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Patanjali Yoga Philosophy and Communication : A Review

Aditya Kumar Shukla

Pragyaan: Journal of Mass Communication

Volume 16, Issue 2, December 2018

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From the Editor

Mass Media is a significant force in modern culture and society. It has the power to mobilize mass movements. When Mass Media has become one of the most dynamic and fastest growing disciplines of our times, particularly in India, Pragyaa: Journalism of Mass Communication (Pragyaa: JOMC) has the responsibility to explore all the significant changes and developments and to provide insightful research on new trends in the area of mass media and communication. Pragyaa: JOMC is a bi-annual, peer reviewed, open access Journal. The Journal welcomes high quality research papers/articles, review articles and case reports describing original research in the fields of communication and mass media studies. This issue of Pragyaa: JOMC presents five research papers/articles covering diverse areas of Mass Communication.

In this issue, the first paper on "Heritage Walks for Heritage Communication- A Study of the Community Initiative in Doon Valley" attempts to understand the heritage walks in the region of the Doon Valley on the foothills of the Garhwal Himalayas and its implications for heritage communication. Second Paper "Role of Development Communication in Sustainable Development" analyzes the role of participatory development communication for sustainable development and to recommend a suitable communication strategy for sustainable development. A Third study on "Coverage of Issues Related to Sexual Violence: A Comparative Study of the Indian Express and the Times of India" aims at understanding news media's agenda on issues related to women with specific reference to sexual violence meted out against them. The study discusses and analyses the coverage of the issues relating to sexual violence against women, two mainstream national English dailies: The Indian Express and The Times of India. Fourth paper on "A Media Communication Behaviour Study on Swachh Bharat Mission in Sehore District of Madhya Pradesh" analyses the Media Communication Behaviour on Swachha Bharat Mission in 10 Gram Panchayats (villages) of Sehore District. The fifth paper, entitled "The Empowerment of Rural Society and Right to Information" explains the role of RTI to empower the rural society. Sixth paper on "Patanjali Yoga Philosophy and Communication" discusses an overview of interlinks of Patanjali Yoga Philosophy and Communication.

We are thankful to the authors for their scholarly contributions to the Journal. We express our gratitude to our panel of referees for the time and thought invested by them into the papers and for giving us sufficient insights to ensure selection of quality papers. We would like to acknowledge the valuable contributions of Dr. Rajendra Kumar Pandey (VC), Mr. Deepak Uniyal (Associate Editor) and all the faculty members of School of Mass Communication in preparing the reader friendly manuscript for the Press.

We hope our readers find the contents, findings and suggestions contained in this issue of Pragyaa: JOMC as informative, stimulating and of practical relevance. We welcome comments and suggestions for further improvement in the quality of our Journal.

Thanking You

With Best Wishes

Dr. Sushil Kumar Rai

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Heritage Walks for Heritage Communication- A Study of the Community Initiative in Doon Valley

*Sargam Mehra
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ABSTRACT

This paper analyses a community-based initiative, viz., 'Been There, Doon That' to understand its role in communicating heritage. It discusses heritage walks in the region of the Doon Valley on the foothills of the Garhwal Himalayas and its implications for heritage communication. The paper also looks at how the initiative brings out the lesser-known aspects of the region's heritage and promotes the community's civic participation in the process. The findings have been derived after the researcher walked with the community to different localities and observed how the walks brought out the lesser-known aspects of the history of the region by citing written but oral sources. It has also been observed that the initiative's discourse on heritage is not only limited to visible and built heritage but goes beyond to include intangible heritage and its practitioners. Using participatory observation and volunteering to conduct a few heritage walks, the researcher has been engaged in direct discussion with the group participants who came forward to share their knowledge, thereby making the narrative richer and more comprehensive. The participants, by sharing their beliefs associated with a particular forest or site added to the understanding of the region's heritage, which is in need of documentation beyond a few built sites. It has been concluded that in taking heritage beyond the tangible, community activities like inherent tangibility and visuality that currently governs our understanding of heritage, which is visible in the heritage policy that is being followed by the country. Besides, in expanding the ambit of the term 'heritage', urban settlements that are battling challenges like increasing threat to built heritage and lack of identification and documentation of heritage, can ensure the participation of its residents by recognizing their association with the sites or symbols.

Keywords: Heritage Communication, Heritage, Heritage Walks, Doon Valley

1. Introduction

Heritage includes monuments, practices, rituals and lifestyles which have a collective value. Agencies like the United Nations Educational, Scientific and Cultural Organization (UNESCO) have broadly classified heritage into tangible and intangible heritage. The UNESCO website defines tangible as the "one including buildings and historic places, monuments, artifacts etc which are considered worthy of preservation for the future. These include objects significant to the archaeology, architecture, science or technology of a specific culture" (n.d.). On the other hand, 'Intangible' cultural heritage has been defined by UNESCO as the one not only representing "inherited traditions from the past but also contemporary rural and urban practices in which diverse cultural groups take part. They have evolved in response to

their environment and they contribute in giving us a sense of identity and continuity" (n.d.).' Importantly the link with the community and the idea of a shared experience is also addressed by UNESCO which says that Intangible Cultural Heritage can become heritage only when it is recognized as such by the communities, groups or individuals that create, maintain and transmit. Without their recognition, nobody else can decide for them that a given expression or practice is their heritage (n.d.).

The Doon valley is a cup-shaped region that lies in the lower Himalayan foot hills (called the Shivalik) in north India, forming the principal watershed between the Yamuna River on the west and the Ganges on the east. It stretches from the region of Kalsi (western boundary near Himachal Pradesh) till Haridwar (eastern boundary on the banks of the Ganges), lying on the foothills of the popular

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hill station of Mussoorie. Forming an entrance to the Garhwal Himalayas, the biggest settlement of the valley is the city of Dehradun which is the interim capital of the state of Uttarakhand. It is after becoming the capital city that several built spaces and natural resources of the region have come under immense stress due to a spike in urban population. As per the respective Census data for the years 2001 and 2011, the urban population of Dehradun city was 4.5 lakhs in the year 2001 which increased by 110% to 9.6 lakhs in the next decade. It is in such a scenario that a community initiative is working to promote awareness about built and unbuilt heritage by communicating its several aspects and trying to promote community participation in the preservation of these spaces. The initiative under study is named '*Been There, Doon That*' which was started by a few local residents in 2014. This is essentially a citizen's walking group that does weekly heritage walks which are free and open to everyone. Several trails in and around the city are explored with a walk leader who familiarizes the participants with the history of a chosen site or area. This walk leader is a voluntary member of the community and several people in the last four years have come forward to share the heritage of their locality and lead these walks. Many a times, the site that is chosen to be communicated through a walking trail is visibly grand and tangible, like places of worship and colonial buildings amongst others. But this may not always be the case. At other times, the heritage that the group elaborates could be a particular tree or a species of bird, a food item or a small rivulet that communicates volumes about the layers of settlement of the city. This is a challenge to the visuality and tangibility of heritage that governs our heritage policy making. Besides, in doing so, the walks are not only expanding the notion of what heritage stands for but also ensuring that people access it and experience it physically to feel a certain sense of ownership of their city. By exploring heritage through different means like water bodies, forests, festivals and food, the walks are communicating the heritage of the Doon valley and making people an active participant in the communication process. It also invites participants to share their oral testimonies and memories about a particular site or experience in question that adds to the knowledge of the group. Uttarakhand currently has no comprehensive legislation on heritage and groups like these are pursuing the authorities to eventually work towards enacting the same. The principal objective of this paper is to assess the role of a heritage walks initiative in communicating the heritage of the region of the Doon Valley, a region on the Himalayan foothills.

In a region like the Doon Valley and a city like interim state capital Dehra Dun, both built and unbuilt heritage is a much neglected facet which has been under visible threat. Interpreting and communicating a heritage site to anyone is a rigorous and demanding process which must include multiple perspectives around the site and its intangible aspects. This is a rarity to find since sites most often, especially the ones protected and hence interpreted, advertise only one version or one part of the story. The Archaeological Survey of India is a government body whose primary ambit is excavations and preservation. It is not meant for active communication. Though one does find signboards and plaques at ASI protected sites, it is still intriguing to find that several related structures, equally old and significant, have evaded protection and even proper signages. Communicating heritage and studying its nuances also familiarizes us with the process of how heritage is a handy tool in nation building and can be easily twisted to suit the current power relations. The involvement of the community would dent this arrangement and bring in what can be called 'heritage from below' which is missing in heritage identification and heritage management in India. These processes are still stuck in the colonial time warp. The recognition of living heritage and smaller structures, recognition of forests and daily practices and efforts towards their conservation is what would make these sites of memory and not merely sites of history and ensure that the beliefs of the local people get represented in the top-down interpretation approach that currently governs them.

A literature review

Communicating Heritage

Heritage construction is an active process where a visitor, stakeholder around a site or practitioners of a tradition are engaged in constant meaning-making which may be both interpersonal and social at the same time. This is because heritage communicates a lot and all forms of heritage are essentially 'living' or 'intangible'. Even an immovable structure breathes with lived experiences when it is interpreted, communicated and visited. For a long time, heritage discourses were dominated by what is called the 'Monumentalist Approach' where the focus of inquiry was on grand and visible structures which were primarily Western and represented some form of authority (political or religious, like palaces and churches). However, the post-colonial narrative has made it significant to talk about the lived realities of the colonized peoples whose way of recording history was essentially dissimilar to their western counterparts. In India, orality plays a major role in

preserving memories and forgotten episodes of history which are passed down through songs and stories. Though this leaves room open for generational interpolations, it is almost an alternative space where one does not need to be literate or trained to be able to record or communicate heritage. While international organizations have now started to stress on the oral and the intangible, they are still caught in a uniform structured reality of heritage which cannot be applied everywhere. A constant revision therefore is on to ensure that all heritage preservation, interpretation and communication encapsulate traditions, practitioners and associated beliefs comprehensively. This may prove particularly fruitful in providing "greater representation for those cultures of the world that attach more importance to the oral tradition than to the written one...a heritage that the "monumentalist" approach has for too long neglected" (Bouchenaki, 2003).

What the Monumentalist Way of looking at heritage has also done is lend an inherent 'visuality' to a site. This means that we primarily use our eyes and it is the 'gaze' which becomes the primary player when a site is being communicated or understood by the receiver/visitor. This can be a part of what is called the society of the spectacle where the visual is significant (Debord, 2006). This is a corollary of the materiality of the heritage sector which is a 'basis for classifying and aestheticizing objects, revealing and displaying them, realizing their value in both economic and cultural terms and, crucially, in selecting for view that which is meant to be seen' (Waterton&Watson, 2010). Hence, most investigations reveal that the 'visual' or something that can be seen (mostly in a grand way like a fort complex) dominates the way a site is interpreted and communicated. Sites which are not grand or even intangible heritage can often be overlooked by conservation experts or heritage interpreters.

The Media of Heritage Communication

Communicating heritage is also challenging because of the constantly changing media. From oral transmission to printed brochures and now to digital e-heritage initiatives and guided tours and maps, the channel to communicate is changing. In her seminal volume published in 1995, 'Museum, Media and Message', Eilean Hooper-Greenhill brings together authors on an extensive collection of papers like 'Collecting as Medium and Message', 'Exhibitions as Communicative Media', 'New Technologies for Museum Communication' and 'Changing Media, Changing Messages' among others which look at Museums as media, how they are being communicated and an evaluation of this communication. She also points

out that between 1980s and 1990s, research in the museum heritage sector gradually moved from visitor profiles to the fact that 'museum visitors do not become new-born things as they enter a museum. People come to museums carrying with them the rest of their lives, their own reasons for visiting and their specific prior experience' (Hooper-Greenhill, 1995). Developing alongside studies on the 'receiver' in the field of communication in the 1980s, studies in heritage communication also began to challenge the idea of the visitor being a passive receiver. Such kind of research is much required in India where some cities like Agra that is home to the historic site of the Taj Mahal and Agra Fort have heritage tourism as a crucial part of their fabric. In 2003, Gaynor Bagnall conducted research at two heritage sites in England and challenged the idea that visitors to such sites were uncritical consumers of heritage. He outlines that visitors are actually active performers at such sites and perform reminiscence where emotion, imagination play a decisive role. Besides, memory, life histories and personal and family narratives enable "visitors to relate the consumption experience to a range of experienced and imagined worlds" (Bagnall, 2003). This perspective presents heritage as a more holistic experience, something that comes from the feelings of being and belonging rather than an experience limited to an isolated visit.

Recent researches have had scholars locate heritage interpretation and communication more in the present than in the past because this practice is more a product of the present socio-political language than the past. In her 2009 work, Laurajane Smith outlines what heritage communicates and she terms it as AHD, i.e., or Authorized Heritage Discourse.

She has also elaborated that, The AHD focuses attention on aesthetically pleasing material objects, sites, places and/or landscapes that current generations must care for, protect and revere so that they may be passed to nebulous future generations for their 'education' and to forge a sense of common identity based on the past. Heritage is also seen as fragile, finite and non-renewable and thus rightly under the care of those experts best placed to stand in as stewards for the past and to understand and communicate that value of heritage to the nation – principally archaeologists, architects and historians (Smith, 2009).

What Smith has instead proposed is that heritage does not merely serve a material function. It is a subjective political negotiation of identity, place and memory. In their 2010 analysis of the visual in heritage, Steve Watson and Emma Waterton have also discussed how heritage communicates

ideologies of those in power and often overlooks the subaltern or alternative narratives. According to them, the whole notion of heritage and identity is drawn along lines of similarity rather than difference. They say that “collectively, this dominant imagery is able to communicate a socially encoded message, made more powerful through consensus and repeated formulations of power, fabric and wealth” (Watson & Waterton, 2010).

Research Objectives:

1. To understand the role of the heritage walks initiative 'Been There, Doon That' in communicating the heritage of the Doon Valley.
2. To find out what lesser known aspects of the region have been brought to light by these heritage walks?
3. To examine how the initiative promotes community civic participation?

Methodology

The methodology of participatory observation was used to understand the heritage walks. The researcher herself has been an active participant in the heritage awareness initiative, and attended more than 200 walks (between April, 2015 and 2018) with the group in the last four years. Each walk and its execution were observed carefully. The researcher also participated in leading a few walks to observe how people responded to sharing of knowledge on heritage on a particular trail. The group included mostly local residents. The strength of the group on each walk varied between 60-100 members (data obtained from an attendance register that is mandatory to sign before the beginning of each trail to ensure that the number of participants was accurately maintained). The age group of the walkers ranged between 7 and 75 years. Each walk was also documented carefully through photographs and notes were maintained highlighting those aspects of the region, which are not mentioned in historical books or similar sources. This helped in bringing out and underlining the lesser-known aspects of the Doon valley that were discussed on each trail. The element of bias has been neutralized.

Findings and Interpretation

Through participatory observation and visits to different sites and areas on heritage walks, it was found that such an initiative has widened the definition of heritage by including not only built sites but also unbuilt aspects like water bodies and trees. The participants on these walks and visits were primarily local residents who not only learnt new facets about the heritage of an area but also came

forward to share their knowledge of the same. Initiatives like these hold a potential to press for identification, documentation and communication of heritage in a wider context.

The role of the initiative in communicating heritage of the region

Understanding the role of heritage walks in communicating the heritage of the Doon valley was a unique exercise. The Doon Valley is a region that has witnessed frequent change of guard in the last four centuries with the Dehradun city being one of the nerve centres of administration under each authority. The story of each of these periods is not necessarily enshrined in a built monument.

The edict of Mauryan Emperor Asoka, a powerful emperor of the 3rd century BCE, lies about 45 kms from Dehradun at a place called Kalsi which is the western boundary of the Doon valley on the banks of the river Yamuna. On a walk with the community to Kalsi, the participants were taken not only to this well-interpreted site but also to another ancient site nearby that is (much like the Kalsi edict) protected by the Archaeological Survey of India. The latter site is a group of fire altars that witnesses rare visitors throughout the year and is difficult to locate in the absence of visible direction boards and proper signages. Dated to the 3rd century CE, this was the site of the proclamation of power and subsequent horse sacrifice (the ritual of Ashwamedha) by King Silavarman, a name which is difficult to find in the region's history books.

