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Media as a Catalyst: Youth Shaping Narratives



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Nonviolent Communication as a 21st Century Skill: Exploring its Significance**Dr Vedabhyas Kundu,****Abstract**

Breakdown in relationships, highly individualistic and materialistic culture, and inherent lack of social cohesion – all reflect the tensions of the modern society. In order to negotiate these complexities and contribute towards a harmonious coexistence, young people, in fact all citizens need to acquire different sets of 21st century skills. As communication is an integral part of all our relationships and social interactions, developing our communicative abilities is critical. It is in this regard; it is significant that individuals develop a healthy communication ecosystem. For evolution of a healthy communication ecosystem, the aim should be to practice nonviolent communication as part of our daily habits. This paper while delving on the importance of nonviolent communication as a 21st century skill will aim to look at perspectives of citizens around the world on how they can use nonviolent communication as part of daily habits. The perspectives will be captured from the reflection of participants doing an online course on nonviolent communication being offered by Gandhi Smriti and Darshan Samiti, New Delhi, India.

Key words: nonviolent communication, 21st century skills, healthy communication

Introduction

At a time when the world is facing the rising challenges of hate speech, stereotyping and intolerance, a global effort is needed to counter these and initiate innovative plans to promote healthy communication amongst the citizenry. Speaking at the launch of the United Nations Strategy and Plan of Action on Hate Speech, the UN Secretary General Antonio Guterres (2019) said, “Hate speech is in itself an attack on tolerance, inclusion, diversity and the very essence of our human rights norms and principles. More broadly, it undermines social cohesion, erodes shared values, and can lay the foundation for violence, setting back the cause of peace, stability, sustainable development and the fulfillment of human rights for all.”

The dimension of hatred or intolerance in our communication is not limited to just groups and communities trying to promote ill-will in the society, its ill-effects can be observed even in relationships within families, friends, institutions and workplaces. Pressures of modern day society are a fertile ground for unhealthy communication and contribute to breakdown in relationships.

The need for positive and healthy communication is the underlining thrust areas in the numerous workshops that the author has been conducting on nonviolent communication. The concern on how unhealthy communication impacts not only the relationships but even the health of individuals is reiterated by numerous participants in these workshops.

For instance, the following is the reflection of a trainee in a workshop on nonviolent communication that the author conducted: “I had a tip-off with my friend. I thought I was right and stuck to my stand; in fact, I got aggressive. He did the same. The inflexibility in our respective stand triggered further conflict. It destroyed our relationship. It is now close to two years that we haven’t spoken to each other. But on introspection, I don’t think the issue was big enough to lead to the end of a congenial relationship of over five years. I think I was too selfish and never tried to see his position.”

Such reflections are common in contemporary society where relationships become sour on trivial issues. In the backdrop of increasing individualized society where individuals try to outwit the other to race ahead, the principles of tolerance, understanding, ingenuity in handling differences and spirit of mutual co-existence seems to be declining.

In this context, Jardim and Da Silva (2018) talks on the concern of individualism in modern societies, “Young people live in an individualised society which has erected the individual as the focus of all investments, which has led to the weakening of the social ties and commitments between an “I” and another “We”. It is a society marked by an individualistic culture that calls individuals to be autonomous, encouraging people to maximize their personal benefits.... the considerations of the common good are less relevant and the mandatory exhortations to live for each other or to devote to an end more than themselves no longer have social resonance.”

Jardim and Da Silva (2018) underline an extremely important issue of the 21st century which is the decline in the age old principles of living together and for each other. Individuals are more adept in looking for every opportunity to maximize their personal benefits. This is leading to breakdown in social ties in many parts of the world and encouraging a sense of disconnection even in families and between friends. In many instances, it leads to a culture of narcissism. It has also led to feelings that sustaining one’s self-ego has to be primary objective. In short there seems to be a deficit of compassion, empathy, mutual respect and expressions of gratitude. One of the major effects of these deficits is the evolution of

unhealthy communication and prevalence of negative energies not only amongst individuals but in the society at large.

Further, Robert Putnam in his book, *Bowling Alone: The Collapse and Revival of American Community* (2000) talks about how modern society has suffered from a collapse of community. Putnam presents evidence that increasingly we are connecting with each other less meaningfully more than ever before. In such a scenario, one of the important ways in which people can get over with this problem of the collapse of the community according to Putnam is 'by coming together in unity for the good of our communities- we can generate trust, reciprocity, information flows and quality social cooperation'.

Also experiences suggest that on many occasions' psychological insecurity and dysfunctional relationships propels the desire to race towards materialism. In all probability, an individual who rush towards the acquisition of materialistic goods will further find themselves in the whirlpool of insecurities that could lead to its further aggravation.

Further, an individual's insecurities, the race towards materialistic lifestyle and the climate of narcissism – all determines our social connections and interactions. Our communication ecosystem- whether our intrapersonal communication or our communication with others are all constructed by these factors of insecurities and narcissism. These determine the language and expressions we use- both verbal and nonverbal, our actions and thoughts. More often in such a scenario, individuals find their communication ecosystem to be unhealthy- they lack coherence, clarity and flexibility in their communicative acts. Their communication ecosystem remains cluttered and this affects their relationships with their social connections. In fact, for many establishing healthy communication is a forgotten art.

It is in this context, that developing skills and capabilities to construct a healthy communication ecosystem has become a necessity in every society across the world. Such an ecosystem would comprise the tenets of both individual and society's well-being; it would help in strengthening relationships and contribute towards social cohesion. Such a communication ecosystem would aid in contributing to expansion of social capital and prosocial behaviour in the society. Hence for the construction of a healthy communication ecosystem it would be pertinent to encourage the practice of nonviolent communication right from a young age.

In this backdrop the chapter argues on the essence of nonviolent communication as a 21st

century skills which not just students but the citizenry as a whole need to acquire, in order to contribute towards a harmonious coexistence. A discursive analysis of responses of participants from different countries on the reflection exercises in the online orientation course on nonviolent communication being offered by Gandhi Smriti and Darshan Samiti will form the basis of the arguments on why nonviolent communication is an important life skill that needs to be practiced in daily lives. About 8000 participants have already done this free online course available in the Gandhi Smriti website. (<https://www.gandhismriti.gov.in/announcement/orientation-course-nonviolent-communication-0>) It is also available through the MyGov platform. (<https://www.mygov.in/task/orientation-course-nonviolent-communication/>)

An insight into 21st Century Skills

Wagner (2008) underlined seven survival skills for students to be prepared for 21st century life, work and citizenship. These included:

- Critical thinking and problem solving
- Collaboration and leadership
- Agility and adaptability
- Initiative and entrepreneurialism
- Effective oral and written communication
- Accessing and analysing information
- Curiosity and imagination

Meanwhile Delors Report of 1996 produced by the International Commission on Education for 21st Century (UNESCO, 1996) formulated four principles identified as the four pillars of education:

- Learning to Know
- Learning to Do
- Learning to Be
- Learning to Live Together

Similarly, the World Health Organization has articulated the following life skills needed for the 21st Century:

- Decision-making and problem-solving;
- Creative thinking and critical thinking;
- Communication and interpersonal skills;
- Self-Awareness and empathy
- Coping with emotions and coping with stress.

In short, encapsulating the different skills enumerated by different commissions and institutions, it can be said that 21st century skills include learning skills, literacy skills and life skills. All the three skills together are essential for the holistic empowerment of young people and these give them the wherewithal to negotiate the complexities of different issues and concerns related to their daily lives. All of them are intertwined and aids in the process of growth and development of young people. For instance, young people need to develop their life skills like capacities to negotiate, make decisions, think critically, and nurture deep intrapersonal and interpersonal communication in order to handle the challenges of contemporary society. Further they need to develop their social skills in order to engage with others. Besides, enhancement of emotional skills is needed to express their feelings and emotions. Here it is important to note that all the 21st Century skills can be imbibed by individuals by being keen observer, develop in-depth understanding of different issues and phenomenon, commitment to practice the skills and experiencing change. In short, they are in the realm of experiential learning.

Significance of Nonviolent Communication as a 21st Century Skill

Just as the wave cannot exist for itself but must always participate in the swell of the ocean, so we can never experience our lives by ourselves but must always share the experiencing of life that takes place all around us. The ethics of reverence for life requires that all of us somehow and in something shall act as men towards other men. – Albert Schweitzer

Communication is considered as the fulcrum of an individual's social skill. Without adequate communicative capabilities it would be difficult for individuals to maintain and strengthen social ties. It is the key in all the three 21st Century Skills discussed- learning, life and literacy skills. The core point that comes up here is what should be the nature of communication skills that individuals should develop which leads to holistic empowerment of the individual and

helps her/him to contribute to social cohesion and harmonious coexistence. The ill-effects of unhealthy communication ecosystem in the backdrop of contemporary materialistic and individualistic society have already been discussed above. Hence, in the pursuit of evolving a healthy communication ecosystem, the essence of practicing nonviolent communication comes to the fore.

Here it would be apt to understand the expansive explanation of nonviolent communication provided by senior Gandhian, Natwar Thakkar (Kundu, 2018):

“To me nonviolent communication literacy would mean how our communication efforts should be nonviolent; how our ability and capacity to communicate not only with ourselves but with our family and society be nonviolent in all aspects and overall how the entire process of communication whether between individuals, groups, communities and the world at large should be nonviolent in nature. This would entail deep understanding of the art and science of nonviolence and its centrality in all our daily actions. It’s not just verbal and nonverbal communication, nonviolent communication literacy would also include whether our thoughts and ideas are nonviolent or not. This would also mean how we can rid of our preconceived notions of individuals or groups with whom we want to communicate and stop evaluating them to suit our own ideas. More than often we are attuned to think in terms of moralistic judgments which may be our own constructions. By developing deep understanding of the art and science of nonviolence and integrating it in our communication practices we could get over with biased and moralistic judgments; this in turn could contribute to emotional bridge building.

Also, in order to establish on why nonviolent communication should be a 21st century skill, it would be pertinent to point out its different elements. These include (Kundu, 2020& 2020):

- Nonviolent Communication means complete lack of violence in the way we communicate with others.
- We should learn to communicate with ourselves and self-introspect.
- Use of appropriate and positive language
- Avoiding stereotypes in our communication efforts
- Avoid moralistic judgements
- Avoid evaluative language

- Role of mutual respect in communication
- The Power of Empathy
- Strong belief in the power of compassion
- Connecting with needs of others
- Importance of flexibility in our communication
- Practicing active listening skills
- Expressing gratitude

Here it would be pertinent to understand how people around the world try to link nonviolent communication to the acquisition of life skills. As this paper uses the perspectives of participants in the online course on nonviolent communication offered by Gandhi Smriti and Darshan Samiti, New Delhi, it would apt to capture some of these perspectives. It may be noted that the course highlights the Gandhian approach to nonviolent communication and uses the explanation offered by Thakkar (Kundu, 2018) in the reading material. As many as 8000 responses were received and all these responses were looked for the purpose of issuing certificates for the completion of the course. About 3000 participants were cleared to be given the certificates.

Zawadi Ndasima, Uganda: I have realized as I did the course that nonviolent communication has to be part of my daily routine. It has to be practiced and is practical. Using this will help me in my life and community.

Augustine Behemuka, Kenya: I have picked two practices that I hope can help me to incorporate the elements of nonviolent communication into my daily habits. I now introspect through daily reflection on my habits in the evening before retiring to bed. This will help me identify common patterns in my behavior; especially regarding the way I respond or react to tense situations during the course of the day. In my own life experience, this has been helpful in developing a sense of awareness to the reactions – verbal and non-verbal - made by the people I engage with. I may know if my message has been received positively or otherwise. Two, continue to practice active listening during my conversations with all people that I interact with at work, home and even public space.

Ishani Ghosh, India: This course helped me broaden my vision and taught me a lot of new things about this noble method of communication, which I now hope to make an integral part of my daily practice. It helped me grasp the importance of words and communication. It is really surprising to know how language can help to establish a bridge of connection between individuals, and yet also destroy such a bridge, if not used carefully. I learnt to avoid the use of evaluative language and moralistic judgments. I now understand the importance of spending time speaking to our inner selves, to find creative solutions of our feelings and needs, and also to connect better with others around us.

Toksonbaeva Kanimet Abdisalamovna, Kyrgyzstan: Exposure to the use of nonviolent communication helps us handle issues that may arise and also contributes to the strengthening of relationships.

Maleeka Hussaini, Afghanistan: Through the course I have learnt different elements of nonviolent communication- how we should talk to different people, how we should respect others, how we should promote understanding, how we should appreciate the positive things around us and understand the importance of being compassionate. I have tried to understand on when we are compassionate then how we are able to connect with our friends, people and other living beings. I have tried to understand that compassion is a skill that we all can cultivate. The concern for others is very precious and when we have compassion and love for others, we can build a beautiful and peaceful world.

Girish Karadalli, India: Nonviolent communication means communication with politeness, respectful and without hurting others sentiments. In recent times, I get aggressive many times and talk in foul language out of frustration. But now realize that I can handle it if I listen what is coming from other person and how I can make him / her understand in nonviolent way.

Babli Kumari, India: As a student of nonviolent communication, I can discern between real expression of emotions and statements which are in fact description of what we are thinking not what we are feeling. Our selection of words and the way we communicate decides whether we are able to make / retain / resist our connections and togetherness in the society. Practicing nonviolent communication will help me to make best version of myself in the society, it will help to build bridges with others for the healthy and peaceful environment.

Padma Prasad, India: If we practice nonviolent communication, we will be able to encourage mutual respect and it will contribute towards our overall well-being.

Sohini Jana, India: I intend to make non-violent communication as a part of my daily habits by consciously engaging with the following steps:

- Becoming mindful of judgemental thoughts and responses when listening to someone
- Avoiding evaluative statements
- Focusing more on prioritizing the relationship rather than deciding to prove whether or not someone is right or wrong
- Empathizing with the other's emotions by accepting that they have a different story than ours
- Expressing gratitude and daily maintaining a gratitude journal
- Listening to learn
- Respecting the speaker by attentive body language as well as active learning
- Practicing appreciative enquiry in order to create a safe space for communication and helping the other person feel heard
- Focusing more on connecting with the other person while appreciating differences and disagreements
- Engaging in introspection to keep note of my own prejudices and avoid reactions based on stereotyping
- Becoming mindful of the language which I am using while communicating

An analysis of the reflection exercises reveals the perspectives of the participants on the communication ecosystem that needs to be nurtured. More than 80 per cent of the participants felt that nonviolent communication contributes to their well-being, is an essential life-skill that contributes towards harmonious coexistence, encourages mutual respect, understanding and greater acceptance of each other's position. The analysis also reveals how use of nonviolent communication contributes to the plugging of deficit in compassion, empathy, gratitude and respect. It also points on the significance of constructive intrapersonal communication, self-awareness and how we introspect.

In the backdrop of the explanation of Thakkar (Kundu, 2018) , the basic elements of nonviolent communication and the analysis of the responses to the reflection exercises received by Gandhi Smriti and Darshan Samiti, it would be pertinent to delve on its centrality as a 21st century skill:

- An important aspect of nonviolent communication is the understanding of human interdependence. Nonviolent communication is a holistic communication approach involving

human beings, nature and all other living beings. It underlines the importance of cosmocentric approach to human nature. In this context, nonviolent communication helps in guiding individuals to harmonious communication with not just other human beings, but also with nature and other living beings. In the context of the present concerns of climate change and environmental degradation, it is essentially that human beings learn the ‘art and science of communication harmoniously with nature and other living beings’.

- The Buddha had eloquently said, “Words have both the power to destroy and heal. When words are both true and kind, they can change our world.” The words that we use determine our social interactions; if it is not apt or violent it can destroy relationships. It is the foundation of the process of social cohesion. Hence, it is important to delve deeply on the type of words that are we are using in our daily; it is an important skill to be learnt. Similarly, our nonverbal communication is extremely important as aggressive posturing turns-off people with whom we are communicating. Similarly, in the contemporary societies, it is important to control our mind and thoughts. Negative thoughts lead to negative emotions. Our thoughts help us to shape our communication with the outer world.
- Constructive intrapersonal communication- both our self-talk and inner dialogues is an important skill to learnt. This leads us to the essence of understanding the self and increasing self-awareness. When we start communicating with ourselves, we will develop patience and before arguing with others, we will start reflecting. We can practice nonviolent communication by observing our inner self and deeply listening to our self-talk. This will help us to look for creative solutions of our feelings and needs and also on how we connect with others. Also it is important to practice self-empathy and self-compassion to expand the scope of one’s self-awareness.
- The five pillars of Gandhian nonviolence are respect, understanding, acceptance, appreciation and compassion. These pillars form the foundational architecture of nonviolent communication. Learning to respect each other, learning to understanding other’s point of view, developing the attitude and patience to accept different views and ideas and learning to imbibe positive appreciation are all essential life skill education that are critical in the 21st century.
- Nonviolent communication helps us to develop pluralism in our process of communication. On many occasions we get entrapped in different stereotypes that hinders in the process of mutual respect and openness. We tend to get entangled in cobwebs of different labels, identities and narratives. All these leads to problems that many of our societies are facing-

hate speech, intolerance and xenophobia. Practicing nonviolent communication brings plurality in our thinking and communication and helps get over with the stereotypes.

- In the backdrop of the complexities created due to the materialistic and individualistic society, it is generally pointed out that there is empathy deficit in our contemporary societies. This had also been underlined by the former President of USA, Barack Obama who had said in 2008, “I think we should talk more about our empathy deficit, our ability to put ourselves in someone else’s shoes , to see the world through those who are different from us- the child who’s hungry, the laid-off steelworker, the immigrant cleaning our dorm room..We live in a culture that discourages empathy, a culture that too often tells us that our principal goal in life is to be rich, thin, young, famous, safe and entertained.” Cultivating skills to be empathetic hence is a critical skill to nurture and is part of the overall process of nonviolent communication.
- Similarly, the ability to act compassionately is another important skill that needs to be developed as it helps to recognize our shared humanity. It helps individuals to elevate themselves to a higher plane and can actually help in reducing our own sufferings. Martin Luther King eloquently explains the true meaning and value of compassion and nonviolence which he says is realized when individuals are able to see the ‘enemy’s’ point of view and are able to assess their own weaknesses from these views. He feels if individuals are mature they will be able to learn and grow from the wisdom of those who hold opposing views.
- Expression of gratitude is another important element of nonviolent communication. The more individuals’ express gratitude the wider their perspectives will become. When we learn the habit of expressing gratitude we will be able to exercise more positive emotions. Several studies point out on how by deliberately practicing gratitude we can overcome the negative effects of materialism.
- Here it needs to be noted that practicing altruistic tendencies like empathy, compassion, kindness and gratitude helps individuals reduce their stress, strengthen their relationships and encourage prosocial behaviour. Promoting prosocial behaviour is an extremely component of contributing towards social cohesion.
- Another important element of nonviolent communication is active and deep listening skills. Listening skills is an important attribute of human growth both at the individual level and the societal level. The more we develop our listening skills the more we will be enhancing our engagement with others and social connections.

- Connecting with needs of one self and others is another important life skill that individuals should try to develop. Much of the conflicts that surfaces dissolve easily when we learn the art of connecting to the genuine needs of others.

Conclusion

From the discussions above especially capturing the views of the participants of the course on nonviolent communication, it is adequately established that acquiring skills in nonviolent communication is important for all to be able to handle the complexities of contemporary societies. It needs to be termed as an essential 21st century skill and hence needs to be introduced right from school level. It is an important attribute for contributing towards individual self-awareness, social cohesion and overall towards a harmonious coexistence.

In fact, keeping its importance in mind, the Central Board of Secondary Education in India has joined hands with the Gandhi Smriti and Darshan Samiti, New Delhi to offer its free online course on nonviolent communication for students, principals, teachers and parents. (<http://cbseacademic.nic.in/NonViolence.html>). About 72000 participants have registered for the course through this platform.

Finally, the essence of nonviolent communication is intertwined in the human ability to forgive and the spirit of reconciliation. In a world when we are not willing to forgive others even for the slightest mistake, it had been profoundly expressed by Nelson Mandela as he was leaving prison after being there for 27 years. “As I stand before the door of my freedom, I realize that if I do not leave my pain, anger, and bitterness behind me, I will still be in prison. Holding grudges does not make you strong. It makes you bitter. Forgiveness does not make you weak, it sets you free. Don’t imprison yourself forever.”

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Digital Media is an Emerging Tool of Political Communication: A Study of Public Opinion

Ms. Saakshi Jain

Dr. Nisha Singh

ABSTRACT

Digitalization is the new trend everywhere in every sector. It has helped people to connect with each other across the globe. Digital communication is proving as one of the most effective forms of communication. Facebook post, Tweets, Instagram feeds, etc. are main source of information for people, society as well as mainstream media. It has changed the way of content creation, promotion and persuasion which has also affected the way an organization communicates with its audience becoming an indispensable part of communication strategy used by PR Professionals.

“The effective use of social media in Public Relations campaigns can generate conversion, facilitate brand positioning, and maintain continued brand sustenance.” (Allagui & Breslow, 2016).

With the emergence of pandemic, the world has completely changed in the terms of socialization, interaction and engagement. In these time the only medium to get information has been electronic media mainly social media. As per the GlobalWebIndex survey there has been a rise in the use of social media by 10.5%. In the survey 46% of women and 41% men agreed that they spent more time on social media during pandemic.

This study analyzes the digital media content and its impact on public opinion. The paper examines that how digital media as political PR tool has managed to create a positive impact on the minds of people. Descriptive research design has been employed in this study and the data has been subject to statistical analysis through SPSS software. In addition, the researcher using content analysis observed that political parties and government have successfully used digital media to manage the crisis and inform and aware the citizens by proper dissemination of information and communication. This helped the government to create its goodwill and a positive image in the minds of citizens.

KEYWORDS: Political Parties, Government, Digital Media, Social Media, Public Relations, Political Communication, Public Opinion

INTRODUCTION

Marshall McLuhan in his books *The Gutenberg Galaxy: The Making of Typographic Man* (1962) and *Understanding Media* (1964) coined the term Global village. The term refers to a phenomenon where the whole world is connected with each other through media technologies. Media is a platform for communication and is an aspect of marketing management. Media has the power and ability to reestablish people's participation in politics including political parties, voting, elections, electoral campaigns and other political activities. In an era where public is spending most of its time on social media platforms like Facebook, Twitter, Instagram and so on, researchers are trying their best to evaluate the relationship between public engagement and social media. The Obama presidential campaigns in 2008 and 2012 and the Arab Spring in 2011 are a perfect example of digital media connectivity, political communication and public opinion.

Social media is a creative, informative, and persuasive tool for politicians these days to build their goodwill. With the help of it, they are spreading their agendas and creating a positive image in the minds of voters. According to a study, they claimed that many people who follow various political parties and leaders can understand their working and feel more connected to them. It increases the participation of people in political activities and results in maximum voting and a good image of the political party. Barack Obama won the presidential election of the USA in 2008 by using Twitter. He became the first presidential candidate to use social media as a medium to connect with prospective voters. Indian Prime Minister Narendra Modi is another radiant example of politicians who have used social media to influence common people and win elections.

Social media played a salient role during the 2019 general elections of India which led to the victory of the Bharatiya Janata Party. Mr. Narendra Modi has developed a different style of social media communication. This can be seen from his successful social media political campaigns like Swachh Bharat, Fit India Movement, and many more. Mr. Narendra Modi became the second most popular head of state on Facebook in 2014 and the most liked leader on Facebook in 2019. In 2019, he became the most followed elected leader on Instagram.

Public Relations has a substantial impact when used through social media. With the increase in social media usage, PR professionals have started using social media to interact, communicate, and engage with a large number of audiences instantly and generate better opportunities. With the increase in social media use, PR has also evolved.

Social media is used as a PR tool not only by businesses and organizations but also by political associations and government. Government and political associations use social

media to run campaigns, introduce new policies, communicate the agenda and work done by a political party or government, engage with voters and the public, etc.

