

Journal of Content Community & Communication

Volume 2 Year.1 Dec 2015

ISSN No. 2395-7514

On Religious Intolerance, Global Interconnectedness and our Greatest Challenge

Retrieving the "Communicative Economics" Underlying Health Campaigning in Third World Countries

Exploring Classical Sanskrit Texts from Communication Perspective: A Checklist

The messages of Chānakya for Leadership Communication: The U-N-A perspective

Level of understanding of different issues of climate change and behavioural intentions of the post-graduate students of Agartala to mitigate it: a survey study

Community Newspaper: A Tool for Women Empowerment



AMITY SCHOOL
of COMMUNICATION



AMITY
UNIVERSITY
— MAHARASHTRA —

www.amity.edu/gwalior

JOURNAL OF CONTENT, COMMUNITY & COMMUNICATION

ISSN 2395-7514

Vol. 2, Year 1, Dec - 2015

Amity School of Communication,
Amity University Madhya Pradesh, Gwalior

The views expressed in the articles are those of the contributors and not necessarily of the Editorial Board or the Institute.

The Editorial Board invites original, unpublished contributions in the form of research papers, articles, book reviews and case studies.

No part of this publication may be reproduced or transmitted in any form or by any means, or stored in any archival system of any nature without prior written permission. Application for permission for use of copyright material including permission to reproduce extracts in other published works shall be made to the publishers. Full acknowledgement of author, publisher and source must be given.

Call for Papers

Dear Sir / Ma'am

It gives me immense pleasure to inform you that Amity School of Communication, Amity University Madhya Pradesh, Gwalior, India is planning to publish a referred and peer-reviewed journal named **"Journal of Content, Community & Communication"**.

This is a call for papers to all academicians/industry champions, like your good self to contribute for the upcoming issue. May I also, request you to circulate this "call for papers" among your colleagues, peers and friends for their contribution to JCCC.

Manuscript must be typed in Microsoft Word Format, as per JCCC Guidelines (enclosed). Last date of receipt of the completed soft copy of the manuscript is **15/04/2016**. All contributions would be peer-reviewed by a very experienced and illustrious Reviewer Board and Editorial Board.

All communications may be addressed to **jccc0615@gmail.com**.

Note: Publication in JCCC is free. Your contributions based on your research work must be related to any subject of Media Studies.

Looking forward to a fruitful intellectual association with you.

Warm Regards

Dr. Sumit Narula

(Chief Editor, JCCC)

Amity University Madhya Pradesh,

Gwalior-474005

Email: **jccc0615@gmail.com**

**Amity School of Communication
Amity University Madhya Pradesh
Gwalior-474005**

Journal of Content, Community & Communication

Chief Patron

Mr. Assem Chauhan
Additional President
Ritnand Balved Education Foundation

Patron

Dr. Sunil Saran
Chancellor
Amity University Madhya Pradesh
Gwalior, India

Chief Advisor

Lt. Gen. V.K. Sharma, AVSM (Retd.)
Vice Chancellor
Amity University Madhya Pradesh
Gwalior, India

Advisory Board

Prof (Dr.) M.P. Kaushik
Pro Vice Chancellor,
Amity University Madhya Pradesh
Gwalior, India

Prof (Dr.) V.K. Kuthiyala
Vice Chancellor
Makhanlal Chaturvedi National University of
Journalism & Mass Communication
Bhopal, India

Prof. (Dr.) Keval J. Kumar
Founder Director
Resource Centre for Media Education and Research
Pune, India

Editorial Board

Chief Editor

Dr. Sumit Narula
Director, Amity School of Communication
Amity University Madhya Pradesh,
Gwalior-474005, India

Editor

Mr. Aditya Kumar Shukla
Assistant Professor, Amity School of Communication
Amity University Madhya Pradesh,
Gwalior-474005, India

Members

Prof. (Dr.) Pradeep Krishnaatray
Director Research and Strategic Planning
Center for Communication Programs
John Hopkins University, India

Melissa A. Fitch, Ph.D
Associate Professor
Spanish and Portuguese
College of Humanities,
University of Arizona

Yoshitaka Miike, PhD
Chair & Associate Professor,
Department Communication
University of Hawaii at Hilo, USA

Prof. Naren Chitty A.M
Chair in International Communication,
Faculty of Arts, Macquarie University,
Australia

Prof. (Dr.) Sukhnadan Singh,
Head, Department of Communication
Dev Sanskriti Viswavidyalaya,
Haridwar, Uttarakhand, India

Dr. Ashu Pashricha
Department of Gandhian & Peace Studies,
Panjab University,
Chandigarh, India

Dr. Nirmala Mani Adhikary
Associate Professor
Centre for Media Studies
Kathmandu University,
Kathmandu, Nepal

Prof. (Dr.) Manish Verma
Amity School of Communication,
Amity University Rajasthan,
Jaipur, India

Prof. (Dr.) APS Chauhan
Department of Political Science
Jiwaji University, Gwalior-474001,
Madhya Pradesh, India

Prof. (Dr.) Geeta Bamezai
Professor
IIMC, New Delhi, India

Prof. (Dr.) Neeru Johari
Jagannath Institute of Management
Studies, New Delhi, India

Dr. Mini Mathur
Associate Professor
Marketing, MICA, Ahmedabad

Dr. Surbhi Dahiya
Associate Professor
IIMC, New Delhi, India

Prof. Pushpendra Pal Singh
MCNU Journalism & Mass
Communication, Bhopal, India

Dr. Amitaabh Srivastava
School of Media & Communication
Galgotias University, Greater Noida,
Uttar Pradesh, India

Cover Design by

Mr. Anshul Jain

Assistant Professor,
Amity School of Communication
Amity University Madhya Pradesh,
Gwalior-474005, India

Contact Us

The Chief Editor, JCCC
Amity School of Communication
Amity University Madhya Pradesh
Gwalior, 474005, India
Phone: Landline: 0751-2496052
Mobile: 09560452625, 09685424152
Email: jccc0615@gmail.com

Subscription

Single copy: Rs. 250
Annual: Rs. 500
Students and research scholars
Single copy: Rs. 200, Annual: Rs. 400
Institutional Membership: Rs. 500 (Annual)
Please remit your subscription through
Draft in favour of Amity University Madhya Pradesh Gwalior.

Published by

Amity School of Communication
Amity University Madhya Pradesh
Gwalior, 474005, India

**Amity School of Communication
Amity University Madhya Pradesh
Gwalior-474005**

JOURNAL OF CONTENT, COMMUNITY & COMMUNICATION

CONTENTS

VOLUME 2	YEAR 1	DEC, 2015
Editorial		
On Religious Intolerance, Global Interconnectedness and our Greatest Challenge		1
<i>Melissa A. Fitch, Ph.D</i>		
1. Retrieving the “Communicative Economics” Underlying Health Campaigning in Third World Countries		2-14
<i>Elias E. Hristodoulakis, Grigorios N. Karimalis, Maria Matiatou, Vassilis Angouras & Evangelia Loukidou</i>		
2. Exploring Classical Sanskrit Texts from Communication Perspective: A Checklist		15-25
<i>Nirmala Mani Adhikary</i>		
3. The messages of Chanakya for Leadership Communication: the U-N-A perspective		26-34
<i>Siddhartha Chatterjee</i>		
4. Level of understanding of different issues of climate change and behavioural intentions of the post-graduate students of Agartala to mitigate it: A survey study		35-44
<i>Deepak Upadhyaya</i>		
5. Community Newspaper: A Tool for Women Empowerment		45-51
<i>Shaswati Das</i>		

Guidelines for the Contributors

**Amity School of Communication
Amity University Madhya Pradesh
Gwalior-474005**

EDITORIAL

On Religious Intolerance, Global Interconnectedness and our Greatest Challenge

Melissa A. Fitch, Ph.D

On March 11, 2004, I found myself in Madrid, Spain in the wake of the terrorist bombings in which 191 people were killed and more than 1600 injured. It remains the worst terrorist attack in Europe in the last thirty years. I was living with 27 students in the small city on the outskirts of the Spanish capital, only blocks from the train station where backpacks loaded with explosives had been placed in the compartments of four different trains, timed to detonate as the trains were en route to Madrid. Writing about the experience later, I shared that many students in Spain returned to the US in fear of another possible attack. I concluded, "[T]o live in a constant state of fear and dread robs us of our capacity to embrace life. We need our students to become fluent not just in other languages but in other cultures and radically different circumstances; we need them to live, to whatever extent possible, without fear."ⁱ

In the wake of the Paris massacre—so reminiscent of the 2008 Mumbai attack—as well as the downing of a plane full of Russian tourists in Egypt, the bombings in Beirut and the attack on a hotel in Mali, all taking place with the same two-week period and all attributed to Muslim extremists, it is important to not conflate Islam, and its 1.57 billion adherents in more than fifty countries with atrocities committed by a barbaric few. The time of Islamic rule in Spain was the most tolerant in that country's history, a period of cultural flourishing among Muslims, Christians and Jews that lasted almost 800 years. And for anyone who doubts that Christianity is also associated with acts of barbarity, as so many politicians in my own

country seem to believe, just one word will suffice: Inquisition. It is not religion that creates barbarity. It is intolerance that creates barbarity.

The launch of this new international journal devoted to communications is coming at the ideal moment. It offers educators in the social sciences and the humanities from around the world yet another opportunity to reach out to one another to exchange ideas about the changing intellectual panorama. But beyond our research, it offers us the chance to unite with one another during a time in which growing religious fanaticism in many faiths is happening in tandem with greater global interconnectedness and interdependence. Studies have shown that hatred among religious groups diminishes significantly when one knows someone of another faith.ⁱⁱ Other researchers have found that having just one commonality with the person we know of another faith was enough to dispel animosity.ⁱⁱⁱ Our great commonality, the tie that binds those of us who teach beyond our intellectual pursuits, beyond our religious faiths and nationalities, is our belief in the power of education to change lives.

Thomas Merton said in his essay "Learning to Live" that the purpose of education is to show students how to define themselves "authentically and spontaneously in relation to the world" (qtd in hooks 199).^{iv} This is the challenge that awaits us—to create unity and hope over fear and divisiveness. The work we do has never been more urgently needed in the world. Let's get started.

Melissa A. Fitch, Ph.D

Associate Professor, Spanish and Portuguese
College of Humanities, University of Arizona

- i. "Directing Study Abroad Programs in a Changed World: Five Lessons Learned from the Madrid Bombings." *ADFL Bulletin* 37.2-3 (2006): 31-38. Reprinted in *Association of Departments of English Bulletin* 144 (2008): 61-68
- ii. Robert D. Putnam and David E. Campbell, *American Grace: How Religion Divides and Unites Us*. (New York: Simon and Schuster, 2010).
- iii. David DeSteno and PiercarloValdesolo, *Out of Character: Surprising Truths About the Liar, Cheat, Sinner (and Saint) Lurking in All of Us* (New York: Crown Publishers, 2011).
- iv. Hooks, bell. *Teaching to Transgress: Education as the Practice of Freedom*. New York; London: Routledge, 1994.

Retrieving the “Communicative Economics” Underlying Health Campaigning in Third World Countries

Elias E. Hristodoulakisⁱ, Grigorios N. Karimalisⁱⁱ, Maria Matiatouⁱⁱⁱ, Vassilis Angouras^{iv} and Evangelia Loukidou^v

ABSTRACT

Effective health campaigns are paramount in producing the critical behavioural shifts towards responsible lifestyles. In this study we trace roadblocks and facilitators to effective communication frameworks in health campaigns designed for containment of diseases in Third World countries. The role of Social Marketing as the fundamental approach, along with prevention and training as key health strategies are closely examined. Cultural, social, and psychological factors cautiously lay the foundation upon which ambitious health projects aspire to mobilize stakeholder groups in favour of underprivileged African populations. Building on research findings from analyzing the web content of 29 international health campaigns, the study conceptualizes the distinctive elements along which campaigns unfold and seek to influence perceptions and behaviours. Even though focus is clearly on increasing awareness and generating responsible stance on health issues, findings suggest that outreach potential is limited because some variables are disregarded or underestimated, leading to low message penetration. To produce the desired impact on behaviours, health campaigns must consider factors related to language barriers, appeal to reason, involvement of local influencers and appropriate media choice.

Keywords: Campaigns, Third World, Culture, Prevention, Training, Social Marketing.

1. Introduction

The present study has emerged from the need to explore and assess the various communication building blocks of health campaigns in the developing world. It also aspires to promote further understanding of those cultural factors that may facilitate or impede the penetration of campaign messages and their impact to local populations. The integration of such elements is exemplified by a sample of campaigns, either inclusive or focused on specific diseases, addressing different categories of stakeholders, and delivering a variety of messages in an effort to influence perceptions, alter beliefs, and creates significant behavioural shifts. The main question raised is whether these campaigns manage to reach their intended audiences and how successful they have been in establishing new frameworks and altering bottom line behaviours.

1.1 The Gateway to Health Communication

Health campaigns have the following unique characteristics (Corcoran 2007):

- a) A wide variety of social and political problems to address
- b) An array of unhealthy behaviors and resistant audiences to impact
- c) A strong persuasive strategy to develop
- d) A media agenda to climb with appropriate exposure of focused and diverse messages

Health campaigns draw on a wide variety of theoretical perspectives (include all potential references even if you have too many):

1. They are tied to Social Marketing and the humanitarian direction it entails (Fox & Kotler 1980, French & Blair-Stevens 2010, Kotler, Roberto & Lee 2002)
2. They depend on Diffusion of Innovations theory (Rogers 1995) and the multiple layers of influencers that are involved
3. They advance adoption of new behaviors through multistep flows activated in interpersonal channels and social networks
4. They are built around the Theory of Reasoned Action and the Expectancy-Value equation (Ajzen & Fishbein 1980) which contends that attitudes result from beliefs about behavioral consequences
5. They integrate the Health Belief Model (Hochbaum, Rosenstock, Kegels, early 1950s) and Social Cognitive Theory (Bandura 1977, 1986) to highlight influences, role models, intentions and outcome behaviors

At the tactical level, health campaigns should ideally (Kreps work) (Kreps & Thornton 1992):

- a) Keep objectives clear and attainable

i, ii, iii - The American College of Greece, 6 Gravias Street GR-15342, Aghia Paraskevi, Athens, Greece

iv- Mediterranean College, Patision 107 & Pelinis 8, GR-11251, Athens

v - Association for Regional Development & Mental Health, 68 Amarousiou Chalandriou st, GR-15125, Maroussi, Athens. Greece

Corresponding Author:

Grigorios N. Karimalis, The American College of Greece, 6 Gravias Street GR-15342, Aghia Paraskevi, Athens, Greece, Tel: +30 210 6009800, Cell: + 30 697 6390079, gkarimalis@acg.edu

- b) Minimize adoption costs
- c) Influence social norms towards pro-health, desirable attitudes
- d) Decompose unwarranted stereotypes that raise barriers to responsible behavior
- e) Target sub-audiences according to their centrality to objectives and receptivity to influence

1.2 Background Literature on African Culture and Personality

According to the Lewis Culture Model (Lewis 2000), Africans are generally multi-active: people oriented, loquacious, interrelators, do several things at once, plan grand outline, display feelings, and often disregard rules, gain status by connections and charisma. Also, they tend to be gregarious, inquisitive, dialogue and relationship-oriented. They roam back and forth, borrow and give freely (sustainability issues), maximize power distance, seek favors, pull strings, mix social and professional lives, base deals on liking the partner, attribute importance to spoken word and status, use unrestrained body language, are strongly influenced by religion. Most of those attributes serve as distinct indicators and they are not exclusive within the African cultures.

Hofstede's revised model of cultural dimensions (Hofstede 2010) reveals notable presence of the following indicators:

- Power Distance—the degree to which African people accept and expect inequality, respect of hierarchy
- Collectivism—strong degree of interdependence between members of the society
- Masculinity—preference for achievements, assertiveness and material reward
- Uncertainty Avoidance—the degree to which people feel uncomfortable with ambiguity
- Normative rather than pragmatic orientation—concern for the absolute truth, quest for quick results, short-term focus
- Indulgence—the need to satisfy desires and impulses

Contrary to sub-Saharan Africa, Bangladesh scores high on Restraint, being a pessimistic and cynical society that places little importance on leisure. This campaign was the last one in the sample and therefore it makes sense to point out a striking societal contradiction. Bangladesh was included due to the size of the market as well as to data availability in order to justify the purposefulness of the selected sample.

Like most collectivistic societies, Africans respect hierarchy and senior authority, one-way vertical structures, two-way horizontal family and support systems. Inherent in the African mind are personality characteristics like sociality, patience, tolerance, sympathy, and acceptance. African people have been consistently victimized by poverty, poor governance and corruption, conflicts over resources nourished by an overarching and unhealthy dependence on developed countries since the colonial years. "Destabilized by Western acculturation, the African mind is relatively unlinear, uncritical, lacking in initiative and therefore encapsulated." (Nyasani 1997) The consequences of this social stagnation are severe impediments for creativity and innovation, given the uncontrollable pace at which transformations are taking place.

This social encapsulation shields social cohesion and mutual concern but does not encourage personal initiative and incentive. On the contrary, health conscience develops from a highly individual threshold of awareness that may have not been adequately raised among African populations (Lassiter 2000, Michel 1985, Prochaska & Diclemente 1986).

Instead of being static, objective and dichotomous like the Europeans, Africans conceive the world in a more holistic sense that transcends diversity and embraces mobility and synthetic approaches. In that sense, matter—which is expected to include the material body and its wellbeing—is a manifestation of a single reality; the being and the spirit are intertwined in a network of life forces (Senghor, 1996, 1963). The average African is conditioned not to challenge larger sets of circumstances and requirements that conform to his extended worldview. Foreign influences are often an inescapable environment on which an African is dependent. Western neo-colonialism is sustained by a political view of knowledge and consolidates an inferiority syndrome with disruptive effects on the community spirit.

Being controlled, policed, nursed, and guided by Europeans leads to a cultural betrayal and self-subversion. As Nyasani argues, "contemporary black Africa is painfully crucified on the cross of blackmailers, arm-twisters and their forever more enslaving technologies, and each nail on the cross belongs to the economic and donor nation" (Nyasani 1997). In this spirit, efforts to accelerate the implementation of western models of health behaviour may find serious resistance in rural communities if they do not make cultural sense, or worse, if they constitute outright cultural infringements.

Especially in rural areas, health beliefs fall into mental models that may embrace traditional, indigenous practices rather than westernized positivist approaches. Belief in supernatural forces may prevail over awareness of internal and controllable causes for illness. Poor quality health care and lack of trust between doctor and patient lie at the root of non-adherence to professional advice. No matter how pervasive or arm-twisting donors are, these colonial cultural hangovers coupled with inadequacy of resources will buffer attempts for diffusion and implementation of essential health norms.

2. Methodology

A non-probability, purposive sample of 29 campaigns was chosen on the basis of specific sets of items and characteristics that could be identified and measured for the purpose of the study. The technique employed is content analysis of the campaign web pages and a choice-based, stratified sampling to allow sufficient representation of targeted campaign elements. Campaigns were audited in terms of purpose, health components, levels of interaction, partnerships, target groups, channels of communication, embedded cultural characteristics, and aspired qualitative interventions. The results were tabulated to establish a panoramic view of the interventions landscape and its impact on local health norms/lifestyles that allows for drawing of conclusions and meaningful discussion. More specifically, tabulation was performed at two levels: a) occurrences of specific elements as percentage of the total sample population and b) percentage of every element on the population of each campaign type. Although the latter allowed for a closer and more intense look at the qualitative elements, the former established a clearer perspective of the campaign landscape and therefore was preferred as the basis for discussion.

Namely, the campaigns are:

- Carolina For Kibera
- One Million Health Workers for Sub-Saharan Africa
- Africa Public Health Alliance & 15%+ Campaign
- Campaign on Accelerated Reduction of Maternal Mortality in Africa (CARMMA)
- Child Health Now

- Inclusive Healthcare Innovation Summit
- World Aids Campaign
- CARE: Healthy Families, Healthy Communities
- Fair Play for Africa
- People's Health Movement
- One Love Campaign
- Defeating Malaria Together
- AMREF USA: Stand Up for African Mothers
- Sightsavers—Put Us in The Picture campaign
- Unite for Sight
- GlaxoSmithKline & Access to Malaria Care
- Bristol-Myers Squibb: Secure the Future
- Pfizer Commitment to Communities
- Novartis Improving Health Care in Africa
- Johnson & Johnson Our Community Work in Africa
- Supplemental Immunization Activity
- Sustainable East Africa Research in Community Health
- Treatment Action Campaign
- The Carter Center: Waging Peace, Fighting Disease, Building Hope
- Combined Joint Task Force—Horn of Africa
- I Keep A Child Alive
- Stand Up for African Mothers
- Vitamin A Campaign
- Hope Foundation for Women and Children of Bangladesh

2.1. Limitations

There are, of course, limitations to this study, the foremost of which is the representativeness of the sample. A random sampling technique would likely produce different results; however, it is not among the priorities of the study to produce findings with external validity. It is rather an attempt to trace lines between aspirations, intentions, and accomplishments in areas tormented by poverty, inequality and absence of essential health determinants.

3. Findings

OVERALL PERCENTAGE OF CAMPAIGNS INTEGRATING THE SPECIFIC ELEMENT						
Number/ Description of Campaign Element	A-Type HIV/ AIDS (N=7)	B-Type Malaria, Cholera, Hepatitis, Other Diseases (N=3)	C-Type Pregnancy, Maternal & Child Health (N=1)	D-Type Immunization Sight Disabilities (N=5)	E-Type Inclusive (N=10)	Total Number (N=29)
1. Training/ Education	13.8	3.4	6.9	6.9	20.7	15 51.17
2. Prevention Counselling, sanitization, immunization, clean water policy)	17.2	3.4	6.9	6.9	17.2	15 51.7
3. Treatment (Therapy, Cure, Medication)	20.7	10.3	3.4	10.3	13.8	17 58.6
4. Advocacy Lobbying	6.9	6.9	10.3	3.4	10.3	11 37.9
5. Levels of Interaction						
• International	13.8	6.9	3.4	17.2	31	72.4
• National/ Governmental	20.7	6.9	13.8	17.2	27.6	86.2
• Organisational	3.4	3.4	6.9	13.8	13.8	41.4
• Community	20.7	6.9	13.8	13.8	27.6	82.7
• Individual	6.9	-	3.4	3.4	6.9	20.7
6. Partnerships						
• Civil Society (NGOs, NPOs)	10.3	10.3	13.8	10.3	27.6	72.4
• Academia/ Research Centres	17.2	10.3	6.9	10.3	20.7	65.5
• Private Funds	10.3	3.4	3.4	6.9	10.3	34.5
• For Profit organisations	13.8	10.3	10.3	3.4	20.7	58.6
• Professional Associations	3.4	3.4	3.4	3.4	13.8	27.6
• Medical Clinics/ Health Institutes	10.3	3.4	-	6.9	13.8	34.5
7. Target Groups						
• Governments/ Ministries/ IGOs	13.8	10.3	13.8	17.2	24.1	79.3
• International/ Local Agencies	20.7	6.9	6.9	10.3	34.5	79.3
• Community Health workers	6.9	3.4	6.9	3.4	20.7	41.4
• Local Leaders	10.3	3.4	6.9	6.9	-	27.6
• Affected Populations	13.8	10.3	6.9	6.9	17.2	55.2
• Donors/ Fundraisers	13.8	6.9	13.8	10.3	10.3	55.2
• Volunteers	3.4	3.4	3.4	10.3	6.9	27.6
8. Channels of Communication						
• Press	13.8	3.4	3.4	6.9	13.8	41.4
• TV	3.4	-	-	-	3.4	6.9
• Radio	3.4	-	-	3.4	-	6.9
• Web, Social Media	24.1	10.3	13.8	13.8	34.5	96.5
• Books./ Publications	20.7	3.4	10.3	3.4	10.3	48.3
• Photos/ Films/ Videos	17.2	3.4	13.8	10.3	24.1	69.0

• Events	13.8	6.9	-	10.3	13.8	44.8
9. Cultural Elements of Websites						
• Mission / Vision	3.4	-	3.4	-	13.8	20.7
• Interactivity (donation, log in, contact form)	20.7	3.4	10.3	-	17.2	51.7
• Credibility/ Transparency	13.8	6.9	6.9	6.9	17.2	51.7
• Languages Other than English	3.4	-	6.9	-	6.9	17.2
• Consistency of Layout/ Colour	13.8	6.9	3.4	3.4	13.8	41.4
• Search Engine	10.3	3.4	6.9	3.4	10.3	34.5
• Friendly navigation (means, buttons, sidebars, sitemap)	13.8	3.4	10.3	3.4	13.8	44.8
• Images of People	6.9	6.9	6.9	3.4	10.3	34.5
• Images of Services	-	3.4	3.4	3.4	6.9	17.2
• Symbols/ Logos	24.1	3.4	13.8	3.4	17.2	62.0
• Facts and Figures	10.3	3.4	6.9	-	10.3	31.0
• FAQs	6.9	6.9	3.4	3.4	-	20.7
• Newsletters, Reports	10.3	6.9	10.3	-	17.2	448
• Animation	10.3	3.4	3.4	3.4	-	20.7
10. Qualitative Interventions						
• Increase Knowledge/ Awareness	20.7	6.9	6.9	10.3	20.7	65.5
• Change Attitudes/ Motivations	20.7	3.4	10.3	6.9	24.1	65.5
• Alter Beliefs./ Perceptions	13.8	-	6.9	3.4	10.3	34.5
• Improve Skills	3.4	3.4	6.9	3.4	17.2	34.5
• Influence Social Norms	10.3	-	3.4	-	13.8	27.6
• Impact environmental context (Health Determinants)	10.3	6.9	10.3	10.3	27.6	65.5
• Prioritize Availability/ Accessibility of health services	6.9	10.3	6.9	10.3	20.7	55.2

Source: All previous 29 campaign websites

4. Discussion

Although the size of the sample does not encourage meaningful generalizations, one could contend that some traits are being revealed in terms of focus, intention, agency, key constituents, cultural elements and types of interventions.