There is a proliferation of records on the history of the Doon valley only from the 17th century onwards when the city of Dehradun was established by the ex-communicated Sikh Guru Ram Rai, in 1687. The Guru turned away from Sikhism since he had accepted the invitation of Mughal Emperor Aurangzeb and performed magical tricks at his court much against the wishes of his father, Sikh Guru Har Rai (Ohri et al., 2019). On his death in 1687, it was Aurangzeb who ordered the building of his cenotaph at what is today called the Guru Ram Rai Darbar. A walk with Been There, Doon That was a holistic study of the site where a wider lens was used and the tangible, the intangible and the spiritual aspects of the site were communicated. It was shared how the monument is not only significant to the followers of the sect of Guru Ram Rai but also to the city as a whole since several people from other communities come here as a part of their daily routine. These mostly include shopkeepers of the nearby market area who do not open their shops before paying obeisance at this mausoleum. Several murals of the Garhwal School of

Painting were also elaborated for the group and it was interesting to hear from the participants that they had seen the murals several times, but had never noticed their themes due to lack of interpretation on the site. While the site does have newly installed signboards that discuss the history of the Guru, no communication material exists on the murals that cover almost the entire monument and includes some of the rarest occurrences in Indian art (like a mural of Lord Ganesha being breast-fed and a self-portrait of the painter Tulsi Ram who is credited with painting these murals). On measurement using a distometer, it was found that the painted surface area at this site is 25,422 square feet, making this the largest site in the city covered with this school of painting. The participants were also familiarized with the annual fair that marks the site and the rituals involved in the execution of the fair.

One of the lesser known monuments that is situated nearby and related closely to this site is called the Samadhi Sthal, better known as the RamleelaMaidan. This is a site whose identity has been completely subsumed by the annual ten-day Ramleela (the episodes from the epic Ramayana to mark the battle between Lord Rama and demon king Ravana) that is performed here. It was shared with the participants that the monument is actually home to the remains of some of the mahants, who are the ecclesiastical heads of the Guru Ram Rai Mission. No interpretation exists on the site which is one of the grandest built structures of the city. Much like the site of the Darbar, this site is also painted with murals from the Garhwal School of Painting and the participants on the walk were familiarized with these. On measurement using a distometer, it was found that the painted surface area at this site was significant at 2,536 square feet.

However, not all heritage lies in built grand monuments alone. The history of a dynasty called the Rohillas, for instance, lies more in the canal systems of the city than anywhere else and on a Geology Walk with the group, the participants were familiarized with the same. It was shared how Rohilla Nawab Najib-Ud-Daula improved upon the canals of the city that were initiated by a regent queen of the Garhwal region named Rani Karnavati. It was this queen who is also credited with building the headworks of the most important canal systems of the area in the valley of the Rispana River, once a perennial stream of the Doon valley. A visit to these headworks revealed that most residents were familiar with the queen and proudly shared this fact but there was no communication on site. Relics of the colonial period, a portion of which still survive, are the other canal systems that were built keeping the water needs of the township in mind.

On another walk themed around hydrology, participants were not only taken to the last open canal of the region but also educated on the role of canals in maintaining the temperature and humidity of the settlement. The canals were counted as an indelible part of the city's heritage, thereby expanding the definition of the term heritage and making it multi-perspective to include both built structures and their role in the environment.

The lesser known aspects of the region's heritage communicated by the initiative

While several lesser known aspects of the region's heritage were brought to light by the facilitation of these walks, a few of them are mentioned here. Early 19th century saw the coming of Gurkha rule from the neighbouring Nepal in the Doon Valley that lasted for ten years until 1814, when the Gurkhas were defeated by the British East India Company in a series of battles in the Anglo-Gurkha War. The Gurkha rule was followed by the British East India Company rule in this region that began formally in 1816. Several aspects of colonial heritage were outlined on a few walks held by the group. On the Colonial Heritage trail, a lesser known aspect that was highlighted was a neglected war memorial that mentioned the number of soldiers who had gone to participate from Dehradun in the First World War. None of these came back. The War Memorial, a small structure of red sandstone, with a marble plaque, lies in the busiest core of the city behind a huge generator that completely hides its existence. It was shared on the walk that the city has three war memorials outlining participation in the First World War. There were three different memorials since the other two locations (namely the northern ridge of Rajpur and the southern edge of a locality called Clement Town, close to which begin the Shivaliks or lower Himalayas) were separate settlements. They are now part of the same municipal limits.

Amongst one of the lesser known episodes in the history of the Doon valley is the Salt Satyagraha at village Kharakhet which has preserved the names of all freedom fighters of the city who participated in making salt locally as a protest against the British Salt law in the year 1930. It was on a walk to this memorial that the participants were acquainted with the history of the freedom struggle in this region.

The initiative also brought together people to notice a 200-year-old abandoned well that has fine brick masonry surviving numerous rainfalls. The Shore's Well, adjacent to the city's court complex, stands amidst one of the busiest roads but has failed to garner attention. It was built in the 1820s to supply water to nearby areas. Members of the

group had also submitted a proposal to the local municipal corporation for the restoration of this structure (Pant, 2018).

The role of the walks in promoting community participation

The researcher led a walk on the Anglo-Gurkha War, a memorial of which stands in the heart of the city by the name of Khalanga, literally meaning fortress in the Nepalese language. This is a unique memorial since it has two obelisks where the first one is dedicated to the British officers who were killed in the Battle of Nalapani fought in Dehradun (in 1814) while the second is dedicated to their adversaries, the Gurkha forces. Participants, though several of them local residents, on the walk were surprised to find that the British erected a memorial to honour the valour of the defeated Gurkha forces. A participant from Nepal, who was visiting the region, shared how the battle is an indelible part of their oral tradition and its tales are often recounted by grandmothers to inspire the future generations. The participants were taken to another memorial that has been built by the Gurkha community in the city to honour the Gurkha soldiers who were a part of this battle. While the researcher was closing the walk narrative at this memorial, a participant from the walk volunteered to show another site nearby that is related closely to the battle. This is a huge rock that is said to have been slit neatly into two parts by an attack during the war. She also shared that it was not only the built memorial but also the dense sal forests (that was once the battleground) that was held in high regard and valued by the present Gurkha residents of the city. A participant also noticed a similarly structured memorial at a nearby locality and found out that it was, too, related to this battle and erected by the British authorities to honour one of their killed officers. This obelisk stands in the premises of a privately owned property where the owner shared how its plaque was stolen around the year 1905 but the story of the battle in this region is still familiar to the residents, both Gurkhas and others. He has been preserving the site on account of its antiquity and its value in the history of the Doon valley.

An aspect of the colonial period that was communicated on one of the walks was the food and cooking techniques that were introduced in this region by the British and happen to be significant makers of the town's identity. When talking about heritage, cuisines and eating habits form an important source to understand how cultural heritage is influenced by food. On one of the walks, participants were familiarized with baking techniques through a visit to one of the oldest bakeries of the city. The

owner of the bakery shop became a part of the communication process and took over the role of a walk leader by elaborating the nuances of baking as brought by the British. He shared interesting and lesser recognized details like the role of local climate in baking. He said that the oral tradition in his family as with the other bakers of the town, mentions that the Dehradun region never needed artificial temperature control and the natural climatic conditions were the most suitable for the rising of dough. This explains why maintaining the temperature of the region is important in ways more than one. He also shared that of late, the warming up of the city has had its effect on the baking resulting in a different appearance of the products.

Social media forms a primary source of information for bringing this group together and several members of this group have begun sharing their experiences and older visuals of the city, calling for its betterment. The platform has brought together like-minded individuals who have, given the huge number of members, begun to participate in citizen driven initiatives like plantation of locally suitable tree species. Hence, it is not only physical access to sites and stories that is being facilitated by the group but also digital access that helps bring together users, looking to contribute to the cityscape.

Discussion

In the recent past, several examples have come to light where urban residents have the medium of protests, walks and gatherings to save a particular area of natural heritage or brought to light the poor state of some of the buildings of historical importance. The initiative under study has also become a platform for carrying the discourse on urbanization forward, but factoring in environment and heritage. The region of the Doon valley was recently up in protest when one of the last surviving tea estates of the city was being acquired for the Smart City initiative of the Government of India (Banerji, 2016). It was not only tea workers who protested this move, but several citizen's groups who did so citing the value of the natural heritage of the area (since it is a green lung of the city and has been maintained so due to its association with tea growing that started under the British). Several participants of this community initiative also took part and voiced their opinions on the same. Accessing these areas physically by the medium of walking has aided an interest in the living spaces of the city. It has also provided a platform (both on social media and through collective walking) where people not only volunteer to share their memories and expand the ambit of heritage but also voice their dissent if

they notice any deliberate damage to a space. While the activity of walking is done as an act of group communication here, it was observed that at the same time walking was also a very personal experience for the participants, many of whom came forward to share their personal memories associated with a particular space. Their memories were primarily visual and they could narrate their associations vividly once they saw that site again. Walking collectively and an oral transmission of local heritage have also brought out the lesser known aspects of the heritage of this region which has not been documented properly so far (with colonial period records primarily forming much of the source of information available for this area). The discourse on heritage found itself expanded from tangible to intangible and even spiritual with the walks looking at aspects like nature and even food as sources of history. Most members, being local residents, are stakeholders in the upkeep of the city's spaces and have volunteered to lead walks through their localities to understand the city better. Several participants shared that while they passed by these sites on an everyday basis, it was only being a part of such an active process of heritage communication that gave them the confidence of encouraging others to visit these. In doing so, the group activity of walking has enabled civic participation of the local urban residents and allowed them to become a part of such an initiative. It was also found that several lesser known aspects of the region's heritage were brought out by the walk leaders who used orality effectively to share information that has not been documented anywhere.

Conclusion

The study found out that walking as a group to physically and visually access a site allowed for greater room for sharing of experiences and gave a platform to people to share their suggestions on the city's living spaces. The physical visit to a site was also a highly personalized experience where several members came forward to share their associations and memories with the sites. Most of these recollections were visual where people mostly shared the appearance of the site/area and how it has changed since then. In several cases, this helped to bring out the lesser known aspects of the heritage of this area which has not been documented coherently so far with colonial period administrative records being the primary source of information. Lesser known aspects like the existence of war memorials, the association of a forest with a community among others were brought out by this community activity. A few participants volunteered to lead walks and visits to their locality to develop a better understanding of the city. Besides, the weekly walks have

become a regular feature in the city and the group is now invited by the government authorities to organize similar experiences at some sites. Such group communication has been able to raise awareness about the built and unbuilt heritage of the Doon valley using not only monuments but also forests, cuisines and water bodies as sources of heritage. This has ensured that heritage is not trapped in grand visual narratives of built sites and is recognized for its collective value also among shared experiences and habits, many of which are passed from one generation to the other. Walking collectively has also empowered people to raise their voices when the natural or built heritage of the region is in danger. A town that is mostly recognized as a mere transit point to the well-known hill station of Mussoorie, has now begun to popularize its own spaces which is also a very useful step towards tapping the potential of tourism here. Accepting the presence of these sites and experiences and raising awareness about the several narratives that surround these is an initial step towards their conservation.

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Role of Development Communication in Sustainable Development

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ABSTRACT

An attempt is made to identify and delineate the role of media in general and specific roles of various media channels in meeting the goals of protecting the ecology and regulating its depletion in particular for maintaining development sustainability both at local and global level. The goal of conserving biodiversity is not confined to one locality or region or nation but embraces the entire globe. It requires people to think globally and act locally for the development and growth of Environmental Ecology. Informed and conscious citizens can utilize poverty alleviation programs effectively and successfully. Informed and conscious citizens can also play a responsible role in promoting environmental protection and preserving biodiversity in various walks of their lives. In fact to fulfill the goals of sustainable development through protecting biodiversity, there is an indispensable need to mold a lifestyle that is environment friendly and equitable all over the world.

Participatory Communication in general and various communication channels in particular have a potential role to play in moulding such a lifestyle. Poverty eradication, food security, protecting the environment, reducing the consumption of non-renewable resources and increasing the use of renewable resources, conservation of biological diversity, land degradation and deforestation, waste management, using appropriate technologies, land reforms, population control and stabilization, upholding basic human rights, social welfare and women's upliftment, promoting intra-generational and inter-generational equity, and participation of people from individual, local levels to global levels, being the various important objectives of sustainable development, different communication channels have a potential role to play in fulfilling these objectives. Though participatory environmental communication alone is not sufficient to meet these objectives but it is a crucial element in facilitating the fulfillment of these objectives.

Key words: Sustainable Development, Biodiversity, Renewable and Non-renewable Resources, Deforestation, Poverty Alleviation, Participatory Communication.

1. Introduction

The concept of sustainable development has occupied a central place in every aspect of human life today. It is a multidimensional and multidisciplinary concept covering almost all spheres of human activity. Sustainable development has become the concern of economists, ecologists, administrators, lawyers, communication experts, environmentalists, human rights activists, feminists, scientists and NGO's. In other words, it has become everybody's cup of tea. Since the present study aims at studying the role of communication in

sustainable development without identifying the various implications of the concept, therefore, an attempt has been made in this research paper to discuss the various implications of sustainable development.

The World Commission on Environment and Development (WCED, 1987) defined sustainable development as the 'development that meets the needs of present without compromising the ability of future generations to meet their own needs.'

It is observed that sustainable development is a coin which consists of two obligations on its two sides. One side is

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the alleviation of poverty and the other, the protection of environment. Sustainable development is very much linked with the involvement and active participation of people. It is a holistic concept that can be on the global, national, local and individual scale. Communication is an intervening variable without which the materialization of different goals of sustainable development is not possible. Therefore, Communication has the key role in facilitating the participation of people relating to sustainable development.

1.1 Conceptual Framework

The present study has been taken up with the following theoretical framework. There are a myriad of theories and models of communication, but there are only a few theories and models which deal with the questions of development. Therefore, it is useful to discuss the relevant models and theories in the context of the present study as follows. Development media theory deals with the task of media in developing countries. It emphasizes the positive uses of the media in national development and for the autonomy and society. To a certain extent elements of this theory favour democratic and grassroots involvement, thus promoting participative communication models (Mcquail, 1987). The one thing of the media is the acceptance of economic development itself and often the correlated nation building, as an overriding objective. To this end, certain freedom of the media and of journalists is subordinated to their responsibility of helping in this purpose. Collective ends rather than individual freedoms are emphasized. With the failure of the Dominant Paradigm of development, and its communication approach in bringing about the expected change, they took place a thinking about the alternative paradigm of development which led to the emergence of the concept of another development and subsequently a more specific one, sustainable development. With regard to communication also, a major shift has taken place from top-down authoritative model of communication to a two way horizontal and participatory model of communication.

1.2 Significance of this Study

There have been many studies carried out on development and communication, media and development, environment and media, environment and communication and communication, rural development and communication media, traditional folk media and development and participatory development communication. But, though sustainable development is the latest and present trend of development, so far, proper

attention has not been paid to this area from communication point of view. Therefore, it has been felt worthwhile to study the role of communication for sustainable rural development.

1.3 Research Questions

Keeping in mind the broad objectives of the study, the following research questions are formulated.

- a. What are the implications of sustainable development?
- b. What is the role and importance of participatory development communication in protecting biodiversity in general and poverty alleviation in particular?
- c. How far participatory development communication is successful in creating awareness relating to biodiversity protection, food security and poverty alleviation programmes initiated by the govt.?
- d. What are the sources of information to people and their media habits?

1. Objectives of this Study

Sustainable development being the latest and the present trend of development, the broad aim of the study is to analyze the role of participatory development communication for sustainable development and to recommend a suitable communication strategy for sustainable development. Following are some of the important objectives earmarked for this study.

- a. To identify the implications of Sustainable Development.
- b. To find out the policies and programs of Indian Government towards conserving biodiversity for development sustainability.
- c. To study and analyze the role of participatory development communication for the protection of biodiversity in Koraput district of Odisha.

