


**A STUDY OF NEW MEDIA AND THEIR INFLUENCE  
ON PUBLIC OPINION ABOUT SOCIAL ISSUES**

*[Lucknow, Age Group 18-35]*



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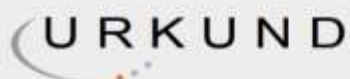
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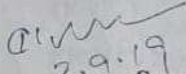
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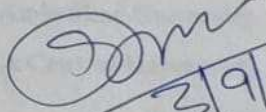
## CERTIFICATE

This is to certify that the dissertation titled "**A STUDY OF NEW MEDIA AND THEIR INFLUENCE ON PUBLIC OPINION ABOUT SOCIAL ISSUES [Lucknow, Age Group 18-35]**" submitted by Miss. Princi Mishra is an original piece of research work. Neither in entirety or any part of this research work has been submitted for the award of any degree or diploma to this or any other university or educational institute.

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## DECLARATION

This is to declare that the dissertation titled "A STUDY OF NEW MEDIA AND ITS INFLUENCE ON PUBLIC OPINION ABOUT SOCIAL ISSUES [Lucknow, Age Group 18-35]" is my work conducted under the supervision of **Dr. KUNWAR SURENDRA BHADUR**, Department of Mass Communication and Journalism, School for Media Studies, Babasaheb Bhimrao Ambedkar University (A Central University) Vidya Vihar, Rai Bareilly Road, Lucknow (226025), Uttar Pradesh, India.

I hereby declare that no information of any sort has been included in this dissertation that has been partly or in entirety submitted in this or any other university for the award of any degree. Proper references and citations have been provided regarding the content and information in this research.

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08/09/19

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Signature-

*Bindi Mishra*

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## CHAPTER 1

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### INTRODUCTION

Public Opinion is the collective perception, attitude, and beliefs of the people about any concerned issue or matter. Public Opinion simply put is 'what people think'. People are very quick in having an opinion about anything and everything, be it an opinion poll, a survey (say what people think about the incidents of mob lynching, the much-talked issue of love jihad on news channels, which party should or will win the elections, how good is it to have a gluten-free diet, women wearing western clothing, politicians, policemen, etc.). These perceptions and opinions are a direct result of the belief system that people are born into or grow up in. These perceptions are so deeply embedded into their character and personalities and it's almost impossible to separate people from what they think because over time it becomes a part of their identity or existence.

*Morris Ginsberg<sup>1</sup>, a British Sociologist defines "Public Opinion as the mass of ideas and judgements operative in a community, more or less definitely formulated having a certain stability and people feel them, entertain or hold them to be social in the sense that they are a result of many minds acting in common."*

Two people born and raised in ardent Hindu and Muslim families will have two different sets of eyes to perceive the world they live in. People's opinions in a democracy like India form kind of a tidal wave and spread throughout the country within hours of travelling through the New or Online Media. India is one of the world's oldest and most complex societies and with the passing time is becoming even more complex. No other country in the world possesses such great diversity as India. It's a walk down the history and passage to the present will only lead to an even more diverse and rich future. If we look at its cultural, economic, political and social landscapes the mountains of prosperity are high and the valleys of despair and disparity are frightfully deep. The unity in diversity is tied by an extremely fragile social thread in Indian society and has been subjected to distressing times throughout its history.

When people think collectively it can initiate many great changes and strengthen the fabric of society. Not long-ago India was a British colony and despite its rich and long history of pride, the people were humiliated and made to feel ashamed of carrying the legacy of being an Indian. The west had a pretty narrow and demeaning perception of what India is as a country, it was deemed nothing more than a land of snake charmers, poverty and uncivilized people. But slowly and steadily this image was rebuilt into one of the most diverse, peace-loving and oldest civilizations that have ever existed on this earth. This seems to be an ongoing process now. This is what we call the change of perception and it creates different types of opinions about India among different nations all over the world. People and their opinions and perceptions have always been there but the advent of information technology, specifically New Media or Online Media has revolutionized the way people think and even act. Before the invention of the Internet, mobile & smartphones and Computers, the Guttenberg Press laid the foundation of print media and during the Renaissance Period, it spread throughout the European continent changing the very way people perceived national and international happenings. When this piece

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<sup>1</sup> "Ginsberg, Morris." Encyclopaedia Judaica. Retrieved May 31, 2019 from Encyclopedia.com: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/ginsberg-morris>

of technology arrived at the shores of Goa during mid fifteen hundred, it was never intended for it to stay but the circumstances had something else in play and the first printing press was established at the Jesuit Saint Paul's College in Old Goa (at that time). This could be called the defining moment in Indian colonial history because later in the late eighteenth and early nineteenth century this turned out to be a boon in disguise when mass revolutions and the first war on Indian Independence broke out. Numerous English and Vernacular language newspapers were started by different prominent personalities throughout the country. The leaders of the fight for freedom began to understand the power of people and how important it is that masses join the fight for freedom. This also gave birth to what we know as Mass Communication in today's time. The only way to make them take action and motivate was to voice the tyranny and exploitations of British rulers, the vernacular papers did that for the Indian masses and the English papers aimed to strike the conscience of good-willed British officials in Indian as well as Britain and the rest of the world also condemned the acts of cruelty and inhuman behavior of British in India in the name of progress. These newspapers voiced the public opinion of Indian masses about the inconsiderate and gruesome acts committed by the British in India. This eventually led to the creation of opinion and perception among the Indian masses and international arena that the British are committing atrocities beyond what's comprehensible by the outside world, leading to creation some international pressure for British and sympathy for Indians. Further, the development of radio, television, and the advent of digital media technologies helped in creating as well as voicing public opinions and perceptions.

India is one of the world's oldest and most complex societies and with the passing time is becoming even more complex. No other country in the world possesses such great diversity as Indian. It's a walk down the history and passage to the present will only lead to an even more diverse and rich future.

## **Defining Public Opinion and Creation of Perceptions**

What is Public Opinion and Public Perception in the Indian context? Scholars have never agreed on any one definition of public opinion that could encompass what it means in its totality. The concept of public opinion and specifically perception means different things depending on what one considers the 'public'. Society on a whole contains heterogeneous combinations of public and despite that people tend to form common or similar perceptions about one matter and completely individual and distinct opinions about another. And especially the Indian society is complex at many levels, it's not just the people who keep changing from North to South of the country. Their ethnicity, appearances, language, beliefs, history, geography and terrain, atmosphere, climate, etc. keeps changing from one place to another even in the same state. A person's perception of the society he/she lives in starts developing in the formative years and keeps changing and modifying throughout his life. And as one starts to explore the world, it is through this lens of an already established set of values, thought process, history, social and societal experiences, the political atmosphere of where he/she grows up, economic conditions, etc. he/she sees the world and other people. Public opinion on the liberation of women, gender prejudice, women in politics and decision-making, public opinion on economic reforms of the country, opinion polls of general elections, perception of the moral conduct of policemen and government employees, studying the arts stream, how women are portrayed in movies and daily soaps, misconception about the LGBTQ, sexual exploitation of women and children, exploitation of women in workplaces, perception of the way countries,

Japan's, China's, or even North Korea's living are some of the fine examples of how public opinion may be scattered throughout the country, even the world and still may spread among people without any direct or personal contact. According to the political scientist **Harold Lasswell**<sup>2</sup> the relationship of public opinion and policymaking is the distinguishing trait of a democracy. Public opinion plays an important role in a representative democracy. Leaders very often take public opinion into account when deciding on laws and formulating policies concerning the people. Public opinion also acts as a check on the government, as the people can express their discontent and dissatisfaction to the politicians who tend to neglect the opinions of the citizens. "Public opinion and Perception gain it's meaning with an individual situation, where individuals express themselves and favor or oppose something, someone, some idea or any definite situation, with intensity and possibility of initiating or affecting action, with a certain objective."<sup>3</sup>

An opinion can be considered the people's favorable, unfavorable, neutral, or undecided take on a particular issue pertaining the society they live in, policy of the government, social and societal conflicts, economic and political views, condition of women in the society, exploitation of women and children, how society perceived the LGBTQ community; acceptance and rejection, corruption in the social structures, justice, law, etc. It is important to note that the people's opinions are not facts, rather they are expressions and extensions of people's feelings about a specific concerning matter. People's Opinions and Perceptions are related to but not necessarily the same as attitudes, or even persistent, to the general orientations toward people, groups, and institutions. Rather it is the attitudes that very often shape opinions and enforce perceptions. For example, those who object to racial and ethnic discrimination are mostly in favor of government policies aiming at the neutralization of racial and ethnic favoritism and treating everyone equal despite their ethnicity and religious inclinations. Public Opinion and Perception can also be most called the sum of many individual opinions and thoughts. It is also seen that some notions of public opinion put greater weight on individual, majority, group, or elite opinion when considering policy decisions. The informed opinions and social and societal judgment, of the problems and issues of people, requires that people as a contributing part of the society they live in be accepting towards the diverse viewpoints of different people. Some scholars think that a democracy like India needs a media that can serve as a platform where people can gain a broad perspective on political, societal, social, administrative, educational, medical, issues and problems. But in today's high-choice media environment which has a large number of options for attaining information and knowledge, people are easily encountered with viewpoints that are consistent with their own beliefs, rather than giving them the broader and cleaner picture.

## **Opinion Leaders and Forming of Opinions and Perceptions**

An opinion leader is kind of a middleman who imparts information about matters related to politics, social, economic, societal, justice, laws, etc. to other people in society. These Opinion leaders are mostly attentive to media messages and pass on information in a simplified format to people who may understand easily what is rather considered complicated. The two-step

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<sup>2</sup> Harold D. Lasswell, *Democracy through Public Opinion* (Menasha, WI: George Banta Publishing Company, 1941).

<sup>3</sup> Allport, 1937.

information flow model of communication where the opinion leaders play considerate and necessary part, says that the media disseminate information that is usually received by opinion leaders, who then interpret the information and pass it on to the people, who are generally either less interested and ill-informed about political, social, economic, societal, and other concerning affairs. Opinion leaders mostly have the respect and trust of opinion followers because of their status in any social group or their role of being an expert in any particular field.

Opinion Leaders can be the members of the public who are considerably attentive to political, social, economic, judicial, legislative, scientific, medical, educational and other concerned matters. They very often follow the news almost religiously and pay attention to political leaders' speeches, new developments in scientific and medical fields, education system; its needs and progress, social issues; ethnic and religious discord or harmony, international affairs, etc. and they even may participate in governmental affairs by attending meetings and holding offices.

People when in the same social group often seek cues from opinion leaders who share their interests and simplify their decisions and provide them with information for having an understanding and say in complicated and diverse issues. Political leaders and experts, News Anchors and Reporters, Administrations, Celebrities who champion the social issues concerning people, Teachers and experts of educational matters, Military experts and veteran shoulders, and Public officials can be opinion leaders when they are held in esteem by citizens of the country and people to some extent rely on them for information. The Media personalities, i.e. the talk show hosts, television news anchors and prominent and famous bloggers, through time and again have taken on the role of opinion leaders and when people who follow them have the ideological views similar to them, it either creates a public opinion or enforces one.

## New Media

New media is distinguished by the technological advancement enabling digitally generated, distributed and interactive processes facilitating quick and more effective feedback. New media are very often defined in contrast to the '*old media*', such as *television*, *radio*, and *print media*, and scholars across the world in communication and media studies criticize this rigid distinction based solely on oldness and novelty. It is also important to note that '*New Media*' or '*Online Media*' changes and evolves at a very fast rate and in a pervasive manner.

According to **Robert Logan** in the book titled, *Understanding New Media*, New media are those that are "*very easily processed, stored, transformed, retrieved, hyperlinked and, perhaps most radical of all, easily searched for and accessed.*"

**Marshall McLuhan** (A media studies pioneer) emphasized that "*Studying media and technology can help in understanding the society and was of the firm belief that the media cannot be studied without studying society because the two are bound together.*"

New Media (Online Media) constitutes the new-age mostly highly interactive communication platforms that have a marked shift in the possible approaches towards establishing network 'with and within' the masses in comparison to the traditional mass media like the print media, the telecast media, and the broadcast media. The nature of *New Media* is such that "*what is 'new' today will become 'old' when some upgraded communication platform will be created.*"

In the ever-changing digital and advancement arena, New Media basically depends on two key points i.e. *technological applications* and *information networks*.

**Eugenia Siapera**<sup>4</sup> said that *Instead of the powerful media outlets exclusively having control over what is communicated to audiences and serving as the sole gatekeeper, media-audience interactions now seem to be more like a dialogue. At the same time personal or individual access to media and growing control over media discourses by users facilitated people to more freely express their opinions, offer criticisms, and question others, which are all communicative acts that are extremely important and necessary for a functioning democracy.*

New Media can be forged as a weapon to counter some of the control and participation problems and threats that audiences and consumers are usually encountered with owing to the fading lines between producers and consumers of media products. The term **alternative media** is often associated with new media. It encompasses a range of voices coming out of diverse cultural identities and experiences and these help in providing an alternative to the mainstream media outlets that are mostly controlled and owned by the perspectives of more privileged people. If we look at it from a truly democratic lens, which is supposed to invite and encourage dissent, a plurality of voices, opinions, and civil debate, new media is an important factor and enabled people to have their thought process.

## **Role of New Media in Betterment of Society and Challenges in Its Way**

**Connectivity** – New Media connects the people converting the entire world into a global village and makes it easier to cure the cultural shock by educating about different cultures and societies, either through news or entertainment content. **Literacy and Education** – Dissemination of information through new media platforms requires some digital literacy and can prove extremely beneficial in initiating a need for literacy and stave people for the same. **Social Solidarity** – People can easily share their problems and in turn ask for help from the community, be it either in terms of finances i.e. charity or other monetary aid or in terms of advice from people across the platforms with similar experiences. **Alternative Source of Information** – The traditional media outlets are by many deemed biased or compromised in terms of who they are responsible for in today’s news media scenario across the world. New media can be the same, there is no doubt about it but at the same time, it gives the end-user opportunity to be a media content creator and also choose from a wide range of options. In recent times this has gained considerable momentum in India. It still has a long way to go, but the potential is evident. **Promoting Social Causes** – Social media can also be used for the noble causes aiming for societal good. Like, to promote an NGO, social welfare initiatives and donations. New Media being an interactive platform creates awareness among its users about the ills of society, any society and to solve a problem one must know what the problem is. **Harnessing the Power of Awareness** – New or Online media facilitates awareness and transform the way people live. It can help in creating social movements where people strive for staying a better life altogether when they are informed about innovations. The happenings around the world shape how people think and new media bring information to people. People don’t change their ways until they are made aware of the consequences, new media helps in explaining the short as well as long term dangers of people’s actions. Issues of poverty, global

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<sup>4</sup> Understanding New Media (Thousand Oaks, CA: Sage, 2012), 55.

warming, corruption, etc. are such that require a platform for debate and then possible action, New Media provides people with exactly that. ***Enables Harmony and Community Building*** – The world contains different religions and beliefs hence it is bound to have some friction. Online media helps in building and participating in the community of own religion and believes to discuss and learn about it and at the same time helps people of different communities can connect to discuss and share ideas and thoughts. The process helps in creating a socially integrated community.

Having said that, one cannot be close eyed towards the threats that social interactions through new media platforms accompany.

## **Society**

Society does not constitute groups of people but the complex pattern of the norms or interaction and relationships among them. Society is a group of individuals engaged in persistent social interactions and those having common geographical and social ground, mostly sharing the same cultural traits or political authority or both. But neither are a necessity for society can also have other features like educational societies, economical societies, etc. that are formed with a distinct purpose.

*August Comte, the father of sociology defined society as a social organism having a harmony of structure and function.*

*Edward Burnett Tylor (1871) said that " any culture or civilization can be described as the complex whole that encompasses knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a part of society when taken in its broad ethnographic sense."*

***Different Aspects of a Society***, Civility is respect for individuals and the established conventions of any society, where there is goodwill towards all units in society and people strive to use the systems established within the society to resolve misunderstandings and problems in a civilized manner. ***Laws & Regulations*** within a society are defined and formulated in such a way that the actions of individuals or organizations do not violate the rights of others and order is maintained for the smooth functioning of society. ***Norms*** are shared expectations for behavior among members of any society. These are more like cultural expectations and unsaid but widely accepted rules and customs within a society. ***Rights and Freedom*** are core features of any society, though many societies across the world do not possess this particular trait in its true aspect. Every society is responsible for its citizens and hence is obliged to provide its members with certain rights to ensure a healthy living and prosperity of all. Different societies across the world possess different traits and these define them. Societies are also differentiated depending on their geographical or regional boundaries, by the religion or ethnic traits, by their economic conditions, etc.

***Indian Society***, India has a great diversity in terms of variety in virtually every aspect of social life that exists here. A plurality of ethnic, linguistic, regional, economic, religious, class, and caste groups are defining aspects of Indian society. Apart from this the urban-rural differences or disparities and gender distinctions, north India and south India are particularly significant in Indian society in terms of living day to day social life. Indian society is multifaceted in every

aspect possibly unknown in any other civilizations in the world. From east to west and north to south people, their language, attire, ethnic background, history, geography, politics, etc. keeps changing and at the same time also keeps evolving in its periphery and core. If we look at the contemporary scenario of the country, Urban India's take off to development and progress harnesses the labor and resources from India's villages i.e. rural population and marginalized population. A huge part of India's population subsists on *Agrarian Income*. The city life or urban populations are mostly corporate and business oriented.

## **Social and Societal Issues or Problems**

What is defined as a social or societal issue?

*Horton and Leslie: Societal problem can be defined as a condition or state that a large number of people consider undesirable and wish to correct.*

*Lindbergh: Social problem can be explained as any deviant behavior in a disapproved direction of such a degree that it exceeds the tolerance limit of the community.*

*L.K. Frank: Any difficulty of misbehavior of a fairly large number of people that they wish to get rid of or correct can be termed as a social problem.*

*Fuler & Mayer: A social problem starts with the awakening of people in a given locality, with the realization of certain cherished values that are threatened by the conditions which have become acute.*

## **Violence Against Women in Society: Problem of Domestic Violence in India**

The stigma rising from social and cultural norms in Indian society is the prime reason most of the cases of violence against women and children – especially against girls – and cases of sexual violence go unreported or are neglected and deliberately not considered. This very often also makes it difficult for women and girls to report violence. While some efforts are being made to make police stations “women-friendly”, women and children are most afraid and reluctant to report cases to police stations which are still primarily dominated by male personnel resulting in distrust in the justice system and under confidence towards police, security, judicial and social work personnel.

A newly Wed bride subjected to humiliation, mental and physical torture at the hands of in-laws for bringing a dowry that fits the grooms status, a woman beaten down by her husband for the slightest mistake she makes, reducing down a woman to a slave, a girl being thrashed by her brother and father for tainting the family name by falling in love with a man of a lower caste, a girl forced to leave school just because she has reached an age when her physical features make it more obvious and evident that she is a female, wife not allowed to work after marriage, a girl sexually abused by a male member of the family, a girl constantly reminded that she will a woman one day and therefore must learn all the household chores, a girl always getting less freedom and trust from the family than her brother, a girl married off forcefully, a girl forced to marry a man twice her age, a girl married to just get rid of her by her family, a girl being reminded by her family every day what burden it is to raise her, women working beyond their limits with no appreciation, household chores being the sole responsibility of women, women subjected to social stereotypes, etc. The list is nowhere close to being complete but just a

glimpse of what kind of social, societal and domestic violence women and girls face in society. Home is where a person feels most secure and at peace, but just imagine if that becomes one's battleground where the enemies are the family one loves most. This is the fate of quite a large number of women and girls in India. Not only girls but boys are too the victims of domestic violence. People just don't realize what is to be considered violence and whatnot. Pick up any newspaper at random and there will be reports of such kind of violence from all over India. There are more than we realize of such cases which go unreported each day. If one looks closely and is attentive it is visible that subjects of crime and violence happen every day right our neighborhoods, homes, offices, schools and every other place the act of domestic violence is a common occurrence. Such things are ignored by most people and deemed as a personal matter or just a small issue that should not be aggravated any further. In our society, domestic violence is brimming out of almost every household. It can almost be witnessed everywhere right behind the doors of people's homes and yet not considered a big issue by most of the people. People all across our country are being tortured, beaten and killed at any given time just in the vicinity of homes. It can be easily witnessed in rural areas and big cities as well. It is spread across all social classes, genders, racial lines and age groups.



[https://www.straitstimes.com/sites/default/files/styles/x\\_large/public/articles/2018/01/23/bp\\_rape\\_230118\\_77.jpg?itok=d8cuXRnE&timestamp=1516697000](https://www.straitstimes.com/sites/default/files/styles/x_large/public/articles/2018/01/23/bp_rape_230118_77.jpg?itok=d8cuXRnE&timestamp=1516697000)

Domestic violence can target someone whom a person is in a relationship with, be it a wife, daughter, mother, father, husband, son, grandparent or any other family member. It can be a male's or a female's violent behavior or intentions towards another person in the family, either initiate or even extended. Anyone can very easily become a victim and a victimizer in cases of domestic violence. Sometimes people commit acts of domestic violence without even having any intentions of doing so or realizing what kind of trauma it can cause to the other person. Domestic Violence has a habit of exploding in various unimaginable forms such as physical, sexual or emotional, even from a person one would least suspect of committing such an

atrocities. There can be a number of intentions and contributing factors behind such gruesome acts of violence committed against one's own loved ones or family members. The underlying desire to gain control and establish supremacy over any family member can easily become the driving force for violence. When a person is already in an overpowering position in the family and suddenly realizes that his grip is loosening over the family members, he or she might go haywire and commit acts of unimaginable violence to prevent that from happening. Sometimes, people are just evil to their core and derive pleasure in seeing the kind of pain they can inflict on the other person.

## Male Victims of Domestic Violence

The norm of the powerful and commanding position of men in the Indian society makes people easily assume that they can never be a victim of or vulnerable to domestic violence in homes. But abuse of men by the spouses and their family members has recently been started to be acknowledged by the society and has even come under the purview of the judiciary of India. Though domestic violence against men is not quite the norm in India it still happens and is a vicious crime. Cases have been reported of incidences of violence against men in households, of hitting intended to harm, physical and mental abuse, sexual abuse, acts of being subjected to prolonged humiliation, social pressure resulting in the development of inferiority complex further making them vulnerable to violence, etc. Many cases have been reported throughout the country where women have used the laws made to protect them (such as dowry and rape laws) as their advantage to torture innocent men.

Not very long ago quite a large number of men gathered in Chandigarh and Shimla to voice their opinion for men's rights and protection against domestic violence they are subjected to at the hands of their wives and other family members<sup>5</sup>.

Especially in rural areas where a man has to maintain a certain status due to societal pressure and women are expected to fit into a predefined cast of society, the cases of domestic violence erupt in large number on the part of both male as well as female members of families. What's different here is that when the woman is the victim she is forced by the society and shushed and it's the man who is the victim he is unable to voice his problems and mental tortures for the fear of becoming a joke because people wouldn't even consider that a woman can overpower a man, either physically or mentally. Mental torture is another thing that is never considered by rural people. Some most common reasons of violence against men in households are not following the rules, will or commands of the wife by the husband, the incompetence of men towards wives, not doing the household chores, insufficient income, not being able to afford the expenses of the wife and children, infertility, sometimes because the woman was forced into the marriage by her family; she takes it out on her husband, the man not being able to maintain the family status of in-laws, in-laws considering the man inferior to their daughter, abuse at the hands of in-laws through the laws of demisting violence against women, etc.

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<sup>5</sup> [https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwig6Jixlc\\_hAhUT148KHd26B-8QzPwBegQIARAC&url=https%3A%2F%2Fwww.youthkiawaaz.com%2F2010%2F02%2Fdomestic-violence-in-india-causes-consequences-and-remedies-2%2F&psig=AOvVaw0T65rkwTTRk70lioWtD3OQ&ust=1555316978073206](https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwig6Jixlc_hAhUT148KHd26B-8QzPwBegQIARAC&url=https%3A%2F%2Fwww.youthkiawaaz.com%2F2010%2F02%2Fdomestic-violence-in-india-causes-consequences-and-remedies-2%2F&psig=AOvVaw0T65rkwTTRk70lioWtD3OQ&ust=1555316978073206)

## **The Violence That Elderly Suffer at The Hands of Their Own Family**

Apart from men and women, elderly citizens in society face the most gruesome kind of mental and physical torture. More than 8.6 percent of the population comprises elderly people in India. According to the Indian Census<sup>6</sup> the life expectancy for males was 63.1 years and for females 64.1 years in India, which had increased to 65.77 years for males and 67.95 years for females. In India, there is a grave need to pay considerable attention towards the wellbeing of elders and their socio-economic, financial, health, shelter and emotional problems and their solutions. Any individual or family goes through a huge amount of stress, especially in joint and extended families. The needs are increasing and incomes or job opportunities are decreasing. The increased life span of humans, physical disabilities that create a need for assistance and constant care when elders reach a certain age, the generation gap, decreasing patience, less availability of time on the part of young due to work pressure, growing tensions in family threads, increasing financial instabilities within the families, etc. are some of the problems challenging the existence of elder people in India.

At the final stages of their lives after fulfilling all their duties towards the family these people just want to lead a peaceful and respectful life in most households but are rather subjected to humiliation by their loved ones. This torture also becomes physical very easily. Old parents across the country are forced to do household work despite their deteriorating physical and mental conditions. When they don't abide by the wishes of their children elders are subjected to humiliation. Lack of old age homes shelters and medical facilities makes it almost impossible for old people to survive the old age with dignity. Since old people are subjected to humiliation and verbal abuse, stripping them off their dignity they prefer to live in old age homes, whatever condition they are in rather than their homes.

The abuse can range from neglect, isolation, abandonment and social exclusion to violation of human, legal and medical right. Denied of choices, decision making, status, finances and respect, love, and affection, togetherness, belongingness, etc. most elders give up on life and just wait to die. Sexual abuse, emotional abuse like; inducement of fear, intimidation, or a lowering of self-esteem, controlling and overpowering behavior of family members, etc. crushes their confidence to live. The exploitation of finances, income, and assets for purposes other than the safety, benefit, and enjoyment of the elder is also a common occurrence. The society is losing its empathy towards old, and modern society is busier than ever to contribute towards the welfare of old people. Old age is a burden on its own and needs love, care, and support from family members. The elderly is at times given food late and their choice of meal is never considered, not provide nutritious food while the rest of the family eats lavishly. The family members never have time to communicate with them. Children in the house become distant to them and behave rudely or show indifference. Children do not care for their parents and, if staying at a distant place, they do not visit as often. They are at times forced to look after the grandchildren when they are incapable of that. One of the most difficult situations for a woman is a dispute with the daughter-in-law over basic household matters. The son may side with the wife, leaving the mother in a very condition making her feel isolated in her own house. Old people in some households live in their separate area within the house, cooking their food, washing their clothes, unable to look after themselves they are left to fate and mostly feel lonely despite living in a family. The economic dependence on their children leads to no choice for

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<sup>6</sup> Government of India Ministry of Statistics and Programmed Implementation 2016.

them but to live in whatever conditions in the family. Most of the times they are not asked to give an opinion on important issues of family and feel neglected. Cases are mostly never reported throughout India only because the elderly are so taken aback by the unexpected and violent behavior of their children that they are just crushed and secondly because a parent will always be a parent. Such social and societal evil attacks the society's moral conduct and questions if the society is evolving or devolving.