At this time when the world is facing pandemic social media is the only medium left for the dissemination of information and Communication.

According to a market research firm Nielsen, social media usage in India grew up by 50X from January till March. One of the officials of the firm stated that the “social media market boosted from 0.4 million in January and 1.6 million in February to 20.3 million in March”. Each time when PM Modi addressed the citizens of the nation regarding steps like Janta curfew and lockdown, social media usage boosted many times. “Celebrities, cricketers, and politicians urging people to follow the lockdown and five-minute gratitude showing on Janata Curfew day were other instances,” said Prasun Basu, South Asia Zone president of Nielsen Global Connect. With no medium of public gathering and socializing, Indians are forced to stay home and are relying on social media for consumption and dissemination of information and communication.

A 2012 study titled “A 61-Million-Person Experiment in Social Influence and Political Mobilization,” that political communication messages on social media can influence the voting patterns to a significant extent. In collaboration with Facebook data scientists, the study concluded that certain messages on Facebook increased the number of voters directly by 60,000 and indirectly by around 280,000 resulting in a total increase of 340,000 voters.

Jansamvad Rally on June 7, 2020 by Home Minister Amit Shah is a new milestone in digital communication. The virtual rally was a witness of participation of crores of people and communities. One of the important feature of this rally was that it was organized with least resources and time. Since a lot of time, resource and efforts are wasted in public rallies, it was natural for people to join virtual public communication programmes with eagerness and zeal. The successful accomplishments of such digital innovation in political communication has led to changes in country’s political discourse, communication between political parties and people. It may be possible that in near future, political campaigns by digital means will become more popular rather than traditional means like banners, posters and pamphlets.

Various studies have revealed that judgement of public opinion influences their attitude and behaviour. Tools like opinion polls, vox pop’ interviews etc. tend to increase public awareness about political issues, policies and events. The concept of likes, shares and comments facilitated by social media has provided public a platform to show their opinion on respective issues. Social media has the power to influence people’s perception about a certain issue, event or news and politics.

People's approach towards public opinion influence important democratic decision including voting patterns, campaigns, choice of candidate and the tendency to voice political opinion. Earlier journalists had a crucial role in modifying and moulding public opinion. Technological advancements particularly involvement of digital media has evolved the way of moulding public opinion.

Recently various researchers have investigated that social media (posts, feeds, comments, likes shares etc.) has been controlled by well-organized activists, actors, political parties, volunteers and leaders through purchased fake accounts, disinformation campaigns and sock-puppet activity in online commenting.

In this research we will explore the role of digital media and digital public relations as an emerging tool in political communication. We will focus, in particular, on some newly emerging uses of social media as a moderator of public opinion and its impact on people's perception and also how social media has exposed society to manipulation and deception. We will also discover the effects of public opinion and how it is expanding in digital media environment where it is constructed and circulated.

REVIEW OF LITERATURE

Marcia W. Distaso and Tina Mccorkindale, in their paper 'Social media: Uses and opportunities in public relations' (2012), emphasized that social media is one of the Public Relations tools which has increased over time. Some of the most critical areas of social media research in public relations include theories, ethics, measurement, standards, and benchmarking.

Marcos Komodromos, in his paper 'A Study of PR Practitioners' use of Social Media Tools in Cyprus' (2014), concluded that PR Practitioners must use various social media tools like-blogging, podcasts, microblogging, social networking, etc. to improve different organizational processes. The results of the study stated that PR practitioners use interactive social media tools incorporated with communication strategies. There is a need for focused, targeted, one on one communication between stakeholders and organizations. PR Practitioners today need to analyze the target audience and engage with them to gain trust and commitment.

Spiro Kiouisis and Jesper Strömbäck, in their paper 'Political Public Relations' (2014), emphasize that political public relations not only focuses on communication but also involves a wide group of stakeholders such as lobby groups, think tanks, and party donors. It involves various significant fields such as news management and agenda building, issues management,

event management, crisis communication, assessment in political public relations, and digital communication.

In his paper 'Social Media and Political Communication - A Social Media Analytics Framework' (2014), Stefan Stieglitz stated that social media has an impact on people and society, and it has been used as a political communication tool. Social media networks like Facebook, Twitter, YouTube, etc., have been used to spread information and shape public opinion. Social media or modern media has enabled political institutions, parties, etc., to interact directly with voters and society, which has led to transparency and has made the decision-making process citizen-friendly.

Dariusz Tworzydło, in his paper 'Public relations – the tools for unilateral communication and dialogue on the Internet' (2015), stated that with the development of information technology, there is speedy development in public relations. The evolution of communication over time has also changed the message and tools we use. Social media platforms like Facebook, Twitter, Wikipedia, etc., have changed the way we spread information. Public relations experts have analyzed the importance of modern media and its significant impact on voting and social transformation.

Juchieh Cheng, in his paper 'Social media and Public Relations' (2019), found that the use of social media enhances the presentation, performance, and communication of public relations. The PR practitioners must also identify helpful information from the large pool of information available online. Also, it's essential to know that which tool will deliver the message to the target audience more effectively to make the PR campaign a success.

Adharsh Raj and Manash Pratim Goswami in their paper "IS FAKE NEWS SPREADING MORE RAPIDLY THAN COVID-19 IN INDIA? A Representative Study of People's Perspective on Controlling the Spread of Fake News on Social Media" (2020) concluded that during the time of pandemic due to increase in smartphone usage and cheap internet access, the number of fake news being spread on social media also increased. The paper also aims to provide solutions to stop such kind of disinformation like formulating a national policy or a national regulatory body to suppress the spread of fake news in India. The study also revealed that Indians lack Digital media literacy.

In his paper "Humour, Virality and the Politics of Internet Memes"(2019), Abdulla Saad Moaswes concluded that Memes have played a crucial role in political as well as cultural aspects in Pakistan. They have become a new form of mass communication and play a more productive role in identity and culture building rather than being destructive.

Dr. Anushka Kulkarni in her paper "Internet meme and Political Discourse: A study on the

impact of internet meme as a tool in communicating political satire" (2017) derived that Internet memes are considered as humour used to comment on a person, idea or ideology on a sarcastic manner. It helps in communicating a political satire but does not have much impact on voting behaviour and political opinion.

HYPOTHESIS

H₁: There is a significant relationship between digital media and political image of a party/leader.

H₀: There is no significant relationship between Digital media, political communication and public opinion.

H₁: There is a significant relationship between political communication, content and gender

H₁: There is a significant relationship between political communication, content and gender

OBJECTIVES

- To study the use of digital PR by the politicalto influence public opinion
- To analyze the impact of political communication through digital media on public
- To know the use of digital media tools to create goodwill and positive image of political party/leader.
- To study various types of political communication message and their impact on public

RESEARCH DESIGN

The researcher has used descriptive research design to analyze that how digital PR is an emerging tool of political communication and its impact on public opinion. The researcher is using content analysis method to study and analyze the digital media content used by political parties for communication with public and society.

Content Analysis is a research tool that is used to determine qualitative data of certain words, content, text, etc. Using content analysis, researchers quantify and analyze the meaning and relationship of certain words or concepts.

Uses of content analysis:

- Identify the purpose of communication
- Identify the behavioral and attitudinal response towards a communication
- Identify the differences between communication content

There are two types of content analysis study namely conceptual analysis and relational

analysis. Conceptual analysis is a content analysis study in which a concept is chosen for research and the analysis involves quantifying and summoning the content. A relational analysis is a content analysis study in which a concept is chosen for research. It also involves analyzing the relationship between the concepts.

In this study, the researcher is using the Relational approach of content analysis study where the researcher will observe the relationship between various concepts that is between digital media, political parties, political communication, public, and public relations. This research aims to identify the influence of social media on the public and its usage by the Indian government as a PR tool.

To begin with the study, first, the researcher identifies the research problem and chooses a sample or samples for analysis. A sample is a set of data that a researcher chooses from a large set of the population using a selection method. There are two types of sampling method probability sampling and non-probability sampling. Probability sampling is a scientific method of choosing the sample using theories and methods whereas non-probability sampling is a non-scientific method of choosing the sample. In this study, the research problem is 'The use of digital PR as an emerging tool of political communication to build its image and goodwill and to positively influence the public and also to analyze public opinion'. The sample in this research problem is social media and the sample size refers to all the PR related posts by the Indian government on social media from 21st March 2020 to 30th June 2020. The sampling method used in this study is convenience sampling, an element of non-probability sampling.

With this study, the researcher wants to identify the use of social media by the Indian government as a PR tool during coronavirus and the influence of it on the common public. Another purpose of this study is to identify the relationship between social media and the public especially during the 2020. The researcher will analyze the PR-related content posted by various political parties on various social media platforms on both quantitative and qualitative terms and the relationship between content, social media, public relations, political parties, and public.

To get a better understanding of this research problem, along with content analysis, researcher has used Survey as a research method. The research tool used to collect the data is a Questionnaire. The researcher used random sampling, a probability sampling technique to collect the data. The sample size is 100 respondents from the Delhi region. The researcher has used IBM SPSS as a data analysis tool to analyze the data collected.

With this study, the researcher wants to identify the use of digital media by political parties as

a PR tool to win the elections and the influence of it on the common public. Another purpose of this study is to identify the relationship between Digital Public Relations, Political Communication, Party's political image, and Public Opinion. The researcher will analyze the various digital media platforms and gather a people's perception about political communication on both quantitative and qualitative terms and the relationship Digital Public Relations, Political Communication, Party's political image, and Public Opinion.

DATA

The below-given tables show the qualitative and quantitative data collected by the researcher by analyzing various social media posts of different political parties

TABLE NO. 1

BHARATIYA JANATA PARTY (BJP)				
Month	Total Posts	Total Likes	Total Shares	Total Comments
21 st March 2020 – 31 st March 2020	7	17,285	1,926	1,471
1 st April 2020 – 30 th April 2020	19	1,14,414	9,941	9,561
1 st May 2020 – 31 st May 2020	15	47,939	1,447	4,001
1 st June 2020 – 30 th June 2020	18	25,374	2,473	5,458
Total	59	20,491	15,787	2,05,012

TABLE NO. 2

AAM AADMI PARTY (AAP)				
Month	Total Posts	Total Likes	Total Shares	Total Comments
21 st March 2020 – 31 st March 2020	19	67, 683	13,344	7,830
1 st April 2020 – 30 th April 2020	31	85, 719	13,238	13,017
1 st May 2020 – 31 st May 2020	25	77,855	12,893	13,846
1 st June 2020 – 30 th June 2020	24	58,031	6,454	17,102
Total	99	51,795	45,929	2,89,288

TABLE NO. 3

INDIAN NATIONAL CONGRESS (INC)				
Month	Total Posts	Total Likes	Total Shares	Total Comments
21 st March 2020 – 31 st March 2020	0	0	0	0
1 st April 2020 – 30 th April 2020	0	0	0	0
1 st May 2020 – 31 st May 2020	0	0	0	0
1 st June 2020 – 30 th June 2020	0	0	0	0
Total	0	0	0	0

Table number 1, Table number 2, and Table number 3 show the quantitative data of social media posts made by the three main political parties that is Bharatiya Janata Party (BJP), AamAadmi Party (AAP), and Indian National Congress (INC) on various social media platforms.

The researcher analyzed the number of posts created by each political party during the 4 months of lockdown and the number of likes, shares, and comments on each post. The researcher also finalized that among the comments 70% of the commenters were male and a smaller percentage of females commented on the posts. From the above-shown data, we can conclude that the AamAadmi Party had the highest number of posts among the three parties also Indian National Congress failed to create any PR-related post in the lockdown. AamAadmi Party created the maximum number of posts and manage to acquire more like shares and comments as compared to the Bharatiya Janata Party.

TABLE NO. 4

BHARATIYA JANATA PARTY (BJP)	
Content of the post	The content of the post was short, informative, and to the point.
Language of the content	80% of the posts were written in the Hindi language. 20% of the posts were also written in English.
Headlines	Crossline head, Banner headline, and Feature headline are some of the headlines used in the posts.

Subhead line	95% of the posts did not have a subhead.
Body copy	The body copy was written simply. It was very informative and attractive. The body copy of each post was short and impactful.
Pictures	All the posts (100%) had pictures. These pictures were attractive and also displayed information. The information displayed in pictures was short and written in pointers. Some of the posts also had attractive slangs. 70% of the pictures had a photo of honorable Prime Minister Narendra Modi.
Size of the picture	The size of the picture was A4 size and rectangular.
Color	All the pictures (100%) were colored.
Videos	The video posts were less in number as compared to content posts. 75% of the video posts were generally press conferences or media addressing. 25% of video posts were of BJP volunteers distributing food, masks, and other necessary items.
The Time duration of videos	The duration of press conferences was 1 hour to 1:30 hours. Other videos were of a very short duration of 2 minutes to 5 minutes.

TABLE NO. 5

AAM AADMI PARTY (AAP)	
Content of the post	The content of the post was short and informative.
Language of the content	60% of the posts were written in the Hindi language. 40% of the posts were also written in English.

Headlines	Crossline head and Banner headline are some of the headlines used in the posts.
Subhead line	Most of the posts did not have a subhead.
Body copy	The body copy was written simply. It was very informative. 70% of the posts had a short body copy while 30% had a medium body copy. The body copy was less interesting.
Pictures	All the posts (100%) had pictures. These pictures were attractive and also displayed information.
Size of the picture	The size of the picture was A4 size and rectangular.
Color	All the pictures (100%) were colored.
Videos	The video posts were more in number as compared to content posts. 85% of video posts were generally press conferences or media addressing. 15% of the posts were of AAP volunteers and workers distributing food, ration, masks, and other necessary items.
The Time duration of videos	The duration of press conferences was 1 hour to 1:30 hours. Other videos were of a very short duration of 2 minutes to 5 minutes.

Table number 4 and Table number 5 shows the qualitative data collected by the researcher on the social media post created by the political parties. The posts made by Bharatiya Janata Party more informative and knowledgeable as compared to the posts made by Aam Aadmi Party. Most of the posts of Aam Aadmi Party were video post consisting of media briefings and press conferences whereas the post of Bharatiya Janata Party mostly content posts which gave information about the policies and steps taken by Bharatiya Janata Party during the lockdown. Both the parties constantly posted their work and the aids they were providing to

the public. The writing style of the post of both the parties was simple. Bharatiya Janata Party used Hindi as its prime language whereas Aam Aadmi Party tried to maintain a balance between Hindi and English post. Every content post by the Bharatiya Janata Party was followed by a poster. The design of the poster was simple yet eye-catching also the poster was colorful and most of the posters had the picture of Mr. Narendra Modi on it. The video posts were mostly more than one and a half hours but some of the posts were also less than 5 minutes. These posts showed the voluntary work done by political parties like distributing free ration, masks, etc.

From the data, it can be concluded that both the Bharatiya Janata Party and Aam Aadmi Party used social media effectively and created several posts to inform and aware the citizens. Also, with these posts, these political parties tried to assure the citizens that the government is with them during their thick and thin. Some posts were also made to create goodwill for the parties. Aam Aadmi Party created more posts as compared to the Bharatiya Janata Party and managed to get more likes, shares, and comments. Even during the time of crisis, rather than working for the citizens Indian National Congress continuously criticized the work done by other political parties which negatively influenced its image in the society. Thus, the study of data shows that both the Bharatiya Janata Party and Aam Aadmi Party used social media effectively and efficiently amidst the COVID-19 crisis.

TABLE NO. 6

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.671	.777	22

Table number 6 represents the results of Reliability analysis conducted by the researcher using IBM SPSS to check the validity of the questionnaire. Reliability of questionnaire is a way of assessing the quality of the measurement procedure used to collect data. The table shows that the result of the test is $0.671 \leq 0.70$. Hence the questionnaire is valid and reliable.

TABLE NO. 7

Tests of Normality ^{b,c,d}							
	Use of online media	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Gender	Google	.386	49	.000	.624	49	.000
	News portals	.492	6	.000	.496	6	.000
	Twitter	.385	3	.	.750	3	.000
	Facebook	.385	3	.	.750	3	.000
	Instagram	.335	20	.000	.641	20	.000
	You Tube	.478	14	.000	.516	14	.000
	Other	.441	4	.	.630	4	.001
Age	Google	.376	49	.000	.691	49	.000
	News portals	.492	6	.000	.496	6	.000
	Twitter	.	3	.	.	3	.
	Facebook	.385	3	.	.750	3	.000
	Instagram	.	20	.	.	20	.
	You Tube	.428	14	.000	.627	14	.000
	Other	.441	4	.	.630	4	.001
Occupation	Google	.383	49	.000	.682	49	.000
	News portals	.407	6	.002	.640	6	.001
	Twitter	.	3	.	.	3	.
	Facebook	.385	3	.	.750	3	.000
	Instagram	.538	20	.000	.236	20	.000
	You Tube	.332	14	.000	.646	14	.000
	Other	.	4	.	.	4	.
a. Lilliefors Significance Correction							
b. Gender is constant when Use of online media = Wikipedia. It has been omitted.							
c. Age is constant when Use of online media = Wikipedia. It has been omitted.							
d. Occupation is constant when Use of online media = Wikipedia. It has been omitted.							

Table number 7 shows the results of the normality test conducted using IBM SPSS. A

normality test is an assessment of the normality of data to decide the type of statistical test to be used for analyzing the data. From the above table, we can conclude that since the significant value is $0.000 < 0.05$, the data is normally distributed. Thus, we will use a parametric test to analyze the data.

TABLE NO. 8

Multivariate Tests^a							
Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.625	75.757 ^b	2.000	91.000	.000	.625
	Wilks' Lambda	.375	75.757 ^b	2.000	91.000	.000	.625
	Hotelling's Trace	1.665	75.757 ^b	2.000	91.000	.000	.625
	Roy's Largest Root	1.665	75.757 ^b	2.000	91.000	.000	.625
Q4	Pillai's Trace	.131	.921	14.000	184.000	.537	.065
	Wilks' Lambda	.872	.922 ^b	14.000	182.000	.536	.066
	Hotelling's Trace	.144	.923	14.000	180.000	.536	.067
	Roy's Largest Root	.114	1.504 ^c	7.000	92.000	.176	.103
a. Design: Intercept + Q4							
b. Exact statistic							
c. The statistic is an upper bound on F that yields a lower bound on the significance level.							

TABLE NO. 9

Tests of Between-Subjects Effects							
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared

Corrected Model	Public opinion is influenced by media	9.046 ^a	7	1.292	.767	.616	.055
	Political parties have used digital media to create a positive image	6.212 ^b	7	.887	1.008	.431	.071
Intercept	Public opinion is influenced by media	108.767	1	108.767	64.594	.000	.412
	Political parties have used digital media to create a positive image	91.261	1	91.261	103.619	.000	.530
Q4	Public opinion is influenced by media	9.046	7	1.292	.767	.616	.055
	Political parties have used digital media to create a positive image	6.212	7	.887	1.008	.431	.071
Error	Public opinion is influenced by media	154.914	92	1.684			
	Political parties have used digital media to create a positive image	81.028	92	.881			
Total	Public opinion is influenced by media	572.000	100				
	Political parties have used digital	390.000	100				

	media to create a positive image						
Corrected Total	Public opinion is influenced by media	163.960	99				
	Political parties have used digital media to create a positive image	87.240	99				
a. R Squared = .055 (Adjusted R Squared = -.017)							
b. R Squared = .071 (Adjusted R Squared = .001)							

Table number 8 and Table number 9 shows the results of multivariate test conducted by researcher using IBM SPSS software to analyse the relationship between variables namely- digital media, public opinion and positive image of the party/leader. This test is used when there are two or more dependent variables. The purpose of this test is to identify that a change in independent variable will impact dependent variable, and what are the interactions between dependent variables. The above table shows that the significant value of dependent variable positive image of political party/leader is $0.431 > 0.05$. Thus this proves that there is no relationship between positive image of political party/leader and digital media. Thus the alternate hypothesis H_1 is rejected and null hypothesis is accepted.

Also the above table shows that the significant value of dependent variable public opinion is $0.616 > 0.05$. Thus this proves that there is no relationship between public opinion and digital media and political communication. Thus the null hypothesis H_0 is accepted and alternate hypothesis is rejected.

TABLE NO. 10

Multivariate Tests ^a							
Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.876	341.187 _b	2.000	97.000	.000	.876
	Wilks' Lambda	.124	341.187	2.000	97.000	.000	.876

			^b				
	Hotelling's Trace	7.035	341.187 ^b	2.000	97.000	.000	.876
	Roy's Largest Root	7.035	341.187 ^b	2.000	97.000	.000	.876
Q1	Pillai's Trace	.187	11.175 ^b	2.000	97.000	.000	.187
	Wilks' Lambda	.813	11.175 ^b	2.000	97.000	.000	.187
	Hotelling's Trace	.230	11.175 ^b	2.000	97.000	.000	.187
	Roy's Largest Root	.230	11.175 ^b	2.000	97.000	.000	.187
a. Design: Intercept + Q1							
b. Exact statistic							

TABLE NO. 11

Tests of Between-Subjects Effects							
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	Political campaign on social media	24.721 ^a	1	24.721	22.096	.000	.184
	Digital content used by political parties	7.151 ^b	1	7.151	2.194	.142	.022
Intercept	Political campaign on social media	654.361	1	654.361	584.893	.000	.856
	Digital content used by political parties	653.951	1	653.951	200.674	.000	.672

Q1	Political campaign on social media	24.721	1	24.721	22.096	.000	.184
	Digital content used by political parties	7.151	1	7.151	2.194	.142	.022
Error	Political campaign on social media	109.639	98	1.119			
	Digital content used by political parties	319.359	98	3.259			
Total	Political campaign on social media	800.000	100				
	Digital content used by political parties	987.000	100				
Corrected Total	Political campaign on social media	134.360	99				
	Digital content used by political parties	326.510	99				
a. R Squared = .184 (Adjusted R Squared = .176)							
b. R Squared = .022 (Adjusted R Squared = .012)							

Table number 10 and Table number 11 shows the results of multivariate test of dependent variables- political communication on digital media, content and independent variable- gender. The significant value is $0.00 < 0.05$. Thus this proves that there is a relationship between gender, political communication and content. Thus the alternate hypothesis H_1 is accepted and null hypothesis is rejected.

TABLE NO. 12

Multivariate Tests ^a							
Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.459	40.289 ^b	2.000	95.000	.000	.459
	Wilks' Lambda	.541	40.289 ^b	2.000	95.000	.000	.459
	Hotelling's Trace	.848	40.289 ^b	2.000	95.000	.000	.459
	Roy's Largest Root	.848	40.289 ^b	2.000	95.000	.000	.459
Q2	Pillai's Trace	.016	.266	6.000	192.00 0	.952	.008
	Wilks' Lambda	.984	.263 ^b	6.000	190.00 0	.953	.008
	Hotelling's Trace	.017	.261	6.000	188.00 0	.954	.008
	Roy's Largest Root	.015	.474 ^c	3.000	96.000	.701	.015
a. Design: Intercept + Q2							
b. Exact statistic							
c. The statistic is an upper bound on F that yields a lower bound on the significance level.							

TABLE NO. 13

Tests of Between-Subjects Effects							
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	Political campaign on social media	1.791 ^a	3	.597	.432	.730	.013
	Digital content used by political parties	.652 ^b	3	.217	.064	.979	.002

Intercept	Political campaign on social media	92.979	1	92.979	67.331	.000	.412
	Digital content used by political parties	100.680	1	100.680	29.661	.000	.236
Q2	Political campaign on social media	1.791	3	.597	.432	.730	.013
	Digital content used by political parties	.652	3	.217	.064	.979	.002
Error	Political campaign on social media	132.569	96	1.381			
	Digital content used by political parties	325.858	96	3.394			
Total	Political campaign on social media	800.000	100				
	Digital content used by political parties	987.000	100				
Corrected Total	Political campaign on social media	134.360	99				
	Digital content used by political parties	326.510	99				
a. R Squared = .013 (Adjusted R Squared = -.018)							
b. R Squared = .002 (Adjusted R Squared = -.029)							

Table number 12 and Table number 13 shows the results of multivariate test of dependent variables- political communication on digital media, content and independent variable-age. The significant value is 0.73 and $0.979 > 0.05$. Thus this proves that there is no relationship between gender, political communication and content. Thus the alternate hypothesis H_1 is rejected and null hypothesis is accepted.