3. Methodology

This study is based on both primary and secondary data. The secondary data is to be collected from books, reports, journals, magazines, newspapers, govt. records and seminar papers. The primary data is collected on two broad areas through administering a well-structured Interview Schedule.

- a. Participatory development communication and poverty alleviation programmes.

- b. Environmental awareness and media habits among the peoples of Nandpur and Pottangi.

4. Participatory Communication Strategy for Development Sustainability

Participatory communication is a basic instinct of man. It is the fact of life of not only human beings, but also of animals, birds and other living beings. Communication maintains and animates life. It is also the expression of social activity and civilization. It leads people from instincts to inspiration through various processes and systems of enquiry, command and control. Environmental communication integrates knowledge, organizations and power and runs a thread linking the earliest memory of man to his noblest aspiration through constant thriving for a better life. As the world has advanced, the task of communication has become ever more complex and subtle to liberate mankind from want, oppression and fear and to write it in community and communion, solidarity and understanding. Mass communication comprises the institutions and technology by which specialized groups employ technological devices (press, radio, films etc.) to disseminate symbolic content to large, heterogeneous and widely dispersed audiences.

Poverty eradication, protecting the environment, reducing the consumption of non-renewable resources and increasing the use of renewable resources, conservation of biological diversity, controlling various types of pollution, land degradation and deforestation, waste management using appropriate technologies, land reforms, population control and stabilization, upholding basic human rights, social welfare and woman's upliftment, promoting intra-generational and inter-generational equity and participation of people from individual, local levels to global level, being the various important objectives of sustainable development, different communication channels have a potential role to play in fulfilling the objectives of protecting biodiversity. Though, communication alone is not sufficient to meet these objectives. It is a crucial element in facilitating the fulfillment of these objectives.

5. Participatory Development Comm. Strategy for Biodiversity Preservation and Sustainable Development

Strategies that include communication for sustainable rural development as a significant aspect of agricultural and rural development are sorely needed. Efforts in this direction are being made, but governments have yet to

recognize fully the potential of this factor in promoting public awareness and information on agricultural innovations as well as on the planning and development of small business, not to mention employment opportunities and basic news about health, education and other factors of concern to rural populations, particularly those seeking to improve their livelihoods and thereby enhance the quality of lives. Rural development is often discussed together with agricultural development and agricultural extension. In fact "agricultural extension" is often termed "rural extension" in the literature. In contrast, rural development includes but nonetheless expands beyond the confines of agriculture, and furthermore requires and also involves developments other than agriculture. Accordingly, government should consider the establishment of a communication policy that while supporting agricultural extension for rural development also assumes the role of a "rural extension" service aimed as well at diffusing non-agricultural information and advice to people in rural areas. A communication policy would aim to systematically promote rural communication activities, especially interactive radio but also other successful media such as tape recorder and video instructional programs. Computers and the Internet may not yet be accessible to rural communities but they serve the communication intermediaries and agricultural extension agents who provide information to rural populations. Other devices such as cell phones hold considerable promise for the transfer and exchange of practical information. For reaching the final agricultural and basic needs information users in rural areas today, radio is the most powerful and cost-effective medium.

However, other traditional and modern communication methods are equally valuable, depending on the situation and availability, like face-to-face exchanges (via demonstration and village meetings); one-way print media (such as, newspapers, newsletters, magazines, journals, posters); one-way telecommunication media (including non-interactive radio, television, satellite, computer, cassette, video and loud-speakers mounted on cars); and two-way media: (telephone, including teleconferencing, and interactive (Internet) computer). Information and communication technologies (ICTs) have proved to be important for Internet users and for the intermediate users who work with the poor. Pilot experiences show that various media are valuable for assisting agricultural producers with information and advice as to agricultural innovations, market prices, pest infestations and weather alerts. ICTs also serve non-

farming rural people with information and advice regarding business opportunities relating to food processing, wholesale outlets and other income-generating opportunities. In the case of non-agricultural rural development interests, a communication for rural development policy would aim to promote diffusion of information about non-agricultural micro-enterprise development, small business planning, nutrition, health and generally serve to provide useful, other than agriculture information. By its very nature as mass media, communication for rural development can provide information useful to all segments of rural populations. However, it would serve as a first effort toward advancement of "rural extension" services and activities aimed at rural development concerns beyond those of agriculture. Thus, extension and communication activities would be expected to work in tandem, allied in the common cause of supporting income-generating activities, both agricultural and non-agricultural.

6. Biodiversity Conservation and Sustainable Development

The researcher has selected Koraput district as his case study keeping in mind the two important aspects of sustainable development. Being a tribal dominated district, Koraput is facing from two fundamental problems such as biodiversity depletion and poverty. Conservation of biodiversity is an indispensable component of sustainable development. The human survival and well being depends upon the entire life sustaining system. The biosphere constitutes a vital life support system for man. Its existence in a healthy and functional state is essential for the existence of human race. It is the complex collection of innumerable organisms (including seas, forests and sky birds) and it is the biodiversity which makes our lives both pleasant and possible. Scientists believe that the total number of species on earth is between 10 million and 80 million. We have been able to enlist only 1.4 million species so far. Nature has taken more than 600 million years to develop this exceedingly complex spectrum of life on this planet. The existence of human race depends on health and well being of other life forms in the biosphere. We are losing these accumulated heritages of millions of years at a very fast rate. An estimated 7.5 million hectares of tropical forests are cut down each year in developing countries and this pace is increasing. Humans are causing the extinction of perhaps one species an hour.

The erosion of biodiversity has serious repercussions on the health of the eco-systems on which we all depend,

causing wide spread impoverishment, as rural populations lose their sources of livelihood, food and medicines as three fourths of the worlds populations still uses plants and animals for medicinal purposes and eroding the genetic base of agriculture. Preservation of biodiversity is essential for a successful food security and breeding programme. If we ignore plant genetic erosion, it may lead to losing sources of resistance to pests, diseases and climatic stress, leading eventually to crop failure and famine. In fact, human survival itself is imperiled due to biodiversity loss. Recognizing the need of conserving biodiversity, the Convention of Biological Diversity was signed at the Earth Summit in June 1992. BY now, the CBD has been ratified by over 160 countries. The Biological Diversity Convention is fundamentally based on promoting the sustainable use of the components of biological diversity in a manner at a rate that does not lead to the long term decline of biological diversity, thereby meeting its potential to meet the needs of present and future generations. Thus, the conservation of biological diversity is an important implication of sustainable development for communication. Various media of communications have a potential role to play in conserving biological diversity. The conservation of biological diversity is not possible unless the people are aware of the importance of conserving biological diversity. Therefore, in creating awareness and in conscientizing people about the sustainable development, various channels of communication are of crucial importance.

7. Biodiversity & Sustainable Development: The Need for an Equilibrium Lifestyle through Participatory Development Communication

The environmental movements emerged as one of the most important social movements of the 21st century. Such movements are not only confined to the western rich nations but also engulfed the entire developing and underdeveloped nations. Individual and family lifestyles have changed including behaviors such as recycling aluminum cans, increasing visits to national parks and purchasing environmental friendly products. Producers of different brands products have responded positively featuring green slogans in their advertising campaigns. More bio-degradable, compostable and recyclable materials are incorporated in packaging to meet consumer demand. Every individual influence and is being influenced by the environment. An individual can contribute for the degradation or up-degradation of

environment depending upon how one moulds one's lifestyle. For instance, by throwing the garbage in streets, cutting trees, by over consuming or wasting water, power fuel, one can contribute for the environmental degradation. On the other hand, by keeping surroundings neat and clean by planting trees and by consciously using and minimizing the use of water, power and fuel, one can contribute to the up gradation of environment. Thus, individuals and their lifestyles have a responsible role to play in making sustainable development a reality.

8. Effective Strategy for Conservation of Biodiversity in Koraput District

a. Awareness campaign

Awareness among the people of Koraput in particular and Odisha in general is one of the primary requirements for the success of any programme relating to sustainable development whether it is a poverty alleviation program or family planning program or afforestation programme. People should be aware of it, its importance and its utility. Communication has a great role in creating awareness pertaining to various aspects of sustainable development.

b. Environmental training and education

For an effective penetration, the environmental

education has to be essentially location specific. At the first level, special attention should be paid to school children and women. Formal and non-formal educational institutions, mass media, governmental and non-governmental organizations have a significant role as channels of communication in educating people about the dreadful consequences of environmental depletions.

c. Disseminating technical knowledge into local languages

For creating awareness among people and for their effective participation in various programmes aiming at sustainable development, technical knowledge and different aspects of international conventions have to be translated into peoples' languages.

d. Conscientization

For attaining the objectives of sustainable development, active involvement and commitment of every individual in relation to their decisions and acts is inevitable. To achieve this, people have to be actively conscious. Conscientizing people about their problems and also about environmental problems at national and global levels, their involvement and responsibilities have crucial role for sustainable development.

e. Striving Attention of the National Government

Table 1: Media Habits (Newspaper reading habits among the respondents)

| Nature of Population | Men | Women | Total |
|----------------------|-----|-------|-------|
| Rural | 46 | 24 | 70 |
| Urban | 280 | 150 | 430 |
| Total | 326 | 174 | 500 |

Table 2: Radio Listening

| Nature of Population | Rural | Urban | Total |
|----------------------|----------|---------|----------|
| Men | 150(150) | 97(150) | 247(300) |
| Women | 38(100) | 59(100) | 97 (200) |

Table 3: Film Viewing habits of the respondents

| Nature of Population | Urban | Rural | Total |
|----------------------|----------|----------|----------|
| Men | 149(150) | 107(150) | 256(300) |
| Women | 98(100) | 67(100) | 165(200) |
| Total | 237(250) | 174(250) | 411(500) |

Table 4: Mode and Frequency of Viewing Films

| Mode of seeing | Daily | Weekly twice | Weekly | Forth nightly | Monthly | Quarterly or yearly | Total |
|----------------|-------|--------------|--------|---------------|---------|---------------------|-------|
| In Cinema Hall | 0 | 50 | 252 | 69 | 52 | 20 | 423 |
| On TV | 50 | 67 | 140 | 180 | 36 | 24 | 497 |
| Cassettes/CDs | 46 | 78 | 120 | 174 | 32 | 20 | 470 |

Table 5: Magazine Reading Habits

| Nature of Population | Urban | Rural | Total |
|----------------------|----------|---------|----------|
| Men | 121(150) | 24(150) | 145(300) |
| Women | 78(100) | 23(100) | 101(200) |

Table 6: Awareness about Environmental Issues

| Issues | Urban | | Rural | | Total |
|------------------------|-----------|-------------|-----------|-------------|-------|
| | Male(150) | Female(100) | Male(150) | Female(100) | |
| Deforestation | 143 | 97 | 80 | 35 | 355 |
| Soil degradation | 138 | 89 | 56 | 21 | 304 |
| Air pollution | 148 | 95 | 78 | 34 | 355 |
| Water pollution | 149 | 98 | 98 | 45 | 390 |
| Renewable Energy | 121 | 79 | 28 | 11 | 239 |
| Biodiversity depletion | 136 | 87 | 26 | 9 | 258 |
| Vulnerable species | 98 | 84 | 23 | 9 | 214 |

Table 7: Participation of people in clean and biodiversity protection programs:

| Age | Urban | | Rural | | Total |
|----------------|-----------|-------------|-----------|-------------|-------|
| | Male(150) | Female(100) | Male(150) | Female(100) | |
| Below 20 | 60 | 45 | 69 | 39 | 213 |
| 20-40 years | 57 | 30 | 40 | 34 | 161 |
| 40-60 | 21 | 15 | 22 | 9 | 67 |
| Above 60 years | 8 | 2 | 6 | 4 | 20 |

Communication media, especially mass media have a constructive role to play by focusing attention of the government on various problems by offering constructive suggestions and by criticizing the government whenever it seeks to push through unproductive decisions and harmful environmental projects.

f. Development Support Systems

The Government has been initiating various programmes and projects aiming at poverty alleviation, employment generation, conserving and protecting environment. For the effective implementation and good results of such programmes, target groups and beneficiaries have to be well informed and thorough awareness has to be created about the programmes meant for them. Communication has a gap reducing role between benefit agents and beneficiaries.

9. Concluding Discussions

The discussion mentioned above shows that though there are many definitions and multiple dimensions to sustainable development, these definitions and dimensions are not contradictory to each other but they corroborate each other. Broadly, the sustainable development can be described as the poverty alleviation i.e. to enable the present generations to meet their needs and environmental protection to enable the future

generations to meet their needs. In relation to environmental communication, it implies that communication in general and various communication channels in particular have a vital role to play in creating awareness about the various poverty alleviation programs initiated by the government; in the problem articulated by poor, and thus, in bridging the gap between the planner and the beneficiary. Environmental protection and promotion and population control being the other broad dimensions of sustainable development, various communication channels have a responsible role to play in informing, educating and conscientizing the people about various environmental issues and promotional program and sustainable use of natural resources, using renewable sources of energy, conservation of biological diversity, waste management, prevention and control of pollution, family planning, etc. Communication in general and various media of communication in particular have a responsible role to play in eradicating poverty. Sustainable development calls for a change in the quality of growth. Biodiversity protection is another important area where participatory communication has a pivotal role to play. Population control and stabilization is another important concern of sustainable development. While planning for communication strategy for social sustainable development, we need to take into consideration the aspects of diversity. Multimedia approach to communication is the suitable answer.

Different forms of media such as traditional media, internet, group communication channels, educational institutions, literature etc. have to be used systematically to disseminate information and to conscientize the people on specific aspects of biodiversity and for maintaining sustainable development.

10. Illustrative Suggestions

10 (a) For Print and Electronic Media

- i. Environmental education through communication should be an integral part of our national education system.
- ii. Film being an important and influential medium be used effectively to disseminate educational information among the people for conserving biodiversity.
- iii. Social advertisements containing literature related to biodiversity and other developmental issues be given priority.
- iv. Media has to be strong in its science and facts and is in need of an interpreter who could convert technical jargon into simple language interestingly.
- v. Good practices by the tribal populations in particular and general public in general should be documented more often by the print media.
- vi. Focus of environmental journalism has shifted from the larger role that it can play in the development of the society to just selling.
- vii. Internet reaches policy makers worldwide. Hence, it can be instrumental in bringing about a change

10 (b) For Audiovisual and Broadcast Media

- i. Video programmes need to be short and to the point, so that it can hold the viewers attention.
- ii. Audio-Visual medium is only one of the tools and we should look for synergy with several other media and initiatives to achieve sustainable development.

- iii. Broadcast scenario is changing to a greater extent. Local and regional channels should be given preference for development programmes and these channels must have a special slot for its transmission.
- iv. Development film makers should start to think beyond recognition for their films and see how they could also contribute to make a difference to the communities they portray in their films.
- v. Video programmes produced by different development quarters need to have accountability, affordability and accessibility.
- vi. Outreach activities with videos in such as film festivals would be successful if it provides information on the issue in discussion, inspires similar action from the audience, and integrates diverse information into one forum.
- vii. Most people in developing countries depend on western news channels for information. However, the western channels seem biased in their coverage of stories from developing nations. This needs to check on urgent and priority basis.

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Coverage of Issues Related to Sexual Violence: A Comparative Study of the Indian Express and the Times of India

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ABSTRACT

Newspapers are considered as important platforms to mobilise and sensitise the people regarding different social issues. The issues of the women, their rights and atrocities meted out against them, need to be raised in various forums including the newspapers. This study is aimed at understanding news media's agenda on issues related to women with specific reference to sexual violence meted out against them. To analyse the coverage of the issues relating to sexual violence against women, two mainstream national English dailies: The Indian Express and The Times of India were purposively chosen. The systematic random sampling technique was employed to select the contents of the newspapers between 01 January to 30 June 2017. It was revealed that the newspapers under study given more prominence to negative aspects of women's issues and presented their image as a consumable product. There has been a little variance in tonality and resonance of reporting between two newspapers under study. The findings also reveal that there are numerous incidents of sexual harassment against women to which the newspapers paid scant attention and it seems that they are not in the news agenda. Most of the times, the news stories pertaining to women's rights were presented in negative frames.