## Violence Committed Against Children and Adolescents in Indian Society

Due to the stereotypical norms, some women and girls and boys have little or no value and respect and have a lower socioeconomic status marred mental and physical development. Violence can be categorized under and roughly defined as *"trauma caused by deliberate physical abuse and mental harm, neglect or negligent treatment, exploitation and sexual abuse. This can be acted out in places like in homes, schools, orphanages, residential care facilities, on the streets, in the workplace, in prisons and places of detention<sup>7</sup>."*



<https://www.google.com/amp/s/counterview.org/2015/05/28/india-has-no-specific-law-focusing-on-missing-children-issue-is-addressed-as-crime-committed-against-children/amp/>

**Physical Abuse** can be defined as a child who has been physically harmed due to some interaction or lack of interaction by another person, which could have been prevented by any person in a position of responsibility, i.e. taking advantage of a position of responsibility or authority towards a child. **Emotional Abuse** is the failure to provide a protected and supportive environment and primary attachment figure for a child so that they may develop a full and healthy range of emotional as well as physical abilities. It is also the act of causing harm to a child's development when one seemed to have been responsible for the child. For example,

<sup>7</sup> UNICEF

restricting freedom, threatening, jeopardizing, discriminating, ridiculing, belittling, diluting the existence, causing harm, etc. to a child in custody. Another threat is a rising concern of the pressure children feel to perform well in school and college examinations, which can be seen as a form of emotional stress and abuse sometimes leading to an existential crisis and opting drastic steps like, self-harm or suicide. **Sexual Abuse** i. e involving a child in any sexual activity that he/she does not understand or cannot give informed consent for or is not physically, mentally or emotionally capable of understanding what's happening. This kind of abuse can be acted out by an adult or another child who is in age or developmentally superior to the victim. Involving a child in pornography, sexual materials, prostitution, and unlawful sexual practices. Neglect or negligent treatment i.e. purposefully depriving a child of some or all developmental needs by a caregiver with the intention of harming the child is also a kind of violence against a child. Deliberate failure of protecting the child from a harmful situation or environment when possible can be said to be an act of violence as well. The exploitation of a child can be commercial or otherwise, whereby the child is used for some form of labor or other activity that is beneficial for the perpetrator.

In India, Child abuse is often a hidden phenomenon mostly when it happens in the home by family members. The more public domain such as child labor, prostitution, child marriage, etc. are widely talked about, condemned and punishable by law but still happen all across the country. The abuse within the families and abuse that takes place in institutions such as schools or government homes has received minimal attention and often goes unpunished. Children in India are extremely dependent on parents and have kind of a submissive role. Children often play obedient roles towards their parents even after moving out of their parental home. This system where parents and family are the sole caretaker and well-wisher of the child has proved to have some dangerous and negative effects on child protection laws in the country. The cases of child exploitation and abuse in the homes are hard to point out because most of these crimes go unreported and unsuspected. Social and societal abuses that are a result of poverty and insufficient social responsibility such as malnutrition, lack of education, poor health, neglect, etc. are recognized in various forms by the Indian legal system, but since India does not have a law that protects children against abuse in the home it becomes difficult to keep it in check. Abuse and ill-treatment by caregivers have the potential to emotionally, physically and mentally ruin the child. Domestic Violence kills the child's capacity to grasp his/her environment and reflect a positive response to it. A child in a vulnerable and potentially dangerous environment fails to have a healthy and enabling atmosphere to developed and results in underdevelopment and failure to reach his full potential.

There exists the crime of trafficking of young children, for sexual exploitation with instances where children just "disappear" in some parts of India, as many as 1 every 8 minutes<sup>8</sup>, the horror of child trafficking is sickening and a great challenge to tackle. Children in today's world have become a currency and commodity, but the nature of this crime makes it hard to track in India. India is not only a hub but also a transit point for child trafficking, via Nepal and Bangladesh and other third world countries. The rampant poverty and lack of opportunities force parents to sell their children for merely a handful of money. Child trafficking is extremely profitable, albeit illegal business with buyers from across the world. It is the third most profitable organized crime business, generating billion-dollar revenues annually worldwide.

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<sup>8</sup> National Crime Records Bureau Data

The Vulnerability of the children and lack of enforcement of child rights makes it easy for perpetrators to commit such crime.

In India, more than nine out of ten school children regularly face teachers administering harsh **corporal punishments**. Most schools in Indian rural areas force children to do chores, stand in sun in summers, run across fields, do teacher's personal work, sexual and mental abuse. Some teachers constantly tell children how useless they are and can do nothing in life. There have been instances when teachers running profit-making coaching centers continuously tell children to join their classes if they want to crack IIT, PMT or any other such exam just to make some profit. Apart from that teachers do not understand that every child needs special care and has different needs and measure their competence on the same scale. There is almost no consideration of children who are specially-abled in most of the school, they do nothing of sorts to make it more helping for such children to get a proper education. The terrifying incidents of children being sexually, physically or mentally abused and exploited at the hands of those who are supposed to protect them in childcare institutions should be a wake-up call for parents and governments but nobody actually wakes up. Children in government schools die having eaten contaminated food and still, the schools don't learn. Every year there are a number of automobile accidents and quite a large no. of them a school buses and vans, which were either speeding, not following the supreme court regulations, driven by drunk drivers, etc. Every instance of violence against a child, boy or girl, is unconscionable and should be met with zero-tolerance and yet every year and nearly every day somewhere in the country a child is raped, abused, killed and tortured by some sick degenerate of the society. The famous (for all the wrong reasons) Pradyumn Murder case is one inconsolable tragedy, where the negligence of school cost the child his life is what must be prevented. There are state governments and independent institutions that have taken corrective measures to assess the situation of children in residential care. Recognizing and providing justice for violations of children's rights, however painful, will always be better than a cultural silence and denial of the existence of any issue. There is a need for efforts now to concentrate on supporting the healing of child survivors of abuse, neglect, exploitation and other crimes against children. At the same time, we need to focus on ensuring that such incidents do not happen again and that those responsible are held accountable and face justice. India has come a long way in addressing sexual abuse against children by enacting legislation and taking action in many cases, with the issue now gaining attention from the people across the nation. Everyone should be an advocate for children to stay safe in families and community environments as a priority and foremost responsibility. Children are the torchbearers of a better future and hence should be kept safe to ensure a safe future.

### **The Horrendous Issue of Sexual Harassment in the Indian Society**

Women not just in India but almost across the entire world have been through the tiresome journey of life; from the glory and respect which they were ascribed to in the ancient period to the subjugation and subordination in the post Vedic period and finally to the fight for survival, respect, recognition, education, power, control, autonomy, etc. in the contemporary world. One fact has always been constant throughout history i.e. the disadvantaged and vulnerable position of the women in any community or society. Women come across all kinds of violence, physical abuse, refusal of the right to live, subordination, subjugation, and deliberate neglect. Eve-

teasing, any kind of molestation, sexual abuse and rape cover both physical and verbal abuses. They all are different aspects of what is usually known as sexual harassment or sexual misconduct. The concept like eve-teasing acclaimed nationwide attention in the 1960s but today eve-teasing has further devolved into a disease of demeaning behavior against women in several metropolitan cities of India. Molestation, or what is commonly known as 'sexual abuse' or '**sexual assault**' is forcing of sexual advanced by a man towards the women.



[https://mediad.publicbroadcasting.net/p/shared/npr/styles/x\\_large/nprshared/201805/571166165.jpg](https://mediad.publicbroadcasting.net/p/shared/npr/styles/x_large/nprshared/201805/571166165.jpg)

**Rape** is one of the most extreme and horrific forms of sexual violence committed against women, some of which are extremely gruesome, almost inhuman. The act of this kind of physical violence and assault, expressed through sexual means, reveals the degenerate nature of the society we have created.

## Sexual Harassment at Workplace

Sexual Harassment at workplaces can broadly be categorized in two-

- a) **Quid pro Quo**
- b) **Hostile Work Environment**

From the "Quid Pro Quo" I means "this for that", and in practice refers to the sexual harassment, seeking sexual favors or advances in exchange for work benefits, for example, promises of promotion, higher pay, academic favors, financial favors, etc. This is almost like demanding a ransom and her failure to fulfill the demand made might lead to a consequence such as a dismissal, demotion, memos, tainted work record, and difficult or hostile work conditions at her place of work.

By "Hostile work environment" is meant a more pervasive form of sexual harassment. It refers to conditions of work or behavior towards a female worker, which makes it dangerous and almost unbearable for her to continue working. The female employee is never promised or refused anything in the context yet unwelcome sexual harassment occurs simply because of being a woman. The Derogatory comments of sexual nature or based on gender implied towards a woman, presence of sexual visual material or pornographic material such as posters, cartoons, drawings, calendars, pinups, images, computer programs of sexual nature, written material that is sexual in nature, such as notes or e-mail containing sexual comments, comments about clothing, personal behavior, or a person's body, patting, stroking grabbing or pinching a woman's body, Obscene or vulgar phone calls or messages, spreading lies or rumors about a person's personal or sex life, Rape or attempted rape, etc. are few hostile conditions women face at the work-places in Indian society. Impact and Consequences of such conditions range from Self-blame and guilt to Insomnia or other sleep disturbances, Stream Depression, Anxiety, Fear, Disinterest in work, Restlessness, Physical or emotional withdrawal from friends, family and co-workers, etc.

### c) **The Law**

Until the mid-1990s the idea of sexual harassment at the workplace was not considered by the Indian Courts. There were, however, some remarkable exceptions.<sup>9</sup>In **Rupan Deol Bajaj vs. Kanwar Pal Singh Gill** (1995) the Court recognized sexual harassment as a crime falling squarely under Section 354 of the IPC and interpreted, the modesty of a woman to include outraging the dignity of a woman too. In **1997**, in its landmark judgment in **Vishaka vs State of Rajasthan and Ors case**, Supreme Court for the first time provided a legal definition of sexual harassment at the workplace.

## **Heinous Crimes Committed Against Women**

### **Rape and Sexual Assaults**

India amended its laws and imposed harsher punishments on rapists and reclassified offenses like stalking, acid attacks, etc. The Delhi case of rape and mutilation of the young female in 2012 brought people to streets demanding justice and amendments in laws that protect women against such crimes. Though the educated and more empowered women of the middle and upper-middle classes mostly speak up against the perpetrators of sexual harassment, a large number of rural women and those of small towns face sexual harassment on a daily basis and are still unable to revolt due to societal stigma and unavailability of social structures for the same. Their lives are deeply embedded in the misogyny and patriarchy, normalizing violence for them for they have been silently suffering for a long time. Women are still killed over dowry, female foeticide, and infanticide in some parts of the country. Girls are attacked and even killed by their own family members in the name of honour killing.

A survey of some 550 experts on women's issues by the **Thomson Reuters Foundation** ranked India more dangerous than Afghanistan, Syria, Somalia and Saudi Arabia for women in 2018. Though such surveys are highly based on perceptions of people still it is a concerning

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<sup>9</sup> <http://vikaspedia.in/social-welfare/women-and-child-development/women-development-1/forms-of-sexual-harassment-at-workplace>

thing. The heart-wrenching cases of Kathua and Unnao have once again brought into focus the safety of women in India, and especially that of children. If we look at the latest information available, in 2016, India registered 106 rapes a day and four out of every ten victims were minors. Higher reporting of crimes does not necessarily mean that crime is increasing or more reporting is happening, it is difficult to decide and India always struggles with this question every year when annual statistics show a hike in crimes against women. In the year 2016, 29 lakh FIRs were registered in India, Delhi and Kerala were among the most literate states and had the highest crime rates.<sup>10</sup>

The sexual harassment victims in India are continuously increasing and the country faces significant roadblocks in obtaining justice and critical support by anyone and everyone. To aggregate the situation most rape victims, face public humiliation, insecurity, and uneasiness at police stations, lack of female staff and police officers in police stations. The hospitals are no good either, victims face further mental trauma and humiliation at the hands of hospital staff and doctors.<sup>11</sup> The UN in India condemned the gang rape and murder of an eight-year-old girl in Kathua district of Jammu and a 17-year-old girl of Unnao in Uttar Pradesh, saying that, 'UN is deeply concerned about the issue of prevalence of gender-based violence, sexual violence against women and girls, which is being witnessed in India in recent times and will follow the investigation and judicial proceedings that will be underway in the two cases and are hopeful that the girls will get justice.'<sup>12</sup> Both were gruesome tortures of minors and worse was the politics and communal tensions around them. In November 2018, reports were published stating that over 338,000 crimes against women were registered in 2016, 110,000 out of them were the cases of violence by husbands and relatives.<sup>13</sup>

## Acid Attacks

Acid attacks on women in India have destroyed and plagued the lives of thousands of young girls and women. Their only fault was that they rejected marriage proposals, sexual advances from men they didn't fancy, got caught in the crossfire of domestic disputes, didn't obey their husbands, became the reason for someone's jealousy, dared to report crimes such as eve-teasing and attempted assaults, etc. These attacks severely damage and burn skin tissue, exposing and sometimes dissolving the bones too. The long-term complications and consequences include complete or partial blindness, permanent scarring of the face and other body parts, disability and lifelong physical disfigurement crushing their confidence and will to live. The mental trauma that the victims go through is beyond imagination and can never be properly measured. The victims are mostly disfigured for life and have to go through surgeries. Most of them are not capable of affording the medical facilities required to treat their wounds and scars, financial burdens are way too much for them to weigh.

Acid attacks, on women, have seen an alarming rise in India over the last decade. These attacks can be attributed to various social and societal factors like social weakness of women in patriarchal Indian society, the problem is worsened by the general neglect of the lawmakers, as

<sup>10</sup> 2016, NCRB Data via [https://www.google.co.in/amp/s/m.economictimes.com/news/politics-and-nation/what-crime-stats-dont-say/amp\\_articleshow/66787792.cms?espv=1](https://www.google.co.in/amp/s/m.economictimes.com/news/politics-and-nation/what-crime-stats-dont-say/amp_articleshow/66787792.cms?espv=1)

<sup>11</sup> Human Rights Watch 2017 Report

<sup>12</sup> <http://in.one.un.org/un-india-condemns-recent-cases-sexual-violence-women-girls-india/>

<sup>13</sup> <https://www.amnesty.org/en/countries/asia-and-the-pacific/india/report-india/>

the acid is both cheap and easy to buy and can be used as a weapon by the culprit. Many social implications exist for acid survivors because attacks usually leave victims handicapped, making them dependent on either their spouse or family for everyday activities. Acid attack survivors are not able to find suitable work, due to impaired vision and being physically handicap. This negatively impacts their economic condition and imposes hardships on the families. The victims mostly become a social outcast and face weird eyes, accusing them of some crime for deserving such a punishment. India is one of the most dangerous places in the world for women to live in because women of every class, caste or creed and religion easily become the victims of this cruel attack, a premeditated crime intended to kill or maim a woman for life.



<https://media.gettyimages.com/photos/the-five-acid-violence-survivors-runs-sheroes-hangout-a-cafe-founded-picture-id514666362>

## **Laws for Rendering Treatment and Justice to the Victims of Acid Attack**

There were some ground-breaking steps taken by the apex court in India. In the year 2013, it became relatively easier to build a strong case against an accused when the **Indian Penal Code** defined **Acid Attack**. The Supreme court of India in 2013 added article **326(A)** and **326(B)** to deal with the issue of getting acid attacks on women in Indian society. According to the Section 326(A) if a person causes permanent or even partial damage by the deadly means of acid attack shall be punished with minimum 10 years of imprisonment to a life sentence and a fine up to Rs. 10 Lakh, which will be given to victim for financial support. According to Section 326(B), an offender shall be sentenced a 5 years imprisonment at least, which may extend to 7 years.

The Supreme Court also ruled that only those above 18 years of age can purchase acid and that too only after by showing their photo ID and residential address to the seller and shopkeeper must note the reason for the purchase of acid and the quantity sold as well. Anyone not abiding the new regulations will be fined Rs. 50,000. The sellers and buyers must follow the guidelines

set. Also, a victim compensation scheme to be made active by the state government with the amount being not less than 3 Lacs, 1 Lac out of which within the first 15 days of the attack. **Section 357(B)** also stated that the compensation paid by the State Government under **Section 357(A)** will be in addition to the amount of fine paid. Supreme Court also made it clear that the First aid and medical treatments by all hospitals either running under central or state government will provide cost-free treatment to the victims affected by such crime under sections: **376, 376(A), 376 (B), 376(C), 376(D), or section 376(E)** of the **IPC**. Acid is mostly used by perpetrators as a weapon of choice and causes irreparable damage to the victim, both mentally and physically a such an incident haunts a woman lifelong. Now, though there are societal presumptions that there are only female victims of acid attacks, contrary to that belief 30 to 40% of acid attack victims are men<sup>14</sup>. While the reason behind these attacks for women is the refusal of sexual advances, marriage proposals, revenge, accretion of power and force, etc. the reason behind such attacks on men is jealousy, family feuds, fights, enmity, etc. It's not any easier for men to go through such a terrible phase, while women can hide their grace until they gain confidence back, men mostly don't have that option. It affects them psychologically and physically both, leaving them incapable of their daily routine or jobs. The number of men victims might be less but they are equally devastating suffer the same physical and mental pain and torture.

### **New Media (Online Media) as a Platform for Acid Attack Survivors to Regain their Confidence**

The internet age has almost made anything and everything acceptable in the society the acid attack victims with disfigured faces and confidence find some solace and motivation on social media when people come across an image of an acid attack survivor for example those working in the *sheros café* receive wide admiration and praise for the confidence and bravery to have been through such gruesome incident in their life and still come out victorious it is not the physical but the mental and internal beauty that is appreciated across different platforms of online media there are number of online campaigns to support the victims of acid attacks in India sheroes hangout Café having its branches throughout the country is one search campaign that it helps the survivors start a new life and give them a proper source of income sense most of the victims of acid attack are so heavily disfigured that they become a social outcast and it is also very difficult for a victim itself to be able to walk among people and not feel inferior to them as a society there are certain perceptions of beauty that are accepted and rejected which as a scale of beauty have no range for acid attack victims as a human being they are beautiful in their own way but still such people always meet that questioning gaze that ask them what happened for which purpose in there is how pitiable condition is social media has a reach 2fa in distant places in India and this helps in spreading the life stories of victims of acid attacks to a large number of people in order to help them educate people to respect and love women and men despite their physical appearances new media also plays a vital part in educating the young masses about the importance of humanity and compassion two words such victims it also helps in spreading awareness about the consequences and horrific impacts of acid attack on a person the best part of new media platforms is that highly interactive and provide opportunities to the audiences to speak up their mind on such a fragile matter of acid attacks throughout the last

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<sup>14</sup> NCRB and ASFI data.

decade India has witnessed a considerable amount of increase in acid attacks there is a crucial need of proper education to reverse this Trend new media is the technology of future and there is no doubt that all the media platforms will eventually convert into new media platforms we are already witnessing that and hence new media can be very helpful in helping the acid attack victims by imparting enough information and knowledge about the same. Government and NGO websites are proving to be helping in getting a real and complete picture of the issue and understanding the gravity of the situation since there don't seem to be any exact records of acid attack crimes in the country. Moreover, online media through Facebook posts, Instagram pictures, the literary strata, powerful videos and short films on YouTube, articles on private blogs, online diaries of the survivors themselves, etc. helps in normalising the rehabilitation of survivors and their acceptance by others, who are educated by such materials online to have a better understanding of the situation and condition of these women. Online media provides these survivors with a platform to share their stories themselves at their pace and they, in turn, receive huge support from their community and people around the globe. Online campaigns prove extremely effective in raising funds for victims to provide them much needed financial aid and also moral support. With the sharing of stories, these victims get empowered to further help others fight the same battle.

### Stories of a Few Acid Attack Survivors<sup>15</sup>

**Ritu** was attacked by men arranged by her aunt as a means to get revenge against her brother over a property dispute. Ritu like always was on her way to a volleyball court for practice when two men approached her and threw acid all over her face. While she fell on the ground wailing in excruciating pain nobody helped her, by sheer chance her brother who was



<https://m.hindustantimes.com/punjab/in-acid-attack-cases-judgment-should-be-out-in-3-months-ritu-saini/story-sT4C9j8OaOOdP1Lktj87tK.html> (Ritu Saini, 19)

<sup>15</sup> <https://www.thecitizen.in/index.php/en/NewsDetail/index/1/7735/The-Stories-Of-Indias-Acid-Attack-Survivors>

*passing by spotted her and took her to the hospital. There was a big crowd on the spot but no one decided to lend a helping hand. Her attackers were booked under the charges of attempted murder but got bail after some time.*

**Laxmi** was 16 years of age at the time when a 32-year-old man threw acid on her face with the intention of crippling for her life to exact his revenge for rejecting his marriage proposal. She was waiting at a bus stop in the Central Delhi area when her attacker approached her with his sister who pinned Lakshmi to the ground while he drenched Laxmi's face with the acid that he had come with. Lakshmi cried for help but the people stood there like bystanders, she was devastated to see her skin dripping off her face like a fluid, on the ground. It was a traumatic experience that could have dictated all her life in the worst way possible but she fought the battle with her condition and recovered with the scars of the same and is now happily married and a mother. While after that incident she had to go through seven surgeries, her attacker got easy bail and lead a happy married life. It became impossible for her to get a job after even after she recovered.



[http://hamsaro.com/i-have-no-money-soon-be-without-house-acid-attack-survivor-laxmi-agarwal/\(Laxmi\)](http://hamsaro.com/i-have-no-money-soon-be-without-house-acid-attack-survivor-laxmi-agarwal/(Laxmi))

**Shaboo**, suffered an acid attack when she was just one month old in her mother's lap. It is heart wrenching that she is still unaware of the reason behind what happened to her and why did it happen to her. The attack ruined her childhood as it killed her mother. Later her father turned out to be the culprit. Though her brother was adopted by an aunt, who refused to take Shaboo in because of the stigma associated with victims of acid attacks and deformities Shaboo had suffered. She was adopted by an orphanage Ashram in Mumbai, where she received the emotional and financial support to graduate college.



<https://www.indiatimes.com/amp/news/india/this-acid-attack-victim-is-the-epitome-of-strength-resilience-her-story-will-move-you-332268.html>(Shaboo, 23)

**Geeta**, who was peacefully lying in her cot with two small daughters beside her was attacked by her husband with acid. Her husband was angry with her for not bearing him a son and feared he might lose family assets and finances because of that reason. Things with her husband had become unbearable and extremely difficult after the birth of the daughters. She at once rushed to a nearby police station for help but it was too late by then for her daughter, one succumbed to her injuries and died while the other was left blind for life.



<https://images.app.goo.gl/w6uPjtWaS6k8Fw4AA>(Geeta and her daughter Neetu).

**Reshma Qureshi** was attacked in 2014 by her brother-in-law. Her sister had a bad marriage and left her husband with two children. One day the husband encountered Reshma and her sister near a station and threw acid on her face to exact his revenge. At first, she thought it was water but soon her eyes started to burn and the realization dawned upon her, both screamed for help but nobody came to their immediate rescue.



[https://transculturalknowledge.wordpress.com/2019/02/09/many-shudder-at-my-sight-but-i-dont-care-acid-attack-survivor-reshma-qureshi/\(Reshma Qureshi\)](https://transculturalknowledge.wordpress.com/2019/02/09/many-shudder-at-my-sight-but-i-dont-care-acid-attack-survivor-reshma-qureshi/(Reshma Qureshi))

## Men Can Also Be Victims of Rape

Its high time and India's law should recognize that men can also be a victim of rape. To see the crime exclusively as a man violating a woman is an injustice to those whose stories do not fit this predefined cast of society. <sup>16</sup>The article published on India Today on August 14 about four teachers booked for sodomy is one example of a particular distinction that has remained firmly stuck in Indian parlance, the idea that men can be sodomized though never raped. And to further strengthen this notion Section 375 of the Indian Penal Code defines, rape is a crime that only committed by a man. There is no recognition of adult male victims of rape, let alone the female culprits. Though underage victims of both sexes are covered by the Protection of Children from Sexual Offenses Act 2012, current rape laws give no security to adult male victims, who are often afraid to come out due to social taboos around this issue and societal stigma. Apart from this, there are a huge number of rape victims of the third gender, transgender, etc. The potential for a change in discourse and law seemed possible after the case of **Nirbhaya's Gang-Rape**, in 2012, which resulted in national attention towards the crime of rape. And male rape survivors also started to speak out, including one Chennai-based man whose blog post about his memory

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<sup>16</sup> An article published in India Today on August 14 entitled "Teacher among four booked for sodomy in Muzaffarnagar".

of being raped quickly went viral, people were sympathetic. In 2013, the Union Government of India passed its stop-gap Criminal Law (Amendment) Ordinance, which used the term sexual assault to describe rape and made the crime gender-neutral on both ends i.e. of the perpetrator and the victim. Yet this was, in effect, a mixed bag. Though the much-denied recognition of male victims and female perpetrators was solved it did not use the word "rape", which was a significant omission and a lobbying force achieved a remarkable win on both counts that same year with the Criminal Law (Amendment) Act. But what needs an understanding here is the argument that rape was an explicitly patriarchal crime, directly stemming from the grotesque abuse of male power and privilege. Thus, for charges to be carried out, the culprit must be male and the victim female. The only exception somewhat oddly, in the retaining of gender-neutral language seems to be only for the culprits accused of gang-rapes. In acknowledging what actually can be defined as rape, the international laws have evolved considerably from seeing it just as penile-vaginal to penile-orifice and then to penetrative-orifice, all within a non-consensual context of course. As per the last legal definition, the physical violation with blunt objects undergone by **Nirbhaya** at the hands of her gang rapists would be seen as rape from thereon. Also, if the same violation occurs where the culprit and victim both are women it will not be considered as rape. Rather it would be an assault-based crime. The same would happen if the victim is a child, as the PCSO Act would only allow for a charge of sexual assault and not one of penetrative sexual assault. This is the drawbacks of gendered language in the law.

Though in the case of child sexual abuse specifically, the Indian government did find in 2007 that, of total surveyed children who reported experiencing severe sexual abuse, including rape or sodomy, 57.3% of them were boys and 42.7% were girls. A Delhi-based Centre for Civil Society found in its research that approximately 18% of Indian adult men surveyed reported being coerced or forced to have sex, 16% out of them claimed a female culprit and only 2% claimed a male culprit. The only way to bring any form of justice to these male survivors has happened under Section 377 of the IPC, India's recently reinstated anti-sodomy law. The only issue or rather a big issue is that his law does not consider "sodomy" as actual rape and makes no distinction between consensual and non-consensual sexual acts between two male adults. It is high time to make gender-neutral laws in this regard.

Though it is quite obvious that, apart from feelings of humiliation and shame experienced by both genders, there are certain burdens placed on female survivors. Similarly, there are burdens placed on male survivors, such as being perceived as effeminate even homosexual, taboo topics for men in Indian society, that could not be understood equally by female victims.

Though all crimes affect different types of victims in different ways but other than a few exceptions, people are prosecuted based on a similar crime, and not a similar effect of that crime. The latter would imply that certain victims are more important than others, flying in the face of equality before the law. The other roadblock is that the abuse of gender neutrality is certainly possible but its probability and effectiveness are more suspected by many, for example, fear the possibility of a male rapist's counter-accusation of, "She raped me!" in response to a female survivor's initial reporting of the crime. Again, while this is technically possible, there are a plethora of other counteraccusations that can be, and often are, employed by male rapists, ranging from consensual sex to false and revenge-based allegations. Further, any accusation of rape by either a man or woman must, in any court of law, be supported by proof of the same. Though for women, a rape kit test can be proof enough to register the crime,

but when it comes to a man's accusation against a woman, it would be extremely difficult to prove and a false accusation risks committing crimes of perjury and giving false statements to police in the same matter.