TABLE NO. 14
HYPOTHESIS VERIFICATION

Hypothesis	Meaning	Verification	Reason
H_1 : There is a significant relationship between digital media and political image of a party/leader.	The mentioned hypothesis states that digital media and political image of a leader or political party are related with each other. Digital media will have a significant on political image depending on the way it's used.	Alternate hypothesis H_1 is rejected and null hypothesis is accepted.	$0.431 > 0.05$
H_0 : There is no significant relationship between Digital media, political communication and public opinion.	The mentioned hypothesis states that there is no direct relationship between digital PR, political communication and public opinion. There will be no impact on the latter variable due to change in former variable.	Null hypothesis H_0 is accepted and alternate hypothesis is rejected.	$0.616 > 0.05$
H_1 : There is a significant relationship between political	The mentioned hypothesis states that	Alternate hypothesis H_1	$0.00. < 0.05$

communication, content and gender	there is a relationship between political communication, content and gender. There will be an impact on the latter variable due to change in former variable.	is accepted and null hypothesis is rejected.	
H ₁ : There is a significant relationship between political communication, content and gender	The mentioned hypothesis states that there is a relationship between political communication, content and age. There will be an impact on the latter variable due to change in former variable.	Alternate hypothesis H ₁ is rejected and null hypothesis is accepted.	0.73 and 0.979 > 0.05

CONCLUSION

Drivers of economy of nation and worldwide have been affected due to the current global economic condition. This has triggered the role of PR to deal with crisis. In such situations, the government must open up and share the crisis management plan with the citizens. Due to need of the hour there was a hike in demand and use of social media. Many political parties and associations have started using it as a medium to share their ideas, views, propagandas, agendas, and engaging with the public. Social media tends to influence users in a certain way. Political parties believe that it has become a more powerful, popular and impactful medium for sharing views and ideas as compared to traditional media because of large number of public involvement. Social media rather than being just a medium to share views has also evolved as a PR tool. According to the analysis of the researcher, Digital PR is an emerging tool for political communication. Political parties and leaders use digital PR to influence public opinion, study people's perception and change voting patterns and behaviors. Data reveals that political communication uses various types of content like audio message, video

message, animation and cartoon, memes etc. and is not only used to communicate political ideas, policies, ideologies etc. but to also create a positive image and goodwill of party/leader. The above research proves that the use of digital media in political communication also has a significant impact on elections. 2019 Lok Sabha Elections is a radiant example of how the use of digital media influence the public's opinion and paved way for the victory of Bharatiya Janata Party. In the paper the researcher also used questionnaire as a tool to collect data from 100 samples. After testing the data using multivariate test in IBM SPSS software, the researcher conclude that Digital media has no impact on positive image on party/leader and it also does not play any substantial role in changing public opinion. The researcher also analyzed that political communication, digital media content and gender have significant impact on each other while age does not. During the crisis of coronavirus, political parties and associations all over the world used social media effectively to engage with the public and to build its PR. With this study, the researcher analyzed that some political parties used social media platforms for PR while some political parties failed to recognize and utilize this opportunity. Also, there is a substantial relationship between political parties, social media, PR, Social media posts, and the public. Political parties used social media not only as a PR tool but to assure the public that the government is taking several measures to limit the effects caused by the deadly Covid-19 virus. This helped the political associations to create a good relationship with their constituencies

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DIMINISHING AUDIENCE OF PAPERBACKS AND HARDCOVERS

- Meenal Singhal

Abstract

Over the passage of time, print media has been one of the most common mediums of information and communication. More than spoken communication, there is a gentry who is more comfortable in writing and expressing themselves and a group of people who find it most relevant to read and seek instead of 'listen or watch and seek'. This eloquence and competence of the written word are the reasons for its evolution and growth over the ages. From scriptures and scrolls to paperbacks and hardcovers, it's been a long journey and progression. Homo sapiens, being highly adaptable to changes, acclimatized to these advancements fluently, moving from one source of information to the other. However, over the last few years, ebooks and audiobooks have taken the market by storm.

This research paper aims to deduce the declining readership of paperbacks and hardcovers along with the reasons behind the preference of the audience in terms of the contemporary books that are now available online. It also reflects upon the small faction who still prefer reading books in hardbound covers and believe in the intake of information through physical written and printed works. This paper includes an in-depth study of the evolution of books over the years and how the audience adapted to them. The research is based on the data collected from the unsaturated and anonymous group of people about their preferences and interest in books. The data was collected through a questionnaire that skimmed over reading preferences, time and information intake through these two forms of books - ebooks and paperbacks.

Keywords: Contemporary, e-books, Audiobook, Paperback

Introduction

Communication which literally means 'to share', is one of the most important aspects of human nature and the world. If explained in simple terms, it is the transmission of a message from a sender to the recipient. Technically, there are a couple of types of communication and several models that are studied by different theorists. The types of communication include-

Verbal communication - This type of communication basically includes the usage of language, symbols, grammar and other rules that helps communicate either through writing and/or speaking. The written forms of communication broadly include books, newspapers,

letters, scrolls, magazines, texts and several more. Furthermore, spoken forms of communication include interviews, one-on-one conversations, group discussions, speeches and a lot more.

Non-verbal communication - This form of communication is done without any usage of language and/or words basically through facial gestures, expressions, hand gestures, body language or acting.

This research paper concentrates on one of the most customary sources of information and communication in verbal written communication i.e. Books. However, it is of utmost importance to learn about the history of written communication that eventually led to books being developed.

The written form of communication first surfaced through pictographs - also known as pictograms and picto - which were symbols and drawings made on wooden surfaces to communicate. Even in recent times, you will find pictograms being used broadly as road signs, in hospitals, posters, or statistical representations. The next step in the world of written communication was clay and/or wax tablets which were flat surfaces made of either molten wax or wet clay which was then dried to take the form of a hard surface. Stylus (A sharp metal tool that is now used for making sculptures to give them a form) was the tool that was used to write over these tablets. It was then done on scrolls which were made from parchments of papyrus where the message was written and those parchments were rolled and then delivered to the desired recipient. The next development was a codex that was almost similar to our present-day books but was made through papyrus (a thick sheet made of papyrus plant) instead of paper. Codex (plural codices) were arranged in a certain way where each side of the sheet is known as the page and the two pages comprise a leaf. This arrangement of codices is followed to date in books as well. Manuscripts were the next invention which was the documents that were handwritten or typewritten. At the onslaught of the 19th century ranging to the 20th century, steam-powered printing presses were developed where the machines could print 1,100 sheets per hour. Monotype and Linotype were the next developments which could print 6000 letters per hour.

Furthermore, it developed into offset lithography - a simple process where the ink is transferred from a plate to a rubber blanket and then to the desired surface. For years it was the conventional way for printing books until people discovered that they can take the books on a digital platform. The idea initially came in the early 2000s when the media and publishers deduced that more than 90% of the masses have an internet connection and smartphone, so if they take the books online or on digital platforms they will be easily

accessible to everyone. Hence came the ‘ebooks’ or electronic books which are a form of written text that is available on digital platforms and electronic devices like computers, smartphones and tablets. It became so famous that now there are publishing houses that only publish and sell ebooks like Draft2Digital, Smashwords, Amazon Kindle Direct Publishing (KDP), Kobo and Barnes and Noble Press alongside others. Beyond this, the growing usage and popularity of ebooks have brought various career options to light, like graphic designers, editors and marketers. Clearly, the development that happened over the years is astonishing yet amusing.

In this research paper, it will be deduced whether this sudden development and change in books have caused the audiences to change their preferences (or not) and if yes, why they now have moved to digital forms of reading from printed versions like paperbacks and hardcovers.

Media since its conception has undergone various changes, developments and advancements in a lot of aspects that sometimes the space between history and the new one feels much larger than an ocean. From historical manuscripts to the withered pages of books and now online available pdfs it has been a long tale. If print media and online media is to be compared, both of these have remarkable difference. Each one with its pros and cons. Reasonably, the masses have their preference between both versions according to their needs and priorities.

Print media (Paperbacks & Hardcover) - The older one between the two, this medium in terms of books comes in paperbacks and hardcovers. It is loved and appreciated by a dedicated audience over a long period, who still prefer reading a paperback over an ebook any day. The reason behind this is many people admire the aspect of the tangibility of the pages, turning them and reading a book. The quality of illustrations and graphics as compared to the ebooks seems higher in the print versions. Also, having a long shelf life than any ebook available online. However, the fact that printed books are more expensive and acquire more storage space than ebooks, unforgettably, not that easy to carry is some of the major drawbacks.

A printed book or a ‘paperback’ differs from an eBook in a lot of ways. Some of the distinguishing features of an eBook are -

1. **Spine Content** - Moving through a library, how do you distinguish or give a name to a book? Through the spine, of course! This feature of paperbacks makes it easy to identify a book in a room full of books like a library and also to customise and order it more effectively. Either try putting it in alphabetical order or even in clusters of different genres.

2. **Front cover** - We all do agree that ‘**Never judge a book by its cover!**’ is just a statement that people rarely follow. For a fact, maximum people choose to read a book only because of an attractive front cover.
3. **Back Cover** - One of the other deciding factors in choosing to read a book is its back cover which includes information about the author and a brief of the plot. If an author successfully manages to sell a plot through the Book Blurb on the back cover, then it is surely a win.
4. **Table of Content** - It can be considered as an index which is usually scrutinised to know the contents of the book.
5. **Print and Margins** - Each page of the book has a text margin at the corners along with different fonts and texts. Even, there is slight variation in the pages of a book as well, where some are pristine white in colour while others are a little beige in shade.
6. **Cover Type** - A book can have different cover types like hardcovers which are book pages bound in a hard or stiff material, mostly cardboard. They can be paperbacks where a material a little thick than normal paper is used for binding.

Online media (eBooks) - The new age of books that are available over the Internet has taken over the market and audience by storm. Even with the printed ones having a loyal following, people have started venturing into Ebooks, even though not completely convinced by the idea of reading a book online. Inarguably, these formats are much more handy and easy to carry, store, and access and also, comparatively a lot cheaper. Moreover, a lot of websites give the audience the liberty to personalise the reading experience through different themes, adjusting fonts, brightness, font size and colour which makes the reading process much more interesting. Still, the effect of sitting in front of a computer screen for long hours, the risk of piracy and plagiarism along with copyright infringements decreases its appeal. Moreover, people still can’t overlook the feeling of holding a novel and reading it.

An eBook has the following distinct features -

1. **Navigation** - An eBook has an easily accessible and clickable table of contents through which people can easily navigate the book and go straight to the desired page.
2. **Search** - People can easily search texts in an eBook which makes it really easy for people to search through the whole book.
3. **Bookmarking** - One can easily bookmark a specific page in an eBook for saving it which is convenient.
4. **External media** - An eBook has a feature of clickable external links as well which can open media in different tabs and externally for reference.

- 5. Offline saving** - People can save the eBooks to their computers as well for its offline version, because of which an Internet connection is not always necessary for reading an eBook.

An eBook and paperback have a significant amount of differences in various aspects. Some of these differences are mentioned below -

1. Material

A. Paperbacks are printed on paper and are bound together.

- 2.** B. An eBook is in a digital form and uses no material.

3. Tangibility

A. People can touch and hold paperbacks in their hands.

B. eBooks cannot be touched but they are only viewed.

4. Font size and brightness

A. The font size and brightness of paperbacks are fixed.

B. The font size and brightness of eBooks are changeable.

5. Protection

A. Paperbacks need to be protected from humidity and insects, along with wear and tear.

B. eBooks need to be protected from viruses and bugs.

6. Internet Access

A. A person doesn't need to have access to the Internet for paperbacks.

B. A person does need Internet access for downloading an eBook, however, once it is available in the online version, one doesn't need to have access further.

In this research paper, it will be deduced whether these different aspects of both the book versions and this sudden development and change in books have caused the audiences to change their preferences (or not) and if yes, why they now have moved to digital forms of reading from printed versions like paperbacks and hardcovers.

Scope and limitations of the study

Scope of this study - This research paper reflects upon one of the most common, effective and conventional sources of information and communication which is a written form that has evolved over the years.

- It will bring to light all the building blocks of books and print media that still has a fair audience.
- It will run over how humans have manoeuvred in step with these advancements and adapted to them.

- It will reflect on the dedicated faction of the audience who still believes in consuming information through printed books instead of moving towards the online format. In lieu, it will also reflect upon the reasons for the declining audience of paperbacks and hardcovers.
- It will throw light on the reasons for these declining readers of printed books and how it affects the market and the authors or writers along with publication houses.
- It aims to give the faction of people who have an interest in reading about the changing world of books and their impact on society. Alongside this, it will give budding authors and writers an in-depth and core sense of the industry.
- It will give publication houses an idea of the contrasting yet related reasons behind the respective sales of ebooks, paperbacks and hardcovers.

Limitations of the study - This research paper since reflecting upon books in terms of paperbacks, hardcovers and e-books will have limitations in terms of other sources of information and communication.

- It is limited to books in terms of print media and will not throw light on the readership statistics of newspapers and journals both in offline and online formats.
- The research is limited in the sense of the number of people who are avid readers and non-avid readers who have different preferences.
- The research needs to be more extensive in terms of other sources of information such as television, radio, and digital communication.

Review of the literature

Through the years, especially since the emergence and rapid increase of Online media, people have studied and researched both mediums trying to deduce the more reliable one and which is preferred by the masses. Some of the published papers by esteemed researchers talked about -

- ❖ **Chen Hao (2022)** - In his research paper on the topic he concluded that it is easier to collect print media that allows more longevity but less productivity than the digital media. The latter, however, can cause health issues if used for a long time.
- ❖ **Kalombe Caroline, Phiri Jackson (2019)** - In their research paper, they highlighted how the availability of digital newspapers acts as a threat to the print industry because people don't need to subscribe or pay for accessing the news online.
- ❖ **Cherian Jacob (2014)** - He published a research that examined if a person's personal attributes correlate with the type of medium preferred. The result stated how personal

qualities didn't play any role in the preferences of the people in terms of print or online publications.

- ❖ **Lochan Ashwarya, Kumar Satish (2018)** - Their published research paper explained how digital media or electronic media might be developing at a rapid rate but print media - in terms of newspapers - is still comparatively cheaper and has wider access since it is also available in rural areas.
- ❖ **Patil Dhanshree (2011)** - In a research paper she highlighted how electronic media is prone to plagiarism with how easy it is to copy and manipulate the data and information available on the digital platform. Furthermore, it also highlights how deeply buried age-old manuscripts tell us stories of our history which electronic media fails to do.
- ❖ **Gutierrez Emanuel, Martinez Miriam, Myrick Mityah** - Their research paper talked about the pros and cons of both print media and online media. The conclusion of the research paper was online media is more spontaneous as compared to print media but the latter ensures more credibility of the facts while online media can have fake or misinterpreted news.
- ❖ **Patel Aleesha (2010)** - The research paper brings to light how the digital medium or e-reading is more interactive as an experience for all readers since it now even includes video and audio elements and people can interact with the sites while print media gives them an 'only reading' experience.
- ❖ **Ratminingsih Ni Made, Budasi Gede (2019)** - These researchers published their paper which observed how students' interest increased both in the control and observatory groups when they were taught with the help of both mediums as it made learning more interesting for them.
- ❖ **Parveen Asima** - Her research paper explained how online media helps in developing better communication skills since it gives the readers a more personalized experience with audio and video references.
- ❖ **Angadi Mallikarjun, Koganuramath MM** - Their research paper discussed how copyright infringement is a serious issue in Internet media where the information is easily accessible to all for free of cost.

Hypothesis

1. **H1** - There is a significant decrease in the number of audiences of paperbacks and hardcovers due to the occurrence of ebooks that are easily available in various aspects like accessibility, piracy, portability, convenience and storage.

2. **H₀** - There is no change in the readership of paperbacks and hardcovers due to the occurrence of ebook formats. These two forms of books are alike and akin in terms of audience and readership.

Objectives

This research paper aims to accomplish the following objectives:-

- a) To learn the in-depth history of the evolution of books and their correlation to mankind.
- b) To study the reasons behind the eloquence of verbal written communication and its significant audience.
- c) To analyze the preferences of the audience in terms of printed books and online formats of books.
- d) To see whether there is a decline in the readership of paperbacks and hardcovers and the factors affecting it.
- e) To examine how the declining readership affects the authors and publishers along with the market.

Research Design

- 1) This research paper is designed as a quantitative study to derive whether the new forms of verbal media like ebooks, pdfs, epub and others have diminished the number of people who read printed books like paperbacks and hardcovers. The research is done for the benefit of media personnel associated with the print industry, writers and authors along with readers.
- 2) The research paper uses the survey method as a tool for research regarding the people who still associate themselves with paperbacks and the audience who have shifted from the conventional form of printed books to the new advanced ebooks.
- 3) Through this research paper and the survey method, the aim is also to recognise the reason behind this shift and why/if people prefer the online format over printed formats.
- 4) The survey conducted for this research paper uses data collected from an unsaturated and unbiased audience to ensure accurate, reliable and factual results for this research paper.

Research Method

This research paper analyses if the emergence of Ebooks has diminished the audience of hardcovers and paperbacks through the quantitative method of survey research. The research began with forming a questionnaire that ran over the interest of the masses and their preferences for reading different types of books online or offline. The questionnaire was then shared through different platforms where the responses of the samples were undertaken and

analysed. The sample size was 50 including people from different age groups ranging from 13 years to 60 years of age.

Summary

This research paper titled 'Diminishing audience of paperbacks and hardcovers' aims to study the relationship between changing human tendencies and books as new technology emerges. The paper from the initialising stage started by establishing what are eBooks and paperbacks in general. It touched both forms of books in depth, highlighting their distinct features. The difference between both the forms was significant ranging from how they all look, their tangibility, their features like covers, accessible links and a lot more. It ran through various aspects of the publishing industry alongside the mass's preference between paperbacks/hardcovers and ebooks as a medium of print.

After the research topic introduction, the societal relevance of the research topic which stated how the study will help the general public in life along with the scope and limitations were highlighted. The scope was widely about how it will give the audience a perspective on the different forms of eBooks and paperbacks. It will also help them in knowing about the print industry in general. Furthermore, it will give an unbiased perspective to budding authors as well. However, this research won't help in shedding light on different forms of media or even forms of books that were left undiscussed here, for instance, audiobooks.

Following the social relevance, this research paper included a brief of numerous research studies conducted on topics similar to this one which revolved around books and print media from different researchers and publishers not only in the Indian market but overseas as well.

Objectives of the research paper were then built which stated how this research paper aimed to see if the development in books which came in the form of eBooks has any bad, negative effect, mainly the decrease in the audience, for paperbacks and hardcovers. Moreover, it aimed to infer who had a larger audience between the both.

On the basis of the aforementioned aspects, two hypotheses concurred which were -

1. **H1** - There is a significant decrease in the number of audiences of paperbacks and hardcovers due to the occurrence of ebooks that are easily available in various aspects like accessibility, piracy, portability, convenience and storage.

2. **H0** - There is no change in the readership of paperbacks and hardcovers due to the occurrence of ebook formats. These two forms of books are alike and akin in terms of audience and readership.

After building these two possible hypotheses, the research was properly designed for the collection of the data. First, the method of Probability sampling was chosen giving an equal opportunity for the population to be the respondents. In Probability sampling, the method of Voluntary Sampling was chosen further so that people who have a keen interest in books and are avid readers can be the respondent of their free will.

Following the sampling method, a questionnaire of around 30 different statistical qualitative and quantitative questions was formed including questions of demographic relevance, their interests in books, their opinion on different aspects of the books and finally if eBooks actually decreased the readership of the paperbacks and hardcovers. The people had varying opinions on both of them, some found paperbacks to be more easily accessible, easily available, more prone to wear and tear and less harmful to eyesight. A lot of people couldn't form an opinion on the plagiarised versions of books, pirated books and if publishers in recent times include attractive eBook publications in their packages for budding writers. However, more than half of them were definite that eBooks didn't decrease the readership of paperbacks and hardcovers. Some stated that since eBooks are comparatively cheaper and easy to access they prefer eBooks over paperbacks. On the other hand, others stated that people still prefer to have a physical book rather than read one online.

This data was later analysed through the SPSS software along with testing the hypotheses. Instead of computing the whole data format, the question responses directly related to the hypothesis were used which were 'Do you believe that the emergence of eBooks declined the readership of paperbacks and hardcovers?' The question was a close-ended one with three options that were 'Yes', 'No' and 'Maybe'. In SPSS these three were assigned numeric codes which were then tested using the One Sample Test owing to a single sample group.

The results that came out were in the favour of print form clearly showing that the emergence of ebooks has no relation, or an effect, on the audience of paperbacks and hardcovers. Furthermore, these are completely two different entities going parallel in the world of books, each having a loyal audience.

Conclusion

Through this research on ‘Diminishing audience of paperbacks and hardcovers’ that was conducted through collective data analysis, using data from an unsaturated voluntary audience, it can be concluded that technology might have soared high in the sky during the last few years bringing new alternatives to almost every aspect. This conclusion was drawn based on the data that was collected from the sample audience and later analysed through the SPSS software using the statistical and logical non-parametric One sample test. The analysis resulted in the null hypothesis needing to be retained which means that the variables have no relationship between them whatsoever. Hence, our hypothesis - There is no significant decrease and no change in the readership of paperbacks and hardcovers due to the emergence of eBooks was concluded as correct. The emergence and birth of eBooks created no negative impact on the readership of paperbacks and hardcovers. There was no decrease in the audience who still prefer to read a book in an offline format even with the benefits of having an online version. The mass audience has stayed loyal to this entity as a whole and still admires the book form over the digital form, any day.

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THE IMPACT OF SOCIAL ADVERTISING IN DEVELOPMENT OF WOMEN IN RURAL AREAS: A CASE STUDY OF VILLAGE ASODA TODRAN IN HARYANA

- **Kuber Jain**

- **Muskaan Madaan**

Abstract

Social advertising refers to advertising efforts which are done as a part of social responsibility by such entities as advertising agencies, government, NGOs as well as business organizations. The main objective is to spread social consciousness among the masses, mainly women and promote important issues like health, hygiene, women safety and breaking of stereotypes. In a country like India where about 70% population resides on rural soil it makes it even important to effectively channelize advertisements in these areas so as to educate rural women and bring desired change in the society. If you teach a boy you educate a man and if you teach a girl, you educate a family. Women in rural areas of Haryana work as cultivators and agricultural laborers. They work in farms and prepare bread for the family. Their role is as responsible as that of men for a constructive society. In this paper the researcher tries to analyze the impact of social advertisements on the development of women of Asoda Todran in Haryana through offline survey.

Keywords: social, advertising, women development, rural India

INTRODUCTION: Advertising refers to a tool which is used to inform the general public about the new products and services in the market. It is done via visuals, music, text, and oral messages. Advertising of products and services is done with the help of various media which helps in reaching vast masses in a very less period of time. It is based on various criteria such as target audience, geographical area, what is being advertised or the objective being fulfilled. In Public Service Advertisements, various issues have been discussed over the years which include Blood Donation, Prevention from Polio, AIDS Awareness, Female Foeticide etc. Something seen doesn't mean something understood. In a country like India with the second largest population, it is very important to start any campaign from rural areas if you want to bring any change in the society. In India, rural advertising is increasingly evident throughout the countryside. The majority of advertisements and hoardings are for fertilizers, hybrid seeds, diesel pumps and pesticides, not to mention the message of family planning. Therefore, advertising in the Indian rural context must be seen as consisting of techniques for

improving economic mobility within the country.