Keywords: Women's Rights, Content Analysis, Framing, The Times of India, The Indian Express, Sexual Violence

Introduction

Gender-based violence languishes in the patriarchal character of society and prototypes of masculinity that are based on dominance over women and that recognize power and robustness of men. These models willingly construed into hazardous sexual behaviours, exploitative sexual practices and other acts of violence against women. According to the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), 'discrimination against women' shall mean "...any distinction, exclusion, or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms to the political, economic, social, cultural, civil or any other field."

"Women in Asia and the Middle East are eliminated in the name of honour. Girls in West-Africa tolerate genital mutilation in the name of custom. Migrant and refugee women in Western Europe are castigated for not adopting the social customs and traditions of their host community. Young girls in Southern Africa are forcefully raped and infected with HIV/AIDS because the perpetrators think that

sexual intercourse with virgins will provide the antidote for their sickness. And in the richest, most developed countries of the world, women are battered to death by their partners" (Amnesty International, 2004, p. iii-iv).

As for domestic violence, it seems to be not a topic of discourse in the media. How media channels communicate stereotypes and reactions about the issue can certainly impact how the issue is addressed and treated.

The portrayal of rape, attempt to rape and rape-cum-murder and the fate of victims in the criminal justice system may be highlighted and exposed by the newspapers. The depiction of victims in the newspapers can give information on how victims are treated in reality and also how reactions about sexual violence, domestic violence, rape, honour killing, and other women's rights violations are constructed. For example, the term "prostitute" symbolizes a woman as a criminal, whether she was forced into prostitution or not. This research will attempt to analyse within a context, the possible consequences of victims after a piece of news covered related to sexual violence by the newspapers under study. One of the possible consequences that will be addressed is whether their victimization is only promoted by the newspapers,

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such as, if the perpetrator of the crime is arrested for committing rape and imprisoned or the social status of a rape victim is upheld.

In Indian society, gender stereotypes seem to have an impact on how violence against and by women is addressed by print media. The mass media ought to play a positive role in these circumstances and should enlighten the facts as to how a woman is battered and also how a woman reacts to being battered. The expectations of the readers generated and reflected in the press lend themselves to shaping attitudes of victimization and how violence against women is promulgated and ultimately addressed in society and the criminal justice system.

It is a well-established notion that domestic violence thought to occur behind closed doors and should be handled as such. The issue is not perceived to be as widespread, and many believe they are not the sufferer of sexual violence, but statistics prove otherwise. Hundreds of thousands of women are sexually abused in the country and almost every person knows that someone affected by domestic abuse and/or sexual assault by someone other.

"Rape and sexual assault against women are the most under reported crimes due to certain stigmas. The blame-game against a victim is rampant, even in the court of justice, when talking about rape victims. How the victim dressed, where she was when she was raped, what time it was when she was raped, and even the victims' sexual history is used to justify the act and blame the victim for her circumstances. Seventy-five percent of victims know their perpetrator and as a result may be even more reluctant to report the crime or pursue charges, due to devastating social implications. With one in six women being victimized sexually, this problem, like domestic violence, is widespread and perturbs and devastates virtually everyone"(RAINN.org, 2009).

Sexual violence has many serious repercussions for victims as well. Apart from experiencing Post Traumatic Stress Disorder, which is arduously treated, victims also undergo immense physical and psychological disorders. These include eating disorders, sleep disorders, substance abuse, self-mutilation, depression, suicide, pregnancy, STDs, and Stockholm Syndrome and so on (RAINN.org, 2009). Now, it is quite evident that the attitudes and implications of rape and sexual violence distress the victim, as well as the victim's family and friends, with catastrophic ramifications.

Likewise, sex trafficking is also a growing problem. As long as sex trafficking remains a lucrative business due to globalization and excessive mobility, the problem will remain to exist and there seems to be a never-ending supply of vulnerable victims across the corners of the world. On the contrary, the way in which victims of sex trafficking are intervened upon has a direct impact on the overall sex trafficking industry. In many cases when a

police raid on a brothel suspected of employing trafficked women, the victims are detained for prostitution or unlawful immigration and either confined or expatriated. If the victims are deported back to their home countries, they leave their slavery debt unsettled. Many traffickers used subjugation debt as a way of controlling their victims. If a victim leaves without fulfilling her debt, the trafficker's group will more than likely trace her or her family down and demand remittance. When the family will not be in a condition to pay, the victim will either be forced back into prostitution or her family members (sisters, cousins, etc.) will have to pay her debt. Therefore, intervention may be proved as a catalyst to exacerbating the consequences victims tolerate. Thus, it is imperative to understand how the media and the general public view the victimhood of trafficked women so as to not augment the molestations precipitated. The criminal justice system, as well as international law, must be delicately applied to the victims. Unless these aspects are clearly identified and understood, proper intervention and services cannot be supplied (Martin, 2013).

Mass media influence our perceptions, apprehensions, and behaviours related to gender as well as violence through many channels including newspapers, radio, television, movies, magazines, and the Internet. Hence, press and media tend to become a central concern for researchers who seek to understand the determinants of gender-based violence against women in technologically developed societies.

Review of Literature

Noh et al. (2010) used newspaper reporting's of homicides by women against an intimate to determine how these media outlets give an account of such incidences and whether the women perpetrators were seen as mad, bad, or reasonable human beings. "The researchers mention the feminist jurisprudence model for explaining women who kill their abusers, which argues that Battered Woman Syndrome (BWS) portrays the woman as someone helpless of reason or rationality. For use in their study, the argument is made that BWS defence is not a justification due to the fact that many women turn to homicide as a rationally chosen option. Gender role expectations and media portrayal insist that domestic violence is a personal problem that a woman has to solve on her own. They argue that certain stereotypes of battered women, some of which are disseminated by the media, can affect how they are treated by the criminal justice system and by other social service agencies. Such treatment is a result of the expectations that are held about the behaviour of battered women. They also argue that secondary claims-makers, such as newspapers, have more influence over what details of the situation are accepted as truth than primary claims-makers (the battered woman)."

According to Berns (2004), "the media has a massive influence over perceptions of social problems, including domestic abuse. However, it is not just the journalist who selects what stories are covered and which are under covered or uncovered. She makes an evaluation that entertainment and ratings are prized over integrity in media journalism; outlining four key guidelines for reporting social problems in the media, focusing on magazine content. He discovered these four guidelines for reporting domestic violence after interviewing several editors of women's magazines. The first key feature is to be service-oriented; that is, the editors observed it was their mission to provide services and tools to their readers. The second guideline is to provide empowerment to readers. They do this by use of the third guideline, keeping it personal. These editors tried to keep their stories to one individual victim's story instead of providing commentary on more complex social issues. This is important for the last guideline, which is to provide an uplifting or hopeful ending. She argues that these are the key ways in which women's magazines frame abusive situations as empowering and "inspirational." With the emphasis in modern media going astray and concentrating on entertainment, stories about prolonged and ongoing turmoil and abuse are "depressing." She argues that the inspirational magazine articles are more attractive and marketable, even if they only report on anecdotal cases that have uplifting and positive endings. In order to reframe domestic abuse to be more "pro-male", she identified five commonalities she found in her study of men's magazines. She examined articles based on domestic violence in male-dominated magazines Playboy, Penthouse, National Review, The New Republic, and Reason. She found that the content contained in the articles of these magazines is quite disturbing. First, these articles intended to reframe the problem to take the issue of gender out of the equation entirely. The author found that the contents available in the magazines under study stated that domestic violence is a "human issue," not a gendered issue. They do this by emphasizing female incidences of abuse to make it seem as if men and women abuse at the same rates. Such articles may include several personal stories about incidences where females perpetrated violence, but male perpetrated abuse is left entirely out of the discussion."

Another example using print media sources was conducted by Heeron and Messing (2009). "They used newspaper sources found in the Lexus-Nexus database to analyse domestic homicide reports. They chose to focus primarily on reports involving multiple casualties, as they seemed to have analysed the problem as mass murder. Their sample generated 78 reports, of which 71 were committed by male perpetrators. For the purpose of their research, they focused on the 71 cases that involved male killers. The analysis revealed the heavy use of police

sources, which can be problematic. This is partially true in cases where there are no living witnesses or unusual circumstances. In these cases, police accounts are taken as a testament with no other sources being unearthed. In one report of a murder that occurred almost immediately after the perpetrator was released from jail, police sources diverted the belief that this case was a failure and beyond social controls. Another piece of information revealed by the research is that some of the reports tended to support one side of the case or the other, either the prosecution or the defence. Very few reports appeared "neutral." Reporters especially inclined to dishonour the prosecution when the victim was a foreigner, as was the case of a Philippine mail-order bride who was murdered by her husband after she alleged sexual harassment committed by her husband. However, many cases did reprimand or castigate the defence and support the victims, especially in cases where one or more of the victims were children."

In 2009, Khondaker and Barlow also used print media to establish how such violence is constructed in the Indian subcontinent, specifically Bangladesh. "The scholars took interest in this region because of the use of *Purdah* by women, an alleged conservative form of patriarchy that supposedly triggers most domestic violence. The most embarrassing and confusing matters in the region seem to be police corruption, as survey data reveals that only 2% of women who seek help for their abuse go to authorities. The researchers chose a daily English-language newspaper published in Bangladesh to conduct their study. The researchers analysed news reports of domestic violence, paying attention to how the victims and perpetrators were treated. They came to the conclusion that many murders and even some rapes were committed due to begging dowry, or the murders were connected with getting some financial goals. Even though the use of dowries is prohibited by law throughout the Indian subcontinent, the practice is still used behind closed doors. If a bride's family is unable or unwilling to pay dowry demands, a husband may murder his wife, remarry, and seek additional dowries."

Objectives of the Study

The broader objective of the study is to understand the agenda of The Indian Express and The Times of India newspaper on women's rights. Further, the researcher formulated the following specific objectives for closer introspection:

- To measure the coverage of different issues related to women's rights in The Indian Express newspaper and The Times of India
- To analyse the chosen contents disintegrated in the selected newspapers
- To examine and interpret the selected genre-wise stories covered by the selected newspapers

- To assess the role of the selected newspapers regarding upholding women's rights

Research Questions

The research question that will be posed is: How are the issues of sexual violence, sexual assault, child marriage, dowry death, honour killing, sex trafficking, women's reproductive rights portrayed in The Indian Express and The Times of India? How are perpetrators portrayed, and how are victims characterized? Do dominant themes include blame or shame to the victim?

Further, based on the literature review, the paper will generally inquire about the following issues:

- ❖ How women's issues are depicted in mainstream English dailies?
- ❖ How victims of sexual violence are depicted by the newspapers?
- ❖ How are the perpetrators of crime portrayed (negatively, positively) and does he suffer?
- ❖ Do the newspapers show how the victim overcomes after being abused?

Research Design and Methods

The present study is aimed at analysing the women's rights related news by employing the content analysis method. As content analysis is intrinsically an orderly and coherent

mechanism and it is the most reliable way to enumerate and analyse the content of the print media, hence it is fetched. The present study aims to quantify and itemize the issues related to human rights with just, fair and reasonable attention, hence, systematic random sampling was preferred and applied instead of simple random sampling, stratified sampling, and cluster sampling. Further, systematic random sampling was employed to reduce sampling error.

To examine the hypothesized link between the newspaper and its readers empirically, the researchers gathered time-bound data through systematic random sampling. The data extracted through systematic random sampling spans from 01 January to 30 June 2017. News stories on human rights were selected in a way that was being published in every fourth day covering a period of six months. By which the researchers drew samples viz. 1, 5, 9, 13, 17, 21, 25, 29 issues of a newspaper in a month.

- Unit of analysis: Each and every published newspaper content that is being, directly and indirectly, relevant to women's rights issues as identified below.
- Prominence: The space allocated to a news story on a particular page either in the Front or inside or back page determines its importance.
- Frequency: The number of stories relevant to human rights covered by the newspaper

Table- 1: Women's rights issues and their coverage

| Women's Rights Issues | The Indian Express | | | The Times of India | | |
|--|--|---|---|--|---|---|
| | Front Page Frequency (Space in cm ²) | Inside Page Frequency (Space in cm ²) | Front & Inside Page Frequency (Space in cm ²) | Front Page Frequency (Space in cm ²) | Inside Page Frequency (Space in cm ²) | Front & Inside Page Frequency (Space in cm ²) |
| Child marriage, forced marriage | 1 (112.5) | 3 (764) | 4 (876.5) | 1 (128.65) | 00 | 1 (128.65) |
| Dowry death | 00 | 1 (84.5) | 1 (84.5) | 00 | 1 (98) | 1 (98) |
| Honour killing | 00 | 1 (112) | 1 (112) | 1 (16) | 2 (408.25) | 3 (424.25) |
| Sex trafficking | 00 | 3 (702.5) | 3 (702.5) | 1 (25.65) | 00 | 1 (25.65) |
| Rape/attempt to rape | 1 (42) | 11 (1804.5) | 12 (1846.5) | 6 (468.2) | 13 (1127.25) | 19 (1595.45) |
| Sexual harassment/assault/intimidation/domestic violence against women | 00 | 10 (1158.3) | 10 (1158.3) | 6 (618.5) | 11 (1549.2) | 17 (2167.7) |
| Women's reproductive rights | 1 (189) | 2 (268) | 3 (457) | 3 (130.5) | 11 (2206.05) | 14 (2336.55) |
| Total coverage | 3 (343.5) | 31 (4893.8) | 34 (5237.3) | 18 (1387.5) | 38 (5388.75) | 56 (6776.25) |

Newspaper items: Newspaper content that is being classified as News Stories. Further, women's rights issues have been classified as below:

Child marriage, forced marriage, Dowry death, Honour killing, Sex trafficking, Rape/attempt to rape, Sexual harassment/assault/intimidation against women, Women's reproductive rights.

Results and Discussion

Coverage of issues related to sexual violence by The Indian Express and The Times of India Table 1 discloses that The Indian Express and The Times of India simultaneously covered highest number of stories (12 with a space of 1846.5 cm²) and (19 with a space of 1595.45 cm²) respectively on rape/attempt to rape; but as far as space coverage was concerned, women's reproductive rights and sexual harassment/assault /intimidation/ domestic violence against women found prominence in spite of covering a smaller number of stories compared to rape/attempt to rape in The Indian Express.

Further, on sexual harassment/assault/intimidation/ domestic violence against women, The Indian Express covered 10 (1158.3 cm²) stories on its inside pages and no a single story got appeared on the front page of the newspaper; whereas, The Times of India given priorities to 17 (2167.7 cm²) stories in this category, in which 6 stories with the space of 618.5 cm² appeared on the front page and 11 stories with 1549.2 cm² covered on its inside pages.

News related to child marriage, forced marriage occupied the third slot in order of importance in The Indian Express. A total of 4 stories with a space of 876.5 cm², of which a single story with 112.5 cm² appeared on the front page and 3 stories with a space of 764 cm² appeared on inside pages. Whereas, news stories related to women's reproductive rights acquired the third slot in The Times of India 14 (2336.55 cm²); of which 3 (130.5 cm²) stories appeared on the front page and 11 (2206.05 cm²) found to be placed on inside pages.

Sex trafficking and women's reproductive rights acquired the fourth position in order of importance in The Indian Express; the paper had covered 3 stories simultaneously in these two specific categories, wherein 702.5 cm² space was given to sex trafficking and 457 cm² space had attributed to women's reproductive rights by The Indian Express. The stories of sex trafficking got greater space than women's reproductive rights in the newspaper under study. While The Times of India had given the fourth position to the stories related to honour killing. The paper covered 3 (424.25 cm²) stories on this specific category, of which a single story with 16 cm² appeared on the front page and rest of the 2 stories with the space of 408.25 cm² got covered on its inside pages.