While training and prevention are well represented strategies, treatment seems to be the most commonly adopted, with advocacy and lobbying being the least preferred.

Concern about HIV/AIDS is prevalent in the majority of campaigns, both those squarely

focusing on the disease as well as the comprehensive ones.

Appeal to national and community levels appears to be most often adopted, while individual interactions are clearly not a priority. Partnerships with civil society and the third sector take the lead, while coalitions with professional associations seem to be underrepresented. Obviously governments and intergovernmental organizations, together with international agencies are core target groups which campaigns hope to mobilize in favour of their intended beneficiaries.

Not surprisingly, websites and social media take primacy over other channels for delivering campaign messages due to significantly lower costs and unparalleled level of thrust and outreach on a global scale. On the flip side, for reasons related to very high costs, traditional media like the press, television and radio are leveraged at a medium to minimum range. Considering that radio is often the only mass medium available in rural districts that cover vast geographic areas and is used by massive segments of poor populations, it is no wonder that campaigns of that magnitude may largely go unnoticed by those that are supposed to be their core stakeholders. These end beneficiaries are not effectively targeted because the campaigns are built around messages and mediums with limited outreach potential among these populations. A more grassroots, field approach would apply both formative and summative research and focus upon a strategic direction that prioritizes direct influence and interpersonal tactics.

In the same vein, local leaders whose authority is undisputable and who are very respected by the community are also underrepresented as an intercessory target audience that could otherwise be highly influential. Obviously there is a broken link in the chain of communication that underestimates their power of intervention and bypasses their capability to reach out to their communities in personal, meaningful and effective ways.

Websites manifest a number of characteristics that make sense in the stakeholder context within which they are accessible. Interactivity and credibility are key elements in the sample used, whereas the multilingual component is nearly absent. Images of people take primacy over images of services, advancing the emotional, high context appeal at the expense of a rational appeal that is related to action and performance.

Overall, in terms of qualitative interventions, otherwise perceived intensions, campaigns

mainly focus on increasing knowledge and attempting to modify behaviours. More particularly, campaigns conducted by pharmaceutical companies (17.24% of the sample population) are mainly concerned with the impact on health determinants as a means to raise their brand awareness and reputation.

One could argue that given the size of populations affected in the third world, the extent to which unhealthy modes of living persist, and the limited availability of national funds, campaigns assume the role of filling in massive gaps in terms of public awareness, modification of behaviours, and generation of resources. This effort alone will not be sufficient unless it is coupled with guidance and moral support to harness development resources in sub-Saharan Africa. The continent cannot overcome its fragility while it is hampered by the serious infrastructure deficit in transport, water and energy.

4.1. The Significance of Social Marketing

Since the 70s when marketing was first introduced (Kotler, Zaltman 1971) as a tool for influencing social behaviours, it has been flourishing constantly in various domains such as health promotion, driving behaviour, reducing littering (Guttman, Ressler, 2001). The aim of social marketing according to Kotler and Zaltman (1971), is to encourage people to adopt behaviours that will enhance their own fellow citizens' lives. Social marketing has been extracted from generic marketing thus it follows the same principles, methods and tools. The crucial difference is found in: a) it sells ideas and behaviours and not tangible products b) it aims at the public benefit, instead of meeting shareholders' objectives. Nevertheless, it still entails product planning, pricing, communication, distribution and marketing research (Kotler, Zaltman 1971). Social marketing has also been defined as: a) "*the use of marketing principles and techniques to influence a target audience to voluntarily accept, reject, modify, or abandon a behaviour for the benefit of individuals, groups, or society as a whole*" (Kotler, Roberto & Lee 2002) b) "*the application of commercial marketing technologies to the analysis, planning, execution, and evaluation of programs designed to influence the voluntary behaviour of target audiences in order to improve their personal welfare and that of their society*" (Andreasen 1995); and c) "*the systematic application of marketing concepts and techniques to achieve specific behavioural goals, relevant to social good*" (French & Blair-Stevens 2010).

Social marketing has been used immensely in enhancing public awareness and motivate behaviour on health issues matters (Christodoulakis, 1998). Health campaigns about

cancer, diabetes, heart diseases, HIV, obesity, drug use etc. have been very popular in most of the Western developed societies. In these countries, where the health system is well structured and organized and the population in its majority is educated and sensitive on health issues, social marketing has intervene easily and reached its target group through various ways: media, policy makers, public health officials, health professionals, community leaders etc.

However, the implementation and effectiveness (when implemented) of social marketing and health campaigns become complicated and doubtful in developing countries (McCalman, 2003). The absence of appropriate infrastructure of health services, the restricted economic sources, the difficulty in reaching mass audiences, the high rates of illiteracy, the different and in many cases complicated cultural and social norms are areas calling for serious consideration if we want to promote health in those nations (Michel 1985, Eisenberg 1977, Etkin 1988).

Developing countries suffer from excessive drug use due to an emphasis in curative against preventive medicine (Piachaud 1980). As a result they are drained of huge amounts of money or resources to purchase medications. Personal hygiene and sanitary provisions are almost absent and have as a consequence various diseases (cholera, dysentery, schistosomiasis, HIV). The United Nations Program on HIV/ AIDS reported in 2000 that the majority of AIDS cases are found in developing countries with almost 24.5 million cases in sub-Saharan Africa (McCalman 2003). These facts do not only concern HIV but are indicative of the situation in Third World countries and of the difficulty to communicate health care messages.

Effective health interventions must integrate key elements such as:

- Use of theoretical models: Theory of Planned Behavior (Ajzen 1991), Health Belief Model (Rosenstock et al. 1988), Transtheoretical Cyclic Model (Prochaska & Diclemente 1983)
- Intervention at multiple levels
- Needs assessment and formative research in the context of targeted and tailored plans
- Clear, unambiguous messages
- Use of mass media where width and urgency are determinant factors, and awareness is a main goal

To produce an effect on public health, interventions must not only alter individual behaviour, but they must also have significant thrust and reach into the target population (Dzewaltowski, Estabrooks, & Glasgow 2004).

The success of health care campaigns in Third World countries lies in various factors:

- aiming at different levels, governmental, organizational, social, individual (Kreps, Thorton, 1992)
- acquiring profound knowledge and understanding of societal and cultural norms (Guttman, Ressler, 2001)
- Considering the means that Third World countries obtain and not proposing solutions that cannot be applied (Fox, Kotler 1980).

recommended for safer and more limited drug use in Third World nations that encompass both political and social action. However such policies could be successfully applied through the appropriate health campaigns. The variety of distinctive competencies in servicing Third World countries, the diversity of their political regimes and languages as well as of hierarchical and geographical responsibilities in communication require organizations/governments to develop a clear baseline of communication, formal and informal, by endorsing policies in preventive medicine, and reinforcing the adoption of an essential drug list and their effective utilization by the patients through continuous training and education.

4.2 Preventive Medicine

Preventive medicine is probably the most important policy focus of all the national policies. The temptation of the Third World to be locked into curative work can be very great, since the majority of their training time has been allocated to clinical medicine. Aside from this, curative medicine gives immediate, tangible results, while disease preventive medicine takes longer before its effects are felt. However, rural health needs center on primary health care. Prevention therefore should take priority over curative medicine. Disease prevention is widely understood to mean specific medical interventions such as: health education, clean water policies, sanitation, immunization campaigns against the major communicable diseases should receive priority over big, sophisticated and expensive health projects such as building expensive hospitals in rural areas. Governments need to give preventive and primary health care services distinct priority over costly hospital building projects and conventional, cure-oriented medical training. A re-allocation of health resources to benefit the poor majority must be put in contracts as well as in words. Even if there are more doctors, the need for a prevention orientation is very high. However, these measures, unless supported by

more comprehensive communication strategies, will achieve only limited results. What needs to be changed is peoples' mentality regarding preventive medicine, along with alterations in the system. Social marketing can achieve this goal by aiming both at individual and organizational level.

Kreps and Thornton (1992) contend that organizational communication is dependent on the effectiveness of inter- and intra-personal communication. It is important therefore first to teach people about the advantages of preventive medicine before applying related policies. Without approaching the public and explaining the benefits of preventive medicine, any related policy will remain meaningless and consequently ineffective (Kreps & Thornton 1992).

51.7% of the campaigns used in the present study focus on or integrate prevention as a key behavior that improves drastically health indicators in third world countries. *One Love* campaign, launched in 2007 in South Africa through mass media, grassroots behavior change communication and advocacy, reached 51% of the targeted population and resulted in an overall decline of HIV incidence from 14 % in 2010 to 12.7% in 2011. *Fair Play for Africa* which was linked to the 2010 FIFA World Cup as a promotion vehicle involved 9 focal countries and all 52 states of the African Union and had a massive appeal on a global scale. The campaign exerted pressure on governments to meet their Millennium Development Goals commitments through allocation of 15% of resources to the health sector that permit the wide implementation of prevention strategies to halt and reverse the spread of HIV, malaria and other diseases. FPFA was assigned as a pilot program by Oxfam UK to evaluate interventions through the method of project tracing.

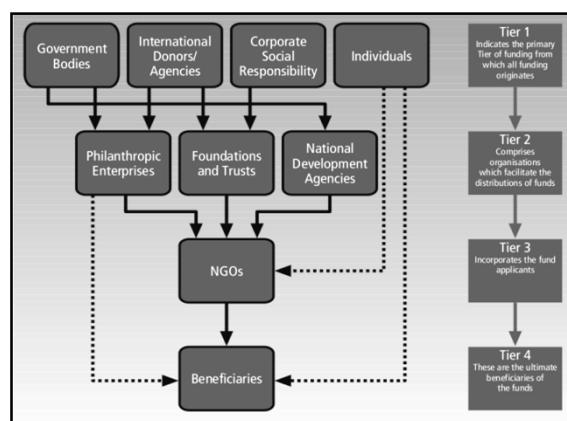
People of the Third World are in high need of education, with the attention placed on prevention of diseases rather than on how to treat diseases. Given the Third World countries political uncertainty, and the complexity of their environment, the structure of their health care system should emphasize effective one-on-one relationships whereas is possible. Kreps and Thornton (1992) descriptive figure provide a useful tool for screening and evaluating communication in Third World countries health environments. Thus, the primary communication idea should be the prevention of diseases having the inhabitants of Third world countries at the center of the system, which is surrounded by health care providers which continuous interact with the internal (health care setting) and external

environment (social, political, economic) taking under consideration all of those cultural characteristics (e.g. cooperation / coordination procedures, mechanisms of control) in order to create synergy and accomplish both collective and individual educational outcomes. Much of the health education for mothers –education on essential foods, food preparation, sanitation practices, etc. –can be provided by simple educational inputs. This includes very short units of communication designed to reach larger audiences via radio, health workers, and TV as well as internet (wherever available). Nonetheless, the focus should be placed into delivering the message that the way of living is directly connected with the existence or absence of illness.

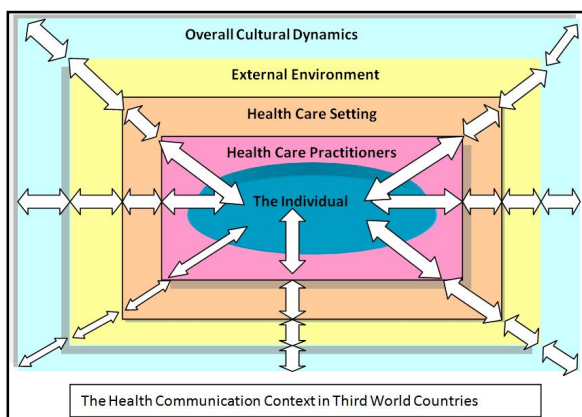
Inclusive Healthcare Innovation Summit, an innovative health conference hosted at the University of Cape Town on January 29-30, 2014 aims at igniting innovation and improving health care in Africa. The summit targets local and international health leaders, practitioners, innovators, as well as nonprofit organizations in pursuit of goals related to sharing and learning about need-based innovations.

CARE: Healthy Families, Healthy Communities is an education grassroots campaign focusing on HIV, maternal/child survival, water access, family planning and emergency relief. Pharmaceutical conglomerates engaged in Third World relief programs through their CSR policy functions generally focus on diagnosis and treatment, scientific education.

and research, benefits that rarely trickle down to community health practices. Such post hoc ventures contribute to the containment of diseases -- the effects end of the continuum-- rather than the eradication of underlying causes, and it is not unlikely that organizations benefit from the indigenous status quo of clientelism, over prescription and excessive drug use.



Source: Adapted from Corporate Social Investment Handbook (2003)



Poor populations as core recipients experience the benefits produced from this reversed pyramid of contribution flow in very indirect ways. At every stage of this mapping, the intended flow is buffered by a number of factors including legal systems, international power struggles, organizational transactions, national politics, institutional restrictions, regulatory barriers, corporate strategies. What NGOs end up delivering is a fraction of total sums of donations, covering an even smaller fraction of the Third World's actual needs. Foreign aid will usually have little to do with moving nations out of poverty, as long as economic institutions impede, rather than facilitate incentives, aspirations and opportunities of poor people to improve things for themselves.

4.3. *External Environment, the Territory of Bumps and Barriers*

Africa is a vast continent, large parts of which are isolated, inaccessible, but densely populated. It also has a huge strip of land along the equator, where the heat, humid climate and land morphology with rivers and jungles provide the perfect breeding conditions for new strains of bacteria and viruses to develop. In the outburst or resurgence of those diseases, poor African nations don't have the resources to contain them and provide the necessary education to their endangered populations.

Aside from the unfriendly environment, often they have to fight cultural factors like superstition, lack of medical knowledge, shortages in infrastructure, resources and medical care, in addition to dealing with basic human resistance to change behavioural patterns and adopt new sanitary habits. Contrary to other parts of the world where similar surrounding conditions are mitigated by limited population or better resources, Africa has to fight with a deadly combination of them all, climate, overpopulation and lack of resources.

4.4. *Training*

The effectiveness of the above mentioned policies depends on a great extent to the skills and scientific knowledge of doctors and other health workers. Preventive medicine, limited and safer drug use cannot be applied unless adequate training has been received. Training does not involve only the acquisition of specified medical knowledge. It should also involve the provision of information regarding the relationship between health and behavior. Almost all communicable diseases are related to human habits such as eating, drinking, excreting, of how a human lives and where he/she works, of personal hygiene and sanitary provisions. The worms which commonly infect and are parasitic in humans for many parts of the world are manifestation of unsanitary conditions. Open latrines, inadequate sewage facilities, polluted water and too little water, are all associated with the infestation of the hook-worms, round, whip, and guinea worms. The killing bacterial diseases of cholera and typhoid are transmitted through water, milk, food, with flies assisting in unsanitary and crowded conditions of living and eating. Cholera, for example is a consequence of unwashed hands. Dysentery occupies a similar niche, while infective hepatitis is essentially transferred by the fecal-oral route. Schistosomiasis, requires both human and freshwater snails as alternate hosts at stages in its complex life cycle. Humans are infected by drinking, washing in, or working in water containing the cercariae stage of the life cycle which one completes by voiding his/her waste into streams, ponds or irrigation ditches. Training doctors and health workers how to prevent these problems can eliminate most of the diseases which take place in the Third World today.

Although one of the solutions for the shortage of doctors may be solved by the provision of adequate training facilities, another problem has been created. It is the retaining of physicians in their mother country. Having received a basic training in medicine, many doctors migrate to the more affluent countries for post graduate training which on paper should ultimately benefit the donor country. The problem arises, when the trained specialists wish to return to their country of origin and find few openings for their specialization because their training is geared more to the affluent countries' morbidity rates and medical facilities (Manoff, 1985). It is imagined that this problem will become more serious as qualifications become more internationally recognized and skills more transferable across national boundaries. Not only

does this system prevent the less efficient nations from taking advantage of their own scarce national skills, it also prevents the patient from receiving the therapy associated with that specialist's experienced knowledge. As a result of this lack of doctors, Asia and Africa which together have around 56 per cent of the world's population, have only 16 per cent of the world's doctors residing within their countries. This situation strongly contrasts with the European situation where only 25 per cent of the world's population is served by 60 per cent of the world's supply of trained medical practitioners. Governments will inevitably face opposition in implementing any radical changes in drug policies, unless they concentrate on winning over the country's doctors as strict allies. This can only be done if doctors and health workers realize what is at stake and are knowledgeable about what governments hope to achieve. The best approach is to influence the attitudes of health workers during training. It must be refocused and firmly rooted in social and economic realities so that instead of being taught curative approaches to rich world diseases, Third World medical students should learn to accomplish their country's individual needs. During training, doctors and paramedics must be encouraged to concentrate on prevention and appropriate non-drug treatment (Dodani & LaPorte 2005).

However, informing health workers about drugs or training them, does not guarantee any change in the way local people behave. In order for one to achieve a safer and more effective drug use one needs to look at the level of understanding between health workers and target audiences. Communication between health practitioners and the public will play a vital role in teaching people how to use more effectively and safely drugs (Kreps & Thornton 1994).

Health issues should be addressed with accurate, understandable and powerful language that will lead to the adoption of certain practices by the target audience. In order to have mutual sense of what is all about, we need to share communication skills such as reading, writing and language. In many developing countries, such as India or Indonesia, hundreds of different languages are spoken; there may be one official national language, but millions of people do not speak it. Extension of health services throughout such nations is handicapped by elementary problems of communication. In most African countries, language problems are complicated by tribal differences between language's structure and the cultural background and value of the speaker can be obstacles to communication.

Third World languages are endowed with small vocabulary, some of them so small that many words' translation depends on such variables as context, tonality and body symbols. Consequently, in order for someone to understand a language (especially a high context one) one needs to be familiar with the culture, the historical background, the values, and the relationship of the local people with their environment (Hall 1976). As Bauwens (1978) contends culture and communication are inexorably linked and one cannot be comprehended without the other.

Surprisingly, campaigns studied in this research disregard the importance of multilingual messages in achieving their target goal of raising awareness and combating deadly diseases among populations at risk. It is indirectly assumed that English alone is a sufficient linguistic vehicle to produce the desired thrust among people who hardly use or understand it, probably because it is taken for granted that effective and culturally sensitive mediators are available to translate the messages. These assumptions obviously create communication vacuums that compromise the success of the campaigns and narrow dramatically the base of their intended beneficiaries.

The other factor important for the success of this policy is to convince people to trust and visit their local health care centers and to comply with treatment. Trust, as in any relationship, is built gradually and upon the gratification of expectations (Kreps & Thornton 1994). Those expectations concern the empathetic, caring, responsible and effective reaction from the part of the provider (Rossiter & Pearce 1975, Callahan 1990). The success of primary health workers in their promotive and preventive roles depends to a large extent, on their ability to provide credible front line curative service. Francis (1969) and others (Truax & Carkhuff 1967) report that a mother's compliance with a regimen prescribed for her child is better when she is satisfied with the initial contact, perceives the physician to be friendly, and feels that the doctor understood the complaint; they also found that a lack of warmth in the doctor – patient relationship and a failure of the doctor to provide the patient with information about the disease, were key factors in noncompliance. An excellent conceptualization of this variable is contained in Glasser's (1958) comment that *"...people were failing to take advantage of the vaccine for themselves and their children, not because of specific resistance to it, but rather because of lack of definite, positive influences,*

which might direct them to a clinic or a doctor's office for inoculation".

5. Conclusion

Considering the serious health problems that Third World countries face the need for effective policies is a strong one. Cooperation between governments, policy makers and health authorities is a primary imperative that has to be accomplished. Education, training, change of attitudes are some of the points that Third World countries must alter in their efforts to minimize their health problems. It has been made clear through the above analysis that people of the Third World lack in basic knowledge regarding hygiene and drug use. Moreover, the absence of standardized practices, the ineffectiveness of health workers and the inadequacies of health centers have enhanced people's cautiousness and have resulted in scarce visits and only when the need for cure is strong. Social marketing can be a valuable tool for the improvement of health practices in Third World countries. However, the absence of economic resources, the social and cultural differences among Third World countries and the inappropriate infrastructure are serious obstacles for its success. In order to influence people's attitudes social marketing has to be applied in various levels:

- at the organizational level will provide health workers with the urge to become aware of contemporary health practices

- at the intra-organizational level employees will become more motivated and involved having as a result more effective services and elimination of problematic behaviors

- at the community and individual level people will be taught sanitary practices and to be more responsible.

It is shown that the effectiveness of these policies depends on the co-ordination of several factors, governments, health care organizations and policy makers which can all be more effective having as basis a coherent communication campaign.

References

Acemoglu, Daron, and James A. Robinson. (2014) "Why foreign aid fails - and how to really help Africa". *The Spectator*. N.P., 24 Jan. 2014. Web. 30 Nov. 2014.

Ajzen, I. (1991) "The theory of planned behaviour". *Org. Behav. Hum. Decis. Process.* 50, 179-211.

Andreasen, A. (1995). *Marketing Social Change: Changing Behaviour to Promote Health*, Social

Development and the Environment, San Francisco: Jossey Bass

Buchthal, O., et al. (2011) "Avoiding a Knowledge Gap in a Multiethnic Statewide Social Marketing Campaign: Is Cultural Tailoring Sufficient?" *Journal of Health Communication*, 16(3), 314-327

Corcoran, N. (2007). "Theories and models in communicating health messages". *Communicating health: Strategies for health promotion* (pp. 5-30). Los Angeles, CA: SAGE.

Dillard, James P, and Lijiang Shen. "Persuasive Strategies in Health Campaigns." *The Sage Handbook of Persuasion: Developments in Theory and Practice*. 2nd ed. Thousand Oaks: SAGE, 2013. 278-295. Print.

Dodani, S. (2005). Brain drain from developing countries: how can brain drain be converted into wisdom gain? *Journal of The Royal Society of Medicine*, 98(11), 487-491. doi:10.1258/jrsm.98.11.487

Dzewaltowski, D. A. et al. (2004). "Behaviour change intervention research in community settings: How generalizable are the results?" *Health Promotion International*. Volume 19, Issue 2, Pp. 235-245

Eisenberg, L. (1977). "Disease and Illness: Distinctions between Professional and Popular Ideas of Sickness", *Culture Medicine and Psychiatry*, vol.1, pp.9-23.

Etkin, N. (1988). "Cultural Constructions of Efficacy" in Van de Geest, S., White, S.R. (eds). *The Context of Medicines in Developing Countries*, London: Kluwer Academic Publishers.

Fox, K. F. A., Kotler, P. (1980). "The Marketing of Social Causes: the first ten years", *Journal of Marketing*, vol. 44, pp. 24-33.

French, J., & Blair-Stevens, C. (2010) *Social marketing and public health: Theory and practice*, Oxford: Oxford University Press.

Guttman, N., Ressler, W. H. (2001). "On Being Responsible: Ethical Issues in Appeals to Personal Responsibility in Health Campaigns", *Journal of Health Communication*, vol.6, pp. 117-136.

Health Development Agency (2004) "The Effectiveness of Public Health Campaigns" (7), retrieved from: www.nice.org.uk/niceMedia/documents/CHB7-campaigns-14-7.pdf

Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind: intercultural cooperation and its importance for survival* (3rd ed., pp. 53-296). New York: McGraw-Hill.

Kotler, P., Roberto, N., & Lee, N. (2002) "Social marketing: Improving the quality of life", Thousand Oaks, Calif: Sage Publications.

Kotler, P., Zaltman, G. (1971) "Social Marketing: an Approach to Planned Social Change", *Journal of Marketing*, vol. 35, pp. 3-12.

Kreps, G., Thornton, B. C. (1992). *Health Communication: Theory & Practice*. US: Waveland Press.

Lassiter, J. E. (2000). "African Culture and Personality: Bad Social Science, Effective Social Activism, or a Call to Reinvent Ethnology?" *African Studies Quarterly*, 3(3), 4-11.

Lewis, R. D. (2000) "*Cross Culture - The Lewis Model*" Retrieved from Richard Lewis Communications website:
<https://www.hr.com/en?t=/network/event/attachment.supply&fileID=1338567986780>

McCalman, C.L. (2003) "Barriers and Motivators for Low- Income Brazilian Women in Metropolitan Belo Horizonte: Insights for AIDS Prevention", *Health Care for Women International*, vol. 24, pp. 565-585.

Michel, K.M. (1985). "Why Do People Like Medicines? A perspective from Africa", *The Lancet*, January 26.

Nyasani, J. M. (1997). "The African psyche" Nairobi: University of Nairobi and Theological Printing Press Ltd.

Piachaud, D. (1980). "Medicines and the Third World", *Social Science and Medicine*, vol.14c, pp.183-189

Prochaska, J., & Diclemente, C. (1986) "Toward a comprehensive model of change". in William R. Miller (eds) *Treating Addictive Behaviors: Processes of Change*. Plenum Press: NewYork.

Quinn, Gwendolyn, et al. (2010). "Developing a Common Language for Using Social Marketing: An Analysis of Public Health Literature Health Marketing". *Quarterly*. Oct-Dec2010.27 (4). 334-353

Rosenstock, I. M. et al. (1988). "Social Learning Theory and the Health Belief Model". *Health Education & Behavior*. Health Educ Q. Summer. 15(2).175-83.

Senghor, L. (1963) "Negritude and African socialism," in St. Anthony's Papers No. 15. Edited by K. Kirkwood, pg. 16-22. London: Oxford University Press.

Exploring Classical Sanskrit Texts from Communication Perspective: A Checklist

Dr. Nirmala Mani Adhikary

ABSTRACT

The article presents a checklist that is useful to evaluate the classical Sanskrit texts while exploring them from the perspective of communication discipline. It outlines nine indicators that help to assess any classical text for its intrinsic qualification and contemporary relevance with regard to communication.