Various research scholars had their research conclusions and findings to related topics. According to Kirk Johnson (March1,2001) television plays an important role in influencing the people in rural India. the content of television has always had an impact on the social, economic, and political situation in the rural areas of India. The researcher also concluded that the population in rural areas makes a vast use of all the mass media platforms. Keerthi Bollineni and Abraham Mutluri (December,2016) concluded that women in rural areas are deprived of their own rights because there is no awareness about it and yet nothing is being done for the same. Mass mediums such as radio, television, newspapers play an important role in bringing their problems forward and make them aware of their rights.

Dhar Debarati (June 2011) says that advertising has a powerful impact on the people. Advertisements are a strong tool of mass communication since one message can be conveyed to a large number of people at same time in order to influence them and make the world a better place to live in. According to Hameed Saad (May10,1995) most of the people in rural areas are unaware about the importance of literacy in their lives hence it's very important for them to understand the relevance of such advertisements and awareness made should have some impact on them. Joshi Sindhuja Tushar (November 2017) concluded that the way how women are portrayed in India has changed drastically since past few years. The society has always made the women to be perceived as weak. Advertisements have played a major role in changing this scenario by portraying women as strong and confident. However, women are always objectified and there is not much change in the perception of people towards them.

According to Devianbarasi R., Mathivanan M. (March 16,2015) Non-commercial advertisements affect the people of rural areas in a positive manner. It helps them in being aware of the policies and programs of the government, their rights and responsibilities, and also, what is right for them.

Arora Manish (January 2019) came to a conclusion that Advertisements play an important role in influencing the behavior of the people regarding any societal concern. Social advertisements can change the world by changing the mindset of the people only when they understand the message being conveyed. Maheswari R. and DR. Suresh G. (2013) did a study that explores the conceptual framework of the adoption of social advertisements. The methodology consisted of a descriptive study using a questionnaire and the analysis was done using percentage analysis, correlation, two-way table and chi-square test. The results of the study stated that social advertisements impact not only the adults but people of all the age groups.

HYPOTHESIS

- H1- There is significant relationship between social advertisements and gender (female)
- H0- There is no significant relationship between social advertisements and gender (female)
- H1 There is significant relationship between social advertisements and education.
- H0- There is no significant relationship between social advertisements and education.

OBJECTIVES

- To study the impact of social advertising in development of women in rural areas.
- To study the level of awareness created by social advertising
- To understand the importance of communication in getting aware and bringing a change in society.

RESEARCH DESIGN: To meet the above objective, researcher has chosen sample of 100 respondents(females) from Asoda Tordan village in Haryana. In this researcher has chosen nonprobability sampling technique i.e. convenience sampling. The research tool used by researcher is questionnaire. All the questions are closed and are used making Likert scale. Statistical tool used is mean(percentage).

DATA ANALYSIS: After the analysis researcher found that out of 100 respondents, 23% were in the age group 10-20 years, 25% were between 21-30 years, 19% were between 31-40 years, 18% were between the age group 41-50 years whereas 15% were above the age 50 years. Out of 100 respondents 9% were farmer, 38% were housewife, 16% had a business, 12% were doing job, 25% were students. 56% of respondents had an educational qualification till class 10th, 21% respondents were having the education qualification between 11-12, 20% were graduated, 1% were post graduated and 2% had no education.

TABLES

TABLE 1: SOCIAL ADVERTISEMENT WATCHED

NO. OF RESPONDANTS	YES	NO	PERCENTAGE YES
100 FEMALES	85 FEMALES	15 FEMALES	85%

TABLE 2: SOCIAL ADVERTISEMENT LIKED

ADVERTISEMENT LIKED	YES	NO	PERCENTAGE YES
COMPLETELY	50	50	50%
PARTIALLY	25	75	25%
LESS	8	92	8%
VERY LESS	2	98	2%
NO RESPONSE	15	85	15%

TABLE 3: UNDERSTANDING LANGUAGE OF SOCIAL ADVERTISING

ADVERTISEMENT LANGUAGE UNDEERSTOOD	YES	NO	PERCENTAGE YES
COMPLETELY	60	40	60%
PARTIALLY	17	83	17%
LESS	7	93	7%
VERY LESS	2	98	2%
NO RESPONSE	14	86	14%

TABLE 4: UNDERSTANDING THE CONCEPT OF SOCIAL ADVERTISING

CONCEPT UNDERSTOOD	YES	NO	PERCENTAGE YES
COMPLETELY	61	39	61%
PARTIALLY	18	82	18%
LESS	6	94	6%
VERY LESS	1	99	1%
NO RESPONSE	14	86	14%

TABLE 5: POTENTIAL TO CHANGE THEIR LIVES

CHANGES OBSERVED	YES	NO	PERCENTAGE YES
COMPLETELY	56	44	56%
PARTIALLY	19	81	19%

LESS	6	94	6%
VERY LESS	5	95	5%
NO RESPONSE	14	86	14%

TABLE 6 IMPACT ON VILLAGE. (ACCORDING TO RESONDENTS)

CHANGE IN LIFE	YES	NO	PERCENTAGE YES
COMPLETELY	24	76	24%
PARTIALLY	34	66	34%
LESS	12	88	12%
VERY LESS	10	90	10%
NO RESPONSE	20	80	20%

SUMMARY: Social advertisement are made with a view to bring a change in society. All such advertisements are made to aware people about various social issues like female feticide, gender equality, hygiene, healthcare and wellness or to tell the citizens of a country about various rights and benefits that they could get from government schemes and policies. For an advertisement to be socially successful, it should be designed to educate or motivate target audience to undertake socially desirable actions. The researcher, through this paper tried to study the impact of these advertisements on the females of Asoda tordan village in Haryana. Asoda tordan is in very close proximity to national capital of India – Delhi, hence access to all the resources is not a problem here. 56% of the respondents had basic education but still about 38% women were housewives despite the availability of employment oppoutunities. As per the results of survey conducted, out of 100 female respondents about 85% females have watched advertisement and 6% responded as no to this question. About 50% of the population said that they completely liked it, 25% said they liked it partially, 8% of the population said that they liked it less, 2% responded to very less whereas 15% gave no response to the question about likability. About 60% of the population said that they completely understood it, 17% said they understood it partially, 7% of the population said that they understood it less, 2% responded to very less whereas 14% gave no response to the question about understanding the language. About 60% of the population said that they completely understood it, 17% said they understood it partially, 7% of the population said that they understood it less, 2% responded to very less whereas 14% gave no response to the

question about understanding the concept. About 56% of the population said that it completely had an impact on them, 19% said it had partially affected them, 6% of the population said that the impact was less, 5% responded to very less whereas 14% gave no response to the question about advertisement's impact on them. About 24% of the population said that it completely had an impact on them, 34% said it had partially affected them, 12% of the population said that the impact was less, 10% responded to very less whereas 20% gave no response to the question about advertisement's impact on village.

CONCLUSION: According to the census report, 48.2% of the population is represented by women in Asoda Tordan, Haryana. They have access to employment, education and every other facility that they were deprived of earlier. Today, the modern women are self-sufficient that they can be easily called superwomen, juggling many fronts single-handedly. Women are now fiercely ambitious and are proving their metal not only on the home front, but also in their respective professions. Almost all the women in Asoda village had access to television or other platforms from which they could see social advertisements. 56% of the respondents had basic education and 61% were able to understand its concept. In this paper, researcher analysed the impact of social advertisements on the development of women of Asoda Todran in Haryana through offline survey. About 56% of the population said that it completely had an impact on them, 19% said it had partially affected them, 6% of the population said that the impact was less, 5% responded to very less whereas 14% gave no response to the question about advertisement's impact on them. The results of survey revealed that social advertisements had a positive impact on women in rural areas and were capable enough to bring a change in them and their surroundings simultaneously.

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Female on the Rise: An Examination of Perception of Indian Young Adults Towards Femvertising

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Abstract

Advertising plays a strong role in the economy and has brought in an advanced manner of building awareness about any product or a service in the society. The consumers are enabled to have knowledge about the service or the product before making any purchase with its help. Impact-based advertising is a form of advertising designed to have a lasting psychological effect on viewers. The paper lays emphasis on the nuances of advertising, stereotypes, and feminism along with their interactions and conflicts historically and in the digital sphere today. It further intends to explore the advertising phenomenon “femvertising” and add to the body of knowledge around the subject specifically in the Indian context. The idea is to understand the perception of young adults about femvertising messages and to analyse the impact of femvertising on the perception of women in society and women empowerment through a focus group study of young individuals. The results of the study offer practical suggestions for advertisers and corporations on how to better incorporate gender welfare causes within their marketing strategy to influence viewer intent both from the male and female perspective.

Keywords: Femvertising, consumer attitude, women empowerment, brand attitude, gender

Introduction

It's not a hidden fact that the advertisements and the media have always had a great impact on our society. Advertising, as a media, plays a powerful role in helping to shape social norms. It helps set the bar for what constitutes acceptable attitudes or behaviour for men and women, and influences how men and women are valued in our society. Ads produced these days with attractive tactics influence minds of people.

Impact of Advertisements

Advertisements are the source to fulfilling the human needs. . Almost every product is advertised to reach a rather larger group of people. The also have a monumental impact on

the economic stability of the society. Ads influence society's desire to purchase, thereby boosting the profits of the company. Increasing sales benefit the country's economic stature. It has made people think beyond their grasp. It has made society to change their way of living. The marketers try to influence or persuade consumers to buy the particular product. It is also a medium serving many businesses. However, the earlier advertisements majorly lacked a sense of women empathy. For a greater part of the decade, advertisements have objectified and sexualized women. These traditional magazines portray women in decorative roles much more often, in turn suggesting that advertisements did not render a realistic depiction of the female gender role.

Women and girls are underrepresented in advertisements. Boys and men provide more voiceovers and appear more often than women and girls. Adult women continue to be portrayed in stereotypical roles such as housewives, mothers, wives and girlfriends, and the products they are associated with are appliances, furniture and products related to health, cleaning, beauty and fashion. In many ways, the powerful and independent male image affects gender equality and women's health and wellbeing. This image is frequently used in advertising for products like electronics, automobiles, and financial products.

Female empowerment through socially focused marketing

As a response to this cultural tension, a new form of authentic and female-empowering advertising, namely Femvertising emerged and quickly gained approval by the audience and throughout the marketing industry. The social marketing industry in India has become increasingly focused on gender roles, family hierarchies, and traditional marriage practices.

Different forms of “femvertising” – female empowerment through socially-focused marketing – has taken hold here in unexpected ways. Advertising representations that challenge gender stereotypes are positively received, particularly by women. The depiction of non stereotypical gender role portrayals generates more positive reactions than traditional advertising campaigns and leads to positive attitudes towards the brand.

Femvertising in the Indian Context

In recent years, femvertising has been setting new records with creative and empowering ads featuring women across the globe. Objectification and sexism have been replaced by girl power and strength. In India also, we have seen several femvertising ads, notably Deepika Padukone's 'My Choice' video for Vogue, Radhika Apte's 'Share the Load' campaign, etc.– have set in motion the debate on the true spirit of femvertising (Samad & Chowdhary,

2017). Always' #LikeAGirl campaign captures the epic battle to stop the loss of confidence girls experience during puberty; this video sheds light on self-esteem among young girls. Jalakas (2016) has investigated the activities produced because of femvertising; by investigating femvertising from a crowd of people's point of view and investigating which responses and activities these battles create, and how these can be contextualized.

Literature Review

Åkestam, Rosengren and Dahlen (2017) state that femvertising has grown in popularity to reflect increasing pressures to abolish gender roles in advertising. More brands are recognising the importance of portraying women as empowered individuals; some, however, have faced severe backlash (Åkestam et al. 2017).

According to a study conducted by SheKnows Media (Skey 2016), Generation Y women are more likely to recall a brand with an empowering advertisement, and more than half of the women switched brands when advertisements depict women as strong and empowered. In addition, femvertising is 80 percent more likely to be shared, liked, and commented on in social media, especially among Generation Y and Generation Z women (Sylvendhal 2017).

Femvertising and Attitude towards the Ad

The aim of creating favourable attitudes towards the ad is to leave consumers with a positive feeling after seeing the ad, focusing on emotions instead of rationales (Shimp, 1981). Åkestam, Rosengren, and Dahlen (2017), Kapoor and Munjal as well as Drake (2017) investigated the effects of femvertising on attitude towards the ad. All studies discovered a positive change in attitude towards the ad for femvertising in comparison to traditional advertising. To be more concrete, the studies focused on stimuli from the FMCG sector and addressed female students from the European business school (Åkestam, Rosengren, & Dahlen, 2017), Indian women living in Delhi (Kapoor & Munjal, 2017) or female Millennials from the United States (Drake, 2017). Moreover, all authors have found similar explanations for their findings. For instance, Drake (2017) suggested that a stronger emotional and positive response towards the ad can be explained by the fact that women can identify themselves better with the shown femvertising than with traditional advertising.

Femvertising and Attitude towards the Brand

Positive attitudes towards ads, in turn, are confirmed to positively impact consumer behaviours such as buying intentions, resulting in increased sales (Biel and Bridgwater, 1990;

Fishbein and Middlestadt, 1995; MacKenzie et al., 1986). This has been confirmed by Drake (2017) in the context of Femvertising, showing that the ad attitude directly impacts the purchase intentions – which complements previous findings claiming that most women have purchased a product because of favourable female portrayals in the ad (SheKnows Media, 2014). Consequently, it should be assumed that the attitude toward the ad further impacts the consumer's attitudes toward that particular brand. This is confirmed by the results of Åkestam et al. (2017) which indicate that lower levels of ad reactance caused by Femvertising lead to higher attitudes towards the presented brand and product. Keller (1993) further claims that attitudes towards the brand can also be altered by pointing out a brand's relationships to particular social groups or causes. In the context of Femvertising this may result in an improved attitude toward the ad due to female empowering messages in the advertising.

Femvertising and Purchase Intention

Throughout the literature, many scholars have proven the positive effect of femvertising on purchase intention within the FMCG sector as already stated earlier (Abitbol & Sternadori, 2019; Drake, 2017; Karulkar et al. n.d.; Kapoor & Munjal, 2017; Åkestam, Rosengren, & Dahlen, 2017). Similarly to 2.3.1 Femvertising and Attitude towards the Ad, researchers suggested that by displaying the image of a modern woman without the usage of any stereotypes and thereby actively supporting gender equality, women are more willing to buy the brand. In addition, Kapoor and Munjal (2017) studied not only the effect of femvertising on purchase intention but also on forwarding intention of ad. Yet, it was found that a positive attitude towards femvertising does influence women's forwarding intention but does not lead to purchase intent. This is explained by the author's suggestion that women are more educated and rational within their decision-making nowadays and therefore can generally be less influenced through advertisement of any type.

Objectives

- To understand the perception of young adults about femvertising messages
- To analyse the impact of femvertising on the perception of women in society and women empowerment
- To examine the effect of femvertising on consumer attitude towards brand attitude and purchasing intentions

Research Questions

In concurrence with the objectives and the aim of the research, the authors have developed three major research questions based on pre-existing social theories and the review of literature.

Research Question 1: How do young adults analyse femvertising messages displayed in advertisements?

Research Question 2: What are young adults' perceptions of the effectiveness of femvertising messages in changing their attitudes toward women, women's empowerment, and gender equality?

Research Question 3: What are young adults' perceptions of the effectiveness of femvertising messages in changing their attitudes toward the advertisements, brand attitudes and purchasing intentions?

Research Design

Sampling

For this research, the responses were collected through purposive sampling. In this research study, the participants were purposefully selected from the target population to ensure that they represented the target population of this study. Purposive sampling was selected due to the nature of this study, which required a specific group of participants who met the inclusion criteria. The inclusion criterion was that the participants had to be between the age groups of 18 – 23 years and Indian nationality.

The sample was divided into 4 focus group discussions. Each focus group consisted of 5 members (N = 20 of whom 10 were female and 10 were male). Two focus groups consisted of all female participants and the rest two focus groups consisted of all male-participants. The use of two female only groups and two male-only groups reflected our expectations that femvertising messages, which often target female consumers, are likely to elicit more reflection and personal reactions from women.

Research Methodology

The authors chose to seek answers to the research questions through focus groups. Each interview was conducted until no new information was found and the previous contents were repeated and ran for around 90 minutes. The recordings of the focus groups were later

transcribed verbatim to used for coding and data analysis purposes.

Tools Used for Data Collection

Given the ongoing coronavirus pandemic, the focus groups were conducted in an online environment. Each focus group was conducted on a virtual video conferencing platform, in this case, Google Meet. This was done by means of preparing a question guide for the interview beforehand. The question guide included open-ended questions.

Design and Content of the Question Guide

The question guide was designed to be as interactive in its tone with free-range response area provided for opinions. The use of an open-ended questionnaire structure made it possible for us to gain varied and detailed consumers insights as it conferred more freedom for the respondents to answer in their own words.

The aim and agenda of the focus group was discussed in the beginning followed up by the introduction of the moderator and participants to bring them at ease and to break the ice. This was followed up by a couple of questions post which the participants were shown Indian advertisements by popular brands like Dove “Stop the beauty test”, Ariel “Share the Load”, Titan Raga “Break the Bias” and Volkswagen “My Favourite Things”.

The question guide was divided into five distinct sections. The questions were framed with respect to the research questions and existing literature on the subject.

1. Personal Information and Introduction
2. Questions on Key Concepts
3. Questions on Femvertising and the Perception of Women
4. Questions on Attitude towards the Brand and Purchasing Intentions
5. Questions on Outcome of Femvertising

Data Coding and Analysis Method

Due to the freely expressed answers that characterize open-ended questions the transcripts were coded in accordance with the thematic coding and analysis are the most suitable approach in the analysis process.

Thematic coding and analysis are a data reduction and analysis strategy which helps in segmenting, categorizing and reconstructing the qualitative data into important themes or concepts defined within research (Given, 2008).

The open-ended questions were examined to map-out and find plausible patterns (or themes) within the audience's responses. The responses were mapped out within the parameters of the research question (as explained under design and content of the questionnaire) under the following themes:

- **Theme 1:** Evaluation of messages in femvertisements
- **Theme 2:** Effect of Femvertising on Perception of Women
- **Theme 3:** Impact of Femvertising (on brand attitude and purchasing intention)

Findings of the Research

Analysis

Table 1: Summary of the Findings

Research Question	Findings in Female Focus Groups	Findings in Male Focus Groups
RQ1: Evaluations of femvertising messages displayed in advertisements	Inspiring to majority participants; sense of introspection with special focus on internalised prejudices; preference for multidimensional representations with real models; subtle hints of progression with societal holdback; emotional tangent; hedonic purpose of ads (exoticizing movement)	Thought-provoking to some; contrived to others; perceived as trying to capitalise on a movement; drawing a parallel with mothers for household products; product-orientedness
RQ2: Perceived effectiveness of femvertising messages in changing attitudes toward women and gender equality	Increased awareness of stereotypes and conversation starter; third-person effect in women with brothers; cross-generational difference in perception towards women wrt age criterion; positive belief in changing perception towards	Increased concern among participants towards their mothers; reported belief to be minute impact on behavioural change with increased awareness of stereotypes

	women; third person effect	
RQ3: Perceived effectiveness of femvertisements in changing attitudes towards brands and purchasing intentions	Increased positive association with brands with little purchase intent for self (same price-comparison); product-specifications conscious; concerns regarding brands capitalising on the feminist movement	Little reported change towards brands; concerns regarding brand duplicity and imbibing gender equality ethos within company policy; clearer brand positioning attracts favour; no purchase intent for self; price consciousness

Evaluation of Femvertising Messages

The first research question placed specific focus on how young adults perceive femvertising messages displayed by different companies and brands. Overall, the participants had a mixed opinion regarding their feelings on the use of gender as a spectrum in advertising messages. Some participants were deeply moved by the use of pro-social messaging in femvertisements and felt utterly emotional. One female participant (age 21) aptly captured this emotion:

The Dove and Ariel ad, I feel like the way that they were made was very sort of emotional and sentimental, the music, and how they filmed it.

Other female participants showed appreciation towards the making of the commercials and mentioned that they felt immediately “empowered and powerful” after viewing the ads. They associated feelings of “upliftment” and evoking of emotions. An 18-year-old female showcased her approval of the approach like:

It’s uplifting when you see a positive ending that, you know, things are changing the way and people's minds are changing and people are talking about it. The Volkswagen one though was really empowering because the music gave a Rockstar feel.

On the contrary, when asked about the messaging and the content of the advertisements from the male participants, they showed little affinity towards the idea, calling it “thought-provoking” and believed that besides highlighting an important issue in the society, it might be an attempt by companies to ride the feminist bandwagon and capitalise on this movement. The participants also brought up the notion of fab-feminism, referring to a popular-culture trend promoting the idea that “anyone can be a feminist” (Gambles, 2016) and the mainstreaming of feminist pride, often expressed through consumerism. A 22-year-old male

reflected on issue by expressing his opinion on the same:

This definitely makes people question and it's thought provoking. That being said, I also feel that it's an easy, low hanging fruit for companies to make themselves forward thinking and supporting like, that they have these advertisements and then three days later you'd see that all of their board would be like males.

Majority of the males showed a particular affinity towards Ariel as a product, particularly because of its positioning towards showcasing a mother as the sole-working lady within the house performing all the chores. This seemed to have touched upon the emotional sentiment of the male respondents and they drew a lot of parallels between the messaging in the commercial and their mothers. As a direct inference, the ad also had the maximum response from the male counterparts towards breaking of stereotypes and these femvertisements. Also, they showed a particular proclivity towards advertisements catering to FMCG household products owing to the motherly association and thereby attracting sympathy. Here is how a 19-year-old male participant explained his approach for the same:

I personally feel that's pretty sad that we have to even make these kinds of advertisements. But on the other hand, I feel that we even see this at our homes, with our mothers. [Ariel ad reference]

By contrast, a couple of the participants referred to the lacking of a strong message within the Dove advertisement because of its limiting presentation of women, in which the stereotypes being pointed out weren't shown as particularly strong or outspoken whilst they were being touted for their gender traits and physical attributes. Such limiting positions of women hinted at the strategy of the brands to play it safe with the audience belonging to senior age group who might object at these ideals. These subtle shades of progression while appreciated weren't accepted by a couple of female participants who were not okay with the femvertisements putting their content out there mildly and promoting the idea of a "pause". Here are the accounts of a 22-year-old female and an 18-year-old female participant.

Dove ad should've been more of stopping those taunts and not just about self-love.

Even these ads which are mildly Progressive, they aren't like out there or bold or anything and get backlash. They can't be too progressive. Otherwise, they feel that they will completely alienate their existing older audience. But I also appreciate the effort that they're doing that slowly they're trying to change the mindset.

Whilst majority of the women did feel a sense of lingering empowerment after viewing the femvertisements, some felt contrived because of the hedonic purpose of the Volkswagen ad. As advertisements take on a more hedonic approach, there is more focus on visual elements

of the advertisement or brands rather than the message (Orth and Holancova, 2003). Consistent with the theory, respondents focused more on the fast visual and glamorisation of the character and how they were portrayed within the Volkswagen advertisements, rather than the message. One female respondent thought the use of femvertising messages was doing more harm to women than good. Consistent with this, Ariel, Titan and Dove with narrative, storytelling approach had more responses focused on the message and content of the advertisement rather than the brand or the visual elements of the advertisement. A 21-year-old female and an 18-year-old male aptly summarises their opinions:

Such ads (Volkswagen) exoticize the image of a woman, whose driving crazy and everything. So, it's like she sexualized instead of being normalized.

I think it's a strong name, strong definition with great visuals but the concept is somehow hollow because they won't be able to complete their objective.

Femvertising and Perception of Women

The second research question asked how participants perceived and self-reported the effect of femvertising messages on their attitudes toward women in society and the women empowerment initiative. Most participants claimed that the advertisements made them think and that there was a minute difference in their overall attitude toward women in general.