As regards dowry death and honour killing, The Indian Express placed it on the fifth place in order of importance: one story with 84.5 cm² appeared on dowry death and one story with a space of 112 cm² covered on honour killing by The Indian Express. Whereas The Times of India allotted the fifth slot in order of importance to child marriage, forced marriage, dowry death, and sex trafficking. On child marriage, forced marriage one story with 128.65 cm² appeared exclusively on the front page of the newspaper. Likewise, a single story with a space of 98 cm² covered in the category of dowry death by the paper and The Times of India also covered a single story with 25.65 cm² of space on the front page on sex trafficking in this slot.

Conclusion and Suggestions

The devastating consequences of male violence tend to jeopardise a woman, her family and society alike. The fatalistic physical and mental health is deeply associated with the social and economic costs. Women who have been victimized suffer both immediate and long-term consequences in terms of their physical and mental growth and stability.

Sexual violence has multiple organic, biological, behavioural, social, and economic consequences for women and their families suffer from pessimistic and defeatist upbringing. Sexual abuse, rape, and partner violence, also encompasses negative phenomenon related to bodily diseases such as high-risk sexual behaviour and sexually transmitted diseases. Actually, unwanted pregnancy is highly correlated with exposure to domestic violence including childhood physical and sexual abuse, rape, and partner violence committed by close relatives and familiar people in the family.

"Sexual violence takes multiple forms, which is rooted in patriarchal social structures and cultural roles of women and men and is reinforced by media images. The psychological, social, and behavioural effects of such violence on women, families, and society are widespread and long-lasting. Understanding, predicting, and preventing gender-based violence will require a complex and comprehensive approach that intervenes at individual, interpersonal, and structural levels and that is responsive to cultural difference" (Russo & Pirlott, 2006).

Newspaper reports need to be revamped by creating correct social perceptions by write-ups which may pave way for a basic change in family and societal values. Proper enforcement of women's rights thus requires, educating people through newspaper articles, features, stories so that these rights are respected and observed in practice by the citizen of India. A soothing culture of women's rights has to be developed in our country. National Human Right Commission and National Commission for Women has a greater role to play in

dealing cases of women's rights violations and needs to recommend and take compensatory measures through advertisements in mainstream English dailies of the country. People also need to be aware about the commission and it is now for the people to take help of these available institutions in order to inculcate women's rights values in the home, in the community, in the society, and in the public. Also all the three pillars of the government i.e. legislature, executive, and judiciary must now respect and promote this culture of human rights specially for the women, the weaker section of the society so that sexual violence in multiple forms like child abuse, honour killing, dowry death, trafficking in women and children, etc. can be tackled to a greater extent. Even the NGOs, welfare agencies, legal experts, civil society and social workers have to play an important role to secure the rights of the women through advocacy, providing legal aids and legal education in the grass-root level to the top. And, the press and media, especially mainstream English dailies and vernacular language newspapers, can play a vital role to raise and highlight the concerns of women's rights by publishing articles from legal experts, women's rights activists and experts of women's commission and so on.

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Media Communication Behaviour Study on Swachh Bharat Mission in Sehore District of Madhya Pradesh

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Introduction

India has already missed Millennium Development Goal (MDG) target for water, sanitation and hygiene (WASH). Lack of WASH has been identified a major hurdle in the development. Hence, use of toilets and hygiene practices are considered prerequisite and necessary condition for improving health of a large majority of rural inhabitants in India. Open defecation continues and rampant in the Indian villages, although access to improved sanitation is steadily increasing in the country. The first major effort was launched under *Nirmal Bharat Abhiyan*(NBA) also known as "Clean India Campaign", by the Ministry of Drinking Water and Sanitation (MDWS) as far back as 2000 AD. NBA followed an integrated approach to Water, Sanitation and Hygiene to make the country Open Defecation Free (2022) (Ramesh, 2012).

A renewed and rigorous effort within a time bound frame was initiated after NDA government took over reigns of the Central Government in 2014. The NDA government announced *Swachh Bharat Mission* (SBM) with fresh vigour and firm determination to free 600 million individuals mostly living in rural areas from open defecation by providing toilets in their homes. Earlier, *Nirmal Bharat Abhiyan* or clean India campaign started in 2012 by UPA government focusing on advocacy. *Swachh Bharat Mission* added two separate components for urban and rural areas. The rural component is known as *Swachh Bharat Mission (Gramin)*.

UNICEF in its annual report on water, sanitation and hygiene pointed out that "In India where four key WASH behavioural change messages (hand-washing, toilet construction, disposal of children's faeces and safe water handling) were jointly defined through a process of engagement with state governments and are now integrated into the training programmes for midwives and community health and child-care workers. To improve the effectiveness of hygiene behaviour change programmes through daily group hand washing, while ensuring that schools meet the essential criteria for providing a healthy learning environment for children" (UNICEF, 2013).

United nation Habitat carried a study in Nepal in which it was found that "Intended BCC strategy should apply

media-mix approach combined with inter-personal communication that when practiced correctly and consistently, can bring about significant and compounding profound health impacts at the household and community level. Use of a branded approach with a logo and tagline that unites all the behaviors and messages as part of a coordinated approach is suggested. Building capacity of the district and national actors involved in the BCC programs and establishing a functional monitoring, evaluation, incentive and review system in place is important" (UN Habitat, 2011-2012).

The public health practitioners, planner and development experts presented a very strong and valid argument that "the success of a CLTS (Community Led Total Sanitation) project is highly pegged on how well ideas are organized and how well in an equal measure the ideas are communicated to the consumers" (Paul, 2014).

Objectives of the Study

To Study the Media Communication Behaviour on Swachh Bharat Mission in 10 Gram Panchayats (villages) of Sehore District.

Methodology

A mix research design was followed in the study. Two stage stratified random sampling method was used for the selection of two Tehsils, ten villages and 300 respondents. Structured interview schedules for survey were prepared in Hindi. Two days training for 21 Field Investigators was conducted at Sehore. Data collection of 300 respondents was completed along with 20 in-depth case study which covered three State officials at Bhopal, four district officials, 11 village motivators including village secretary and a *Samarthan* NGO.

Result and Discussion

Respondent's Characteristics

Tables 1 and 2 provide respondents characteristics by Tehsil, gender and religion. The respondents consisted of 52.7 percent male and 47.3 percent female which is very close to what has been observed in the district profile and in the State. The adult respondents above 18 years of age were selected randomly. However, only one respondent in

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each household was considered for interview. Table 1 indicates that the respondents are distributed uniformly in all age groups. According to Table 1 the average age of the respondents is 37.8 years in which male respondents are 36.9 years old and female 38.7 years old. The average family size of the respondents is 6.2 percent. Almost four out of 10 respondents (38.0 percent) are illiterate in which female respondents are higher (53.5 percent), thereby reflecting low level of literacy among female respondents (Table 1).

Tehsil wise analysis indicates that Narsullaganj Tehsil which is away from district headquarters is having more illiterates (41.3 percent) compared to Sehore Tehsil (34.7 percent). More or less same percentages of respondents are below poverty line having BPL card (52.7 percent). Farmers/cultivator or agricultural labour/labours put together are 83.0 percent. However, more women (41.7 percent) compared men (38.4 percent) are agriculture labour/labour. Similarly in Sehore Tehsil 46.0 percent respondents are agriculture labour/labour as compared to 36.0 percent in Narsullaganj Tehsil.

Table 2 shows the pre-dominance of Hindu respondents (84.0 percent) followed by 15.3 percent Muslim. However, Muslim population in Sehore Tehsil is 28.0 percent as compared to Narsullaganj Tehsil 2.7 percent. Among Hindu 13.7 percent respondents belong to general (higher) castes and the remaining belongs to Scheduled Castes, Scheduled Tribes and Other Backward

Classes. These respondents largely live in Kachcha houses (48.0 percent) and 30.7 percent live in Kachcha-Pucca houses. The pre-dominance of Kachcha houses are as high as 53.3 percent in Narsullaganj Tehsil as compared to 42.7 percent in Sehore Tehsil thereby reflecting general economic condition of Narsullaganj Tehsil is lower than Sehore Tehsil (Table 2).

It is interesting to note that in spite of poor economic condition of the respondents as much as 86.7 percent respondents have electricity in their houses with minor variation between two Tehsils. These respondents largely cook their food with fire wood collected from nearby forest and other sources more so in Narsullaganj Tehsil (86.0 percent) as compared to Sehore Tehsil (77.3 percent) (Table 2).

Awareness about Swachh Bharat Mission

At present there is low visibility and awareness of the functioning of *Swachh Bharat* Mission. As much as 79.0 percent respondents do not know anything about *Swachh Bharat* Mission. Among those 21.0 percent respondents who know about the *Swachh Bharat* Mission 71.0 percent are aware that *Swachh Bharat* Mission motivates and assists in constructing toilets and also encourages use of toilets (Table 3).

Among 21.0 percent who know about *Swachh Bharat* Mission multiple responses were provided about the work done by *Swachh Bharat* Mission. As much as 71.4 percent

Table 1: Background Characteristics of Respondent by Gender

| Background Characteristics | Tehsil | | Sex | | Total |
|---|--------|--------------|-------|--------|-------|
| | Sehore | Narsullaganj | Male | Female | |
| Sex | | | | | |
| Male | 52.0 | 53.3 | 100.0 | 0.0 | 52.7 |
| Female | 48.0 | 46.7 | 0.0 | 100.0 | 47.3 |
| Age | | | | | |
| 18-25 | 29.3 | 22.0 | 27.8 | 23.2 | 25.7 |
| 26-35 | 23.3 | 24.7 | 24.7 | 23.2 | 24.0 |
| 36-45 | 22.0 | 24.7 | 20.3 | 26.8 | 23.3 |
| 46-55 | 14.7 | 12.0 | 14.6 | 12.0 | 13.3 |
| 56+ | 10.7 | 16.7 | 12.7 | 14.8 | 13.7 |
| Average Age | 36.3 | 39.2 | 36.9 | 38.7 | 37.8 |
| Education | | | | | |
| Illiterate | 34.7 | 41.3 | 24.1 | 53.5 | 38.0 |
| Knows Reading and Writing | 9.3 | 7.3 | 8.2 | 8.5 | 8.3 |
| Primary (1-8th std.) | 41.3 | 26.0 | 38.6 | 28.2 | 33.7 |
| Secondary/ Higher Secondary (9th -12th std.) | 8.7 | 16.7 | 18.4 | 6.3 | 12.7 |
| Graduation/Post Graduation/ Vocational Training | 6.0 | 8.7 | 10.8 | 3.5 | 7.3 |
| Total Household Interviewed | 150 | 150 | 158 | 142 | 300 |

Table 2: Household Characteristics by Gender

| Household Characteristics | Tehsil | | Sex | | Total |
|----------------------------------|--------|--------------|------|--------|-------|
| | Sehore | Nasrullaganj | Male | Female | |
| Religion | | | | | |
| Hindu | 70.7 | 97.3 | 84.2 | 83.8 | 84.0 |
| Muslim | 28.0 | 2.7 | 15.2 | 15.5 | 15.3 |
| Christian | 0.7 | 0.0 | 0.0 | 0.7 | 0.3 |
| Sikh | 0.7 | 0.0 | 0.6 | 0.0 | 0.3 |
| Caste | | | | | |
| General Caste | 20.0 | 7.3 | 12.0 | 15.5 | 13.7 |
| Scheduled Castes (SC) | 20.7 | 30.7 | 25.9 | 25.4 | 25.7 |
| Scheduled Tribes (ST) | 0.7 | 25.3 | 12.0 | 14.1 | 13.0 |
| Other Backward Classes (OBC) | 29.3 | 34.0 | 34.2 | 28.9 | 31.7 |
| Non Hindu | 29.3 | 2.7 | 15.8 | 16.2 | 16.0 |
| Average Family Size | | | | | |
| Household Members | 6.2 | 6.1 | 6.2 | 6.2 | 6.2 |
| Male 5+ years | 2.8 | 2.9 | 2.9 | 2.8 | 2.9 |
| Female 5+ years | 2.4 | 2.6 | 2.5 | 2.6 | 2.5 |
| Male <5 years | 0.6 | 0.4 | 0.5 | 0.5 | 0.5 |
| Female <5 years | 0.4 | 0.3 | 0.3 | 0.4 | 0.3 |
| BPL Card | | | | | |
| Yes | 52.0 | 53.3 | 53.2 | 52.1 | 52.7 |
| No | 44.0 | 44.7 | 44.3 | 44.4 | 44.3 |
| Do not know | 4.0 | 2.0 | 2.5 | 3.5 | 3.0 |
| Main Occupation of Household | | | | | |
| Farmer/cultivator | 36.7 | 47.3 | 46.8 | 36.6 | 42.0 |
| Agriculture Labour/labour | 46.0 | 36.0 | 38.6 | 43.7 | 41.0 |
| Business | 3.3 | 0.7 | 2.5 | 1.4 | 2.0 |
| Service (Government and Private) | 4.0 | 6.7 | 5.7 | 4.9 | 5.3 |
| Housework | 4.0 | 4.0 | 0.0 | 8.5 | 4.0 |
| Student/retired | 0.7 | 3.3 | 3.2 | 0.7 | 2.0 |
| Other | 5.3 | 2.0 | 3.2 | 4.2 | 3.7 |
| Type of House | | | | | |
| Kutcha | 42.7 | 53.3 | 50.0 | 45.8 | 48.0 |
| Pucca | 24.0 | 18.7 | 23.4 | 19.0 | 21.3 |
| Kutcha-pucca | 33.3 | 28.0 | 26.6 | 35.2 | 30.7 |
| Electricity Connection | | | | | |
| Yes | 89.3 | 84.0 | 89.9 | 83.1 | 86.7 |
| No | 10.7 | 16.0 | 10.1 | 16.9 | 13.3 |
| Cooking Fuel | | | | | |
| Electricity | 0.7 | 0.0 | 0.6 | 0.0 | 0.3 |
| LPG/Natural Gas/LPG | 11.3 | 7.3 | 8.9 | 9.9 | 9.3 |
| Biogas | 0.0 | 0.7 | 0.6 | 0.0 | 0.3 |
| Wood | 77.3 | 86.0 | 81.0 | 82.4 | 81.7 |
| Dung Cakes | 9.3 | 6.0 | 7.6 | 7.7 | 7.7 |
| Other | 1.3 | 0.0 | 1.3 | 0.0 | 0.7 |
| Total Household Interviewed | 150 | 150 | 158 | 142 | 300 |

Table 3: Swachh Bharat Mission

| Swachh Bharat Mission | Tehsil | | Gender | | Education | | Caste | | | | BPL card | | Type of house | | | Total | |
|--|--------|--------------|--------|--------|------------|----------|---------------|------|------|------|-----------|------|---------------|---------|-------|-------|---------------|
| | Sehore | Nasrullaganj | Male | Female | Illiterate | Literate | General Caste | SC | ST | OBC | Non Hindu | Yes | No | Kutchha | Pucca | | Kutchha-pucca |
| Running in Village | 22 | 20 | 22.8 | 19 | 11.5 | 29.2 | 37.5 | 19.5 | 12.8 | 22.1 | 14.3 | 19 | 23.3 | 18.1 | 31.3 | 18.5 | 21 |
| Yes | 78 | 80 | 77.2 | 81 | 88.5 | 70.8 | 62.5 | 80.5 | 87.2 | 77.9 | 85.7 | 81 | 76.7 | 81.9 | 68.8 | 81.5 | 79 |
| Total Household interviewed | 150 | 150 | 158 | 142 | 139 | 161 | 40 | 77 | 39 | 95 | 49 | 158 | 133 | 144 | 64 | 92 | 300 |
| Work done under Swachh Bharat Mission | | | | | | | | | | | | | | | | | |
| Motivate and assist build toilet and encouraged their use. | 72.7 | 70 | 77.8 | 63 | 62.5 | 74.5 | 93.3 | 80 | 40 | 61.9 | 57.1 | 63.3 | 77.4 | 57.7 | 95 | 64.7 | 71.4 |
| Promote awareness for sanitation | 48.5 | 20 | 25 | 48.1 | 31.3 | 36.2 | 46.7 | 40 | 80 | 19 | 14.3 | 43.3 | 25.8 | 23.1 | 55 | 29.4 | 34.9 |
| Provide school sanitation and hygiene education | 60.6 | 36.7 | 47.2 | 51.9 | 37.5 | 53.2 | 60 | 60 | 20 | 47.6 | 28.6 | 53.3 | 45.2 | 50 | 70 | 23.5 | 49.2 |
| Other | 6.1 | 3.3 | 5.6 | 3.7 | 0 | 6.4 | 0 | 6.7 | 20 | 4.8 | 0 | 6.7 | 3.2 | 7.7 | 0 | 5.9 | 4.8 |
| Total of Those Who Said Yes | 33 | 30 | 36 | 27 | 16 | 47 | 15 | 15 | 5 | 21 | 7 | 30 | 31 | 26 | 20 | 17 | 63 |

respondents feel that *Swachh Bharat* Mission motivates and assists individuals and households to build toilets and encourage their regular use. Another 34.9 percent reported that *Swachh Bharat* Mission promotes awareness of sanitation and 49.2 percent feel that *Swachh Bharat* Mission provides school sanitation and hygiene education to school children (Table 3). In spite of best efforts the visibility of *Swachh Bharat* Mission continues to be low in Sehore District.