Key words: Asian Communication Theory, Communication, De-Westernization, Hindu perspective, Sadharanikaran Model, Sanskrit texts

1. Background

Recent years have witnessed increasing interest on classical Sanskrit texts from the perspective of communication discipline (Adhikari & Shukla, 2013; Adhikary, 2013d). Whereas exploring classical Sanskrit texts by communication scholars and/or theorizing communication from Hindu/*Bharatavarsihya* perspective was considered a part of de-Westernization and/or a branch under the field of Asian Communication Theory earlier, now it has grown significantly enough to be distinguished on its own (Adhikary, 2014b). Construction and development of the Sadharanikaran Model of Communication (Adhikary, 2003, 2004, 2007a, 2007c, 2008, 2009, 2010a, 2010b, 2010c, 2010d, 2011a, 2011b, 2011c, 2012a, 2012b, 2014c, 2014d), and Mimamsa philosophical theorization of communication and constructing the Bhatta-Mimamsa Model of Communication (Adhikary, 2012c) More communication scholars are likely to join the field in order to garner contemporary relevance of classical Sanskrit texts for communication studies.

In such background, it is pertinent to outline some indicators that help to assess any classical text for its intrinsic qualification and contemporary relevance with regard to communication. As many as nine indicators have been proposed here. These indicators have been used to evaluate *Natyashastra* (Adhikary, 2014a) and major texts on Mimamsa philosophy (Adhikary, 2012c), and hence there is sufficient ground to believe that they will serve in the context of other classical Sanskrit texts too.

2. Indicators

(a) Intrinsic Qualification

It is to note here that "Communication theory is a field of thought that is rich in diverse ideas, but lacks coherence. There is no universally agreed

upon general theory of communication" (Craig, 2009). However, any communication theory is concerned with some basic issues such as: "How are messages created?" 'How are messages transmitted?' 'How are messages constituted?' 'How are messages received?' 'Why is this case?' 'Is it because of factors *outside* the message?' 'Or is it because of factors *inside* the message?'" (Cobley, 1996, p.1). As Mangion (2011) observes, communication always takes place within a context of production, reception and action (p. 7). Hence, the concern of communication theory certainly treats of these aspects. Any classical Sanskrit text that addresses such aspects consists of insights for communication studies and theorization.

According to Stroud (2009a),

Hindu communication theory, or the account of the methods and purposes involved in the use of language, concerns a diverse grouping of religious/ philosophical traditions on the Indian subcontinent. In some cases, sources in the Hindu tradition explicitly theorized about communication (such as Bharata on rasa theory and Bhartrhari on speech). In most cases, however, accounts of language and its use were bound up with other concerns. (p. 476)

As a study (Adhikary, 2013d) shows, very few classical Sanskrit texts (including Bharata's *Natyashastra* and Bhartrhari's *Vakyapadiya*) have been explored till now, and vast resources are yet to be approached. It is due to its intrinsic qualification that *Natyashastra* has already been approached from the viewpoint of communication discipline (for e.g. Adhikary 2003, 2014a; Stroud, 2009a, 2009b; Tewari, 1980, 1992; Thirumalai 2001, 2003a, 2003b, 2003c, 2004; Yadava, 1987, 1998) thereby contributing enormously to communication discipline. Of many philosophical treatises, some Mimamsa texts have been explored (Adhikary, 2012c) to theorize communication and construct a unique communication model.

"The current interest in communication studies is understandable given the proliferation of communication technologies that are part and parcel of today's world. However, while the interest tends to focus on media applications of communication technologies, the concept of communication that underlies these technologies remains unexamined" (Mangion, 2011, p. 7). By virtue of insights on fundamentals of human communication, various classical Sanskrit texts have contemporary value even in the age of mediated communication.

(b) New Insights

It is claimed that "no other discipline of knowledge is quite as broad as communication" (Rubin, Rubin & Piele, 1993, p. 4). Moreover, it is studied in a great variety of allied disciplines. And, "the field of communication is highly diverse in methods, theories and objects of study" (Craig, n.d.). However, it has not ceased to incorporate new insights from different disciplines. In fact, "Communication theory has, necessarily, attempted to be a broad church, incorporating insights from a number of disciplines" (Cobley, 1996, 30). Hence, "The traditions of communication theory are constantly evolving" (Craig, 2009).

The communication discipline "needs all the theorization it can get" (Cobley, 1996, p. 32). For this, there needs going beyond what is known as the "Eurocentric" scholarship and taking insights from other sources too. "If we are to widen our field of inquiry productively and to secure greater insights, we need to pay more attention to concepts of communication formulated by non-Western societies as well" (Dissanayake, 1988b, p. 1).

Dissanayake emphasizes that

at this stage in the development of the scholarly study of communication, it is indeed important for everybody concerned to seek to broaden the domain of inquiry by exploring the concepts of communication that have been formulated in non-Western societies as a means of promoting a greater degree of understanding of the nature of human interaction. (1988b, p. 2)

Every new theory may contribute for unique perspective and original insights (Littlejohn, 1996, p. 5). Research and theorization from Asian and other cultural perspectives can give new dimension to communication discipline (Gordon, 2007). "The future of communication theory cannot be known with certainty, but new or previously unrecognized traditions of

communication theory may now be emerging to prominence" (Craig, 2009).

In fact, even at its infancy, the field of Hindu/Bharatavarshiya/"Indian" communication studies has been successful to give new insights on different aspects of communication. For instance: Some studies on the silence from Hindu perspective (Jain & Matukumally, 1996; Kiran, 2005; Kirkwood, 1987, 1989, 1990, 1997) have shown that there is unique thought on the role of silence in communication as well as on the mutual relationship of speech and communication. The aspects that could not be clarified by Aristotelian theory can be clarified in the light of *Rasa* theory (Kirkwood, 1990; Lloyd, 2007; Stroud, 2009a, 2009b). Swahananda (2001) has already shed light the uniqueness of Hindu thought regarding the symbology. As Thirumalai (2003a) observes, *Bharatavarshiya* tradition incorporates even non-verbal activities under the domain of grammar. Similarly, the findings of Thirumalai (2003b, 2003c, 2004, 2006) also are noteworthy here.

Similarly, the discourse on *Sahridayata* has been growing in the field of the study and theorization of communication (Acharya, 2012; Adhikary, 2003, 2004, 2007a, 2007c, 2008, 2009, 2010a, 2010b, 2010c, 2011a, 2011b, 2011c, 2012a, 2012b, 2014a, 2014c; Lamsal, 2013; Mishra, 2008; Stroud, 2009a, 2009b; Tewari, 1980, 1992; Yadava, 1987, 1998). The incorporation of the insights from Vedic Hindu philosophy and worldview has brought a scope to widen the thoughts on communication to material, mental as well as spiritual dimensions (Adhikary, 2010a, 2010b, 2011b, 2012a, 2012b, 2014a; Lohia, 2004; Mishra, 2008; Sitaram, 2004).

Furthermore, a unique media analysis technique based on *Natyashastra* insights has been proposed (Adhikary, 2014a, 2014e). The Bhatta-Mimamsa Model of Communication (Adhikary, 2012c) is also expected to open new avenues for communication studies and theory.

Thus, there is sufficient ground to consider that revisiting classical Sanskrit texts gives new insights to communication discipline.

(c) Indigenous Theorization

The project of exploring indigenous communication theories seems rational when one of the basic characteristics of communication (that is, inseparability of communication with culture) is kept in view. Robert T. Oliver says, "Mankind is less separated by language barriers ... than it is by cultural differences" (qtd. in Kidd, 2002, p. 4). Understanding the process of communication is crucial to every society as it is the base of the

society and the locus that holds the society together. "It is no exaggeration to say that communication *is at the heart of human existence*" (DeFleur, Kearney, and Plax, 1993, p. 7). John Dewey goes even further and says that society exists not only *by* communication, but it may fairly be said to exist *in* communication (qtd. in Carey, 2004, p. 37).

The concept and practice of communication differs from one culture to another, from one society to another. "Communication is not an abstract activity dissociated from a context of conventions, rules or a way of life" (Mangion, 2011, p. 7). Every society has understood and practiced communication in its own ways. "Communication patterns and systems are the products of culture and socio-political economic environments existing in the societies" (IGNOU, 2005a, p. 5). Though it is argued that "the process by which people construct meanings and transmit them to others, who then interpret and respond, is essentially similar in all contexts" (DeFleur, Kearney, & Plax, 1993, p. 6) to understand and describe even a simple communicative act between two persons, we have to "take into account hundreds of social and cultural factors that might make a difference" (DeFleur & Dennis, 1991, p. 22).

Communication is highly contextual. "Even now, with the idea of 'global village' becoming a reality, we differ as far as methods and process of communication are concerned" (IGNOU, 2005b, p. 23). It is also argued, "Since the present communication concept and discipline has developed in the west, we do get carried away by its Western perception and hence become ineffective in the Indian situation" (p. 24). It has been realized that "Western communication theories have failed to fully describe, explain or predict the communication phenomenon in Asia" (Xiaoge, 2000). The development of Asian Communication Theory is worth mentioning here (for e.g.: Adhikary, 2003, 2010b, 2011a, 2012c, 2014a; Ayish, 2003; Babbili, 2001, 2008; Chen, 2006; Chen & Miike, 2006; Chen & Starosta, 2003; Chu, 1986, 1988; Dhole, 2006; Dissanayake, 1981, 1982a, 1982b, 1983, 1986, 1987, 1988a, 1988b, 1988c, 2003, 2006, 2009, 2013; Goonasekera, 1995, 2003; Gordon, 2007; Gumperz, 1964; Gunaratne, 1991, 2009a; Ishii, 2001, 2006, 2009; Jain & Matukumalli, 1996; Jayaweera, 1988; Kincaid, 1987; Kirkwood, 1987, 1989, 1990, 1997; Majumdar, 1958; Miike, 2002, 2003a, 2003b, 2004, 2008, 2009, 2010a, 2010b, 2012a, 2012b; Oliver, 1971; Saral, 1983; Sitaram, 2004; Stroud, 2009a, 2009b; Swahananda, 2001; Tewari, 1980, 1992; Thirumalai, 2001, 2003a, 2003b, 2003c, 2004, 2006;

Wang & Shen, 2000; Yadava, 1979, 1982, 1987, 1998; Yin, 2009; Zhang, 2008).

Communication scholars and students must consider that cultural values are vital part of communication without knowing which any reading remains superficial. Through a comparison of some basic "Indian" and Western concepts, Atmarupananda (2007) analyzes how cultural presuppositions are determinants in experience. Keeping in view of the centrality of culture (Shuter, 1990), studies on communication require being within the cultural milieu.

It is vital to know about people and the respective culture if we are to understand their communication concept and practice. An awareness of the relationship between culture and communication as well as an understanding of the differences between cultures is helpful – and at times essential – in communicating successfully. So philosophical, religious as well as cultural background of the society should be considered while studying communication. Hence considering a universal meta-theory of communication is not reasonable.

Though communication as modern discipline knowledge has its root in the West, different societies have understood and defined communication in their own ways. Studying the communication is not an exception rather is always within the cultural milieu. Thus, instead of adhering to any single concept of communication, multiple concepts of communication are imperative because the concept of communication differs from one culture to another.

Precisely, philosophical, religious as well as cultural background of the society should be considered while studying communication.

In order to truly understand and appreciate Asian thought and action, therefore, one must successfully explore and examine the cultural agency of Asians in the linguistic, religious/philosophical, and historical contexts of Asia. To theorize from the vantage point of Asians as centered is thus to theorize from Asian everyday languages, religious-philosophical traditions, and historical experiences as vital resources. (Miike, 2008, p. 57)

Only when communication scholars draw on old religious/philosophical traditions and texts, it is justifiable to consider the communication discipline as "both one of the oldest and one of the newest academic disciplines" (Emanuel, 2007).

If the project of theorizing communication is to be undertaken in the domain of Vedic Hindu

tradition of thought, there are so many texts which have relevance to communication discipline. Vedic Hindu tradition of thought inherits many schools of philosophy, and hence it incorporates vast resources that can be studied in relation to communication discipline. The need is to reinterpret and recontextualize the texts in the new light. Many theories and models of communication would come out if communication discipline has enthusiasm of encountering different Hindu philosophical traditions. Such endeavor certainly pays for the communication discipline by opening new avenues for theorizing communication in the milieu of indigenous culture.

Discouraging communication from Hindu/Indian/Nepali perspective becomes truly indigenous/native if and only if it is firmly rooted to the *Bharatavarshiya* culture. There are many classical Sanskrit texts, which must be considered in order to comprehend the *Bharatavarshiya* culture. For making the study of communication/*sanchar* in the universities of Nepal and India essentially the study of *sanchar* in the indigenous sense, relevant classical Sanskrit texts must be explored from the perspective of communication discipline.

(d) Cultural Identity Consciousness

The cultural identity consciousness is a living reality of contemporary world. Whether one agrees or not, the view of considering the human history as the history of civilizations (Huntington, 1997) is one of the most influential views today. Such identity consciousness certainly seeks the politics of identity in various dimensions. In such context, seeking 'Asian', 'Hindu', 'Indian', 'Nepali' and so on perspectives/theories even in the case of communication is quite understandable.

The cultural identity consciousness demands to base the study of communication on own culture, beliefs and ethos. "It is necessary ... that we ground ourselves firmly in our culture, beliefs and ethos. We need not copy the western models blindly" (IGNOU, 2005b, p. 24). Such view should not be dismissed just as a new form of ethnocentric appeal. Rather, the intention is "to internationalize what was once a narrow Euro-American discipline" (Kim, 2002, p. 6). Communication discipline would certainly be enriched when communication process is studied in the light of different cultural practices.

The idea of returning to the root (Cabral, 1973) and consideration of historical consciousness (Dissanayake, 2006) also demands for cultural identity in virtually all areas of practice as well as theory. In fact, it is not possible to free our minds

from what Said (1993) terms as 'imperialism', Schiller identifies as 'domination' and what wa-Thiong'o (1986) envisions as 'decolonizing' without grounding the academic endeavors on classical texts.

(e) De-Westernization

The discourse of de-Westernization and its implications for communication theory also have been discussed widely (Adhikary, 2011a, 2011b, 2011c, 2012a, 2012c, 2013a, 2013c; Alatas, 2006; Asante, 1988, 1990, 1998, 2000, 2006, 2007, 2008, 2010; Curran and Park, 2007; Gunaratne, 2009b, 2010; Kim, 2002; Miike, 2002, 2003a, 2003b, 2004, 2006, 2007a, 2007b, 2008, 2009, 2010a, 2010b, 2012a, 2012b; Ray, 2012).

The Western models and theories of communication have been criticized for their biases of Western perspective (Saral, 1983). The problem with Western communication theory, according to Dissanayake (1988b), is that it is functionalist, mechanistic, positivist and it regards communication as an external event, individuals as discreet and separate, and each part of the sender-message-receiver process as different. Reddi (1988) also criticizes Western models for neglecting "the structural and sociological factors present in countries such as India" (p. 73).

Comparative studies of a communication models from the East and two communication models from the West show that communication theories and models developed in the context of the West cannot represent and describe the communication theory and practice of countries like Nepal and India (Acharya, 2012; Adhikary, 2008). The discourse of de-Westernization gets fuel from such evidences. And, this clearly demands theorizing communication from non-Western and one's own location.

In order to practice de-Westernization in the field of communication, one needs to re-orient the discipline thereby grounding it on the context under consideration. In case of Bharatavarsha, de-Westernization is impossible without re-orienting communication discipline in the light of classical Sanskrit texts (Adhikary, 2014b).

(f) The Philosophical and Cultural Foundation of Society

As Dissanayake (1987, p. 151) rightly argues, in order to understand the communicative behavior associated to any culture, the study of the philosophical foundation of that culture is a must. Every culture has its own pre-supposition and postulates, which can direct or even control human communication. Hence, culture related

communicative behavior cannot be comprehended without knowing the philosophical ground of the culture under study. In case of Bharatavarsha, such philosophical foundation is provided by Vedas and other texts in the tradition.

As Chatterji (1991, p. xvii) observes, the Bharatavarshiya life and thought and its "literature in ancient, medieval, and modern times (until very recently) have remained imbedded in" certain texts including "the Upanisads, the *Ramayana*, the *Mahabharata*, and the Puranas." Sen (1993) also writes, "The Vedas, the Upanisads, the *Ramayana* and the *Mahabharata*, and the eighteen Puranas, from the massive basement on which stands the magnificent edifice of Indian religion and thought, culture and literature" (p. 95).

As Chatterji (1991) observes, such works "have moulded the life and literature of" Bharatavarsha, and "the cultural unity of" Bharatavarsha, "has been primarily nurtured through them." Bharatavarsha's "real integration ... into one single entity," according to him,

in spite of some basic and fundamental racial, linguistic, and cultural diversities, has taken place through the Upanisads, the epics, the Puranas, the Dharma-sastras, and the philosophical literature in Sanskrit, in the ancient and medieval times; and on this integration stand the cultural oneness. (p. xviii)

The role of classical Sanskrit texts as a vehicle of *Bharatavarshiya* culture is fundamental (also see: Adhikary, 2003, 2012b, 2012c; Chatterji, 1991; Handique, 1993; Sen, 1993).

However, it is not that 'Hindu' or 'Bharatavarshiya' is more or less homogenous entity where everyone looks similar, acts similar and comes from similar background. Rather, the emphasis here is on the mutual understanding prevailing among the people sharing common religious and philosophical tradition and cultural identity consciousness.

As the fifth Veda, *Natyashastra* also has a significant place while setting the worldview of the people of Bharatavarsha. Hence, its relevance for the study of practice and theory of communication is obvious.

(g) Multidisciplinary Nature of Communication Discipline

Communication (both as a field of study or as a discipline) has been multidisciplinary (Craig, n.d., 1999, 2009). And, the emphasis on multidisciplinary is ever growing (Adhikary, 2013c; also see: Hechter, 2003). There seems

agreement that communication the discipline of knowledge needs "to be a broad church, incorporating insights from a number of disciplines" (Cobley, 1996, p. 30). In other words, "communication needs all the theorization it can get" (p. 32). It is also to note:

Communication theory has most typically drawn upon the humanities and the social sciences, with occasional forays into the natural sciences (mostly in the hunt for metaphors), but the natural sciences, medicine, and engineering are full of considerations of time, space, signals, distance, contact – central concerns and topics of communication theory. (Peters, 2003, pp. 398-399)

Many classical Sanskrit texts are multidisciplinary in their contents as well as essence. For instance, Bharata's *Natyashastra* is essentially a multidisciplinary treatise incorporating many insights for communication and other disciplines (Adhikary, 2014a). In such background, it is quite natural to bring the insights from classical Sanskrit texts into the discipline of communication. Studying communication in the light of such classical Sanskrit texts strengthens the multidisciplinary nature of communication discipline.

(h) Multiculturalism

Considering communication as a multicultural field certainly demands incorporating insights from different cultures while studying and theorizing communication (Adhikary, 2003, 2011a, 2011b, 2011c, 2012a, 2012c, 2013a, 2013b, 2013c, 2014a; Alatas, 2006; Chesebro, 1996; Gordon, 1998/99, 2006, 2007; Gudykunst, 2005a, 2005b; Shakirova & Nezhumetdinova, 2002; Sitaram & Prosser, 1998). Ignoring even a cultural communication system would be a great loss to the communication discipline.

It is a must to ensure that "the voices of all human are heard and valued as expressing their own truths. Let us hear all music, let us sing all songs, let us dance to all rhythms, and let us discover in the most inner sanctums of social discourse the agency of every human culture" (Asante, 2007, p. 74). As Asante (2006, p. 158) rightly states, "What is necessary for fullness in human society is the constant value of resisting domination while asserting common humanity." It is impossible to embrace the common humanity without multicultural approach. The communication discipline has taken a right direction by taking the multicultural turn.

The multicultural nature of communication discipline obviously clarifies the significance of the present research. Studying communication in

the light of *Natyashastra* and other such classical Sanskrit texts strengthens the multicultural ethos of communication.

(i) Promotion of Comparative Study of Communication

As Craig (2009) rightly opines, it is "not by reaching a universal consensus on one grand theory, but by promoting dialogue and debate across the diverse traditions of communication theory" that it may accomplish "a kind of intellectual coherence." In fact, there is need of developing theories and models from different cultural locations and philosophical traditions followed by comparative understanding of them. A comparative study of different concepts of communication is a must for co-cultural respect and for the improved understanding of the communication process and the advancement of the discipline.

Meanwhile, due to the lack of comparative understanding, as Theall (2001) observes, "there is a tendency within the United States to virtually tie the only valid idea of communication to transcendentalist-influenced pragmatist theorists whose work came into focus in the Chicago school" (p. 421). Even Innis and McLuhan, both Canadians, have been treated as "subsidiary to the main line of American communication theory" (ibid.).

Tate (1981) says, "communication scholars in the United States are, and have been, very ethnocentric and narrow in their perspective and knowledge of communication research being done outside of their country" (p. 69). Such ethnocentric bias can be dislodged through comparative study of communication. It is due to some exposure to comparative communication scholarship that currently, a segment of American intellectuals, who are astute though not in the mainstream of their own country's culture, have been advocating, out of a consciousness and concern for their country's culture, attention to a postmodern movement and post-American international communication order. It appears that now is the right time to develop Asiacentric communication theories. (Edmondson, 2009, p. 104).

The study of comparative communication theory should be encouraged and promoted, according to Dissanayake (1988b), for two main reasons:

First, it helps to widen the field of discourse and facilitate the emergence of new insights from various cultures that enable us to comprehend and conceptualize better, the act of communication. Second, communication theory

has a vital link with communication research. It is manifest that social research is largely guided by the social context in which it operates and is influenced by the cultural ethos which sustains it. Therefore, in order to promote more productive and relevant communication research in non-Western societies rather than to encourage a blindly servile adherence to Western research credos, it is vital that more and more explorations in indigenous communication theory be encouraged. (p. 4)

Such studies should employ multicultural approaches.

The discipline is certainly enriched if different philosophical traditions open themselves to each other's differences and if each examines itself in the light of that recognition. For instance, a comparative analysis of two communication models, both based on classical Sanskrit texts, shows both commonalities as well as uniqueness between them (Jha, 2014) thereby further substantiating the argument that theorizing communication from the perspective of Hinduism and/or classical Sanskrit texts can present diverse insights to communication discipline. Such exploration of classical Sanskrit texts, which outlines the fundamentals of both theory and practice of communication, provides a solid basis for comparative study of communication with theories and practices in different societies.

3. Concluding Remarks

Exploring classical Sanskrit texts from the perspective of the communication certainly requires examining and evaluating the texts. The value of the texts would be certainly great if it provides new insights to communication discipline, and also contributes in the multicultural, multidisciplinary and multi-paradigmatic development of the discipline. Before claiming the relevance of any text to communication discipline, it is essential to see whether the text contains such contents (manifest or latent) that reveal intrinsic qualification of the text. The present article proposes a set of indicators that may serve as a checklist in this regard. The checklist presented here is neither complete nor final.

References

- Acharya, A. (2012). The sadharanikaran model and the ritual model of communication: A comparative study. A paper presented at the Young Researchers' Conference organized by Martin Chautari, 2012 January 2-3, Kathmandu.
- Adhikari, N. M., & Shukla, A. K. (2013). Discoursing communication from the perspective of mainstream

Hindu philosophy. *Dev Sanskriti: Interdisciplinary International Journal*, 2, 51-56.

Adhikary, N. M. (2003). *Hindu awadharanama sanchar prakriya* [Communication in Hindu concept]. A dissertation presented to Purvanchal University, Nepal in the partial fulfillment of the requirements for the Degree of Master of Arts in Mass Communication and Journalism.

Adhikary, N. M. (2004). *Hindu-sanchar siddhanta: Ek adhyayan* [Hindu-communication theory: A study]. *Baha Journal*, 1, 25-43.

Adhikary, N. M. (2007a). *Sancharko Hindu awadharanatmak adhyayan* [Hindu conceptual study of communication]. In N. M. Adhikary, *Sanchar shodha ra media paryavekshan* (pp. 93-138). Kathmandu: Prashanti Pustak Bhandar.

Adhikary, N. M. (2007b). *Hindu awadharanama gairashabdik sanchar* [Non-verbal communication in Hindu concept]. In N. M. Adhikary, *Sanchar shodha ra media paryavekshan* (pp. 139-180). Kathmandu: Prashanti Pustak Bhandar.

Adhikary, N. M. (2007c). *Sancharyoga: Verbal communication as a means for attaining moksha*. A dissertation presented to the Faculty of the Graduate School of Pokhara University, Nepal in the partial fulfillment of the requirements for the Degree of Master of Philosophy.

Adhikary, N. M. (2008). The *sadharanikaran* model and Aristotle's model of communication: A comparative study. *Bodhi: An Interdisciplinary Journal*, 2 (1), 268-289.

Adhikary, N. M. (2009). An introduction to *sadharanikaran* model of communication. *Bodhi: An Interdisciplinary Journal*, 3(1), 69-91.

Adhikary, N. M. (2010a). Communication and *moksha*-in-life. *Ritambhara: Journal of Nepal Sanskrit University Research Center*, 14, 183-195.

Adhikary, N. M. (2010b). *Sancharyoga: Approaching communication as a vidya in Hindu orthodoxy*. *China Media Research*, 6(3), 76-84.

Adhikary, N. M. (2010c). *Sahridayata in communication*. *Bodhi: An Interdisciplinary Journal*, 4(1), 150-160.

Adhikary, N. M. (2010d). Explorations within: Theorizing communication and positing media ethics paradigm from Hindu perspective. A paper presented at the Media Research Conference, March 25-26, Kathmandu.

Adhikary, N.M. (2011a). Theorizing communication: A model from Hinduism. In Y.B. Dura (Ed.), *MBM anthology of communication studies* (pp. 1-22). Kathmandu: Madan Bhandari Memorial College.

