or establishments. (Putnam & Shoemaker, 2007) stressed that conflict consists of incompatibility, differing views, tension or disparity among politicians, government, media or ordinary people. All those news stories in which journalists pursued religious conflicts, exaggerated these conflicts for the reader's attention, or manufactured conflict frames through media routines, inducing public cynicism and mistrust among religious communities, were categorized.

Frame 6: Human-interest frame (HI)

Framing a story *emotionally* to capture viewers' attention comes under the concept of the human-interest frame. It is believed that the Indians succumb to the heart more than the mind, and hence, human interest stories are the food for higher TRPs. Semetko (2000) stated that the human-interest frame showcases emotion, drama or the human face in presenting the issue, news, problem or event.

Frame 7: Personality frame (P)

As the name suggests, the personality frame involves the discussion of an *individual*. Any media report favours an individual, a religious leader, a person's life history, biography, etc. is categorized under the personality frame. Incidences of death include personality centric stories wherein the person's achievements or professional timelines are focused.

IV. Conclusion

For the present study, based on an ABC survey, the three most popular English newspapers, namely, The Times of India, and The Hindu and Deccan Herald, were chosen to analyse the coverage of long-standing religious news issues - Ayodhya dispute, Sabarimala temple row and Triple Talaq. The data collection period witnessed assembly elections in five states, the beginning of the Lok Sabha elections campaign, the death of political stalwarts, political scams etc..... The study has filled the knowledge void on how newspapers respond to media secularism in politically driven times. It has been observed that the relationship between media and religion is intimate.

From the findings, it is evident that all three religious news issues were framed by the media. Ayodhya dispute, one of the significant religious issues in India that gained public attention and electoral gain, was prepared the highest among three selected religious issues for analysis. Ayodhya dispute has seen the highest number of news stories under the conflict frame highlighting fights, disagreements and differences in opinion within news stories. In contrast, the Sabarimala temple row and triple Talaq issue have the highest number of stories under the human-interest frame portraying drama, emotion or human face in their news stories. The study

endorses (Price et al., 1995), which stated that framing is about packaging and presenting facts to the audience to understand what the journalist wants. The study also observed that none of the three selected newspapers gave prominence to reporting the Triple Talaq issue. No editorials or op-eds were published on the Triple Talaq issue. Media selectivity and bias can be observed in this. Ayodhya dispute received the greatest media attention, followed by the Sabarimala temple row. The study endorses (Narayana 2016) that Indian media lacked a clear media policy in reporting the Triple Talaq issue.

In evaluating the framing patterns, the study has seen that in newspapers, there is the strategic use of words, quotes, story placement and the direction in which news stories progress. It was also observed that in the enthusiasm to provide as much information as possible, the media has side-lined fact-checking. This very nature to provide information without checking facts becomes unethical and an exaggeration. Thus, framed religious news stories in popular English newspapers in India indicate demeaning standards in journalism. Agree with **Wei (2008)** that newsmakers, in an attempt to explain everything about a news story, blur between frames and media agendas, primes and other persuasive and media effects theories.

The study suggests reinforcing *news values* and *journalistic code of ethics* while reporting religious issues. Media secularism should be considered while addressing religious news. Partisanship, selectivity, media agendas, and media framing should be eliminated. The objective news reporting aims to strengthen deontological grounding for professional standards in newspaper journalism.

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Table1: Leading newspapers as per circulation

Sl. No.	Newspaper	Readership Numbers (in 000s)
1	Times of India	153.36 lakh
2	The Hindu	62.26 lakh
3	Deccan Herald (In Karnataka)	12.43 lakh

Source: IRS Q1 report, 26th April 2019

Table 2: Newspaper coverage of three religious news issues

Issue	TOI		Hindu		DH		Total	
	N	%	N	%	N	%	N	%
Ayodhya	55	49.55	51	39.84	65	52.85	171	47.24
Sabarimala	51	45.95	65	50.78	50	40.65	166	45.86
Triple Talaq	5	4.5	12	9.38	8	6.5	25	6.91
Total	111	30.66	128	35.36	123	33.98	362	

Note: TOI – Times of India, Hindu – The Hindu, DH – Deccan Herald

Table 3: Classification of news type in coverage of religious news stories by three newspapers

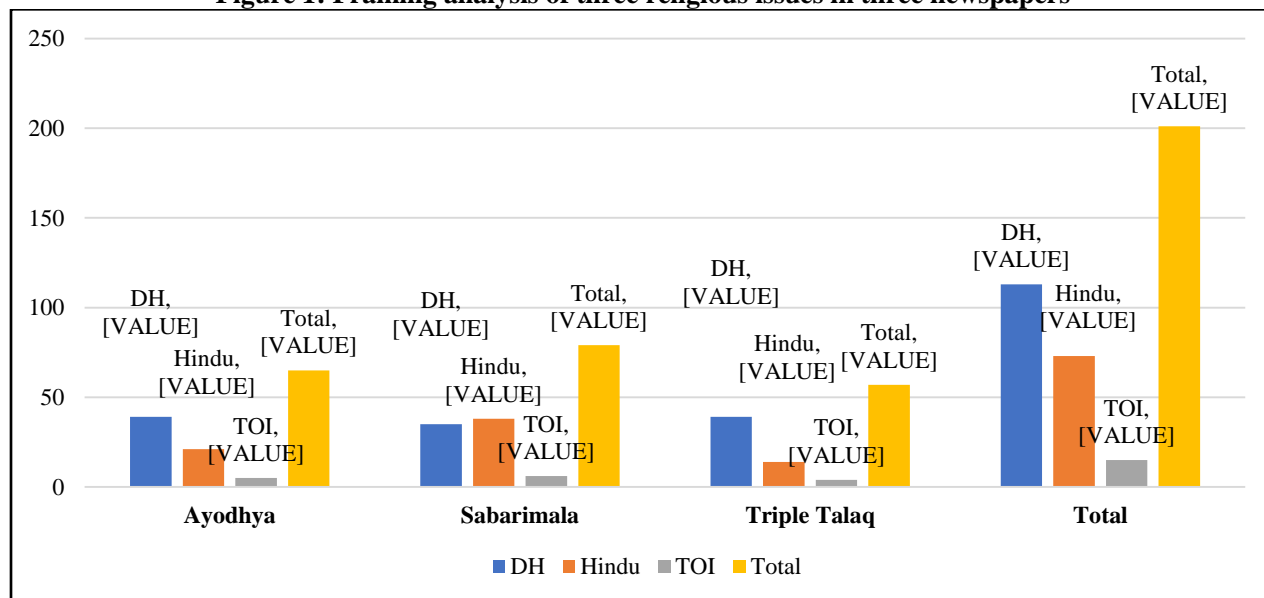
Issue	News Report		Editorial		Articles		Letters to Editor		Total	
	N	%	N	%	N	%	N	%	N	%
Times of India										
Ayodhya	50	47.17	3	100	2	100	0	0	55	49.55
Sabarimala	51	48.11	0	0	0	0	0	0	51	45.95
Triple Talaq	5	4.72	0	0	0	0	0	0	5	4.5
Total	106	33.65	3	30.0	2	14.29	0	0	111	30.66
The Hindu										
Ayodhya	42	39.6%	2	50	4	40	3	37.50	51	39.84
Sabarimala	52	49.06	2	50	6	60	5	62.50	65	50.78
Triple Talaq	12	11.32	0	0	0	0	0	0	12	9.38
Total	106	33.65	4	40	10	71.43	8	34.78	128	35.36
Deccan Herald										
Ayodhya	57	55.34	2	66.67	0	0	6	40	65	52.85
Sabarimala	42	40.78	0	0	2	100	6	40	50	40.65
Triple Talaq	4	3.88	1	33.33	0	0	3	20	8	6.5
Total	103	32.7	3	30	2	14.29	15	65.22	123	33.98
All total	315	87.02	10	2.76	14	3.87	23	6.35	362	

Table 4: Classification of type of frames used by three newspapers on religious news stories

Frame Type	Ayodhya			Sabarimala			Triple Talaq			Total
	DH	Hindu	TOI	DH	Hindu	TOI	DH	Hindu	TOI	
JO	8	2	3	2	1	2	1	2	1	22
SR	3	5	5	1	7	1	0	0	0	22
FB	5	6	5	4	1	2	0	0	0	23
IA	3	5	2	1	3	1	0	0	0	15
C	18	10	17	7	8	4	1	3	0	68
HI	2	7	7	6	16	4	3	1	3	49
P	0	0	0	0	2	0	0	0	0	2
Total	39	35	39	21	38	14	5	6	4	201

Note : JO – Anti-Journalistic Objectivity, SR – Anti-Social Responsibility, FB – Fixing the Blame, IA- Issue Agenda, C – Conflict, HI – Human Interest, P - Personality

Figure 1: Framing analysis of three religious issues in three newspapers



INFLUENCE OF KOREAN WAVE ON YOUTH: A STUDY

Sakshi K Jagan* Shilpa Kalyan**

South Korea received unprecedented international attention when the South Korean film Parasite won the Best Film Award in 2019, becoming the first non-English language film to take the top honours. The movie bagged four awards in elevating South Korea's soft power on the international stage. The same attention is now drawn by the South Korean Netflix series Squid Games. The Korean wave is at its pinnacle now and is getting responses globally. There are 32 South Korean cultural centres in 28 countries like Africa, Indonesia, the Philippines, India, Australia, America etc. K-pop bands such as BTS, EXO, BLACKPINK and many more have taken over the music industry and have influenced many people's lives with their music. Music and drama from South Korea have triggered people's curiosity and interest in Korean food, cosmetics, automobiles etc. Most of the world at this time is paying attention to these aspects of the country. Brands like Samsung, LG, Hyundai and AmorePecific had brought Korea as an economic power to the global forum. The Korean entertainment industry is further creating a Korean wave across the globe, especially the younger audience. This paper aims to study the impact of the Korean wave on the audience. The Study adopts quantitative research methods. A survey among undergraduate and postgraduate students will be conducted to analyse the influence of South Korean entertainment.

Keywords: Korean Wave, Culture, Drama, K-Pop

The Korean wave, also known as Hallyu, has increased the popularity of South Korean culture globally. "Hallyu"- a term first coined by Chinese media in the middle of 1998 to describe Chinese youth's sudden craze for Korean cultural products (Kim, Y. (Ed.). (2013)). The Korean wave shows an extraordinary form of Korean popular culture introduced through Korean media and the line of commercial nationalism. Consequently, the regional cultures of Korea have become a world trend reflected in the Korean wave (Lee, S. J. (2011)). Since the late 1990's South Korea has emerged as a new centre for the production of transnational popular culture, exporting its media products into Asian countries including Japan, China, Taiwan, Hong Kong, and Singapore (Kim, Y. (Ed.). (2013)). It started in the 1990s and spread mainly to China and Japan as the cultural similarities of these three countries are a lot. It is Korean drama, movies and Korean music that has gained a lot of popularity among people globally.

I. Review of Literature

The first significant yet unplanned and accidental impact of the Korean Wave started with the export of the Korean TV dramas that were not produced for international audiences but for domestic audiences (Kim, Y. (Ed.). (2013)). In 1997 when the drama What is love was aired on the most popular channel in China CCTV (China Central Television), the drama ranked 2nd in China's all-time imported video content. This was the birth of the term Hallyu or, as it is popularly known, 'The Korean Wave'. In 2003 the drama Winter Sonata wadded the breakthrough of the Korean wave in Japan. The location shown in this drama became a must-visit place for Japanese tourist.