One major limitation appears to be the average commercial's length. To some participants, sparking full attitude change is impossible to happen in seconds. A 22-year-old male participant delineated his views drawing from this sentiment:

Because of these 45 second videos, there might be minute new changes in the society. I am not jumping into the commercial thinking I need to tackle these social issues. I am just watching TV.

A commercial may be a good vehicle for certain simple pro-social messages (i.e., don't drink and drive), but less so for complex ones, which may require an extensive and elaborative thought process. Furthermore, many of the participants seemed to be in agreement that these messages tend to have some sort of a positive influence whilst changing the perception of women in society. Majority of women seemed to display visible traces of the third person effect as they overwhelmingly believed that these advertisements would help in changing the perception of people, and men towards the female strata of the society. For example, a 20-year-old female, referencing the ad by Titan said:

I think they can because the ad by Titan, it kind of changes the image in the way that people constantly portray women. Even if it is for 30 seconds that we get towards this. But at least we get this idea.

It is difficult to know whether this is indeed the case. In the male focus group, majority of the participants who had mothers self-reported that femvertising messages affected their attitudes towards domesticated product placement in ads. They admitted to reflecting on how they treated their mothers and considered possible changes in their attitudes and actions as a way to show more respect for the obstacles they may face in life. This concern for mothers was a motivator to consider the plight of women. The importance of empathy stemming from personal experiences was illustrated in the statement by a 23-year-old male adult:

My first thought on seeing the Ariel ad was how we take our mothers for granted and our mothers are one such person that we often fail to see managing everything. That is a very big issue and so as a person, I will try to do all that I can to help her with all this stuff.

Besides this, the idea of change in attitude towards women wasn't accepted so steadily by the male respondents. There was an underlying belief that these femvertisements acted as great conversation starters. However, the group acknowledged that the change is on a somewhat minute scale with an increased awareness of stereotypes.

One female driver won't change the general thinking of the males around and this society. It's a start but I don't think has a major impact.

In corporate world we see that people have misconceptions that if a woman is moving up the ranks. If she's going through it, there is something behind it. Maybe she is getting all cosy with the boss or and nobody acknowledges her hard work. It doesn't change a lot but makes me more aware of such things.

Attitudes Towards Brands and Purchase Intent

For both women and men participating in the study, femvertising had a somewhat positive effect on attitude towards the brands. Attitude is a term that is often misrepresented. However, some participants mentioned that the femvertisements influenced their emotions towards the brands. Emotions of the participants fluctuated while viewing the femvertisements as opposed to the change in the long-term attitude. When discussed among the female focus groups, it was noted that the female respondents showed a positive association with the brands by giving the benefit to companies who choose to associate themselves with a cause like gender equality as opposed to ones who remain neutral. This

was best summarised by a 23-year-old female respondent who said:

I read this quote that I really like – it's about comparing imperfect feminism with systemic misogyny. I feel like that's the case here. Like even though this video showcases imperfect feminism, it's still better than the systematic misogyny that might be shown in other ads. So, for me, for all those ads, regardless of how the ad played out or what the target audience was, I had a positive association.

Another important element with reference to the capitalisation on these movements was expressed while producing such feminist advertisements on or near Women's Day. A 22-year-old male and a 19-year-old female expressed their concerns regarding the same:

I consider two Brands a b and they have exact same offerings. Exact same perception. Everything same and if let's say B company has these advertisements, I won't change my opinion instantly. But if let's say, I see two that they are running a long campaign and imbibing this ethos within their company, I think I would start leaning more towards the b one.

I think it was more about capitalist organizations trying to capitalize out of any and every social thing that's coming up. So, they felt that Women's Day is coming up and there's women empowerment and it's just like things which are happening right now. There will be ad campaigns run by all the brands at the same time about women's day.

An essential criterion in understanding attitude change, specifically as a precursor to purchase intent, was the level of commitment participants had to a particular product or their need for information about the product. Femvertising messages did not elicit any self-reported purchase intent for most of the participants, although a 21-year-old woman said:

The first thing I would probably do is compare costs, and if I feel like, there's not a huge difference in like, oh, this is exceptionally cheap or anything or this is economically. Putting that aside if I see two laundry detergents, I'll go with Ariel just because I saw that advertisement and the cause, you know, it made that positive association at least they're doing something. It's better than this generic brand which is not doing anything.

Conclusion

Femvertising as a concept has been long used in marketing strategies by an array of advertising and marketing corporations. Because femvertising messages promote gender equality, definitionally speaking and in principle, they can be considered feminist. However, they also explicitly encourage consumption of advertised products, which contradicts feminist scholars' belief that women's empowerment is not simply a matter of money and

purchasing choices, but also of the existence and enforcement of social policies and practices. The research explores the consumers' opinion on how they feel about femvertising and the effect it has on the perception of women in society.

The findings show in general that femvertising garnered positive responses from the male and female respondents. These femvertisements saw minute impact on the behavioural change amongst men as compared to women who believed that this social strategy might bring upon change in the attitude towards men but pointed out that this change is inversely proportional to age. Female and male young adults who participated in the focus group voiced a positive influence on advertising attitudes and brand attitudes. However, femvertising has no effect on purchase intention, which is a measure of behavioral attitude change. The group showed considerable concerns on brands trying to capitalise on the feminist movement and garner support towards themselves which might not be reflective in their policies.

Implications and Recommendations

The practical implications for companies pursuing femvertising are that these messages could and should be used creatively to further the ideas of gender equality. The messages should be in line with what the company is known for or at least what they practice. Additionally, companies should go beyond promoting women empowerment in their messages, and begin practicing what they preach. Companies that embrace changes in its current workplace policies, for example, will be perceived genuine in its corporate messaging.

One of the major insights via the focus group study is to use femvertising as a social theme beyond women-centric days like "Women's Day". It is observed that this tends to limit the impact of their messaging on the target consumer base rather than raising an important issue because of the bombardment of such social themes around these days. In order to create a lasting impact, it was observed that companies should go beyond just using femvertisements as a social theme and reflect the same in real life changes to make the consumers correctly understand and relate with their brand positioning.

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Framing the Votes: The Influence of Pre-Poll Narratives on Voter Behaviour and Electoral Outcomes

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Abstract

Elections are a critical component of the democratic governance of a country; for the last few decades, they have been increasingly influenced by misinformation, political polarisation, and media narratives. This study examines the role of misinformation and fake narratives in shaping voter behaviour. This is done by analysing and comparing the pre-election polls and actual election results of the Delhi elections. In addition, the research investigates how media organisations frame electoral narratives, the extent of misinformation dissemination, and its influence on voter perception and polarisation. Through a textual analysis of ten news samples from prominent media sources, the study identifies patterns of political messaging, biased reporting, and misleading electoral predictions. By comparing pre-election polls with actual voting outcomes, the research evaluates the influence of media-driven misinformation on electoral decision-making. As misinformation continues to erode trust in media and institutions, understanding its influence on voter behaviour becomes crucial for safeguarding democratic processes.

Keywords: Election; Misinformation; Voter; Behaviour; Political; Polarization; Media; Framing

Introduction

The rise of misinformation in electoral processes has transformed the political landscape of contemporary India, significantly influencing voter perceptions and democratic participation. With the production of digital media, pre-election polls have become a key instrument in shaping public opinion. However, the accuracy and integrity of these polls are often compromised by politically motivated misinformation. In Delhi elections, pre-poll surveys frequently set narratives that may not align with actual electoral outcomes, raising concerns about media credibility and political polarisation.

Misinformation during elections operates through multiple channels and mediums, including the use of biased reporting, selective framing, and manipulation. Political parties and media houses often use pre-election polls to build a narrative that can influence voter sentiment. When actual election outcomes do not align with these narratives, it leads to disappointment and erodes public trust in the democratic process. This study examines the differences between pre-election polling and actual election results, assessing their role in influencing voter behaviour and political polarisation.

By conducting a comparative analysis of pre-election polls and final voting outcomes, this research aims to find out the extent to which misinformation influences electoral decision-making. Despite extensive research on misinformation and electoral behaviour, limited studies have focused on the Indian electoral landscape, where caste, religion, and regional dynamics uniquely intersect with political narratives. This study aims to address this gap by analysing pre-election polling data, media representations, and their influence on voter perception and polarisation in Delhi elections through textual analysis of narratives.

Review of Literature

The intersection of misinformation, political polarisation, and electoral behaviour has been widely studied across global republics. Scholars have noted that misinformation exploits cognitive biases, reinforcing pre-existing political beliefs and expanding ideological divisions (Bennett & Livingston, 2018). Media framing studies suggest that news organisations significantly shape voter perceptions through selective information associated with political narratives (Entman, 1993). Framing theory highlights how media outlets emphasise particular aspects of an event, thereby influencing audience interpretation (Scheufele & Tewksbury, 2007).

In the Indian context, the fast spread of misinformation during elections has raised concerns about the credibility of news sources. Banaji and Bhat (2020) explore how digital platforms, particularly WhatsApp, have become primary channels for political propaganda, enabling the widespread dissemination of misleading information. Research on pre-election polls highlights the role of biased sampling and media influence in misrepresenting public expectations (Sinha, 2021). These studies suggest that pre-election misinformation narratives not only influence individual voting decisions but also fuel broader political polarisation.

Some studies indicate that the repetition of misleading narratives, particularly in high-stakes elections, contributes to the dissemination of false beliefs (Nyhan & Reifler, 2010). Social media algorithms further strengthen these biases by curating content based on users' pre-

existing political preferences (Tufekci, 2018). This creates echo chambers, where misinformation spreads unchecked and leads to intensified polarisation. Pre-election polls in India are often used as a strategic tool by political parties and media to influence voter sentiment. Prominent scholars like McCombs (2004) argue that polls provide a brief of voter intentions; others caution that they can be manipulated to project an artificial momentum for certain political parties. The over-reliance on such polls without scrutinising their methodology can mislead voters, influencing democratic decision-making processes.

Despite extensive research on misinformation and media bias on international platforms, there remains a gap in Indian scenarios in understanding how misinformation in pre-election polling influences voter behaviour in both urban and rural settings. Existing literature predominantly suggests Western democracies, while Indian elections present unique challenges, including caste, regional, and religious dynamics that interact with misinformation, specifically in the case of Delhi, where people from migrated states are located. This study seeks to address this gap by analysing media coverage, misinformation patterns, and their impact on political polarisation in the context of Delhi elections.

Objectives

1. To analyse how misinformation in pre-election polls influences voter behaviour in Delhi elections.
2. To examine the role of media framing in shaping political polarisation during election campaigns.

Research Questions

1. How does misinformation in pre-election polls affect voter perceptions and choices?
2. What are the dominant media frames used to shape political narratives during Delhi elections?
3. How do discrepancies between pre-poll surveys and actual election outcomes reflect the impact of misinformation?

Methodology

This study employed qualitative methodology, specifically textual analysis, to examine the representation of pre-election polls and actual voting outcomes in Delhi elections. As textual analysis allows for the systematic examination of media narratives, identifying patterns of misinformation, bias, and political framing. Also, pre-election and actual election secondary

data are compared and then analysed to find out the changes in perceptions and voting behaviour patterns, if any. A comparative approach will be employed to evaluate the accuracy of pre-election predictions in relation to final electoral outcomes.

The research will analyse ten news headline samples from leading media organisations, focusing on their coverage of pre-election polls and actual voting results. The selection of these samples will be based on their reach, political leanings, and impact on public discourse. Through thematic coding, key patterns in the framing of election-related misinformation will be identified. By systematically coding misinformation patterns, the research will assess the extent to which pre-election discourse influences voter expectations and political polarisation.

Sample Table 1 for Content Analysis of Pre-Election Poll News Coverage

Media House	Article Title & Date	Tone (Positive/Negative/Neutral)	Framing (Issue-Based/Strategic/Emotional)	Polarizing Language (Yes/No & Example)	Mentions of Caste, Religion, Region (Yes/No & How?)	Misinformation/Fake News Indicators (Yes/No & Example)

Sample Table 2 for Comparison of Pre-Election Polls by Media Houses and Actual Election Results

Party	Media House 1	Media House 2	Actual Election Results	Republic World Vote Share	Hindustan Times Vote Share	Actual Vote Share (%)	Seat Projection Error (Republic)	Seat Projection Error (Hindustan)

	(Seats)		(Seats)	(%)	(%)		c World)	n Times)
BJP	XX	XX	XX	X%	X%	XX%	±X	±X
Congres s (INC)	XX	XX	XX	X%	X%	XX%	±X	±X
JJP+	XX	XX	XX	X%	X%	XX%	±X	±X
INLD+	XX	XX	XX	X%	X%	XX%	±X	±X
IND	XX	XX	XX	X%	X%	XX%	±X	±X

The table will be analysed by comparing seat projections and vote share predictions from Republic World and Hindustan Times against actual election results. The seat projection error ($\pm X$) will show how accurate each media house was in predicting outcomes. Differences in vote share will highlight any overestimation or underestimation of a party's support. If one media outlet consistently favours or downplays a party, it may indicate bias in reporting. This analysis will help assess whether media polls mislead voter expectations or align with actual results.

Tabulation and Discussion

Table 3: Media Framing and Narrative Analysis of Delhi 2025 Exit Poll Coverage

Media House	Article Title & Date	Tone (Positive/Negative/Neutral)	Framing (Issue-Based/Strategic/Emotional)	Polarizing Language (Yes/No & Example)	Mentions of Caste, Religion, Region (Yes/No & How?)	Misinformation/Fake News Indicators (Yes/No & Example)
India Today	BJP comeback in Delhi after 27 years, predict exit polls, big setback	Positive for BJP, Negative for AAP	Strategic	Yes ("big setback for	No	Unclear

	for AAP (Feb 5, 2025)			AAP")		
The Hindu	Delhi Assembly election 2025 highlights: 60.39% voter turnout recorded in Delhi; exit polls predict BJP win (Feb 5, 2025)	Neutral	Issue-Based	No	No	No
Economic Times	Delhi election exit polls 2025: Just one poll sees AAP winning. Check its prediction (Feb 5, 2025)	Neutral	Strategic	No	No	No
NDTV	BJP Set For Delhi 'Wapsi', 3 More Exit Polls Predict Big Election Win (Feb 5, 2025)	Positive for BJP	Strategic/E motional	Yes ("Delhi Wapsi", "Big Election Win")	No	Unclear
CNBCTV18	Delhi Election Exit Poll 2025 Highlights: BJP expected to win (Feb 5, 2025)	Neutral	Strategic	No	No	No

Data analyses and Discussions Table-3

According to the data shown in Table 3 Delhi's 2025 election exit poll coverage reveals the role of media narratives in shaping political discourse that leads to the situation of the public sphere and division of the public. The coverage largely presents a dominant narrative of the BJP's resurgence, placing it as a major political shift after 27 years. Drawing from Habermas'

(1991) concept of the public sphere, where rational-critical debate should ideally lead to informed decision-making, the representation of election results in these media reports validates how strategic and emotional framing often takes priority over issue-based discussions. This style of framing is particularly visible in the headlines from NDTV (“BJP Set for Delhi ‘Wapsi’”) and India Today (“BJP Comeback in Delhi after 27 Years, Big Setback for AAP”), both of which frame the results as a dramatic political shift rather than focusing on policy discussions or governance issues.

The media narrative's role in shaping public perception is also evident in some headlines that lead to the condition of the split public phenomenon, where different segments of society consume and interpret information differently based on their media preferences (Fraser, 1992). The Economic Times headline to some extent presents an oppositional narrative by highlighting that only one poll predicts an AAP victory, presenting a counterpoint to the vast pro-BJP coverage. This suggests a fragmented reception of political news, supporting Chantal Mouffe's (2005) argument that the public sphere is inherently agonistic, shaped by oppositional ideological forces rather than an unusual rational consensus. Additionally, the presence of polarising language in some narratives, such as NDTV's use of ‘Delhi Wapsi’ and India Today's framing of AAP's loss as a “big setback,” reflects the strategic use of emotional engagement to shape public sentiment. While The Hindu and CNBC TV18 maintain a neutral and issue-based tone, focusing on voter turnout and statistical data, the more dramatic language in NDTV and India Today relates to Laclau's (2005) theory of populist discourse, where political competition is framed in a way that increases emotional and ideological divisions.

There were no explicit mentions of caste, religion, or regional narratives in the exit poll coverage, which is an exit from past election reporting trends in India, where such factors often play a decisive role. However, the potential for misinformation or misleading interpretations remains, particularly if the actual election results significantly vary from the exit poll projections. The strategic framing of BJP's expected win without critical engagement with governance, voter concerns, or policy implications focuses on “horse-race journalism” as suggested by Patterson (1993), where elections are treated as competitive watching practices rather than functional democratic processes. Thus, the media's role in constructing political realities within a split public sphere becomes evident in these narratives, representing how different media narratives contribute to shaping electoral narratives. While some outlets focus on strategic and emotional framing, others attempt to provide a neutral, data-driven perspective, reflecting broader debates on the role of the public

sphere in democratic engagement.

Table 4: Comparison of Exit Poll Seat Projections and Actual Election Results for Delhi 2025

Part y	Mat rize (Sea ts)	Peop le's Puls e (Sea ts)	Peop le's Insig ht (Sea ts)	P- Ma rq (Se ats)	JV C (Se ats)	Actu al Elec tion Resu lts (Sea ts)	Seat Proje ction Error (Matr ize)	Seat Proje ction Error (Peop le's Pulse)	Seat Proje ction Error (Peop le's Insigh t)	Seat Proje ction Error (P- Marq)	Seat Proje ction Error (JVC)
BJP	35- 40	51- 60	40- 44	39- 49	39- 45	48	+8 to +13	-12 to +12	-8 to - 4	-9 to +1	-9 to +3
AAP	32- 37	10- 19	25- 29	21- 31	22- 31	22	-10 to -15	+3 to - 12	-7 to - 3	-1 to - 9	0 to -9
Cong ress (INC)	0-1	0	0-1	0-1	0-2	0	0 to -1	0	0 to -1	0 to -1	0 to -2

(source pre-poll https://economictimes.indiatimes.com/news/elections/assembly-elections/delhi/delhi-election-exit-polls-2025-only-one-poll-predicts-victory-for-aapcheck-how-many-seats-kejriwals-party-may-get/articleshow/117953520.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst)

Sources Actual election: <https://www.thehindu.com/elections/delhi-assembly/delhi-election-result-2025-live-updates-bjp-aap-congress/article69193873.ece>)

Data analyses and Discussions Table-4

According to Table 4, the 2025 Delhi election results mark a significant political shift, with the BJP securing 48 seats, enabling it to form the government after 26 years. The AAP, which had dominated the last two elections, faced a considerable decline, securing only 22 seats. The Congress (INC) continued its downward trajectory and failed to win any seats. The pre-

election poll projections varied significantly, with some underestimating BJP's final tally and others overestimating AAP's performance. For instance, People's Pulse predicted a BJP sweep with 51-60 seats, slightly overestimating the party's final count. Meanwhile, Matrize, JVC, and P-Marq failed to anticipate BJP's success, projecting between 35-45 seats. The discrepancy between pre-election predictions and actual results raises important questions about voter behaviour, political communication, and the limitations of polling in divisive media narratives (Silver, 2012).

Habermas's public sphere theory (1989) provides an understanding for these electoral patterns. In an ideal democracy, voters always engage in rational-critical debate, forming opinions based on public interest rather than media-induced biases. However, the 2025 Delhi election exemplifies a fractured or split public sphere, where different political groups engaged with diverse, ideology-focused narratives. Instead of a single space for democratic deliberation, the election campaign was shaped by multiple, oppositional public spheres (Dahlgren, 2005). BJP's campaign dominated mainstream media, particularly television and digital platforms, successfully constructing a nationalist and governance-centric discourse. AAP, on the other hand, focused on welfare-driven messages, emphasising education, healthcare, and local governance. This led to a split in voter perception, where different sections of society engaged with diverse political realities (Schäfer, 2010).

In this context, Fraser's split public theory (1990) helps explain how different voter groups interpreted political messages through the diverse ideology. The middle-class voters, who previously supported AAP due to its emphasis on governance and transparency, appeared to have shifted toward BJP. They are likely influenced by concerns over national security, economic development, and political stability (Chakravartty & Roy, 2013). This shift was not fully estimated by pre-election polls, leading to an overestimation of AAP's strength. Additionally, BJP's control over digital narratives through coordinated social media campaigns helped them to mobilise undecided voters. Further broadening the gap between polling predictions and actual results (Tufekci, 2017).

Another crucial factor in this electoral outcome is the role of media narratives in shaping political realities and public perceptions. BJP's structured approaches and media strategy, integrated and mediated messages through different platforms, allowed it to control and increase its political messaging effectively (Chadwick, 2013). AAP's campaign, though strong at the masses level, failed to respond to BJP's large-scale digital dominance, which was necessary in shaping voter perceptions (KhosraviNik, 2022). Congress's complete decline emphasises the significance of engaging with contemporary media dynamics, as the

party's failure to establish a diverse media presence reduced its political relevancy in an era of hyper-mediated political discourse (McChesney, 2015).

The discrepancies in pre-election polls also insist on the challenges of measuring voter behaviour in a stratified society. Polling agencies that relied on static voter models probably failed to account for last-minute political shifts. The unexpected surge in BJP's support suggests that undecided voters seem to have made a late decision in favour of the ruling party, influenced by narrative dominance in media (Iyengar & Massey, 2019). In contrast, AAP's inability to expand beyond its core voter base seems to result in a greater seat loss than most pre-election polls had predicted (Bennett & Pfetsch, 2018).

Finally, the 2025 Delhi elections coverage represents how political communication, media narratives, and ideological divisions shape electoral outcomes in a split public sphere. As voters increasingly engage with partisan information ecosystems, traditional polling methodologies must adapt to the complexities of contemporary political behaviour. Future election studies will need to incorporate real-time media analysis, sentiment tracking, and behavioural response record management to produce more accurate projections (Neuman et al., 2011). The results of this election claimed that the growing influence of media-driven divisive narratives leads to political polarisation and its ability to reshape electoral expectations and realities in a deeply divided public discourse.

Findings

- It was found that strategic and emotional framing dominates over issue-based reporting, as most media narratives, particularly by NDTV and India Today, frame the election results in a way that emphasises BJP's political comeback rather than engaging with governance issues, voter concerns, or policy discussions. These findings resonate with the trend of horse-race journalism; thus, Delhi elections are presented as competitive spectacles rather than substantive democratic processes.
- The Economic Times article introduces a counter-narrative by mentioning that only one poll predicts an AAP victory, indicating that different media narratives cater to different audience expectations. Therefore, the split public and fragmentation were evident, where different people were engaged with different political realities based on their ideological leanings.
- The use of polarising language was also evident in selected narratives, suggesting an attempt to influence reader sentiment rather than maintaining neutrality. These narratives were

prominently found in NDTV's use of "Delhi Wapsi" and India Today's framing of AAP's loss as a "big setback." Consequently, these outcomes were seen as a populist discourse, where media narratives play a role in constructing political victories and defeats in emotionally charged ways.

- There was limited focus found on caste, religion, and regional narratives. Unlike past election coverage, these narratives are not explicitly framed to be through caste, religion, or regional divisions, a notable shift given India's history of identity-based electoral politics. However, this does not necessarily mean that these factors were absent from voter behaviour, just that they were not emphasised in media narratives.
- It was also established that the heavy reliance on exit polls, which are often inaccurate or misleading, raises concerns about how media narratives shape public expectations before the actual results. There is observed potential for misinformation or misinterpretation. As a result, if election outcomes significantly differ from exit polls, it could lead to public distrust in media institutions and democratic processes.
- The overall positive tone for BJP in most narratives comes to an outcome that a growing pattern where certain media narratives favour dominant political narratives leads to the reinforcement of partisan media trends. Hence, in the modern public sphere, mass media, instead of encouraging rational debate, often go with political interests to shape public opinion.
- Polling limitations were clearly evident in a polarised public sphere. For instance, polls like Matrize, JVC, and People's Insight underestimated BJP's support, reflecting the difficulty in capturing last-minute voter shifts in fragmented media narratives.
- People's Pulse overestimated BJP's win, showing that overreliance on certain voter demographics can distort projections. Most polls assumed AAP's urban governance model would ensure a stable vote share, but middle-class defections to BJP led to overestimations of AAP's seats.
- BJP's victory was aided by effective media management, where it controlled the dominant political narrative across multiple platforms. AAP's inability to counteract this narrative shift resulted in a greater seat loss than expected.