Adhikary, N. M. (2011b). *Sanchar mimamsa*. Kathmandu: Media Educators' Association of Nepal.

Adhikary, N. M. (2011c). *Athato sanchar-jijnasa: The sadharanikaran model of communication*. A paper presented at the International Conference on "Diversity and Plurality in Media: Reflections of Society" on 27-28 December, 2011 at Bhopal, Madhya Pradesh, India.

Adhikary, N. M. (2012a). Indigenous theorization of communication. *Rural Aurora*, 1, 172-181.

Adhikary, N. M. (2012b). Hindu teaching on conflict and peacemaking. In L. Marsden (Ed.), *Ashgate research companion on religion and conflict resolution* (pp. 67-77). Farnham, Surrey (UK): Ashgate Publishing.

Adhikary, N. M. (2012c). *Sanchar-prakriyako Bhatta-Mimamsa-darshanik adhyayan* [The Bhatta-Mimamsa-philosophical study of communication]. Doctoral dissertation presented to Nepal Sanskrit University, Nepal.

Adhikary, N. M. (2013a). *Sanchar aur media adhyayan: Pratiman parivartan aur maulik antardrishti* [Communication and media studies: Paradigm shift and indigenous insights]. In V. Utpal (Ed.), *Naye samaya me media* (pp. 116-118, 181-183). Delhi: Yash Publications.

Adhikary, N. M. (2013b). Theory building through research: An exposition from a classical Sanskrit text. *China Media Research*, 9(3), 28-32.

Adhikary, N. M. (2013c). *Media Shiksha* (Media education). in D. Aryal, B. KC, & T. Pathak (Eds.), *Media reader* (pp. 227-254). Lalitpur: Jagadamba Prakashan.

Adhikary, N.M. (2013d). Communication theory and classical Sanskrit texts. *Rural Aurora*, 2, 112-125.

Adhikary, N. M. (2014a). Theory and practice of communication – Bharata Muni. Bhopal: Makhnial Chaturvedi National University of Journalism and Communication.

Adhikary, N.M. (2014b). Re-orientation, ferment and prospects of communication theory in South Asia. *China Media Research*, 10(2), 24-28.

Adhikary, N.M. (2014c). Mahatma Gandhi and the *Sadharanikaran* Model of Communication. *The Journal of University Grants Commission*, 3(1), 63-76.

Adhikary, N.M. (2014d). Space and time in Hinduism: An overview with special reference to *sadharanikaran* model of communication. *Philosophical View*, 3(2), 108-113.

Adhikary, N.M. (2014e). *Sadharanikaran as Media Analysis Technique (SMAT)*. *Samwit Journal*, 2(1), 13-16.

Alatas, S. F. (2006). *Alternative discourses in Asian social science: Responses to Eurocentrism*. New Delhi: Sage.

Asante, M. K. (1988). *Afrocentricity*. Trenton, NJ: Africa World Press.

Asante, M. K. (1990). *Kemet, Afrocentricity and knowledge*. Trenton, NJ: Africa World Press.

Asante, M. K. (1998). *The Afrocentric idea*. Philadelphia: Temple University Press.

Asante, M. K. (2000). *The demise of Eurocentrism: An Afrocentric response to critics*. Trenton, NJ: Africa World Press.

Asante, M. K. (2006). The rhetoric of globalization: The Europeanisation of human ideas. *Journal of Multicultural Discourse*, 1(2), 152-158.

Asante, M. K. (2007). Communicating Africa: Enabling centricity for intercultural engagement. *China Media Research*, 3(3), 70-75.

Asante, M. K. (2008). The ideological significance of Afrocentricity in intercultural communication. In M. K.

- Asante, Y. Miike, & J. Yin (Eds.), *The global intercultural communication reader* (pp. 47-55). New York: Routledge.
- Asante, M. K. (2010). Afrocentricity and Africology: Theory and practice in the discipline. In J. R. Davidson (Ed.), *African American studies* (pp. 35-52). Edinburgh, Scotland: Edinburgh University Press.
- Atmarupananda, S. (2007). Cultural presuppositions as determinants in experience: A comparison of some basic Indian and Western concepts. In The Ramakrishna Mission Institute of Culture, *Concepts of knowledge: East and West* (pp. 20-42). Kolkata.
- Ayish, M. I. (2003). Beyond Western-oriented communication theories: A normative Arab-Islamic perspective. *The Public*, 10(2), 79-92.
- Babbili, A. S. (2001). Culture, ethics, and burdens of history: Understanding the communication ethos of India. In S. R. Melkote and S. Rao (Eds.), *Critical issues in communication: Looking inward for answers* (pp. 144-176). New Delhi: Sage.
- Babbili, A. S. (2008). Ethics and the discourse on ethics in post-colonial India. In M. K. Asante, Y. Miike, & J. Yin (Eds.), *The global intercultural communication reader* (pp. 297-316). New York: Routledge.
- Cabral, A. (1973). *Return to the source*. New York: Monthly Review Press.
- Carey, J. W. (2004) A cultural approach to communication. In D. McQuail (Ed.), *McQuail's reader in mass communication theory* (pp. 36-45). London: SAGE.
- Chatterji, S. K. (1991). Preface. In S. K. Chatterji (Ed.), *The cultural heritage of India* (vol. V) (pp. xvii-xxv). Calcutta: The Ramakrishna Mission Institute of Culture.
- Chen, G.-M. (2006). Asian communication studies: What and where to now. *Review of Communication*, 6(4), 295-311.
- Chen, G.-M., & Miike, Y. (2006). The ferment and future of communication studies in Asia: Chinese and Japanese perspectives. *China Media Research*, 2(1), 1-12.
- Chen, G.-M., & Starosta, W. J. (2003). Asian approaches to human communication: A dialogue. *Intercultural Communication Studies*, 12(1), 1-15.
- Chesebro, J. W. (1996). Unity in diversity: Multiculturalism, guilt/victimage, and a new scholarly orientation. *Spectra*, 32(12), 10-14.
- Chu, G. (1986). In search of an Asian perspective of communication theory. *Media Asia*, 13(1), 3-5.
- Chu, G. (1988). In search of an Asian perspective of communication theory. In W. Dissanayake (Ed.), *Communication theory: The Asian perspective* (pp. 204-210). Singapore: AMIC.
- Cobley, P. (1996). Introduction. In P. Cobley (Ed.), *The communication theory reader* (pp. 1-32). London: Routledge.
- Craig, R. T. (n.d.). Communication as a field and discipline. spot.colorado.edu/~craigr/communicationasafieldanddiscipline_finalapproved_article.doc
- Craig, R. T. (1999). Communication theory as a field. *Communication Theory*, 9, 119-161.
- Craig, R. T. (2009). Traditions of communication theory. In S. W. Littlejohn & K. A. Foss (Eds.), *Encyclopedia of communication theory* (pp. 958-963). Thousand Oaks, California: Sage.
- Curran, J., & Park, M.-J. (Eds.). (2000). *De-Westernizing media studies*. New York: Routledge.
- DeFleur, M.L., & Dennis, E. E. (1991). *Understanding mass communication* (3rd ed.). Delhi: GOYL SaaB.
- DeFleur, M. L., Kearney, P., & Plax, T. (1993). *Fundamentals of human communication*. Mountain View, CA: Mayfield.
- Dhole, V. (2006). Celebrating the incommunicable: The Hindu of social communication. *Journal of the Asian Research Center for Religion and Social Communication*, 4(1), 27-39.
- Dissanayake, W. (1981). Towards Asian theories of communication. *Communicator: A Journal of the Indian Institute for Mass Communication*, 16(4), 13-18.
- Dissanayake, W. (1982a). Personality, transpersonality and impersonality: Some reflections on the relationship of man to nature in three different cultures and its implications for communication theory. *Asian Culture Quarterly*, 10(1), 26-35.
- Dissanayake, W. (1982b). The phenomenology of verbal communication: A classical Indian view. In R. L. Lanigan (Ed.), *Semiotics and phenomenology* [special issue]. *Semiotica*, 41(1/4), 207-220.
- Dissanayake, W. (1983). Communication in the cultural tradition of India. In M. Traber (Ed.), *Philosophical perspectives on communication* [special issue]. *Media Development*, 30(1), 27-30.
- Dissanayake, W. (1986). The need for the study of Asian approaches to communication. *Media Asia*, 13(1), 6-13.
- Dissanayake, W. (1987). The guiding image in Indian culture and its implications for communication. In D. L. Kincaid (Ed.), *Communication theory: Eastern and Western perspectives* (pp. 151-160). San Diego, CA: Academic Press.
- Dissanayake, W. (Ed.). (1988a). *Communication theory: The Asian perspective*. Singapore: Asian Mass Communication Research and Information Center.
- Dissanayake, W. (1988b). The need for Asian approaches to communication. In W. Dissanayake (Ed.), *Communication theory: The Asian perspective* (pp. 1-19). Singapore: Asian Mass Communication Research and Information Center.
- Dissanayake, W. (1988c). Foundations of Indian verbal communication and phenomenology. In W. Dissanayake (Ed.), *Communication theory: The Asian perspective* (pp. 39-55). Singapore: Asian Mass Communication Research and Information Center.
- Dissanayake, W. (2003). Asian approaches to human communication: Retrospect and prospect. *Intercultural Communication Studies*, 12, 17-37.
- Dissanayake, W. (2006). Postcolonial theory and Asian communication theory: Toward a creative dialogue. *China Media Research*, 2(4), 1-8.

- Dissanayake, W. (2009). The desire to excavate Asian theories of communication: One strand of the history. *Journal of Multicultural Discourses*, 4(1), 7-27.
- Dissanayake, W. (2013). Personhood, agency, and communication: A Buddhist viewpoint. *China Media Research*, 9(1), 11-25.
- Edmondson, J. Z. (2009). Testing the waters at the crossing of post-modern, post-American and Fu-Bian flows: On the Asiatic school in international communication theories. *China Media Research*, 5(1), 104-112.
- Emanuel, R. (2007). Communication: Humanity's core discipline. *American Communication Journal*, 9(2). <http://acjournal.org/holdings/vol9/summer/articles/discipline.html>
- Goonasekera, A. S. (1995). Communication studies and contemporary societies in Asia. *Media Development*, 2, 21-24.
- Goonasekera, A. (2003). Communication studies in Asia: Theoretical and methodological issues. In A. Goonasekera, L. C. Wah, and S. Venkataraman (Eds.), *Asian communication handbook 2003* (pp. 358-369). Singapore: AMIC.
- Gordon, R. D. (1998/99). A spectrum of scholars: Multicultural diversity and human communication theory. *Human Communication*, 2(1), 1-7.
- Gordon, R. D. (2006). Human communication theory = American communication theory? In D. W. Klopff & J. C. McCroskey, *Intercultural communication encounters* (pp. 12-13). Boston: Allyn & Bacon.
- Gordon, R. D. (2007). The Asian communication scholar for the 21st century. *China Media Research*, 3(4), 50-59.
- Goyandaka, J. (2003). *The secret of Gita*. Gorakhpur: Geeta Press.
- Gudykunst, W. B. (2005a). Theories of intercultural communication I. *China Media Research*, 1(1), 61-75.
- Gudykunst, W. B. (2005b). Theories of intercultural communication II. *China Media Research*, 1(1), 76-89.
- Gumperz, J. J. (1964). Religion and social communication in village north India. *Journal of Asian Studies*, 23, 89-97.
- Gunaratne, S. A. (1991). Asian approaches to communication Theory. *Media Development*, 38(1), 53-55.
- Gunaratne, S. A. (2009a). Asian communication theory. In S. W. Littlejohn & K. A. Foss (Eds.), *Encyclopedia of communication theory* (pp. 47-52). Thousand Oaks, California: Sage.
- Gunaratne, S. A. (2009b). Emerging global divides in media and communication theory: European universalism versus non-Western reactions. *Asian Journal of Communication*, 19(4), 366-383.
- Gunaratne, S. A. (2010). De-Westernizing communication/social science research: Opportunities and limitations. *Media, Culture & Society*, 32(3), 473-500.
- Hall, E.T. (1959). *The silent language*. Garden City, NY: Doubleday & Co., Inc.
- Handique, K. K. (1993). Classical Sanskrit as a vehicle of Indian culture. In C. P. R. Aiyar (Ed.), *The cultural heritage of India (vol. II)* (pp. 3-13). Calcutta: The Ramakrishna Mission Institute of Culture.
- Hechter, T. (2003). Center and periphery: Toward disciplined interdisciplinarity in communication study. *American Communication Journal*, 6(4). <http://acjournal.org/holdings/vol6/iss4/articles/hechter.htm>
- Huntington, S. P. (1997). *The clash of civilizations and remaking of world order*. India: Viking Penguin.
- IGNOU. (2005a). *Introduction to communications*. New Delhi: Indira Gandhi National Open University.
- IGNOU. (2005b). *Relation between mass media and society*. New Delhi: Indira Gandhi National Open University.
- Ishii, S. (2001). An emerging rationale for triworld communication studies from Buddhist perspectives. *Human Communication*, 4 (1), 1-10.
- Ishii, S. (2006). Complementing contemporary intercultural communication research with East Asian sociocultural perspectives and practices. *China Media Research*, 2(1), 13-20.
- Ishii, S. (2009). Conceptualizing Asian communication ethics: A Buddhist perspective. *Journal of Multicultural Discourses*, 4(1), 49-60.
- Jain, N. C., & Matukumalli, A. (1996). The role of silence in India: Implications for intercultural communication research. *Education in Asia*, 16(2-4), 152-158.
- Jain, P. C., & Daljeet (2005). Delight of senses: The Indian way of seeing it. <http://www.jahajeedesi.com/index.php?page=thearts>
- Jayaweera, N. (1988). Some tentative thoughts on communication theory and Advaita Vedanta. In W. Dissanayake (Ed.), *Communication theory: The Asian perspective* (pp. 56-68). Singapore: AMIC.
- Jha, P. (2014). The Sadharanikaran model and the Bhatta-Mimamsa model of communication: A comparative study. A project work submitted to the Department of Languages and Mass Communication, Kathmandu University.
- Kidd, M. A. (2002). Dialogues on dichotomy: The East/West dilemma in communication theory. A paper presented at the Pacific and Asian Communication Association Conference in Seoul, Korea.
- Kim, M. S. (2002). *Non-Western perspectives on human communication: Implications for theory and practice*. Thousand Oaks, CA: Sage.
- Kincaid, D. L. (Ed.) (1987). *Communication theory: Eastern and Western perspectives*. San Diego, CA: Academic Press.
- Kiran, U. (2005). *Vedic sahitya me samvad: Saiddhantik evam prayogarmak vishleshan*. Delhi: Nag Publishers.
- Kirkwood, W. G. (1987). The turtle spoke, the donkey brayed: Fables about speech and silence in the Panchatantra. *Journal of Communication and Religion*, 10(2), 1-11.
- Kirkwood, W. G. (1989). Truthfulness as a standard for speech in ancient India. *The Southern Communication Journal*, 54(3), 213-234.

- Kirkwood, W. G. (1990). Shiva's dance at sundown: Implications of Indian aesthetics for poetics and rhetoric. *Text and Performance Quarterly*, 10(2), 93-110.
- Kirkwood, W. G. (1997). Indian thought and the intrapersonal consequences of speaking: Implications for ethics in communication. In J. E. Aitken & L. J. Shedletsky (Eds.), *Intrapersonal communication processes* (pp. 220-226). Annandale, VA: Speech Communication Association.
- Lamsal, A. (2013). The spiritual goal envisioned in Sadharanikaran model of communication with special reference to Sanchar Mimamsa. A project work submitted to the Department of Languages and Mass Communication, Kathmandu University.
- Littlejohn, S. W. (1996). *Theories of human communication*. Belmont, CA: Wadsworth.
- Lloyd, K. (2007). Rethinking rhetoric from an Indian perspective: Implications in the *Nyaya Sutra*. *Rhetoric Review*, 26(4), 365-384.
- Lohia, S. P. (2004). Communication in the light of Indianwisdom. http://www.eng.vedanta.ru/library/prabuddha_bharata/communication_in_the_light_of_indian_wisdom_nov2004.php
- Majumdar, D. N. (1958). *Caste and communication in an Indian village*. Bombay: Asia Publishing House.
- Mangion, C. (2011). *Philosophical approaches to communication*. Bristol: Intellect.
- Miike, Y. (2002). Theorizing culture and communication in the Asian context: An assumptive foundation. *Intercultural Communication Studies*, 11(1), 1-21.
- Miike, Y. (2003a). Beyond Eurocentrism in the intercultural field: Searching for an Asiatic paradigm. In W. J. Starosta and G.-M. Chen (Eds.), *Ferment in the intercultural field: Axiology/value/praxis* (pp. 243-276). Thousand Oaks: Sage.
- Miike, Y. (2003b). Toward an alternative metatheory of human communication: An Asiatic vision. *Intercultural Communication Studies*, 12(4), 39-63.
- Miike, Y. (2004). Rethinking humanity, culture, and communication: Asiatic critiques and contributions. *Human Communication*, 7(1), 67-82.
- Miike, Y. (2006). Non-Western theory in Western research? An Asiatic agenda for Asian communication studies. *The Review of Communication*, 6(1/2), 4-31.
- Miike, Y. (2007a). Asian contributions to communication theory: An introduction. *China Media Research*, 3(4), 1-6.
- Miike, Y. (2007b). An Asiatic reflection on Eurocentric bias in communication theory. *Communication Monographs*, 74(2), 272-278.
- Miike, Y. (2008). Toward an alternative metatheory of human communication: An Asiatic vision. In M. K. Asante, Y. Miike, and J. Yin (Eds.), *The global intercultural communication reader* (pp. 57-72). New York: Routledge.
- Miike, Y. (2009). New frontiers in Asian communication theory: An introduction. *Journal of Multicultural Discourse*, 4(1), 1-5.
- Miike, Y. (2010a). An anatomy of Eurocentrism in communication scholarship: The role of Asiaticity in de-Westernizing theory and research. *China Media Research*, 6(1), 1-11.
- Miike, Y. (2010b). Culture as text and culture as theory: Asiaticity and its *raison d'être* in intercultural communication research. In T. K. Nakayama & R. T. Halualani (Eds.), *The handbook of critical intercultural communication* (pp. 190-215). West Sussex, UK: Wiley-Blackwell.
- Miike, Y. (2012a). "Harmony without uniformity": An Asiatic worldview and its communicative implications. In L. A. Samovar, R. E. Porter, & E. R. McDaniel (Eds.), *Intercultural communication: A reader* (13th ed., pp. 65-80). Boston, MA: Wadsworth Cengage Learning.
- Miike, Y. (2012b). Cultural traditions and communication theory: Clarifying the Asiatic paradigm. A paper presented at the CMR Symposium on Indigenous Scholarship.
- Misra, V. N. (2008). *Foundations of Indian aesthetics*. Gurgaon, Haryana: Shubhi Publications.
- Oliver, R. T. (1971). *Communication and culture in ancient India and China*. Syracuse, NY: Syracuse University Press.
- Peters, J. D. (2003). Space, time, and communication theory. *Canadian Journal of Communication*, 28(4), 397-411.
- Ray, T. (2012). To de-Westernize, yes, but with a critical edge: A response to Gunaratne and others. *Media, Culture and Society*, 34(2), 238-249.
- Reddi, U. V. (1988). Communication theory: An Indian perspective. In W. Dissanayake (Ed.), *Communication theory: The Asian perspective* (pp. 69-78). Singapore: AMIC.
- Rubin, R. B., Rubin, A. M., & Piele, L. J. (1993). *Communication research: Strategies and sources*. Belmont, CA: Wadsworth.
- Said, E. W. (1993). *Culture and imperialism*. New York: Vintage.
- Saral, T. B. (1983). Hindu philosophy of communication. *Communication* 8(3), 47-58.
- Sen, N. (1993). The influence of the epics on Indian life and literature. In C. P. R. Aiyar (Ed.), *The cultural heritage of India (vol. II)* (pp. 95-118). Calcutta: The Ramakrishna Mission Institute of Culture.
- Shakirova, D. M., & Nezhumetdinova, F. T. (2002). Multicultural communication: Theory and practice. http://www.byui.edu/perspective/v2n3pdf/v2n3_dil_yara.pdf
- Shuter, R. (1990). The centrality of culture. *The Southern Communication Journal*, 55, 231-249.
- Sitaram, K. S. (2004). South Asian theories of speech communication: Origins and applications in ancient, modern, and postmodern times. *Human Communication: A Journal of the Pacific and Asian Communication Association*, 7(1), 83-101.

- Sitaram, K. S., & Prosser, M. H. (Eds.). (1998). *Civic discourse: Multiculturalism, cultural diversity, and global communication*. Stamford, CT: Ablex.
- Stroud, S. R. (2009a). Hindu communication theory. In S. W. Littlejohn and K. A. Foss (Eds.), *Encyclopedia of communication theory* (pp. 476-477). Thousand Oaks, California: Sage.
- Stroud, S. R. (2009b). Indian *rasa* theory. In S. W. Littlejohn and K. A. Foss (Eds.), *Encyclopedia of communication theory* (pp. 510-512). Thousand Oaks, California: Sage.
- Swahananda, S. (2001). *Hindu symbology and other essays*. Chennai: Sri Ramakrishna Math.
- Tate, E. D. (1981). Developments in communication theory. *Canadian Journal of Communication*, 7(3), 57-71.
- Tewari, I. P. (1980, June 1). *Sadharanikaran*: Indian theory of communication. *Indian and Foreign Review*, pp. 13-14.
- Tewari, I. P. (1992). Indian theory of communication. *Communicator: Journal of the Indian Institute of Mass Communication*, 27(1), 35-38.
- Theall, D. F. (2001). Review paper. *Canadian Journal of Communication*, 26(3), 413-424.
- Thirumalai, M. S. (2001). An introduction to *Natyasastra* – Gesture in aesthetic arts. *Language in India*, Vol. 1. <http://languageinindia.com/oct2001/natyasastra1.html>.
- Thirumalai, M. S. (2003a). Understanding nonverbal behavior. *Language in India*, Vol. <http://languageinindia.com/sep2003/nonverbalbehavior.html>
- Thirumalai, M. S. (2003b). Understanding proxemic behavior. *Language in India*, Vol. 3. <http://languageinindia.com/nov2003/proxemicbehavior.html>.
- Thirumalai, M. S. (2003c). Communication via gesture. *Language in India*, Vol. 3. <http://languageinindia.com/dec2003/gesture.html>.
- Thirumalai, M. S. (2004). Communication via eye and face in Indian contexts. *Language in India*, Vol. 4. <http://languageinindia.com/july2004/eyeandface1.html>.
- Thirumalai, M. S. (2006). Communication across castes. *Language in India*, Vol. 6. <http://languageinindia.com>.
- Wang, G., & Shen, V. (2000). East, West, communication, and theory: Searching for the meaning of searching for Asian communication theories. *Asian Journal of Communication*, 10(2), 14-32.
- wa Thiong'o, N. (1986). *Decolonising the Mind*. London: Heinemann.
- Xiaoge, X. (2000). Asian perspectives in communication: Assessing the search. <http://www.acjournal.org/holdings/vol3/Iss3/spec1/Xiaoge.html>
- Yadava, J. S. (1979). Communication in an Indian Village. In W. C. McCormack & S. A. Wurm (Eds.), *Language and Society: Anthropological issues* (pp. 627-636). The Hague: Mouton.
- Yadava, J. S. (1982). Socio-cultural Ethos of Communication in India. *Communication and Culture*, pp. 3-4.
- Yadava, J. S. (1987). Communication in India: The tenets of *Sadharanikaran*. In D. L. Kincaid (Ed.), *Communication theory: Eastern and Western perspectives* (pp. 161-171). San Diego, CA: Academic Press.
- Yadava, J. S. (1998). Communication research in India: Some reflections. In J. S. Yadava and P. Mathur (Eds.), *Issues in mass communication: The basic concepts* (pp. 177-195). New Delhi: IIMC.
- Yin, J. (2009). Negotiating the center: Towards an Asiatic feminist communication theory. *Journal of Multicultural Discourses*, 4(1), 75-88.
- Zhang, Y. B. (2008). Asian communication modes. In W. Donsbach (Ed.), *The Blackwell International Encyclopedia of communication* (pp. 775-779). Blackwell Publishing.

The messages of Chanakya for Leadership Communication: the U-N-A perspective

Siddhartha Chatterjee

Abstract

Ancient Indian philosopher Chāṇakya is much known for his contribution to Political Science and Economics. In his notable work *Arthaśāstra* he had shown how a vast country like India should be properly administered and what should be the economic policy to bring about growth and prosperity for the people who live in this country. Apart from these he was a good communicator too. Like Aristotle his ability to teach and the insights given upon many aspects of life depict that this historical personality was not only a good orator but a good persuader also. When we study Indian communication aspects, we mainly focus upon the western theories and models which are put into our syllabus. In fact our ancient Indian manuscripts are full of examples where the various communication aspects have been beautifully depicted. In the present article the author through a historical analysis has attempted to revisit Chāṇakya and his *Arthaśāstra* from the communication aspects and fetched his idea of leadership communication by interpreting his messages from this point of view. The study came out with the U-N-A model which categorizes Chāṇakya's messages into three different sects; *Upadeśha*, *Nīti* and *Ādarśha*. The study also shows how these three categories played their respective roles into different phases of unification within the local leaders as well as country people which resulted into *Akhanda Bhārata*. From the reading of *Arthaśāstra* the qualities of an ideal leader as conceptualized by him also unwraps. It says the activities of a leader are equally important as how he conducts with his people. Its lessons are even highly recommended for the leaders of our modern world.

Key words: - *Arthaśāstra*, Chāṇakya, Indian communication, leadership communication, messages, U-N-A, unity.