This phenomenon also unexpectedly raised and significantly infiltrated in the neighboring Asian countries from 2000 through 2002 (Lee, S. J. (2011)). From the mid-2000s to 2010, Korean bands or musicians known as Idols started gaining popularity around the world. Bands such as Big Bang, Girls Generation etc., started gaining popularity in other countries. At this time, the wave had also spread to America and the Middle East beyond Asia. Korean dramas, movies, and music started getting popular among teens and young adults as they were relatable. After this, Korean Entertainment began to gain more and more popularity worldwide. Bands such as Exo, BTS, BlackPink, TXT, Twice etc., and solo artists such as IU, Zico, Taeyeon etc., started getting popular among people. Korean dramas were also getting very prominent amongst people. Drama such as Descendants of the sun, Hwarang, Crash Landing on You, Vincenzo, Squid game attracted people's attention to Korean entertainment.

The song Gangnam Style, released in 2012 by the artist PSY, was the breakthrough to Korean music in India. This song was popularly known as Gangnam style by most people. The book step of this song got so famous that everyone performed it at most casual events, and the song was the talk of the town. After the release of this song, people in India became more aware of Korean Entertainment and their culture and started following up on it.

* **Student, Presidency College (Autonomous), Bangalore, Karnataka, India**

** **Associate Professor, Presidency College (Autonomous), Bangalore, Karnataka, India**

The release of the movie Parasite in 2019 was a significant advantage to the Korean culture and entertainment industry. This movie won 4 Oscar awards and was nominated for 6 Oscar awards. It was the first non-English movie to have won the Best Picture award. It also won the Best Director, International Feature Film, and Best Original Screenplay awards. It was nominated for two more awards, including Best Film Editing and Best Production Design. This led people to pay more attention to Korean culture. There was an increase of 370 per cent in the viewing of Korean dramas in 2019(Netflix survey). BTS was the 4th most-streamed band in India as of 2020. When Spotify was first released in India, BTS was the 3rd most-streamed band (Spotify 2020).

The release of the Netflix original series Squid Games in 2021 has also gained popularity in the Korean Entertainment Industry. This drama has reached the streaming of 1.65 billion hours of viewing within four weeks of its release, making it the Number.1 series (Netflix). These series have influenced people that the green suit and black mask have become the most trending Halloween costume this year (Times of India article). The K-pop band BTS is, also known as Bangtan Sonyondan, has led the Korean music industry to its gateway of popularity. The band has spoken three times in the United Nations General Assembly and UNICEF. They were sent as the representatives of South Korea at the UNGA conference in 2021. They represented the youth at this conference. They have also been the only band after the Beatles to have come first for more than two months straight in the Billboard Hot 100. They are the first Asians to have won the AMA's (American Music Awards). In a survey conducted by Duolingo, Korean is the 4th most learnt language by Indians amongst the 40 other languages. It is because of the increasing popularity of Korean entertainment (Duolingo 2021, The print 2021).

II. Research Design and Methods

This is an empirical study to understand the impact of the Korean wave on the audience. The study's main aim is to understand the impact the Korean wave has left on undergraduate and postgraduate students.

Hypothesis

This research focuses on the influence of the Korean wave on youth. The hypothesis of this paper is

H1: Most of the youth are getting influenced by the Korean wave.

H2: Squid games paved the path to the increase in the popularity of the Korean wave.

This research adopts quantitative research methods. A survey has been conducted among undergraduate and postgraduate students to understand the Korean wave's impact on them.

Operational definitions

- Korean wave: The Korean wave is the increasing popularity of Korean media, entertainment, technology, cuisine etc., all around the world.
- Korean Entertainment: Movies, dramas and music that are in the Korean language
- Soft power: It is the ability to co-operate rather than coerce, i.e. moulding the preferences of others through appeal and attraction

Theoretical Framework

As per the Uses and Gratification theory, people use media to their advantage and however, they want to use it rather than media making use of the people by manipulating them. In this case, the audience use media to their advantage, i.e. to gain entertainment from the shows and music. They use these platforms to their full advantage.

III. Results and Discussion

From the 100 responses received, most of the students are among the age group of 17, 18, 19, 20 and 21. Most of them are in the age group of 19. (see Figure 1)

The most number of respondents are from Bangalore (see Figure 2)

From all the students who responded to the survey are Undergraduate college students (see Figure3)

Do you like Korean Entertainment.

Respondents were given the options yes, no or maybe, most of the replies chosen were yes. About 49% of the respondents out of 100% responded with a yes. (see Figure 4)

Which of the following Korean entertainment are you familiar with.

Most of the respondents choose Korean Dramas and Korean Music. Korean movies seem to still not be as famous as their dramas and music. (see Figure 5)

How much do you like Korean entertainment.

There was a scale from zero to five in which zero is do not like it and 5 is love it. There were a lot of people who had chosen 5 which shows that most of the respondents are fond of Korean entertainment. (see Figure 6)

For how long are you into Korean entertainment.

There were options such as less than six months, less than a year, etc., was given to the respondents. About 39% of them had chosen less than six months and 20% of them had chosen more than one year. It is evident that in the rise in the impact of the Korean wave has increased in the past two years drastically.(see Figure 7) .

Through which medium do you access Korean Entertainment. The respondents were given the option to choose from certain media platforms through which they can access Korean Entertainment. Most of the respondents chose OTT platforms such as Netflix etc., and YouTube. The other options also had been chosen a lot. (see Figure 8)

Who suggested/ influenced you into Korean entertainment

Most of the respondents have been introduced to Korean entertainment by their friends and social media. This again shows that most of the accessors of Korean media are the youth around the age groups of 15- 25. It also shows how widely social media posts influence people of this age group.(see Figure 9)

How frequently do you view/listen to K-to dramas, K-pop, and K-movies

Out of 100% of the respondents only 22% of them do not access Korean entertainment. Whereas the other 78% of them access Korean entertainment. 22% of them access it all the time whereas 23% of them access it rarely. This shows that Korean entertainment is still in its developing stages. (see Figure 10)

How often do you view/listen to Korean entertainment in a week

The respondents when given the options of never, rarely, sometimes, frequently and very frequently, have chosen never and rarely the most and after that comes very frequently. Most of the people who have responded with very frequently are people who have been following Korean entertainment for a pretty long time. Whereas the others who have chosen rarely are people who have just gotten into Korean entertainment. (see Figure 11)

Do you Binge watch/listen to Korean entertainment

There are 51% of people amongst the respondents who have chosen no as an answer to this question and 49% of them who have chosen yes as an answer. Even though the percentage of people choosing no as an answer is higher than that of yes by 2% yet there are many people who binge watch Korean entertainment. (see Figure 12)

Are you an avid follower of Korean Entertainment

There are very few people who are avid followers of Korean entertainment as seen in the above data. Not many people like reading fan fictions any other stuff related to Korean Entertainment. (see Figure 13)

How many Korean dramas and movies have you watched

Most of the respondents here have either watched just one drama or about 2-5. The total number of people among the respondents who have watched 1 drama or 2-5 of them is 65. Whereas there are 24 of them who have watched more than 15 dramas and 5 of them who have watched 10-15 dramas and 6

of them who have watched 6-10 dramas. Which is totally 35 of them who have watched many dramas amongst the respondents. (see Figure 14)

Which Korean drama and movie do you like the most

The respondents answered with their most liked dramas or movies. Most of the respondents have chosen Squid games as their favorite drama as for most people it is the only drama they have watched. It was Train to Busan that most of the respondents like in movies. These two movies and dramas have been increasing the popularity of Korean dramas and movies amongst the youth. 23 of the respondents replied with none. (see Figure 15)

How frequently do you listen to K-pop

Most of the respondents chose rarely for this question. There are 26 people who never listen to K-pop and 26 of them who listen to it all the time. It is seen that there is a certain amount of popularity of Korean music amongst the respondents. (see Figure 16)

Which Korean Bands do you like the most

It is evident that amongst all the other well-known K-pop bands, BTS has been the one to gain the most popularity amongst youngsters. Even if people have not heard many K-pop songs they would have heard at least one of BTS's songs, or would have heard of this band. Even though there are about 34 of them who have chosen none, there are a lot more people who have chosen at least one of the bands. (see Figure 17)

Do you spend more time viewing/listening to Korean entertainment compared to non-Korean entertainment

The data shows that even though Korean entertainment is getting popular it has not yet reached to level where many people will spend more time on Korean entertainment compared to non-Korean entertainment. It shows that Korean entertainment is still in its developing stages. (see Figure 18)

Why do you like Korean entertainment

Most of respondents chose to explore new cultures and different storylines. Most people like watching/listening to Korean Entertainment because they like to explore new things. The urge to explore something new that lies within the youth has pulled most of them towards Korean entertainment. The different storylines it comprises of is a stark contrast to that of most of the other native series, which have a pretty similar storyline to each other. Whereas in Korean Dramas and Movies, there is a new concept in every new series or movie. The good looks of the Korean Characters also play a huge role in people liking Korean entertainment. (see Figure 19)

Give your view on Korean entertainment this question; respondents have given their views on Korean entertainment. About 20 people from the 100 respondents are not that

interested in Korean entertainment. There are a few of them who would watch it as it is now popular or just for the FOMO factor. A lot of people just watch/listen to Korean dramas, movies, or music just because it is popular or because their friends are watching it. In comparison, there were a lot of people who found it interesting, entertaining, addictive, fun and unique. Korean entertainment has a lot of variety and has great cinematography. It is different compared to a lot of American series and Indian series. A few people find it similar to Indian culture. They also find Korean entertainment comforting. It is a new take on media, and it lives up to its hype. It defies all the stereotypes and helps us get into a new world. Korean music is also quite different compared to other music forms as it speaks about something totally different rather than love or breakup. It has both modernity and ethnicity at the same time. It is a new take on media and entertainment.

IV. Conclusion

This paper mainly focuses on the Urban population and not on the rural population. There might be a certain difference in the results of the research if the rural population is also taken into consideration, as the rural population does not get the same amount of privileges and access to media as the urban population does. It also takes into consideration only the Undergraduate and Postgraduate students who mostly lie among the age groups of 16- 25, which also does not give a clear all-around view of the impact as there are a lot of people who are younger and older than this age group who have been influenced widely by the Korean wave. To conclude, the Korean wave is still in its developing stages and will take a few more years to develop to a level where most of the country is into Korean entertainment. From the above paper, it is seen that most of the youth have been influenced by the Korean wave and that the squid game has paved the path to the increase of popularity of the Korean wave.