Despite this, there is no doubt that the condition of women in the case of rape is far more concerning and disastrous. The proportions are drastically different indeed.

## **The Problem of Marital Rape, Lying Deep Under the Societal Taboos and Cultural Folds**

There is no denying the fact that India is a highly patriarchal society and the wife's role in a marriage has traditionally been deemed to be submissive, docile and that of a home keeper and homemaker. The discussions about 'Sex' has been treated as obligatory in any marriage and also a social and societal taboo, resulting in almost zero awareness about it and no scope for its acknowledgment as a heinous act of violence.

It is still very rare to even talk about one's own sexuality in Indian culture, let alone a debate about a sexual act being a crime in a marriage where a woman is considered obligated to serve her husband with her body as he pleases, when he pleases, for his right. Apparently, there is almost no talk about the wife's right to refuse. A marriage is considered a sacred vow and also a sacred institution almost in every culture all around the world and to question its integrity from time to time is necessary to keep it that way, for seeds of corruption, can seep in any institution and no one is immune to degradation of character, especially a human being. Independence in its truest sense is still a distant dream for many Indian women.

The right to a dignified life is everyone's right and one always needs to have complete autonomy of his/her own body. But to the contrary women often act as subjects to their husbands. Marital Rape in India has yet to be criminalized and mostly because of negligence, absence of political will to do right by the women of the country and for once not think about vote bank. Throughout the country, silent cries for help are being muffled under the cultural folds of society. The mindset that always gives the man an upper hand of force on the woman, and a right to treat her like his property prevails in Indian society. Mostly the burden of proof in a case of a marital rape lies upon the victim of the crime and hence it is very difficult to prove that the offense ever took place in the first place, let alone the consideration whether the act should be considered an offense.

Because of the questionable and difficult to register, acknowledge, process and cater nature of the crime a crime such as rape is going unnoticed right under the nose of authorities even with the proper legal status of rape in existence with several surveys showing dark figures of up to 91.6%<sup>17</sup> cases of marital rape that evade the justice system and traumatize women across the country. The nature of a crime such as marital rape is so complex that it is bound to go unnoticed mostly because of the lack of reports and it is almost impossible to prove that such a crime ever happened for the woman. Though it not wrong to accept that in India marital rape as crime **exists de facto but not de jure**, which is almost an insult and a tight slap in the face of justice.

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<sup>17</sup> [http://www.indialawjournal.org/archives/volume2/issue\\_2/article\\_by\\_priyanka.html](http://www.indialawjournal.org/archives/volume2/issue_2/article_by_priyanka.html)



[http://www.pragativadi.com/delhi-hc-hear-plea-seeking-criminalisation-marital-rape/\(Representational Image\)](http://www.pragativadi.com/delhi-hc-hear-plea-seeking-criminalisation-marital-rape/(Representational Image))

Marital Rape here means unwanted and forceful intercourse by a man with his achieved by threat of force, or physical violence, or when she is unable to give consent. Marital rape could be by the use of force only, a battering rape or a sadistic/obsessive rape. It is an act of violent perversion by a husband against the wife where she is physically and sexually abused.

### **The Oblivious Loophole in the Definition of ‘Rape’ under the IPC, Section 375**

The exception under Section 375 that permits a man to have sexual intercourse with his wife without her consent is the infringement of Article 14 & 21 of the Constitution of India. Article 14 protects a person from discrimination. At the same time exemptions under Section 375 of IPC, 1860 discriminates a wife when it comes to protection from rape. Article 21 provides the fundamental right to live with human dignity. Under the same section of IPC, a man who, except in the case hereinafter permitted, indulges himself in a sexual act with a woman under circumstances falling under any of the given conditions is considered to committing a crime.

- a) If a man engages in a sexual act with force, and without her will.
- b) If a man makes and carries out advancements without her consent.
- c) If a man does the same with her consent or when her consent has been achieved by putting her or any person in whom she is interested in fear of death or of hurt.

- d) When the same happens with her consent or when the man knows that he is not her husband and that her consent is given because she believes that he is another man to whom she is or believes herself to be law-fully married to another.
- e) When she is not in a state to give consent by reason of unsoundness of mind or intoxication or the administration by him personally or through another of any stupefying or unwholesome substance, she is unable to analyse the nature and consequences of that to which she gives consent.
- f) Sexual intercourse with or without her consent, when she is under sixteen years of age. Explanation. —Penetration is sufficient to make it fall under the sexual intercourse category necessary to the offense of rape.
- g) Sexual intercourse by a man with his own wife, the wife not being under fifteen years of age, is not rape. (**The giant loophole**)

Also, it is the fundamental duty of every citizen of India to denounce practices that are derogatory and demeaning to the dignity of women in any way. There seems to be a grave need for the legislative framework to make a serious amendment under Section 375 of IPC to criminalise marital rape and provide a secure and progressive condition for women in the country and save them from torture at the hands of their husbands.

In a democracy, the rights of its citizens regardless of their sex or social status are of paramount importance. This loophole is unconstitutional in all its entirety and still, the government is evading its obligations to the people of securing security and rights of women as citizens and that too on some wild notion of preventing the institution of marriage from falling.

In India, a marital relationship is practically so sacred that women suffer at the cost of physical torture only to save their marriage. They worship the husband's every whim, especially when it comes to sex, which can only be consensual in its true sense otherwise its rape. And it is utterly demeaning, traumatizing, agonizing, disrespectful and kills the trust and belief of the woman who becomes the victim of rape by someone known, a family member, and worse to have to cohabit with that person without any escape. This is the extremely violation of a fundamental right of freedom of any married woman, the right to autonomy over her body, to protect her from any abuse; sexual, mental or physical. A marriage can never sustain itself on sex, or more appropriately forced and non-consensual i.e. rape. And the fear of frivolous litigation must never prevent the protection from being offered to those trapped in abusive traps, where they are denigrated to the status of mere chattel having an owner. It's not just the judicial awakening, the society is in grave need of a generation of awareness and conscious stricken youths to tackle the problem. Since many men are the main culprits of this crime, it necessary to educate boys and men to see women as their counterparts, not subjects.

Such evil in society undermines the position of women and their right to consideration and respect. As a result of continuous torture and subjugation the mental corrosion happens, both to men and women, which in the bigger picture affects society negatively on a whole. Women are the conscience, builders, feeders, creators, the torchbearers of the future. They create and guide the society and they are unable to do so, it's the loss of society as a whole not just on the individual level.

## **New (Online) Media's Take on Marital Rape and Effect on How People Perceive the Existence of Marital Rape as a Social Reality**

Online media platform's users are growing and evolving too. People are very swiftly and rapidly grasping the habit of initiating dialogue over much concerned social matters rather than just using the media strictly for the means of entertainment. Not very long ago there was a much-hyped debate about marital rape and the validity of its existence in Indian society across different social media platforms. Social media platforms like Facebook and Twitter can effectively be used for online campaigns to throw more light on the matter and make messages far-reaching and louder.

It's difficult to talk about topics that are Taboo special in Indian society marriage is an institution that people have a lot of faith and this Evil had been brewing under that faith for a long time. But today it seems like anybody and everybody is open to debate on such difficult topics. Sometimes the anonymity that social media provides to its users turns out to more helpful, talking about marital rape face to face with someone might seem difficult but there has been its presence on new media for quite some time now. People have begun to acknowledge that it won't weaken the fabric of Indian society to talk about it, rather it will turn out progress to a more open-minded society. The number of such people online is less, but in this case, anything is better than nothing. The literary faction of society has almost always been sensitive and concerned towards the subtle and necessary eradication of social evils and nowadays one can witness masterpiece being created to create awareness about marital rape and how affects the stability of a marriage and it is the moral debt of society to get rid of cancer before it spreads too far and too deep leaving no room for cure of any sort. It is important to educate the young, keeping in mind more than one-third of India's population is young, about the importance of respecting a woman and maintain the sanctity of the institution of marriage by doing so.

There are several advertisement campaigns, YouTube videos, Facebook posts, etc. attacking this evil across the nation and the netizens admire them and get enlightened how important it is to deal with it. Words are the most powerful tool mankind will ever have, compassion the most powerful medicine, and a good cohesion between both can change the hearts and minds of people. There will always be evil in society but so will be the will to change and new media helps to spread this message further and further. Not only this it also gives the people tool to educate themselves about the marital rape, laws related to it across the globe and all the things required to create a path for the same in India as well. Any long-standing change in the social structure is mostly initiated from within and once enough people talk about an issue on new media platforms the traditional media picks up on them, giving them a broader and bigger platform. New media converges different mediums into one creating a more impactful message than and just the text visuals or audios individually. Since one consumes new media platforms on a personal level chance making it comfortable for the audience to receive information about socially sensitive issues. There have been instances where online media platforms have played a considerably important role in creating a public opinion about a certain issue. It helps in the creation of a positive perception of how people look at marital rape. Since this crime happens in the vicinity of closed doors inside one's own house, it'd impossible to prove anything deeming any kind of accusations questionable, some victims turn to social media or other online media outlets to tell their stories of horror and torture. Anything once online mostly stays there forever; the platform gives confidence to victims to share their horrific experiences.

To find a solution to any problem, the first step is to address the problem and new media does exactly that.

Many news channels are continuously addressing the issue on their online portals. Articles are being published that garner a great number of interactions and feedbacks. Feedback being the most crucial aspect of new media, it helps in calculating the public opinion and how people perceive the issue. Through national government websites, people can access the required information in the matter and get the real picture of the problem. It also helps them to understand the gravity of the issue.

## **Illiteracy and Lack of Education in India**

India constitutes the highest population of illiterate adults at 287 million<sup>18</sup>. There is a stark difference between illiteracy and lack of education, former being the incapability to read and write at all and later the absence of formal teaching and learning atmosphere. Simply being literate doesn't mean that a person is educated, he/she is still ignorant of all happening around. There quite a number of reasons behind this persistent problem of illiteracy in Indian society. Literacy can be defined as acquiring the skills of reading, writing and arithmetic and the ability to apply them to day-to-day life.<sup>19</sup>

The achievement of having a functional literacy for all implies-

- (i) Self-reliance**
- (ii) Awareness of the causes of deprivation of education and facilities for the same.**
- (iii) Learning skills to improve the economic status and general wellbeing.**
- (iv) Having values such as national identity and integration, working for the well-being of the environment, women's equality, observance of small family norms.**

Illiteracy intensely inhibits the economic and social progress of an individual and the entire country. Education provides an individual the power and knowledge to seek and create opportunities and also pursue them for his own and society's progress. People who get proper schooling and are well educated have the expertise and intelligence to make good investment decisions and drive the growth agenda of a nation. Illiteracy, therefore, hinders the development of the country.

Illiteracy very often is one of the main reasons for poverty. Education and knowledge equip one with the right skills and information to grab at and create opportunities, it also helps in gainful employment. An individual who has never received formal education and is unable to read and write may experience a hard time in finding a job, which is concerning because we live in a world where the corporate environment is increasingly in demand for employees who are well-trained, understand and can cope with an industry driven by new technologies. And moreover, without a reasonable source of income, taking care of the dependent family members may prove to be difficult. As a result of the inability to get good employment, a person is forced to lead a life of poverty with poor living conditions. Poverty is also a big reason behind the lack of ability to gather even the most basic necessities of life such as a proper shelter, fit

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<sup>18</sup> UNESCO Report

<sup>19</sup> National Literacy Mission, initially started in 1988.

clothing to ensure safety and acceptable conditions in the society, healthy meals and proper nutrition for a person's physical and mental growth. Illiteracy can also make a person social misfit, who may feel a certain inferiority complex. Literacy and Education are not one and the same and are crucial to all individuals and state to be competitive in the new global knowledge economy, many administrative positions remain vacant for lack of personnel adequately trained to hold them, hindering the overall development of a community. On the a larger scale, it can see as the higher the proportion of people with low literacy proficiency the slower the overall GDP growth rate and further progress of the country. Illiteracy also leads to difficulty in understanding societal issues and reduces the level of community involvement and civic participation of people for the betterment of people.

The proper education in the formative years develops the mental ability of a person. The physical, mental, emotional and grasping ability of a person depends a lot on that. The emotion of empathy, sympathy, responsibility, differentiating right from wrong, etc. all depends a lot on how were the formative years of one's childhood. In fact, almost about 80 percent of a child's brain is developed by the age of three, with key development occurring in their language and literacy skills. In India, the quality of basic or primary education a child receives is often determined by his or her family's economic status. The children living in poverty are not academically or socially ready to cope with school even if they get a golden chance. Such children often fall behind during critical early years, which negatively affects their performance in the classroom, but can also impact their social skills, health, and economic stability in life when growing up to be an adult.

India has a considerably high enrollment rate but the problem is that the dropout rate is also very high, especially in the case of a girl child. Many girls in rural India are forced to drop out of the schools when they reach the age of menstruation where is almost total absence of proper education and knowledge about menstruation and taboos of misconceptions associated with them although it is just a physiological phenomenon the social stigma around it makes it very difficult to impart information and education about the importance and need of menstrual hygiene. Further unavailability of menstrual hygiene products and proper toilets in schools' forces young girls to give up the dream of getting a proper education.

This can be better understood by the fact that although India does best on the enrolment ratio which lies at 82.3%, pretty close to the world average ranking i.e. 94<sup>th</sup> in the world, a large number of populations never actually completes the formal education and drops out at one or the other point. There seems a rise in adult literacy ranking of India i.e. from 121 in 2016 to 105 in 2017. Still, the adult literacy rate which is at 61.3% still lies considerably below the 76% average for developing countries and the 81.7% global average of literacy around the world. Dropping out of class 5 has actually increased marginally to 61.2% from 62% in 2016 and primary education is below the global average of 83.3%. The gender-specific index is extremely troubling. The average time a child stays in school for boys, at 10 years, is close to 10.7 years globally and 10.1 years in developing nations. Though for girls the numbers go down to 7.9 years, which very low as compared to the global average of 9.8 years.<sup>20</sup>

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<sup>20</sup> [https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwjN6\\_Lb-NLhAhXLqI8KHVXIAWIQzPwBegQIARAC&url=https%3A%2F%2Ftimesofindia.indiatimes.com%2FIndia%2FIndia-has-a-third-of-worlds-illiterates%2Farticleshow%2F916814.cms&psig=AOvVaw0MIXqAhLFbWgH22lhiHIB3&ust=1555446721953473](https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwjN6_Lb-NLhAhXLqI8KHVXIAWIQzPwBegQIARAC&url=https%3A%2F%2Ftimesofindia.indiatimes.com%2FIndia%2FIndia-has-a-third-of-worlds-illiterates%2Farticleshow%2F916814.cms&psig=AOvVaw0MIXqAhLFbWgH22lhiHIB3&ust=1555446721953473)

## **There are Many Things That can be Done to Break India Free from the Shackles of Illiteracy**

For children to get quality education, it is necessary that they have an educated and dedicated teacher to teach them with a certain amount of passion. Though private schools and prominent government schools have an unlimited supply of highly-qualified teachers, in the case of underprivileged children, they may have a hard time finding educated individuals who are willing to teach them and government schools in the country are dimple ill-equipped in every sense of the word to provide value education to students. They usually low staffed and underpaying with no proper infrastructural facilities.



*EDUCATION ON WHEELS: A busy day in class for Mobile school students in Gurgaon:  
PHOTO Sarah Khan / AJK Mass Communication Research Centre,  
JMI.<https://ittehadnet.files.wordpress.com/2019/05/unnamed-2.jpg?w=860>*

It is necessary to equip such a school with capable teachers and proper facilities, such as benches, drinking water, toilets, medical facilities, proper meals, playground and sports equipment, and most importantly the will to impart education among the underprivileged children of the society. Most government teachers are not paid properly and work in unexpected conditions, which needs to change.

The educated people cannot be blamed simply because they too need to earn their livelihood and support their families. They might not have the privilege, time or finances for teaching for free or for low pay. NGOs could help and open up an opportunity for educated people to volunteer as part-time teachers. A few teachers could also maybe if they are inclined towards social good easily give a few hours of their time to teach for free while still having the time to work a regular job. Apart from this, it is important to educate the parents and guardians of

children in rural parts of the country how important it is for them to be educated and have a proper means of intellect, knowledge, and information to sustain in life and work towards creating better opportunities and avenues in future. There should be availability of surplus amount of books and teaching and learning materials to enhance the educational experience of both the teachers and the pupils and enhance the overall development there is a need for evening schools for the elders who are illiterate or uneducated if you understand the importance of education they will definitely support their children to have the same education. It is necessary to prioritize the issue of illiteracy and digital education by the government in order to cater to this problem. Indian needs to take it a step further and invest greatly in digital learning and digital literacy, especially in rural parts.

### **New Media (Online Media), It's Effect on Education and Public Opinion About India's Education System**

India has an ever-growing population and it seems like in a decade or two it will defeat China in the matter. And with that said, the persistent problem of illiteracy and lack of education among the youth of the country will further increase, unless it's dealt with sincerity and immediate effect. Presently we are in the golden age of change and the present time is the time of new avenues in almost every field, education is no exception to it. The ever-evolving technologies are making their way in almost every walk of life now, especially education. We have smart classes, online learning platforms, distance education, online courses provided by IGNOU, the vast well of information online, etc. New media such as different online learning platforms and applications can play a very important role in the learning process, students all across the world can learn and pursue almost anything and everything that they have interest in. The new media doesn't have to be just a medium of entertainment or a mental release from the ups and downs of the stress that we face in our everyday life. Facebook, Instagram, YouTube, online games are what interest the youth most. Almost every university or College across the country has its own website where it can easily upload the information about the invitation of admissions, results, examination schedules, new courses they offer or aspire to offer in the future. But as the problem of illiteracy goes, the issue of digital literacy is also concerning. We live in the information age where information is the new currency that runs the world, while the urban youth are mostly tech-savvy and quite familiar with the new media outlets and evolving technologies, which are now available at their fingertips almost at any given point of time. The rural parts of the country are still lagging behind in terms of digital literacy and for any kind of literacy, this becomes a disadvantage in the run for the technologically advanced future, which doesn't seem very away. The coming age is the **Digital Age** and there is a grave need for work to be done towards increasing the digital literacy in rural parts of the country. Almost everything i.e. every government facility related to education is going online in India, which requires a surmountable amount of digital knowledge to be able to cope with the future ahead. Every child is the greatest asset that the country can ever have and if they get a proper atmosphere where they are provided with the best of education, knowledge, and facilities, India will indeed be riding a Bullet train on the route of development. Children deprived of education and basic learning can never help India step into the new future that everyone so eagerly awaits. The new media has made it immensely suitable and easy to distribute educational material via the internet to a huge number of people in any given

instance. There are digital libraries where students across India can access articles, researchers, etc. as per their needs. Digital mediums in India have made it possible for the government to distribute student scholarships right into the student's accounts providing them the much-needed financial support and confidence to aim for their aspirations and conquer their dreams. Almost every state level or National level exam has gone online giving students a single platform and more transparent opportunities with little scope of corruption in admissions and results of examinations. The new media has also made the process of conducting exams and declaring results fast, even if a student is sitting in a city in Uttar Pradesh and wants to take the entrance test of a university or college in Tamilnadu or a city in Uttarakhand. He or she can easily fill the form and submit it online. Universities can easily declare the dates of examination and distribute admit cards and results online. The new media provides a wider scope to student's aspirations.

Regarding the relationship between social media and education, most parents and teachers see these platforms as distractions or roadblocks and believe that they negatively influence their children. But in today's increasingly digital world, social media does play an important and meaningful role in higher education. If used the proper manner, social media can enhance a student's learning experience, also making it much easier for students and educators to interact. Social media platforms play an important role as it makes it easier for them to access and share information, get answers and connect with teachers. It is through the platforms of social media that students and teachers can with each other and share content thereby making good use of these platforms, for gaining knowledge and information. Educational Institutions can easily share motivational, information-based and positive posts aiming to reach most of the students that are connected to the networks and pages of respective universities or colleges. Videos are also a very important and necessary tools on social media and websites or blogs. These can be utilized to share useful videos that inspire students and help them in their studies and Pershing of their passions. Through online platforms such as YouTube, Facebook or Instagram, live video feeds can be used to facilitate engagements between students and the institution to strengthen the bond. Today there are nearly a billion people on mobile phones in India; especially youth and almost over 200 million mobiles with interne resulting in an evident rise in digital learning. This is facilitated by the increasing use of best-in-class content, real-time learning as well as feedback responses and personalized content serving possible due to the personality learning behavior of digital media. Masses are taking the leap of digital learning as the technologies are providing them the comfort of 'live and interactive' features and anywhere learning in digital format, which is day by day becoming cheaper and easier to grasp. Digital education angulated the barriers that prevent students in rural India from getting quality education in the physical classrooms, which are practically unavailable in most rural parts of the country. Portable device technologies empower the students to get quality education, anytime and anywhere shatter the barriers in the ways of achieving an education. This can also enable people to save time, by having more freedom to move at their own pace and also save money by avoiding "hidden costs" of education. Since the students are not required to be at a certain class at a certain time, it can assist working students to not limit their work schedule and in turn, help them to not lose on wages that they can potentially use for further education and to support their family income. The flexibility of online courses allows students to conserve their monetary and other resources. Digital teaching and learning through online new media platforms aim to break the several barriers that prevent people from receiving a quality education.

## The Concerning Issue of Unemployment and Underemployment in India

The problem of Unemployment in India is a complex issue with many overlapping and intertwined reasons. The Unemployment Rate in India seems to have spiked to 3.53 percent in the year 2018 from 3.52 percent in the year 2017. The average unemployment was 4.03 percent from the year 1938 till 2018. The average unemployment rate was 8.30 percent in 1983 and a record low of 3.41 percent in 2014. The unemployment rate was 7.2% in February 2019, which was highest in the past 28 months and the labor force fell to 25.7 million since September 2016. Also, the number of employed persons has declined by 18.3 million at the same time.<sup>21</sup> The unemployment rate among higher education section rose 13.2% during September-December 2018, as compared to 12.1% reported in the year-ago period. Also, the graduates suffer the highest unemployment rate which is usually twice the average unemployment rate for the entire labor force in the country, especially the females. Around 11 million people lost their jobs in 2018 after the sudden demonetization of high-value notes in late 2016 and the chaotic and sudden launch of GST in 2017 affected small businesses pretty hard.

The most confusing aspect about employment policies in India in recent times is that the economic growth and problem of joblessness are walking hand in hand recently, despite overall economic growth there is unemployment and underemployed in the country. Around 77.5 % of workers in India work under vulnerable employment conditions.<sup>22</sup> Out of 535 million labor force in India in 2019, around 398.6 million are going to have poor quality jobs.<sup>23</sup>

Overpopulation and Unemployment go hand in hand, Indian is the world's second most populated country with continuous growth and its population which will soon surpass China and becomes the most populated country in the world. Evidently, the population keeps growing but the resources do not and that is where the problem arises. Think of it just as a family with more than enough mouths to feed but not enough food, so definitely some members are going to remain underfed. Similarly, when there is a constant rise in population after some time it reaches its saturation point and starts to act as the negative force against development instead of being a positive one. The quality of Life, Education, Healthcare, Security, Public Welfare, etc. gets affected.

The economic progress and welfare of any country largely depend on the rate of economic growth. The determinants important for the economic development of a country like **industrialization, agriculture, population, employment**, etc., one of the major indicators for economic growth or depletion is employment rate because it impacts the economy, standard of living and overall development opportunities. The drastic effects of unemployment on the individual are unimaginable sometimes. When a person loses his or her job, there is often an immediate and sudden degradation in he's/her standard of living. Prolonged unemployment or loss of jobs can cause loss of skills, which can otherwise prove useful to the national economy. The rising and evident unemployment creates skeptics among the people about prospects of a job landing even after acquiring skills and rigorous training in the field. Unemployment also Rob's the youth of much-needed education due to a lack of proper finances, creating a never-

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<sup>21</sup> CMIE

<sup>22</sup> United Nations Human Development Report, 2018.

<sup>23</sup> The International Labor Organization's World Employment and Social Outlook Report.

ending cycle of poverty. The current unemployment scenario seems to be quite bleak in India and the country seems walking towards a more precarious situation. An economy like India which is on its way to development is identifiable by its large population and large-scale unemployment, further leading to socio-economic issues like malnutrition, poverty, drug & substance abuse, and anti-social & criminal activities, etc.

## Types of Unemployment in India

**Seasonal Unemployment**, mostly the by employed people it is meant those who have worked all year and that is not the case for everyone. In the agricultural area, employment is seasonal even if agricultural activities are performed throughout the year. During the peak agricultural seasons usually, more people are required for work. The same happens during sowing, weeding, and transplantation, creating more employment opportunities. But once the season is over the agricultural workers, especially those who do not own land, mostly the landless laborers and marginal farmers often remain unemployed. This type of unemployment is known as seasonal unemployment. **Voluntary Unemployment** happens when people don't want to work at the prevailing wage rate. It can also be termed for those people who get a continuous flow of income from their property or any other sources and there is no need for them to work. **Frictional Unemployment** refers to unemployment mostly attributable to the time required to match production activities with qualified resources. It mostly occurs because resources, especially labor, are in the process of moving from one employment, production activity or job to another. This happens when the employers are searching for workers and workers are searching for jobs, the two sides just have not yet met each other or matched up. Hence unemployment of the frictional variety increases. This mismatch is mostly caused by lack of information, which is often compounded by geographic distances between producer and resource. **Cyclic Unemployment** is based on the abundant availability of workers, more than the jobs. It is usually directly related to the state of the economy in a country. Lower demand for products due to low consumer confidence, disinterest, or incapacity of consumers leads to deliberate cutting of production to balance the scales. And in that case, companies that retail the products are required to cut back on the workforce, creating yet more unemployment. Agricultural strata of India's economy are also forced to endure itself in cyclic employment mostly because agriculture in India is a gamble of monsoon, which even if abundant lasts only a couple months. **Disguised Unemployment** can be seen as instances where too many people are working, more than the required. In agriculture, one can find that all members of the family work. This is known as disguised unemployment where just because people are unable to find proper jobs, they have to work in the family agricultural land when there are enough people in the family doing that already. The same might happen in corporate and other industries as well.

All the kinds of unemployment evils have a special customized version in the Indian subcontinent owing to its special demographics and other social and economic features as a country. But if certain measures are adopted the scenario can change. The prosperity in national wealth through industrialization i.e. increased the production of industrial goods can act as a catalyst for creating more avenues for employment. When there are more industries, the jobs will also increase, especially for men and women with professional and technological abilities and training. The rapid industrialization of the country can act as a key to the solution to India's unemployment problem. When a new large scale, as well as small scale industries, are started

and as a result more commodities are produced, there will be vacancies not only for technically trained to educate men but also for laborers, skilled and unskilled both, for some of them can be trained in more than one skill. If we look at the labor class, there are lakhs of people who earn their livelihood daily by gathering themselves in some specific place just to find daily jobs. This is the situation of the general labor of the cities of India. There is a close relation between unemployment and lack of education. The establishment of **Vocational** and **Technical** training institutes can prove to be a healing touch. Investment in heavy and basic industries and consumer goods industries should be increased to provide more employment to people, further facilitating more production.