Conclusion

The 2025 Delhi Assembly elections validate how media narratives, strategic framing, and ideological divisions shape electoral outcomes in a fragmented public sphere. The dominance

of strategic and emotional framing over issue-based reporting reflects the prevalence of horse-race journalism. The elections are presented as political spectacles rather than substantive democratic events, particularly visible in the exit poll coverage. The dramatic framing by media leads to a resurgence that prioritises political momentum over governance analysis in favour of particular party imaging. The presence of polarising language, as seen in headlines, emphasises how media discourse can shape public sentiment and contribute to political polarisation.

The findings further highlight the fragmented nature of political communication, with different media narratives serving to diverse ideological segments. The counter-narrative, promoted by media, acknowledges the possibility of an agenda party victory and exemplifies the existence of oppositional discourse within a split public sphere, where audiences engage with election narratives based on their pre-existing biases. Thus, the public deliberation is not uniform but shaped by competing political and ideological forces. Additionally, the limited focus on caste, religion, and regional narratives marks an exit from traditional election coverage, where identity politics has historically played a significant role. However, the absence of explicit mentions in media coverage does not necessarily imply their irrelevance in voter behaviour.

The discrepancies between exit poll projections and actual results also reveal the limitations of contemporary polling methodologies in capturing late voter shifts. While some agencies, like People's Pulse, overestimated BJP's victory, others, like Matrize and JVC, underestimated its support, indicating the challenges of measuring voter behaviour in an increasingly polarised and digitally mediated public sphere. Ultimately, the 2025 Delhi elections reaffirm that modern electoral politics is deeply intertwined with media discourse, where strategic narratives influence voter perceptions and expectations. The reliance on exit polls, which are often inaccurate, raises concerns about their influence on public trust in democratic processes.

As partisan media trends continue to shape political realities, the role of the public sphere as a space for rational-critical debate becomes increasingly challenged. Future election studies must integrate real-time media analysis, sentiment tracking, and behavioural response assessment to develop more accurate projections and counteract the growing influence of media-driven polarisation in democratic societies.

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PARTICIPATORY CONSTRUCT OF FEMALE TELEVISION NEWS ANCHOR IN DEVELOPMENT AFFAIRS OF THE COUNTRY

Shivangi Saxena

Dr. Nisha Singh

Abstract

Women manipulating and gearing media provoke other women to participate in the woman liberation movement. Much debate has focused on the role of female television anchors in building an empowered environment for counterparts. The traditional female archetype sees a woman to company men in the field, cook bread, and expand the hierarchy. Media allow revamping the conventional image of a female into a strong, independent news presenter. Woman Television anchor inherits a strong character that puts her in the position of authority and responsibility. She balances family with 24X7 national duty and serves as an inspiration. These women 'on-air' hold a stake in collective voice and represent minorities, backward classes, and females and ultimately accelerate the wheel of national development.

In this paper, the researcher tries to compare verbal and body gestures of four female television anchors in covering events of national-international importance- two from international and Indian media each based on the following parameters:

- (a) Body language- paralanguage (b) Verbal use of words (c) Type of presentation
- (d) Type of stories assigned (e) Ethical approach (f) Time slot (g) Physical appearance
- (h) Contribution towards woman empowerment (i) Contribution towards nation-building

Keywords: women, reporter, female television anchor, national, international

INTRODUCTION

Development is a participatory process of social change in the society which is incomplete without communication. Communication helps to empower people to recognise important issues of the society and creating a basis for concerted action. Media act as a powerful platform and provide tool to the people to communicate and interact by providing them the required information.

Media reflects a male dominated field. Despite this, there is a section of female television anchors who over and done through all the difficulties and emerged as an example for

millions of women like themselves. She cooks at home, leaves home and work away from home. A survey of 128 local women anchors showed they are concerned about their physical appearance, difficulty in balancing career with family and juggling roles between mother/wife and newscaster (Erika Engstrom, Anthony J. Ferri, 1998).

Their fight and role in development process is often neglected whereas men and masculinity have until recently escaped critical attention. Various representations of a woman television anchor construct the working at the intersection of sexism, fashion and compassion none of them effectively express her ability and subjectivity. According to Lavin and Cash (2001) physical appearance plays a key role in social interaction and is most obvious criterion to prove the credibility of the news.

Mahatma Gandhi wrote that nonviolence is woman's inborn virtue. For ages together man has been trained in violence. To become nonviolent they will have to generate womanly qualities in them. Women are accustomed to making sacrifices for the family; they will now have to learn to make an offering for the country and hence welcomed them to join the freedom movement. Media is influenced by rating game. A study reveals that the presentation of male anchors is more appealing to the viewers in comparison to female news anchors in private news channels (Abdul Rehmani Madni, Muhammad Shahzad, Mudassar Abdullah, 2012)

A woman guided by society restrictions stepping forth in media has to look after her family and manage career at the tip of deadlines and hustle in wild stampede of men. A woman has to resist structural sexism prevailing in the media industry. A study on life and professional challenges of female journalists in Kerala reveals that media is a platform of gender discrimination. They are not given stories that involve risk and are challenging. They are recognised secondary and considered as object of satisfaction. It is not the problem of Kerala solely but the scenario is same across the media of the world (Priyanka Rajeev, Midhila.M.S, Karthika.C).

Television dramas and cinema routinely features woman as victim, villain, lover, abused and assisted by paternity. A female television anchor is a confident woman who motivates to get educated, to have a strong will power and have goals. Media is a competitive terrain across which a woman struggle for expression through the image and already built perception of 'ideal' woman in a cultural society. Even though the global media provide a space for woman identification, she has to compete with other social forces that fantasise woman as a submissive sex object.

Content analysis of 450 news stories broadcasted by five Australian television networks over a period of one week found that men were overly represented as presenters and news experts.

On the contrary to it female journalists were seen associated with low-frequency, low-ranked subjects and despite their increased participation they were exempted from hard news and high- status stories (David J. Cann & Philip B. Mohr (2001))

A study critically analysed how three national newspapers framed newcomer television between 2002 and 2006 who chaired the evening news programs of ABC, CBS, and NBC. The result showed that these newspapers regularly framed the anchors in terms of their reporting experience and reporting style as well as in terms of personal characteristics such as personality, appearance, age, and sex. The newspapers mostly formulated the image of female anchors on the basis of sex (Paul R. Brewer, Timothy Macafee, 2007)

OBJECTIVES OF THE STUDY

- To study the effect of female news anchors (national and international) on female viewers of India
- To know whether there exists a significant difference in male and female television news anchors
- To study the role of female television anchor in nation-building and as a role model

HYPOTHESIS

In order to know the effect of female television news anchors in Indian and international media, following hypothesis have been tested:

H01: There is no significant difference in effect of male and female television news anchors of Indian media

H02: There is no significant difference in effect of male and female television news anchors of International media

H03: There is no significant difference in effect of female television news anchors of Indian and International media

RESEARCH DESIGN

SAMPLE SIZE

This study is based on the survey of 122 Indian female respondents. A questionnaire was distributed to 145 respondents, out of which 125 were received. But due to some missing values in 3 responses, only 122 of them were considered for the study.

SAMPLING METHOD

Quota sampling is used. Quota Sampling is a sampling methodology where data is collected from a homogenous group. The respondents were school- going students, those doing graduation and post-graduation along with teachers, home maker, Phd scholars, business woman and journalists located in Delhi NCR. These females watch television news on daily basis and follow both Indian and International media channels.

RESEARCH TOOL

An Online Questionnaire was circulated to the target groups and responses were received over internet

RESEARCH STATISTICS

The survey was conducted on five point Scale where 1 means 'Always' and 5 means 'never'. The data was analysed with the help of SPSS 2.3. To test the various hypothesis given on the study, independent sample t- test and frequency distribution were used.

TABLES AND FINDINGS

Group Statistics					
	group	N	Mean	Std. Deviation	Std. Error Mean
Anchor	male	122	2.5902	.85042	.07699
	female	122	2.2049	1.00362	.09086

Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference Lower Upper
Anchor	Equal variances assumed	3.384	.067	3.235	242	.001	.38525	.11910	.15065 .61984
	Equal variances not assumed			3.235	235.651	.001	.38525	.11910	.15062 .61988

Table1.1. Effect of male and female television news anchors of Indian media

The table shows 1.1 shows the effect of male and female television news anchors on Indian females. Male television news anchors has a mean 2.5 whereas female television news anchors has a mean 2.2. Standard deviation for male television anchors is 0.85 and for female it is 1.003. As per the Levene's test for equality of variances the p value associated with the test is 0.001. Here $p < 0.05$ the H_0 is rejected. There is a significant relationship in the effect of male and female television news anchors of Indian media.

Group Statistics					
	group	N	Mean	Std. Deviation	Std. Error Mean
Anchor	male	122	2.7049	1.08855	.09855
	female	122	2.4180	1.23208	.11155

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Anchor	Equal variances assumed	3.496	.063	1.927	242	.055	.28689	.14885	-.00632	.58009
	Equal variances not assumed			1.927	238.380	.055	.28689	.14885	-.00634	.58011

Table1.2. Effect of male and female television news anchors of International media

Table 1.2 shows the effect of male and female television news anchors of International media on Indian females. Here the mean value for male television anchor is 2.7 and 2.4 for female television anchors. The p value for the above test is 0.055. Here $p < 0.05$. H_0 is rejected. This shows that there is a significant relationship between the two groups.

Group Statistics					
	group	N	Mean	Std. Deviation	Std. Error Mean
rolemodel	Indian	122	2.2049	1.17789	.10664
	International	122	2.0574	1.03891	.09406

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
rolemodel	Equal variances assumed	5.918	.016	1.038	242	.300	.14754	.14219	-.13256	.42764
	Equal variances not assumed			1.038	238.283	.301	.14754	.14219	-.13258	.42766

Table1.3. female television news anchors as role model

Table 1.3 shows female television news anchors of Indian and International media as role model for Indian females. The mean value for Indian female television news anchor is 2.2 and it is 2.05 for international female television news anchors. The p value for the above test is 0.300. Here $p > 0.05$. This indicates that Null hypothesis is accepted. The groups are not significantly different.

Group Statistics					
	Group	N	Mean	Std. Deviation	Std. Error Mean
Anchor	indian	122	2.2049	1.00362	.09086
	international	122	2.4180	1.23208	.11155

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Anchor	Equal variances assumed	6.873	.009	-1.481	242	.140	-.21311	.14387	-.49651	.07028
	Equal variances not assumed			-1.481	232.489	.140	-.21311	.14387	-.49657	.07034

Table1.4. Effect of female television news anchors of Indian and International media

Table 1.4 shows the effect of female television news anchors of Indian and International media on Indian females. The mean values for Indian female television news anchor is 2.2 and it is 2.4 for International female television news anchor. The p value for the above test is 0.140. Here $p > 0.05$. H_0 appears true. This shows that the two groups are not significantly different.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	always	42	34.4	34.4	34.4
	often	35	28.7	28.7	63.1
	sometimes	34	27.9	27.9	91.0
	rarely	9	7.4	7.4	98.4
	never	2	1.6	1.6	100.0
	Total	122	100.0	100.0	

Table 1.4 participatory role of Female television news anchors

Table 1.4 shows the participatory role of female television news anchors in Indian and International media analysed together.

CONCLUSION

The role of female television anchor is not limited to news reporting and news reading. They influence many other females of the society around the world who watch them. Among the respondents 46.3% were between the age group of 15 and 20 years, 26% were between the age group of 21 and 25 years, 4.1% varies from 25 to 30 years and 23.6% aged above 30 years. Among them 52.8% respondents were enrolled in graduation, 12.2% completed their graduation, 7.3% were enrolled in masters, 14.6% completed their masters, 5.7% were PhD and 6.5% were school going females. According to the research the 83% respondents saw female news anchors hosting current affairs program.

Lyse Doucet is a senior BBC reporter and correspondent who is known for rigorous coverage of war inflicted areas like Pakistan, Afghanistan, Iran and across the Middle East. Lyse covered the Syrian war in-between guns and pistols without any fear on her face. She looked confident and bold. She talked to the civilians, children, and militants. Lyse has an emotional side to her as well. In an interview with ABC News, she said that war like in Syria is a war on society. Life is shattered. There is an opposition, there is a government and then there are people. She fiercely asks questions on human rights, humanitarian crisis and never afraid of questioning the governments of the world. Lyse looks confident in her short hair and western attire. While covering the impact of war in Qusayr and Yarmouk she relentlessly reported the pain and suffering of females without over-dramatic presentation. She never shouted or intimidated and never went loud. She is a living example of a brave and courageous woman.

Brooke Baldwin is the host of CNN Newsroom. She has always been critical of Trump and his policies. She stood for three female journalist colleagues on her show smashing Trump for calling the fraternity 'stupid', and 'nasty'. She showed her anger with US president Donald Trump without overdramatizing it or portraying a woman weak. Her anger did not turn violent. She hosted special shows on sexual assault and alleged abuse of vulnerable women. She often was seen getting emotional. In one of her shows she revealed that her boss called her to cover mass murder in the US, she went emotional throughout controlling her tears in eyes. Brooke is an example of an outspoken woman. She looks bold in her western clothes and blonde hair bangs. She uses her hand gestures while speaking.

Anjana Om Kashyap is an Indian news anchor and reader in Aajtak. She raises female related issues like rape, abuse, violence, and smuggling. She represents a brave Indian woman with straight forward approach. She wears western clothing with her open long hair. Her confidence in face blends with anger and loud expressions. She quite often gets involved in debates and starts arguing with her guests.

Rubika Liyaqat is a famous television news anchor currently in ABP news. She raises woman related issues on her shows. While hosting a program she went emotional and appealed viewers to put a stop on rape cases in India. She hosts television debates and often observed arguing with them with a negative body language. She once on her show interrupted a political leader who disrespected the traditional woman attire of India and made him on his knees.

The effect of female television anchors of Indian and International media shows that there is no significant relationship between the two. According to the research 55.3% respondents likes the language and tone of Indian female television anchors and 30.9% dislike their content. The research found that 42.3% respondents feel same in case of international television news anchors and like their language and tone. The researcher found that while international female television news anchors keep patience and calm, Indian television news anchors get loud in tone, get emotionally affected and uses a negative body language. Though Indian female television news anchors are epitome of an empowered woman they do not wear traditional Indian clothes on their programs that would reflect the Indian culture on televisions.

According to the research, only 3.5% of respondents like to watch government-owned news channels like DD News, Rajya Sabha TV and Lok Sabha TV. Aajtak is the most-watched

television news channel with 27.67% of respondents voted for it. 61.60% of respondents like to watch BBC. This shows that Indian females do not rely on television news channels run by the government in India. On the contrary, they like watching a quasi-autonomous corporation BBC. Fluctuation in viewership is observed in the case of news channels of Indian media. Only 8.9% of respondents like watching English based Indian television news channels.

According to the research, there is a significant difference in the effect of male and female television anchors of Indian media. The result is same in the case of International media where there is a significant difference in the effect of male and female television anchors on Indian females. According to the researcher, the presence of male television news anchors is more observed in Indian and international media.

In the case of female television news anchors as a role model, the two groups are not significantly different. The research found that female struggle in media is long-lived. Even a single television news anchor who comes on television sets an example for many other females from her community to raise voice against injustice and tyranny. Female television news anchors are confident, independent and possess leadership quality. They are a role model for females aspiring to reach the zenith of this field. However, the research also points out the fact that female television news anchors are watched out for their fashionable looks. Female television news anchors are accused of been biased in terms of following a line of ideology and one-sided content.

Among the respondents, maximum females believe that female television news anchors do contribute to the process of nation-building. They talk about women security, stand strongly against rape cases, sexual assault, acid attacks, and empower women. Female television anchors should be given powerful stories that are not endorsed on their looks. They are opinionated women. Even because of a considerable gender- gap in the media industry female television news anchors break the set stereotype.

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Digital Portrayal of Youth in Contemporary OTT Media**Dr. Kavita Verma****Mr. Devendra Singh****Abstract**

The Development of information and technology, The OTT platform Over-The-Top such as Netflix, Amazon Prime, and Disney +Hotstar has been transforming the media consumption patterns in the youth. This book chapter examines the representation of youth in OTT content that is focusing the themes of crime, violence, abusive language and sexual aggression. With fewer censorship constraints compare to traditional cinema, television and OTT platform often portray youth characters in narratives centered on rebellion, deviances, psychological conflict and moral ambiguity.

The chapter critically explores how such portrayals shape social perception of youth identity, behavior, and aspirations. While some content attempts to present realistic depictions of contemporary challenges—such as peer pressure, drug abuse, sexual exploitation, and digital culture—there is a growing concern that repeated exposure to explicit crime, violence, rape narratives, and abusive language may normalize aggression and desensitize viewers. The study also analyzes whether OTT storytelling reinforces stereotypes of youth as impulsive, hyper-sexualized, and prone to criminal tendencies, or whether it provides a nuanced understanding of their socio-economic and emotional struggles.

The findings contribute to ongoing debates about media regulation, content responsibility, and the need for balanced storytelling in contemporary digital entertainment spaces.

Keywords- Crimes, Violence, OTT, Aggression, Obscenity, Youth Representation, Digital Media, Vulgar Language, Moral Degradation, Media Influence, Content Regulation, Censorship, Cyber Culture, Popular Culture, Media Ethics,

Introduction

Indian television has travelled a long journey from a single state-controlled screen to today's borderless digital universe. Khalid, M. Z., & Ahmed, A. (2014) Mentioned in their study that in its early years of the TV, Hum Log, Buniyaad, and Ramayan reflected social values, national identity, and moral discipline, creating a shared cultural experience for Indian families. The 1990s liberalization introduced private channels and urban narratives, while

shows like Tara and Hasratein began questioning traditional norms.

The 2000s marked the rise of melodramatic family sagas such as *Kyunki Saas Bhi Kabhi Bahu Thi*, which dominated prime time, alongside reality shows like *Kaun Banega Crorepati*, bringing glamour and mass participation. Gradually, youth-centric programmes like *Dill Mill Gayye* reflected changing lifestyles and aspirations.

With the arrival of OTT platforms, storytelling shifted sharply. Web series such as *Sacred Games* and *Mirzapur* replaced family-centric morality with bold narratives of crime, power, and rebellion. Unlike earlier television, these platforms operate with limited censorship, allowing the frequent use of vulgar language, graphic violence, and morally ambiguous characters. As a result, youth representation has moved from disciplined ambition to aggressive individualism and sensationalized rebellion.

Tiwari, S., & Rai, S. K. (2021) mentioned that OTT (Over-the-Top) platforms refer to digital services that deliver video, audio, and interactive content directly to users through the internet, without the involvement of traditional cable or satellite television networks. These platforms enable viewers to access movies, web series, documentaries, television programmes, music, and gaming content anytime and anywhere. With the widespread availability of smartphones, tablets, laptops, and smart televisions, OTT services have become an integral part of contemporary media consumption.

Unlike conventional broadcasting systems, OTT platforms provide on-demand access, allowing users to choose what, when, and how they wish to watch. This shift has transformed audiences from passive viewers into active content selectors. Platforms such as Netflix, Amazon Prime Video, Jio+ Hotstar, and ZEE5 have played a significant role in popularizing this digital viewing culture in India.

A key feature of OTT platforms is the use of artificial intelligence and data analytics to personalize user experiences. These systems analyse viewers' watching patterns, preferences, and search history to recommend relevant content. As a result, users are continuously exposed to material that aligns with their interests, which enhances engagement and increases viewing time. While such personalization improves convenience, it also raises concerns regarding content dependency, algorithmic influence, and limited exposure to diverse perspectives.

Access to OTT services is available through both websites and mobile applications. To use these platforms, individuals simply need to download the relevant application on their smartphone, tablet, laptop, or smart television and complete a basic registration or subscription process. Many platforms offer flexible subscription models, including monthly,

yearly, and ad-supported plans, making digital entertainment accessible to a wide range of audiences.

1.1.Types of OTT Platforms

According to the Wahab, A., Waheeduddi, et al., (2024) OTT services can be broadly classified into different categories based on the nature of content they provide:

1. Video Streaming Platforms

Video streaming platforms focus on providing films, web series, documentaries, and television shows. These services have become the primary source of entertainment for many users, especially among youth. Popular platforms in India include Netflix, Amazon Prime Video, Jio+ Hotstar, and ZEE5. Through original productions and regional content, these platforms cater to diverse linguistic, cultural, and social preferences.

2. Audio and Music Streaming Platforms

Audio and music streaming platforms offer access to songs, podcasts, audiobooks, and radio programmes. Well-known services in India include JioSaavn, Gaana, Apple Music, Spotify, and YouTube Music. These platforms allow users to create personalized playlists and discover new artists, thereby shaping contemporary listening habits.

3. Live TV Streaming Platforms

Live TV streaming platforms provide real-time access to television channels, news broadcasts, sports events, and entertainment programmes. Services such as JioTV, SonyLIV, and Airtel Xstream enable viewers to watch live content without relying on traditional cable connections. These platforms combine the advantages of conventional television with the flexibility of digital access.

4. Gaming OTT Platforms

Gaming OTT platforms provide access to cloud-based and mobile games as part of digital subscription services. Examples include Amazon Prime Gaming and Netflix Games. These services integrate gaming with entertainment subscriptions, reflecting the growing convergence of media and interactive technologies.

1. Changing Portrayal of Youth in From Contemporary to Digital Narratives-

Parmar, K., & Pandit, M. (2021) examined that the rapid growth of OTT platforms such as Netflix, Amazon Prime Video and Jio + Hotstar has significantly reshaped the representation of youth in contemporary media. Unlike traditional cinema and television, these platforms operate with relatively flexible content regulations, allowing the portrayal of intense themes

such as crime, violence, abusive language, and rape. Youth characters are often depicted as rebellious, emotionally conflicted, hyper-independent, or entangled in criminal and morally ambiguous situations. While some narratives aim to realistically portray the socio-economic pressures, identity struggles, peer influence, and digital anxieties faced by young people, repeated exposure to explicit violence and aggressive behavior may contribute to normalization and desensitization among viewers. Such portrayals can shape public perception by reinforcing stereotypes of youth as impulsive, deviant, or overly sexualized, potentially overshadowing their creativity, resilience, and social engagement. This chapter critically examines how OTT storytelling constructs youth identity in the digital era and evaluates its psychological, cultural, and social implications. By analyzing themes of crime, violence, abusive language, and sexual aggression, the study explores the broader impact of digital entertainment on audience perception and youth self-image, contributing to ongoing debates about media responsibility and ethical content creation.

2.1. Youth in Contemporary Media –

Contemporary Media narratives increasingly portray youth as aspirational, ambitious, and goal-oriented individuals striving for personal and professional success. Young characters are often depicted pursuing higher education, competitive careers, entrepreneurship, creative professions, or social recognition. These representations reflect the changing socio-economic environment, where success is closely linked to mobility, innovation, and self-reliance. In contrast, several mainstream television serials such as *Afsar Bitiya*, *Sadda Haq: My Life My Choice*, and *Reporters* have portrayed youth aspirations with a stronger focus on education, career development, and family responsibilities. These programmes highlight the struggles of young protagonists who strive to achieve professional success while simultaneously supporting their families and navigating social constraints. By emphasizing perseverance, moral values, and emotional resilience, such serials present youth as hardworking and goal-oriented individuals. Unlike many OTT narratives that prioritize sensationalism, these television shows promote narratives of self-improvement, sacrifice, and social mobility, thereby offering more balanced and socially constructive representations of young people's ambitions and life challenges. Conventional television serials such as *Kyunki Saas Bhi Kabhi Bahu Thi*, *Anupamaa*, and *Taarak Mehta Ka Ooltah Chashmah* continue to follow largely repetitive formats and traditional value systems. These programmes emphasize family-centric narratives, moral instruction, and conventional social roles. As a result, mainstream television has shown limited evolution in addressing the changing aspirations, identities, and lived

realities of contemporary Indian youth.