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Figure: 1

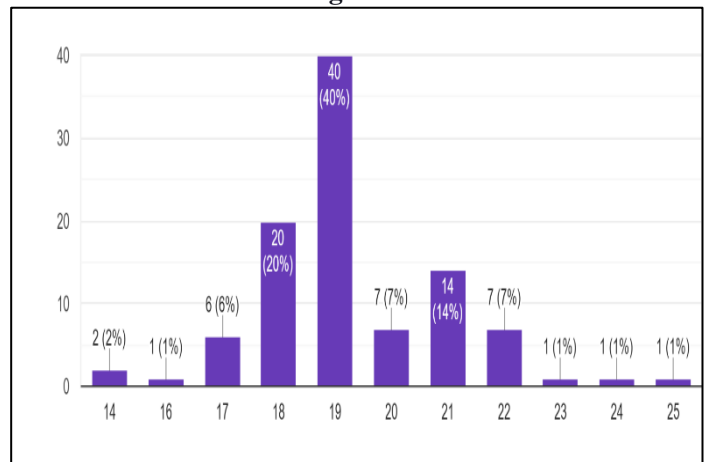


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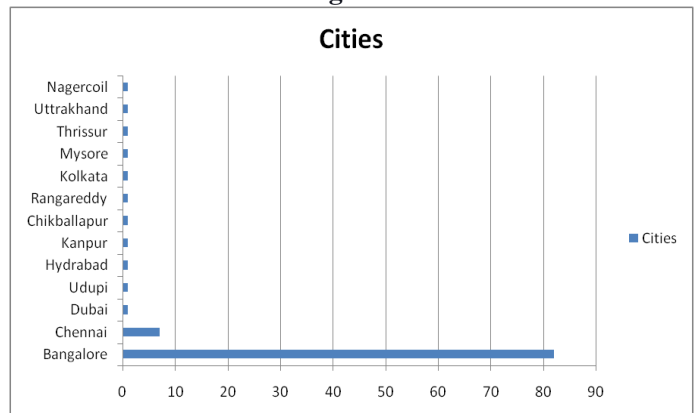


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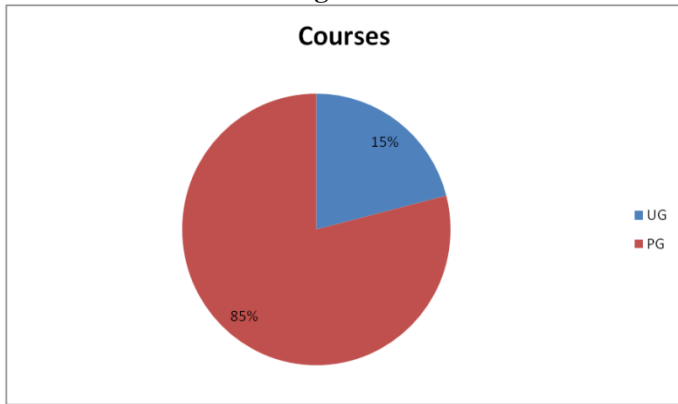


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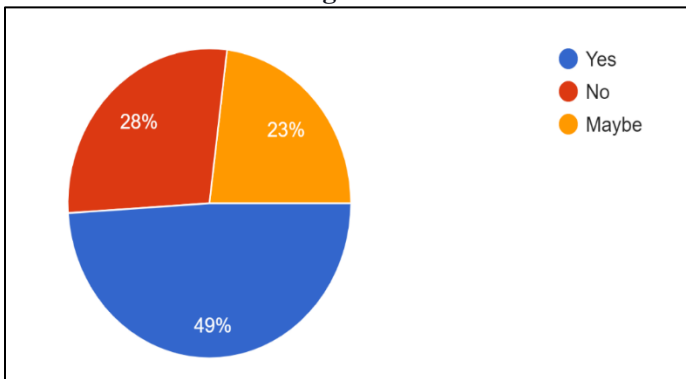


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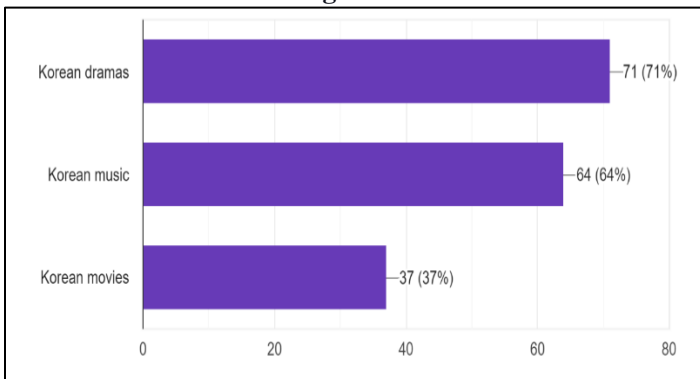


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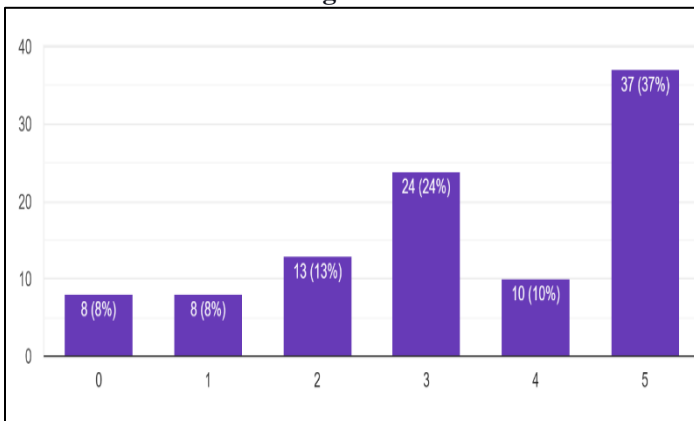


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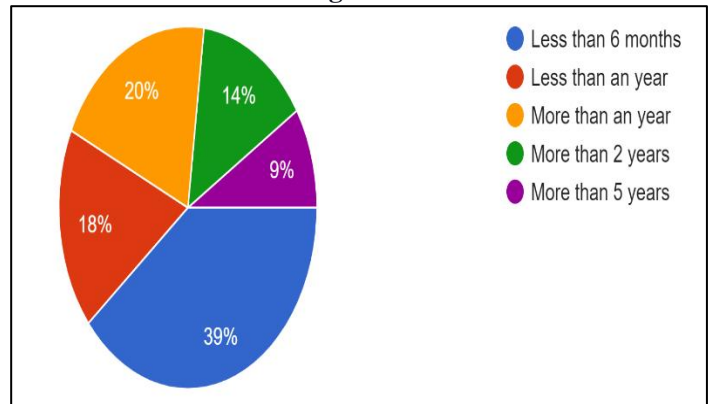


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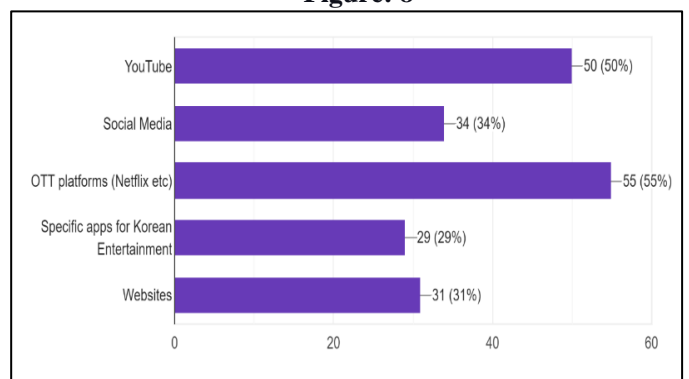


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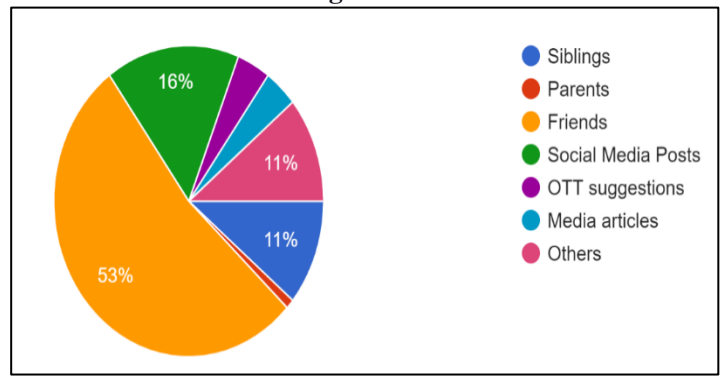


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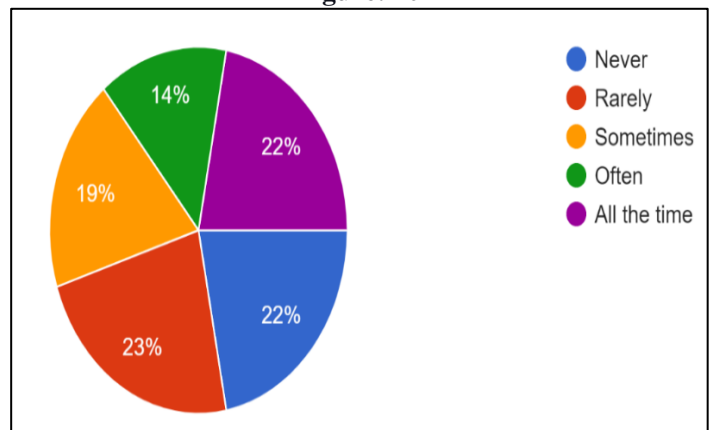


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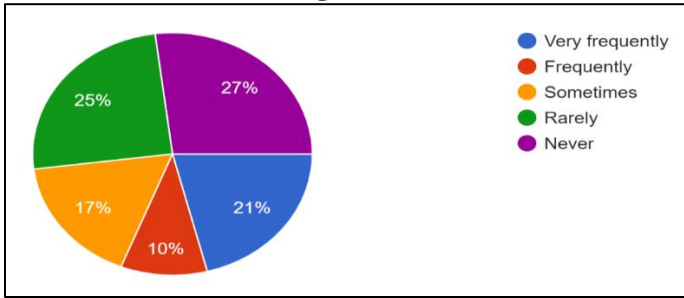


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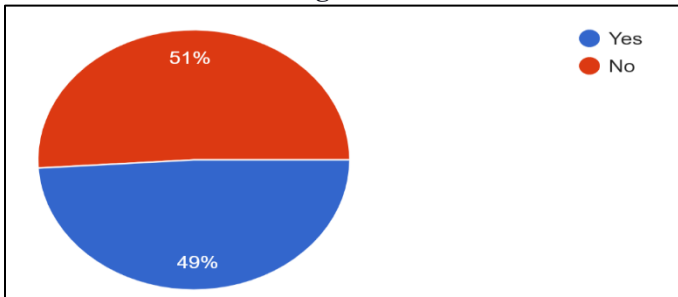


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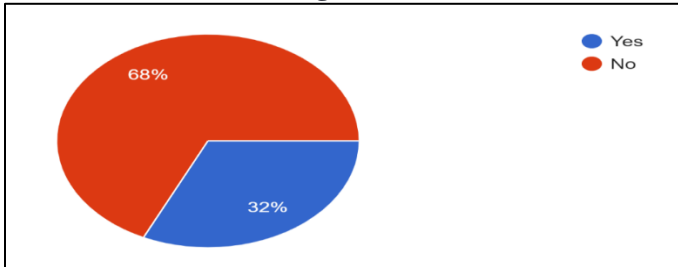