<https://i2.wp.com/inkitloud.com/wp-content/uploads/2019/06/India-Unemployment-Protest.jpg?fit=1200%2C675&ssl=1>

Modernization and mechanization of agriculture are much needed to convert wastelands into productive agricultural lands. India at its core is an agrarian society and agriculture is the backbone of its economy.

But sadly, agriculture in India is not developed enough to accommodate all the unemployed people in the country to see a future in such an occupation. Rural India is still dependent on old and traditional ways of farming resulting in low yielding. The use of technology is not that common in India and until and unless agriculture is modernized with the latest scientific methods it cannot provide bread and butter to the rural youth let alone be a cause of development. People will continue to seek employment outside the bounds of their hereditary profession if the revenue does not seem to improve. Improved transport and communication should be a grave concern for policymakers in India. Another step is to work towards

entrepreneurship and the government should take initiatives to encourage more self-employment, by providing them with financial and structural assistance.

### **The Education System a Contributor to Unemployment**

The major issue with the current education system in colleges and universities is the lack of proper student-teacher ratio, there is a great need for work on this front. There is also a lack of sufficient infrastructure to cater to research needs overall and for scholars as well. The quality of education also suffers because of ill-equipped teachers. The short-term, contract-based appointment system in the case of universities, colleges and institutes have also ruined the quality of education. Gender-based discrimination is also visible in the educational institutions as well, women are compelled to leave the hostel in vacations, they almost always have a curfew to get inside the hostel before a certain time in the night. The feudal patriarchal controlling of women is carried out by university administrations, it is the duty of university or college to provide security not shackles of fear to the females on the campus. Such diverse problems make major student organizations on campuses pretend to be working within the oppressive system and continuously deny rights. The ambitious students for the sake of a say in the administration, participate in elections and knowingly or unknowingly enable the degenerate matrix of caste and class in the name of a democratic process. There is a requirement of brave and out of the box politics and a strong opinion that issues on campus have to be fought uncompromisingly. While looking at the importance of Higher Education, one would see that the system of Higher Education enjoys importance at the micro and macro level. Higher education imparts individuals with knowledge and skills which are needed for development in all sectors of the economy. The matter of quality education is a great concern for all of us as the effectiveness and efficiency of the education system depend on the country and affect the country. We need to remember that human resources are important because the quality of output will depend on the quality of inputs. And also, the absence of highly trained and skilled human power will lead to wastage of national resources as well, taking the country backward. Creating jobs for youth is a major challenge and need of the hour in India. Moreover, no nation can walk the road of progress with ill-equipped youths, let alone creating the highways of development and progress. There is a need to cater to the problem of unemployment and underemployed before it takes a drastic turn and coming back becomes impossible.

### **New Media's Effect on Public Opinion About Employment and Economy**

New Media (online media) has exploded over the past decade and has only started to play a significant role within society. India is continuously getting technologically advanced, social media is taking on a huge role and affecting almost every industry in the country. Apart from most of us being obsessed with our Facebook, Instagram, Pinterest and Twitter accounts, social media is influencing the validation. Social media is not only changing the way people do business but also changing the employer and employee dynamic. Social media now seems to have become a driving force behind every change happening in the country. It has changed the way people communicate. Social media has helped to shorten distances across the world, both physical and mental, which otherwise would not have been possible due to geographical and socioeconomic factors. Social media being an interactive platform where individuals,

communities, and organizations share, discuss, co-create and modify user-generated content. It influences small and large companies to improve their image and interact innovatively with their business partners and consumers. Especially in a country like India, social media apart from influencing companies have impacts the whole business and economic scenario all around. Social media also seems to have emerged as the key factor to change the dominant position of established markets by creating new markets with the help of word of mouth information, customer empowerment and rating platforms helpful in getting feedback and working on it. The influence of social media in India has not yet reached its full potential but in the coming years when the economy, society, and cultures adopt the new technology and embrace it with full heart there will be a substantial change, already being witnessed in some places. New and Social media will open the door for knowledge to flow in organizations more impactfully. Social media will be a contributing factor in finding important information's quickly making organizations more aware, agile, active and responsive to the consumers. Today when the consumers are highly network-based and know what they want. Consumer-oriented websites and rating sites have become pretty common these days. The advantages of social media are the availability of a global audience at cheaper costs. It has changed the consumer's buying patterns mostly because of the variety of choices and access to information, guiding them. Social media in the country has now become a driving force in the modern economy and has revolutionized the whole concept of online marketing.

### **Communal and Ethnic Tensions: The Acts of Violence, Unravelling of Social, Cultural and Religious Harmony**

India is one of the highly complex and colorful social societies in the world. Characterized by cultural diversity and heterogeneity, it is not always chaotic. It has an apparent pattern; wherein the socio-cultural diversity draws its strength and sustenance from India's composite culture and civilizational harmony and strong structure. Indian culture has evolved over centuries, through a process of assimilation and amalgamation of the most diverse cultural influxes which came along with the hordes of invaders thought its history, i.e. the Aryans, the Sakas, the Huns, the Pathans, the Mughals and the British. This facilitated the composite culture of India which certainly cannot be compared to any other in the world.

The concept of secularism in the Indian context is based on the ancient Indian philosophy of **Sarva Dharma Sam bhava**. Indian Society is basically at its core a highly religious society. Religion acts as a strong, motivating force in the Indian masses' thoughts and actions as well. But despite that fact, one can witness religious, caste, color, creed and language intolerance and tensions in the Indian social structure. India is pluralistic society on so many levels and the multi-racial, multi-religious, multi-lingual and multi-cultural interests, opinions are bound to have conflicts. Also, every community in India tries to preserve and promote its interests, vastly due to social awakening and educational expansion. When the interests and problems of two communities clash, communal conflict is triggered creating a ripple effect consuming general masses, mostly because emotions and sentiments run high and can manifest itself into communal and ethnic eruptions. Fundamentalism is an evil driving force that finds a way into the fabric of Indian society.

Ethnic violence seems to be a common phenomenon almost in every nation and dates back to as long as there have been humans on this earth. A few reasons behind this vigilantism and hatred are misguided nationalism, relative developmental differences, economic isolation, continuous discrimination by the ruling class, remoteness and isolation of various social groups and lack of representativeness in running administration and difficulty in communicating people's grievances. The violence always leads to the loss of property and human life. Ethnic tension creates various socio-economic issues including the demographic restructuring that has further social and economic problems and differences. This can have a drastic effect on the social, economic and overall development of any society.

According to the Ministry of **Home Affairs**, India saw 10,399 incidents of communal violence between 2004 to 2017, during which 1,605 people were killed and 30,723 were injured.<sup>24</sup>

### **The most Devastating Communal Riots in India in Recent Times**

**The Calcutta Riots** in August 1946, popularly (for all the wrong reasons) called the **Great Calcutta Killing** was a four-day bloodbath for the city. The communal riots claimed nearly 5,000 to 10,000 lives, and injured around 15,000 people. These riots can be considered the most notorious and deadly massacre of the innocents among all the killings and religious riots in the country in 1946-47. There are no real numbers or records available till date. These were the most disastrous times the country had witnessed in contemporary time or even history. Though many people witnessed the massacre, there are only a few reliable testimonies. After the horrendous incident Government of Bengal appointed an enquiry commission presided by the Supreme Justice of India, Sir Patrick Spens.<sup>25</sup> The streets of Calcutta were full of corpses, abandoned, burning, charred and later vultures feeding on them. What happened could never have been anticipated, though some argue that it was a deliberate act committed by Muslim League and certain Hindu fundamentalist in support of separate nations for Hindus and Muslims. These riots are a testimony to how barbaric society and people can become, given the opportunity and how drastically and horrifically it affects any society.

Men, women and children were killed mercilessly, the fringe members of one faction rounded up the members of another and simply murdered them in cold blood. What the riots did was strengthen the idea of separate Hindi and Muslim nations and that is how much violence can affect a society.

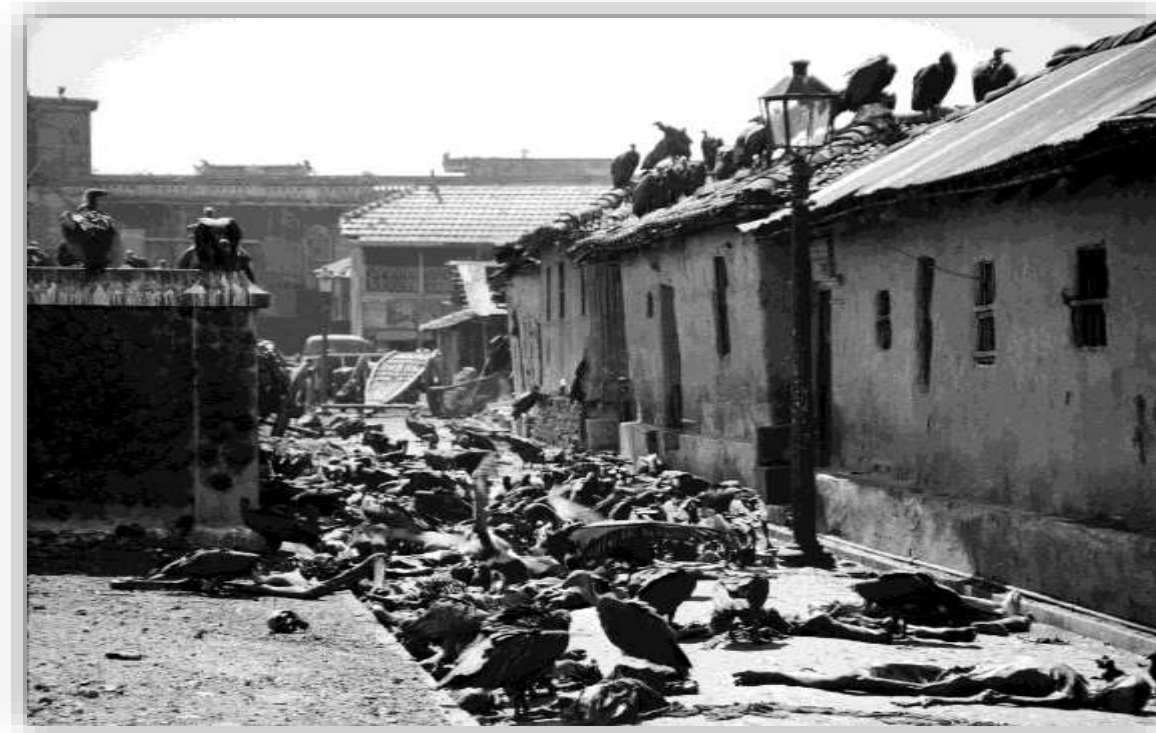
The **Communal Riots** in Gujarat, 1969 when on September 18<sup>th</sup>, a Muslim crowd gathered in the **Jamalpur, Ahmedabad** to celebrate the local Muslim festival known as **Urs** at the tomb of a Bukhari Sahib's Chilla, coincidentally at the same time **Sadhus** of the famous **Jagannath Temple** were trying bring their cows back to the temple compound through the crowded area, which was usually a normal everyday affair but that particular day some Muslim women got injured during the whole thing.

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[https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwjn2fK6o9\\_hAhUB3o8KHexFB0AQzPwBegQIARAC&url=https%3A%2F%2Fwww.ndtv.com%2FIndia-news%2F1-605-killed-in-communal-violence-between-2004-2017-says-rti-reply-1971705&psig=AOvVaw0PERbvrnRa4N5aQ9Ox6E8&ust=1555870512329239](https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwjn2fK6o9_hAhUB3o8KHexFB0AQzPwBegQIARAC&url=https%3A%2F%2Fwww.ndtv.com%2FIndia-news%2F1-605-killed-in-communal-violence-between-2004-2017-says-rti-reply-1971705&psig=AOvVaw0PERbvrnRa4N5aQ9Ox6E8&ust=1555870512329239)

<sup>25</sup> [http://en.banglapedia.org/index.php?title=Calcutta\\_Riot,\\_1946](http://en.banglapedia.org/index.php?title=Calcutta_Riot,_1946)



<https://time.com/3879963/vultures-of-calcutta-the-gruesome-aftermath-of-indias-1946-hindu-muslim-riots/>

As an attempt of violent retaliation triggered unintentionally some unruly Muslim youths attacked the temple injuring Sadhus, and damaging the temple building, and this was when a temple priest went on a fast as a protest against the violence committed but he gave in after some persuasions and apologies were made by Muslim delegation. But the violence had already started to brew and seeped down leaving a bitter taste, a nearby *Dargah* was damaged by some Hindu instigators and things went downhill rendering everything out of control. On the afternoon of 19 September, a crowd of nearly 2500-3000 men attacked the temple again, which further fueling the rumors and causing the escalation of violence, resulting in several incidents of fires, murders, and attacks on the places of worship around the area. Around 514 people were killed between the bloodshed of 19 to 24<sup>th</sup> September, nearly 6,123 houses and shops were damaged.

The **Bhiwandi Communal Riots** in 1970 took place between 7 and 8 May in the Indian towns of **Bhiwandi**, **Jalgaon**, and **Mahad**, claiming nearly more than 250 lives. A procession was organized to celebrate the birthday of Sivaji, the great Maratha ruler, as the procession proceeded towards Bhiwandi, a Muslim residential area it was claimed that the people in the procession carried lathis and were abusing the Muslims while passing through the area, which sparked the already volatile atmosphere as some people started pelting stones at the procession. Soon curfew was imposed in the affected area and death toll teacher near 21. A commission was later formed to investigate the matter further.

The **Anti-Sikh Riots**, 1984 were the outcome of a series of events. Late **Indira Gandhi**, Prime Minister of India at the time, ordered the **Operation Blue Star** to remove Sikh militants from the Golden Temple, who were supporters of a separatist movement, the **Khalistan Movement**. The Indian army marched the gurudwara campus to remove the instigators and protestors who

were armed. The supporters of the movement were demanding a separate country for the Sikh community. The army marched in with tanks to destroy the **Akal Takhat** and gained control over the **Harmandir Sahib** complex, disaster was inevitable. It turned out to be a massacre, according to the official reports around 83 Indian Army Personnel and 49 civilians died during the struggle. Unfortunately, just four months after the operation, Indira Gandhi was assassinated by her Sikh bodyguards. As soon as the news of the assassination of the prime minister by her Sikh bodyguards spread, a plague of anti-Sikh rioting paralyzed the Indian capital. Sikh men in Delhi and some other parts of the country were mercilessly beaten, stabbed, doused with kerosene and burned to death by maddened mobs, women were brutally raped and not even children were spared. Being a Sikh became a death sentence. Many victims still await justice. Around 2733 people were killed in Delhi alone, and more than 3000 all over the country. Some sources claimed the numbers to be even higher. A large part of the Sikh population was displaced. Businesses and houses were destroyed.



<https://m.hindustantimes.com/india/in-pics-a-look-back-at-1984-anti-sikh-riots/story-aGYnTnQ83hp95xixpkzOOJ.html>

The entire country was ablaze and the animal instinct and hatred fueled the violence. The horrors and wounds of the riots were embarked on those who survived and lost their family members, the male Sikhs were intentionally and deliberately murdered to destroy the Sikh community.

The Bombay Riots, in 1992 Post-Babari-Masjid-Demolition burned the city. Around 900 died in two bursts of riots in December 1992 and January 1993, 575 were Muslim, 275 were Hindus and 50 others. The violence after the demolition spread to the sub-continent and engulfed Bombay (Mumbai) in waves, first was the eruption of riots just after the demolition of the Babari Masjid and lasted till 12<sup>th</sup> December, where Muslims seemed to be the instigators

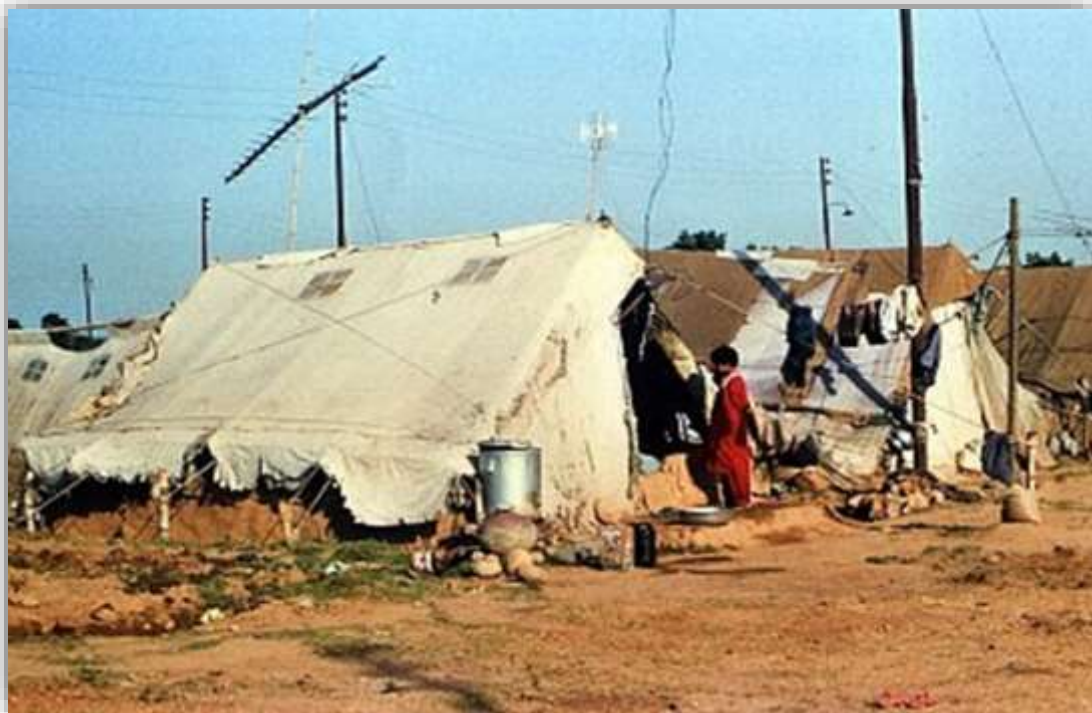


[https://www.google.co.in/amp/s/m.hindustantimes.com/mumbai-news/25-years-on-many-probes-limited-action-have-left-mumbai-s-riot-survivors-with-no-hope-of-justice/story-2jj80yYBXy3OYB6EyxPojJ\\_amp.html](https://www.google.co.in/amp/s/m.hindustantimes.com/mumbai-news/25-years-on-many-probes-limited-action-have-left-mumbai-s-riot-survivors-with-no-hope-of-justice/story-2jj80yYBXy3OYB6EyxPojJ_amp.html)

The second wave hit the city on 6<sup>th</sup> January and lasted till 20<sup>th</sup>, involving a retaliation from Hindu unruly mobs against the violence committed against the Hindus by Muslims. It was a gory and inhuman act with no scope of redemption on either side. Clearly, political ambitions were involved to gain power at the cost of innocent lives and people like fools played their part and committed such unimaginable acts of violence, that scarred the city forever. And to aggravate the situation these incidents were followed by the serial bombings on 12<sup>th</sup> March, later called '**Black Friday**', which claimed 350 lives and further injured 1200 people.

The tensions and insurgency in **Jammu Kashmir Valley** is the most obvious boiling point of ethnic, religious, political, social and all other kinds of problems. Since the Independence of India from colonial rule, the valley is burning, sometimes with a roar and sometimes silently. The nature of violence in the valley is so complicated and intertwined with so many issues that it's impossible to sum it up in a few words. Even generations have not been able to address the problem fully or find a solution. It has been a war front with Kashmir and China more than enough and continues to be the same. At the root of the crisis, in fact, is the radicalization and alienation of the youth in the state, who are in desperate need of stability and peace of mind to concentrate on their dreams and aspiration. The high unemployment and issues of human rights abuses by security forces battling street protesters and curbing insurgents seem to have further aggravated the problem. Neither of the countries is ready to give their part of Kashmir over but want the others and meanwhile, some want independent Kashmir. The whole conflict is multidimensional now and no immediate solution seems visible at the time being. The insurgencies and violence erupting from time to time take the valley back to square one, destroying all the effort aimed at peace. For India, Kashmir is an integral part of the country and Pakistan claims that Kashmir is a disputed territory and its fate should reside in the hand

of its people. The history, geography and political conditions in Kashmir not only cost innocent lives but also become a factor in terrorist activities in the valley, spreading to other parts from time to time, the border becomes the entry point for terrorists and militants from other enemy countries. The **Ethnic Cleansing of Kashmiri Pundits** was yet another societal evil that grabbed the Kashmir's peace by its fangs of hate and terror. Tika Lal Taploo, a local pundit activist was killed by armed men outside his own house in **September 1989** and there the exodus of Kashmiri Pundits began in the valley. The community was terrified, loudspeakers from mosques continuously spouted warnings, ultimatums and venomous slogans against them, warning them to leave Kashmir or convert to Islam for their safety. Threats were posted on their doors, threatening them to leave Kashmir Valley. Crowds would come before their houses, demanding the men should get out of Kashmir, but the women would not be allowed to leave the homes in fear of the obvious. A few local newspapers published threats directed towards Kashmiri Pundits to leave or be butchered and telling Muslims to follow strict Islamic code, women were told to follow Islamic restrictions, movie halls were closed, alcohol prohibited, etc. Shops, houses, temples, and properties of Hindus were vandalized in an attempt to attack the community.



(A)

*Kashmiri Pundit camp in Jammu. Image Credit: Photograph by Vijay Koul)*  
<https://thediplomat.com/2016/01/the-persecution-of-kashmirs-minority-hindus/>

Over the coming months Hindu Kashmiri pundits, scholars, writers and poets were mercilessly murdered. Women of the same community were raped and murdered, director of Doordarshan Kashmir, other leaders and many activists who identified with the community were also killed. More than two decades have passed but Kashmiri Pundits still live outside Kashmir and return rarely, there only a few left in the valley. Such gruesome genocide where more than 300 people were killed<sup>26</sup> and others forced to flee the valley is unacceptable in a democratic country like

<sup>26</sup> <https://www.efsas.org/publications/study-papers/the-exodus-of-kashmiri-pandits/>

India but sadly that is exactly what happened. The victims were utterly broken both financially and emotionally. The houses of the **Kashmiri Pundits** stood abandoned and looted, furniture and kitchenware stolen and sold, documents burned and belongings of people destroyed. The people who were forced out could only salvage memories of pain, despair, fear, and heartbreak. Such is the nature of social and societal friction that the very fabric it's made of suffers the consequences. There will always be some evil forces in play to rob the valley of its beauty and ethnic or religious turmoil keep overshadowing the beauty in Kashmir.

## **New Media and Conflicts, Tensions and Verbal Fights**

When it comes to the spreading of hatred and misinformation the internet can very easy and convenient vehicle. In contemporary times online media platforms like Instagram, Twitter, Facebook, and WhatsApp sometimes plate the role of catalyst for increasing communal or religious tensions in the society. Conversations on the internet, particularly social media, can be a reflection of what one's actual beliefs or mindset and can even manifest themselves into an uglier reality. Online or Social media algorithms bring like-minded people together on a single platform often triggering mob mentality, specifically one of gathered against any particular religion or belief. Verbal abuse is quite common on online media platforms. India is a democratic society and people on social media are quite vocal about their opinions regarding several issues. The anonymity provided by online media often gives some notorious people to be offensive and hateful in expressing their personal opinions. For example, some people in India are not in favor of dilution of the diluting of section 377, there can be witnessed arguments where people defend their opinions in an offensive tone, abusing the LGBTQ community. Sometimes there are people who are extremely ardent in their beliefs when it comes to their religion, such people can be abusive towards each other's beliefs or religions.

During the times of religious tensions, online media can fuel the fire by spreading hateful messages or fake information. Just a simple video if captioned with messages to incite hatred of one community against the other can go a long way in instilling hate and fear in the hearts of the people. Social media platforms are extensively used during the election campaigns and even otherwise to serve political purposes using groups and support pages of social networking sites.

## **Hate Crimes: Crowd Behavior and Mob Lynching Incidents in India**

Technically hate crime refers to acts of violence committed by any individual or group against any other simply because of their ethnicity, caste, creed, religion, race, etc. There have been gruesome acts of violence in the name of cow vigilantism against people belonging to a certain community or communities, creating an atmosphere of terror and destroying people's livelihoods. The stray animal now seems to be roaming across the country and becoming a cause of trouble for farmers by ruining their fields and crops. Incidents where women have been beaten to death by crowd alleging them of practicing **black magic** or being **witches**. Some men have suffered the same fate at the hands of the crowd, for being an alleged **child-lifter**.

Men have also been heated and killed by unruly mobs for allegedly carrying or consuming beef (**cow meat**), the cow being a sacred animal for certain people. Apart from these such is the

crowd mentality that innocents have been killed over a rumor, without any solid proof or cause, though even with that such inhuman act is unacceptable and must be condemned. Abusing and demeaning a caste, creed, religion, faith, etc. is a proof of ignorance towards other cultures and harmful for both the victim and the aggressor. There is no space for mob justice in a country like India, where democracy, rule of law and freedom is what people are proud of. But sadly, that is not the case, and it happens now and then in the country.



*Protesters shouting and marching as they hold placards and candles during a protest condemning recent mob lynching of Muslim youth Tabrez Ansari in Jharkhand state, in New Delhi, India, Wednesday, June 26, 2019.*  
[https://img.huffingtonpost.com/asset/5d2df2fa2600005000044964.jpeg?ops=scalefit\\_960\\_no\\_upscale](https://img.huffingtonpost.com/asset/5d2df2fa2600005000044964.jpeg?ops=scalefit_960_no_upscale)

Apart from lynching, there have been incidents of hate crimes against people, for example. those of north-eastern states, people belonging to a certain religion, just because they belong to that particular religion, region, caste or creed. India is such a diverse country that every few kilometers not only the physical appearances of people change but their language, clothing, history, terrain, political and social views, food, culture, etc. change as well. Now if people cannot be accepted for who they are, what's there to boast about the 'Unity in Diversity'?

## Incidents of Lynching

**Jharkhand, 10<sup>th</sup> April 2019, Four Christian Tribals, Prakash Lakda (58), Peter Kerketta (50), Janerius Minj (42), Belesius Tirkey (60),** who were carving a dead ox were attacked, reportedly by an unruly mob in western part of Jharkhand and forced to hail **Jai Shree Ram**<sup>27</sup>.

<sup>27</sup> <https://lynch.factchecker.in/>

Not only that, the victims were repeatedly and mercilessly stabbed, thrashed and force-fed urine. Some people in the **Jairagi** village saw that an animal was being skinned by the four men, and since the poison of cow vigilantism was in the air, the mob consumed by hatred and rumors attacked the men, taking them by surprise and total horror. The mob then hours later dumped their battered bodies on a road outside **Dumri Police Station**, unattended for hours.