Media Access and Ownership

Table 4 shows that seven out of 10 or 74.0 percent rural respondents with minor variation between two Tehsils (Sehore 72.0 percent and Nasrullaganj 76.0 percent) own television. Another 75.3 percent own landline/mobile phone in which mobile phones are in preponderance with minor variation between two Tehsils (Sehore 73.3 percent and Nasrullaganj 77.3 percent). This is contrary to the assumption that a Tehsil near to district headquarter should have higher percentage of media ownership compared to Tehsil located away from district headquarter. Radio ownership is lowest (5.0 percent) followed by newspaper (6.0 percent). The ownership of computer is even further low (2.3 percent).

Media accessibility and use is somewhat similar to the media ownership. Table 5 shows that as much as 55.3 percent respondents view TV and 60.7 percent use phone “regularly” (operationally defined as all to those who view television or use phone 5-7 days in a week). Another 27.4 percent respondents view television and 14.0 percent use telephone occasionally (operationally defined as all those who watch television or use phone less than three times a week). Men (62.0 percent) view television regularly more than women (47.9 percent) (Table 5). Similarly, literate views television more than illiterate (73.3 percent and 34.5 percent respectively). Same holds true for telephone use (Men 72.2 percent and Women 47.9 percent). On other parameters the difference is minuscule and similar is the case between two Tehsils.

In close ended questions the respondents were asked to identify sources of information about safe drinking water, sanitation and hygiene. Twenty four possible sources of information were provided to the respondents to indicate multiple sources of information.

Conclusion

Water, sanitation and hygiene remain part of female's responsibility in the household including collection of water, cleaning of toilet and taking care of household regardless of Tehsil, religion and socio-economic status. Hence, if similar results are found in three other districts then women should form a critical mass for *Swachh Bharat*

Table 5: Access and Use of Media

| Use of Media | Tehsil | | Gender | | Education | | Caste | | | | BPL card | | Type of house | | | Total | |
|---|--------|------------|--------|--------|------------|----------|---------------|------|------|------|-----------|------|---------------|---------|-------|-------|---------------|
| | Sehore | Nasullagan | Male | Female | Illiterate | Literate | General Caste | SC | ST | OBC | Non Hindu | Yes | No | Kuticha | Pucca | | Kuticha-pucca |
| Weekly usage Frequency of Newspaper | | | | | | | | | | | | | | | | | |
| Daily (5-7 Days) | 1.3 | 10.7 | 10.1 | 1.4 | 0.7 | 10.6 | 19.5 | 3.9 | 0 | 7.4 | 0 | 1.9 | 11.3 | 1.4 | 17.2 | 5.4 | 6 |
| 3-4 days | 24 | 21.3 | 32.3 | 12 | 5 | 37.8 | 26.8 | 18.2 | 7.7 | 32.6 | 18.8 | 19 | 27.9 | 17.4 | 34.4 | 22.8 | 22.7 |
| Do not use | 74.7 | 68 | 57.6 | 86.6 | 94.2 | 51.6 | 53.7 | 77.9 | 92.3 | 60 | 81.3 | 79.1 | 60.9 | 81.3 | 48.4 | 71.7 | 71.3 |
| Weekly usage Frequency of Radio | | | | | | | | | | | | | | | | | |
| Daily (5-7 Days) | 0 | 4 | 1.9 | 2.1 | 1.4 | 2.5 | 0 | 3.9 | 5.1 | 1.1 | 0 | 2.5 | 1.5 | 4.2 | 0 | 0 | 2 |
| 3-4 days | 4.7 | 7.3 | 4.4 | 7.7 | 4.3 | 7.4 | 7.3 | 3.9 | 15.4 | 5.3 | 2.1 | 5.7 | 6.8 | 5.6 | 9.4 | 4.3 | 6 |
| Do not use | 95.3 | 88.7 | 93.7 | 90.1 | 94.2 | 90.1 | 92.7 | 92.2 | 79.5 | 93.7 | 97.9 | 91.8 | 91.7 | 90.3 | 90.6 | 95.7 | 92 |
| Weekly usage Frequency of Television/Cable TV/DTH | | | | | | | | | | | | | | | | | |
| Daily (5-7 Days) | 52.7 | 58 | 62 | 47.9 | 34.5 | 73.3 | 75.6 | 49.4 | 43.6 | 69.5 | 29.2 | 53.8 | 57.1 | 49.3 | 65.6 | 57.6 | 55.3 |
| 3-4 days | 27.3 | 27.3 | 22.8 | 32.4 | 36.7 | 19.2 | 9.8 | 32.5 | 33.4 | 21.1 | 41.7 | 27.2 | 27.1 | 27.1 | 25 | 29.4 | 27.4 |
| Do not use | 20 | 14.7 | 15.2 | 19.7 | 28.8 | 7.5 | 14.6 | 18.2 | 23.1 | 9.5 | 29.2 | 19 | 15.8 | 23.6 | 9.4 | 13 | 17.3 |
| Weekly usage Frequency of Computer with Internet/without Internet | | | | | | | | | | | | | | | | | |
| Daily (5-7 Days) | 0 | 2.7 | 1.9 | 0.7 | 0 | 2.5 | 0 | 0 | 0 | 4.2 | 0 | 0.6 | 2.3 | 0.7 | 3.1 | 1.1 | 1.3 |
| 3-4 days | 0.7 | 4 | 3.2 | 1.4 | 0 | 4.3 | 4.8 | 0 | 5.1 | 3.2 | 0 | 0.6 | 4.6 | 0.7 | 4.7 | 3.3 | 2.4 |
| Do not use | 99.3 | 93.3 | 94.9 | 97.9 | 100 | 93.2 | 95.1 | 100 | 94.9 | 92.6 | 100 | 98.7 | 93.2 | 98.6 | 92.2 | 95.7 | 96.3 |
| Weekly usage frequency of Landline Phone/Mobile Phone | | | | | | | | | | | | | | | | | |
| Daily (5-7 Days) | 61.3 | 60 | 72.2 | 47.9 | 46.8 | 72.7 | 51.2 | 66.2 | 51.3 | 65.3 | 58.3 | 62 | 58.6 | 61.8 | 67.2 | 54.3 | 60.7 |
| 3-4 days | 10.7 | 17.3 | 7.5 | 21.1 | 16.6 | 11.8 | 7.3 | 14.3 | 15.4 | 15.8 | 14.6 | 13.3 | 15.8 | 12.5 | 10.9 | 18.4 | 14 |
| Do not use | 28 | 22.7 | 20.3 | 31 | 36.7 | 15.5 | 41.5 | 19.5 | 33.3 | 18.9 | 27.1 | 24.7 | 25.6 | 25.7 | 21.9 | 27.2 | 25.3 |
| Total Household Interviewed | 150 | 150 | 158 | 142 | 139 | 161 | 41 | 77 | 39 | 95 | 48 | 158 | 133 | 144 | 64 | 92 | 300 |

Mission and must be seen as a key person in any communication planning whether mass media or inter personal communication.

Both in-depth study and survey found low visibility of Swachh Bharat Mission. Hence, there is a need for high degree of collaboration and cooperation among various government departments for rapid WASH implementation and funds to achieve its goal.

Television is the most important means to reach and spread Swachh Bharat Mission (Gramin) messages. These must be kept in mind for developing communication plan.

Acknowledgement: I would like to acknowledge WaterAid India, MPTAST and TALEEM Research Foundation, Ahmedabad for giving me opportunity to work in this research project as a Communication Specialist/Co-Project Director.

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The Empowerment of Rural Society and Right to Information

**Dr. Sushil Kumar Rai*

ABSTRACT

Right to information is a very powerful act for a healthy democratic system. In a democracy, people have supreme power. They form the government by giving their precious vote. So, people have the Right to know each affair of government. They can access all information from public authorities. Since India lives in its villages. A total of seventy percent population of India still live in rural areas. It means actual power lies in the rural areas but this is a fact and reality that the majority of rural people are living in deplorable conditions and poor life. They have no good facility of education, occupation, income, health, wealth, transportation etc. Even most of the rural areas, don't have even basic infrastructure and facilities like sanitation, safe drinking water, proper food, road, electricity etc. They are facing several problems in their day to day life. Poverty, illiteracy, unemployment and lack of awareness have clutched their life tightly. To abolish the corruptions and make the governing system more transparent, Right to Information (RTI) was introduced in 2005 in India. Right to Information Act, 2005 (RTI) in India is the most potent act and instrument after independence to fight against corruption and keep to make the governing system more transparent. This act empowers the people to get information from any authority and official. After passing more than 13 years, it is essential to know, what is the Role of the RTI Act in rural society? How is it empowering rural society? The present study examined all these queries and found that RTI has played a significant role to empower the rural society.

Keywords: RTI, Rural Society, Democracy, Empowerment, Governance, legal rights.

1. Introduction

India is a country of villages. Around seventy percentages of the total population still live in rural areas. Thus, it can be easily understood that the real power of the country lies in its villages. But, the reality is that the majority of rural people in rural areas are living in very poor conditions and standards of living. They have no proper education, occupation, income, health, wealth, transportation etc. Even most of the rural areas, don't have even basic infrastructure and facilities like sanitation, safe drinking water, proper food, road, electricity etc. They are facing several problems day-to-day. Poverty, illiteracy, unemployment and lack of awareness have clutched their life tightly. However, central and state both governments are running so many programs, schemes and projects at many levels to upgrade their living conditions. But due to lack of proper information and implementation, and finally massive corruptions, most of the rural people are not getting its advantages. To abolish the corruptions and make the governing system more transparent, Right to

Information (RTI) has been introduced in 2005 in India.

Right to information is a very powerful act for a healthy democratic system. In a democracy, people have supreme power. They form the government by giving their precious vote. So, people have the Right to know each affair of government and can access all information from public authorities. People must have the Right to instruct and inspect them that the officials are correctly performing their duties or not. They should keep their eyes on the governing process, policies and government decision and give them fair comment on them. Nevertheless, for this purpose, people should be authorized to get free flow of information means freedom of information, freedom of speech and expression. In this reference, the RTI Act enables people to access information freely, which helps the peoples in many ways. It provides a good opportunity to interact with the government and participate in the development process.

The Right to information act allows the common men to participate in governance and reduce the imbalance in

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the power relationship. It provides a tool to oppose injustice and allows collective spirit to make democracy work for everyone. Right to Information Act also strengthens grassroots democracy and ensures peoples participation in local governance and development activities.

1.1 Research Problem

India is the world largest democracy. Democracy means rule by the people. The people are most powerful in the system of democracy. But in this country, corruption is a severe problem faced by the common people. It has been widely spread in public life. It is now found everywhere and affecting all. Even the weakest person in society is this problem at all levels. Around 30% of Indians are bound to live under the poverty line. There is no facility of proper shelter, cloth, medicines, clean drinking water, sanitation, security for them. Even they don't have adequate food to satisfy their appetite. Though the government is running many programs to solve these issues, corruption is a significant hindrance in this way. It is eating all the fruits of their developments. Not only in the urban area but poor person even in rural areas are badly exploited and forced to live inhuman way.

Right to Information Act, 2005 (RTI) in India is the most potent act and instrument after independence to fight against corruption and keep to make the governing system more transparent. This act empowers the people to get information from any authority and official. After passing more than 13 years, the study wanted to evaluate, what is the Role of the RTI Act in rural society? How is it empowering rural society? These were the basic queries in the mind of the research scholar, for which the present study was conducted.

2. Objectives of the Study

- i. To study the role of RTI in the empowerment of rural society
- ii. To analyze the impact of RTI on rural people

3. Review of Literature

Several kinds of studies and opinions have been expressed about Right to Information and its functioning. But, after reviewing the various literature related to the topic, the researcher found that there is no remarkable study on the role and impact of RTI on rural society with special reference to Prayagraj, Uttar Pradesh. Through Literature Review, the research gap has been identified for which the research study will be conducted to bridge it. The summary of relevant literature reviewed is presented as

follows:

N K Jain (2007) has outlined that the RTI has a significant role in combatting state corruption and in promoting the participatory democracy. He has discussed the evolution of the RTI and its condition in other external nations. He also highlighted its legal dimensions of RTI relating to the Freedom of access to Information and its implications.

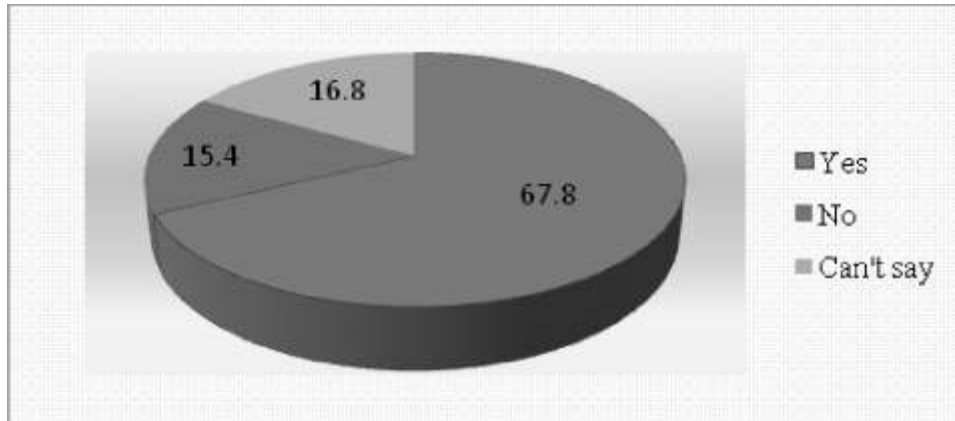
P K Das (2013) elaborates the right of Freedom of speech and expression under Article 19 (1) (a) of the Constitution of India. Right to Information is the outcome of Article 19 (1) (a). This provision helps in emerging of the Right to Information Act. He stressed upon the government functioning. It should be transparent and accountable. The all responsible key pillars of a democratic state like Legislature, the Executive and Judiciary cannot deprive any citizen from the right to access the vital Information which affects the individual or people's life. He also highlighted that one-sided Information or misinformation always breeds confusion and unwanted problems in society. It leads the uninformed citizen in society. He clarifies that common people should have the opportunity to ask and access the Information and copies of documents whatever they need. Because, these informations are the essential to save their interests and to get the advantages in any particular area.

Krishan Arora (2007) has emphasized the Right to Information Act, 2005 briefly. Understanding the significance of the RTI Act, many social scholars and scientists have presented their valuable opinions for the development of rural society. They have indicated clearly that RTI can play a vital role in rural areas and the enhancement of rural economy. He further comments that the use of RTI can change the scenario of rural society and the life of rural people.

Shalu Nigam (2006) explains that the RTI is a significant step to achieve the required Information, which is directly connected to the interest of the citizen of the nation. It is a very revolutionary act that has the potential to solve many problems which appear in the absence of Information or right Information. He further indicates that it is an opening of a new culture which will control and clean the corruption from the government or governing system. It provides the right to ask the questions, audit and review and examine the government functioning and decisions for the sake of public interest and to provide justice. It will promote open functioning culture, transparency and accountability in governance. For this purpose, people should have the right to scrutinize them.