Such portrayals highlight the determination, resilience, and adaptability of young people in navigating academic pressures, career uncertainties, and societal expectations. At the same time, they also reveal the emotional and psychological challenges associated with high aspirations, including stress, anxiety, fear of failure, and identity conflicts.

2.2. Portrayal of the Youth in OTT platform:

In contemporary OTT narratives, several popular web series such as *Mirzapur*, *Sacred Games*, *Paatal Lok*, and *Asur* have significantly contributed to the construction of a particular image of youth characterized by violence, aggression, and criminal tendencies. In these series, young protagonists and supporting characters are frequently portrayed as participants in illegal networks, gang rivalries, political conspiracies, and underground economies. Their journeys are often shaped by experiences of poverty, social marginalization, family dysfunction, and lack of institutional support, which gradually push them towards crime and moral compromise.

These narratives commonly associate success, recognition, and social mobility with the use of force, manipulation, and unlawful means. Violence is repeatedly presented as a legitimate strategy for survival and dominance, while aggressive behaviour is portrayed as a sign of strength and masculinity. As a result, youth characters are often shown engaging in acts of revenge, intimidation, drug trafficking, contract killings, and organized crime, thereby reinforcing the idea that criminality is an inevitable response to social hardship.

While such representations may aim to reflect the harsh realities of certain socio-economic contexts, their persistent emphasis on brutality and lawlessness risks promoting a distorted understanding of youth identity. The complexity of young people's lives is frequently reduced to narratives of anger, rebellion, and deviance, leaving little space for positive attributes such as empathy, creativity, social responsibility, and ethical decision-making. Moreover, the glamorization of criminal lifestyles through stylized visuals, dramatic storytelling, and charismatic anti-heroes may further intensify their appeal among impressionable audiences.

From a psychological perspective, continuous exposure to such content may contribute to desensitization towards violence and normalize aggressive behaviour as an acceptable mode of conflict resolution. It may also influence young viewers' attitudes towards authority, social norms, and moral boundaries. Culturally, these portrayals risk reinforcing stereotypes that associate youth with danger, instability, and moral decline, thereby shaping negative public

perceptions.

Within the broader framework of media studies, this pattern raises important concerns regarding social responsibility and ethical content creation. OTT platforms, while benefiting from creative freedom, also carry the responsibility of presenting balanced and nuanced representations of youth. A more inclusive approach that highlights resilience, constructive struggle, and social engagement alongside conflict and adversity is essential for fostering healthier perceptions of young people in the digital era.

2.3. Gender Representation and Sexuality in OTT Content: Scholarly Perspectives and Media Narratives:

A survey report by Bhardawaj A , et al., (2017) mentioned that OTT platforms have emerged as powerful spaces for negotiating gender representation and sexuality, offering greater creative freedom and narrative flexibility than traditional media. Popular web series such as *Made in Heaven*, *Sex Education*, *Four More Shots Please!*, and *Romil and Jugal* have been widely discussed in academic studies and media reviews for their bold engagement with issues of gender, relationships, and sexual identity. Existing research suggests that these series reflect a shift from conservative television narratives to more open, experimental, and socially reflective storytelling, enabling discussions on women's empowerment, masculinity, and LGBTQ+ visibility. Young women in these narratives are often portrayed as independent, career-oriented, and emotionally expressive, challenging patriarchal norms and traditional expectations; however, scholars like Kumar M & Bhatnagar P. (2019) also note that empowerment frequently coexists with subtle forms of objectification and sexualization driven by commercial interests. Similarly, representations of masculinity in OTT content oscillate between emotional vulnerability and the reinforcement of toxic stereotypes that associate manhood with dominance, aggression, and control, thereby shaping young viewers' perceptions of gender roles and relationships. One of the most significant contributions of OTT platforms has been the increased visibility of LGBTQ+ youth, with series such as *Made in Heaven*, *Romil and Jugal*, and *Sex Education* presenting narratives of self-discovery, acceptance, and social struggle that promote empathy and inclusivity, although some studies caution against occasional stereotyping and limited character depth. Furthermore, digital storytelling on OTT platforms has played a crucial role in breaking long-standing social taboos related to sexuality, consent, menstruation, sexual health, infidelity, and non-normative relationships, encouraging public dialogue and critical reflection, particularly among young audiences. At the same time, researchers warn that the explicit and stylized nature of such content may contribute to hypersexualization and the commercialization of

intimacy. Overall, existing literature emphasizes that OTT representations of gender and sexuality significantly influence youth identity formation, self-image, and relationship expectations. While these platforms have expanded opportunities for inclusive and progressive storytelling, they also carry the responsibility of ensuring balanced, ethical, and socially sensitive portrayals that promote respect, equality, and psychological well-being in the digital era.

2.4. Language, Slang and Popular Culture

OTT platforms have increasingly contributed to the negative transformation of language, slang, and popular culture among youth by promoting excessive informality, aggression, and superficial digital symbolism through popular series such as *Mirzapur*, *Sacred Games*, *Kota Factory*, and *The Family Man*. These programmes frequently rely on hybrid language, particularly Hinglish mixed with regional slang and abusive expressions, which normalizes crude, disrespectful, and aggressive communication styles. Nanda, B., et al., (2024) mentioned that such language is often justified in the name of realism, its repeated use may influence young viewers to adopt insensitive and inappropriate modes of speech in everyday interactions, thereby weakening linguistic discipline and cultural refinement. Moreover, the widespread circulation of dialogues and scenes from these series in the form of memes, short videos, and viral content has encouraged the trivialization of serious social issues. Complex narratives are often reduced to humorous, sarcastic, or sensational fragments, promoting shallow engagement rather than critical reflection. This meme-driven culture reinforces impulsive humour, mockery, and glorification of violence, further shaping a casual attitude towards crime, abuse, and moral transgression. In addition, OTT platforms increasingly imitate social media aesthetics by emphasizing stylized visuals, glamorous lifestyles, and influencer-like personas, which promote unrealistic standards of success, popularity, and self-presentation. Youth characters are frequently shown seeking validation through digital visibility, material display, and social approval, reinforcing the idea that personal worth is measured by online recognition. Such representations may contribute to anxiety, comparison, low self-esteem, and excessive dependence on virtual identities among young audiences. Overall, existing studies suggest that the growing dominance of Hinglish slang, meme culture, and social media-influenced aesthetics on OTT platforms is contributing to linguistic degradation, superficial cultural engagement, and performative social behaviour. While these trends enhance entertainment value and market appeal, they also risk encouraging cultural homogenization, emotional detachment, and distorted value systems. From a critical

perspective, the unchecked promotion of such digital language and symbolism raises serious concerns about their long-term impact on youth communication, cultural sensitivity, and psychological well-being in the contemporary media environment.

Freedom of expression vs. moral policing:

OTT platforms allow creators greater liberty to explore controversial themes related to politics, religion, sexuality, crime, and social inequality. As a result, several popular web series have emerged that challenge traditional norms and dominant ideologies. For instance, *Sacred Games* and *Mirzapur* were widely appreciated for their realistic portrayal of crime and power politics, but also criticized for excessive violence, abusive language, and explicit content. Similarly, *Tandav* faced strong public backlash and legal complaints for allegedly hurting religious sentiments, while *Leila* was accused of promoting politically sensitive narratives.

These controversies reflect the growing tension between creative autonomy and social control. Supporters of artistic freedom argue that such series encourage critical thinking and reflect social realities, while critics claim that they promote obscenity, cultural disrespect, and moral decline, especially among youth. In many cases, protests, court cases, and demands for bans have been raised by political, religious, and cultural groups, leading to pressure on creators and platforms to modify or withdraw content. This phenomenon indicates the rise of moral policing, where certain sections of society attempt to regulate media content based on personal or ideological values.

At the same time, the lack of a strong and consistent regulatory framework for OTT platforms has further complicated this issue. While self-regulatory codes and government advisories exist, their implementation remains uneven. Excessive censorship may restrict meaningful storytelling and suppress dissenting voices, whereas complete freedom without accountability may encourage vulgarity, misinformation, and negative stereotypes. Therefore, the ongoing conflict between freedom of expression and moral policing highlights the need for a balanced regulatory approach that protects creative rights while ensuring ethical responsibility. Such a framework is essential to promote socially sensitive, culturally respectful, and intellectually engaging digital content in the contemporary media environment.

Conclusion:

The rapid growth of OTT platforms such as Netflix, Amazon Prime Video, Jio+ Hotstar, and ZEE5 has significantly transformed media consumption in India by providing audiences with

easy access to personalized and on-demand content. While these platforms have expanded creative opportunities and diversified storytelling, they have also raised serious concerns regarding the increasing portrayal of youth in negative, violent, and morally ambiguous roles. This study highlights that many OTT narratives frequently depict young characters as aggressive, criminal, and emotionally unstable, often associating success with power, domination, and unlawful behaviour. Such representations risk normalizing violence and deviant conduct, thereby shaping distorted perceptions of youth identity among viewers. The widespread use of abusive language, excessive slang, and vulgar expressions in popular web series has contributed to the growing acceptance of crude and disrespectful communication among young audiences. The circulation of such content through memes and social media further reinforces these negative linguistic patterns.

These trends have intensified debates related to censorship, regulation, and ethical responsibility in the digital media environment. The tension between freedom of expression and moral accountability remains central, especially in a culturally sensitive society like India. The absence of strict regulatory frameworks has allowed the unchecked spread of explicit and sensational content, raising concerns among parents, educators, and policymakers. Although government guidelines and self-regulatory models have been introduced, their effective implementation remains limited.

While OTT platforms have revolutionized entertainment and storytelling, their increasing emphasis on violence, vulgar language, and negative youth portrayals demands greater regulatory oversight and ethical awareness. A balanced approach that respects creative freedom while promoting socially responsible content is essential to protect young audiences and ensure that digital media contributes positively to moral values, cultural sensitivity, and healthy social development.

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- डॉ. अर्चना त्रिपाठी

वनों, पहाड़ों, घाटियों और प्रकृति की गोद में रहने वाले समुदायों को जनजाति या आदिवासी समाज कहा जाता है। मानव सभ्यता के विकास से बहुत पहले से ये समुदाय धरती के उन क्षेत्रों में बसे हुए हैं जहाँ जंगल, पर्वत, नदियाँ और प्राकृतिक संसाधनों की भरपूर उपलब्धता रही है। पृथ्वी का एक बड़ा भाग आज भी पहाड़ों और वनों से आच्छादित है, और इन क्षेत्रों में जनजातीय समाज का जीवन लंबे समय से विकसित होता आया है।

जब आधुनिक समाज नगरों, उद्योगों और तकनीकी जीवनशैली की ओर बढ़ा, तब जनजातीय समाज ने प्रकृति के साथ संतुलित, सरल और सामुदायिक जीवन को महत्व दिया। यही कारण है कि उन्हें सही अर्थों में वनवासी कहा जाता है, क्योंकि जंगल केवल उनका निवास स्थान नहीं, बल्कि उनका जीवन, संस्कृति, विचार, अर्थव्यवस्था और अस्तित्व का आधार है। जंगल उनके लिए भोजन का साधन है, औषधि का स्रोत है, आस्था का केंद्र है और पीढ़ियों से संचित जीवन ज्ञान का भंडार है।

जनजातीय समुदायों ने कभी भी बाहरी सभ्यता के दिखावटी विकास को अपने जीवन का लक्ष्य नहीं बनाया। उन्होंने अपने श्रम, अनुभव और प्रकृति से सीखकर जीवनयापन की अनेक विधियाँ विकसित कीं। खेती की परंपरागत पद्धतियाँ, बीजों का संरक्षण, वनोपज का संग्रह, औषधीय पौधों का ज्ञान, जल स्रोतों का उपयोग तथा मौसमी परिवर्तनों की पहचान जैसी अनेक उपयोगी विधाएँ उन्होंने स्वयं विकसित कीं। महुआ, साल, तेंदूप्ता, शहद, चिरौंजी, लाख, बाँस और अनेक वन उत्पादों के माध्यम से वे अपनी आवश्यकताओं की पूर्ति करते रहे।

उनकी आवश्यकताएँ सीमित रही हैं। वे उतना ही लेते हैं जितनी जीवन के लिए आवश्यकता हो। अधिक संग्रह, असीम उपभोग और प्रकृति के शोषण की प्रवृत्ति उनके स्वभाव में नहीं रही। कम में संतोष करना, साझा जीवन जीना, प्रकृति से लेना और उसे वापस लौटाना—यह

उनकी जीवन दृष्टि रही है। यही कारण है कि जनजातीय समाज ने सदियों तक मनुष्य और प्रकृति के बीच सह-अस्तित्व बनाए रखने में महत्वपूर्ण भूमिका निभाई है।

प्रकृति के साथ उनका संबंध केवल उपयोग का नहीं, बल्कि आत्मीयता का है। वे जंगल को माता, धरती को धरोहर, नदी को जीवनधारा और पर्वत को संरक्षक मानते हैं। मौसम के बदलाव, पशु-पक्षियों के व्यवहार, हवा की दिशा, बादलों की चाल और मिट्टी की गंध से वे आने वाले परिवर्तनों का अनुमान लगा लेते हैं। यह अनुभवजन्य ज्ञान पीढ़ियों से उनके जीवन का हिस्सा रहा है।

भारतीय परंपरा में भी यही विचार मिलता है कि प्रकृति पर किसी एक व्यक्ति का अधिकार नहीं है। हमारे शास्त्रों और पुराणों में प्रकृति को पूजनीय माना गया है। श्रीमद्भागवत में कहा गया है कि धरती और आकाश के बीच जो भी प्राकृतिक संपदा है, वह ईश्वर प्रदत्त है। मनुष्य का अधिकार केवल उतने पर है जितना उसके जीवन निर्वाह के लिए आवश्यक है। यही भावना बिना किसी ग्रंथ को पढ़े आदिवासी समाज के भीतर स्वाभाविक रूप से जीवित रही है। वे भूमि को निजी स्वामित्व की वस्तु नहीं, बल्कि सामुदायिक धरोहर मानते हैं।

भारत की जनगणना 2011 के अनुसार देश में जनजातीय जनसंख्या लगभग 10 करोड़ 42 लाख से अधिक है, जो कुल जनसंख्या का लगभग 8.6 प्रतिशत है। यह समाज अत्यंत विविधतापूर्ण है। खान-पान, पहनावा, भाषा, बोली, रहन-सहन, धार्मिक मान्यताएँ और सांस्कृतिक परंपराएँ क्षेत्रानुसार भिन्न-भिन्न हैं। भारत में सैकड़ों जनजातीय समूह निवास करते हैं, जिनकी अपनी विशिष्ट पहचान है।

जनजातीय समुदायों की पहचान कुछ प्रमुख विशेषताओं के आधार पर की जाती रही है—

1. वनों पर निर्भरता
2. परंपरागत जीवन शैली
3. सीमित संसाधनों पर आधारित अर्थव्यवस्था
4. अपेक्षाकृत निम्न साक्षरता दर

5. विशिष्ट सामाजिक-सांस्कृतिक ढाँचा

भारत के विभिन्न राज्यों में जनजातीय समुदाय बड़ी संख्या में पाए जाते हैं। मध्यप्रदेश, छत्तीसगढ़, झारखंड, ओडिशा, महाराष्ट्र, गुजरात, राजस्थान, आंध्रप्रदेश, तेलंगाना तथा पूर्वोत्तर भारत के राज्यों—नागालैंड, मिजोरम, मेघालय, त्रिपुरा, मणिपुर और अरुणाचल प्रदेश में इनकी उल्लेखनीय उपस्थिति है। मध्यप्रदेश में गोंड, भील, बैगा और कोरकू प्रमुख हैं। छत्तीसगढ़ में गोंड, मुरिया, हल्बा और उरांव समुदाय निवास करते हैं। झारखंड में संथाल, मुंडा, हो और बिरहोर प्रमुख हैं। ओडिशा में कोंध, बोंडा, जुआंग और सवरा समुदाय पाए जाते हैं। पूर्वोत्तर भारत की जनजातियाँ अपनी भाषा, वेशभूषा और सांस्कृतिक परंपराओं के लिए विशेष रूप से जानी जाती हैं।

इन सभी जनजातियों की अपनी विशिष्ट भाषा, संस्कृति, परंपराएँ, वेशभूषा और प्रकृति से जुड़ी जीवन शैली है, जो भारत की सांस्कृतिक विविधता को समृद्ध बनाती है। भारतीय संविधान की पाँचवीं और छठी अनुसूचियों में इनके अधिकारों, स्वशासन और सांस्कृतिक संरक्षण के लिए विशेष प्रावधान किए गए हैं।

यद्यपि स्वतंत्र भारत की सरकारों ने जनजातीय विकास के लिए अनेक योजनाएँ चलाई हैं, फिर भी आदिवासी समाज का एक बड़ा वर्ग आज भी स्वयं को उपेक्षित अनुभव करता है। इसका कारण केवल वर्तमान नहीं, बल्कि इतिहास में निहित है। औपनिवेशिक शासन के समय ब्रिटिश सत्ता ने जनजातीय जीवन पर गहरा आघात पहुँचाया। जंगलों पर सरकारी नियंत्रण स्थापित किया गया, पारंपरिक अधिकार छीने गए, भूमि अधिग्रहण हुआ और वनवासियों को उनके ही संसाधनों से दूर कर दिया गया। ब्रिटिश शासन ने जनजातियों को “असभ्य” मानकर उन पर अपनी सभ्यता, कानून, बाजार व्यवस्था और प्रशासनिक ढाँचा थोपने का प्रयास किया। जंगलों को राजस्व और व्यापार का साधन बनाया गया। लकड़ी, खनिज और अन्य वन उत्पादों के दोहन के लिए बड़े पैमाने पर हस्तक्षेप शुरू हुआ। जिन वनों से आदिवासी जीवन चलता था, वे अब शासन और पूँजी के नियंत्रण में चले गए।

इस शोषण के विरुद्ध जनजातीय समाज ने अनेक विद्रोह किए। संथाल विद्रोह (1855), कोल विद्रोह,

भील आंदोलन, मुंडा विद्रोह और बिरसा मुंडा का उलगुलान भारतीय इतिहास के महत्वपूर्ण अध्याय हैं। ये विद्रोह केवल आर्थिक संघर्ष नहीं थे, बल्कि अस्मिता, जल-जंगल-जमीन और स्वतंत्र जीवन के अधिकार की लड़ाइयाँ थीं।

औपनिवेशिक शासन ने जनजातीय क्षेत्रों में सड़कें, पुल, निर्माण कार्य और श्रम आधारित परियोजनाएँ शुरू कीं, परंतु इनका उद्देश्य विकास से अधिक संसाधनों का दोहन था। बाहरी लोगों का प्रवेश बढ़ा, शराबखोरी, शोषण, कर्ज, बंधुआ श्रम और सामाजिक विघटन जैसी समस्याएँ बढ़ीं। आदिवासी स्त्रियाँ भी अनेक प्रकार के शोषण का शिकार हुईं। इस प्रकार तथाकथित विकास ने उनके पारंपरिक जीवन को असंतुलित कर दिया।

आज भी जनजातीय समाज के सामने सबसे बड़ा प्रश्न अस्तित्व और पहचान का है। उनकी संस्कृति, भाषा, परंपराएँ, लोककला, सामुदायिक व्यवस्था और प्राकृतिक अधिकार सुरक्षित रहें—यह अत्यंत आवश्यक है। विकास का अर्थ यह नहीं होना चाहिए कि उनकी जड़ों को काट दिया जाए। वास्तविक विकास वही है जिसमें उनकी अस्मिता बनी रहे, शिक्षा मिले, स्वास्थ्य सुविधाएँ पहुँचें, रोजगार के अवसर बढ़ें और निर्णय प्रक्रिया में उनकी भागीदारी सुनिश्चित हो।

भारत सरकार द्वारा जनजातीय समाज के सर्वांगीण उत्थान हेतु अनेक योजनाएँ संचालित की जा रही हैं। एकलव्य मॉडल आवासीय विद्यालयों के माध्यम से दूरस्थ एवं वन क्षेत्रों में रहने वाले जनजातीय बालक-बालिकाओं को गुणवत्तापूर्ण शिक्षा उपलब्ध कराई जा रही है। इससे वे आधुनिक ज्ञान-विज्ञान से जुड़कर अपने भविष्य को सुदृढ़ बना सकें।

वनाधिकार कानून के अंतर्गत जनजातीय समुदायों को उनके परंपरागत वन क्षेत्रों पर वैधानिक अधिकार प्रदान किए गए हैं, जिससे उनका जीवन, आजीविका और आत्मसम्मान सुरक्षित हो सके। पंचायत (अनुसूचित क्षेत्रों तक विस्तार) अधिनियम अर्थात् पेसा कानून के माध्यम से ग्राम सभाओं को सशक्त बनाया गया है, ताकि स्थानीय संसाधनों, जल, जंगल और जमीन से जुड़े निर्णयों में जनजातीय समाज की प्रत्यक्ष भागीदारी सुनिश्चित हो सके।

इसके अतिरिक्त कौशल विकास योजनाओं के माध्यम से युवाओं को आधुनिक रोजगारपरक प्रशिक्षण

दिया जा रहा है, जिससे वे स्वरोजगार अथवा सम्मानजनक रोजगार प्राप्त कर आत्मनिर्भर बन सकें। स्वास्थ्य अभियानों के अंतर्गत दूरस्थ क्षेत्रों में चिकित्सा सुविधाओं का विस्तार, टीकाकरण, मातृ-शिशु स्वास्थ्य सेवाएँ, पोषण कार्यक्रम तथा जागरूकता अभियान चलाए जा रहे हैं। स्वावलंबन कार्यक्रमों के माध्यम से महिला समूहों, स्वयं सहायता समूहों तथा लघु उद्यमों को प्रोत्साहन देकर आर्थिक सशक्तिकरण की दिशा में महत्वपूर्ण कार्य किया जा रहा है।

इन योजनाओं का उद्देश्य केवल आर्थिक प्रगति नहीं, बल्कि सामाजिक न्याय, समान अवसर और सम्मानपूर्ण जीवन की स्थापना है। यदि इन योजनाओं का लाभ अंतिम व्यक्ति तक पहुँचे, तो जनजातीय समाज देश के विकास में और अधिक प्रभावी योगदान दे सकता है।

विभिन्न सामाजिक, धार्मिक एवं स्वयंसेवी संस्थाएँ भी जनजातीय क्षेत्रों में उल्लेखनीय कार्य कर रही हैं। वे शिक्षा के प्रसार हेतु विद्यालय, छात्रावास और संस्कार केंद्र चला रही हैं। ग्राम विकास के क्षेत्र में जल संरक्षण, स्वच्छता, कृषि सुधार, पशुपालन और स्थानीय संसाधनों के समुचित उपयोग पर बल दिया जा रहा है। स्वास्थ्य सेवाओं के अंतर्गत चिकित्सा शिविर, औषधि वितरण, पोषण कार्यक्रम तथा स्वास्थ्य जागरूकता अभियान संचालित किए जा रहे हैं।