**Biswanath Chairali, Assam, 7<sup>th</sup> April 2019**, Shaukat Ali aged 68 was beaten, by a violent mob and was forcefully fed pork. The mob alleged him of selling beef in his hotel which he had owned for nearly 35 years and moreover selling or eating beef was not a crime in the state. The victim and his family were dependent on the restaurant for income which was ransacked and destroyed by the cow vigilantes. He was severely injured and referred to Guwahati for further medical assistance, he also had to be locked up in a police station for safety before more forces could arrive as the local police were incapable of handling a mob of over 100 vigilantes. He could not get medical attention until the next morning.<sup>28</sup>

**Roharu, Shimla, Himachal Pradesh, 27<sup>th</sup> December 2018**, Tension engulfed the city when a calf's severed head was discovered a night before. A large number of masses gathered in the streets attacking and vandalizing shops. In fear of violence, shopkeepers closed their shops, but it did not prevent the shops from being looted and ransacked. Three minors were injured.<sup>29</sup>

**Bulandshahr, Uttar Pradesh, 18<sup>th</sup> November 2018**, 40 years old Chote Mohan had lost his way and some people mistook him for a cattle thief and attacked him. He suffered serious injuries. Police and the family made different claims, the victim succumbed to his injuries. The man was already suffering from epilepsy.<sup>30</sup>

**Mahila, Bardoli Road, Surat, Gujrat, 12<sup>th</sup> June 2018**, A youth named **Abubakr** was beaten by four people, after being intercepted while transporting calves in a vehicle. He was allegedly beaten up by the four perpetrators on doubt of carrying the animals for slaughter. He somehow escaped into nearby fields and found his way to a nearby hospital. FIR was filed against the attackers under IPC sections 323, 324 and 114, but no one arrested or accused.<sup>31</sup>

**Ahmedabad, 26<sup>th</sup> June 2018**, four women travelling by an auto-rickshaw were intercepted by a mob at the Juna Vadaj Circle, on suspicion of being child-lifters. One of the victims Shanti Marwari (40) succumbed to her injuries. The mob overthrew their auto and the women were beaten mercilessly by them.<sup>32</sup>

**Dhule, Maharashtra, 1st July 2018**, five people were killed in suspicion of being potential child-lifters. As the men stepped out from a State Transport bus and one of them tried to speak to a girl child, the crowd that had gathered for the Sunday Market, mistook them for child-

<sup>28</sup> <https://factchecker.in/assam-assault-126th-cow-related-attack-in-9-years-98-after-2014/>

<sup>29</sup> <https://indianexpress.com/article/cities/shimla/rohru-flare-up-had-we-opened-our-shops-that-morning-we-would-have-been-killed-on-the-spot-5520897/>

<sup>30</sup> <https://m.timesofindia.com/india/mistaken-for-cattle-thief-epileptic-man-killed/articleshow/66700757.cms>

<sup>31</sup> <https://indianexpress.com/article/india/youth-beaten-up-for-transporting-calves-four-cow-vigilantes-booked/>

<sup>32</sup> [https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwik1er7nfHhAhUISY8KHdciCVYQzPwBegQIARAC&url=https%3A%2F%2Fwww.business-standard.com%2Farticle%2Fpti-stories%2Fwoman-killed-on-suspicion-of-being-child-lifter-in-ahmedabad-118062601268\\_1.html&psig=AOvVaw3izSsottPviO5XKNJwq-4g&ust=1556487513191508](https://www.google.co.in/url?sa=i&source=web&cd=&ved=2ahUKEwik1er7nfHhAhUISY8KHdciCVYQzPwBegQIARAC&url=https%3A%2F%2Fwww.business-standard.com%2Farticle%2Fpti-stories%2Fwoman-killed-on-suspicion-of-being-child-lifter-in-ahmedabad-118062601268_1.html&psig=AOvVaw3izSsottPviO5XKNJwq-4g&ust=1556487513191508)

lifters and assaulted them. Without even considering their intentions or identity the mob dragged them to the **Rainpada Gram Panchayat** office and thrashed them with sticks and other things. Policemen nearby intercepted the mob but to no avail and themselves got injured.<sup>33</sup> Five of the victims were killed in this attack.

**Guwahati, Assam, 8<sup>th</sup> June 2018**, two friends **Nilotpal Das** (29), who was a sound engineer by profession and **Abhijit Nath** (30), who was an engineering dropout, were beaten and killed by a mob at **Panjuri Kacharigaon** area under **Dokmoka** police station, somewhat 200 km east of **Guwahati**. They suspected to be child-lifters and were pulled out of their vehicle and beaten, both of them eventually died.

**Chandrayangutta, Hyderabad, 28<sup>th</sup> May 2018**, A 52-year-old transgender was reportedly caught and killed and other three injured by a mob in fear of being a child-lifter. All four of them came from Telangana and were in search of work. Some locals started suspecting and questioning them, which soon escalated to stone-pelting.<sup>34</sup>

**Ramgarh, Alwar, Rajasthan, 23<sup>rd</sup> December 2017**, a cow smuggler sustained injuries after being intercepted by police and villagers, who decided to take matters in their hands consumed by mob frenzy. He suffered a broken foot and some serious head injuries.<sup>35</sup>

**Dhupguri, Jalpaigudi, West Bengal, 27<sup>th</sup> August 2017**, two men, suspected to be cow slaughterers and thieves were lynched by villagers, around 3 am in **Dado** village. The men were carrying cattle in a vehicle and were circling the same route, having lost their way.<sup>36</sup>

These are just a few cases of mob lynching reported in news websites in last couple years since the NCRB does not maintain any records of mob lynching, it is impossible to know the real reasons and numbers of such horrific crime that our society is getting paralyzed by. A number of cases go unreported and there are cases where justice seems to have been denied. Cow vigilantism is quite new to the list of reasons behind the mob lynching the country, but there have been incidents throughout India's history where women have been accused of indulging in black magic and being witches or sacrificing infants and children for their rituals, and also killed by stone-pelting or by being burnt at the stake, or beaten by *lathies*<sup>37</sup> and other objects, by unruly mob. Women, men, beggars, and street vendors have become victims of mob justice for the crimes they never committed. The mob mentality is not just dangerous or life-threatening but it's highly contagious too and spreads like wild-fire, fueled by communal, ethnic, social or any other tension in the thread of social harmony and diversity.

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<sup>33</sup> <https://www.google.co.in/amp/s/www.thehindu.com/news/national/many-killed-in-maharashtra-after-child-lifting-rumours/article24305065.ece/amp/?espv=1>

<sup>34</sup> <https://www.google.co.in/amp/s/indianexpress.com/article/india/tripura-lynching-killings-child-lifters-5238635/lite/?espv=1>

<sup>35</sup> <https://www.indiatoday.in/india/story/rajasthan-cow-smuggler-thrashed-by-villagers-in-alwar-suffers-severe-injuries-1115416-2017-12-24>

<sup>36</sup> <https://indianexpress.com/article/india/two-lynched-in-north-bengal-on-suspicion-of-cattle-theft-4815743/lite/>

<sup>37</sup> A long and sturdy stick or pole, made of bamboo or and other wood.

## **Hate Speeches, Verbal Abuse, and Psychological Abuse on New (Online) Media and Its Influence and Effect on Society**

Hate Crime emerges and spreads in many forms, verbal and psychological abuse on new media seems to be the order of the day. Such antisocial elements in society act as a catalyst for violence and disturbances in society. Any incident happens in one corner of the country, however, secluded it might be, the sooner or later entire country even world has an opinion about it because of information dissemination by online platforms of mass media and the same can be expressed too. It's not a surprise that sooner or later this hatred and verbal violence manifests itself into real-life events and becomes a potent cause of communal and ethnic violence. If we look at social media as a tool of self-expression and a medium of communication, it is as good as bad and the person using it and what it is being used for. It can very easily be witnessed on different social media platforms that people very easily get offended and this very sense and realization of being offended are increased by many folds by the ease of communication provided by various social media platforms. Though hate speech doesn't seem to be defined in any Indian legislation, so far, according to 267<sup>th</sup> Report of the **Law Commission of India**, hate speech is an incitement to hatred primarily against a group of persons defined with respect to race, ethnicity, gender, sexual orientation, religious belief, etc. Irrespective of the medium used, calling a spade a spade is need of the hour. Hate speech is currently turning into a popular sport in India. Hate speech can be defined as something written or spoken, signs, visible representations and also within the hearing or sight of any individual with intentions of causing fear or incitement to violence. Online media has an obvious yet blurry nature when it comes to facilitating or curbing Hate Speech and Hate Crime. Though Online or Digital Hate Crimes or Speech are not that different from the same expressions witnessed offline but they do have a peculiar nature, i.e. their permanence, itinerancy, anonymity, cross-cultural nature and challenging jurisdictional character are extremely difficult and challenging to tackle.

**Longevity** of life of any or every kind of content on online media platforms such as Facebook, Twitter, Instagram, Websites, etc. exposes more and more people to vile and hateful expression of disgusting words, regressive mentality towards any certain issue or topic, violent and disturbing imagery, demeaning and racial or ethnic expletives, socio-cultural frictions, ardent belief systems, religious hatred; arising from religious differences or religious and cultural shock, etc. Anything posted online is going to be there until it is deleted, and much of such content online often is successful in evading filters of various Digital and Online Media platforms. Moreover, one can encounter such incidents parallel in various media platforms as well as on a single platform at any given time. Even if one sinkhole of tensions, conflict, hatred and verbal or mental abuse is closed, one may never know where and when the other one arises. This is a never-ending parade of chasing something through digital media world only to find its eventuality, as long as we are a social being such clashes in society are bound to happen and social media, new media, online media or digital media is just another front for this fight; a new one with unpredictable and a new dimension of technology. A virtual world within the world, having a considerable amount of effect on it.

**Anonymity**, the online or digital media platforms provide anonymous as well as pseudonymous discourse, given its nature. Hence, it can just as easily accelerate destructive behavior as it can fuel public discourse with newfound or suppressed motivations, depending

on social, cultural, socio-economic, political, religious and other factors concerning human beings and structure of any society. Not just this, children at a very young age exposed to digital gadgets and smartphones and very often become victims of sexual predators and pedophiles, given that an act of abuse doesn't have to be just physical. The anonymity gives a false sense of confidence to commit any act and not dread the consequences. Online or Social Media Trolling is one example of what anonymity enabled people to do. There have been cases where online threats, blackmailing and harassment have resulted in suicides by victims, given the social and societal structure of India. Leaking nude images or sensitive content is facilitated by the anonymity new media platforms provide.

There are many differentiations in kinds of hate speech visible on Online Media, **Online Religious Hate Speech** can be seen easily and widely on Facebook, Instagram, WhatsApp, YouTube, and other new media platforms. It constitutes ill speaking and demeaning an individual because he/she belongs to a specific religion, abusing his/her god or spiritual beliefs, cultural customs, festivals, festive rituals, holy scriptures, etc. For example, one can easily spot on social media platforms insults for religious sentiments of Muslims during the Eid when animal sacrifices are made. A number of violent and inciting comments are made with gory images of representational or sometimes even real images of sacrificed animal's blood running through Muslim populated streets of any city. Then people start commenting on how cruel a certain religion or people belonging to that religion are for killing innocent animals. Similarly, overly cheap and disgusting commentary can be witnessed about, divorce, marriage and other things related to a particular religion. Not just this, recently in the wake of the serial bombing in **Sri Lanka**, there were a huge number of people standing in their prayers and opinions with Sri Lanka condemning the act of terrorism. The Internet in the country was closed to prevent further mishappenings but people all over the world on getting the news condemned the act and provided immense support to Sri Lanka. But there was the Dark Side to this also where people on online media platforms didn't just abuse the terrorist but the entire Muslim community, because most of the terrorist groups claim a Muslim identity.

**Online Hate Speech During Elections** is another form of hate crime witnessed on traditional media and new media alike. Intended for polarisation of voters or to make a political gain in other forms, many incidents of hate speech in India generally involve politicians. An analysis of data by India's leading news broadcaster NDTV reveals that hateful and divisive language is used by high-ranking politicians, which seems to have been increased in the last few years. Politicians often use hate speech against a certain community with an aim to polarize voters for their benefit. Media as a whole, both traditional mainstream, and social media platforms seem to have become vehicles of hate speech and hatred among communities, for the sake of vote bank politics, which cashes on people's insecurities and fears of general masses. Certain hate speeches and online fights have often manifested into riots and communal disturbances in recent past. India is a country where elections are held all around the year and religious and caste politics can be witnessed at its peak. Indian society is divided into a number of castes and at the same time is home to almost the world's all major religions. The representative democracy allows an MP or MLA to voice the opinions of all those he represents and slight irresponsibility in addressing rallies and people's gatherings can instigate violence in society causing monetary or property loss and loss of life, creating social and religious tensions. Though it is much easier to blame social media or WhatsApp. But its people's responsibility to avoid indulging in religious and communal commentaries or fights on social media platforms.

People should restrain themselves from forwarding or spreading messages charged with religious, communal or ethnic hatred on WhatsApp, Facebook or Instagram messengers, etc.

Social Media algorithms, often work in a way where they allow one to usually see the type of posts one likes or with which one's mindset is aligned with. This makes the range of discourses narrower, leading to a one-dimensional belief system. As a result of social media conditioning when such individuals are encountered with people having different opinions, they lash out in verbal abuse. Masses are extremely heterogeneous in nature when it comes to India, and conflicts are inevitable. But the difference of opinions takes a bloody turn to annihilate what's not in sync with one's beliefs or mindsets is what is a more concerning issue at hand. People are trolled just because they do not support a certain political party or candidate. Only a few are concerned about what their local representative is aiming to do for the locality they are contesting election in, rather most are concerned only with which political party that representative belongs to. People easily ignore that no political party is going to facilitate development in their locality but the representative elected from their locality in any particular party will do the work.

**Morphed or Fake Images and Fake or Manufactured News** often start hatred and violence across different social media platforms. Misinformation, Lies, Fake and Fabricated stories across social media networks are penetrating deeper, farther and faster than truth or correct information. The misinformation has an extremely complex and multifactorial nature with drastic consequences for the society we live in. The real difference is the speed and scale of the online diffusion of fake news and misinformation. Moreover, digitalisation amplifies the ill consequences of dissemination of false information. WhatsApp and Facebook aren't the only platforms plagued by propaganda, fake news, and doctored photographs in India.

**YouTube** is extensively used by educated and uneducated masses alike and with just misleading thumbnails it can spread misinformation to which the latter is more susceptible. For example, in 2016, the Indian government demonetized the 500- and 1000-rupees' currency notes circulation in the country. Following which rumours of new bills containing GPS-tracking microchips started being circulated throughout YouTube, claiming that if someone hides the accumulated black money in new currency notes, it will be trackable if a large amount of money is accumulated in one place. A viral video on YouTube falsely claimed that the President of France, Emmanuel Macron had, in what would have been a sign of respect in some Indian cultures, touched the feet of India's Prime Minister Narendra Modi. One of the biggest issues for some Indians on YouTube is their inability to spot fake or manufactured news on new media platforms such as YouTube.

**WhatsApp** is another front of the battle with fake news and rumours, where it's very easy to form groups with people of similar mentality and spread fake stories. The end to end encryption feature makes the message impossible for any authorities to decipher. There was much hype about the security of privacy on WhatsApp recently, but all the good that was possible seems to have gone down the drain. Anti-social messages are shared in WhatsApp groups, videos that are fake i.e. a different video with untrue or different caption is shared spreading the false news to ignite violent reactions. Suppose a video from 5 to 6 years back can easily be shared with new captions during any disturbances in society to fuel the issue at hand. Recently during the Rohangiya Muslims crisis, several such fake videos were shared to upheaval social and ethnic harmony. As mentioned earlier, many of the lynching cases in the country were a direct result

of WhatsApp rumours about skinning and killing cows, child-lifters, religious and ethnic tensions, etc. Once such rumours start spreading the nature of WhatsApp is so that it's very difficult to contain it by any means. Videos, photographs, grabs from CCTV footage are common forms of misinformation spreading on WhatsApp across the country. If one looks closely at the people who became hapless victims of lynching, are those who look different from the locals and are of different ethnicity, speak a different language or dialect and dress differently. Also, small groups of three to five people, as opposed to a single person, are mostly looked upon as suspects in areas where rumours are rife and situation easily escalates when the mob gets involved.<sup>38</sup>

**Facebook**, most of the fake news reaches this platform after making its mark on YouTube or WhatsApp since it's a multimedia and a far-reaching platform and has a deeper reach in society. Millions of people are connected via Facebook at any given time and the more any message, photo or video spreads the more it is legitimized. Though it now provides a feature of viewer discretion required in case of gory and sensitive imagery, still it does not help much in spreading the fake image with fake messages about them. People are susceptible to such false messages because they generally have preconceived notions about certain things and when they come across something that confirms it, they tend to believe it.

## Social or Online Media Activism

It is important to keep in mind that all of these online platforms have been extremely helpful in spreading awareness and launching social change struggles as well. Social Media has taken the country by storm since its arrival, altered the very nature of communication, heralding in a hitherto unseen glorious age of instantaneous transmission and reception of messages.

Writing and/or publishing news articles on websites, creating video and audio investigations, disseminating information about protests while organizing campaigns relating to media and communications policies, social conflict, religious or ethnic discord, women empowerment, eradication of social and cultural evils, etc. can fall under the category of Online activism. Not many years ago any protest involved meticulous planning and timely gathering of lots of people ready to canvass on roads and march on foot for a change. It also required printing pamphlets, painting banners and their door to door distribution. Thanks to the internet and social media platforms, even more, can now be achieved with just a click, hike in online petitions are proof of the strengthening popularity of the online or new media platforms as a medium of discourse for change. Nowadays a protest placard with witty slogans is created keeping social media in mind, understanding that a well-thought-out message can have a greater impact. Any message can get instant replies or responses within a matter of minutes and people feel connected with it, they reciprocate similar experiences. When the **#metoo** campaign received popularity in India, many women, female journalists, and others came out and addressed the issue of sexual harassment in workplaces around the country. Stories from ten to twenty years back came to light only because they were given the opportunity to voice their opinions and disgusted such

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<sup>38</sup><https://www.google.co.in/url?sa=i&source=web&cd=&ved=0ahUKEwjHwbKy5PzhAhXlwI8KHVVsCjIQzPwBCAM&url=https%3A%2F%2Fwww.indiatoday.in%2Ffact-check%2Fstory%2Fviral-test-lifts-the-lid-on-deadly-whatsapp-rumours-1275727-2018-07-03&psig=AOvVaw1CHWUw9ia4ChAUhqUMGH9k&ust=1556884375444368>

a crime. Social networking in today's time by far outmatches traditional efforts of communication and protest in both immediacy and scope of the matter at hand. Also, the speed at which mobilization or support can be generated and the reach that an effort can attain has become unmatched. The **digital crowd swarming** effectively garners near-unanimous support for any issue. There is also a considerable amount of safety and confidence in anonymity and large numbers of being digitally connected to people. Online media can also promote online dialogue, often setting the stage for inflammatory debate among individuals which would otherwise become a heated argument. Issues such as Girl Child Education, Illiteracy, Child Labour, Ethnic Conflicts, Religious Tensions, etc. can be addressed on social media platforms and information can be spread among people to make them aware.



<https://www.google.co.in/amp/s/theconversation.com/amp/going-viral-what-social-media-activists-need-to-know-96043>

Almost every offline struggle has its presence online. **I Paid a Bribe, India**<sup>39</sup> was an online campaign launched in 2008 by an Indian non-profit organization **Janaagraha**, with a mission of improving the quality of citizenship, services, and infrastructure in the country. The campaign used a highly effective data visualization platform, to analyse user submissions of bribery demands of bribery to create public awareness about corruption in India. It also had an aim to provide citizens, officials, and change-makers with means of information to track corruption in bureaucratic sectors across geographic regions. The collected information when established the presence of the particular crime pressurises public officials to initiate procedural changes to mitigate corruption in Indian society and at the same time informing citizens to recognize and avoid succumbing to bribery and enabling the criminal act. With over 40,000 reports in 889 cities in India (still counting) the campaign succeeded in mapping bribe demands in various regional districts, giving more insight into the overall state of corruption in the country. The campaign also launched a helpline that helped citizens become aware of their

<sup>39</sup> <https://www.opencanada.org/features/six-social-movements-the-world-can-learn-from/>

right to refuse bribery. There was a huge social media uproar about the security of young girls and women in the country following the brutal gang-rape of **Nirbhaya** in 2012 when a young woman in the capital was brutalized in a moving bus, who sustained fatal injuries from the rape and eventually died after fighting for her life for days. There were discourses and debated about the security of women in India, at the same time people were condemning the act of violence on various social media platforms. This happened parallel to on-ground protest and resulted in the formation of Vishakha Guidelines. **Environmental Activism**, online media platforms can be used to initiate a talk about saving the environment. There are several online forums with threads of discussions about adopting a safe and less harmful lifestyle to protect the nature around us. Facebook, Instagram, WhatsApp, YouTube, Blogs and Online Websites can be used as a medium to create social awareness among its users to protect the environment they live in, by adopting ways of living that are greener and less threatening to nature, wildlife, and plant life on earth. **Sexual Harassment Activism**, online media does a fine job in addressing the grave issue of sexual assaults on women in public spaces and homes. Almost with every incident of sexual harassment against women comes a series of absurd reasons for the attack given by certain ignorant members of the society we live in.



<https://tribune.com.pk/story/608576/have-you-heard-kalkis-satirical-video-on-sexual-assault-goes-viral/?amp=1> (A still from the video)

***Rape? Ladies, it's Your Fault<sup>40</sup>***, A satirical video by AIB actors on YouTube addressing the issues of victim-blaming starts with the actress *Kalki Koechlin* saying, "***Ladies, you believe rape is something men do only out of a desire for control empowered by years of patriarchy.***" And satirically ads that they have been misled by the notion that women are people too because let's face it, Rape is only a woman's fault.

The video gained 145,128 views within 48 hours of its release on YouTube. The 3 minutes and 36-second video states the absurd reasons given by most ignorant people for sexual attacks against women. Like, women wearing provocative clothes triggers sexual assault, marital rape

<sup>40</sup> [https://m.youtube.com/watch?v=8hC0Ng\\_ajpY](https://m.youtube.com/watch?v=8hC0Ng_ajpY)

does not exist or late-night outs and parties are the cause of molestations. The video satirically established that it's not women's fault but society as a whole that enables the culprits to commit such acts of violence.

**Mannequin Challenge**<sup>41</sup> A digital marketing agency *Autumn Worldwide* in *Bangalore*, produced a powerful blend of this challenge to address the issue of molestation while people who should intervene to prevent that stand like bystanders. It was a dark take on what happens on a daily basis throughout the streets of India. The video starts with a people standing like statues in front of the camera while a girl gets molested on the same street. The message here was to make people understand that it's important to take action even on a personal level.

The video shows a girl holding a placard that read, '*Out of the 60,000 people who were on Brigade Road, possibly 1,000 were molesters. The rest 59,000 were mannequins.*' The uploaded video urged the people to strive for the safety of women saying that we need to put an end to this mannequin challenge i.e. people standing still doing nothing while a woman gets molested like it's nothing.



<https://newsd.in/holi-2019-unique-indian-tv-ads-for-the-festival-of-colours/amp/>

**Ghadi Detergent Advertisement**<sup>42</sup>, though a commercial add but depicts the infamous molestation carried out by unruly youths in the name of *Bura Na Mano Holi Hai*. A man clearly intoxicated in the video approaches a woman passing by to color her with *Gulal*, and teases her that her clothes got ruined. The woman gets back at him saying that her clothes can be washed but his character cannot be. The social message of course initially with commercial purposes goes around on social media with *#SareMaelDhoDalo*. It effectively raises the issue of inappropriately touching women without their consent. *#MeeToo*, arrived India a little late, the original movement was started by the civil rights activist Tarana Burke in 2006, out of her work with young women of color who were victims of sexual abuse. But since the sexual-assault allegations against Harvey Weinstein in 2017, the term has been adopted as a rallying cry for

<sup>41</sup>

[https://mobile.twitter.com/ajplus/status/823328648925065216?ref\\_src=twsrc%5Etfw%7Ctwcamp%5Etweteembed%7Ctwtterm%5E823328648925065216&ref\\_url=http%3A%2F%2Ffighthouseinsights.in%2Fautumn-worldwide-dontbeamannequin.html%2F](https://mobile.twitter.com/ajplus/status/823328648925065216?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweteembed%7Ctwtterm%5E823328648925065216&ref_url=http%3A%2F%2Ffighthouseinsights.in%2Fautumn-worldwide-dontbeamannequin.html%2F)

<sup>42</sup> <https://m.youtube.com/watch?v=QMXs68hEMcY>

survivors of all kinds of gendered violence throughout the world. It arrived in India and as one can expect horrific stories surfaced the internet, especially from workplaces, where many women, celebrities, etc. fearlessly shared their molestation stories with the world. At a point, it got strangled by controversies of false allegations and seems to have died an untimely death. But it was still an online movement to empower women.

*Dekh Le Ad*, where the lyrics literally translate into 'Look how you look while you stare at women', raises the issue of women being stared inappropriately at in public places. The 1 minute 36 seconds video tries to show the mirror to men who stare or ogle at women. The video was published by Postman Pictures on 6th January 2014.

Similarly, there have been many such online awareness campaigns in India and elsewhere to fight the problem of sexual harassment and violence against women, where New Media or Online Media has played a crucial role in spreading and strengthening the cause.



<https://i2.wp.com/feminisminindia.com/wp-content/uploads/2016/11/law-stat.jpg?fit=939%2C580&ssl=1>

*#Digital Hifazat*<sup>43</sup>, an online campaign organized in 2017 by the *Digital Empowerment Foundation*. This was initially launched alongside a survey in 2016 to understand the kind of harassment women face on online media. It also looked at ways in which women use the internet to fight back against oppressive social systems that curb their freedom of speech and expression.

## The Issue of Poverty

Poverty can be defined as a social condition caused by the lack of resources necessary for basic survival or to maintain or achieve certain living standards depending on the society one is part of. The economic conditions that characterize poverty are different from place to place. like

<sup>43</sup> [https://m.youtube.com/watch?v=VvYa83i\\_Tqc](https://m.youtube.com/watch?v=VvYa83i_Tqc)

lack of access to food, clothing, and shelter. Poverty is typically the experience of persistent hunger or starvation, inadequate or absent education and health care and are usually alienated from mainstream society. If we look at the *Global Hunger Index Report 2012* by the *International Food Research Institute*, India ranks 97<sup>th</sup> in the *Global Hunger Index*.

*Baratz and Grigsby* define poverty as an extreme deprivation of physical and mental well-being, closely associated with inadequate economic resources and consumption.<sup>44</sup>

According to *Deleeck et al*, Poverty is not restricted to any one dimension, e.g. income, but it manifests itself in all domains of life, such as housing, education, health<sup>45</sup>.

In India, *The Planning Commission* defines poverty in terms of per capita monthly expenditure of Rs. 49 for the rural areas and Rs. 57 in urban areas at 1973-74 all-India prices. Also, the poverty lines correspond to a total household per capita expenditure sufficient to provide a daily intake of 2400 calories per person in rural parts and 2100 in urban parts, apart from other necessities like shelter and clothing. People who cannot afford this fall below the poverty line. The main causes of poverty in India are closely related to its population. *The Rangarajan Report* in 2017 added 93.7 million more to the list of the poor estimated in 2016 as per the *Suresh Tendulkar Committee* formula, increasing the number of poor in the country to 363 million compared to 269 million in 2011-12. According to the same report, growth is never the only objective of economic policy in the country, instead, it is important to make sure that everyone in the society is able to reap the fruits of growth, which makes finding the cure to ailment of poverty a necessary step. The majority of the global poor population lives in rural areas and is mostly uneducated. India's and global poverty seem to differ, there is a somewhat different notion within each national economy differentiating rural and urban poverty. Contrary to the popular belief that poverty is only a rural phenomenon there can be witnessed rapid growth in urban poor in most of the world's economies. The IMF reports that 63% of the world's impoverished people reside in rural areas.