Introduction

Chāṇakya or **Kāutilya** or **Vishnugupta** [350-275BC] (Subramanyan, 1980) is a celebrated historical personality, especially for his political philosophies in ancient India and as the author of *Arthaśāstra* (Mabbett, 1964), a book of Economics and Political Science. It has been observed by the author of the present article that his thoughts and philosophies reflect his great communication expertise. Here an attempt has been made to categorise his messages for leadership communication into three different sects for better understanding. These are *Upadeśha*, *Nīti*, *Ādarśha* or in short U-N-A. Just like the Greek philosopher and political thinker Aristotle (Ghosh, 2009), Chāṇakya's contribution to the development of Indian communication should be given sufficient thrust. The perspective should be the analysis of his messages. The main motto of Chāṇakya was "*bahujan hitāya, bahujan sukhāya cha*" (Governance in Classic India, 2013), which means welfare and comfort for all instead of one. His use of communication had the sole purpose to implement every necessary means which had brought goodness for the entire society and nation. He dreamt "*Akhanda Bhārata*" (Doordarshan, 1991) or undivided India. The reason was internal socio-economic immunity and resistance from the external invasion. He must have believed that if a state is internally

united and if it has well established socio-economic structure then it must be the outcome of a powerful administration based on a regimented bureaucratic structure, a well equipped and disciplined armed force to maintain internal harmony as well as protection from external invasions. A powerful administration should be the result of a successful leadership communication. He perhaps held that social unity and economic soundness to be the primary requirement for the *Ādarśha Samrājya* or ideal reign. He also fostered the concept of "*Ādarśha Rāja*" or an ideal king [i.e. a powerful leader]. Although his theories were conceived during the age of autocratic traditional society where kings were the rulers of their states but they are still applicable in modern democracies. Just the word "King" has to be replaced with the word "Leader" in terms of our societies and qualities should be semiologically analysed.

The book *Arthaśāstra* has been considered as an ancient Indian philosophy on leadership, statecraft, economic policy and military strategy, originally written in Sanskrit. In a single word it is the compilation of all *Ādarśha* he communicated for ideal leadership. The book has been translated into many languages around the world. The authorship of this book has been identified as "*Kāutilya*" or "*Visnugupta*". These names have been recognised as the other names of Chāṇakya. The exact date of inscription is difficult to proclaim but the recent study by Olivelle has given an evidence for believing that the oldest layer of the material i.e. the "Sources of the

Part time Faculty, Department of Journalism, Srimati Techno Institute.
Ex-Guest Lecturer, Kidderpore College.
e-mail:- siddhartha25@outlook.com

Kāutilya”, dates between the periods of 150 BC to 50 BC. Primarily, *Arthaśāstra* argues how in a kingdom an efficient and solid economy can be established. It discusses the ethics of economics and the duties and obligations of a king (Tisdell, 2005). The scope of the book is, however, far wider than statecraft, legal and bureaucratic framework and administering a kingdom. It offers an outline of the descriptive cultural detail on topics such as mineralogy, agriculture, animal husbandry, medicine and the use of wildlife (Kangle, 1997). The book also focuses on issues of welfare for instance, redistribution of wealth during a famine etc. and the collective ethics which have to be carried out with ideal leadership communication that unites the people of a society. It is better to interpret *Chānakya*’s thoughts and his messages’ from the communicative dimension to understand their feasibility in our times.

Scholars interpreted *Arthaśāstra* in different ways. For example R.P. Kangle said it as a “science of politics,” a treatise to help a king in “the acquisition and protection of the

Earth” (Boesche, 2003). For A.L. Basham it is a “treatise on polity” (Boesche, 2003). In D.D. Kosambi’s opinion it is a “science of material gain” (Boesche, 2003) and G.P. Singh said it to be a “science of polity” (Boesche, 2003). Roger Boesche held it as “science of political economy”. But communication has to be the foundation of any science or philosophical literature. Thus the communicative dimension of this book must be taken into account.

The author here attempts to explain *Chānakya*’s pattern of leadership communication by dividing it into the U-N-A (*Upadeśha* – *Nīti* – *Ādarśha*) perspective to simplify his concept of “*bahujan hitāya, bahujan sukhāya cha*”. The word *Bahujan* means everyone in the society. Therefore, well being of everyone was the principle objective of this thought. It has utmost similarity with the concept of *Sādhāranikaran* (Adhikari, 2010) and *Sāhridāyatā* (Adhikari, 2010) which has been widely discussed and analysed by the Indian scholars of communication studies.

The U N A: *Upadeśha*, *Nīti* and *Ādarśha*

The author of this article proposes the model of Leadership Communication where U, N, A are the three basic categories derived from the analytical readings of *Chānakya*’s messages. They are:-

- I) *Upadeśha* [Advise, persuasive in nature].
- II) *Nīti* [Strategy].
- III) *Ādarśha* [Ideal examples].

I) *Upadeśha* or Advise could be identified as his preaching at ‘*Taxila Gurukul*’ (now in Pakistan) towards his pupils to make them aware of various aspects of life, politics, leadership and administration. His *ślokā* carry practical insights and philosophies. The duty of a man towards his family, the duty of a leader towards the society and the duty of a patriot towards the country. They all are persuasive in nature and carry an intended meaning i.e. ‘*Gyān*’ or knowledge: the supreme basis of all goodness. A wise man is better than many fools because he can distinguish between good and bad through his own cognitive ability.

For example:-

***Na chorahāryaṃ na cha rājahāryaṃ na
bhratṛbhāryaṃ na cha bhārakāri***

***Vyaye kṛite vardhata yeva nityaṃ vidyādhanam
sarvadhanāt’pradhānam***

Which translates into:-

It cannot be stolen by thieves, nor it can be taken away by kings; it cannot be divided among brothers and it is not heavy. If spent well, it always keeps growing. The wealth of knowledge is the most superior wealth. (Chānakya Nīti, 2000).

II) ***Nīti*** or strategy is the second and most important category of his messages. He believed that a proper strategy can eradicate impossibilities from every side and turn them into possibilities. A strategic communication can bring in the desired result. Similarly, a strategic action can end up in desired achievement. For instance:-

Alpānāmapī vastunām saṃhatih kāryasādhikā

***Trināirgunat’vamāpannibaddhyante
matt’adantinaḥ***

Greatest tasks can be achieved through accomplishing the smaller tasks. This is similar to a thick rope used to bind a wild elephant. Thick ropes gain strength from the numerous small threads that are bound together. (Chānakya Nīti, 2000).

Manasā chintitaṃ kārme vachasā na prakāshayet

Mantrena rakshayedruḥṃ kārye chāpi niyojayet’

Do not reveal what you have planned to do, the best counsel is to keep it a secret and try to execute it with determination. (Chānakya Nīti, 2000).

III) ***Ādarśha*** or Ideals are messages which have inspiring qualities to evoke goodness in a person. Such messages are moreover cognitive in nature. They were strong enough to imbibe moral characteristics for paragon human development. To put an example:-

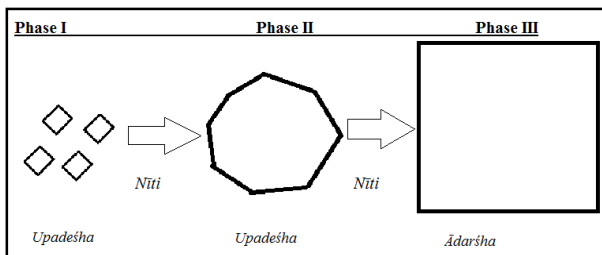
Shāntitulyaṃ tapo nāstī na santoshatparaṃ sukhaṃ

Na trishnāyāh paro vyādhirna cha dharme dayāparaḥ

There is no penance better than peace, no happiness better than satisfaction.

There is no disease worse than greed, and no better dharma (nature) than kindness. (Chānakya Nīti, 2000).

The following diagram describes U-N-A (*Upadeśha*, *Nīti*, *Ādarśha*) conceived by the author to explain the structural establishment of statecraft through leadership communication based upon *Chānakya*'s directions.



The Model of Leadership Communication

Phase I: Each individual rhombus signifies a single isolated state. They have their own economic and political structure but they do not have any friendship and negotiation between themselves.

Phase II: States are united but do not have economic and political stability

Phase III: United state with uniformed economic and political structure, Immune, rich and powerful.

These three categories of messages might have had different implementations in different phases of societal development. In ancient India when kingdoms existed, the country was divided into "*Sorash Mahājanpada*" (Singh, 2008) or sixteen independent realms. Each community had an authoritarian ruler. They had very little concern about their people and people had unwilling compliance towards them. Their economy was despicable and administration was shabby and corrupt. The situation turned into an acute crisis when Alexander sought to take advantage of it and moved on his way to invade India on 327 BC (Quintus Curtius Rufus, 2008). *Chānakya*, in order to protect his motherland from the external encroachment, went out to unit these independent communities to build *Akhanda Bhārata* (Doordarshan, 1991) or One-India to make a strong resistance. Initially he failed to do so but succeeded later on. It has been assumed here that he might have applied the U-N-A method to

bring success in his attempt. The model consists of three different phases. They have been explained here with the help of the diagram mentioned above.

In Phase I, each rhombus represents a state. They are not attached to each other. This situation reflects that the states are not united but isolated from each other. They have individual socio-economic status and political structures. It could be related to individual human beings also who have different psychological set up. In such circumstances the goal will be to develop co-ordination among them through persuasive communication. In this phase *Chānakya* might have used his *Upadeśha* or advice to unite them with his powerful persuasion. He perhaps advised them to build friendly alliance between them to form a single power block. The situation was not easy as the kings were not ready for easy collaboration to form unity. In modern times it is also evident that individual group leaders do not agree upon same issue for the greater interest of the society. Persuasive communication is the only means to tie these group leaders up. The most skilful amongst them can do such persuasive communication. In *Chānakya*'s time, he might have utilised his *Nīti* after *Upadeśha* (sometimes called *kut nīti*) to compel them to form unity.

In Phase II the states (or groups) were united due to the agreement between the kings (or leaders) for friendship and collaboration though the purpose was not completely sought. Infrastructural strength did not come. The kings did not hold similar opinion upon many social and economic issues. In our contemporary society many developmental initiatives fail due to lack of consensus amongst the decision makers. The octagon in the model represents this situation. The sides of the octagon are not measured in equal length to represent this asymmetry of opinions. Here again *Upadeśha* has a major role to play as it may be used to aware them for the necessity of identical infrastructural system. Where *Upadeśha* doesn't work individually, *Nīti* or appropriate strategy can reinforce it to get the result.

The last phase i.e. the Phase III finally brought the desired result. Now the states (or groups) are united, aligned and strong. They have uniformed economic and political infrastructure. Common law and administration prevailed. Symmetrical economy might have made easy living for common people. Common administration and laws protected citizens' rights. Each and every aspects of such a state was *Ādarśha* as they were ideal inspirations for others. In case of human communication the uniform group can be formed

with symmetrical opinions amongst the leaders due to the achievement of *Sādhāranikaran* and *Sāhridāyatā*. The sides are equally measured to form a square. It is big in size which represents its broader scope. The result is the strength from inside out.

Among these three categories *Nīti* was most powerful according to the author's point of view. *Chānakya* talked about four types of *Nīti*; *Sām*, *Dām*, *Danda*, *Bhed* (Imagine TV, 2010). These are four strategies to compel someone to do as per the instructor's will. Apparently they seem to be political in nature but their implementation is chiefly based on the communication expertise of the instructor. *Chānakya*, by profession was a professor of Political Science and Economics. He was a learned man and had vast knowledge upon many subjects. He was a good orator too. His speeches were highly appreciated by the contemporary scholars who used to listen to him regularly.

The word *Sām* is a policy of persuasive instruction. *Dām* means reward or gift. *Danda* is punishment and *Bhed* means secrete or hidden weakness. *Chānakya* said that to get a job done from someone one should first instruct him to do the job. Tell him the importance of it and subsequently persuade him by *Sām* to make him realise that it is necessary for the goodness of the state, for the people and also for an individual. If he does not agree, offer him reward. If reward doesn't work then go for the third option. Intimidate him of punishment. If fear of punishment does not put any affect upon him then apply *Bhed*, which according to *Chānakya* never fails. It is a hidden weakness of someone or secret guilt that could be exploited against the person to have control upon him. These four methods were beautifully used by him to unite the separated kingdoms in order to form his dream project "*Akanda Bhārata*". But we must consider that he believed in the persuasive power of communication. Thus *Chānakya*'s first *nīti* i.e. *Sām* started with persuasion.

The dramatic plot that commenced unification

Alexander the great of Macedonia was heading towards east in 327 BC. In order to accomplish his global conquest, he subdued many kingdoms and tribal areas of Egypt, Mesopotamia (Iraq and Iran now), Persia (now Afghanistan) and some areas of Hindu-Kush mountains. It appeared as a big threat to the security of ancient Indian civilization, its ethnicity, heritage and people. The threat multiplied into twice when king Porus was defeated by Alexander in the "Battle of Hydaspes" (326 BC). He rested with his troops

near by The River Beas and planned to enter into the heart of the country (Imagine TV, 2010).

At that moment India's most powerful state or *Mahājanpada* was *Magadh*, ruled by the last ruler of Nanda dynasty, king *Dhanānada*. Other *Mahājanpada* or states were comparatively weaker and inferior. The only way to stop Alexander sought by *Chānakya* was to unite all the states to build a strong resistance. So, he approached *Dhanānada* and advised him to form alliance with all other kings. The drunken, lustful and ignorant king, not realising all the facts, abused *Chānakya* and threw him out from his palace. The humiliated Brahmin vowed to dethrone him and to place a person as the king of *Magadh* who would perform his duty towards the country and fulfil the needs of its people. He went in search of a person worthy enough to befit as per his criteria of an ideal king or *Ādarśha Rāja*. One day he met young *Chandragupta Maurya* playing with his friends. *Chānakya* after seeing the qualities and idealism in the boy became spellbound and took him to the *Taxila Gurukul*, trained him to become a warrior, taught him Political Science and the duty of an ideal leader of the mass. When he grew up *Chānakya* started his campaign against *Dhanānada* to dethrone him. However several initial attempts went in vain. Once, he came across a woman scolding her son for burning his hand by eating from the middle of a bowl of porridge instead of the cooler peripheral portion. He immediately realized his strategic error of attacking *Magadh* from the centre. He then shifted his focus on capturing the *Mahājanpada* located at the peripheries of the Nanda Empire. First they conquered *Gandhar* then subsequently other *Mahājanpada* as well. Finally in 321BC he managed to defeat king *Dhanānada*. This led to the subsequent establishment of *Mauryan Empire* as *Chandragupta* the king. This new kingdom had the sole motive of "*bahujan hitāya and bahujan Sukhāya cha*" (Imagine TV, 2010).

Mudrārākshasa (Dhruba, 1923), a fine dramatic adaptation by *Vishākhdutta* tells another story of *Chānakya* and *Chandragupta*. Its plot mainly depicts after the death of King *Nānda*, how *Chānakya* used his wisdom and strategies to secure the newly established *Mauryan Empire* from the ruining attempts by *Amātya Rākshasa*, the prime minister of king *Nānda*. The play ends with *Rākshasa* joining the side of *Chandragupta* and taking the charge of his prime minister. All credit went to *Chānakya* and his persuasive communication techniques. The dialogues of *Chānakya* written in *Mudrārākshasa* testify that he was a good orator and powerful persuader. Today there are many editions of *Mudrārākshasa*

available for reading. It has been considered as a great piece of drama.

***Arthaśāstra*: the fine book upon leadership communication**

Perhaps the mostly read English translation available of *Arthaśāstra* is done by R. Shamasastri. The 607 pages manuscript is divided into fifteen 'Books'. In the present article only Book- I, book-II, Book-III, Book-VI, Book-VII and Book-VIII have been taken to explain the various factors that affect Leadership Communication. Apart from political aspects some chapters of this book delineate various forms of leaders e.g. kings, ministers, councillors, priests, superintendents, chiefs etc and their duties. A leader has to use persuasive communication towards their subordinates to complete a task. Thus his leadership becomes ideal example. Let us skim what *Arthaśāstra* depicts:-

The Book-I of *Arthaśāstra* as per Shamasastri's translation has been entitled as "Concerning Disciplines". It mainly deals with the creation of ministers, councillors and priests, ascertaining purity or impurity in the character of ministers by temptations, usage of spies; protection for citizens in the country. Winning over the cabals for or against an enemy's cause in an enemy's state; the business of council meeting, the mission of envoys; protection of princes, the conduct of a prince kept under restraint, the duties of a king, duty towards the country, personal safety etc (Shamasastri, 1915).

Book-II, which is "The Duties of Government Superintendents", depicts the formation of villages, division of land, construction of forts and buildings. Examining conducts of the Government servants. The duty of revenue collectors, the job of the chamberlain, the business of revenue collection, keeping up accounts in the office by accountants, detection of what has been defalcated by government servants out of state-revenue; the procedure of forming royal writs; the superintendent of the treasury and examination of gems that are to be entered into the treasury. Conduct of mining operations, manufacturing industrial goods. The duty of the superintendent of gold, the responsibilities of the state goldsmith, the superintendents of store-house, commerce and forest produces. The duty of the superintendent of the armoury; the superintendent of weights and measures; the duty of the superintendent of toll taxes; the superintendents of weaving, agriculture and liquor; the superintendent of slaughter-house and ships, the superintendent of cows, horses and elephants; the superintendent of chariots and

infantry; the duty of the commander-in-chief, the superintendent of passports, the superintendent of pasture lands, spies in the guise of householders, merchants, and ascetics; the duty of a city superintendent (Shamasastri, 1915).

Book – III, "Concerning Law" says about determination of the forms of agreements, legal disputes; concerning marriage; division of inheritance; buildings; non-performance of agreements; recovery of debts; concerning deposits; rules regarding slaves and labourers; co-operative undertakings; rescission of purchase and sale; resumption of gifts, and sale without ownership; ownership patterns; robbery; defamation; assault; gambling and betting, and miscellaneous (Shamasastri, 1915).

Book-VI, "The Source of Sovereign States" depicts the elements of sovereignty; concerning peace and exertion (Shamasastri, 1915).

Book- VII, "The End of Six fold Policy" elaborates progress, stagnation and determination of deterioration; the nature of alliance; the character of equal, inferior and superior kings; forms of agreement made by an inferior king; neutrality after proclaiming war or after concluding a treaty of peace; marching after proclaiming war or after making peace; the march of combined powers; considerations about marching against an assailable enemy and a strong enemy; causes leading to the dwindling, greed and disloyalty of the army; considerations about the combination of powers; the march of combined powers; agreement of peace with or without definite terms; and peace with renegades; peace and war by adopting the double policy; the attitude of an assailable enemy; friends that deserve help; agreement for the acquisition of a friend or gold; agreement of peace for the acquisition of land; agreement for undertaking a work; considerations about an enemy in the rear; recruitment of lost power; measures conducive to peace with a strong and provoked enemy; the attitude of a conquered enemy; the attitude of a conquered king; making peace and breaking it; the conduct of a *Madhyamā* king or a neutral king and of a circle of states (Shamasastri, 1915).

Book- VIII, "Concerning Vices and Calamities" depicts about the aggregate of the calamities of the elements of sovereignty; considerations about the troubles of the king and his kingdom; the aggregate of the troubles of men; the nature of molestation; the group of obstructions; and the group of financial troubles; the group of troubles of the army; and the group of troubles of a friend (Shamasastri, 1915).

In Chapter XIX of Book-I he mentioned which qualities the *Rājarshi* or the virtuous king should possess. He said “If a king is energetic, his subjects will be equally energetic. If he is reckless, they will not only be reckless likewise, but also eat into his works. Besides, a reckless king will easily fall into the hands of his enemies. Hence, a king should ever be wakeful” (Shamasastri, 1915).

As *Chānakya* held, a *Rājarshi* (King) is one who:-

- Has self-control, having conquered the inimical temptations of the senses;
- Cultivates the intellect by association with elders;
- Keeps his eyes open through spies;
- Is ever active in promoting the security and welfare of the people;
- Ensures the observance (by the people) of their dharma by authority and example;
- Improves his own discipline by learning in all branches of knowledge; and
- Endears himself to his people by enriching them and doing well to them (Olivelle, 2013).

Such a king should divide his full working day into 12 periods for better execution of his duties. The division has been given through the following chart (Shamasastri, 1915).

First 1½ hrs. after sunrise	Receive reports on defence, revenue, expenditure
Second 1½ hrs. after sunrise	Public audiences, to hear petitions of city and country people
Third 1½ hrs. after sunrise and last 1½ hrs. before noon	Receive revenues and tributes; appoint ministers and other high officials and allot tasks to them
First 1½ hrs. afternoon	Write letters and dispatches, confer with councillors, receive secret information from spies
Second 1½ hrs. afternoon	Personal: recreation, time for contemplation
Third 1½ hrs. afternoon and Last 1½ hrs. before sunset	Inspect and review forces; Consult with Chief of Defence

After evening prayers he should divide his night as following before he goes to sleep:-

First 1½ hrs. after sunset	Interview with secret agents
Second 1½ hrs. after sunset	Personal: bath, meals, study

Third and fourth 1½ hrs. after sunset and First 1½ hrs. after midnight	Retire to the bed chamber to the sound of music, sleep
Second 1½ hrs. after midnight	After waking to the sound of music, meditate on political matters and on work to be done
Third 1½ hrs. after midnight	Consult with councillors, send out spies
Last 1½ hrs. before sunrise	Religious, household and personal duties, meetings with his teacher, adviser on rituals, purohitās, personal physician, chief cooks and astrologer

From all these we can semiologically interpret that an ideal king is a person with the highest degree of leadership qualities, intellect, energy and personal attributes. By the word leadership quality *Chānakya* intended to mean as per Shamasastri, birth in a noble family, good fortune, intellect and prowess, association with elders, being righteous, truthful, resolute, enthusiastic and disciplined, not breaking his promises, showing gratitude (to those who help him), having lofty aims, not being dilatory, being stronger than neighbouring kings and having ministers of high quality.

In a *ślokā* he compared a good king with a lion, he said:-

Nābhīśheko na saṃskāraḥ śiṃhasya vane

Vikramārjitasathvasya swayameva mrigeṃdratā

There is no official coronation ceremony held to declare that lion is the king of the

jungle. He becomes king by his own attributes and heroism. (Chānakya Nīti, 2000).

He also advised the countrymen of his time that:-

Dhanikaḥ shrotriyo rājāḥ nadī vaidyastu pañchamaḥ

Pañcha yatra na vidyante tatra vāsaṃ na kārayet'

Wealthy people, scholars, king, river and doctor; where these five are not there, one should not live in that place. (Chānakya Nīti, 2000).

It is clear from the above chart that the ideal king from waking up to the bed has to rely upon communication of every level to execute his governance to its best. Interpersonal communication and group communication are chiefly exercised in order to achieve the best result.

U-N-A in modern world

From this section the author of this article attempts to discuss the relevance of *Chānakya* and application of the U-N-A model for the construction of modern ideal society. The society where *Chānakya* belonged was completely different from the society where we are living now. What if we revisit *Arthaśāstra* in 21st century? Well it is true that *Chānakya*, his *Nītiśāstra* and *Arthaśāstra* had functioned well in ancient India where ideal kingdoms existed. History witnessed the reign of *Ashokā* the Great, the grandson of King *Chandragupta Maurya* and the last ruler of the Mauryan dynasty where citizens enjoyed peace and prosperity. In present days democracy its political perspective may not bring identical results, but we must consider its communicative perspective, the mode of leadership communication used to form bureaucratic structure; sound economy and good governance.

Some western theories of communication between 18th, 19th and 20th century bear similar tones. Karl Marx held that social equity and communication as a vital means for the development of commonness. He argued that economic relations determine all other features of the society, including its ideas. (Ghosh, 2009) Although his criticism of capitalism and ruling class is the sole basis of Marxism, but here in this article his concept of socialism has been associated with *Chānakya's* "*bahujan hitāya, bahujan sukhāya cha*" statement. During the post Marxist era the Frankfurt school or the Institute of social research of Germany further discussed about the capability of media to establish ideological communication derived from the Marxist philosophy. Critics like Max Horkheimer, Theodore Adorno and Herbert Marcuse studied how economic as well as cultural forces create and maintain ideological relationship in the society (Horkheimer, 1972). Indeed communication is the vehicle to develop and maintain such relationship.

Antonio Gramsci, the Italian communication scholar and researcher criticized the ruling classes' use of media and communication means to perpetuate their power and wealth (Milib, 1991). On the other hand, French social philosopher Louis Althusser also highlighted the use of communication for the establishment of structuralism. In fact Althusser tried to describe a more elaborated version of the concept of ideological communication. He suggested that three levels politics, ideology and economy interrelate and influence each other on equal terms to form a structural society (Ghosh, 2009).

Amongst these three levels ideology is the outcome of leadership communication.

The British cultural school, led by Stuart Hall largely developed this study of power and communication relationship. Hall argued that the legal system, the arts, religion and other apparently small features of the society also bestow significant importance in the formation of superstructure and formation of power (Hall and Jacques, 1989).

In 21st century, two kinds of leaders communicate their messages to persuade the mass. 1) Political Leaders, 2) Religious Leaders. They have authority in their respective domains and at the same time their opinions possess significant importance to their followers. For example the president of United States, Mr. Barack Obama or the eighth secretary-general of United nations Mr. Ban-Ki-Moon have massive popularity to the major section of the world. On the other hand, Pope Francis as a religious leader of the Catholic Church has immense popularity. His views carry significance in world affairs. Similar instances are there in case of Dalai Lama, Vladimir Putin, Fidel Castro, David Cameron, Sheikh Hasina, Nawaz Sharif and nonetheless Narendra Modi. Their political diplomacy and communicative efforts have made good impact to persuade their followers for social change and development of any kind, big or small scale. Our contemporary world has many fragmented societies. These Societies are classified according to language, culture, religion, race, income, occupation etc. Each of these fragmented societies sum up to form a large society or a state. The key point is that these small scale fragmented societies have their respective leaders or at least one or more opinion leaders who have significant acceptance amongst their followers. For instance a local MP or MLA has significant acceptance to their localities where from they have been elected. These leaders may get inspirations from *Arthaśāstra* to imbibe good leadership qualities and use U-N-A for optimum performance and good governance for their localities. Equal efforts from every corner may constitute overall unity and prosperity of a nation.