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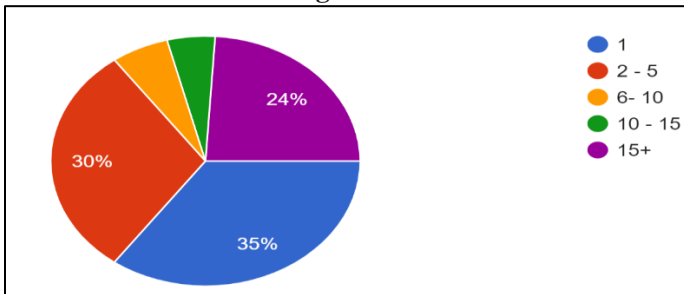


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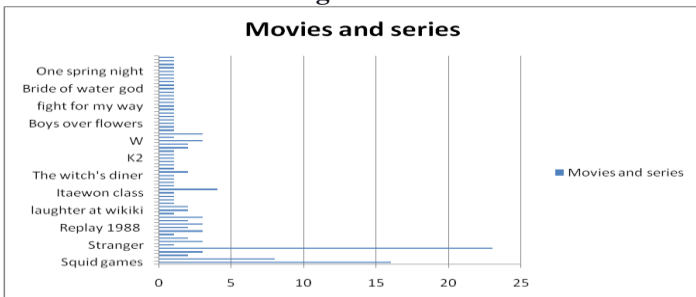


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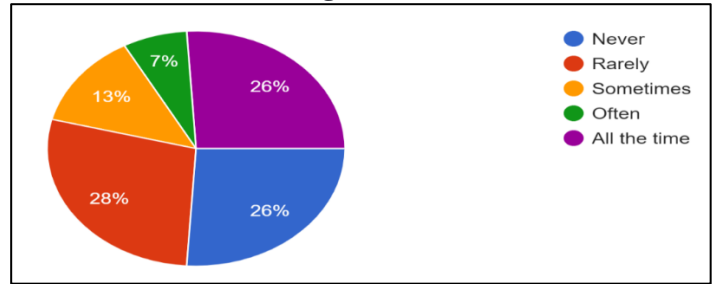


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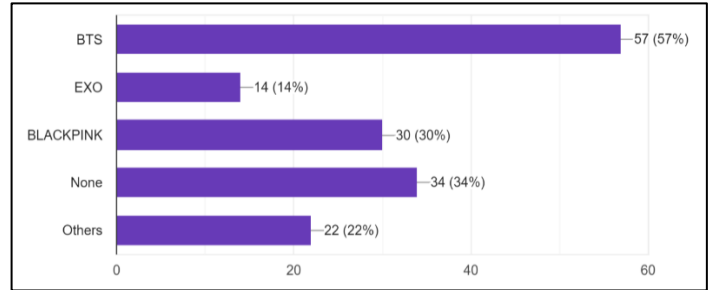


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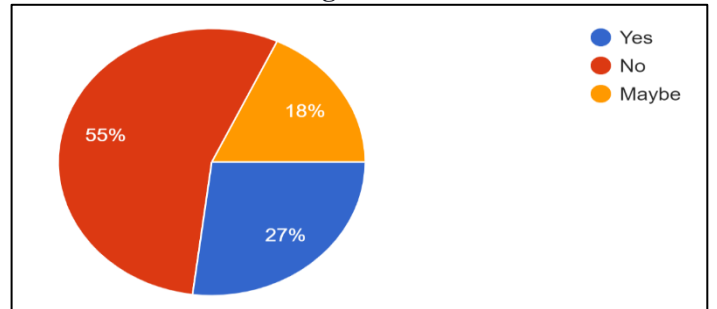
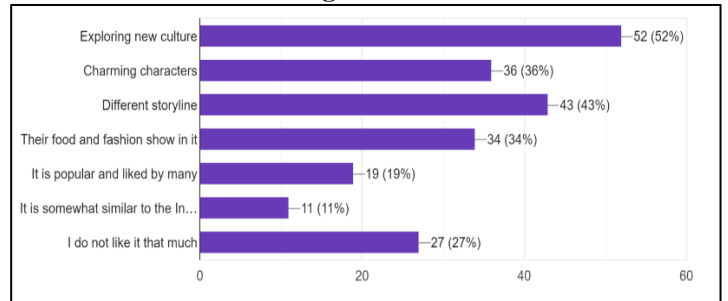


Figure: 19



COVERAGE OF SOCIAL ISSUES RELATED TO MUSLIMS IN KANNADA AND URDU NEWSPAPER: A STUDY

Tahmeena Nigar Sultana * Onkaragouda Kakade **

Traditionally, the media have been most involved in the presentation of religion through journalism. The mass media era began with the development of a mass press, and in addition to the development of new audiences and new economies, it also developed new content. The media is a significant social agent with the potential to influence community perceptions. Currently, Islam is one of the most prominent issues in the Media. The study proposes to know the coverage of social issues related to Muslims and compare the scope of the social problems associated with Muslims in Kannada and Urdu newspapers. The present study employs a quantitative content analysis method to study the coverage of social issues related to Muslims in Kannada and Urdu dailies. Four daily newspapers were selected for this study based on simple random sampling. The newspaper includes two Kannada dailies, i.e., Prajavani and Vijaya Karnataka; two Urdu dailies Salar and Sahara, were selected for the study. It is found from the study that compares to other social issues of Muslims Issues receives a lot of attention from the chosen mainstream newspapers.

Keywords: Social issues, Muslim, Kannada, and Newspaper.

In numerous parts of the country, the Muslim community lags behind other socio-religious categories in socio-economic and educational development. The condition of this community is dreadful concerning educational attainment, income, employment in the public sector, access to healthcare and other infrastructures, and there is a disproportionately high share of community members in prisons. Identity stereotyping, communal violence, ghettoization, etc., are other significant issues this community faces. Among others, society's deprivation has resulted from their exclusion from essential spheres of socio-economic decision-making, lack of political empowerment, discrimination, frequent occurrence of communal violence, etc. The Sachar Committee Report (2006) highlights most of these issues and deprivations that the community faces across almost all the states of India.

According to the report, "the abysmally low representation of Muslim OBCs suggests that the benefits of entitlements meant for the backward classes are yet to reach them." The conditions of the general Muslim category are lower than the Hindu- OBCs who benefit from the reservation. However, the conditions of Muslim-OBCs are worse than those of the general Muslim category. The three groups of Muslims in India, Ashrafs, Ajlafs, and Arzals (in order of "caste" hierarchy), require different types of affirmative action.

There is a clear and significant inverse association between the proportion of the Muslim population and the availability of educational infrastructures in small villages. Studies found that, compared to the Muslim majority areas, the areas inhabited by fewer Muslims had better roads, local bus stops, pucca houses, sewage and drainage, and water supply

facilities. The Committee highlighted that one-third of small villages with a high concentration of Muslims do not have educational institutions. About 40% of large towns with a substantial Muslim concentration do not have medical facilities. Poverty, Consumption, and Standards of Living: Muslims face relatively high poverty levels.

The media is a significant social agent with the potential to influence community perceptions. Currently, Islam is one of the most prominent issues in the Media. Although there has been a significant increase in the news coverage of Islam and Muslims, the image of Islam is significantly influenced and shaped by the mass media. The representation of minorities and minority group issues or under-representation determines how audiences think about minorities. These ideas can also be directly applied to media coverage of Muslim minorities living in the West and the worldwide Muslim community.

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

**** Prof. Onkaragouda Kakade, Professor and Chairman, Department of Journalism and Mass Communication, Karnataka State Akkamahadevi Women's University, Vijayapura, Karnataka, India**

I. Review of Literature

Tahmeena Nigar Sultana, Sandeep, and Onkargouda Kakade (2020), in their study 'Perception of Muslim Issues In Media By Muslims And Non-Muslims', reported that there is a wide gap in the perceptions of Muslim issues by the members of the Muslim community and the people of other religion. According to the respondents, television stands at the top in covering religious issues. Most of the respondents opined that the coverage of the Muslim problems was not satisfactory, and it isn't very objective. Regional Muslim issues and news related to the issues of Muslims need to be given more importance. At the same time, the cultural diversity of the religion should be highlighted by the media as opined by the respondents.

Nickerson, C. (2019), in his research 'Media portrayal of terrorism and Muslims: a content analysis of Turkey and France', examines the notion that the media reinforces a false synonym between Muslims and terrorism. He begins with a description of news framing bias and how this bias impacts the portrayal of terrorism and Muslims through politically and emotionally charged discourse. Then, through a content analysis of local and national news articles, this study examines selected terrorist events in France and Turkey, analyzing the U.S media's portrayal of these events to uncover what elements journalists select, emphasize, and de-emphasize in countries with predominantly Muslim and non-Muslim populations. The findings suggest that news media framing utilizes biased, negative imagery, portraying the events in these countries to reinforce current prejudices against Muslims, even when Muslims are themselves the victims. This unequal reporting increases viewership while simultaneously allowing current perceptions about terrorism and Muslims to continue.

Erik Bleich, Julien Souffrant, Emily Stabler, and Maurits van der Veen (2018), in their study 'Media Coverage of Muslim Devotion: A Four-Country Analysis of Newspaper Articles, 1996–2016' identified Muslims' religiosity and faith practices, often believed to be more intense than those of other religious groups, as a point of friction in liberal democracies. It shows that articles touching on devotion are not as harmful as articles about different aspects of Islam. They are not negative at all, on average, when focused on a critical subset of devotion-related articles. They thus offer a new perspective on the perception of Islamic religiosity in Western societies. Findings also suggest that if newspapers strive to provide a more balanced portrayal of Muslims and Islam within their pages, they may seek opportunities to include more frequent mentions of Muslim devotion.

Siddiqi (2017), in his article on 'Ethics and responsibility in journalism: An Islamic perspective', presents a summary of

existing codes of media ethics and analyzes their impact on mass media practices. It then attempts to develop an Islamic perspective of mass media ethics by focusing on the moral guidelines provided by the Quran and the tradition of Prophet Muhammad (the Sunnah). He also examines the issues, problems, and challenges in operationalizing these guidelines into a workable code of ethics. Specific guidelines have been presented to make Muslim media practitioners aware and interested in these media ethics. Some discussion has also been made about enforcing these codes of ethics.

Objectives of the study:

- To study the coverage of social issues related to Muslims
- To compare the scope of social issues related to Muslims in Kannada and Urdu newspapers.

II. Research Design and Methods

The present study employs a quantitative content analysis method to study the coverage of social issues related to Muslims in Kannada and Urdu dailies. Four daily newspapers were selected for this study based on simple random sampling. The newspaper includes two Kannada dailies, i.e., Prajavani and Vijaya Karnataka; two Urdu dailies Salar and Sahara, were selected for the study. Every newspaper follows specific news principles and thus provides a different view on the topic, and all the 12 months newspapers from January 2020 to December 2020 have been included. In a month, four dates of the same day have been selected. Likewise, each month, all the Newspapers are selected from different days. Again, in the next month, the same method is adopted. This method of selecting the Newspapers systematically and equally covered all the days and months of the year. Therefore, 362 issues were selected; hence, four newspapers cover all the days of the week in every month according to that Prajavani (91), Vijay Karnataka (90), Salar (91), and Sahara (90) issues were selected for the study.