Education, health care and sanitation are absent in rural regions. Moreover, people living in rural areas are typically drawn to the city for the perceived promise of fortune and better economic opportunities, which is usually not true. This contributes to urban poverty as the jobs are limited in number and usually given to those capable of performing. This leads to an increase in urban poverty. Urban poor living in urban outskirts or slums face poverty in the form of discrimination, unsafe housing, and an unhygienic environment. Many governments during the last decade have started many initiatives to find a solution to this problem but in vain.

India is expected to meet *United Nation's Sustainable Development Goals* on extreme poverty in due time but a very large part of its population lives on less than \$3.2 a day, which puts the country into the category of lower-middle-income economies. There is still persistent poverty in India and a large part of its population is forced to live in such conditions.

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<sup>44</sup> [https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://rszarf.ips.uw.edu.pl/welfare-state/spicker.pdf&ved=2ahUKEwjhcCeJZnjAhWMLo8KHTbtAMEQFjADegQIBRAB&usg=AOvVawOne\\_bqwj5Aag\\_ejST12gF9G](https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://rszarf.ips.uw.edu.pl/welfare-state/spicker.pdf&ved=2ahUKEwjhcCeJZnjAhWMLo8KHTbtAMEQFjADegQIBRAB&usg=AOvVawOne_bqwj5Aag_ejST12gF9G)

<sup>45</sup> [https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://rszarf.ips.uw.edu.pl/welfare-state/spicker.pdf&ved=2ahUKEwjhcCeJZnjAhWMLo8KHTbtAMEQFjADegQIBRAB&usg=AOvVawOne\\_bqwj5Aag\\_ejST12gF9G](https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://rszarf.ips.uw.edu.pl/welfare-state/spicker.pdf&ved=2ahUKEwjhcCeJZnjAhWMLo8KHTbtAMEQFjADegQIBRAB&usg=AOvVawOne_bqwj5Aag_ejST12gF9G)



[https://i.cdn.newsbytesapp.com/hn/images/1147\\_11511562907608.jpg](https://i.cdn.newsbytesapp.com/hn/images/1147_11511562907608.jpg).

## The Problem of Starvation and Overpopulation

Overpopulation is a threat to not only the human race but every species on earth. There is a need for global addressing of this issue and not just by a few countries. The world's population is increasing as the medical advancements and agricultural productivity is increasing and getting better but the same would not be enough to cater to their respective populations. Countries like Brazil, China and India add more likely to suffer the drastic effects of neglecting substantial increases in their populations.

If we look at the **World Bank Organization's** definition *“Poverty is hunger. Poverty is a lack of shelter and being sick and unable to see a doctor. Poverty is not having access to school and not being unable to read. Poverty is not having a job and being uncertain about the future, living one day at a time. Poverty keeps changing from place to place and across time and has been described in many ways. Poverty is a situation people want to escape. So poverty is a call to action, for the poor and the wealthy alike, a call to change the world so that more people can have enough to eat, adequate shelter, access to education and health, protection from violence, and also an opinion and say in what happens in their communities.”*<sup>46</sup>

Poverty is the main cause of the Hunger Problem not just in India but worldwide. The drastic effects of hunger are far-reaching and mostly have long-term negative impacts on people. Those who suffer from hunger are more susceptible to health-related problems, underdevelopment, not getting proper nutrition for both mental and physical growth. Children

<sup>46</sup> <https://borgenproject.org/what-is-the-definition-of-hunger/>

who suffer from extreme malnutrition during their first two years of life experience lifelong consequences.

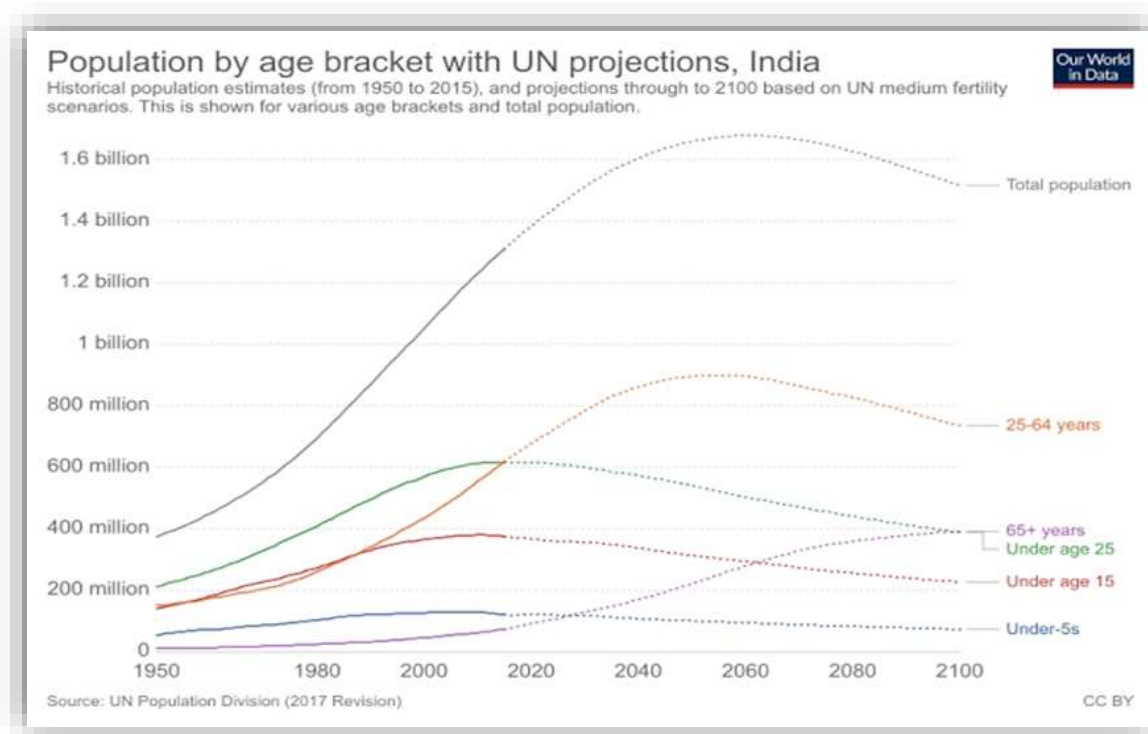


<https://www.nationalgeographic.com/news/2014/9/140920-population-11billion-demographics-anthropocene/>

When the nutritional requirements of an individual are not met during this key window of roughly 1,000 days between conception and age two, stunted growth and learning impairments develop. India has one of the most dramatic economic disparities, where those who live below the poverty line lead a drastically miserable life compared to those above it. Moreover, India has one of the largest middle-class populations in the world who are always struggling to keep themselves together. Any effect on the economy first and foremost affects this middle class. Hike in prices of daily utility materials like petrol, food grains, vegetables, etc. almost get impossible to bear for them. A huge part of India lives in slums, without any awareness of how to help their situation and can't even repent on governmental aids for they are never sufficient. These people have starvation as a grave issue due to continuing poverty and are unable to educate their children, who as a result are unable to develop skills and gain knowledge to contribute to working towards the betterment of their condition. Poverty and Starvation go hand in hand, where one can be the cause of others. People living in rural parts have almost no access to medical, educational and security facilities. A deadly snake bite, a simple fever or even a small cold may take many lives each year. A huge number of children below 15 die each year of diseases that curable if provided with proper aid. Thousands live in unhygienic conditions and develop diseases. The income gaps, development gaps, education gaps, etc. are extremely dramatic.

The main reasons behind *poverty* and *hunger* are *poor agriculture*; despite being an agrarian economy and society the farming conditions are poor and lagging as compared to the west and

European countries. A large part of agriculture still depends on uncertain monsoons. The absence of new and modern technologies results in low and bad quality products with less market value, leading to further poverty among farmers. Unequal distribution of wealth, political and administrative befuddling, lack of proper utilization of resources, etc. lead to the worsened economic condition of the poor. It's extremely costly to start one's own business as well in India, where people mostly are unable to get proper loans owing to lacking of assets for the same. Poverty and Hunger are a heavyweight that India is dragging while preparing for its economic and development launch or leap.



<https://ourworldindata.org/indias-population-growth-will-come-to-an-end>

India's Population was around 1,370,048,541 people as of January 2019, compared with the previously reported figure of 1,370,048,541 people in January 2018. India's population is currently second only to China. It is being speculated that India will surpass China in just a few years. The government has in last decade introduced more than a dozen schemes that try educate families in rural India about family planning, such as financial incentives, awareness campaigns and distribution of contraceptives like condoms and pills, or hold sterilization drives, but despite that India's population continues to grow at a very high rate. India's largest city Mumbai has a population of 12.5 million. While the national capital Delhi has a population of over 11 million. Moreover, there are more than 50 urban areas in India with a population of more than one million people. Some other notable cities are Bangalore with a population of 8.43 million, Hyderabad with a population of 6.81 million and Ahmedabad with a population of 5.57 million and there are nearly 53 cities in India with a population close to a million each. *It is being estimated that in 2050, India's population is projected to be 1.69 billion, which will be far higher than that of China, estimated to be 1.31 billion in the same year.* India is already facing a water crisis, during extremely summers regions like **Latur** face an extreme water crisis. If the population continues to grow at the same place India will soon run out of drinking water as the water table has gone down in the last two decades.

## The Plight of LGBTQ in India

The historic judgment by the supreme court bench, pronounced in the first week of September 2018, was welcomed by the LGBTQ (lesbian, gay, bisexual and transgender, queer) community as it struck down the regressive colonial-era bans on homosexuality. It was seen as a big motivator to the community's fight against discrimination. Despite the progressive stand of the apex court, there is still a long way ahead cover towards acceptance of homosexuality and LGBTQ. The mindset and social taboos are extremely difficult to overcome overnight just because the court has decriminalized homosexuality.

Now, Q is an interesting letter in the above abbreviation since it can either be used as queer or questioning because it's not particularly specific to any gender or sexual identity. It is basically what encompasses anything that stands out of the dominant narrative of male, female and the third gender. Queer carries a different and better meaning than strange or abnormal as people used to see it before and still do to some extent. It can also stand for those who are in a transitional phase of understanding or accepting their true sexual identity. When it comes to sexuality, the terms people use and identify with can vary widely, depending on the society or culture they are part of. The terms '*Lesbian (A girl or a woman sexually, romantically or erotically attracted towards another women only)*', '*Gay (A man or boy sexually, romantically or erotically attracted towards another man only)*', '*Bisexual (A man or a woman sexually attracted towards a man, woman or any other gender)*' and '*Transgender (those who are born with a man's body but have a gender identity of a female or a woman's body but have a gender identity of a male)*'. **LGBT** is very commonly used in English and international discourse in relation to the LGBTQ community. It should be understood that there are social and cultural connotations attached to these terms and should be understood in context to the society they are part of. Then there are those who can be categorized as **asexual**; who do not feel sexual attraction in general and **intersexual**; who are born with a man's or woman's body outside but their inner anatomy is opposite. Represented by **A** and **I** respectively.

**Sexual Orientation** describes the patterns of emotional, romantic, and sexual attraction and a sense of personal and social identity based on those attractions. It exists with sexual attraction to the opposite or the same sex. If an individual's sexual and emotional attraction or attachments to people of the same gender is called **homosexual orientation**, the same towards opposite sex called **heterosexual orientation** and the same towards both genders is called **bisexual orientation**.

**Gender Identity** refers to a person's experience of self-expression in relation to social constructions of masculinity or femininity within a society. This can simply be defined as a person having a male or female gender identity, with the physiological connect or characteristics of the opposite sex. **Transgender** are those whose gender differs from the one when they were born. Such people may identify as male or female or neither the label fits them and similarly internal feelings may be male, female or transgender. **Gender Identity** refers to a person's experience of self-expression in relation to social constructions of masculinity or femininity within a society. This can simply be defined as a person having a male or female gender identity, with the physiological connect or characteristics of the opposite sex.



<https://www.worldnomads.com/travel-safety/southern-asia/india/is-india-safe-for-lgbt-travelers>

**Transgender** are those whose gender differs from the one when they were born. Such people may identify as male or female or neither the label fits them and similarly internal feelings may be male, female or transgender.

Marginalization in the form of social exclusion from leading a social life at individual, interpersonal and societal levels is what such people face on an everyday basis. And as a result, they have relatively little or almost no control over their lives. Their opportunities to make social contributions are also limited and they develop low self-confidence and self-esteem and may become isolated. People belonging to the LGBTQ community have relatively limited access to valued social resources such as education and health services, housing, income, leisure activities, and work. LGBTQ individuals experience many kinds of marginalization, like, racism, sexism, poverty, homophobia or transphobia that have a negative effect on their physical as well as mental health. Most people from the LGBTQ community are forced to live in the margins of society, where any behavior apart from heterosexuality is considered taboo or unacceptable.

Lack of proper education contributes to considering homosexuality as a disease that families often try to find a treatment in modern medicine like psychological treatment or other tradition medicinal practices. This often leads to abuse and violence against such helpless individuals and to add more misery to already a worse condition, most of the times perpetrators are their family members who forcefully try to treat homosexuality or any other unaccepted sexual orientation. Such individuals often fall short on getting a proper education and as a result, are forced to do menial jobs or not even that leading to their vulnerable and poor social conditions

in society. Many a time such people face religious discrimination as well, though Indian society has in ancient times celebrated the third gender, even treated them with the utmost respect in equivalence to a deity but with time and several foreign invasions the social structure has changed a lot, contributing to discrimination and violence against the LGBTQ community. Forced foreign norms like the section 377 (that criminalized homosexuality) of British Era in India was decriminalized in Britain itself long before the same could happen in India, which was not a very long time ago.

The threat of homophobia is what dictates the lives of many homosexuals in India. They are unable to get a decent job, proper medical facilities, education, social inclusion, love, and affection, etc. This leads to the building up of an inferiority complex and often leads to drastic steps like suicide.

LGBTQ teenagers are particularly isolated and since they are in the phase of exploring their sexual orientation or gender identity, they are often vulnerable and susceptible to negativity about their existence. This journey of coming out of their age and gender is full of hurdles. Though it can be said that cities are more conducive to allowing LGBT people to select which areas of their life they wish to be out in and to whom they are out to e.g. work, with friends, to family, neighbors, with medical services and associative activities. This is more difficult in rural areas because of rigid social norms and no social support, where being gay or lesbian is largely considered a mental illness. Moreover, financial dependency forces youth to live in the misery of violation of their rights, because it's better than living on streets without food, shelter or safety.

## **New Media And LGBTQ<sup>47</sup>**

It is for some people easier to be comfortable in their skin on social media where there is freedom of expression and facilitates easy access. There are online communities that are welcoming and encourage the coming out and acceptance of one's self.

A *Pink Pages*, India's largest and most successful LGBT digital magazine has provided a conducive environment to initiate a dialogue about problems faced by these people. "The idea behind Pink Pages is to provide a platform for the discussion of gay issues in mainstream media. It started as a newsletter and became the first national magazine that gave a voice to the Indian LGBT community as a whole.

A *Queer Campus*, a student initiative to provide support to students who are exploring their sexuality. Queer Campus aims to facilitate such interactions without the formal and intimidating procedures employed by NGOs and helplines, which are helpful but their approach does not provide an enabling environment. *Queer Campus* provides support and help to the gays and bisexuals in their late teens and early twenties, who are still struggling with their sexuality and place in society.

*Twitter* is one of the most active platforms for the LGBTQ+ community — the platform is used as a brave space for queer individuals to be themselves. Twitter itself has its account to support

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<sup>47</sup> <https://glreview.org/the-pros-and-cons-of-social-media/>

initiatives such as Pride Month. There are many parades and LGBTQ encouraging activities that grab the social media attention and the community feels empowered and normal.

Interaction with others motivates the young to feel normal and carry their selves in their actual identity. Moreover, those who live in Orthodox families and have no knowledge of why they are different or feel different than their peers and siblings can have access to at least some information. Many social media circles can be considered safe spaces where LGBTQ people can share their stories and feelings without fear of being judged for who they are. This allows social media to be a more acceptable platform for many people who otherwise face discrimination and harassment in their daily lives, in and out of families alike. New media outlets such as **Blogs**, can empower youth to express their selves and feel confident about who they are. Blogs also allow others to see these people being their sexuality and more like any other individual. **Facebook Groups**, can create an enabling atmosphere to boost self-worth and confidence of such people. Both can also educate them on basic human rights and their fundamental rights as Indian citizens. This can, in turn, help them in fighting for their rights and place in society and also point out and speak or raise their voice against discrimination. Social networking sites also provide advocacy for LGBTQ rights and strive for equal opportunity and respect for all. Online media can provide two-way communication i.e. apart from interactions among like-minded LGBTQ people, it also educated those who don't belong to LGBTQ about why it's important to recognize these people and they have every right to have equal opportunities in all walks of life. The basic need to initiate a dialogue about problems faced by these people is what is facilitated by new media outlets. Since youngsters are the most prolific users of social media, such dialogue can build a better and liberal future. Online communities can also build a social circle where such people can provide a helping hand to others while striving for a better life with their selves.

Also, right after the apex court verdict of decriminalizing homosexuality many Bollywood celebrities took to twitter and other social networking sites to welcome the progressive decision. In India, people religiously follow actors and actresses, which makes it important what they express on their social media handles. Social media outlets on new media also do a fine job of spreading awareness about different aspects of the LGBTQ community.

## **Social, Societal Taboos and Superstitions**

Indian society is highly complex and extremely old, contributing to myths and stories regarding its different aspects. Superstition can be defined as any belief or practice which is impossible to explain by logic and is in contradiction to modern science and knowledge. It is also possible that beliefs and practices deemed superstitious by some, may not be considered so by others. The gap, between what is superstitious and what is not, widens, even more, when considering the opinions of the masses. India has embraced the modern technologies and new world but it still has been unable to lift the other foot from the age-old misconceptions and taboos that still dictate a large part of not just rural India but urban areas as well. India is a metropolitan country that coexists with traditional and agricultural ideologies which have been shaped and influenced by a multitude of cultures and beliefs throughout its history. India continues to have a global impact in contemporary times. Social taboos in India can be traced back to the prehistoric times and the list can be unimaginably long. Shocking as they are, women have

predominantly been targeted and forced to live by them. When it comes to taboos related to menstruation, there is still grave need of work to be done in normalize it as a simple bodily function, not something caused by device intervention as a punishment or something dirty and unholy. These superstition results in a lack of proper medical attention and negligence of their basic needs. A big part of rural women is still deprived of basic menstrual hygiene products and proper information. Recently the hype about sanitary products coming under 28% tax slab under GST was under much public scrutiny, for being kept under the luxury tax category though it is a basic necessity for almost 50%, of the population whose lives affect the other 50% population. Men and women together form society and both should be responsible for menstrual needs of women.

When it comes to menstruation utilities, most rural households turn to unhygienic products like old hags, used cloth pieces, dust, ashes, dried cow dung, etc. Such unhygienic methods lead to several health problems. The pads and sanitary napkins provided by government workers or Asha workers lack quality. This problem is so deeply embedded in society that a large number of girls drop out of school at a very young age due to lack of toilets and proper sanitation facilities in schools and menstrual products in rural households.

Religious superstitions are also a big problem in India, day in day out one can witness this. India is a country of many religions, castes, faiths, and languages, making it a unique mix of several cultural beliefs and traditions.

Different things in different faiths can mean different things. Most of the superstitions are a direct result of a lack of education. Right from day to day tasks to even galactic events such as solar and lunar eclipses, there are hundreds of superstitions revolving around life in India. India is a country where several God Men reside and are treated as if they are some deity by their followers. The famous case of Delhi where the entire family allegedly committed suicide believing that some divine intervention will save them in the last moment and bring fortune and good luck. There have also been witnessed cases like that of **Bapu Asharam** and **Gurmeet Ram Raheem** who have been serving punishment for rape and murder and their followers still believe in them to an extent to even take arms for them.

Human sacrifices also are a huge part of superstitions followed by some in the country, many such cases have been reported in the country time and again. For example – *After her six-year-old son went missing in January of 2017, Sarika Ingole, searched every corner of her village in the state of Maharashtra to find him. But when she found him (Krishna) 18 hours later, the boy's corpse was mercilessly mutilated. The child's clothes were torn, his belongings missing and his eyes had dozens of marks from needle piercings under them.* Several such cases are reported throughout the year, ritualistic killings and sacrifices are quite common and the most helpless victims are children, while a huge part of culprits is self-proclaimed godmen. Sexual exploitation of women by such godmen is sadly quite a common occurrence and the plight of victims is that their own families at times don't support them. Not just women but a large part of victims is underage where these culprits mostly are in a superior position and the victims to some extent trust them and never have a suspicion. Religious healers and faith healers in India are also a concerning issue where people instead of opting for modern medicine resort to chants and mantras to get rid of a disease or illness. The exploitation of those who are desperate to find a solution to their problem in any way possible is easier because such people are already in a vulnerable position.

Apart from superstitions social or societal taboos are also a big issue. There is a line in Indian society that divides the man's job and woman's job in households and society as a whole. It is only recently that the change is being witnessed and there is a long way ahead.



<https://www.google.com/url?sa=i&source=images&cd=&ved=2ahUKEwi3s6zdiYfkAhWPfn0KHWjTCMkOjRx6BAgBEAQ&url=https%3A%2F%2Fwww.weddingsutra.com%2Fblog%2Ftag%2Fwedding-donations%2F&psig=AOvVaw3DnDLmHGduJ-pZZ2142q1V&ust=1566034016716338>

The stereotypical roles expected by both men and women cost the society of healthy atmosphere where both could thrive and not be expected to follow their gender roles. Widows in the country both in urban and rural areas are forced to follow some norms like wearing less vibrant colors, staying away from the happy and auspicious occasion and happenings like marriages and festivities. Similarly, there are many such superstitions that still prevail in Indian society and especially rural areas are in a tight grip of such blind beliefs.

## *CHAPTER 2*

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### **Literature Review**

#### **1) Report by Journalist Ravish Kumar of NDTV India on Appu Esthos Suresh Report on Communal Violence in India since 2010 <sup>48</sup>**

The report contains citations and references to another report published in Hindustan Times names Appu Esthos Suresh Report on Communal Violence, according to which around 12000 incidents of communal violence and tensions occurred from January 2010 to 2016, out of which around 1262 cases of communal violence were reported between January to April 2016 in the country, 3708 cases on communal and religious tensions were recorded in 2015, 2884 cases of the same sort were registered in 2014, which shows continuous progression in rising of communal discord in the society since 2014. Most of these communal discords or fights in this rising trend seemed to have been controlled by the police before bursting into a full-fledged internal or civil conflict within the nation and yet the rise of tensions here and there are consistently constant.

The same HT report by Mr. Appu also portrays graphically how the violence related to cow vigilantism has been rising in the country in the last few years. Around 130 cases of violence related to beef or cow slaughter were registered in 2010 in Uttar Pradesh, the numbers rose to 458 in 2014, 696 in 2015. Out of all the cases of conflicts in 2010, 98 were concerned with religious intolerance as per the report. Similarly, in the year 2014; 715 cases, in 2015; 905 cases, related to religious intolerance were registered in Uttar Pradesh alone.

The report by Ravish Kumar also says that in most of the areas plagued by communal tensions owing to one or the other reason. Even the local media lags behind in covering the issue, let alone the national media. Many a time even the television media and social or online media play a contributory role in aggravating the tensions, depending on what and how they report. Communal or religious conflicts an evident but communal or religious tensions are kind of an undercurrent and manifest themselves in time breaking the fabric of societal and communal harmony and these ruptures are almost always too sudden to react properly for anyone. Police intervention did save the day many times, but despite no incident of violence the inner brotherhood and internal peace or trust in the community gets affected negatively. Since the Independence of the country, such incidents of communal and religious violence were more evident in towns, but recently violence and conflicts are being reported or are erupting more in rural areas. The nature of such violence is controllable to some extent in urban areas but when it comes to villages, it is almost impossible to control the spread of violence, fights, and other conflicts. The terrain and open lands are quite difficult to barricade or patrol. People are mostly aware of who lives where and hence easy targeting is possible. Most of these incidents are more concentrated in western Uttar Pradesh and least in Bundelkhand and surrounding areas. In some regions such as Bahraich and Peelibheet there is a clear and drastic rise in violence. There is also a pattern that shows a clear indication of the relationship between elections and communal

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<sup>48</sup> <https://khabar.ndtv.com/video/show/prime-time/prime-time-how-long-will-we-continue-to-undermine-our-social-fabric-435493?yt>

and religious tensions, which shows a rise in tensions as the elections approach, be it local or national level.

The report also suggests that the police response time in Uttar Pradesh to such conflicts is considerably quick and prevents many conflicts. But the police can at most prevent the physical conflicts when they manifest themselves, they can do nothing to prevent the psychological dwelling of distrust and impatience. The mental brimming of conflicts is a big issue at hand at any given time. Rumours are one of the main culprits of religious tensions in society.

## **2) A Report Published on Prime Time by Ravish Kumar 15th January 2019 on The Standard of Primary School Education in India.<sup>49</sup>**

The report cites the ASER (Annual Status of Education Report), which is a citizen-led survey and annual source of information on children's learning outcomes available in India today. Its main goal is to collect reliable annual estimates of children's schooling status or conditions and information about basic learning levels for each state and rural district in the country.

The survey constitutes responses of students of age ranging from three years old to sixteen years old. ASER has been doing so for almost the last ten years. The children part of the survey was asked simple questions like recognising basic numbers, alphabets, words, sentences, reading comprehensions, simple mathematical calculations like addition, subtraction, multiplications, division, etc.

According to the NDTV report, ASER considers class 8th the last stage of primary education and only 44% of students of 8th standard can divide a three-digit number by a single digit. The rest 56% are dreaded to solve such mathematical problems, simply because they don't know how to. This condition of these students didn't witness any positive change in the period between 2016 and 2018. According to the same report, 27% of students of class 8th were unable to read textbooks of the 2nd standard and this didn't change from 2016 (survey conducted prior to 2018) till 2018. According to the 2016 report around 49.7% of students of class, 5th cannot read 2nd standard books, which seems to have witnessed a slight change of 2.7% towards betterment or improvement in the 2018 survey. Also, 72.2% of class 5th students cannot divide 100 by 2, though there has been some improvement between 2016 from 2018.

According to the same report if we look at numbers in Uttar Pradesh, around 52% class 5th students cannot read 2nd standard books, 68% class 7th students cannot read 2nd standard books and more than 73% class 8th students cannot read 2nd standard books. These children were given a simple Hindi comprehension of 2nd standard to read. The report also indicated that the capability of students to solve the simplest of mathematics problems was concerning. The children in the survey were asked to subtract 44 from 63 and 48 from 92 and 20% of students of 6th, 7th and 8th standard was unable to do so. Around 33% of students of the 3rd standard could not recognize and name numbers beyond digit 9.

Many a time there is such shortage of equipped teachers that students of different classes are made to sit and study together at the same level, while they should essentially be at different

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<sup>49</sup> <https://m.youtube.com/watch?v=24i24TM7TB4>

levels of learning and studying, 63% 2nd standard and 52% 4th standard students sat to study with students of class above or below them.

To construct this ASER report more than 15, 000 government schools were surveyed in more than 500 districts across the state. Not only education level but the existence and use of the library, the presence of toilets for female students and how many of them are functional with water facilities were also studied by ASER. It was also found that out of the total schools visited for the survey only 55% had proper electricity. In the Hindi heartland i.e. Uttar Pradesh, Bihar and Haryana more than 20 lac students failed in 10th board exams in the year 2018.