Nikhil Dey (2005) MKSS activist and NCPRI member, in a

Graph 1



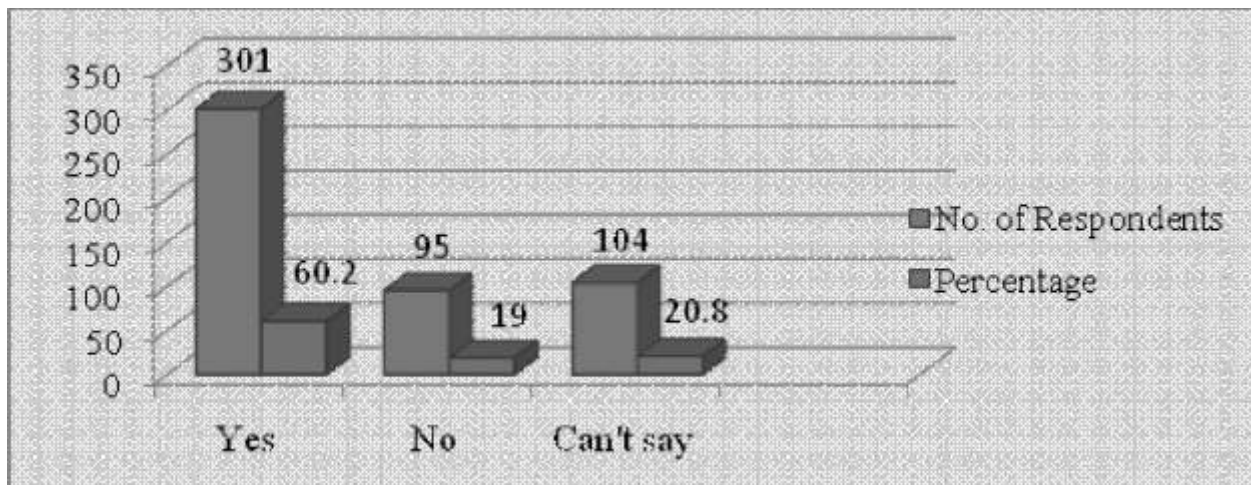
book titled "Readings in Public administration" (edited by P. Battacharya), reveals that the RTI act would allow the public scrutiny for all policy contradictions. He says, the success of the MKSS, right to information campaign in the area of minimum wages and other rural development

work in Rajasthan enforced the government to be more transparent and accountable.

4. Research Methodology

Keeping in view the specified objectives, the qualitative

Graph2



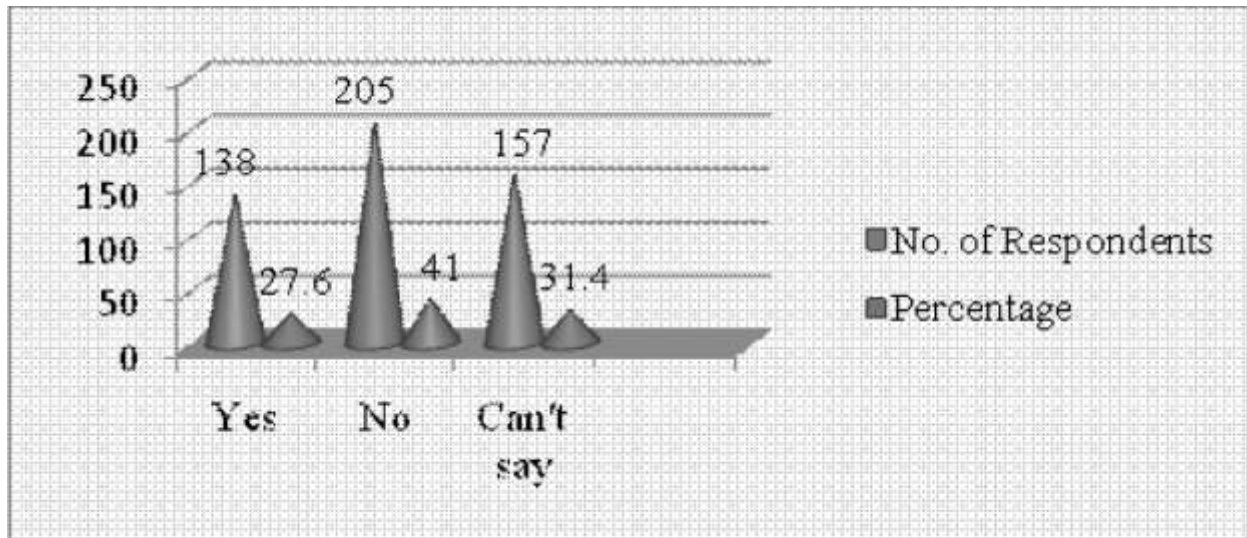
research approach has been used to conduct the research study. The study has applied the survey method to collect the required data. The closed-ended Questionnaire is used as a tool to acquire primary data to fulfil the purpose of the objectives of the Research Study. Primary and secondary, both data sources are taken in this research study. For this research study, the literate people, particularly male persons of 4 Villages of 2 Development Blocks (Phulpur and Karchhana) of Prayagraj District, Uttar Pradesh have been taken. The sample size was 500. A total of 500 respondents (125 from each village) was taken by purposive sampling method.

5. Data Analysis

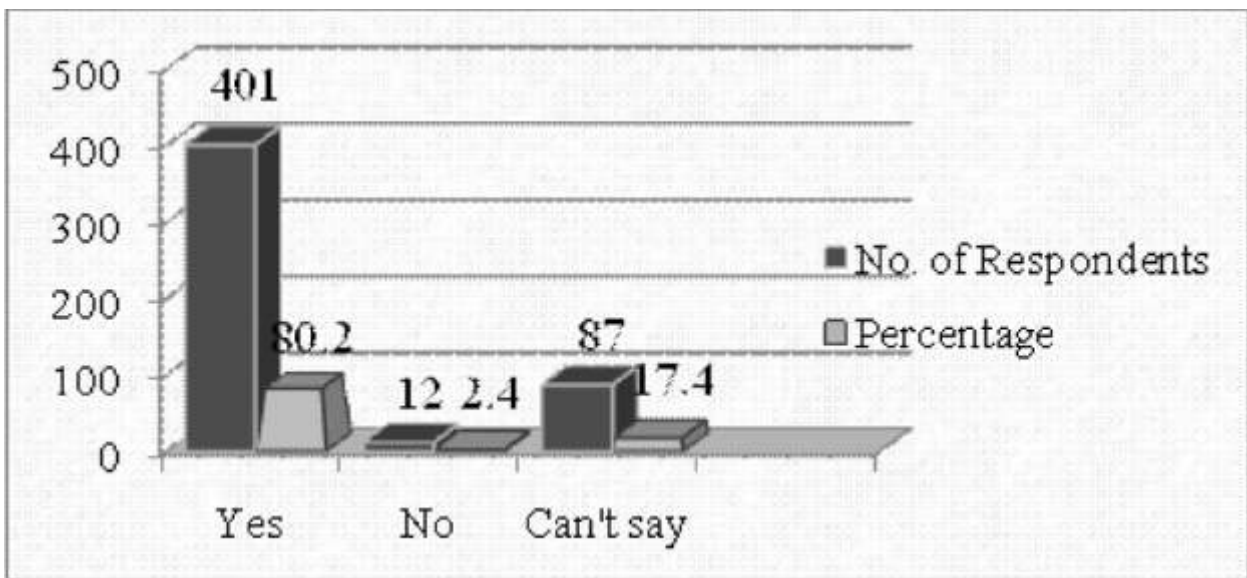
5.1. Analysis of relation between RTI and 'awareness to know' among rural society

The study was carried out to know the relation between RTI and awareness to know the things. An examination of data indicates clearly that the maximum number of respondents, i.e. 339 out of 500 are agreed that awareness to know among the villages has been increased due to the effect of RTI while 77 of respondents didn't agree and 84 of respondents were in the condition of can't say for the same.

Graph 3



Graph 4



Graph 1 also displays each and every data in percentages that 67.8% of respondents accept the positive impact of RTI in awareness to know among the villages while 15.4% of respondents did not agree and 16.8% of respondents were not sure about it. Therefore, it is clear that the majority of respondents accept that RTI has increased the awareness to know among the villages. It is making people more aware to know.

5.2 More awareness towards your socio-economic, political and legal rights due to RTI

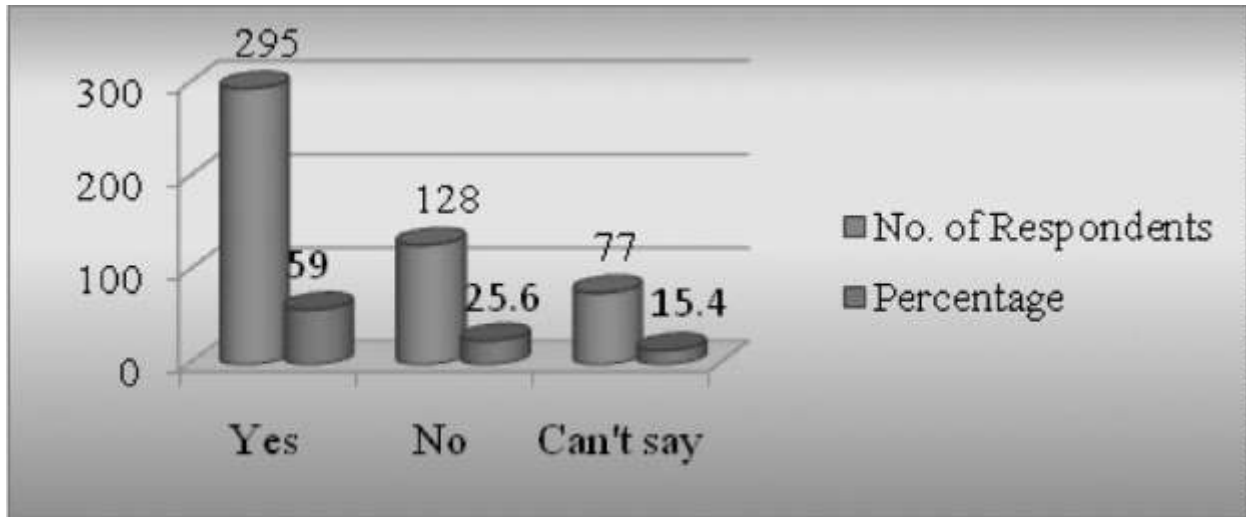
The participants were asked to respond on the issue of impact of RTI on awareness about socio-economic, political and legal rights. In this reference, Graph 2 clearly

indicates that 60.2% of respondents accept that RTI has made them more aware about their socio-economic, political and legal rights whereas 19% of respondents are not agreed and 20.8% of respondents are not sure to make any decision for the same. Thus, analysis of these responses clearly points out that a majority of respondents accept the impact of RTI on awareness about their socio-economic, political and legal rights and awareness about these rights have been increased by RTI.

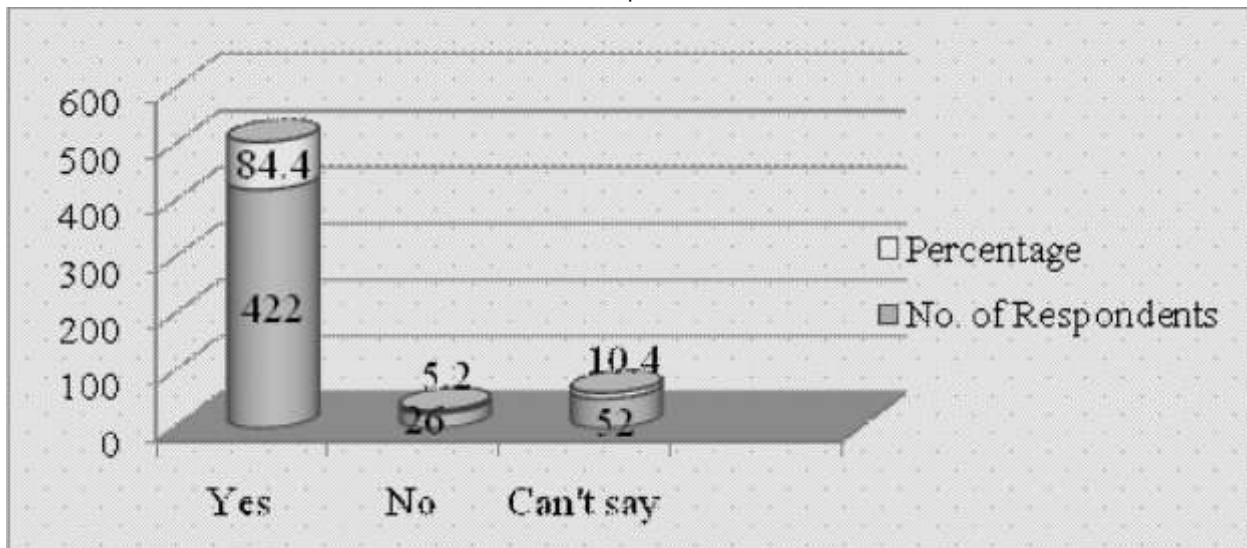
5.3. Benefits by running government programs in the rural area due to RTI

The data reveal that 138 of respondents out 500 accept the fact that they have been benefitted by running

Graph 5



Graph 6



government program in rural area due to RTI while the majority of respondents i.e. 205 out of 500 did not accept and remaining 157 respondents were not sure about it.

Graph 3 also clearly shows that the majority of respondents with 41% expressed their responses negatively whereas 31.4% of respondents were not in a clear position to say anything and only 27.6% of respondents were positive for the same. Thus, it is clear that the majority of respondents have not been yet benefitted by RTI in respect of running government programs but it is also true that RTI is useful to get benefits of running government programs. However, as per graph 3 the number of benefitted respondents is not in majority but it is quite important and showing that people are getting benefits by running government programs due to

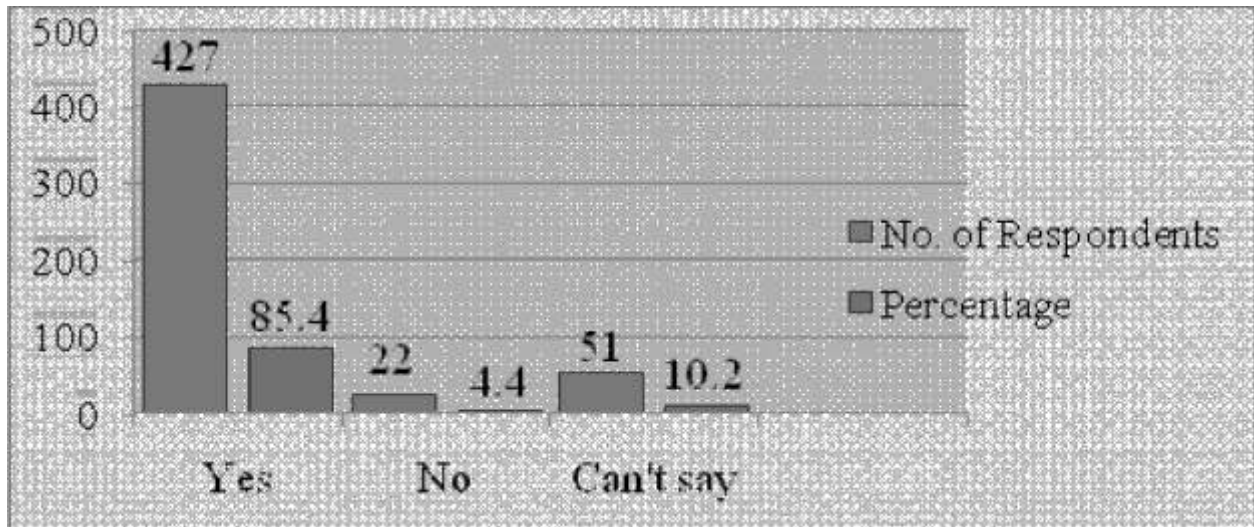
RTI.