III. Results and Discussion

Table 1: It can be observed from the content of the table 1 that more space 35.15 percent (N=378827.88 sq cm) is given to religious issues, as followed Articles 20.37 percent (N=219552.8 sq cm), Crime and corruption 13.72 percent (N=147851.04 sq cm), Education 12.02 percent (N=129495.24 sq cm), Art and Culture 9.67 percent (N=104217.41 sq cm), Judicial 1.50 percent (N=16152.5 sq cm), Controversy 1.49 percent (N=16095.67 sq cm), Government 1.41 percent (N=15157.36 sq cm), Letters to editor 1.04 percent (N=11158.18 sq cm), Health 0.92 percent (N=9920.8 sq cm), Editorial 0.91 percent (N=9774.25 sq cm), Development 0.83 percent (N=8899.5 sq cm), Historical 0.45 percent (N=4887.26 sq cm), Obituary 0.34 percent

(N=3632.86 sq cm) and Film/Entertainment issues covered 0.19 percent (N=2127 sq cm).

When looking at the number of news items published, it is found that 45.30 per cent (N=2192) of the things were related to religion, followed by Education 17.03 per cent (N=824), Art and Culture 11.82 per cent (N=572), Articles 7.85 per cent (N=380), Controversy 2.93 per cent (N=142), Judicial 2.87 per cent (N=139), Government 2.65 per cent (N=128), Development 1.61 per cent (N=78), Letters to editor 1.59 per cent (N=77), Crime and corruption 1.49 per cent (N=72), Health 1.41 per cent (N=68), Obituary 1.24 per cent (N=60), Editorial 1.10 per cent (N=53), Historical 0.66 per cent (N=32) and Film/Entertainment 0.45 per cent (N=22).

The above table found that compared to other issues of Muslims, religion receives a lot of attention from the selected mainstream newspapers.

Table 2: Space allotted to social issues related to Muslims by Kannada Newspapers in table 2, it shows that Religion rendered 36.73 percent (N=8627.15 sq cm) of the space, followed by Articles 18.50 percent (N=4346 sq cm), Controversy 12.68 percent (N=2979.25 sq cm), Education 9.93 percent (N=2331.75 sq cm), Crime and corruption 6.71 percent (N=1577.4 sq cm), Judicial 6.71 percent (N=1576.4 sq cm), Editorial 3.52 percent (N=825.75 sq cm), Art and Culture 1.89 percent (N=444 sq cm), Government 1.45 percent (N=341.5 sq cm), Film and Entertainment 0.72 percent (N=168 sq cm), Development 0.61 percent (N=143 sq cm), Obituary 0.31 percent (N=72 sq cm), Letters to editor (N=58.5 sq cm) 0.25 percent. Health and Historical were not covered in Kannada Newspapers.

It is evident that Religion issues got published in more number, i.e., 36.79 per cent (N=71), followed by Controversy 12.44 per cent (N=24), Education, Crime and corruption 10.36 per cent (N=20), Judicial 8.29 per cent (N=16), Articles 6.74 per cent (N=13), Editorial 4.15 per cent (N=8), Art and Culture 3.63 per cent (N=7), Development 2.59 per cent (N=5), Government 2.07 per cent (N=4), Obituary, Film, and Entertainment 1.04 per cent (N=2), Letters to editor 0.52 per cent (N=1). Issues related to Health and Historical were not at all published.

Table 3: A glance at table 3 indicates that Religion issues related to Muslims got the highest coverage 33.82 percent (N=370200.73 sq cm) in Urdu Newspapers, as followed Articles 23.34 percent (N=255489.52 sq cm), Crime and corruption 13.36 percent (N=146273.64 sq cm), Education 11.62 percent (N=127163.49 sq cm), Art and Culture 9.48 percent (N=103773.41 sq cm), Government 1.35 percent (N=14815.86 sq cm), Judicial 1.33 percent (N=14576.1 sq

cm), Controversy 1.20 percent (N=13116.42 sq cm), Letters to editor 1.01 percent (N=11099.68 sq cm), Health 0.91 percent (N=9920.8 sq cm), Editorial 0.82 percent (N=8948.5 sq cm), Development 0.80 percent (N=8756.5 sq cm), Historical 0.45 percent (N=4887.26 sq cm), Obituary 0.33 percent (N=3560.86 sq cm) and only 0.18 percent (N=1959 sq cm) space is allotted to Film and Entertainment issues.

The table also indicates the number of news items published related to Muslim social issues. In this section, the highest number of news items, 45.65 per cent (N=2121), were related to religion, which was followed by Education 17.31 per cent (N=804), Art and Culture 12.16 per cent (N=565), Articles 7.90 per cent (N=367), Government 2.67 per cent (N=124), Judicial 2.65 per cent (N=123), Controversy 2.54 per cent (N=118), Letters to editor 1.64 per cent (N=76), Development 1.57 per cent (N=73), Health 1.46 per cent (N=68), Obituary 1.25 per cent (N=58), Crime and corruption 1.12 per cent (N=52), Editorial 0.97 per cent (N=45), Historical 0.69 per cent (N=32) and Film/Entertainment 0.43 per cent (N=20).

Table 4: It is clearly evident from the table 4 that among the total space Prajavani Newspaper has given 40.87 percent (N=7626.15 sq cm) space to Religious issues, followed by Articles 16.22 percent (N=3026 sq cm), Controversy 15.60 percent (N=2910.5 sq cm), Education 8.88 percent (N=1657 sq cm), Crime and corruption 7.32 percent (N=1365.4 sq cm), Judicial 6.52 percent (N=1216.4 sq cm), Art and Culture 1.80 percent (N=336 sq cm), Film and Entertainment 0.90 percent (N=168 sq cm), Government 0.83 percent (N=154 sq cm), Development 0.69 percent (N=128 sq cm) and only 0.39 percent (N=72 sq cm) of the space is allotted to Obituary. Health, Historical, Editorial, and Letters to the editor were not covered in this newspaper.

It is also observed from the above table that a large number of news items, 42.47 per cent (N=62), were related to religion, as followed Controversy 15.75 per cent (N=23), Crime and corruption 10.96 per cent (N=16), Education 8.90 per cent (N=13), Articles 6.16 per cent (N=9), Judicial 5.48 per cent (N=8), Art and Culture 4.11 per cent (N=6), Development 2.74 per cent (N=4), Film and Entertainment 1.37 per cent (N=2), Obituary 1.37 per cent (N=2), Government 0.68 per cent (N=1). Issues related to Health, Historical, Editorial, and Letters to the editor were not published.

Table 5: shows that most of the space 27.32 percent (N=1320 sq cm) is given to Articles, followed by Religion 20.72 percent (N=1001 sq cm), Editorial 17.09 percent (N=825.75 sq cm), Education 13.97 percent (N=674.75 sq cm), Judicial 7.45 percent (N=360 sq cm), Crime and corruption 4.39 percent (N=212 sq cm), Government 3.88 percent (N=187.5 sq cm), Art and Culture 2.24 percent (N=108 sq cm),

Controversy 1.42 percent (N=68.75 sq cm), Letters to Editor 1.21 percent (N=58.5 sq cm), Development 0.31 percent (N=15 sq cm), issues related to Health, Historical, Obituary, Film and Entertainment were neglected.

The result also indicates that maximum news in Vijay Karnataka related to Muslim social issues 19.15 per cent (N=9) is published regarding religion, followed by Editorial and Judicial 17.02 per cent (N=8), Education 14.89 per cent (N=7), Crime and corruption, Articles 8.51 per cent (N=4), Government 6.38 per cent (N=3), Art and Culture, Controversy, Letters to Editor and Development 2.13 per cent (N=1). Health, Historical, Obituary, Film, and Entertainment related issues were not covered.

Table 6: A close examination of the table 6 reveals that majority of the space 33.40 percent (N=158055.13 sq cm) is allotted to Religion, followed by Crime and corruption 30.04 percent (N=142129.8 sq cm), Education 14.09 percent (N=66667.13 sq cm), Art and Culture 13.48 percent (N=63781.25 sq cm), Articles 1.81 percent (N=8588.25 sq cm), Government 1.15 percent (N=5425 sq cm), Judicial 1.13 percent (N=5361.7 sq cm), Development 0.95 percent (N=4494 sq cm), Controversy 0.93 percent (N=4383.54 sq cm), Historical 0.85 percent (N=4019.26 sq cm), Letters to Editor 0.66 percent (N=3101.68 sq cm), Editorial 0.61 percent (N=2889.5 sq cm), Health 0.52 percent (N=2462 sq cm), Film and Entertainment 0.20 percent (N=959 sq cm) and Obituary issues covered only 0.19 percent (N=896.4 sq cm).

Regarding the number of items covered in Salar newspaper, it can be interpreted that more number of items 46.15 per cent (N=1150), were related to religion, as followed Education 24.72 per cent (N=616), Art and Culture 15.41 per cent (N=384), Articles 2.33 per cent (N=58), Government and Judicial 1.85 per cent (N=46), Controversy 1.16 per cent (N=29), Development and Historical 1.12 per cent (N=28), Health 1.04 per cent (N=26), Obituary 0.80 per cent (N=20), Letters to Editor 0.72 per cent (N=18), Film and Entertainment 0.64 per cent (N=16), Crime and corruption 0.56 per cent (N=14) and only 0.52 per cent (N=13) items were related to Editorial.

Table 7: reported the space given to different categories related to Muslims. It is found that 36.50 percent (N=215206.8 sq cm) of the space allotted to Articles, followed by Religion 35.98 percent (N=212145.6 sq cm), Education 10.26 percent (N=60496.36 sq cm), Art, Culture and Literature 6.78 percent (N=39992.16 sq cm), Government 1.59 percent (N=9390.86 sq cm), Judiciary 1.56 percent (N=9214.4 sq cm), Controversy 1.48 percent (N=8732.88 sq cm), Letters to Editor 1.36 percent (N=7998 sq cm), Health 1.26 percent (N=7458.8 sq cm), Editorial 1.03 percent (N=6059 sq cm), Development 0.72 percent (N=4262.5 sq

cm), Crime and corruption 0.70 percent (N=4143.84 sq cm), Obituary 0.45 percent (N=2664.46 sq cm), Film and Entertainment 0.17 percent (N=1000 sq cm) and 0.15 percent (N=868 sq cm) is allotted to Historical issues.

Further, it can be observed that a significant majority, 45.08 per cent (N=971) of the items were related to religion, as followed Articles 14.35 per cent (N=309), Education 8.73 per cent (N=188), Art, Culture and Literature 8.40 per cent (N=181), Controversy 4.13 per cent (N=89), Government 3.62 per cent (N=78), Judiciary 3.57 per cent (N=77), Letters to Editor 2.69 per cent (N=58), Development 2.09 per cent (N=45), Health 1.95 per cent (N=42), Obituary, Crime, and corruption 1.76 per cent (N=38), Editorial 1.49 per cent (N=32) and equally Historical, Film and Entertainment issues covered only 0.19 per cent (N=4).

IV. Conclusion

This study examines the coverage of social issues related to Muslims in the newspaper. The study shows that Kannada newspaper is not giving proper space or coverage to Muslim issues, whereas Urdu newspaper is giving positive and adequate coverage to Muslim issues. It is found from present research that, while comparing the social issues in four selected newspapers, Kannada newspapers are giving less space to Muslim social issues than Urdu newspapers. It is also found that compared to other issues of Muslims, religion receives a lot of attention from the selected mainstream newspapers. Compared to both the Kannada newspaper prajavani gives more space to Muslim issues than Vijay Karnataka.