According to Rukmani Banarji (Director ASER) most of the rural parents are incapable of providing assistance to their children in terms of teaching. Only around 10% of student in primary classes are fit to be in the classes they are studying in states like Uttar Pradesh and Bihar, whereas these numbers are higher up to 50% in states like Himachal, Punjab, and Kerala around 50% students are fit to sit in the classes they are studying. Banarji also points out that the overambitious syllabuses are also the culprits of less than acceptable education conditions in primary education. It is important to teach children basics first in primary years and the burden education and learning should be equated to their capacity for retention.

The road towards completely educated India is full of hurdles of several types, be it lack of knowledge, infrastructure, tools required to compare education and other factors contributing to poor quality of education.

**3) Domestic Violence Against Women in India: A Family Menace, Dr. S. Prescila Sharon, a social worker, Pune. (Research Paper, Volume - 4 | Issue - 12 | Dec Special Issue - 2014 | ISSN No- 2249-555X, Indian Journal of Applied Research. )<sup>50</sup>**

*Summary of The Paper* - Violence against women in India is a problem deeply rooted in the societal norms and their economic dependence on others, mostly male counterparts. In India Female feticide, domestic violence, sexual harassment and other forms of gender-based violence is evident and quite common for people and is at times ignored deeming normal and in turn validating the heinous act. Domestic abuse and torture affect the physical and psychological health of the abused women and also that of their children. In Indian society, a large number of women are subjected to all kinds of violence and torture by the most intimate male counterparts in their life. Domestic violence and physical abuse often lead to the death of these women. It is on this premise that the cited paper explores the meaning, causes, types of domestic violence and also their after-effects later suffered by the victims of such abuse, in this case, women. It also dives into the issues related to the management of this threat against women and at the same time throws light on the role to be played by the social workers, professionals, and other voluntary organizations in facilitating help to victims of domestic torture. The paper also made a recommendation to fight against such derogatory acts of violence against women in society.

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<sup>50</sup> <https://www.google.co.in/url?sa=t&source=web&rct=j&url=https://www.worldwidejournals.com/indian-journal-of-applied-research->

**4) Issues & Challenges Related to Marital Rape in India, by Prof. Kshitij Naikade and Dr. Garima Pal, Assistant Professors, Symbiosis Law School, Pune, Symbiosis International, India. (Research Paper in International Journal of Humanities and Social Science Invention (IJHSSI) ISSN (Online): 2319 – 7722, ISSN (Print): 2319 – 7714 www.ijhssi.org ||Volume 7 Issue 04 Ver. III ||April. 2018 || PP.58-69<sup>51</sup>**

The Objectives of the paper are to dive into the study of the magnitude of marital rape in the country and national and international legislative measures concerning the same issue. It also suggests measures and possible solutions for strengthening the existing sociological, psychological & legal system. The research paper has utilized mostly secondary sources of information, elaborated the finding in a descriptive and analytic manner. *Rape* can be considered the most extreme violation of human rights of women, not just in India but across the world. Marital Rape is a crime that takes place within the confines of the institution of marriage. Sadly, in India, according to Section 375 of IPC, '*Rape of one's wife, above 15 years of age, cannot be considered as a punishable offense.*' The exemption clause is not an accidental loophole in the law but has its roots in the English legal system going back to a judgment delivered almost 300 years ago by Chief Justice at the time *Lord Hale* in 17th century India.

The existence of Marital Rape in Indian society is a product of male-dominated society and ages of negligence to acknowledge the actual problem in the name of keeping the institution of marriage intact and safe. Throughout the history of India, lawmakers had been men and have dominated the political, legislative and judicial sphere in India. Marital Rape seems to have been out of the jurisdiction of being deemed a crime mostly because of "*implied irrevocable convent by the women in marriage to sex.*" The paper defines marital rape as "Sexual coercion where the wife is forced for a sexual intercourse and is reminded about her duties as wife, Forced sex- where a woman is physically forced for the same even though she does not want it, use of aggression and force by the husband against the wife demanding for sexual intercourse, where the husband forcefully makes sexual advancements but does not use aggression necessarily, another condition involves sexual sadistic pleasure by the husband derived by abusing the wife.

The paper also suggests that there already a burden on the judiciary of dowry, domestic violence, and other crimes. Hence, special courts should be formed for cases of marital rape to deliver justice to the victim. It also says that in case accusations prove to be false by a victim, strict action should be taken against them. It will be a progressive move to give marital rape a criminal status and will prove beneficial for society on a whole in the long run.

The paper also peeps into the serious consequences of marital rape, physical pain that a woman goes through, mental or psychological abuse that women face, often leave them with miscarriages, birth defects in children, stillbirths, bladder and vaginal infections, insomnia, eating disorders, sexual dysfunction, negative self-image, etc. The paper emphasizes citing the UN's guidelines to educate boys to respect and have compassion, especially towards girls. This should begin right from the formative years so that it is deeply embedded in their behaviour that it is not okay to hurt a girl or woman.

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<sup>51</sup> [http://www.ijhssi.org/papers/vol7\(4\)/Version-3/10704035869.pdf](http://www.ijhssi.org/papers/vol7(4)/Version-3/10704035869.pdf)

**5) A Study on Positive and Negative Effects of Social Media on Society by W. Akram, R. Kumar, Department of Computer Applications, GDC Mendhar, Poonch, India. (International Journal of Computer Sciences and Engineering, Review Paper Volume 5, Issue-10 E-ISSN: 2347-2693)<sup>52</sup>**

*Summary* - Social media is a common ground, a virtual platform for people around the world to voice their issues and opinions. According to the author *Social media* is a term used to describe the interaction between groups or individuals. Where they usually create, share, and exchange ideas, pictures, texts, videos and so much more over the internet. The social network is transforming the behaviour where young minds relate with their parents, peers, how they approach technology, there is a whole new world for them. By directly affecting the youth New Media technologies like social networking sites accompanied by highly interactive tools directly affect the existing society and the process of its transformation. The paper enumerates several social media outlets, their brief history; like, Twitter, Facebook, WhatsApp, YouTube, etc. Social media can be extremely helpful in medical, educational, business, etc. The paper elaborates how social media helps society in a broader sense by doing more than just sending and receiving messages but creating and strengthening human connections across the world. The author also dwells on how social media positively and negatively affects society. Social media can facilitate connectivity for noble causes, charity work, education, building and empowering communities, dissemination of information and knowledge, etc. Despite the good that social media offers it not completely safe for it also exposes the young users to cybercrime, hacking, addiction, fraud or scams, blackmailing, etc. There is no denying that any technology or tool can become a weapon to cause destruction if falls in the wrong hands.

At times social media has a certain negative impact of education and overall interactions on young minds, in the form of complexes, negative body image, etc. When it comes to youth, as much as it is dangerous it can be very helpful in allowing youngsters to accept themselves and encourage them to have self-consciousness and respect when they encounter the same on social networking sites, stories of courage from all around the world. as the technology is developing, the web-based social networking has turned into the routine for every last individual, people; groups are seen dependent with this technology consistently. Online networking has evolved the quality and rate of a coordinated effort for students all over the world. Businesses use online networking to upgrade their organizations working like, fulfilling business goals, expanding yearly offers of the organization, etc. It is important to tread with caution on this new ground but at the same time, one needs to be courageous enough to take the leap. The paper deals with all these aspects of Social Media.

**6) Issues and challenges of ‘LGBT’ minority people in India, ISSN Print: 2394-7500, ISSN Online: 2394-5869, Impact Factor: 5.2, IJAR 2016; 2(6): 408-410 , [www.allresearchjournal.com](http://www.allresearchjournal.com), Received: 25-04-2016 and Accepted: 26-05-2016, written by Dr. Kalpana V Jawale, Assistant Professor, P.G. Department of Law, Sant Gadge Baba Amravati University, Amravati, Maharashtra, India.**

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[https://www.researchgate.net/publication/323903323\\_A\\_Study\\_on\\_Positive\\_and\\_Negative\\_Effects\\_of\\_Social\\_Media\\_on\\_Society](https://www.researchgate.net/publication/323903323_A_Study_on_Positive_and_Negative_Effects_of_Social_Media_on_Society)

The research paper aims “*To explain the concept of LGBT and analyse it’s Legal provisions, to discuss Constitutional Protection to LGBT Minority people in India, concentrate on their issues and challenges in the society they live in, explore the consequences of discrimination in the society and provide solutions.*”

It aims to explain the general concept of LGBT, sexual orientation, gender identity, and sexual identity. It also dives into the *Legal Discrimination* against LGBTQ community specially the Section 377 of the Indian Penal Code (IPC), which was a British colonial legislation criminalizing homosexual behaviour, that continued to be a part of Indian Constitution until recently Homosexuality was decriminalized, though there is a long way to go in recognizing the LGBTQ in India. Indian constitution provides fundamental rights to its citizens irrespective of caste, religion, creed, and sex. But in practice, the third gender always faces discrimination, both legal as well as social or societal. The social exclusion is so deeply embedded in the minds of people that these people don’t just face discrimination but are unable to benefit from basic rights and facilities provided by the constitution itself. Deprived of even the basic education, government facilities, health facilities and respect that every human is entitled to, irrespective of the gender. Families often disown the people of the third gender and considered them a cause of shame in society. Lack of education deprives them of self-respect and information required to fight for their rights. Social disrespect and being made fun of kills their confidence to lead a normal life. It is almost impossible for such people to work normally in public places and get decent jobs. Prejudice and taboos around the third gender often go victorious and human will and grit get defeated. It is more than just being important it is need of the hour to recognise the third gender legally and socially for the betterment of the entire society.

The paper also tries to emphasize that the states should take certain steps to ensure dignity and quality life to the third gender in India.

### **7) Prime Time with Ravish Kumar, A Report on Significance of Section 377 Verdict to LGBTQ Community, published on Sep 06, 2018.<sup>53</sup>**

The Supreme Court of India in its landmark judgement on 6<sup>th</sup> September 2018 decriminalized *Section 377 of IPC*, that made homosexuality a criminal offense. Prior to this the court in its other historical judgement made *Right to Privacy a Fundamental Right*. Homosexuality was made a criminal offense during the colonial rule in India and was punishable by law until the SC verdict on section 377. Though there is still a long way to go because social acceptance is hard to achieve because people have misconceptions, ill information, social taboos and are reluctant to accept something beyond what society at any point deems normal.

A five-judge India's apex court bench led by *Chief Justice of India Dipak Mishra* diluted Section 377 of the Indian Penal Code, to exclude all kinds of adult consensual sexual behavior. The law is still viable to deal with unnatural sexual offenses against minors and animals such as sodomy, bestiality and sexual offenses against children. The government of India left the matter in the hands of the court and had no say in it.

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<sup>53</sup> <https://m.youtube.com/watch?v=5EJG9TxFw64>

**8) Youth Employment and Unemployment in India by S. Mahendra Dev and M. Venkatanarayana, Indira Gandhi Institute of Development Research, published in Mumbai during April 2011. (<http://www.igidr.ac.in/pdf/publication/WP-2011-009.pdf>)<sup>54</sup>**

*Abstract* - Increase in the share of youth due to demographic 'dividend' or 'population bulge' seems to be one of the causes for future economic growth in the country. Though due to the considerable increase in school and college enrolment rates, the proportion of youth in the labor force has declined yet their high proportions in the labor force are indicative that the issue of **Youth Unemployment** and **Underemployment** will remain a serious policy issue for many more years to come in the country. The paper also states the employment and unemployment condition of the youth in India from 1983 to 2007-08 and studies the trends in labor force and workforce participation rates, unemployment, lack of jobs, working poor, growth and employment elasticities, etc. It also suggests policy recommendations for facilitating an increase in employment and eradication of unemployment for the youth. It also emphasizes that the poor employability of the young workforce will affect negatively owing to the demographic dividend if necessary, steps are not taken to improve the educational scenario and skill development of the youth in the country.

The paper citing the *Visaria (1998) and NSS Employment and Unemployment Survey Reports*, elaborates that there was a labor force of around 469.96 million, of 43 percent of India's total population which was about 1092.9 million by the end of 2004 (*as on 1st January 2005*), which increased to 471.7 million by the year 2007.

**9) The Cause of Unemployment in Current Market Scenario Rubee Singh, Department of Management (MBA), HR Institute of Technology, Ghaziabad, Uttar Pradesh, India. (Vivechan International Journal of Research, Vol. 9, Issue 1, 2018 ISSN No. 0976-8211)<sup>55</sup>**

The paper explores the reasons behind unemployment in India in the present market scenario. The unemployment among youth is increasing not only because of more direct reasons but also because of underlying causes like poverty, acid attacks, violence against women on her working place, drugs, labor force, inadequate education planning, inappropriate education system, neo-liberal economic policy, etc. The paper also offers some solutions to overcome the issue of unemployment. Paper citing the *ILO & UN Report* states that the unemployment rate was 3.5% in 2018. Citing the same report paper also suggests that the rate of employment is less in urban areas than in rural areas. Tripura has the highest unemployment rate and Gujarat the least. In India, Kerala has the highest women unemployment around 47.4 % compared to men (*ILO Report, 2004; 2005*). Poverty, Illiteracy and Population Growth are described as the main contributing factor in causing high unemployment in the country. The main objective of the paper is to examine the current scenario of unemployment in India, suggest ways to reduce unemployment and analyze the government initiatives for ailing the problem of unemployment. The paper concludes that India is indeed a fast-growing economy and large-scale improvement can be witnessed in the issue of unemployment. As the country walks into the future, the

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<sup>54</sup> <https://labour.gov.in/annual-reports>

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[https://www.researchgate.net/publication/327076560\\_The\\_Cause\\_of\\_Unemployment\\_in\\_Current\\_Market\\_Scenario](https://www.researchgate.net/publication/327076560_The_Cause_of_Unemployment_in_Current_Market_Scenario)

widespread skill development programmers have gained popularity across India and effective enforcement of these strategies the employment scenario can be improved. Failure to provide education to all and improve the quality of education leads to an unequipped workforce and hence affects the employment situation.

**10) Rural Health System in India: A Review By Neelmani Jaysawal, Department of Social Work, Visva-Bharati, PO-Sriniketan, Distt.-Birbhum (West Bengal), India. ( Corresponding Author: [neelmanijayswal@gmail.com](mailto:neelmanijayswal@gmail.com)) (International Journal of Social Work and Human Services Practice Horizon Research Publishing, Vol.3. No.1 Feb 2015, pp. 29-37)<sup>56</sup>**

*Summary* - Rural Health is one of the most concerning aspects of rural life in India. Almost 75% of health infrastructure and other health resources are available only in the cities. Despite a number of government initiatives for the betterment of rural healthcare the illiteracy and lack of proper education render the efforts go in vain, grassroots level changes are required. Rural areas are very often easily plagued with various contagious diseases like diarrhea, typhoid, worm infestations, measles, malaria, tuberculosis, whooping cough, respiratory infections, pneumonia, and reproductive tract infections. The main contributor causing health problems in rural areas is the lack of information regarding a healthy lifestyle and sanitation. **Rural Health Care Services** in India is mainly based on **Primary Health Care**, which includes providing health status for everyone. This review paper aims to study the data collected through secondary sources like *books, journal articles, government records, NGO Reports, etc.* It also aims to enumerate key roadblocks in the way properly functioning rural health system and possible strategies taken by the government to get past them. The paper throws some light on challenges of rural health system for example – “*Physical Infrastructure, Underutilization of existing rural hospitals, Inadequate human resources, Apathetic attitude of medical professionals, Dominance of unregulated Private medical professionals, Non-Preparedness to fight with Epidemic in rural areas, High Neonatal Mortality, Inequitable Immunization, Inclination towards Home-based deliveries, Lack of coordination between Medical Research Institution and Health Service delivery Institution, Lack of Community Participation.*”

Paper also aims to explain and elaborate some of the government initiatives or policies established for the welfare of rural areas in the country, namely *National Rural Health Mission (NRHM), Janani Suraksha Yovanna (JSY), Rashtriya Swasthya Bima Yojana (RSBY), Mobile-based Primary Health Care System, Indira Gandhi Matritva Sahyog Yojana.*

The Rural Health in India is of the most concerning issues and despite it seems to have been neglected to a great extent. There is a grave need for trained medical specialists and the medical workforce in villages to have a better strategy for fighting health issues. Social workers are required to educate rural masses about the consequences of not approaching medical help in certain situations. A huge part of rural parts is deeply entangled in the web of superstitions,

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<sup>56</sup> Jaywalk, Neelmani. "Rural Health System in India: A Review by Neelmani Jaysawal, Department of Social Work, Visva-Bharati, PO-Sriniketan, Distt. -Birbhum (West Bengal), India." *International Journal of Social Work and Human Services Practice Horizon Research Publishing*, vol. 3, no. 1, 2015, pp. 29-37, [www.researchgate.net/publication/327076560\\_The\\_Cause\\_of\\_Unemployment\\_in\\_Current\\_Market\\_Scenario](http://www.researchgate.net/publication/327076560_The_Cause_of_Unemployment_in_Current_Market_Scenario). Accessed 14 June 2019.

prejudices, and distrust of modern medicine. It is essential to address these issues and create a road map toward possible solutions.

The paper also claims that the less than satisfactory conditions of the health and medical facilities in rural areas is not a result of any particular occurrence but generations of the degraded system and ignorance; collective ignorance of several stakeholders with only the poor paying most of the price of this negligence. This contributes particularly to the further development of society on a whole as well. Since the quality of medical facilities in government hospitals is mostly of poor quality most people who are the financially sound ones aim for private hospitals further degrading the situation. People are forced to cough up huge amounts of money to get treatments for severe diseases. But the poor cannot afford private hospitals and government hospitals cannot deliver quality treatment. This gives birth to a vicious circle of negligence and adds to the plight of the poor.

**11) Research paper on effects of Social Media by Aditi Bhushan, Priya R. Kumar M.Ed. Student, Gurukrupa College of Education and Research, University of Mumbai (Kalyan Managing Director, Parco Technologies, New Delhi, India [adipriya5@gmail.com](mailto:adipriya5@gmail.com), [parko.tech@gmail.com](mailto:parko.tech@gmail.com)) ISBN: 978-93-85664-67-0.<sup>57</sup>**

Social Media in contemporary times is an effective and powerful tool to bring revolutionary changes in society. It has the potential to spread awareness among the people in society about social problems and causes. Rise of feminists, activists, educationalists, social workers, NGOs, environmentalists, etc. has made people realize the problems of society and has allowed people to think about their eradication. The advent of the Internet with its pervasive, ever-evolving and highly advanced technologies have made lives of people much easier. Highly adaptive information technologies have led to the wide dissemination of information. Social media has brought people from all spheres of life on a single platform for a debate on problems affecting the development of society. The paper aims to elaborate on various social media revolution related to women's issues in society like *#MeToo*, *#SelfieWithDaughter*, *#PadmanChallenge*, and *#BetiBachaoBetiPadhao*. Paper concludes that women are now fighting and winning on almost every front of life and societal problems in Indian society. Social media has contributed to facilitating social change and creating a positive attitude towards women in society.

**12) Research paper by Harshit Lad, Assistant Professor. (Positive and Negative Aspects of Social Media) (Laxmi Institute of Commerce and Computer Application, Sarigam, Gujarat, India.) ISSN(Online): 2319-8753, ISSN (Print): 2347-6710, International Journal of Innovative Research in Science, Engineering and Technology, Vol. 6, Issue 10, October 2017.<sup>58</sup>**

Social Media enables the creation and dissemination of information, ideas, opinion, issues, etc. among people over a digital platform. Their highly interactive nature makes them technology

<sup>57</sup> Bhushan, Aditi & R Kumar, Priya. (2018). Impact of Social Media on Indian Society towards Women.

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[https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://www.ijirset.com/upload/2017/october/72\\_THE.pdf&ved=2ahUKEwiJ5tOkwufiAhXPV30KHRxyA6cQFjAMegQICRAB&usq=AOvVaw1CYWvKlQTr9wKR0HliP MAT](https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://www.ijirset.com/upload/2017/october/72_THE.pdf&ved=2ahUKEwiJ5tOkwufiAhXPV30KHRxyA6cQFjAMegQICRAB&usq=AOvVaw1CYWvKlQTr9wKR0HliP MAT)

of tomorrow and facilitates the sharing of content easily and effectively. Social media creates a virtual world where people from all over the world interact with each other and share their culture and ideas.

The paper aims to enumerate and elaborate on the impact of social media on different fields, like – *Positive and negative impact on education, teenagers, Businesses and Society on a whole*. The society can benefit or be plagued by I'll effects of using social media depending on the user or purpose used for. If used for educative purposes or accessing information social media can be a useful tool for educating people and enriching them with knowledge. Social media can be used for social causes and charity for the needy. It connects people from faraway places to create a community of harmony and diversity. Social media provides its users with a platform to raise their voices against corruption and oppression. Faster and further reach of social media than the traditional media proves to be extremely helpful in facilitating the growth of businesses and at the same time provides consumers with a variety of options to choose from. If used with caution and responsibility social media can help youngsters to develop new sets of skills, help them interact with the world and access information about different cultures across the world. Social media can also help in enhancing creativity by enabling the same, impart education and teach new skills. Despite the good, it offers social media is equally prone to misuse and has dangers associated with it. Cyberbullying, Cyber Stalking, Trolling, Fake Identities, Privacy Threats, etc. are some negative aspects of social media. The paper aims to elaborate on both positive and negative aspects of Social Media usage.

### **13) Using Participatory Media and Public Voice to Encourage Civic Engagement, Howard Rheingold, Stanford University, Communication Department.<sup>59</sup>**

Citing a 2005 survey by the *Pew Internet and American Life Project*, the paper states that the teenage users of the internet have grown 24% in the past four years and 87% of them are between the age of 12 to 17. There is an ever-growing interest by American, Brazilian, British, Chinese, Indian, Japanese, Persian, etc. youth in media production activities show the zeal of young to get involved in their social atmosphere and action. Though there are significant roadblocks in the way of the less-privileged youth and hence the paper aims to address the challenges in the way of youths in being able to participate in their socio-economic environment. According to the paper *Participatory Media* is effective two-way communication that has the potential to make people realize their civic responsibilities and duties. It shapes the cognitive and social or societal structure by allowing people to grasp information at their pace and exposing them to information and knowledge. The paper also talks about participatory media literacy and equipping people with skills to take part in reforming the society they live in. It also talked about *Public Voice as a Bridge Between the Media Production and Civic Engagement*. The public voice of people, collectively in dialogue expressing the view of many is the core of **Public Opinion**. Moreover, Public Opinion has the power and freedom to influence policies for the betterment of people. The author here argues that any public exists by the virtue of being addressed in one or the other context and having common grounds manifests crowds into different publics. The *online publishing, discourse, debate, co-creation*

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[https://scholar.google.co.in/scholar?q=research+papers+on+social+media+and+creation+of+public+opinion+i+n+India&hl=en&as\\_sdt=0&as\\_vis=1&oi=scholar#d=gs\\_qabs&u=%23p%3D15xGP2nxmpYJ](https://scholar.google.co.in/scholar?q=research+papers+on+social+media+and+creation+of+public+opinion+i+n+India&hl=en&as_sdt=0&as_vis=1&oi=scholar#d=gs_qabs&u=%23p%3D15xGP2nxmpYJ)

*of culture, and collective* regarding civic actions and duties are few online activities carried out by individuals and organizations. Teaching young students about civic responsibility and collective social action is a key aspect of the paper.

There is mention of *Blogosphere* and *Public Sphere* where the writer emphasizes that literate citizens are not the product of just computer ownership. Simply publishing or talking about certain things never creates a public but how people perceive what is being said and utilize different mediums created an informed public. The author says it's not sure how will participatory new media technology benefit people socially but there is a possibility that education can have important role in equipping today's digital natives with relevant historical knowledge, personal experience, rhetorical skills and theoretical framework for understanding the prospect and potential of publishing online and affecting their socio-political scenario and other aspects of life. The paper also talks about *blogging with a Public Voice*, after creating a blog one needs to talk about relevant issues to its audiences to raise that particular issue to the center stage. Paper is also concerned with Contributing to Critical Public Discourse i.e. creation of analytic posts for a cause. There should be credibility in what is being said or argued which does not seem to be the case in the present scenario. Freedom of publishing does not mean careless publishing. While exercising one's public voice there should be a stand that helps the cause and anything and everything should have a credible source and opinions of the publisher should be well informed. There is no need to prove a case but there should be a case for an issue, a position or stand for the same is important. There is also a detailed mention of *Citizen Journalism* i.e. *Reporting News, Investigative Blogging, Hyperlocal Journalism, and Digital Storytelling*. The paper further talks about podcasts and storytelling of personal experiences.

**14) The Writing Is on the Wall, or Is It? Exploring Indian Activists' Beliefs About Online Social Media's Potential for Social Change by MONICA CHADHA. (Arizona State University, USA, SUMMER HARLOW, Florida State University, USA. )<sup>60</sup>**

This study aims to explore how activists the world's largest democracy recognizes the prospective of online media or specifically online social sites to initiate social change despite the evident digital divide issue and at times not so independent nature of the press. The research while analyzing the collected responses via questionnaires (Both Close and Open-Ended Ones) discovered that quite a good number of activists believed that the *Social Networking Sites* were helpful in their work by reaching out to a larger and wider audience where geographical boundaries were no barrier, given the nature on online sites. Indian activists believed that both the online as well as offline activism are required for all over social uplifting. There is an issue of the digital divide but it does not necessarily have to be a barrier in social development. Many countries along with India have resorted to social media to protest against one or the other social or societal issues.

Social or Online Media proves to be an alternative to mainstream media as it facilitates easy and quick dissemination of messages or information without any influence of gatekeepers. It allows social activists to communicate with and also at times mobilize disparate populations without any geographic or temporal restrictions. Many scholars question the validity of the Internet as a medium for social activism and say that it does not have the same effect as offline

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<sup>60</sup> <https://ijoc.org/index.php/ijoc/article/viewFile/2562/1322>

interactions and collective action. This is countered by the argument that online activism very often sets the stage or ripe conditions for offline action. The fairly democratic nature of the Internet enables marginalized people to have a voice of their own to raise issues. Online Media also serves as an alternative to counter the political influence and other threats to press objectivity. It serves as a platform where citizens are the people spreading and consuming the news as well. The paper citing the “*India’s Press Under Siege, 2014*”, says that Indian media owners and powerful politicians have been known to pressure editors and reporters to align their editorials with the economic and political interests of those in the government. The paper also suggests that online media discussions, opinion sharing, and public outrage often makes the mainstream media take notice of such activities and help in citizen mobilization for a change. Online media brings people together from almost all walks of life for a cause.

This is a web-based survey study using the open-ended and close-ended questionnaire to collect the data, starting on September 6, 2010, and ending on October 15, 2010. Convenience and Snowball Sampling methods were adopted. This was exploratory research. The research concluded on the basis of responses gathered via questionnaires that online media helps offline activism. The conclusions also suggested that Social Networking Sites were not as useful in activism because signing online petitions or creating issue pages are less effective methods of pressuring ruling groups and institutions in comparison to off-line activities which have better impact in mobilizing masses, simply because a large number of people gathering on a virtual platform is not as intimidating for a government as hundreds of people actually gathering in one place. But online activism can bring those hundreds of people to that place, therefore online media does have an impact on social activism. Most of the respondents who were social activists agreed that it is important to use social networking as a means of social activism. The research suggests that social networking sites do help in initiating actual social activism. However small but Social Networking Sites have an impact-full effect on actual on-ground social activism.