If we look at America's political history, we find a man who attracted the attention of every citizen. It was Abraham Lincoln. He was, by far, one of the popular and legendary presidents whom America witnessed. Rising from a modest and humble background, it was his rigid determination and effort that led him to the country's highest office. As an astute politician and a proficient lawyer, he played a vital role in unification of the states and led from the forefront

for the abolishment of slavery from the country, eventually giving people equal rights, irrespective of caste, colour or creed. He not only envisioned but actually presented his countrymen a truly democratic government which was led by the concept of '*by the people, of the people and for the people*' (McPherson, 1996). What's more, Lincoln led the country when it faced its greatest constitutional, military and moral crises. He was not only victorious but also effective in strengthening the national government and modernizing the economy. He was a saviour of the Union and an emancipator for the slaves.

In Indian ancient history, the story of Gautama Buddha is known to everyone. The ideology he preached was the establishment of '*Sangha*' or community that should function as a network and serve the society. Till date the '*Sangha*' spreads the concept of '*Ahimsā*' or compassion. Thus, service to others and to the society has been held supreme in Buddhism (2009). Even during the reign of king *Ashokā*, the usage of mass communication to spread Buddhism and the message of peace throughout whole India and abroad has been proven by historians. Nevertheless, it is worthy to be mentioned that the method of *Chānakya* must have had some impact upon *Ashokā* at the time of his message diffusion.

Mahatma Gandhi, the great man of the modern Indian history must be brought into this discussion. His communication method was chiefly based on leadership. Gandhiji is the most celebrated opinion leader. His quality to generate unity made him the 'Father of The Nation'. History bears the evidence of the great revolt of 1942 known as 'Quit India Movement'. Millions of soles joined him in the march when he called forth the nation against British raj. His *Ahimsā* and Satyagraha *Nīti* attracted most of his followers.

In recent times of Indian politics few people managed to strive to the power with massive public support. To name Arvind Kejriwal, the newly elected chief minister of Delhi. His conquest in the 2015 legislative election of Delhi has proven that leaders do attract people and people do keep faith upon their leaders. The 2014 Lok Sabha election and rise of Narendra Modi bear similar instance. Modi had a good public support which made him the prime minister after election. Even the rise of Trinamul Congress in 2011 under the leadership of Mamata Banerjee as chief minister was utterly a similar circumstance. Now, what is the relevance of being a leader with massive public support? The betterment of the public, the state, the nation should be the most important focal point for a leader. The need of

exercising the power to unite and secure every individuals interest in the society has to be given supreme importance above everything else. That is the duty of a good leader. His personality, intelligence and strategies should reflect in his governance. This is required because people should understand their leader's way of thinking and what good they try to bring to their people. Abraham Maslow's "Hierarchy of Needs" talks about various needs people require to survive and strive. After all a good leader is one who can offer at least the means of the basic needs to his/her people.

Conclusion

In this article we talked about *Chānakya*, his teaching, idealism, qualities of a good leader and its contemporary relevance so far. When we study mass communication in India, we read very little amount of the ancient Indian communication practise. The major areas taught in the colleges and universities are mainly western communication theories. Unfortunately most of them were developed in western developed socio-cultural context which are at some point different from Indian context. However Wilbur Schramm, the American communication scholar admitted this fact. Although, he advocated that the mass media can function for the development of a backward nation, social as well as economic (Schramm, 1989). The usage has to be at par with the level of understanding for the people of that nation to bring about the best. Our leaders use it for political campaigns, spreading propaganda and agitation but it could be used for social development also. The Babri Masjid demolition issue had seen the breach of communal peace. 26/11 attack on Mumbai created unforgettable massacres to the common residents of that state. Mumbai had been attacked many times, and public panic control had been a challenge for the leaders each time. Very recently the Nirbhaya rape and murder case in Delhi have shown us that we really need to spread awareness and education to eradicate these issues. The drought of 1979-80 in West Bengal caused a 17% decline in food production with a shortfall of 13.5 million tonnes of food grain (AAAS, 1989) or very recently In March 2013, according to Union Agriculture Ministry, over 11,801 villages in Maharashtra were declared drought affected, next to the incident of Maharashtra in 1972 (Marpakwar, 2013).

What happens in these situations? People suffer from psychological inertia. Either they start committing suicides or outbreak havoc in working days. The major reason is that they rely upon their government, specifically towards their

leaders whom they have elected onto power and position. Our study of *Chānakya* is in terms of leadership communication; representing his method of establishment for good governance through U-N-A. It is a simple attempt to remind the present day opinion leaders to revisit this person from a different dimension, his thoughts and strategies with a new outlook which had evidently established a powerful state governed by three generations of Mauryan emperors. It was a state with systematic economy and political structure that gave its every individual good living standard. The U-N-A perspective may come up with similar kind of prospects even in modern India.

References:-

- Adhikari, N. M. (2010). *Sadharanikaran*; Retrieved from Sadharanikaran website: <http://sadharanikaranttheory.blogspot.in/2010/03/fundamentals-of-sadharanikaran-model-of.html>
- Boesche, R. (2003). *Kāutilya's Arthaśāstra on War and Diplomacy in Ancient India*; The Journal of Military History 67 (1), 9–37.
- "Buddhism". (2009). *Encyclopedia Britannica*. Retrieved from Encyclopedia Britannica Online Library Edition website: <http://www.britannica.com/topic/Buddhism>.
- Chānakya, TV Series. (1991). Doordarshan.
- Chānakya Nīti*, Chapter four. (2015). Retrieved from Chānakya Nīti website: <http://www.ygic.us>.
- Chadra Gupta Mourya, TV series. (2010). Imagine TV.
- Dhruva, K. H. (1923). *Mudrārākshasa or the signet ring: a Sanskrit drama in seven acts by Viśākhadatta*; Poona Oriental Series (Volume 25).
- "Governance in Classic India". (2013). Transparency India organization.
- Ghosh, S. (2009). *Mass Communication an Indian Perspective*. Kolkata: Sahitya Samsad.
- Hall, S., & Jacques, M. (Eds). (1989). *'New Times': The Changing Face of Politics in the 1990s*. London: Lawrence and Wishart,
- Horkheimer, M. (1972). *Critical Theory: Selected Essays*. New York: The Continuum publishing Company.
- Kangle, R. P. (1997). *Kāutilya's Arthashastra*, 3 vols. New Delhi: Laurier Books.
- Mabbett, I. W. (1964). "The Date of the *Arthaśāstra*". *Journal of the American Oriental Society* 84 (2): 162–169.
- Marpakwar, P. (2013, March 7). "Maharashtra faces worst drought in 40 years". *The Times of India* (Mumbai).
- McPherson, J. (1996). *Drawn with the Sword: Reflections on the American Civil War*. Oxford: Oxford University Press.
- Milib, R. (1991). *Marxism and Politics*. Oxford: Oxford University press.
- Olivelle, P. (2013). *King, Governance, and Law in Ancient India: Kāutilya's Arthaśāstra*. Oxford: Oxford University Press.
- "Quintus Curtius Rufus: Life of Alexander the Great". University of Chicago. Retrieved from Quintus Curtius Rufus: Life of Alexander the Great website: <http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Curtius/home.html>.
- Schramm, W. (1949). *Mass Media in Modern Society*. Urbana, IL: University of Illinois Press.
- Sen, R.K., & Basu, R.L. (2006). *Economics in Arthaśāstra*. New Delhi: Deep and Deep Publications.
- Singh, Upinder (2008). *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*. New Delhi: Pearson Education.
- Subramanyan, V.K. (1980). *Maxims of Chānakya*. New Delhi: Abhinav Publication.
- Shamashtry, R. (1915). *Kāutilya's Arthashastra*. Oriental Library.
- Tisdell, C. (2005). *Elephants and polity in ancient India as exemplified by Kāutilya's Arthaśāstra*. Brisbane: University of Queensland.

Level of understanding of different issues of climate change and behavioural intentions of the post-graduate students of Agartala to mitigate it: a survey study

Dr. Deepak Upadhyaya

Abstract

Currently, our environment is beleaguered with a number of serious problems and among these global warming is the most significant ones as it raises overall global temperatures to dangerous levels, leading to melting glaciers, rise in sea levels, weird weather and changing climate patterns (UNEP, 1997). But the question still persists - who is responsible for the given imbroglio?

Scientists across the globe hold our race guilty for the same. Media holds the key to reduce global warming by creating positive perception among the masses as it can efficiently goad them to action. Mitigation actions will follow the rhetoric only when the public perceives global warming to be an urgent issue that requires concerted efforts by one and all to address it immediately. Unless perception is changed, individual human behaviour would be detrimental to climate change.

Media can act as a catalyst by helping spawn positive perception about climate change issues among the masses which will definitely go a long way in mitigation of the problem. This paper tries to dissect the level of understanding of different issues of climate by the educated youths in Agartala, Tripura and the role of media in enhancing mitigation behaviour towards the issue.

Key words: Global Climate Change, Perception, Mitigation, Educated Youths and Behaviour Change actions.

Introduction:

Currently, our environment is beleaguered with a number of serious problems and among these global warming is the most significant ones as it raises overall global temperatures to dangerous levels, leading to melting glaciers, rise in sea levels, weird weather and changing climate patterns (UNEP, 1997). At present global warming, also known as global climate change is the most debated environmental issue in mass media and political sphere of international dialogues and many a UN Summits. Global warming is the consequence of enhanced greenhouse gas effect caused by the everyday addition of greenhouse gases (GHG) in the upper atmosphere. Nevertheless, the United Nations Forum for Climate Change Communication (UNFCCC) would like to define climate change as- "*climate change* means a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods" (UNFCCC, 1992).

Although, climate change is one of the most important challenges afflicting survival of mankind at the present times, it is unfortunately neither considered to be a serious issue by the

mass media nor by masses. Industrialized nations bear the historical responsibility for the burning of fossil fuels necessitated for the industrial processes since the past couple of centuries. There continues to be a huge difference between the level of carbon dioxide emitted by the industrialized nations and the less developed countries. If left unchecked, climate change is expected to usher in disaster on many human and natural systems - including increased floods, droughts and extreme weather events, lesser productivity from large areas of existing farmland, migration due to climatic changes and conflict over dwindling resources. Armed with decades of research, many experts believe that global warming would cause uncountable devastations if not combated well ahead of time. Global warming induced natural disasters like cyclones, storms, hurricanes, floods and droughts are getting intensified. It may also cause cloud bursts, avalanches, landslides, mud-flows and earthquakes. Tropical diseases such as yellow fever, malaria, filarial diseases and dengue may spread to wider areas. The rising sea level could cause inundation of land in the coastal areas leading to a huge loss of lives and property worth millions globally. Massive flooding in the coastal areas may cause grave socio-economic damages to vulnerable countries like India, Bangladesh, Japan, Australia and many low-lying island nations in the world. It may also cause large scale displacement of people which may further aggravate problems of environmental refugees. It

is time Indians get concerned about climate change and global warming. Climate change is likely to have tremendously adverse impact on the Indians, as the country is vulnerable to the worst types of climate change induced natural disasters. Cyclones of severe intensity will affect the poor countries like India which has long coastlines and cause huge loss of property and lives for tens of thousands of people (Aggarwal and Lal, 2001) and the recent floods that wrecked havoc in Chennai is a case in point.

Review of Literature and significance of the study:

It is needless to reiterate that media matters a lot in any discussion of climate change communication. The reduction of individual carbon footprint and creation of a congenial international climate change policy regime largely depends upon public attitudes, and public attitudes in turn, can be influenced by the mass media in several ways (Dirikx and Gelders, 2008). Climate change communication literature reveals that media can influence both public opinion and policy outcomes at all levels whether it be in national or international spheres (Pavone, 2010).

A significant study intended at understanding media's role in the public perception of climate change was conducted by Fortner *et al* (2000) and his colleagues. They have also assessed individuals' keenness to take action to reduce global warming. Their results showed a fair degree of willingness to take actions such as supporting environmental education programmes and installing energy efficient light bulbs, but low levels of willingness to take action to support increases in gasoline prices or use of public transportation (Fortner *et al*, 2000).

Mediated messages about climate change are catalytic to behaviour change. Media's proactive role can drive specific policy action for climate change adaptation and mitigation. If the national media is vigorously aligned with climate change, it can push for more timely policy agenda for climate change adaptation and mitigation measures. Literature has revealed that increased coverage of climate change over the past decades has rendered the issue more salient for the public across the world. It is also worthy to mention that media has a significant role in bringing international aid in combating climate change.

Leiserowitz (2004) mentions that the issues of climate change made its impressive entrance into the public sphere with the release of "*The Day After Tomorrow*" - a 2004 Hollywood blockbuster movie. In this context, Leiserowitz (2004) further reports that the movie had a significant impact on

climate change risk perceptions, theoretical understanding of the issue, behavioural intent, policy priorities and even voting intentions of moviegoers compared to survey respondents who did not see the film.

A similar study conducted in the United Kingdom found that viewing the film "*The Day After Tomorrow*" increased public concern (Reusswig, 2005; Lowe, 2006). Several studies of the movie indicate that the mass media platforms like movies "*The Day After Tomorrow*", "*An Inconvenient Truth*" and "*Live Earth*" can go a long way in launching issues like climate change into the public sphere (Leiserowitz, 2004; Reusswig, 2005; Lowe, 2006; Leiserowitz, 2007b).

Thus media coverage not only can inform the public but also stimulate public opinion in favour of policy legislations aimed at combating climate change. The media can, in fact, shape the perception of the public about climate change issues and compel individuals to action and demand policy action from their government to address the problem. In tune with the above, Bord *et al* (2000) find that increased understanding of the climate change issue motivates people towards action. Krosnick *et al* (2006) argue that if the public has access to knowledge about climate change, it may bring increased certainty about the phenomenon which in turn increases assessments of national seriousness about climate change, which in turn increases policy support. It has been established that the public relies on the media to gain information about issues like climate change; in this process, the media also renders the role of an educator. This is why Boykoff and Boykoff (2004); Boykoff and Rajan (2007) argue that media reporting is central to the framing of climate change in the public psyche and consequently aid in behaviour change. The authors mention that when individuals are unaware of the causes of climate they are unlikely to develop effective solutions to address it.

The press and the public can demand a lot from the government to arrest carbon dioxide emissions globally. Climate change interventions are the need of the hour and there is no room any leeway for 'wait and watch strategy'. Literature also reveals that public perception of global warming or climate change illustrate a mass communication problem (Stamm *et al*, 2000) that requires concerted actions from all the stakeholders of the society to get the public involved in responding to climate change immediately.

However, much of the research into climate change studies conducted to date has been mostly in the US, the UK, or Western context. Very little

research has been done in India to gauge the perceptions of the students about climate change and to examine their attitudes and behaviours on climate change issues. Recently one pioneering study was conducted by *Leiserowitz and Thaker* (2012) entitled- "*Climate Change in the Indian Mind*". This pan - Indian study was carried out by the Yale Project on Climate Change Communication and GlobeScan Incorporated in November-December 2011 with 138 urban and rural communities in 21 out of the 35 states and union territories in India, covering 98 per cent of the Indian population. A total of 4031 adult respondents, aged 18 years or above were selected and interviewed in person by adopting probability sampling methods from four types of strata - first-tier cities included New Delhi, Mumbai, Kolkata and like; second - tier cities included Lucknow, Jaipur, Kochi and like; third-tier cities comprised of Jorhat, Tirupur, Udhampur and like; whereas, fourth-tier strata included respondents from rural areas across India.

Another sequel of the same study conducted in India by *Leiserowitz et al* (2013) entitled - "*Global Warming's Six Indias*", found six distinct groups within the Indian public who respond to the threat of global warming in very different ways. The six distinct groups of Indians as revealed by the authors are - the "Informed", the "Experienced", the "Undecided", the "Concerned", the "Indifferent" and the "Disengaged" group of Indians.

Chokker, Dua, Taylor, Boyes and Stanisstreet (2012) in their joint article, "*Senior Secondary Indian students' Views about Global Warming, and their Implications for Education,*" report the findings of a survey administered to 268 secondary students studying in four English medium schools in Delhi, the capital city of India. The findings revealed that in general Indian students exhibited "high level of concern for global warming" and expressed "considerable willingness to take action against global warming".

Jagadish Thaker's (2012) study - "*Climate Change in the Indian Mind: Role of Collective Efficacy in Climate Change Adaptation*", reports of a face to face survey conducted with a nationally representative sample of more than 4,031 Indians in between November and December, 2011.

Vani Sarraju Rao's (2011) study- "*Public Awareness about Global Warming in Hyderabad, India*" deserves a special mention being one of the few. The author has studied public perceptions and awareness about global warming in India by conducting a survey on 851 respondents in the

city of Hyderabad in 2007. The results of the said study revealed that majority of the respondents were aware that global warming was a serious problem which could impact their way of life in the 50 future. However, their level of awareness was lower concerning the causes and impact of global warming. Consistent with many studies in the Western context, the study reported the ignorance of such terms as "fossil fuels" and "greenhouse gases" among the Indians. The study further reported that opinion of the respondents was split almost evenly amongst those who felt that global warming could be "addressed through personal actions" and those who thought that "more drastic measures were needed". Although the study reported the presence of an upright support for eco-friendly products and programmes, there was a lack of clarity among the Indians with respect to global warming mitigation measures. The majority of the respondents were in favour of increasing green cover in cities, adherence to pollution control rules and execution of a vigorous campaign to increase global warming awareness among the masses by the mass media of the country. The findings reported by *Rao* (2010) revealed the existence of significant differences in levels of awareness about global warming across age, gender, income, and occupation, as well as education attainment among the sample. The study reveals that over 40 per cent of Indians have "not heard" or "do not know" much about climate change. But, interestingly, when the respondents were provided with a short description of the term "global warming", about 72 per cent of the respondents reported that they have undergone "lived experience" matching with the explanation of the scientific phenomenon called global warming. The study further mentions that mass media happen to be the most important source of information on climate change for majority of the people in India. However, the author expresses grief because media reports on climate change were very scarce and 48 the few reports that were there in the Indian mass media were most often portrayed as natural disasters, without reference to its inherent causes and role of human activity in that regard. The author further argues that mass media of the country seemed to be fatigued of covering climate change.

A recent *Gallup Poll* headed by *Julie Ray and Anita Pugliese* (2010) reports the findings of a multi-country survey conducted in India along with other countries (Brazil, South Africa, China, and the United States) with more than 3010 adult Indians. The study reported that only 32 per cent

Indians were aware of climate change or global warming. As a matter of concern, there was a decline in the number of Indians who were aware of climate change in the preceding year, that is, in 2008 there were about 37 per cent Indians who had reported that they “know something about climate change”. The study further reports that among the countries surveyed, awareness of climate change differ but in each case, it was significantly higher than that in India. Urban Indians were slightly better than their counterparts from rural India in terms of awareness.

Another such multi-nation poll was conducted in the year 2007 by *Global Market Insite Survey (GMI, 2007)* to gauge the public awareness of Indians along with respondents from 14 other countries. The study reported that nearly 53 per cent respondents in India were “very concerned about climate change” and more than 62 per cent were “very concerned about global warming”. With regard to mitigation engagement at personal level, 89 per cent reported “switching off lights” and 67 per cent revealed that they have “installed low energy consumption light bulbs” as a mitigation measure at their personal level. Interestingly, a large majority of the Indians, nearly 72 per cent reported that the government was “too dependent on fossil fuels” instead of “renewable energy sources”. More than 92 per cent of the respondents articulated that it was their governments’ duty to address climate change and promote efficient public transportation (91 per cent) system in the country to curb emissions. At their personal level they were also in favour of abandoning the “use plastic bags” as mitigation measure (94 per cent). Overall the *GMI Survey* conducted in 2007 indicated a low level of awareness about the causes and consequences of global climate change, even if the Indian publics were concerned about the problem (*GMI, 2007*).

Another *BBC Survey* was conducted in 2007 with 1521 samples from India reported that nearly 48 per cent Indians have “heard or read something about global warming” and as many as 47 per cent revealed that global warming was “caused by human activity”. Interestingly, the report revealed that 39 per cent have “not even heard” about climate change. Regarding adaptation measures, about 37 per cent reported that they were in favour of taking “major steps very soon” and another 26 per cent mentioned that “modest steps could be taken over the coming years”. The study also revealed that about 24 per cent of the Indians were of the opinion that “less wealthy and developing countries like India” should not

be bound by greenhouse gas reduction targets because they produce relatively low emission per capita, whereas, there were as many as 33 per cent Indians who reported that as emissions from less industrialized countries are substantially growing up, they should also limit their greenhouse gas emissions along with the developed countries. About 47 per cent Indians were in favour of “financial assistance and technology transfer” from the developed countries so as to help the developing countries in their efforts to arrest greenhouse gas emissions, whereas, 19 per cent were not in favour of the proposal of technical or financial support to curb emissions. Unfortunately, as many as 34 per cent respondents were “not aware” of any such issues. The study concluded that compared to other 14 countries where the same survey was conducted by BBC, Indian public were less aware about global warming (*BBC, 2007*).

The *World Public Opinion (WPO)* and the *Chicago Council on Global Affairs* conducted a significant international poll covering India in the year 2006. The results were published as “*Climate Change and the Environment*”. The study was part of 18 nation survey (including India) where a total of 1452 respondents had been polled from India. The study reported that Indians were “most skeptical” about the need for action against global warming among all the countries polled. Only 49 per cent of the Indians were in “favour of taking immediate steps” to address the problem of climate change and of this percentage, only 19 per cent reported that the problem merits immediate and costly measures. The remaining 30 per cent revealed that as the effects of global warming would be gradual and hence they were in “favour of low cost steps” to be adopted by degrees. Strangely, the study revealed that the highest percentages favouring a delay in any action, among all the nations were found among Indians. About 24 per cent respondents believed that “costly mitigation actions should not be implemented” until the veracity of the problem was established.

However, there is gap in relevant research literature from the country, despite the fact that India is one of the fastest growing carbon dioxide emitters in the world which is the cause of anthropogenic climate change. Also no study has been specially conducted in Tripura- a far flung state of India nor did such studies consider students as its sample. There is need for a study from the perspectives of periphery of Indian states, so that the perceptions of Indians can be detected and potential measures for combating climate change could be recommended.

Materials and Methods:

A survey research methodology was adopted for this study. For this purpose, a set of questionnaire has been prepared with close-ended questions. The data were obtained from a survey of 657 educated youths undergoing master's degree programme in different disciplines of science and arts streams in the academic session 2013 under Tripura University. The sample size of 657 students, consists of 55 percent (n=364) female respondents and 45 percent (n=293) male respondents which represented both the gender almost fairly. Purposive sampling technique has been adopted by the researcher for the study. A set of questionnaire for the study was adopted after modifying portion from previous studies like *Climate Change in the Indian Mind* (Leiserowitz et al, 2012); Rao (2011); *Climate Change in the American Mind* (Leiserowitz et al, 2008) and *Global Warnings Six Americas* (Leiserowitz et al, 2008) and were self-administered among the respondents in the Tripura University.

Results and Discussion:

Overall 87 per cent of the post-graduate students of Agartala have reported that they were aware of the term "climate change" before responding to the survey. It was found that there exist some differences in the awareness of climate change based on the ground of Faculty of Study and place of residence/birth among the post-graduate students of Agartala. It was also found that climate change understanding was different among the respondents with respect to their on the stream of study and place of birth. It was found that urban area students were significantly more familiar about climate change than their counterparts from rural areas. The students who had their schooling in English medium schools had more knowledge about global climate change than their counterparts from vernacular medium schools. Regression analysis revealed that a student without science stream background has almost 66 per cent less chances of having heard/seen/read anything about climate change as compared to students of science stream background. Students from rural areas have about 38 per cent less chances to be familiar with the topics of climate change than respondents" from urban areas. The chances of having heard/seen/read something about climate change is 1.8 times more among the English medium students than vernacular students. However, the study further revealed that there exist no significant differences among the post-graduate students based on their gender.

The students were asked to rate themselves regarding their perceptions on level of understanding about different issues of climate change viz. - (a) *cause*, (b) *consequences* of and (c) *ways of mitigating climate change*. The data revealed that the respondents were "not well informed" regarding different issues of climate change. Only one-third (about 30 percent) of the students rated themselves as "well informed" on different issues of climate change.

Logistic regression test was used as frame of reference to analyze the effects of the use of information sources and socio-demographic variables on knowledge of "causes of climate change". The perceived knowledge of "causes of climate change" was divided into two groups: "not at all informed" (coded as 0) and "informed" (coded as 1). Use of information sources was also categorized into two segments as: "more actively sought information sources" and "mass media". The socio demographic variables that has been used in the analysis were- faculty of study (Arts and Commerce=0, Science=1), caste (ST=0, SC=1, OBC=2, general=3), place of residence (urban=0, rural=1), family income (below 180000=0, above 180000=1), medium of instruction in school (vernacular=0, English=1), Environmental Studies in school (no=0, yes=1) and sex of the students (female=0, male=1). The first group is taken as reference category for each variable.

The study reported that the level of use of mass media has a significant impact on level of perceived knowledge regarding "causes of climate change". "Heavy users of mass media" have almost 70 per cent more chances of being "informed" regarding the "causes of climate change" against the "occasional users of mass media". More "actively sought sources of information" also have a positive impact on the level of perceived knowledge about the "causes of climate change" among the post-graduate students of Agartala.