स्वरोजगार के क्षेत्र में हस्तशिल्प, लघु उद्योग, वन उत्पाद प्रसंस्करण, कुटीर उद्योग तथा पारंपरिक कलाओं को बाज़ार से जोड़ने का प्रयास किया जा रहा है। साथ ही सांस्कृतिक संरक्षण हेतु लोकनृत्य, लोकगीत, पारंपरिक वेशभूषा, भाषाओं और उत्सवों के संरक्षण का कार्य भी किया जा रहा है, जिससे उनकी सांस्कृतिक पहचान अक्षुण्ण बनी रहे। किन्तु आवश्यकता इस बात की है कि जनजातीय समाज को केवल पिछड़ेपन, अभाव या दया के दृष्टिकोण से न देखा जाए, बल्कि भारतीय सभ्यता की मूल चेतना, प्रकृति-निष्ठ जीवनदृष्टि और सांस्कृतिक विरासत के रूप में समझा जाए। जनजातीय समाज ने हमें सिखाया है कि प्रकृति से प्रेम कैसे किया जाए, जल, जंगल और जमीन को केवल संसाधन नहीं, बल्कि जीवनदाता मानकर उनका संरक्षण कैसे किया जाए।

उन्होंने यह भी सिखाया है कि सीमित साधनों में संतुलित, संतुष्ट और सामंजस्यपूर्ण जीवन कैसे जिया जाए। उनके जीवन में संग्रह की लालसा नहीं, आवश्यकता की मर्यादा और संतुलन का भाव

दिखाई देता है।

उन्होंने यह भी दिखाया है कि सामुदायिक सहयोग, परस्पर विश्वास और सहभागिता के आधार पर सशक्त समाज कैसे निर्मित किया जा सकता है। उनके यहाँ परिवार केवल रक्त संबंधों तक सीमित नहीं होता, बल्कि पूरा ग्राम एक विस्तृत परिवार के रूप में देखा जाता है। सुख-दुःख, श्रम और उत्सव सब मिल-जुलकर बाँटे जाते हैं। यही वे जीवनमूल्य हैं जिनकी आज आधुनिक समाज को सर्वाधिक आवश्यकता है।

अतः जनजातियों का विकास तभी सार्थक और स्थायी माना जाएगा, जब वह उनकी मूल भावना, परंपराओं, भाषा, संस्कृति और प्रकृति से जुड़े जीवन मूल्यों को सुरक्षित रखते हुए किया जाए। यदि विकास के नाम पर उनकी पहचान, संस्कृति, भूमि और जीवन-पद्धति को नष्ट कर दिया जाए, तो वह विकास नहीं, विनाश होगा। परंतु यदि विकास उन्हें सम्मान, शिक्षा, स्वास्थ्य, अवसर, आत्मनिर्भरता और निर्णय की स्वतंत्रता प्रदान करे, तो वही सच्ची प्रगति होगी। इसलिए आवश्यक है कि विकास की धारा जनजातीय समाज पर थोपी न जाए, बल्कि उन्हें साथ लेकर, उनकी सहभागिता से, उनकी आवश्यकताओं और परंपराओं को समझते हुए आगे बढ़ाया जाए। जब जनजातीय समाज अपने स्वाभिमान, संस्कृति और अधिकारों के साथ उन्नति करेगा, तभी भारत की प्रगति भी पूर्ण और समरस मानी जाएगी। वास्तव में जनजातियों का उत्थान केवल एक वर्ग का उत्थान नहीं, बल्कि भारतीय आत्मा के पुनर्जागरण का पथ है।

अतः आवश्यकता इस बात की है कि जनजातीय विकास केवल योजनाओं तक सीमित न रहे, बल्कि उनकी सहभागिता, सम्मान और स्वाभिमान के साथ आगे बढ़े। भारत सरकार द्वारा जनजातीय समाज के उत्थान हेतु शिक्षा, स्वास्थ्य, स्वावलंबन, आवास, कौशल विकास तथा अधिकार संरक्षण के क्षेत्र में निरंतर सहायनीय प्रयास किए जा रहे हैं। यदि इन योजनाओं को प्रभावी रूप से जनजातीय क्षेत्रों तक पहुँचाया जाए और उनकी संस्कृति, परंपरा तथा प्रकृति से जुड़े जीवन मूल्यों को सुरक्षित रखते हुए विकास किया जाए, तो यह सच्चे अर्थों में राष्ट्र निर्माण होगा। जनजातियों का उत्थान केवल एक वर्ग की प्रगति नहीं, बल्कि भारत की सांस्कृतिक विरासत को सशक्त बनाने और समरस समाज की

स्थापना की दिशा में एक महत्वपूर्ण कदम है।

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iadt pkScs

egkRek xak/kh us LoPNrk vkSj LokoYkEcu dk tks Lolu ns[kk Fkk og Lora=rk ds lkr n"kd ckn Hkh gksuk ckdh gSA ,sls esa orZeku iz/kkuea=h ujsUnz eksnh }kjk fd;s x;s U;w bafM;k dk vkg~oku dh mi;ksfxrk Lor% Li'V gSA U;w bafM;k ls eryc igys ls mifLFkr Hkkjr dks gVk dj mldh txg fdlh vU; dh izfr'Bk dk vk"k; ugha gSA okLro esa iz/kkuea=h us fti le; u;siu dk vkg~oku fd;k gS og lfn;ksa&lfn;ksa ls fujarj mifLFkr gSA Hkkjr ij le; ds lkFk teh /kwy dks gVkus dk vkg~oku gSA lkFk gh blesa Hkkjr ds izR;sd utfj;s ds fy, mlds mUkjkf;Ro ds izfr ltx gksus dk vkg~oku Hkh gSA ftlds izfr og le; chrus ds lkFk mnklhu&lk gks x;k gSA bl n`f'Vdks.k ls ns[ks rks U;w bafM;k ,d u;s vkfo'dkj ls vf/kd iwjkru vkSj izklafxd fgUnqLrku dk iqu:)kj gh gSA

iz/kkuea=h 2022 rd Hkkjr dks U;w bafM;k ds rkSj ij ns[kuk pkgrs gSaA os dgrs gSa& ^^2022 esa Hkkjr dh vktknh ds 75 lky gksaxs vkSj 2022 ds Hkkjr ds liuksa dks iwjk djus ds fy, ,d vkanksyu djuk gSA** lcls igys ge ckr djsaxs fd LoPN lekt dhAjk'Vafirk egkRek xka/kh ds t;arh 2 vDVwcj 2014 dks LoPN Hkkjr vfHk;ku dh "kq:vrk dh xbZA LoPN Hkkjr vfHk;ku dh vo/kkj.kk ds vuqlkj "kkSpky;] dpjk] izca/ku xkaoksa dh lQkbZ ,oa izpqj ek=k esa is;ty lqfo/kk lqyHk gksuh pkfg,A egkRek xka/kh dh 150oha t;arh] ;kuh 2019 rd Hkkjr dks okLrfod :i iznku djus ds fy, ,d foLr`r dk;Z ;kstuk Hkh rS;kj dh tk jgh gSA egkRek xka/kh ds liuksa ds Hkkjr esa LoPN Hkkjr dh dYiuk FkhA ftlesa pkjksa rjQ LoPNrk

gks] rktxh gksA xka/kh us vius le; esa] xkaoksa dh laca/k esa tks ckr dgh og xkSj djus yk;d gS& **Je vkSj cqf) ds chp vyxko gks x;k gS] mlds dkj.k ge vius xkaoksa ds izfr brus ykijogk gks x;s gSa fd og ,d xqukg gh ekuk tk ldrk gSA urhtk ;g gqvk gS fd ns”k esa txg&txg lqgkous vkSj euHkkous NksVs&NksVs xkao ds cnys gesa ?kwjs tSlS xans xkao ns[kus dks feyrs gSA**

vktknh ds lkr n”kd ckn Hkh ge vius xkao dks LoPN vkSj LoLFk ugha cuk ik,a gSaA U;w bafM;k dh ladYiuk esa xkao izkFkfed Lrj ij “kkfey gSaA ;g gj LkHko iz;kl fd;k tk jgk gS fd xkao LoLFk vkSj LoPN cusA bl dk;Z dks djus ds fy, ljdkj us ,d tuvkanksyu NsM+k gSA yxsxkas dh lgHkkfxrk ds lkFk&lkFk ljdkj Hkh xka/kh ds liuksa dks iwjk djus esa yxh gqbZ gSA IQkbZ tSlS dk;ZØeksa ls xkao vkSj “kgjksa dk dk;kdYi gksus yxk gSaA vkt gj Hkkjrh; dks IQkbZ laLdkj fodflr djus dh vko”;drk gSaA xka/kh dgrs gSa& **xzke m)kj esa IQkbZ vxj u vkos] rks gekjs xkao dpjs ds ?kwjs tSlS gh jgsaxsA xzke&IQkbZ dk loky iztk ds thou dk vfoHkkT; vax gSA ;g iz”u ftruk vko”;d gS mruk gh dfBu Hkh gSA nh?kZdky ls fti vLoPNrk dh vknr gesa iM+ xbZ gS] mls nwj djus ds fy, egku ijkØe dh vko”;drk gSA tks lsod xzke IQkbZ dk “kkL= ugha tkurk] [kqn Hkaxh dk dke ugha djrk] og xzke lsod ds yk;d ugha cu ldrkA** xkao dh fpark ds lkFk&lkFk xka/kh “kgjksa ds xanxh Hkh fpafrr FksA mUgksaus “kgjksa dh IQkbZ ds lanHkZ esa dgk gS& **if”pe ls ge ,d pht t:j lh[k ldrs gSa vkSj gesa lh[kuh pkfg,& og gS “kgjksa dh IQkbZ dk “kkL=A if”pe ds yxsxksa us lkeqnkf;d vkjksX; vkSj IQkbZ dk ,d “kkL= gh

rS;kj dj fy;k gSa] ftlls gesa cgqr dqN lh[kuk gSA cs"kd] IQkbZ dh if"pe dh i)fr dks ge viuh vko";drkvksa ds vuqlkj cny ldrs gSaA** gesa vkt Hkh xka/kh ds bl dFku dks vkRelkr djus dh vko";drk gSA gesa lkekftd IQkbZ "kkL= fodflr djus dh t:jr gSaA ftlesa lkeqfgd :i ls yksx xkaoksa vkSj "kgjksa dh IQkbZ esa vius dks yxk;saA bls lekt esa xSj cjkckjh] Åap&uhp tkfr izFkk dk var gksxka lkeqfgdrk dh Hkkouk fodflr gksxha vkt ge fti U;w bafM;k dh ckr dj jgs gSaA mlesa bu fo'k;sa dks izeq[krk ls "kkfey fd;k x;k gSaA ftldk vlj lekt ij Li'V fn[kkbZ nsrk gSaA izR;sd O;fDr ds gkFk esa >kMw gSa HkYks gh ;g izfrdkRed yxs ysfdu blus gkf"k;s ds lekt ds izfr gekjs ml Hkkouk dks leklr fd;k gSa ftlesa vNwr tSlS "kCnksa dks geus viuk fy;k Fkka Je vkSj cqf) dk tks foyxko gks jgk Fkka vc /khjs&/khjs yxsxksa esa ;g Hkko lEklr gks jgk gSaA xka/kh dgrs gS& **Hkkxoku ds izse ds ckn egRo ds n`f'V ls nwljk LFkku LoPNrk ds izse dk gh gSA fti rjg gekjk eu efyu gks rks Hkkxoku dk izse laikfnr ugha dj ldrs mlh rjg gekjk "kjhj efyu gks rks ge mldk vk"khokZn ugha ik ldrsA**

fti U;w bafM;k dh ge ckr dj jgs gSa og vkt ds nkSj esa iquktZj.k tSlk gSA LoLF; lekt fuekZ.k ds fy, ukxfjdksa dk LoLFk gksuk vko";d gSaA tc ge LoLFk gksaxs rHkh LoLFk ns"k cusxka U;w bafM;k fotu ds rgRk ljdkj us laEiw.kZ LokLF; dk fy, vfHk;ku pyk j[kk gSA blesa cPpksa ds laEiw.kZ Vhdkdj.k dk vfHk;ku o cqtqxksaZ ds LokLF; dh ns[kHkky "kkfey gSA dksbZ Hkh cPpk dqiks'k.k ls uk ejs bls fy, O;kid Lrj ij ;kstuk,a py jgh gSaA chekj yxsxksa dks LkLrh ls lLrh nok,a miYkC/k

djk;ha tk jgh gSaA ijaijxr fpfdRlk i)fr dks c<+kok fn;k tk jgk gSaA ljdkj vius MkWDVjksa dks xkao eas fpfdRlk lsok nsus ds fy, izksRlkfgr dj jgh gSA xkaoksa ds LokLF; Lksok ds fo'k; esa xka/kh dgrs gS& **eSa ;g tkuuk pkgawxk fd ;s MkWDVj vkSj oSKkfud yksx ns"k ds fy, D;k dj jgs gS \ os ges"kk [kkI&[kkI chekfj;ksa ds bykt ds u;s&u;s rjhds lh[kus ds fy, fons"kkksa esa tkus ds fy, rS;kj fn[kkbZ nsrs gSA esjh lykg gS fd os fgUnqLrku ds lky yk[k xkaoksa dh rjQ /;ku nsaA ,slk djus ij mUgsa tYnh gh ekywe gks tk,xk fd MkWDVjh dh fMfxz;ka fy, gq, lkjs enZ vkSj vkSjrkksa dh] if"peh ugha cfYd iwohZ <a+x ij] xzke lsok ds dke esa t:jr gSaA** gj rjg ls vkt ljdkj ubZ fpfdRlk i)fr ds lkFk&lkFk ijalkjxr fpfdRlk i)fr dks viukus ij tksj ns jgh gSaA vkgkj ds larqyu dk Hkh [;ky j[kk tk jgk gSaA ykskxksa dks "kjhj dh vko";drk ds vuqlkj mudks vkgkj izklr gks ldsA vkgkj ds laca/k esa xka/kh dk ekuuk gS fd& **tkv vkneh thus dh fy, [kkrk gS] tks ikap egkHkwrksa ;kuh feêh] ikuh] vkdk"kk] lwjt vkSj gok dk nksLr cu dj jgrk gSa] tks mudks cukus okys bZ"oj dk nkl cudj thrk gS] og dHkh chekj ugha iMs+xkA** xka/kh Lo;a vkgkj dks ysdj csgn ltx FksA vkxs os dgrs gSa& **vxj pkoy iqjkuh i)fr ls xkaoksa esa gh dwVk tk,] rks mldh etnwjh gkFk dwVkbZ djus okyh cguksa ds gkFk esa tk,xh vkSj pkoy [kkus okys yk[kksa yksxksa dks ftUgsa vkt feyksa dks ikfy"k fd;s gq, pkoy ls dsoy LVkpZ feyrk gS] gkFk dwVs pkoy ls dqN iks'kd rRo Hkh feysaxsA** ;gka xka/kh vkjksX; ds lkFk&lkFk gtkjksa gkFkksa dks dke feyus dh ckr djrs gSaA vkjksX; ds "kkL= ds lkFk&lkFk LokoYkEcu dh ckr Hkh /;ku j[kus ;ksX; gSaA xka/kh dgrs gS& **jksxh iztk ds fy, Lojkt; izklr djuk eSa vlaHko ekurk gwaA blfy, geyksx

vkjksX;&"kkL= dh tks vox.kuk djrs gS og nwj gksuh pkfg,A** U;w bafM;k esa laEiw.kZ LokLF; dh ckr izeq[k gSA

U;w bafM;k esa f"kk{kk vkSj dkS"ky dk fodkl lcls egRoiw.kZ igyw gSA f"kk{kk dh gekjh vcrd dh i+)fr ,dkaxh jgh gSA bl i)fr ls geus ;qokvksa dks flQZ v{kj Kku fn;k gSA muds gkFkksa dks gqujean ugha cuk;k gSA vkt Hkkjr esa 35 o'kZ ls de vk;q ds 65 izfr"kr ;qokvksa dh la[k;k gSA buesa dkS"ky fodkl dh ckr djsa rks flQZ 2 izfr"kr ds ikl gh viuh dksbZ fLdy gSA f"kk{kk dh vko";drk flQZ v{kj Kku vk/kkfjr fMXkzh gkfly djuk ugha gS cfYd jkstxkj ijd gksuk pkfg,A cPpksa dks i<+kbZ ds lkFk&lkFk muds gkFkksa dks gqujean cukuk t:jh gSA xka/kh bl rjg dh f"kk{kk i)fr ds cMs+ leFkZd FksA xka/kh dk ekuuk Fkk fd mUgksaus viuh LosPNk ls [kknh /kkj.k djuk Lohdkj dj fy;kA njvly [kknh dk viuk ,d vFkZ"kkL= gSA Lokoyacu vkSj Lons"kh dh etcwr Hkkouk bls lkFk tqM+h gqbZ gSA ckn ds fnuksa esa [kknh vkSj pj[kk vktknh dk izrhd cu x;kA xak/khth dgrs gSa& **eSa ftruh ckj pj[ks ij lwr fudkyrk gwaA mruh gh ckj Hkkjr ds xjhcksa dk fopkj djrk gwaA** xak/kh us [kknh vkSj pj[ksa ds lkFk vafre tu dks tksM+kA xka/kh bls vkfFkZd igyw ls Hkh okfdQ FksA xak/khth dgrs gSa& *esjk iDdk fo"okl gS fd gkFk&drkbZ vkSj gkFk &cqukbZ ds iqu:thou ls Hkkjr ds vkfFkZd vkSj uSfrd iqu:)kj esa lcls cM+h enn feysxhA vktknh dh yM+kbZ esa [kknh ds izfr yxsxksa dh Hkkouk ,slh tqM+h fd og vktknh dk iks'kkd cu x;kA

vkt gekjh f"kk{kk gLrf"kyi ;k mRiknd dk;Z ij dsfUnzr gksA vU; IHkh ;ksX;rkvksa dk fodkl] tgka rd laHko gks] cPpksa ds i;kZoj.k dks /;ku eas

j[krs gq, ckyd }kjk pquh gqbZ gLrdYkk ls lacaf/kr gksA egkRek xak/kh bl f''k{kk i)fr dks lkekftd ifjorZu ds lkFk&lkFk lekt ds uo fuekZ.k dk lcls izeq[k vk/kkj ekurs FksA u;h rkyhe dk fopkj u flQZ Hkkjr ds lanHkZ esa izklafxd jgk cfYd nqfu;k dks HkkbZpkjs "kkafr vkSj ekuo lekt ds dY;k.k ds fy, vko";d jgkA xka/kh dh f''k{kk i)fr esa vk/;kfRedrk] uSfrdrk lR; fu'Bk dk lekos''k FkkA xka/khth cPpkSA dks LokYkEch cukus dh O;oLFkk pkgrs FksA,d ,slh O;oLFkk cus ftlesa lHkh Lrj ij LokoyEcu gksA

vkt vkcknh c<+rh tk jgh gS vkSj csjksstxkj dh Lrj Hkh mlh vuqikr esa c<+rh tk jgh gSA ftl O;OkLFkk dks geus viuk;k] bl O;oLFkk esa lHkh ds fy, jksstxkj l`tu dh {kerk ugha FkhA njvly f''kf{kr ;qokvksa dks dke ugha fey ik jgk gSA bldh otg ryk''kus ij le> vkrk gS fd v{kj Kku esa rks gekjs ;qok f''kf{kr gSa ij gkFkksa esa dks''ky dk Kku ughaA xka/khth dgrs gSa&**m|ksx] gquj] rUnq:Lrh vkSj f''k{kk bu pkjksa dk lqanj leUo; djuk pkfg,A ubZ rkyhe esa m|ksx vkSj f''k{kk rUnq:Lrh vkSj gquj dk lqUnj leUo; gSA bu lcds esy ls eka ds isV es vkus ds le; ls ysdj cq<+kis rd dk ,d [kwclwjr Qwy rS;kj gksrk gSA ;gh ubZ rkyhe gSA blfy, eSa "kq: esa xzke&jpuk ds VqdM+s ugha d:axk] cfYd ;g dkf''k''k d:axk fd bu pkjksa dk vkil eas esy cSBsA blfy, eSa fdlh m|ksx vkSj f''k{kk dks vyx ugha ekuwaxk] cfYd m|ksx dks f''k{kk dk tfj;k ekuawxk vkSj blhfy, ,slh ;kstuk esa ubZ rkyhe dks "kkfey d:axkA** ;s Fkk xka/kh dk liuka ftls vkt ge iwjk djus dks rRi;Z gSA njvly ;gh gS U;w bafM;k dk ewy vk/kkj gSaA vkt ,sls dkWySt vkSj fo|ky; [kksys tk jgs gSa ftlesa dks''ky lkj vf/kd tksj fn;k tk jgk gSA

gekjs ekuuh; iz/kkuea=h egksn; us dgk fd **jkstxkj ls tqM+h ;kstukvksa esa V^asfuax ds rjhds eas 21oha lnh dh vko”;drkvksa ds vuqlkj ekuo lalk/ku ds fodkl ds fy, Hkkjr ljdkj us muds ubZ ;kstuk,a gkFk esa yh gSA** jk’V^ah; dkS”ky fodkl fe”ku ds rgr ns”k esa n{k ,oa dq”ky Je”kfDr dh deh dks ns[krs gq, iz/kkuea=h us 15 tqykbZ] 2015 dks igys fo”o ;qok dkS”ky fnol ds volj ij bl fe”ku dk mn~?kkVu fd;kA bl ;kstuk ds rgr o’kZ 2022 rd 40 djksM+ ;qokvksa dks izf”kf{kr djus dk y{; gSA iz/kkuea=h dgrs gaS&**vxj dksbZ gSaMhØk¶V cukus okys dks dksbZ ubZ VsDuksyKWth ds lkFk] Xykscy vko”;drk ds vuqlkj] ml gSafMØk¶V dks vk/kqfud le; es ekWfMQkbZ djus ds fy, mldks fl[kkuk gS D;k\ vxj os V^asfuax Hkh LkkFk&lkFk djrk gaS rks ge gekjs lkekU; xjhc O;fDr dks tks gSaMhØk¶V ds {ks= esa dke djrk gS] mldk ,d izdkj ls oksds”kuy Vs^afuax dgks] fLdy V^asfuax dgks] VsDuksyKWftdy V^asfuax dgks] mldks ekdsZV dh le> dSlh gSA] mldks le>k;k rks oks FkksM+k c<+kdj nsrk gSA** vkt ;g f”k{kk i)fr u flQZ ;qokvksa dks LokoyEch cuk jgk gS cfYd ns”k dks etcwr djus dk dke djsxkA lejl lekt dh LFkkiuk gksxhA

ge vkt ,slh dksf”k”k dj jgs gS tgka xkao esa Lojkstxkj dh laHkkouk c<+sxh ogh dkS”ky ds vk/kkj ij ge “kgj ds lkFk&lkFk xkaoksa esa Hkh jkstxkj l`tu djsaxsA bls iyk;u dh leL;k de gks ldsxhA xkao dk lanj Lo:i cuk jgsxkA “kgj vfrfjDr cks> ls cp tk,xkA ljdkj ,slh O;oLFkk dj jgh gS ftlesa yxsxksa dk dkS”ky c<+s vkSj mUgsa ?kj ds vklikl gh lEeku tud jkstxkj fey ldsxkA ge iyk;u dh ihM+k ls cp ldsaxsA U;w bafM;k xka/kh

ds liuksa dks ldkjkRed :i nsus dk iz;kl gSA lgh ek;us esa U;w bafM;k
xka/kh ds Loluh dks lp djrk gSA

xka/kh ds liuksa dk Hkkjr gSA ldkjkRed rjhds ls gesa U;w bafM;k dks
ldkj djus dh vko”;drk gSA ;gh blesa tuHkkxhnhkj ftruh c<+sxh mruh gh
bldk ldkjkRed lkzHkko ns[kus dks feysxkA gekjs iwj[ks egkRek xka/kh
us bl ns”k dks ysdj tks Loluh ns[kk FkkA vkt O;ogkj :i esa ykus dh
vko”;drk gSA gekjh ljdkj ml fn”kk esa fuajrj c<+ jgh gSA vkt t:jr gS
fopkj dks O;ogkj :i esa mrkjus dhA