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Table 1: Classification of Social Issues Related to Muslims by all the Four Newspapers selected for the study

Sl. No	Category	Space in Sq Cm	Rank	Category	Number of Items	Rank
1	Religion	378827.88 (35.15%)	I	Religion	2192 (45.30%)	I
2	Articles	219552.8 (20.37%)	II	Education	824 (17.03%)	II
3	Crime and corruption	147851.04 (13.72%)	III	Art and Culture	572 (11.82%)	III
4	Education	129495.24 (12.02%)	IV	Articles	380 (7.85%)	IV
5	Art and Culture	104217.41 (9.67%)	V	Controversy	142 (2.93%)	V
6	Judicial	16152.5 (1.50%)	VI	Judicial	139 (2.87%)	VI
7	Controversy	16095.67 (1.49%)	VII	Government	128 (2.65%)	VII
8	Government	15157.36 (1.41%)	VIII	Development	78 (1.61%)	VIII
9	Letters to editor	11158.18 (1.04%)	IX	Letters to editor	77 (1.59%)	IX
10	Health	9920.8 (0.92%)	X	Crime and corruption	72 (1.49%)	X
11	Editorial	9774.25 (0.91%)	XI	Health	68 (1.41%)	XI
12	Development	8899.5 (0.83%)	XII	Obituary	60 (1.24%)	XII
13	Historical	4887.26 (0.45%)	XIII	Editorial	53 (1.10%)	XIII
14	Obituary	3632.86 (0.34%)	XIV	Historical	32 (0.66%)	XIV
15	Film and Entertainment	2127 (0.19%)	XV	Film and Entertainment	22 (0.45%)	XV
	Total	1077749.75 (100%)		Total	4839 (100%)	

Table 2: Classification of Social Issues Related to Muslims by Kannada Newspapers

Sl. No	Category	Space in Sq Cm	Rank	Category	Number of Items	Rank
1	Religion	8627.15 (36.73%)	I	Religion	71 (36.79%)	I
2	Articles	4346 (18.50%)	II	Controversy	24 (12.44%)	II
3	Controversy	2979.25 (12.68%)	III	Education	20 (10.36%)	III
4	Education	2331.75 (9.93%)	IV	Crime and corruption	20 (10.36%)	III
5	Crime and corruption	1577.4 (6.71%)	V	Judicial	16 (8.29%)	IV
6	Judicial	1576.4 (6.71%)	VI	Articles	13 (6.74%)	V
7	Editorial	825.75 (3.52%)	VII	Editorial	8 (4.15%)	VI
8	Art and Culture	444 (1.89%)	VIII	Art and Culture	7 (3.63%)	VII
9	Government	341.5 (1.45%)	IX	Development	5 (2.59%)	VIII
10	Film and Entertainment	168 (0.72%)	X	Government	4 (2.07%)	IX
11	Development	143 (0.61%)	XI	Film and Entertainment	2 (1.04%)	X
12	Obituary	72 (0.31%)	XII	Obituary	2 (1.04%)	X

13	Letters to editor	58.5 (0.25%)	XIII	Letters to editor	1 (0.52%)	XI
14	Health	00 (0.00%)	—	Health	00 (0.00%)	—
15	Historical	00 (0.00%)	—	Historical	00 (0.00%)	—
	Total	23490.7 (100%)		Total	193 (100%)	

Table 3: Classifications of Social Issues Related to Muslims by Urdu Newspapers

Sl. No	Category	Space in Sq Cm	Rank	Category	Number of Items	Rank
1	Religion	370200.73 (33.82%)	I	Religion	2121(45.65%)	I
2	Articles	255489.52 (23.34%)	II	Education	804 (17.31%)	II
3	Crime and corruption	146273.64 (13.36%)	III	Art and Culture	565(12.16%)	III
4	Education	127163.49 (11.62%)	IV	Articles	367(7.90%)	IV
5	Art and Culture	103773.41 (9.48%)	V	Government	124(2.67%)	V
6	Government	14815.86 (1.35%)	VI	Judicial	123(2.65%)	VI
7	Judicial	14576.1 (1.33%)	VII	Controversy	118(2.54%)	VII
8	Controversy	13116.42 (1.20%)	VIII	Letters to editor	76 (1.64%)	VIII
9	Letters to editor	11099.68 (1.01%)	IX	Development	73 (1.57%)	IX
10	Health	9920.8 (0.91%)	X	Health	68 (1.46%)	X
11	Editorial	8948.5 (0.82%)	XI	Obituary	58 (1.25%)	XI
12	Development	8756.5 (0.80%)	XII	Crime and corruption	52 (1.12%)	XII
13	Historical	4887.26 (0.45%)	XIII	Editorial	45 (0.97%)	XIII
14	Obituary	3560.86 (0.33%)	XIV	Historical	32 (0.69%)	XIV
15	Film and Entertainment	1959 (0.18%)	XV	Film and Entertainment	20 (0.43%)	XV
	Total	1094541.77 (100%)		Total	4646 (100%)	

Table 4: Classification of Social Issues Related to Muslims by Prajavani Newspapers

Sl. No	Category	Space	Rank	Category	Number of Items	Rank
1	Religion	7626.15 (40.87%)	I	Religion	62 (42.47%)	I
2	Articles	3026 (16.22%)	II	Controversy	23 (15.75%)	II
3	Controversy	2910.5 (15.60%)	III	Crime and corruption	16 (10.96%)	III
4	Education	1657 (8.88%)	IV	Education	13 (8.90%)	IV
5	Crime and corruption	1365.4 (7.32%)	V	Articles	9 (6.16%)	V
6	Judicial	1216.4 (6.52%)	VI	Judicial	8 (5.48%)	VI
7	Art and Culture	336 (1.80%)	VII	Art and Culture	6(4.11%)	VII
8	Film and Entertainment	168 (0.90%)	VIII	Development	4 (2.74%)	VIII
9	Government	154 (0.83%)	IX	Film and Entertainment	2 (1.37%)	IX
10	Development	128 (0.69%)	X	Obituary	2 (1.37%)	IX
11	Obituary	72 (0.39%)	XI	Government	1 (0.68%)	X
12	Health	00 (0.00%)	—	Health	00 (0.00%)	—
13	Historical	00 (0.00%)	—	Historical	00 (0.00%)	—

14	Editorial	00 (0.00%)	—	Editorial	00 (0.00%)	—
15	Letters to editor	00(0.00%)	—	Letters to editor	00 (0.00%)	—
	Total	18659.45 (100%)		Total	146 (100%)	

Table 5: Classification of Social Issues Related to Muslims by Vijay Karnataka newspapers

Sl. No	Category	Space	Rank	Category	Number of Items	Rank
1	Articles	1320 (27.32%)	I	Religion	9(19.15%)	I
2	Religion	1001 (20.72%)	II	Editorial	8 (17.02%)	II
3	Editorial	825.75 (17.09%)	III	Judicial	8 (17.02%)	II
4	Education	674.75 (13.97%)	IV	Education	7 (14.89%)	III
5	Judicial	360 (7.45%)	V	Articles	4 (8.51%)	IV
6	Crime and corruption	212 (4.39%)	VI	Crime and corruption	4 (8.51%)	IV
7	Government	187.5 (3.88%)	VII	Government	3 (6.38%)	V
8	Art and Culture	108 (2.24%)	VIII	Art and Culture	1 (2.13%)	VI
9	Controversy	68.75 (1.42%)	IX	Controversy	1 (2.13%)	VI
10	Letters to Editor	58.5 (1.21%)	X	Letters to Editor	1 (2.13%)	VI
11	Development	15 (0.31%)	XI	Development	1 (2.13%)	VI
12	Health	00 (0.00%)	—	Health	00 (0.00%)	—
13	Historical	00 (0.00%)	—	Historical	00 (0.00%)	—
14	Film and Entertainment	00 (0.00%)	—	Film and Entertainment	00 (0.00%)	—
15	Obituary	00(0.00%)	—	Obituary	00 (0.00%)	—
	Total	4831.25 (100%)		Total	47 (100%)	

Table 6: Classification of Social Issues Related to Muslims by Salar newspapers

Sl. No	Category	Space	Rank	Category	Number of Items	Rank
1	Religion	158055.13 (33.40%)	I	Religion	1150 (46.15%)	I
2	Crime and corruption	142129.8 (30.04%)	II	Education	616 (24.72%)	II
3	Education	66667.13 (14.09%)	III	Art and Culture	384 (15.41%)	III
4	Art and Culture	63781.25 (13.48%)	IV	Articles	58 (2.33%)	IV
5	Articles	8588.25 (1.81%)	V	Government	46 (1.85%)	V
6	Government	5425 (1.15%)	VI	Judicial	46 (1.85%)	V
7	Judicial	5361.7 (1.13%)	VII	Controversy	29(1.16%)	VI
8	Development	4494 (0.95%)	VIII	Development	28 (1.12%)	VII
9	Controversy	4383.54 (0.93%)	IX	Historical	28 (1.12%)	VII
10	Historical	4019.26 (0.85%)	X	Health	26 (1.04%)	VIII
11	Letters to Editor	3101.68 (0.66%)	XI	Obituary	20 (0.80%)	IX
12	Editorial	2889.5 (0.61%)	XII	Letters to Editor	18 (0.72%)	X
13	Health	2462 (0.52%)	XIII	Film and Entertainment	16 (0.64%)	XI

14	Film and Entertainment	959 (0.20%)	XIV	Crime and corruption	14 (0.56%)	XII
15	Obituary	896.4 (0.19%)	XV	Editorial	13 (0.52%)	XIII
	Total	473213.64 (100%)		Total	2492 (100%)	

Table 7: Classification of Social Issues Related to Muslims by Sahara newspapers

Sl. No	Category	Space	Rank	Category	Number of Items	Rank
1	Articles	215206.8 (36.50%)	I	Religion	971 (45.08%)	I
2	Religion	212145.6 (35.98%)	II	Articles	309 (14.35%)	II
3	Education	60496.36 (10.26%)	III	Education	188 (8.73%)	III
4	Art, Culture, and Literature	39992.16 (6.78%)	IV	Art, Culture, and Literature	181 (8.40%)	IV
5	Government	9390.86 (1.59%)	V	Controversy	89 (4.13%)	V
6	Judiciary	9214.4 (1.56%)	VI	Government	78 (3.62%)	VI
7	Controversy	8732.88 (1.48%)	VII	Judiciary	77 (3.57%)	VII
8	Letters to Editor	7998 (1.36%)	VIII	Letters to Editor	58 (2.69%)	VIII
9	Health	7458.8 (1.26%)	IX	Development	45 (2.09%)	IX
10	Editorial	6059 (1.03%)	X	Health	42 (1.95%)	X
11	Development	4262.5 (0.72%)	XI	Crime and corruption	38 (1.76%)	XI
12	Crime and corruption	4143.84 (0.70%)	XII	Obituary	38 (1.76%)	XI
13	Obituary	2664.46 (0.45%)	XIII	Editorial	32 (1.49%)	XII
14	Film and Entertainment	1000 (0.17%)	XIV	Film and Entertainment	4 (0.19%)	XIII
15	Historical	868 (0.15%)	XV	Historical	4 (0.19%)	XIII
	Total	589633.66 (100%)		Total	2154 (100%)	

CHRISTIAN MISSIONARY CONTRIBUTION TO LANGUAGE AND PRESS IN COASTAL KARNATAKA

Melwyn S. Pinto*

The first printing press in India was started by the foreign missionaries in Goa. It was the Jesuit missionaries who began a printing press in 1556 in India. It is a well-known fact that even as the missionaries came to India to spread the gospel of Christian faith, they have contributed much to the growth of many Indian languages and the press. In coastal Karnataka, Christian missionaries were responsible for starting the first Kannada newspaper called 'Mangaluru Samachara'. It was started by the Basel missionaries from Germany in 1843. In fact, the Basel Mission printing press in Mangalore contributed much to the printing of several journals and books. The contribution of Christian missionaries to language and press in coastal Karnataka is quite significant and it can be said with certain historical basis that the growth of languages and journalism in coastal Karnataka in the last century is a fruit of the firm foundation laid by these foreign missionaries to begin with, and the work continued by their Indian counterparts. In this paper, using historical method, a trace of the contributions of Christian missionaries to languages - Kannada, Tulu and Konkani - and the press in coastal Karnataka is made. An attempt is made to analyse through secondary sources the impact of the missionary contribution on the growth of languages and the press in subsequent decades leading to its present state.