The level of understanding regarding "causes of climate change" significantly varies according to faculty of study, family income, urban or rural place of birth, sex of the students and exposure to Environmental Studies as a subject in school curriculum. The proportion of "not at all informed" about causes of climate change is less among students of faculty of Science, from higher income group, urban students, students with exposure of Environmental Studies in school curriculum and among male students as compared to their respective counterpart(s).

The level of use of mass media has a significant impact on the level of perceived knowledge

regarding “consequences of climate change”. “Heavy users of mass media” have almost 35 per cent more chances of being “informed” regarding the “consequences of climate change” against the “occasional users of mass media”. The students who are heavy users of the “more actively sought sources of information” have two times more chances of being knowledgeable about the “consequences of climate change” than the “occasional users of mass media”.

Further, it has been found that the proportion of “not at all informed” about the “consequences of climate change” was less among students of the faculty of Science, general caste students, students from urban areas, and students who had with exposure of Environmental Studies during their school days and among male students as compared to their respective counterparts. The results has revealed that the level of understanding of “consequences of climate change” among the post-graduate students of Agartala significantly varies according to faculty of study, caste of the students, place of birth, sex of the students and Environmental Studies as a subject in school curriculum. It was also endeavoured in the present study to comprehend whether the level of understanding about “preventive ways of mitigation of climate change” significantly varies according to faculty of study, age, place of birth, medium of instruction in school days, and Environmental Studies as a subject in school curriculum. The perceived level of knowledge of preventive ways of mitigating climate change was divided into two groups- “not at all informed” and “informed”. Use of information sources was categorized as “more actively sought information” and “mass media use”. The study found that mass media have a significant impact on perceived knowledge about the “preventive ways of mitigation of climate change”. It was found out that that “more actively sought sources of information” has a significant effect on perceived knowledge about “preventive ways of mitigation of climate change”. The “heavy users of mass media” have almost 48 per cent more chances of being knowledgeable of the preventive ways to mitigate climate change than the “occasional users”. The proportion of students who were “not at all informed” about the “preventive ways of mitigation of climate change” was found to be comparatively less among those respondents who were from faculty of Science, English medium students, urban students and students with exposure of Environmental Studies in their school curriculum as compared to their respective counterpart(s)

who were not. The understanding of “preventive ways of mitigation climate change” among the post-graduate students of Agartala significantly varies according to faculty of study, caste, age, parental income, place of birth, medium of instruction in school days, and Environmental Studies as a subject in school curriculum.

To determine the level of use of mass media, the students were divided according to the reported degree of use of sources of information as “heavy users” and “occasional users”. Through factor analysis it was found that “mass media” is an important factor. A composite score was prepared and the students who scored above the median value of the composite score were recognized as “heavy users” and those who scored below the median were referred to as “occasional users”. It was found that “heavy users of mass media” are more concerned about different issues of climate change, in terms of “causes”, “consequences” of and “preventive ways of mitigation of climate change” than the occasional users.

It was further found from the data that there exists a significant association between level of use of mass media and being “not at all informed” about different issues of climate change. The proportion of students who reported that they are “not at all informed” decreases with a shifting from “occasional” to “heavy users” of mass media. As a student becomes a heavy user of mass media, his or her chances of becoming “well informed” increases accordingly. In other words, the study has found that there was significant difference between the post-graduate students with respect to their climate change awareness based on their “heavy” or “occasional” use of mass media. The analysis of the data reveals that those students who spent more time on Internet and more time in reading newspapers, i.e. “heavy users” of the Internet and people spending more time reading newspapers were likely to have more chances of having heard/seen/read something about climate change than the “occasional users” of these media outlets.

The study also sought to find out the level of risk perception about climate change among the post-graduate students of Agartala based on level of media use. The risk perception index was divided into two categories: *high level* of risk perception (above the median score) and the *low level* of risk perception (below the median score). The results reveal that the proportion of level of risk perception increases with heavy uses of mass media. It was found that 76 per cent of students were there among the heavy users of mass media

in comparison with 67 per cent among the occasional users.

Thus we can infer from the data that the level of risk perception about climate change issues increases with heavy uses of mass media. The heavy users of mass media have almost 9 per cent more chances of perceiving climate change to be a risky issue than the occasional users of mass media. It is an encouraging finding, as compared to West (e.g. *Leiserowitz*, 2003; 2007), climate change was not considered to be risky issue or issue warranting priority. The respondents from earlier studies conducted in the West would often indicate other issues like terrorism, global meltdown and joblessness were given top priority even in the US and climate change was placed in last order of priority. In contrast, the present study has revealed that the post-graduate students of Agartala would like to accord place of priority to climate change issues.

The respondents in the present study were also presented with seven items and asked to rate whether each of them was a contributing factor to climate change according to their understanding. Based on the responses, a knowledge index was consequently constructed by adding one point for each correct answer and dividing it by the number of items. The index ranged from 0 to 1. Results pointed to an overall moderate level knowledge of the contributing factors of climate change among the post-graduate students of Agartala (mean=0.60). Despite this moderate level of knowledge, the students continue to show some misconception in relation to the causes of climate change, namely concerning the role of the ozone hole. In fact, only 47.6 per cent of the students gave the right answer concerning the item „ozone hole“. As a matter of fact, the depletion of the ozone layer and climate change are dissimilar issues. This is a quite distinct problem from climate change and which experts do not consider as a cause of the latter. However, it was the item that received a significant percentage of ratings as a contributing factor to the climate change. This is a finding commonly reported in the earlier studies also (e.g. *Boyes et al*, 2004; 2007). Thus it has been found that the level of misconception among the students of the study is quite low as compared to some earlier studies. Surprisingly, only 23 per cent of the students correctly indicated “carbon-dioxide emission from industry or industrial processes for that matter and “vehicle use” contribute to climate change. On the other hand, “loss of forests” was considered by almost a majority of 80 per cent of the students as a contributing factor to climate change. However, 47 per cent of the students

considered that “agriculture and animal husbandry” do not contribute to climate change, when in fact they are significant causes of greenhouse gas emissions and consequently augment climate change process.

The study also reported that “heavy users of mass media” are quite convinced about climate change happening in India and around the world. The students who are “heavy users of mass media” reported that they are very much sure that climate change is likely to create similar havoc in the north eastern states, especially in Tripura.

The study endeavoured to dig out the preference of private cable TV channels over Govt. controlled Doordarshan to access information on climate change issues, it was found that post-graduate students of Agartala who view private cable television channels were “more concerned” about climate change than the viewers of Doordarshan-the government owned broadcasting service. Another interesting fact that has been observed was that the proportion of students who were “not at all informed” about different issues of climate change was lower among the viewers of cable TV news than the viewers of Doordarshan news. Thus it has been found that significant difference exist between the post-graduate students with respect to their level of concern regarding climate change issues based on their preference of watching news on Doordarshan or private cable TV channels. The post-graduate students of Agartala who prefer to watch news on private cable TV channels are more concerned about climate change than the viewers of Doordarshan. This finding may be taken as a point of reference by the policy makers in designing climate change communication campaigns and selection of media outlets thereupon.

The students were asked to rate a set of possible impact of climate change according to the level of risk perceived by them on a 5-point scale. The students of Agartala could easily associate climate change with local level problems, having implication for mitigation opportunity. As the State of Tripura lies in a malaria prone zone of the country, most of the students considered appropriately that with climate change and global warming happening around would lead to rise in vector borne diseases like malaria, filarial fever, dengue, typhoid and the same spreading its tentacles to newer areas (mean=3.32, SD=0.957).

Next, they also considered that the intensity of famines and food scarcity would increase due to climatic changes (mean=3.36, SD=0.842). It is a chance finding, and policy makers may well take

note of this issue and design messages according based on perception of local issues. However, on other account, the results revealed that all the possible consequences were not viewed as very serious by the post-graduate students of Agartala. Though, it is not an encouraging finding to be noted among the populace of a developing country like India which has been placed in the category of extremely vulnerable nations by the recent IPCC reports. In contrast with most of the previous studies conducted in the West, the majority of the students in the present study however, reported their perception of climate change was not confined to impacts in the "distant lands" (e.g. *Leiserowitz, 2003; Whitmarsh, 2005*).

It was further found that most of the students (mean=3.16, SD=1.094) seem to express that television and news media greatly exaggerate the facts and make the problem of climate change sound worse than the reality. In fact, they have reported that mass media are basically "least concerned" or "not at all concerned" (70 per cent, combined) regarding the coverage of climate change in the country.

It can be inferred from the above that the post-graduate students of Agartala perceive television and news media to greatly exaggerate the facts and make the problem of climate change sound worse than it is in reality. This is a very palpable finding as because in the present times with the burgeoning number of private cable TV channels and satellite channels coming up every day, there has been an unhealthy trend of dramatizing news events by most of the channels to garner more TRPs in a developing country like India.

A regression index was constructed to measure the "level of seriousness about the consequences of climate change". The index was divided into two categories: *high level of seriousness* (above the median score) and *low level of seriousness* (below the median score). The proportion of *high level of seriousness* increases with heavy use of mass media. It was found that about 42 per cent among the "heavy users" of mass media, in comparison with 30 per cent among the "occasional users". It was found that the "level of seriousness about the consequences climate change" increases with heavy uses of mass media outlets by the respondents.

An independent two sample t-test which was performed to analyze whether the "heavy users of mass media" were in an advantageous position than the "occasional users of mass media" in terms of level of understanding of seriousness regarding consequences of climate change. The

results revealed that the "heavy users of mass media" may have more knowledge than the "occasional users" regarding the consequences of climate change. This finding substantiates that the level of seriousness about climate change increases with heavy uses of mass media. Further, it was found that heavy users of mass media tend to have a higher level of behavioural intention to mitigate climate change.

The students were asked to rate a set of possible ways to mitigate climate change on a 5-point scale. It was found that most of the students do not have clear ideas on how to prevent climate change (mean=2.91). All the possible ways to mitigate climate change were also rated low by the students, which indicate a low level of perception regarding possible ways to mitigate climate change among the post-graduate students in Agartala.

It was also found that majority of the students of Agartala considered that "new technologies would be invented by the scientists that solve the problem of climate change". This is a wrong notion that the youths of the State seem to be harbouring a wrong notion which indicated that they still believed in the magic wand of science to undo the damages caused by human beings by exploiting the nature beyond a comeback point. One can also infer from the above that majority of the students of Agartala believed that they can go on emitting carbon dioxide and have a carbon intensive lifestyle. It seems they do not perceive any need to make changes in their personal life style so as to solve the problem of climate change.

The students were asked to report the mitigation actions that they have already undertaken or would be willing to adopt soon aimed at combating climate change. It was found that "to replace conventional light bulbs with low consumption bulbs" was a mitigation action that has been preferred by most of the participants (mean=2.07) who had already undertaken or intended to adopt in the short term. Most participants also reported "planting trees in the house so as to capture carbon dioxide and help in a forestation" (mean=2.08) and planning to "reducing energy use in home by switching off unwanted electrical appliances" (mean=2.08) in the short run. It has been observed that many of these actions involve less costly measures and hence it was preferred by the students. Thus we can infer from the above that costly mitigative actions were not preferred by the students of Agartala. However, majority of the respondents were willing to pay extra to avail "green products and services" (mean=2.08). However, the students were not much in favour of "reducing car

journeys or using public transport system" (mean=2.57) or "acquiring more energy - efficient domestic appliances even if cost more" (2.82) and "taking environmental aspects into account when acquiring high-budgeted items" (mean=2.84). These behaviours are comparatively less costly and the post-graduate students of Agartala were prepared to undertake them in the short span of time.

Conclusion:

A look into the psyche of the students revealed that being residents of a third world country, possessing a car or some other high budgeted-items (where the mean= 2.84, was rather high) like consumer luxury goods are much sought after by the people. The economists have mentioned that the people in these countries are bitten by a bug called "conspicuous consumption". This behavioural pattern is often adhered to by the people as they feel that it goes to enhance their status amongst the peers. This might be one of the reasons why the masses in the developing countries are not willing to adopt bicycles for local purpose which is far environment friendly than cars that use fossil fuels and consequently adds up carbon dioxide emissions every day. On the other hand, existence of a poor, congested public transport system might also be the reason behind the preference of having an individual means of transport in the countries like ours. A general trend prevalent in the third world countries has been that there are several smaller means of public transport system coming up like two wheelers like bikes and scooters, auto rickshaws and minibuses that no doubt fill the void, on the one hand but add to unnecessary carbon dioxide emissions in the absence of fuel-efficient mass transit systems in these countries, with our country not being an exception. The policy makers can do well by taking a hint from the finding of the present study as to why the common people do not prefer low cost transport system to commute. It was also found that the students had already undertaken some mitigation actions or were planning to pursue them in the short term. But the student were desirous of pursuing those only actions that involved little financial sacrifice or investment and those actions that involved added financial cost were relegated to backseat, likely to adopt only in the long run. Thus it was found that the behavioural intentions of the post-graduate students of Agartala to mitigate climate change is dependent more on cost-factor rather than environmental concern.

References:

- UNEP.** (1997). "Climate Change fact sheets". Accessed from the official web site of the United Nations Environment Programme on 12/5/12 from <http://www.unep.ch/iuc/submenu/infokit/factcont.htm>.
- UNFCCC.** (1992). Report published by the United Nations Framework Convention on Climate Change by UNO. Accessed from the official website of the organization on 15/5/2011-http://unfccc.int/essential_background/convention/text_of_the_conventionenglish.pdf.
- Aggarwal, D & Lal, M.** (2001). *Vulnerability of Indian Coastline to Sea-level Rise*. Centre for Atmospheric Sciences, Indian Institute of Technology, New Delhi.
- Dirikx A. & Gelders. D.** (2010). "To frame is to explain: A deductive frame analysis of Dutch and French climate change coverage during the annual UN Conferences of parties, *Public Understanding Science*, 19(1): 732-742.
- Pavone, T.** (2010). "Hot off the Press: Climate Change and the Mass Media." Dissertation submitted to the Gerald R. Ford School of Public Policy at the University of Michigan. Accessed from the Internet. <http://www-personal.umich.edu/~tpavone/Hot%20off%20the%20Press-20T.%20Pavone%20PP%20495%20Paper-revised2.pdf>.
- Fortner, R.W., Young-Lee, J., Jeffrey, R.C., Romanello, S., Bonnel, J., Luthy, B. Figuerido, C & Ntsiko, N.** (2000). "Public understanding of Climate Change: Certainty and willingness to act," *Environmental Education Research*, 6(2):127-141.
- ibid, 6.**
- Leiserowitz, A.** (2004). "Before and after *The Day After Tomorrow*: A U.S. Study of Climate Change Risk Perception." *Environment*, 46(9).
- ibid, 8.**
- Reusswig, F.** (2005). International impact of *The Day After Tomorrow*. *Environment*, 47(3):41-44.
- Lowe, Thomas.** (2006). "Vicarious Experiences vs. Scientific Information in Climate Change Risk Perception and Behaviour: A case Study of Undergraduate Students in Norwich, U.K." Technical Report no- 43. Tyndall Centre for Climate Change Research. Norwich: UK.
- ibid, 8.**
- ibid, 10.**
- ibid, 11.**
- Leiserowitz, A.** (2007b). *Assessing the public impact: The Day After Tomorrow, An Inconvenient Truth, and LiveEarth*. Presentation at the Behaviour, Energy and Climate Change Conference, Sacramento, CA.
- Bord, R.J., O'Connor, R.E., & Fisher, A.** (2000). "In what sense does the public need to understand global climate change?" *Public Understanding of Science*, 9:205-218.

Krosnick, J.A., Holbrook, A.L., Lowe, L., & Visser, P.S. (2006). "The Origins and Consequences of Democratic Citizens" Policy Agenda: A study of Popular Concern about Global Warming". *Climate Change*. 77 (2006): 36-45.

Boykoff, M.T., & Boykoff, J.M. (2004). "Balance as bias: Global Warming and US prestige press". *Global Environmental Change*. 14(2):5-136.

Boykoff, M.T., & Rajan, S.R. (2007). "Signals and Noise: Mass media coverage of climate change in the USA and the UK." *EMBO Reports*, 8(3):207-210.

Stamm, K.R., Clark, F., and Eblacas, P.R. (2000). "Mass Communication and public understanding of environmental problems: The case of global warming." *Public Understanding of Science*. 9(1):219-237.

Leiserowitz, A., & Thaker, J. (2012). *Climate Change in the Indian Mind*. Published by the Yale Project on Climate Change Communication in collaboration with GlobeScan Incorporated. Yale University.

Leiserowitz, A., Thaker, J., Feinberg, G., & Cooper, D. (2013) *Global Warming's Six Indias*. Yale University. New Haven, CT: Yale Project on Climate Change Communication.

Chokker, K., Dua, S., Taylor, N., Boyes, E., & Stanisstreet, M. (2012). "Senior secondary Indian students" views about global warming, and their implications for education." *Science Education International*, 23(2):133-149.

Thaker, J. (2012). "Climate Change in the Indian Mind: Role of Collective Efficacy in Climate Change Adaptation". Unpublished doctoral dissertation submitted to the Department of Communication, George Mason University.

Rao, V.S. (2011). *Public Awareness about Global Warming in Hyderabad, India*. Unpublished Master's theses submitted to the Department of Environmental Studies, San Jose State University: USA. Paper no – 4072. Accessed from the net http://www.scholarsworks.sjsu.edu/etd_theses/4072 on 15 Sept 2012.

ibid, 25.

Ray, J. & Pugliese, A. (2011). *Indians Largely Unaware of Climate Change*. Retrieved from <http://www.gallup.com/poll/125267/Indians-Largely-Unaware-Climate-Change.aspx>.

GMI. (2007). *First Annual World Environment Review*. Published by Global Market Insite, Seattle, W.A.

Retrieved from <http://www.gmi-mr.com/gmipoll/> on 27.6.11.

ibid, 28.

BBC Survey. (2007). *World service global poll on climate change*. Retrieved from <http://www.news.bbc.co.uk/2/hi/7010522.stm> on 27.6.11.

ibid, 30.

WPO. (2006). *Climate change and the environment*. First Annual Report published by World Public Opinion. Chicago Council on World Affairs: London.

ibid, 21.

ibid, 25.

Leiserowitz, A., Maibach, E., & Roser-Renouf. (2008). "Global warming's Six Americas: An Audience Segmentation". New Haven. Yale Project on Climate Change, School of Forestry and environmental Studies. Yale University and Fairfax, VA. Centre for Climate Change Communication, George Mason University.

Leiserowitz, A. (2003). "Global warming in the American mind: Roles of affect, imagery, and worldviews on risk perception, policy preferences and behaviour." Unpublished doctoral dissertation submitted to the University of Oregon.

Leiserowitz, A. (2007). "Public Perceptions, Opinion and understanding of Climate Change: Current Patterns, Trends and Limitations." New York: UNDP Report 2007.

Boyes, E., Stanisstreet, M., & Daniel, B. (2004). "High school students" beliefs about the extent to which actions might reduce global warming". Paper presented by the authors at the 15th Global Warming International Conference and Expo, San Francisco in April 2004. Accessed from the internet-<http://www.liv.ac.uk/~qe04/eeru>.

Boyes, E., Stanisstreet, M. & Yongling, Z. (2007). "Combating global warming: the ideas of high school students in the growing economy of South East China". *International Journal of Environmental Studies*, 4:39-45.

ibid, 36.

Whitmarsh, L. (2005). "A study of public understanding of and response to climate change in the South of England." Unpublished doctoral dissertation submitted to the Department of Psychology, University of Bath, England.

Community Newspaper: A Tool for Women Empowerment

Shaswati Das

Abstract

The marginal presence of women related news in the mainstream Indian newspaper and magazines has caught the attention of the academia for quite some time. Indeed there is a serious dearth of news coverage of the issues related to women. Though media ideally should give voice to the voiceless and should convey the messages from the people to the administrators for proper actions but media often fails in performing its duty of empowering people. For a country like India it is not humanly possible also for any media form to cater to every individual. Under such circumstances, community media can be used to focus on the problems, needs, and aspirations of the Indian 'public' and to ensure a positive transformation. Stressing on this transformation need the paper has tried to explore the potential of community newspaper as a mechanism for development though the primary focus has remained to identify it as a tool for women empowerment. In doing so it has taken 'Kabar Lahariya' as a case study while references have been made to some other community newspaper also.

Key words: Media, Communication, Mainstream Newspaper, Women Empowerment, Community Newspaper.

Indian Press has a long history dated back to 19th and 20th century to assume a significant role in questioning the authority, upholding people's liberty and fighting against social prejudices. In the pre-Independence period majority of the English newspapers and almost all the regional language newspapers performed the task of nation-building through the propagation of democratic feeling among the people. The journalists were thrown into jails, printing presses were confiscated and severe pre-publication censorship was imposed but all these could not deter the spirit of the Indian press which always stood for the freedom of speech. What is important to note here that though Indian press started its journey as a "European institution" (Ray, 2009) newspapers were mostly individually-owned, edited and published by the native Indians in its early days with the aim of social, economic reforms. During 'later years of 19th century...the country saw the birth of a different kind of journalism, a dedicated journalism which stood for social reforms and public welfare, and creating opinion on issues like education, child marriage, widow marriage and sati' (Ray, 2009). Gradually press became the most potent weapon to challenge the colonial establishment. Many of the freedom fighters employed newspaper to make common people aware of the socio-economic realities and to activate them in the freedom struggle. But surprisingly over the years press is found no longer to be active in its fight against social vile and discrimination. The Second Press Commission in 1978 emphasized on the need for development journalism which will serve the interest of social, economic issues and issues of

national development. India is fraught with several socio-economic problems like poverty, illiteracy, rising population, inequality and so on. Furthermore, adherence to the old values and customs also indirectly hinder the progress of the society. 'Women are worst affected in such a set up; poor women are oppressed both as workers being marginalized in the processes of economic development and as subordinates within the private sphere, and educated middle class women, mainly confined to the domestic culture, bear the brunt of deep-seated prejudices and disciplinary practices hindering their development as independent individuals in their own right' (Bathla, 1998). The upliftment of the women folks to overcome the urgent need in the nation building process and to bring forth the required social changes in the Indian society and in the mindset of the people women empowerment can be understood as an important tool.

Objective of the Study:

Media play a proactive role in highlighting women's problems and it makes the policy makers aware to formulate means for women development. Proactive judiciary and accountable bureaucracy are the results of the projection of sensitive issues by the media. Print media too had its share in progress and transformation to become a powerful tool as on date. Print media and radio were two major modes of media to reach the masses during the initial years. But the overall situation was greatly transformed due to the advent of television. Over the years there have been technological advances in leaps and bounds. It is a well known fact that communication is integral for women's development and mass media play significant role in facilitating it. But unfortunately projection of women's issues has taken a strong beating both in the electronic as

well as the print media. There are negligible numbers of channels or newspapers that are focusing on women's actual condition and fighting for the cause of women empowerment and portray accurate image of women in the society.

Print media's primary focus is being noticed to be on the coverage of women celebrity issues and news or views related to violence against women. These two categories contribute nearly half of the women related content in the newspapers. News or views on women health, girl child, women education, women sports, women's participation in politics and others are given secondary coverage. Matters concerning poverty or the pathetic state of women in villages seldom find any coverage. It is unfortunate that women who constitute nearly half the population of our country are given such low priority. Issues on women empowerment are not considered important for the consumption of the readers and also for the sale of the dailies itself; so they are left out in the dark. For the sake of company's own gain women empowerment issues in print media are given this kind of treatment. It is evident by the importance given to the news or views which is either to sensitize or glamorize the women folk. Now a day it is noticed that most of the newspapers have increased slightly the coverage of women empowerment related issues but a lot is desired to be done. A lot of efforts are needed to be placed in order to do justice to the cause of creating awareness through print media. I feel community newspaper in this scenario can work fruitfully to the benefit of the women in general especially in rural areas. So, the objectives of the study are: To examine the status of women in Indian society; to emphasize on the role of print media in sensitizing gender perception; to capture the potential of community newspaper; and to locate community newspaper as an apparatus for women empowerment studying the case of "Khabar Lahariya".

Theoretical Framework:

The study is grounded on the inherent dichotomy of the idiom "community newspaper". After books newspapers are one of the first mass mediums which along with industrialization, urbanization, political democracy and popular education (Bennet, 1982) marked the decline of traditional community and the emergence of mass society where members are alienated, fragmented and disengaged. The study was initiated on the basis that how a mass medium (newspaper) can serve a group of people who live in geographical proximity. However the author has arrived at the final conclusion after going

through the success stories of some of the community newspapers that it can play an important role in the development of people and society in general. Due to linguistic constraints the author has relied on various secondary sources like the websites of respective newspaper, blog sites of the editors, newspaper reports for the purpose of the study.

Review of Literature:

Newspapers do not cover serious issues pertaining to skewed sex-ratio, maternal mortality, effects of poverty on women and the likes. A close look at the newspaper pages will reveal that women's problems never figure on the front page of a newspaper unless it is a case of gruesome murder or rape. Newspapers even on women's page do not usually address relevant issues for women empowerment but the space is found occupied by cinema actresses, models, video jockeys and the rich women and their hobbies. Ammu Joseph and kalpana Sharma in their book "Whose News: The Media and Women's Issues" made a critical assessment on the coverage of women's issues in newspapers. Another study by Ila pathak on women's sections in the Gujrati dailies of Ahmedabad found that 'there were hardly any articles devoted to a serious discussion of women's problems at home or in society' (kumar, 2011). He further says that Dasgupta's research on the Sunday editions of four English dailies found that 'articles on women were middle-class and urban-biased, and were restricted to a limited range of themes which did not take into account the political and economic realities of Indian women' (kumar, 2011). Many of the women's magazines are devoted to fashion, glamour, beauty aids, weight reduction, and cookery along with providing a guidance to keep their husbands and in-laws happy. There are comparatively fewer articles on career opportunities, health awareness, entrepreneurship, and legal aid, counseling services, childcare services and financial management.