5.4. RTI is helpful for the development of village

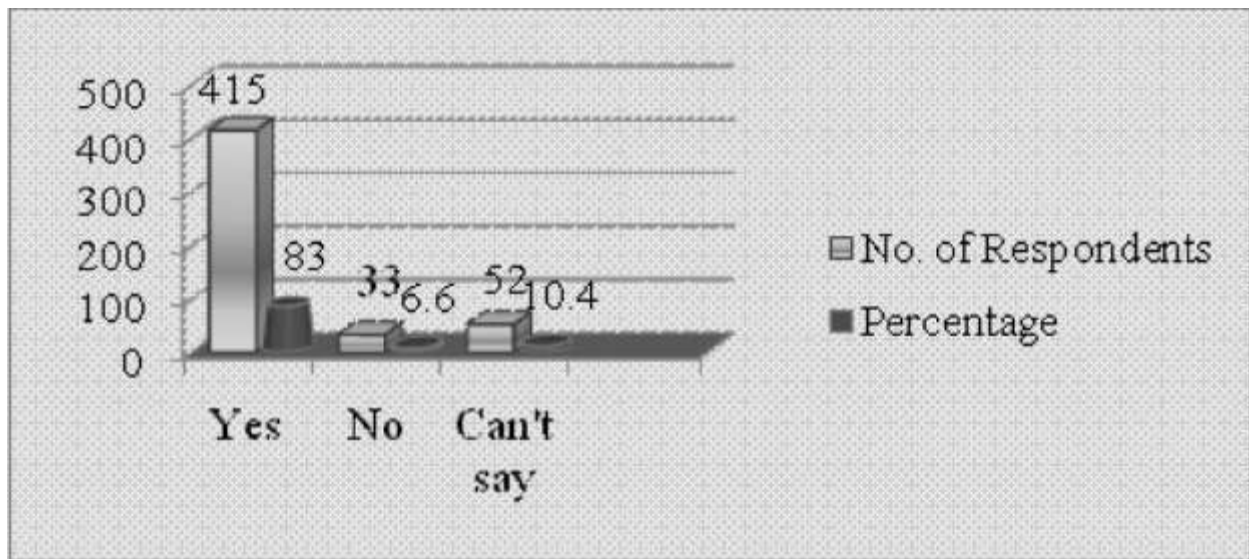
Development is supreme priority in developing nations. And where there is 70% of total populations live in rural areas, there, development of rural society cannot be ignored at any cost.

In this context, the study was carried out to know the relation between RTI and awareness tonow. The data clearly shows that the majority of respondents i.e. 401 out of 500 agreed that RTI is helpful for the development of village while 12 of respondents didn't agree and 87 of respondents were in mode of can't say for the same.

Graph 7



Graph 8



Graph 4 also indicates that 80.2% of respondents accepted the positive impact of RTI in the development of villages while 2.4% of respondents did not agree and 17.4% of respondents were not sure about it. Therefore, the majority of respondents accept the fact that RTI is helpful in the development of the villages.

5.5. RTI has lessened the monopoly of official authorities

The official authorities are well known to have monopoly in their functioning. The common people have always been raising this issue. Regarding this issue, the data clearly indicates that the majority of respondents i.e. 295

out of 500 agreed on the fact that RTI has lessened the monopoly of the official authorities while 128 of respondents didn't agree and remaining 104 of respondents were not clear for the same.

Graph 5 also indicates that 59% of respondents agreed positively while 25.60% of respondents didn't agree and 15.40% of respondents were not clear about it. Thus, it is sure that RTI has lessened the monopoly of the official authorities.

5.6. RTI has increased the confidence level among the villagers in questioning to the public Authority.

It is said that nothing is higher than confidence. Confidence fills the life with unprecedented success and achievements. In this regard, Graph 6 also reflects that the majority of respondents with 84.4% answered positively and felt that their confidence level in questioning to the public authorities has been increased due to RTI while 5.2% of respondents expressed negatively and remaining 10.4% of respondents were not sure. Therefore, the majority of respondents have realized that their confidence level in questioning to the public authorities has been increased due to RTI.

7. RTI has helped the rural people to fight against corruption

The participants were invited to respond on the issue that RTI is helping people to fight against corruption or not? In this regard, Graph 7 clearly focuses that 85.4% of respondents accepted that RTI has helped the people to fight against corruption while 4.4% of respondents didn't accept and 10.2% of respondents were not sure to make any decision on this issue. Thus, analysis of these responses clearly points out that a majority of respondents accept that RTI has helped them to fight against corruption.

8. RTI is helpful to fight for justice

Justice is a great value and asset of the human society. On being asked further question that RTI is helpful to fight for justice or not, the data clearly indicate that the majority of respondents 415 out of 500 accepted that RTI is helpful to fight for justice whereas 33 of respondents were disagreed and remaining 52 were not sure for the same.

Graph 8 clearly displays that 83% of respondents accepted that RTI is helpful to fight for justice while 6.6% of respondents didn't accept and 10.4% of respondents were not sure about it. Thus, finding clearly points out that RTI is helpful to fight for justice.

6. Conclusion

The study found that a majority of rural people agreed that they have got the 'right to know' with the help of RTI Act. It is making people more aware to know. They are agreed that the freedom to access the information has been increased by the RTI Act. Now they have the right to access the information freely from the public authorities. They accept the impact of RTI on awareness about their socio-

economic, political and legal rights. They are getting benefits from running government programs in rural areas due to RTI. The study further indicated that RTI is helpful in the development of the village. The study also clarified that RTI has controlled and lessened the monopoly of official authorities.

The study on the impact of RTI on the rural people brings out the fact that now people can rightfully access the information from the public authorities. This Act has increased the awareness to know among the villages.

It is also found that RTI has increased the confidence level of rural people in questioning to the public authorities. They feel that RTI is helpful to fight against corruption and to get justice. In this reference, it has made the government officials more responsible, accountable and transparent. Thus, the study found that Right to Information is a powerful act and instrument that is playing a significant role to empower the rural people and rural society.

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ABSTRACT

Yoga Philosophy is a scientific and practical approach to self-exploration. Yoga deals with *adibhautik*, *adidaivik* and *adhyatmik* all the three dimensions of Human life. According to the philosophical definition of communication, it is an inward search of real self or the method to achieve the true knowledge. It indicates that there must be interlink between Yoga Philosophy and communication. This review article presenting an overview of interlinks of Patanjali Yoga Philosophy and Communication.

Keywords: Yoga Philosophy, Communication, Patanjali Yog Sutra, Hindu Philosophy

1. Background

Communication is the base of all social interaction because people cannot live in isolation, so they must be engaged in social exchanges. It is the communication, which has largely determined the changes in bringing human beings closer together or uniting communities into one. Without communication, there would be no existence of human society. Alfred G. Smith stated that "Living is largely a matter of Communicating." It means that without communication, there is no living. According to McCroskey and Richmond "there are now three things that are certain in life: death, taxes and thirdly the discipline of knowledge or communication." It means communication is all that makes people human.

Patanjali Yoga Philosophy is a significant school of thought in the Indian philosophical system known as *shad darshan*. In chapter three of this thesis, the researcher has given a detailed description of Patanjali Yoga Philosophy and also explained the relevance of Yoga Philosophy to the Communication discipline. Yoga philosophy is widely known for its scientific and practical approach. Patanjali Yoga Philosophy does not deal with communication directly, as it is not meant for worldly affairs. Though being a spiritual treaty, it deals with the behavioral part of the Yoga aspirant, thus having profound ethical significance from the interpersonal communication point of view.

According to Adhikary et al. , as a process, communication is the base of society. We live in communication; without it, there would be no social interaction, no economic or political activities, and no cultural exchange. Thus communication is the locus that holds society together. Through communication, we

create conceptions of self-who we are; we create a relationship within the community and build institutions. We communicate and act together to create, recreate community relationships. Communication affects how we learn about our world and interact with others. It may provide a diversion, a source of conflict, or a unifying force. Such an impact is almost apparent when we look at how communication is at the base of our relationships . In this background, it traces the roots of communication as envisioned in Patanjali Yoga Philosophy.

2. Patanjali Yoga Sutra: A Scientific Way to Self-Exploration

Yoga has been practiced in India from time immemorial. Its traces can be found in ancient Vedic texts. It further evolves in Upanishads, the culminating parts of Vedas references to yoga practices-spiritual disciplines and techniques of meditation, which enable a man to achieve unitive knowledge of the Godhead-are to be found already in the *Katha*, *Svetasvatra*, *Taittiriya* and *Maitrayani* Upanishads .

Becoming aware of the conditioned mind-stuff (*Chitta*), gradual process of its refinement, and Self-enfoldment is the next step in Patanjali Yoga Philosophy, where intrapersonal communication plays the central role. After Samadhi with transformed consciousness, the realization of the Ultimate Reality, and the oneness of existence, transpersonal communication becomes a reality, which can be described as the ultimate form of communication. With subtle layers of mind dissected in between, Patanjali Yoga Philosophy provides an in-depth insight over the process of communication at different levels leading the aspirant to the ultimate state of consciousness or Self-

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realization; the state of liberation, peace, freedom, and bliss. The intrapersonal and transpersonal aspects of communication have been described by previous communication scholars, but in their descriptions, the evolutionary process and mutual interlinks are not very much clear and transparent.

Patanjali, later on, systemically puts them into Yoga Philosophy. Patanjali was a great sage who systematized and organized the study and teachings of Yoga. He was not the first teacher of Yoga, nor is he considered to be the originator of *Yogic Science*...Patanjali was only the codifier of Yoga Science. His approach is efficient; he was not a pure religious preacher or priest, but a scientist and a great philosopher who understood life with its currents and crosscurrents. He was a great yogi who practiced, who knew, and who did experiments. Patanjali was an enlightened being, a sage who gave yoga science for the benefit of all human beings. Stated that Patanjali Yoga the most practical or applied form of the Indian Philosophical system with deep psychological insight and spiritual implications. Its methods have nothing to do with any sect, belief, or religion; instead, its approach is a universal leading human being to its ultimate goal .

3. Yoga Philosophy and Communication

The field of Communication theory has been considered multicultural, multidisciplinary, and multi-paradigmatic. Such a shift from earlier Euro-centric paradigm has already opened avenues for theorizing communication from a different perspective. The field of Asian Communication theory has also emerged and grown (for instance, Buddhist perspective, Chinese perspective, Arabic-Islamic and Japanese perspective of Communication, etc. are already explored).

Communication as a field of study has been considered very significant in present day society. Furthermore, it has been accepted that not that no meta-theory of communication is universal; instead, communication is contextual to the philosophical, religious, and cultural context of the particular society. That is why the Asia-centric theorization comes in the light; in accordance with Asia-centricity, ancient literature should be explored for the theorization of Communication. In this order, the practice of exploring the Hindu and Indian perspective of communication started. Yoga Philosophy also addresses the fundamental concerns of communication.

Adhikary, stated that the study related to philosophy and communication could be done from different perspectives. So the two significant trends are mentioned here to understand the connection of philosophy and

communication: The first trend is based on different philosophical approaches to the study of communication. As, according to the book titled *Philosophical Approaches to Communication* , indicates that the primary purpose of communication research is to study the communication process, and for authentic research, it is obvious to study the different philosophical perspectives.

Thus, it is believed that while studying communication from different perspectives, many specific principles, theories, and approaches came into existence. The second trend indicates that there also exists a philosophy of communication as other methods of knowledge. As, according to a book titled *Perspective on Philosophy of Communication* , the term philosophy of communication used, and it seems similar to the philosophy of language; it directly indicates that communication has its philosophy. Davis mentioned the relevance of *Naya-Vaisheshika* philosophy for studying communication, , emphasizes on the need to apply principles derived from *Vedanta* Philosophy to communication theory and has claimed that all six schools of *Bharatvarshiya/Hindu* philosophy outline unique communication theories.

Saral stated that Intrapersonal communication between inner and outer self is an ongoing process...According to Patanjali's *Yoga Sutras*, when the seeker or *yogi* achieves *Siddhi* or *RitambharaPragya*, he/she will be able to do transpersonal communication, which is beyond interpersonal and intrapersonal levels (YS 1.48). Kirkwood , while mentioning Patanjali's *Yoga-sutra*, explained how 'mental stillness' is required for communication and spirituality...He claimed that the avenues of research are open to scholars who are interested in communication and spirituality. In another research, Krikwood, further discussed the intrapersonal consequences of speaking according to Indian thoughts and derived its implications for the ethics in communication. Kirkwood concluded based on *Shankya-Yoga* Philosophy that the speech affects not only the listener but also the speaker; it also influences the self-realization and liberation process of the speaker.

Indian theories of communication are reception and interpretation oriented, not expression oriented like the Western models. The Indian definition of communication would be that it is an inward search for meaning. The Indian model of communication is intrapersonal rather than interpersonal, and this intrapersonal must lead to a transpersonal communication in which oneness of the world is ambiguously perceived.

Sitaramdiscussed the importance of self-realization in the

communication process and mentioned that the Yoga School of Hindu philosophy explains the ways of acquiring knowledge about the inner self and interpreting that knowledge to others. He concluded that the primary purpose of communication is to know the inner self and attain *moksha*. In the words of Kumar, the intrapersonal dimension of communication is of greater importance than the interpersonal in the Indian approach, for individualism and manipulation have no place in it.

Kumar described that the Indian tradition of Public Communication is deep-rooted in intrapersonal and transpersonal communication. Adhikary, discusses verbal communication as a tool for attaining *Moksha*. He concluded that communication could also be considered "*Sancharyoga*" like *Gyan yoga*, *Bhakti yoga*, and *Karmayoga*. Strouds says, to Hinduism, communication is a means for self-realization. In Hindu traditions, narratives are used in an effective manner, which is useful to get a reader or hearer to move beyond assumed illusions into a more enlightened state. Singh discusses communication from Indian scripture *Srimad Bhagwat Geeta* and discusses its intrapersonal, interpersonal, and spiritual aspects leading the aspirant to excellence in worldly life and perfection in the inner life. Singh, discusses the Indian perspective of communication with particular reference to Vedic Spiritual tradition. He discusses intrapersonal, interpersonal, and mass communication from a spiritual angle. He also emphasizes the role of communication for self-realization and social welfare.

Yoga Philosophy does not directly refer to the communication part, but observing its verses (sutras) minutely, one can see profound implications from a communication point of view. Rather communication in its different forms is the means to reach the highest state of human consciousness described in Yoga Philosophy, and even further communication in its transpersonal form comes out to be the ultimate state of human communication, which shall be elaborated later on. So it is the humble but clear conviction of the researcher that Yoga Philosophy has deep significance from the communication point of view. However, to the knowledge of the researcher, the topic has been unexplored until now in depth. Previous communication scholars have given only sporadic mentions and hints. Some of the thoughts from the other scholars have been given here. The interest of communication scholars in Yoga Philosophy and its exploration can be traced back to the last decades of the 20th century.

4. Conclusion

Thus it can be stated that Yoga philosophy awareness of the self as consciousness is necessary to discover one's connection to all life. Dissanayake (1987) states that the Indian model asserts that if communication is to be truly functional, intrapersonal communication must lead to a transpersonal communication in which oneness with the world is unambiguously perceived". This "transpersonal communication" is to be attained via the realization of the true self, which for Yoga is quite literally "consubstantial" with the selves of all other sentient beings, and is for the Upanishads the individual expression of Brahman, the divine reality which pervades and unifies all life.

Intrapersonal communication is the key to the conscious self-evolution defined by Yoga Philosophy. However, it is not possible for the scattered mind. Minimal level of mental stability and concentration has to be there for its functioning. This foundation is laid by yogic interpersonal communication based on the *bahirang* aspect of Yoga.

Yoga is a systematic method for exploring the self, gradually leading to a state of liberation or freedom...Yoga is founded on both action and reflection, like the two wings of a bird; neither alone can get us anywhere. Yoga always pairs philosophical reflection with deliberate action and succinctly outlines the art and science of Yoga for Self- Realization. It is a process of systematically encountering, examining, and transcending each of the various gross and subtle levels of false identity in the mind field until the jewel of the true self comes shining through. There are different modes of communication, leading an aspirant to that state of self-realization.

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