Key words: Missionaries, Press in Karnataka, Mangaluru Samachara, Coastal Karnataka languages

Coastal districts of Karnataka, namely Dakshina Kannada, Udupi and Karwar have a considerable Christian presence. This region was also an important region for missionary activities right from the 14th century. There is a strong belief among Kerala Christian communities that St Thomas, an apostle of Jesus Christ, brought Christianity to Kerala in the 1st century AD. However, there are no conclusive evidences to prove the same. Be that as it may, there is considerable evidence to prove that Christianity in Kerala has its roots in the Eastern churches of Syria, and dates back to at least over a thousand years. Accordingly, it is possible that the adjoining coastal districts of Karnataka too had a Christian presence being spread from Kerala, and that this knowledge of Christianity was spread to the whole of the west coast (Moore, 1905).

When one traces the history of Christianity in coastal Karnataka, one comes to know that Christianity existed in the region much before the arrival of the Portuguese in the late 15th century. The missionary activities in coastal Karnataka dates back to 14th century. As early as in 1324 Dominican missionaries had their missionary activities in Canara, Mysore, and Malabar (Noronha, 1996). Franciscan missionaries came to coastal region of Karnataka in 1521 and established churches in Ullala and Farangipet, about 9 and 20 kilometres away from Mangalore respectively (Ibid). Today all these and many such churches (like Kundapur and Gangolli churches in Udupi and Rosario Cathedral and Milagres church in Mangalore) built by the early missionaries have established themselves as prominent Catholic centres in the coastal region.

With the arrival of the Portuguese in Goa, Christianity was given state patronage. Many missionaries, especially Jesuits and others, arrived in Goa in the 16th century and Christianity grew rapidly. Jesuits were given charge to move eastward to Karnataka and Tamil Nadu for missionary activities in the 17th century. Accordingly, Robert De Nobili and Constanzo Beschi became quite successful missionaries in Tamil Nadu, while Leonardo Chinnami became a popular missionary in the Mysore region. Chinnami wrote extensive religious literature and even translated religious and such other literature from Tamil sources to Kannada. However, much of it is lost today (Noronha, 1996).

In Goa, as Christians were given special preference and privileges, many chose to convert themselves to Christianity. In the 17th century and later, though, due to inquisition and violence meted against the locals by the Portuguese, many Christians and others fled the state and came down south and settled mostly in the coastal regions of Karnataka, some even migrating further down south to the Malabar region (Pinto, 1999). The Christians who migrated from Goa in 17th and 18th centuries kept their faith and grew in their religious practices with the help of the local church. They could even inculcate their religious practices with some of the local traditions and culture, something they could not do in Goa (Ibid). Today, most Catholics of the coastal regions of Karnataka have their roots in Goa. However, there are a lot of differences with

* **Department of Journalism and Mass Communication, St Aloysius College (Autonomous), Mangalore, Karnataka, India**

regard to different cultural practices, mainly due to local influence. The Jesuit Missionary Order was suppressed all over the world due to historical reasons in 1773. As a result, Jesuit missionaries had to leave India or choose some other way of life. It was a setback for the missionary activities of the Catholic Church in India. However, the work was now handed over to French Foreign Missionaries. Meanwhile, Protestant missionaries arrived in South India and carried out impressionable work. What worked well for them was that they had the patronage of the colonisers. This does not mean that the Protestant missionaries sided with the colonisers wholeheartedly. While the colonisers were least interested in fostering local languages and cultures, the Protestant missionaries strived hard to nurture local cultures and did significant amount of study and research in vernacular languages.

I. Review of Literature

Basel Mission and Journalism in Coastal Karnataka

Protestant missionaries came to Karnataka in the year 1810 AD. These were Wesleyan Methodist missionaries. Even as their primary aim was to spread Christianity and convert people to Christian religion, they were genuinely interested in language, culture and traditions (Vas, 2007). William Carey, a Baptist missionary, is credited to have translated the first Kannada Bible. However, it is not available, as it is believed that it was lost due to fire (Noronha, 1996). He also wrote Kannada grammar and dictionary, printed at the Serampore press in West Bengal. Thus, in Karnataka the Protestant missionaries along with their missionary activities worked tirelessly towards the growth and development of local languages and literature.

Mangaluru Samachara

As it was common for any missionary activity, the primary aim of even the protestant missionaries was proselytisation. Even if one can argue that their interest in fostering languages and culture was to further their primary aim, namely proselytisation, it is important to note that their efforts have indeed contributed a great deal to local languages and culture.

Basel Missionaries who arrived in the early 19th century to Karnataka, began their work in Hubli-Dharwad in North Karnataka. However, their base was Mangalore. Later they started a press in Mangalore which was another major centre of their missionary activities. A highly intelligent and scholarly missionary of the Basel Mission Hermann Moegling who arrived in India in 1836 started the first ever Kannada newspaper Mangaluru Samachara. It was started as a four-page newspaper giving local news and views (Havanur, 2004). While Bengal Gazette by James Hickey in Calcutta set the tone for journalism in the north, one could give credit to Mangaluru Samachara for setting the tone for Kannada

journalism. Further, while the missionaries in Serampore in West Bengal were pioneers in printing technology, Basel missionaries were the pioneers in coastal Karnataka. In fact, whatever printing technology India had at the end of the 18th century was all the contribution of Christian missionaries (Kesavan, 1988).

Moegling came to India in 1836. He was in Mangalore between 1838 and 1852. He was a scholar par excellence. He studied Sanskrit and Kannada extensively and was able to grasp the nuances of the literature in these languages. In the series titled Bibliotheca Karnataka, he began printing and publishing through lithographic technology the Kannada poetic classics such as Jaimini Bharatha. He also translated into German many Kannada works such as the poetic works of the medieval Dasa litterateurs of Purandaradasa and Kanakadasa. (Alberts, 1989).

The first ever printed newspaper in Kannada Mangaluru Samachara was begun by Moegling on July 1, 1843. Initially it was published as a fortnightly. What was the main purpose of starting a newspaper? As the first issue itself suggested, it was to 'provide adequate news to the public.' The paper stated that 'The people of Mangalore like others are interested in telling and listening to stories and news. In the morning either near the port or office, someone narrates some news as he likes and someone else listens to it with awe, and by evening people are made to believe so much false news.' It is such false news that Mangaluru Samachara desired to counter and give true news (Alberts, 1989, pp. 28-29). Havanur (2004) opines that Moegling 'started Mangaluru Samachara with the sole purpose of giving news, because people around here were 'completely unaware of what was going on outside their limited circles. In its four-page published fortnightly, the news coverage even touched Afghanistan'.

In 1844 the newspaper was shifted to Bellary. The reason was that till then the paper was being printed through lithography. But not many copies could be printed through this technology. A letter press had already come to Bellary. The people at the higher administration felt that the new technology could be used to make the newspaper reach more number of people. The title of the paper was also changed to Kannada Samachara. Sadly, the paper did not survive long. It had its natural death at the end of 1844 itself.

Though the paper was started by a missionary, it has to be noted that it was a highly secular paper. No mention was made of Basel Mission anywhere in the paper. Only the name of the editor was published at the bottom. The paper itself contained quite a bit from Kannada literature. Besides, it had local news, government orders and laws, parables, moral stories and other stories and news from other states as well (Alberts, 1989). Even as Mangaluru Samachara had a natural death, Moegling continued his literary works. He along with

two other missionaries, Gryner and Burer, began publishing Mangalore Almanac or what was in local language was popularly known as panchanga. It contained important dates and times of various feasts, celebrations and auspicious times. He also began another periodical known as Kannada Varthike in 1857 for a short while (Ibid).

Ferdinand Kittel

Mention must also be made about another great missionary scholar of Kannada, Ferdinand Kittel. He too belonged to the Basel Mission. He came to India in 1853. He was posted to Mangalore Basel Mission Press in 1860. He remained in Mangalore till 1870. In Mangalore he indeed acted to his full potential as the 'man of letters' (Wendt, 2006, p. 58). He developed a great interest for Sanskrit and Kannada literature. During his stay at the press in Mangalore, Kittel brought out very many important works, hitherto not attempted by any. Among this was 'Kathamale: Scripture stories in Hindu meter'. This was the compilation of New Testament stories from the Bible in verse form. In fact, Kittel did quite a lot of work in poetry, mostly religious poetry (Ibid).

However, his magnum opus was the Kannada-English dictionary of over 1700 pages. He worked for it for more than two decades and it was finally published in 1894 by Basel Mission and printed at their press in Mangalore. This dictionary is still considered a standard one in Kannada and is celebrated as a classic. As Nandihala (2003) opines, Kittel's Kannada-English dictionary has still retained its original literary richness and attracts users of language. This is mainly due to the care missionaries have taken in its print.

II. Research Design and Methods

Impetus to Tulu

Foreign missionaries have done quite a lot of work in the local Tulu language as well, which is a popular language spoken by all communities in the coastal region. A Tulu book of religious hymns was brought out by the Basel Mission in Mangalore as early as in 1864. The authors were two foreign missionaries from Basel Mission, J Ammann and G Camerer. The book contained 120 hymns (Shiri, 2009). Today this book has seen several re-editions and has 251 hymns which are widely used by the Protestant churches in their church services.

The New Testament of the Bible was translated into Tulu in 1858. Thereafter as many as eight books were published in Tulu language, including a Tulu-English and an English-Tulu dictionary, Tulu grammar, and a book on Tulu folklore like paddana (traditional songs) and bhutaradane (worship of deities) (Jattanna, 2015). As Jattanna observes, the missionaries did not impose foreign languages on the locals;

instead, they helped the locals in fostering their own vernacular languages like Tulu and Kannada (Ibid.).

Jesuit Missionaries

While the Protestant missionaries were engaged in significant missionary and literary work in the 19th century, Catholic missionaries were not left behind. The Catholic Church in the coastal districts of Karnataka was under the Goan church till the late 19th century. In other words, the Portuguese influence which was felt predominantly in Goa in regard to religiosity could be seen in these districts as well. The Carmelite missionaries were managing many of the affairs of the Church in this region for sometime. The local Catholic community who had seen the educational endeavours of the Jesuit missionaries in Bombay, Calcutta and Madras, desired that the Jesuit missionaries come and start a college in Mangalore. Accordingly, they wrote to the Pope in the mid-19th century to send Jesuits to Mangalore. It took over 18 years for the Church in Rome to respond to the pleadings of the local Catholic community (Madtha, 2005).