The nature of the coverage of women's news or issues demonstrates the link between cultural consensus and media practices. Media operate within a given culture in relation to which reporters perform their duties. A ruling ideology thus appears to exist by virtue of an 'arrived at' consensus (Bathla, 1998). Not only through political and economic power, has hegemony also worked by way of discourse. 'Coming to news, it holds that an 'event' is a relation between a certain happening and a given symbolic system in relation to which news is constructed' (Bathla, 1998). Often various background assumptions

play an important role in the selection and framing of news and these factors decide what should be said and what should not. Media works within the consensual nature of society and according to Bathla 'Meaningful' and 'meaningless' contexts, 'normal' and 'abnormal' behaviours are constructed by the media through its own process of classification, ranking; thus making them a part of an acknowledged order and strengthening a common culture or a 'central value system'. Because of lack of readership, coverage of women's issues would not clearly profit the media at the broader level. The marginalization of their issues in media needs to be understood as a part of the political economy of media. Women's question is treated as trivial within the Indian set up which implies on the part of both the media and polity for its marginalization.

In this context I would like to emphasize on a different form of newspaper which is called community newspaper. Empowering the masses is the primary focus of the community newspaper which gives emphasis by being of the people, by the people, for the people and most importantly, about the people. It is about community ownership, community control, community participation and community representation. For a developing country like India this is particularly necessary because it is not humanly possible for any media form to cater to every individual. So community media can be used under such circumstances, to focus on the problems, needs, and aspirations of the Indian 'public' and ensure a positive transformation. Due to widespread reach and affordability print media can have a stronger impact on women empowerment. The popularity of the print media stems out of its authenticity and reliability, as perceived by common masses, over other mediums. Through transforming the mental make-up of the women in particular and the society in general empowerment of women can only be achieved.

A Glimpse of the status of Women in Indian Society:

The Indus civilization which is believed to have lasted from 3000 B.C to 1500 B.C was centered on the Indus River valley. The most famous ancient artifact of this civilization is that of a young slender girl posing confidently. Seals with female figures engraved on them that have been found after excavations suggest that Goddess were worshipped at that point of time. It is commonly believed that this civilization came to its extinction due to natural disasters that changed the course of the Indus River. Hitherto the Aryans who came from the Hindu kush conquered the

area and subjugated the rest of indigenous people. Over the time the Aryans enslaved the native people which gave birth to social stratification. The society got divided in four major groups: Brahmanas (Priests), Kshatriyas (warriors), Vaishyas (traders and artisans) and Sudras (untouchables). The Brahmins composed sacred literature: the Vedas and these Vedas are the only source to get information about the lives of people of that period of time. It is known that 'both Sudras and women were barred from participation in spiritual life. Women could not sacrifice to the gods, because their presence was considered polluting' (Bathla, 1998). The lives of the upper class women were mostly confined to the private sphere and were excluded from the economic productivity. Their sexuality was controlled by the practices of child marriage, sati and so on.

In the later Vedic ages, we find references of learned women participating in theological discussions such as Gargi and Maitreyi. But it was during this period that we notice a growing gender based division in Indian society. In the ages of Smritis, women were treated equally with Sudras and the right to study the Vedas, to utter Vedic mantras and to perform Vedic rites was forbidden to them. Marriage or domestic life became compulsory for women and unquestioning devotion to husband was their only duty. In this period the text that speaks about women prominently is the "Codes of Manu". The codes of Manu have been instrumental in regulating the sex roles of the Indian culture. According to Manu, a woman must always be kept in dependency: 'from the cradle to the grave, a woman is dependent on a male - in childhood on her father, in youth on her husband, and in old age on her son' (Maitra-Sinha, 1993). So, the patriarchal dominance and the subsequent marginalization of women are deep-rooted in the Indian psyche. Even in contemporary Indian society, a woman is still expected to perform her traditional role of wife or mother first and foremost before anything else.

During the Mauryan period women were assigned a low status in Brahmanical literature though Buddhism and Jainism were much more considerate in treating women. These religions attracted lower caste people and posed a threat to the Brahmins. This 'resulted in further oppression of women as Brahmins tightened their control over them to prove their supremacy over lower castes' (Bathla, 1998). The position of women deteriorated in the middle ages. Women became more dependent on their male counterparts. The Islamic customs like Purdah (veiling of women)

bears the mark of stringent patriarchal control on women. On the onslaught of a foreign culture Hindus also became defensive and introvert which caused a desperate return to orthodox Hindu beliefs and practices which further constrained the freedom of Indian women. Thus, in the medieval period, the status of Indian women reached the lowest ebb. However, women like Razia Begum, Chand Bibi, Tara Bai, Ahaliya Bai Holker and so on left their great imprints for the posterity. In the course of 'Bhakti Movement' which spread all over the country women like Mira Bai, Mukta Bai, Jana Bai and others contributed to the spiritual life of the country. Sikhism, which became popular during Bhakti movement, propagated the equality of women and men.

British occupation of India began in 1772. Although, the common women faced male domination and atrocities during the modern period examples of women warriors and rulers are not scarce here. Mention can be made of Bhima Bai Holkar who defeated British Colonel Malcolm in 1817 and Maharani Laxmi Bai who participated in the 'First War of Independence' in 1857. Mentions must be made of Sarojini Naidu, Kasturba Gandhi, Arun Asaf Ali, Vijaylaxmi Pandit, Madam Cama, Sucheta Kripalini and others as women freedom fighters and social reformists during the British rule. Apart from them individuals like Raja Ram Mohan Roy founded Brahmo Samaj in 1828, Dayanand Saraswati founded the Arya Samaj in 1875, and Swami Vivekananda established Ramakrishna Mission in 1897. These reformist organizations gave a direction in the struggle against women's oppression such as polygamy, early marriage, enforced widowhood and advocated female literacy. Mention must be made of Ishwar Chandra Vidyasagar, Ramakrishna Paramahansa Dev, Keshab Chandra Sen, Mahadev Ranade, Gopal Krishna Gokhale and so on in the process of emancipation of Indian women. The British rulers were also sympathetic to the causes of women and they stood for women rights and education. Brutal practices against woman such as: female infanticide, child marriage, enforced widowhood and sati was eliminated. Thus, the British regime led to a number of socio religious reforms in the country which raised the status of Indian women. National leaders like Jawaharlal Nehru and Gandhiji recommended for the betterment of the status of women in the country. Men and women participated in the freedom struggle without any distinction which showed a mark of gender equality. This "Gender Equality" was recognized in the constitution of free India.

The Constitution of India, which came into force on 26th January 1950, declares the notion of gender equality in its preamble. Indian Woman has been accorded with a special place in the Indian constitution. The Preamble of the Indian Constitution declares among other things social, economic and political justice and "equality of status and of opportunity" to everybody which bear the implication of having equal status of women to that of men.

Currently, although there are more women in the work force than ever before, the family structure and the societal values concerning patriarchy have not changed much. Professional Indian women were expected to maintain a delicate balance between their careers on the one hand and home on the other. The role of contemporary Indian women is torn between these two worlds. Only a small fraction of Indian women have been able to assert them against the patriarchal system. Most upper and middle class Indian women are caught in the transitional phase of leaving the tradition of domesticity behind and adjusting fully to their careers. While it is true that the women's movements in India have been very active in their fight against discrimination, the myth of the traditional woman, which is strongly ingrained in the Indian psyche, has acted as a major impediment in achieving freedom from the oppressive patriarchal system in India. Although Indian women have made significant advances in the economic and social spheres in recent years, this progress has been limited to upper and middle class women. The women from rural areas and economically disadvantaged groups are still subject to patriarchal and normative values that were established thousands of years ago. These women's lives are mired in abysmal poverty and illiteracy, and each day is a constant struggle for survival. They often become victims of sexual or economic exploitation, malnutrition, and physical violence. Although this large segment of the population works in the agricultural sector and in unskilled jobs, this group is marginalized not only by Indian society but also by the major mass media systems.

The Concept of Community Newspaper:

Community members run a community newspaper which is nothing but a grass-root newspaper. It serves as mouth-piece of the community. The area of operation of a community newspaper is its neighbourhood. It is always not possible for the national newspapers to do field reporting of the actual living conditions of people from all communities. The marginalized communities whose voices are not adequately represented by the dominant

newspapers can be voiced by the neighborhood newspapers. These newspapers can also act as instruments for participatory communication which enables each and every member to engage in local affairs of the community.

They help the community to get to know each other more closely. These newspapers can help in finding solutions through community support by sharing common feelings about the problems and issues that people face. Community newspapers' main thrust of reporting consist of civic amenities, health, education, drinking water, drainage, local clubs, co-operatives, local association and many more pertinent issues of a particular locality. They also report on anniversaries and family reunions and so on; thus providing a forum for expression. Through community newspapers readers can make their voices heard as they enable ordinary citizens to deliberate on the future of their community. They are also helpful in making people politically conscious citizens. By holding people's representatives accountable to the people they can act like watchdogs of the local community. They can help motivating political consciousness among the locals by highlighting issues related to local self government. They can also bring to light the real issues confronting the community during election and draw people's attention to them. In short people are kept informed about their surroundings.

Relevance:

The most important thing about community newspapers is that these papers are run and administered by people who work and live in the communities they report. They are known to the people and share the same values. Since they are a part of the community these people have better understanding about the affairs of the community they cover. Community newspapers are dedicated to the community as the name suggests and thus free from the inherent bias accruing from mainstream newspapers. They are started with a noble purpose and operate on the missionary spirit of the people behind them. These newspapers through their writing can help the members of the community to unite together on all matters affecting them through dint of their sheer nature of getting connected to the people. Thus they are more likely to become a valuable variation for public support and public service. Community newspapers unlike community radio can be run by anyone who wants to make the voice of the common people heard. The outlook of the community newspaper is far bigger than what is being reported in the national media regarding any community. Community newspapers are published in the local language or

dialect, of which community members are comfortable with and that's why people can easily relate to them. For survival of democracy in our country it provides a platform for exchanging ideas and opinions which are of crucial importance.

Community newspapers can be a powerful tool, speaking out people's thoughts, sharing their problems and finding local solutions. In a country like India where there are so many diversely different communities live with their unique identities, needs, cultures and interests community newspapers can be an important tool in improving quality of life through the expression of local problems and mapping out their solution through local participation. The grass root approach in development communication also calls for active participation of all people. If we study mass media's functioning in India we would find that the media coverage is focused on the dominant elite group of the society. Majority of people who do not belong to this special class hardly appear in media reports. By highlighting the problems and issues, community newspaper can give voice to the millions of voiceless women. Essaying the necessity of community newspapers, Press Council of India said 'neighbourhood or community newspapers should be encouraged not only to publicize more local news, the problems and issues affecting the local population and encouraging greater interaction between the people and the press and more effective day to day participation of the people in the governance of the country at all levels'.

Challenges for a Community Newspaper:

Lack of finance is the biggest challenge that the community newspapers face. It gets hard for them to procure money needed for printing, managing staffs and so on. Filling their news pages with local content is another difficulty that occurs to these newspapers. There has to be originality in their reporting of news and events. Issues and events that are of community specific are to be included in the newspaper coverage. In this way, there is greater possibility of going deep to any topic of public interest. Freedom of writing on the nitty-gritty of complex issues affecting the community is enjoyed by the community newspapers which the mainstream newspapers do not have. Being run by the common people these newspapers are free from corporate pressure. In a sense, the defects that mainstream newspapers face in the way of its functioning can be washed away from community newspapers. They are alternative to the class biased mainstream newspapers. Thus a great role can be

played in the development process of women in India by the community newspapers. The concept of community journalism is not new and has been proved successful for community development initiative in many countries. To utilize the benefits of this mass media educated and social-minded people should come forward. NGOs and civil society should take up this medium of communication to bring development to the women. In matters like to reduce the information and economic gaps between men and women in our society and to give voice to those who have no platform to raise their issues and problems community journalism has great potential. Community newspaper has great prospect in present Indian context and we really need to tap this resource full for empowering women in India.

Some Success Stories:

The Adyar Times and the **Anna Nagar Times** of Chennai are among the best success stories of community journalism in India. Vincent D'Souza is the main force behind this initiative. Both these two newspapers having weekly circulation of 27,000 copies and 36,000 copies respectively comes out with an average of 16 pages. They are free of cost to the readers and advertisements contain almost 50% of each paper. These figures talk about the strength of this breed of newspaper that lies in its coverage of community issues ranging from civic amenities, police, health, education, water distribution agencies, schools and colleges, clubs, associations, institutions, shopping and sports, local businesses and other happenings.

Velachery Plus, a community newspaper in Chennai is run by V Manoj Joy who is the editor and publisher of the newspaper. He started it in February 2005 and circulated it in the neighbourhood areas of Velachery, Madipakkam and Nanganallur. It is a 8-page weekend newspaper, though comes out in nearly 12 pages during festive season. It publishes local events like dance programmes, music concerts, temple inauguration, and other things like availability of homemade foods in the area. The publisher makes it sure that every weekend issue reaches the local police station, electricity board and so on. In its noble initiative, the newspaper devotes a section to the local people write on inspiring tales of their lives or success stories of their own. But the newspaper got a setback during the recession period and was forced to go online as bringing out print edition was not affordable by the editor. Till date, this newspaper is doing its job by highlighting real issues of society.

Haiderpur Darpan is another wonderful example. It is bimonthly newspaper which was started by Delhi slum children to discuss local issues. Though this newspaper they try to highlight the problems of their dwelling and try to influence community decision makers. Though it is handwritten it includes elements like interviews and pictures. It focuses on issues pertaining to children like violence and parental constraints. The children posted the paper in the local bus terminal and market.

Khabar Lahariya - A New Road-Map:

Khabar Lahariya it is a weekly newspaper which is published in a local dialect of Bundelkhand known as in Bundeli. It is run by a group of women from various sections of the society from the interiors of the districts of Chitrakoot and Banda of Uttar Pradesh. The main objective of the newspaper is to reach out to the neighbourhood villages and provide them with 'infotainment'. It informs its readers about the happenings of surrounding areas. Although they do cover reports regarding political affairs, national and international news, they heavily publish the instances of violence against women, issues related to the rights of Dalits community in the area and so on. It also covers news on institutions like schools, marriage, health care and more.

What is interesting to note about Khabar Lahariya is that it is a result of collective effort by rural women journalists, most of them from marginalized communities. Many of them have no or little access to formal education. They report, write, edit, design, take photographs and do the illustrations for the newspaper and then distribute it far and wide at the end of the week. According to the official website of this weekly it has 80,000 readers which range from wage earners, farmers, teachers, activists, panchayat administrators to politicians and students of remote areas. Khabar Lahariya teaches the skills to rural women to be agents of information production and dissemination and empowers them economically. Since the women themselves are involved in the overall organization of the newspaper they can have unbiased opinion of any issue which in a way makes them better informed citizens. Khabar Lahariya expanded its reach by making Bajjika, Awadhi, Hindustani and Bhojpuri editions along with its geographical expansion in other areas of Uttar Pradesh and Bihar. In 2013 it launched its Online Edition too. The success of this weekly newspaper calls for emulation of such endeavour in other rural areas of the country and consolidates the potential of community newspaper as a tool for women empowerment.

In today's context where a growing tendency towards "individualism" is noticed, the need to feel a sense of belongingness is very crucial for a democratic country. This sense of togetherness for shared goals and values can make positive change in the society. While development communication calls for the state's planned effort to bring about positive social changes with proper communication tool, development through community newspaper can be looked as a participatory approach where development is need-based and is based on "commonness" which forms the basic tenets of "communication". It is easy to wait and hope for the state's initiative to work for the betterment of the people's condition, but in a country like India where the population is so huge and where majority of the people live in rural areas state initiatives alone are not sufficient for development. Most of the people in rural areas are dispersed, inarticulate, poor and disorganized which often impede developmental processes. These hindrances become even more severe in case of women who are marginalized both in private and public sphere. The stories of their hardships often go untold and unheard in the mainstream newspaper. Through community newspaper these women can make people aware of their situation as well as can raise their income; above all they can become an agent to contribute to the overall developmental process of the country.

References:

- Bathla, S. (1998): Women, democracy and the media: cultural and political representations in the Indian Press. New Delhi: Sage Publications India Pvt. Ltd.
- Bennett, T (1982): Theories of the media, theories of society In M. Gurevitch, T. Bennett, J. Curran & J. Wollacott (Ed.), The cultural Society and the media (pp. 26-51). New York: Routledge.
- Kumar, Keval J. (2011): 'Mass Communication in India'. Mumbai: Jaico Publishing House;
- Maitra-Sinha, A. (1993). Women in a changing society (pp. 23-35). New Delhi: Ashish Publishing House.
- Ray, G.N. The Changing Face of Indian Media, November 16, 2009. Hyderabad.
- Khabarlahariya.org/?page_id=2491 accessed on 13th September, 2015.
- <http://velacheryplus.com/about-us/> accessed on 25th November, 2015.
- <http://www.allaboutnewspapers.com/sep12/article5.htm> accessed on 25th November, 2015.
- <http://www.editorsweblog.org/2007/04/11/india-children-launch-community-newspaper> accessed on 25th November, 2015.

Bibliography:

1. Press Council of India (2001): 'Future of Print Media: A Report'. New Delhi: Press Council of India;
2. Chowdhury, J. C. (2007): 'Introduction to Journalism and Mass Communication'. New Delhi: Authors Press;
3. Agarwal, Vir Bala. (2006): 'Essentials of Practical Journalism'. New Delhi: Concept Publishing Company;
4. 13. Ray, G.N. Future of Print Media, February 17, 2009. Kolkata;

GUIDELINES FOR THE CONTRIBUTORS

GENERAL

- Language: Contributions can be submitted in English.
- Preferred Length of paper: 3000 – 5000 words.

TITLE PAGE

Title page is a separate page before the text begins. The title page must include:

- Title: Concise and informative. Avoid abbreviations and formulae where possible.
- Author names and affiliations: Please indicate the given name and family name clearly. Present the authors' affiliation addresses (where the actual work was done) below the names. Indicate all affiliations with a lower-case superscript immediately after the author's name and in front of the appropriate address. Provide the full postal address of each affiliation, including the country name, and, if available, the e-mail address, and telephone number of each author.
- Corresponding author: Clearly indicate who is willing to handle correspondence at all stages of refereeing and publication, also post-publication. Ensure that telephone numbers (with country and area code) are provided in addition to the e-mail address and the complete postal address.
- Sponsoring information: If the research is sponsored or supported by an organization, please indicate it.

GENERAL RULES FOR TEXT

Use the following rules for the text, including abstract, keywords, heading and references.

- Font: Times New Roman; Font Size: 12 (English)
- Paragraph Spacing: Above paragraph – 0 pt; Below paragraph – 6 pt
- Line Spacing: fixed – 12 pt (or double-spaced)
- Page Margins & Size: One-inch margins on single-sided A 4 or 8.5 x 11-inch paper.
- Heading 1: Times New Roman; Size- 12; Non Italic & Bold; for example,

INTRODUCTION

- Heading 2: Times New Roman; Size- 12; Italic; for example, *1.1 Research Methods*
- Heading 3: Times New Roman; Size- 12; Non Italic; for example, 1.1.1 Analysis Result

- Subdivision of the article: Divide your article into clearly defined and numbered sections. Subsections should be numbered 1., 2., (then 1.1, 1.1.1, 1.1.2), 1.2, etc. (the abstract is not included in section numbering). Use this numbering also for internal cross-referencing: do not just refer to 'the text.' Any subsection, ideally, should not be more than 600 words. Authors are urged to write as concisely as possible, but not at the expense of clarity.

MANUSCRIPT PREPARATION

All manuscripts should be prepared in Microsoft Word format, in Times New Roman, font size 12 for English, typed in double space and one-inch margins on single-sided A 4 paper. In case of quantitative/ experimental work, the author(s) must specify the purpose of the study. The text of observational and experimental articles should usually be divided into the following sections with the headings, such as Introduction, Methods, Results, and Discussion to clarify their content. All pages of the manuscript should be numbered consecutively at the right corner of the page.

The Title page (page-1 must contain title of the article, name(s) of the corresponding author(s) telephone, and email address of the author responsible for correspondence. It must also contain the source(s) of support if any received in the form of grants, equipment, drugs. The word count should include text of the article only (excluding abstract, acknowledgements, figure legends, and references). This page should also indicate the number of figures used in the article. Page-2, must contain only title of the article, abstract and keywords. Page-3 onwards must contain the actual article beginning with the Title and ending with References.

Abstract: An abstract is a succinct (one paragraph) summary of the entire paper. A concise and factual abstract is required (maximum length of 250 words). The abstract should state briefly the aims, methods, results and major conclusion of the research. From the abstract, a reader should be able to make out the content of the article. Hence, it requires special attention of the author. An abstract is often presented as separate from the article, so it must be able to stand alone. References should be avoided.

Keywords: Immediately after the abstract, provide a maximum of 8 keywords, avoiding general and plural terms and multiple concepts (avoid, for example, 'and', 'of').

Introduction: The main purpose of the introduction is to provide the necessary

background or context of the study (i.e the nature of the problem and its significance). State the specific purpose or objective of the study. Provide a brief but appropriate historical backdrop and the contemporary context in which the proposed research question occupies the central stage.

Methods: Methods section must succinctly describe what was actually done. Describe the source population and the selection criteria for study participants. Identify the methods, apparatus, and procedures in sufficient detail to allow other workers to reproduce the results. Authors submitting review manuscripts should describe the methods used for locating, selecting, extracting and synthesizing data. Describe statistical methods with enough detail to enable a knowledgeable reader with access to the original data to verify the reported results.

Results: Authors must avoid repeating in the text, all the data provided in the tables or illustrations and graphs as an alternative to tables with many entries or duplicate data in graphs and tables. This section must focus on scientifically appropriate analyses of the salient data.

Discussion: This section must emphasize the new and important aspects of the study and the conclusions that follow from them. For experimental studies it is useful to begin the discussion by summarizing briefly the main findings, and then explore possible mechanisms or explanations for these findings. Compare and contrast the results with other relevant studies, state the limitations of the study, and explore the implications of the findings for future research and clinical practice.

References: References must be written according to the guidelines of Publication Manual of the American Psychological Association (6th edition). Responsibility for the accuracy of bibliographic citations lies entirely with the authors.

- **Citations in the text:** Please ensure that every reference cited in the text is also present in the reference list (and vice versa). Avoid citation in the abstract. Unpublished results and personal communications should not be in the reference list, but may be mentioned in the text. Citation of a reference as 'in press' implies that the item has been accepted for publication.
- **Citing and listing of web references:** As a minimum, the full URL should be given. Any further information, if known (author names, dates, reference to a source publication, etc.), should also be given. Web references can be

listed separately (e.g., after the reference list) under a different heading if desired, or can be included in the reference list.

- **Text:** Citations in the text must follow the referencing style used by the American Psychological Association. You can refer to the Publication Manual of the American Psychological Association (Sixth Edition).
- **List:** References must be arranged first alphabetically and then further sorted chronologically if necessary. More than one reference from the same author(s) in the same year must be identified by the letters " a" , " b" , " c" , etc., placed after the year of publication.

Use the author/ date system of reference in the text (e.g., Chomsky, 1997). Gather the references alphabetically after the text, using last names and first initials.

Original Articles: Original articles must report research work which has not been published and is not under consideration for publication elsewhere.

Ethical Standards: Any experimental research that is reported in JCCC has been performed with the approval of an appropriate ethics committee or the author should make a statement that he or she has maintained necessary ethical standards while conducting research. A statement to this effect must appear in the methods section of the manuscript.

Copyright Transfer Agreement: Authors will be required to sign a Copyright Transfer Agreement (CTA) for all papers accepted for publication. Signature of the CTA is a condition of publication, and papers will NOT be passed to the publisher for production unless a signed form has been received.

Rights: All research articles will be copy- righted by JCCC, but authors are granted the right to reprint an article in whole or in part in any work written (or co- authored) or edited (or co-edited) by them. Others must obtain written permission from JCCC to reprint or electronically distribute an article.

Note

- Please avoid using footnotes.
- Please do not use any colour other than white and black in paper. The layout of paper is only in white and black.
- Research work must be related to Indigenous Knowledge (specially related to ancient Indian knowledge).
- Quality work will be preferred.
- No fee for publication.

SUBMISSION PROCEDURE

The final version of the manuscript must meet the JCCC Guidelines as noted. The manuscripts must be typed clearly in Microsoft Word format. Soft copy of the research article will be submitted by mail. Each article will be considered for review only after receiving, the soft and hard copies of the same. Upon completion of the review process, the first author will be informed of acceptance or rejection of the article within three months of the submission date. After review, the accepted articles will be sent back to the concerned authors for final revision and submission and the first author will be sent a formal letter of acceptance along with the registration form for publication of papers in the JCCC.

Note

1. Submitted manuscript does not constitute prior publication. In addition, by submitting material to, the author is stipulating that the material is not currently under review at another journal (electronic or print) and that he or she will not submit the material to another journal (electronic or print) until the completion of the editorial decision process.
2. Research work must be related to all subjects related to social sciences.

All manuscripts are to be submitted to:

The Editor

Journal of Content, Community & Communication
Amity University Madhya Pradesh,
Gwalior-474005, India
Email: jccc0615@gmail.com

* * *

JOURNAL OF CONTENT, COMMUNITY & COMMUNICATION

Subscription Form

I wish to subscribe to Journal of Content, Community & Communication for Rs. 500/- (Annual Subscription Fee).

A draft no.....dated.....

for Rs.500/- drawn in favour of Amity University Madhya Pradesh, Gwalior is enclosed.

Name :

Address :

:

:

City : Pin :

Country :

Email Address:

Signature :

Mail to: jccc0615@gmail.com



AMITY
UNIVERSITY
— MADHYA PRADESH —

Amity University Madhya Pradesh, Maharajpura (Opposite Airport) Gwalior (MP)- 474 005
Email: info@gsa.amity.edu Website: www.amity.edu/gwalior