The Jesuit missionaries were finally commissioned to go to Mangalore for missionary works. A batch of 8 Jesuits came to Mangalore on December 31, 1778. They were warmly welcomed by the local people. As soon as they came they started their missionary activities. Within two years they opened a College in a make-shift place near Codialbail, near the present-day Bishop's House. There were 162 students, mostly Catholics, in the first batch; but a dozen of them were Hindus (Ibid).

Though the Jesuit missionaries were sent to Mangalore to begin higher education, they did not confine themselves into just that. Quite a few of them ventured into many other works. Some of them mastered local languages and brought out grammar books and dictionaries. Like the Protestant missionaries, they too began industries like a printing press, a workshop and a settlement for the sick and the destitute. While Jesuit missionaries endeavoured hard in academic and missionary activities in and around Mangalore, their contribution to language and literary activities was also quite significant. It was obvious that none of the foreign missionaries who came to Mangalore knew local languages. In fact, some of them did not even know English. But most of them learnt local languages. What is significant is that a couple of them became scholars in local languages.

Mangalore Magazine

While Basel Missionaries fostered Kannada and Tulu languages, Jesuits gave importance to English as well as Konkani languages. It has to be stressed here once again that English was not a natural language for the Italian missionaries who came from Italy. In fact, many of them learnt English

after coming to India. Not just English, but they also mastered local languages like Konkani, Kannada and Tulu.

While Basel Missionaries started the first Kannada newspaper, Mangaluru Samachara, Italian missionaries began the first English magazine of the coastal region called Mangalore Magazine. It was a fortnightly magazine started in 1897. The purpose of starting this magazine was 'in the interest of the graduates and undergraduates' of the college (Vas, 2007). In other words, the purpose of the magazine was to engage college students into literary activities and give them insights and information on various relevant issues. Its first editor was John Moore SJ. The magazine was indeed a standard magazine in which some of the best English writers from the College and the city wrote. It contained poetry, critique and several other translation works. The magnum opus of Thomas Stephens SJ, Christa Purana was translated by Joseph Saldanha and this was published as a series in the magazine (Ibid).

As Celine Vas opines, 'The Mangalore Magazine shares in considerable measure the characteristics of a learned journal, though the scope of its contents include other feature besides studies of a special kind such as the history of the Diocese, critical estimates of educational patterns etc.' (Ibid, p. 214). Eventually in 1934, the magazine took a new turn as it became the annual College magazine and one can say that it lives on even to this day, perhaps with at least a bit of the original charism of Mangalore Magazine.

Angelo Maffei

A special mention must be made here of Fr Angelo Maffei SJ. He was a native of Austria, but he joined the Italian province of the Jesuits and was a part of the first batch of eight Jesuits who came to Mangalore in 1878. He was indeed a scholar in true sense of the term. He knew many languages. But after coming to Mangalore, he learnt Konkani. Not just that, he went on to write a Konkani grammar which was published in 1882. Though it is said that one Fr Joachim Mascarenhas had written a Konkani grammar much before Maffei, that work is not available in India. Apparently, a copy is to be found in London museum (Noronha, 1963). Hence, Maffei's grammar is significant for the linguists to study how Konkani language has evolved over the years.

In fact, Maffei followed this up with yet another updated version of Konkani grammar in 1892. It was called Konkani ranantlo sobhit sundar tallo (A sweet and delightful melody from the Konkani woods). He also wrote a Konkani dictionary, perhaps the first of its kind, in 1883 (Saldanha, 1963). Rightly has he been rated very high by the Konkani scholars today for his dedication and hard work in fostering Konkani language. Till then Konkani was mostly a colloquial language. With the efforts of Maffei and others, Konkani grew to be a literary language with a number of magazines

and journals being published in the language in the coastal region.

Konkani Journalism

The first magazine in coastal Karnataka was started by two laymen, poet Louis Mascarehns and Sardar U Kannappa, in 1912. It was titled Konkani Dirvem (The treasure of Konkani). The magazine survived till 1940 and some of those years were indeed glorious years for Konkani journalism. It can very well be said that for the rich Konkani journalism that followed in coastal Karnataka, Konkani Dirvem put a firm foundation. After the closure of this first magazine, over 50 Konkani magazines have been started in the region (Cf. Vas, 2007). Many of them have had a natural death. But some of them still survive. Raknno (guardian angel) weekly started by the Mangalore Catholic diocese is the longest surviving magazine. It was started in 1938 and has already completed 80 years. Presently, there are 14 regular magazines published in the coastal region, two of them are published from Mumbai.

Missionaries and Printing

The credit for beginning the first two printing presses in the coastal region once again goes to the Christian missionaries. Why did they start printing presses? The reason seems obvious. They wanted, at the outset, to print religious literature for the propagation of Christian faith. However, as is evident, these presses helped them to bring out scholarly works in linguistics and local culture. In fact, some of the initial works printed by the missionaries are still of great value in linguistics and culture studies.

Basel Mission Press

The first ever printing press in the coastal region of Karnataka was begun by the Basel Missionaries in 1841. It was called the 'Basel Mission Press'. In the beginning printing was done using lithography technology – using stone carvings. This press had the rare credit of doing printing work in many languages including Kannada, Tulu, Malayalam, English, Sanskrit, Telugu, Tamil, Konkani, Kodava and German (Prabhakar, 2015). This press also had the honour of printing the first Kannada newspaper Mangaluru Samachara in 1843. Also, this press had the unique distinction of printing the first Bibles in Tulu and Kannada, besides printing Bibles in many other languages. Among the important works published by the press was also the English-Konkani dictionary by Angelo Maffei SJ and Meaner's English-Tulu dictionary and Tulu-English dictionary (Vas, 2007).

It was the broad vision of their missionary work that inspired Basel missionaries to begin this printing press. In fact, Basel missionaries also brought to Mangalore the first tile factory. Today, the world over, Mangalore tiles are very famous. After Basel missionaries, many others also began tile factories.

However, all of them have branded their tiles as Mangalore tiles as the technology had not been patented by anyone. Basel missionaries also began several other industries such as weaving industry.

Codialbail Press

While the Protestant missionaries started their own press for their missionary activities in and around Mangalore, Catholic missionaries too felt a need to open a press to help them in their missionary activities to print valuable literature. Thus, a printing press was started at Codialbail, near Mangalore in 1882 which was initially called St Joseph's Press. However, the name was eventually changed to Codialbail Press – after the name of the place – to give it a more secular identity. Initially the press printed books and matter only in English. Later, though, Kannada type sets were brought from Madras and France, and thus Kannada and Konkani too was printed here (Vas, 2007).

The important works printed at the early stage in this press were the updated version of Konkani dictionary *Konkani ranantlo sobhit sundar tallo* by Angelo Maffei SJ. It was published in 1892. 'The Gazetteer of Bombay Karnatik in Kanarese', a volume of 675 pages was also printed here. Of course, the first English magazine of Mangalore 'Mangalore Magazine' had its printing done here. Besides, Kannada magazine 'Chintamani' was printed at the press ("Codialbail Press", 1963). The seminal work of Thomas Stephen SJ 'Christa Purana' too had its printing done here in 1907 in letter press. The press has since been managed by Mangalore Catholic diocese and has already celebrated its post-centenary silver jubilee.

III. Results and Discussion

The impact of missionary contribution to growth of local languages, especially Konkani and Tulu, is quite significant. In Karnataka, Kannada is the state language. Konkani and Tulu are regional languages, mostly spoken in the coastal region. With the onset of English education all over India, local languages have suffered. However, one must admit that in Karnataka, both these languages were not the medium of instruction in schools and colleges. They thrived as mother tongues of different communities. Today, while the state government has taken quite a radical step of introducing English medium in all government schools, ("English medium", 2018), the local language activists seem worried. If that is the case with the state language, one wonders what the fate of Konkani and Tulu will be.

Konkani and Tulu have survived and thrived mainly because of the patronage of the speakers of these two languages. Tulu has an added advantage as it is spoken across religions and communities in coastal Karnataka. Konkani is the lingua franca of most of the church activities in the region and the

Church patronises it quite strongly. This has helped in its growth. Besides forty one dialects of Konkani such as Gowda Saraswat and Kudmi, have further strengthened the language. In fact, Konkani as a language has the history of surviving the onslaught of the Portuguese in Goa in the medieval period (Pinto, 1999). In coastal region of Karnataka, though, the contribution of Jesuit missionaries towards the growth of this language has indeed helped its cause. Maffei's phenomenal work gave the language a certain official status in the coastal region. Konkani was added in the 8th schedule of the Constitution in 1992. It is the official state language of Goa. In Karnataka, the language has a state literary academy and the language has been introduced in schools as a third language with quite a number of students studying it. It is also studied at the UG level at St Aloysius College (Autonomous) with a significant number of students opting for it ["Konkani Institute", n.d.]. Despite fears that Konkani is declining in its significance in the region, it is still a popular language among 41 different communities mostly in the coastal region.

Tulu is spoken by over 15 lakh people in the region (Padmanabha, 1990). However, it is yet to find a place in the 8th schedule of the Indian Constitution. The state of Karnataka has patronised Tulu language with a state literary academy, and a lot of creative works are being taken up by the academy. The language has also been introduced in schools in 2011, and in 2016 there were 626 students studying Tulu in schools (Sanjiv, 2016). It is quite impressive to note that as early as in 1892 Christian missionaries had started Tulu medium schools in the coastal region and had developed a text book for the 1st standard. However, as parents hesitated to send their children to Tulu-medium schools, the schools were shut in the 3rd standard ("Tulu language", n.d.). Presently, though, Tulu has come as a language in schools and the fact that there are many takers for the language is a success story for the language. Part of the credit must definitely go to Christian missionaries who considered local languages as important and took up the cause to develop them. Today, there is a concerted effort to include Tulu language in the 8th schedule of the Constitution ("Twitter campaign", 2017), and a wide range of experiments in art, culture, traditions, literature are being done in the language.

IV. Conclusion

Mark Walder (1998) opines that though missionaries in the beginning published a large number of religious matters, it was in sync with the longing and taste of the masses in this region. It could even be said that as there was a dearth of printed matter in any form, it was but natural that the missionaries thought first of religious matter, especially printing and publishing the Bible, more than anything else. Even the first printing press in the world by Gutenberg had also printed the Bible as its first project (Crump, 1952).

However, the missionaries in the coastal region did not restrict themselves to only religious affairs. As is seen in this paper, their contribution to journalism and publication is very significant, in that they fostered the local languages by writing scholarly works in them, especially in Tulu and Konkani. The dictionaries and grammars written in these two languages are still of much use in linguistic fields.

As regards Kannada, the first newspaper in the language was started by them. This paved the way for the growth of journalism in the region. Today, Konkani and Tulu languages are going quite strong, despite the onslaught of English education. The foundation laid by the foreign missionaries has thus helped in deeper works in literature and research. Even as Christian missionaries came with a purpose of proselytising, their contribution to language and literature is rightly remembered and cherished more than anything else today in this region.

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