**15) NEW MEDIA COMMUNICATION Research Paper on TECHNOLOGIES EN ROUTE INFORMATION SOCIETY – CHALLENGES AND PROSPECT. (**

**Mukherjee Das, Assistant Professor, Department of Journalism and Mass Communication Aliah University, West Bengal ) E-mail-**

**[mou.mukherjeedas@gmail.com](mailto:mou.mukherjeedas@gmail.com) (Commentary -3, Global Media Journal, Indian Edition [www.caluniv.ac.in](http://www.caluniv.ac.in), ISSN 2249 – 5835, Summer Issue/June 2014/Vol. 5/No. 1)<sup>61</sup>**

In today’s time, *Digital Communication Technologies* are providing people with new possibilities. Interactivity and Immediacy, Demassification, Real-time information sharing, highly cost-effective and time-saving and most important media convergence which in turn enables them to be up to date and easy access to information. The main objective of this paper is to study the different challenges and prospects of the role of the new media in the creation of information society and their possible solutions. The paper consists of a case study of the

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<sup>61</sup> [https://www.google.co.in/url?sa=t&source=web&rct=j&url=https://www.caluniv.ac.in/global-mdia-journal/COMMENTARY-JUNE-2014/C\\_3.pdf&ved=2ahUKewir5cncr4YfjAhUTaI8KHXBCEAQFjABegQIAxAB&usg=AOvVaw0w35MS1\\_vQVlmy0PAC7Dd0](https://www.google.co.in/url?sa=t&source=web&rct=j&url=https://www.caluniv.ac.in/global-mdia-journal/COMMENTARY-JUNE-2014/C_3.pdf&ved=2ahUKewir5cncr4YfjAhUTaI8KHXBCEAQFjABegQIAxAB&usg=AOvVaw0w35MS1_vQVlmy0PAC7Dd0)

following - Spoken **Web**, **Hole in The Wall Experiment**, **Same Language Sub-titling**, and **SMAC Code**.

Spoken Web is the Web via voice. *IBM* and *Karnataka Vocational Training and Skill Development Corporation* (KVTSDC) are trying to make mobile devices better job-hunting tools, where a cloud computing platform is created to facilitate job hunters and employers to connect, train and certify workers in local languages. Candidates are then ranked and referred to jobs via mobile crowdsourcing, where IBM helps in aligning the jobs and job seekers via skill analytics helping employers monitor supply and demand.

*Hole in The Wall* was an initiative of Dr. Sugata Mitra (Chief Scientist at NIIT). As early as 1982, he had the idea of self-learning and computers and 1999, he decided to test his ideas in the field. On 26th January, Dr. Mitra's team made a *hole in the wall* that the NIIT premise and Slum in Kalkaji, New Delhi shared. A freely accessible computer was put up for use in this wall, which was welcomed by the slum dwellers and the children there. These children had no previous exposure to computers and learned to use the computer all by their selves. Owing to its success the experiment was widened and the results concluded that children learned to use as well as play with the computer with limited guidance. Most of them acquired the skill by experience or trial and error.

*SMAC Code*, (Social *Media*, *Mobility*, *Analytics*, and *Cloud Computing*) A combination of social media, smart mobile devices, managing and analyzing Big Data and the potential of cloud computing to promote and facilitate innovations and improve productivity is what most companies now focus on. The pervasive technologies enable the further growth and prosperity of the same in near as well as distant future.

*E-Governance* enabled Civic authorities ISRO (Indian Space Research Organization) and state officials of Maharashtra to provide the patients in the rural areas easy access to the modern facilities without having to travel long distances and spending large sums of money, which the rural people don't have in abundance. The Bridges to the Future Initiative –India (BFI) aims to improve the basic skills, literacy and provide vocational skills to those who could not get a formal education. BFI is under the patronage of MHRD and State Education Agencies. *E-Governance* also extends educational facilities to the underprivileged ones in society by building such platforms that help such people access information in their mother tongue and expose them to new opportunities. Educating farmers and natives about new farming techniques, soil health, crops, etc. helps in economic growth, which according to the paper is evident in Pondicherry. Food security, Medical facilities, and Education are crucial to the development of society. Apart from these the paper also enumerates the problems and challenges in the of achieving an information society and also talks about possible solutions to the problems.

**16) PSYCHO-SOCIAL FACTORS CONTRIBUTING TO SUPERSTITIOUS BEHAVIOR: LITERATURE REVIEW** by Manasvi Srivastava (Junior Research Fellow, Dept. of Psychology, Dev Sanskriti Vishwavidyalaya, Haridwar, Uttarakhand) and Dr.

**Anuradha Kotnala (Assistant Professor, Dept. of Psychology, Dev Sanskriti Vishwavidyalaya, Haridwar, Uttarakhand) INDIA.<sup>62</sup>**

*Abstract* – According to the author superstitions have been proven as unnecessary, ineffective and idiotic but are still practiced by normal intelligent people even today. Around the world, there are many reappearing themes for superstition which are mostly culturally inclined. Superstitions are influenced by different Psychological factors like fear, locus of control, confidence level, etc. and Social factors like locale, socio-economic status, etc.

India is an extremely complex society and so are its superstitions. These superstitions are often the cause of many socio-economic issues and evils in society. The author has cited many definitions and explanations of superstitions, namely *Kramer and Block (2008)*, *Womack, 1992*, *Skinner (1948, 1953)*, *Saenko (2005)*, etc.

Paper concludes that there are several researches (as cited by the paper) in the field of psychology, which examines the positive and negative causes and effects of superstition on people. There are also many theories proposed by several researchers about how superstition is created and propagated. This literature review studies how superstitions affect people at both cognitive and conative levels.

**17) A Study on Poverty and Hunger in India by Junofy Anto Rozarina. N., Department of Economics, Central University of Tamilnadu, Thiruvarur, India. (Mediterranean Journal of Social Sciences, MCSEER Publishing, Rome-Italy, Vol 4 No 12, October 2013 ISSN 2039-2117 (online) ISSN 2039-9340 (print),)<sup>63</sup>**

*Abstract* - Poverty is not just a lack of adequate income, rather it is a social phenomenon in which a section of a society is not equipped with means to fulfill its necessities to lead a healthy life. According to the paper, there have been a number of attempts in form of several programs to alleviate poverty and despite it, the level of poverty has not been reduced enough, not just in India but the entire world.

Paper states that *Human Development Indicator* places India 136<sup>th</sup> among 186 countries with an index of 0.554 and aims to study the intensity of poverty and hunger in India by evaluating the indices like Global Hunger Index, Below Poverty Line Index and Multidimensional Poverty Index calculated by various world institutions. The paper tries to explain the situation of poverty in the World, in South Asia and Indian's position in the same. The poverty line, it's a description by the World Bank is also explained in detail. Paper citing *The Hindu dated 25-7-2013 Page 1*, states that the *Indian Planning Commission* has made efforts to bring people above the poverty line by reducing the standards from the international \$1.25 per day to \$0.50 a day instead of improving their quality of living. But after a lot of criticism, the poverty line was increased to around a dollar per day (Rs. 65 at the time) in urban areas and a little lesser (Rs. 50 at the time) in the rural areas. This is the bare minimum income to support the food requirements and does not provide much for the other basic and necessary needs like health,

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[https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://granthaalayah.com/Articles/Vol3Iss5/05\\_IJRG15\\_A05\\_76.pdf&ved=2ahUKEwii1YTfh4jjAhUQWX0KHxBLQQFjAFegQIAhAB&usg=AOvVaw0IUxvEKq2mG3\\_fTZmmo\\_M6](https://www.google.co.in/url?sa=t&source=web&rct=j&url=http://granthaalayah.com/Articles/Vol3Iss5/05_IJRG15_A05_76.pdf&ved=2ahUKEwii1YTfh4jjAhUQWX0KHxBLQQFjAFegQIAhAB&usg=AOvVaw0IUxvEKq2mG3_fTZmmo_M6)

<sup>63</sup> [https://www.researchgate.net/publication/273991116\\_A\\_Study\\_on\\_Poverty\\_and\\_Hunger\\_in\\_India](https://www.researchgate.net/publication/273991116_A_Study_on_Poverty_and_Hunger_in_India)

education, medical facilities, social services, etc. Paper sites this as a reason to describe poverty lines as *starvation lines*.

The Paper analyzing Global Hunger Index of India states there is an evident reduction of hunger rate in all the countries around the world and no country comes under the extreme categories of 'low' hunger issues or 'extremely alarming' hunger issues.

China seems to be the only country with 'moderate' hunger issues. Sri Lanka and Pakistan have been witnessing grave hunger issues. Nepal, India and Bangladesh fall under alarming hunger issues. India is at 14<sup>th</sup> position from the end out of the 130 countries under the GHI. The paper also explores the *Multidimensional Poverty Index of India* and the deprivation of its indicators like health, education and living standards. Paper concludes that India requires improvement and had a long way to go on the route of achieving poverty and hunger-free scenario in the nation for all.

## **CHAPTER 3**

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### **Research Methodology**

Every research requires a blueprint, to begin with, and in this case, a **Quantitative Method** has been adopted to conduct the research, using data collecting tools and statistically analyzing and graphical representing the same. Different graphs have been used to represent the collected data, specifically, Bar Graphs and Pie Charts to represent the numerical and percentage analysis respectively.

#### **Sampling Technique and Research Design**

The basic structure of the research is the Survey method via Close Ended Questionnaire to do quantitative analysis. The samples for the survey are selected through a mixture of **Random**, **Purposive** and **Convenience Sampling** methods. The respondents are selected on the basis of the age group of 18 to 35, by dividing the city into five zones of Central, East, West, North and South Lucknow and collecting responses from roughly equal respondents in each zone making 176 respondents in total. The ratio of men or boys to women or girls was kept roughly in the ratio of **2:1**. The youth of age 18 to 35 were selected especially because the literature review suggests that this age group is the most prolific and frequent user of New Media or Online Media. The techniques used to analyze the responses to elaborate on findings is **Content Analysis** of information gathered with the help of questionnaires and represented in percentage. **Descriptive** and **Narrative** methods have been applied to explain or elaborate on the concept of key points, deductions, and the idea of the research. Different definitions and explanations aim to clear the concept of research. Graphical representations have been pictured out to get a whole picture of the response achieved while collecting the data. The questionnaire has been used as the tool of data collection, delivered to respondents in person and collected after completion. All the questions asked in the questionnaire are objective.

#### **Data Collection Tools Used**

This research uses close-ended questionnaires to collect necessary responses of approximately 34 questions from each respondent to obtain statistically useful information about the main topic of this dissertation. Respondents were provided with 5 possible multiple-choice responses for each of the **34** questions constituting the questionnaire. Each respondent has filled the questionnaire by themselves depending on the best of their knowledge and experience.

#### **Research Questions**

- 1) Does New Media have any effect on public opinion, perception, and temperament of people?
- 2) Does New Media provide a platform for debates and discussions on social and societal problems?
- 3) Does this help in the creation of public opinion about a certain issue?
- 4) Is youth aware of social and social issues?
- 5) Does youth perceive new media as a medium of social change?
- 6) Are the core social issues being addressed by online media?
- 7) Does new media advocate the need for social change?
- 8) Can new media facilitate dialogue for social change and eradication of evils?

## **Hypothesis**

- 1) New Media (Online Media) influences its users regarding social and societal issues.
- 2) New Media (Online Media) serves as a platform for addressing social or societal issues.
- 3) People are considerably informed about social issues in the society, New Media (Online Medias) serves as a facilitator.
- 4) A large number of people consume various New Media (Online Media) Outlets.
- 5) A huge number of people are opinioned about New Media (Online Media), what it serves and how it affects or influences people.
- 6) New Media (Online Media) enables people to understand the nature of social issues through dialogue among its users.

## **Objectives and Aims of the Study**

- 1) To determine if New Media (Online Media) affects the public opinion about certain societal issues.
- 2) To find out what types of New Media (Online Media) people consume and for what purpose.
- 3) To determine how people, perceive the nature of New Media (Online Media) and do they find it helpful.
- 4) To explore the different social and societal problems faced by people and whether New Media (Online Media) initiates or facilitates a dialogue about it among its users.
- 5) To find out if people get affected by what is portrayed regarding social issues in New Media (Online Media) platforms.
- 6) To explore the role of New Media (Online Media) in social or societal change.
- 7) To find if New Media (Online Media) effectively addresses social issues.
- 8) To find out if the public opinion created by New Media (Online Media) affects society.

## **Scope of Research**

There are many problems faced by individuals and society on a whole in India. There is still a long to achieve a truly just and equal society where everyone's rights and wellbeing are accounted for. A better understanding of the ground scenario of these issues can pave a way for their eradication and collective development in all aspects of life in India. India lives in its multicultural and highly diverse identity, which means equally complex nature of problems that persist here. It is necessary to address these problems separately keeping in mind the collective good that can be achieved through that. Issues related to women and children are not just important but necessary to find a solution to take India into the future. The research will help in getting the idea of whether New Media (Online Media) addresses social and societal issues. New media technologies are growing and evolving day by day and different social media platforms like Facebook, Twitter, Instagram, WhatsApp, Online Blogs and Websites are what people interact through and hence it is important to access if these interactions address social issues or not. Today's youth are the most active internet users and the atmosphere on online media will dictate what type of new generation India will have. The scope of the study is to generalize how much new media outlets are involved in addressing social and societal problems, issues or conflicts. The hurdles of lack of education, crimes against women, religious and ethnic conflicts, gender violence, crimes against LGBTQ, social taboos and misconceptions, corruption, illiteracy, domestic violence, overpopulation, etc. require

immediate attention to overcome their ill effects. The relationship between new media technologies, society, and problems and issues in the same society is a crucial one to eradicate to get rid of these ills and pave a way for a better and prosperous society. This dissertation is written with keeping in mind the wide scope of studying how social problems and new media technologies are both tied together with people their will to strive for a better society with the modern tools of interaction i.e. the New Media and Social Media. New media forms public opinion among its users of social problems, which further leads to the resolution of these issues. When people see a problem for exactly what it is i.e. a roadblock in the way to development, they strive to get rid of these problems.

### **Significance of The Study**

This research will establish the relationship between New Media, Social Problems and Society, explaining how new media technologies and outlets address social shortcomings and problems. The research tries to get an idea of how youth perceive the social or societal problems, do they strive for the eradication of social evils, the nature of social evils and problems, the extent to which these issues affect the society on a whole. By doing so it becomes clear that social issues and problems are persistent in Indian society and Online Media plays an important part in finding solutions to these problems and forming public opinion, especially among youngsters. A positively formed public opinion leads to the creation of an urgent need to break free from the shackles of all those problems that prevent a society from progressing and developing. New media is extremely helpful in the creation of public opinion regarding social issues, special among the youth.

### **The Necessity of Such a Study**

There have been many individual studies of several Social Issues, New Media and Public Opinion or Perception but an approach to explore the relationship between the three and how it affects the society on a whole is rare and much needed to get a workable picture is somewhat lacking. This dissertation is a piece of research that keeping in mind the changing nature of society, technologies of communication and interaction among people and try to effectively represent through the collected data what people think about new media and how it affects the communication in society about social problems and help in finding their possible solutions.

### **Limitations and Boundaries of the Study**

Keeping in mind the limitation and boundaries of this research issues have been limited to mentioned above. Though problems like these with certain differences can be witnessed throughout India, due to the limited time that the research was to be conducted in the number of samples and the geographical area was limited to Lucknow District with limited demographics. This serves the purpose of effectively conducting the research on a small scale with further possibilities of replication on a larger and wider scale in the near future.

The research was designed to explore the effect of new media in addressing social or societal issues among new media users of a certain age group of 20 to 35 years. The main reason behind this was that the most prolific and active users of new (online) media seem to fall roughly in this age group. This is also the age group most active in social interactions and also affected by them. These enacted limitations prevented the research from spiraling out of control and becoming impossible to conclude and finding results in the given time frame.

## *CHAPTER 4*

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### **Theoretical Framework**

The dissertation carries the idea and elaboration of the study of certain social or societal problems and how society on a whole and individuals perceive these problems, keeping in mind three important terms, **Public Opinion** about **Social** or **Societal Problems** specially on **New (Online) Media Platforms** and how it created public perception of social issues and conflicts and affects the society.

The society we live in is in itself a complex creature and we (humans) are its most basic unit. What people do individually affect the society collectively and creates a perception and public opinion within any particular society and outside it as well. The dissertation has carefully enumerated a few core societal issues in contemporary times, explained and described in detail their different aspects, paying special attention to how or if these problems are addressed, discussed or a dialogue about them is initiated or facilitated on New Media (Online) platforms. New media in India is changing at a very fast pace and so are the social problems, societal structure, and individual or collective beliefs and understandings of people. India is one of the world's fastest-growing economies and one of the culturally most diverse nations, with all sorts of negative and positive that **Ethnic Tensions, Gender Violence (Including Violence Against LGBTQ), Social and Cultural Taboos, Sexual Violence and Harassment, Marital Rape, Illiteracy or lack of proper education, Poverty, Starvation, Overpopulation, Hate Crime or Mob Lynching, Unemployment** and public opinion of New (Online) Media users regarding the same is the soul of this dissertation comes with it. Social problems concerning India, **Domestic Violence, Communal and.**

**In the Rights of Man and Common Sense (1776), Thomas Paine (1737-1809) addresses an individual's duty to "allow the same rights to others as we allow ourselves". The failure to do so causes the birth of social and societal problems.**

He was an English born American political activist, philosopher, political theorist and revolutionary, who was among the founding fathers of the United States of America and fought for independence from Great Britain. *Rights of The Man and Common Sense* was written by him in support of the **French Revolution**. Paine believed that Human Rights originate in nature and hence cannot be granted via political charter, because that would mean that they are legally revocable. Government's sole purpose is safeguarding the individual and his/her inherent rights. Each societal institution that does not benefit the nation is illegitimate. He talked about social welfare and tax system and how it can benefit society. He was decades ahead of his time and charted out a plan consisting of widespread education, child benefit, pensions for the elderly, poor relief and much more. This book was widely read around the time.

**John Locke (1632-1704) in his "An Essay Concerning Human Understanding" considered that man was subject to three laws: the divine law, the civil law, and the law of opinion or reputation.**

Locke was an English philosopher and physician commonly known as the **Father of Liberalism**. He believed in Empiricism i.e. humans are born without innate ideas and knowledge is determined only by experience derived from sense perception. He was also one of the contributors to Social Contract Theory i.e. People form the governments and individuals

have consented either explicitly or tacitly to surrender some of their freedom in return for protection of their remaining rights (specifically the right to punish others, no one can act as a vigilante). People give away this right for public good and governments should be obliged to do so.

**William Temple (1628-1699) in 1672, in an essay “On the Origin and Nature of Government” gave an early formulation of the importance of public opinion.**

He was born and raised in London and did not take an active part in the revolution. He observed that when a huge number of people submit themselves and their lives or fortunes to the will of one, the reason behind has to be the force of opinion which subjects power to authority.

**Ferdinand Tonnies (1855-1936) in 1922 argued that Public Opinion has the equivalent social function in societies that religion has in communities. Best known for his distinction between *Gemeinschaft* and *Gesellschaft*.**

Tonnies was a German Sociologist and Philosopher and was renowned for his distinction between two types of social groups – *Gemeinschaft* and *Gesellschaft*, translating into community and society respectively. Though his idea was initially only a mental concept but was used by Max Weber in a more ideal way to accentuate the key elements of social change and later in economy and society (published in 1921).

**Jurgen Habermas (born 1929) in 2004 contributed the idea of the public sphere to the discussion of Public Opinion.**

He was a German Theorist and Sociologist and was best known for his theories on *communicative rationality* and the *public sphere*. According to him, the “*public sphere is where something approaching public opinion can be formed.*” The basic features of public spheres were that they facilitated universal access, rational debate and disregard for rank. However, he also thought that these three traits for how public opinions are formed are no more in place in the western liberal democratic nations, also Public Opinions are susceptible to elite manipulation.

**Herbert Blumer (1900-1987) in the early 1900s proposed the concept that Public Opinion is discussed as a form of collective behavior made up of those who are discussing a given public issue at any one time.**

He was an American Sociologist who believed that individuals create a social reality through collective and individual actions, being a continuous process. He devised the term *Symbolic Interaction* in 1931. He explained that humans act towards things on the basis of meaning they have for them i.e. subjective meanings and understandings are mostly overshadowed by norms and rules of society. Meanings of things arise out of the social interactions, making the meaning a social product and not inherent. Meanings go through an interceptive process that a person uses in dealing with what he/she encounters. Also, social interactions create the society and social reality exists only in the context of human experiences.

When it comes to communication studies it is very difficult to dismiss the influence that mainstream media has had on the financial, ideological, and cultural aspects of a country and recently in the contemporary time New Media (Online Media) seems to have taken that place. Its influence is so that it is currently forming the society of the future.

## CHAPTER 5

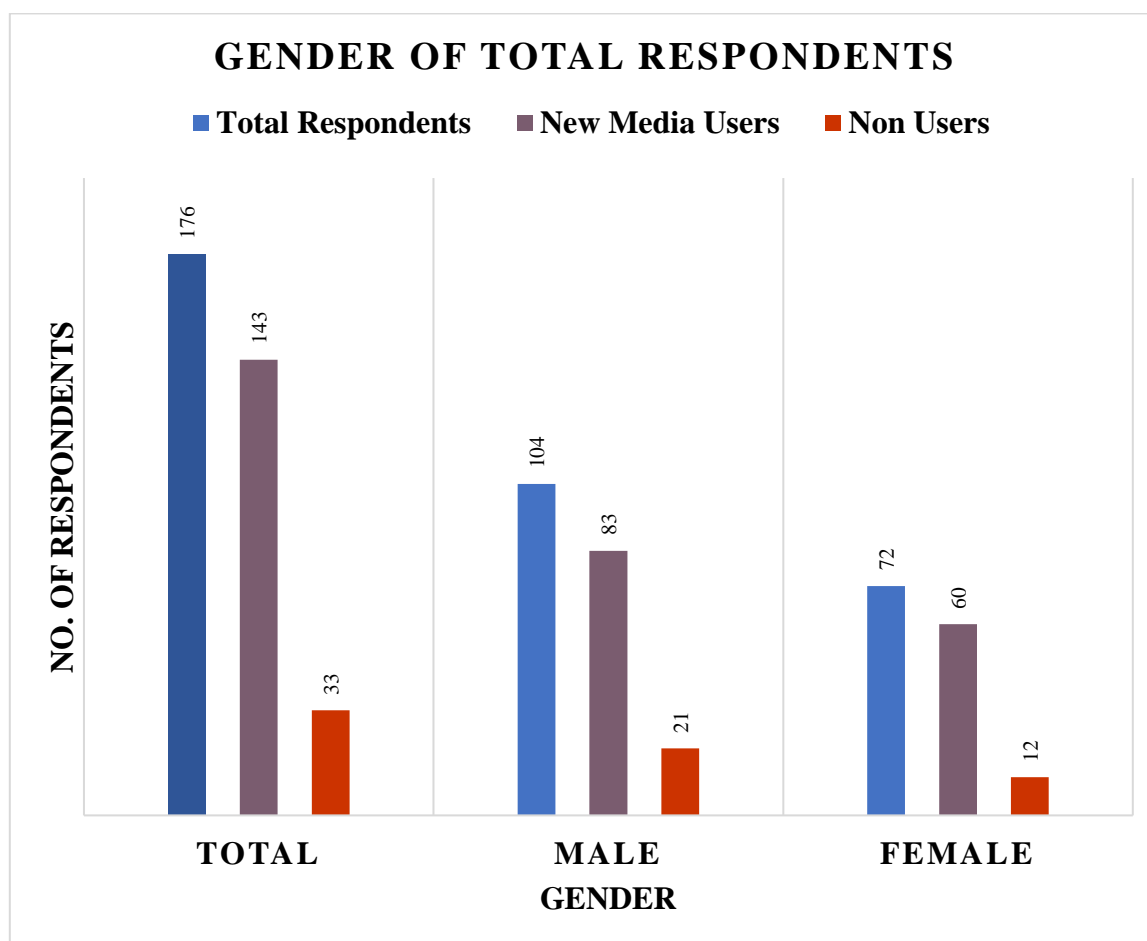
### Graphical Representation

It is Important for the readers to note that all the graphical representations have been presented out of all 176 respondents i.e. including the Non-Users also. Similarly, percentage representation has been calculated out of all 176 respondents as well.

### Demographics

Table 1.1 Gender Representation

|               | Total Respondents | New Media Users | Non-Users |
|---------------|-------------------|-----------------|-----------|
| <b>Total</b>  | <b>176</b>        | <b>143</b>      | <b>33</b> |
| <b>Male</b>   | <b>104</b>        | <b>83</b>       | <b>21</b> |
| <b>Female</b> | <b>72</b>         | <b>60</b>       | <b>12</b> |

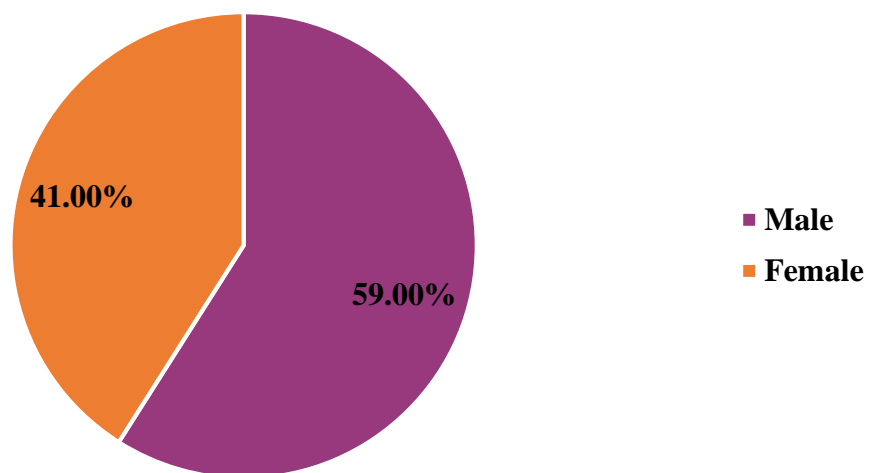


***Interpretation-***

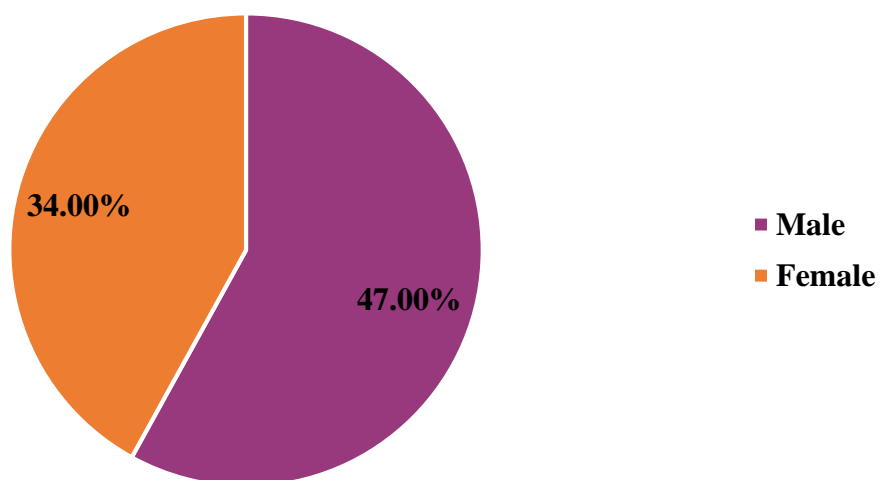
Out of total 176 respondents 143 were New Media Users,

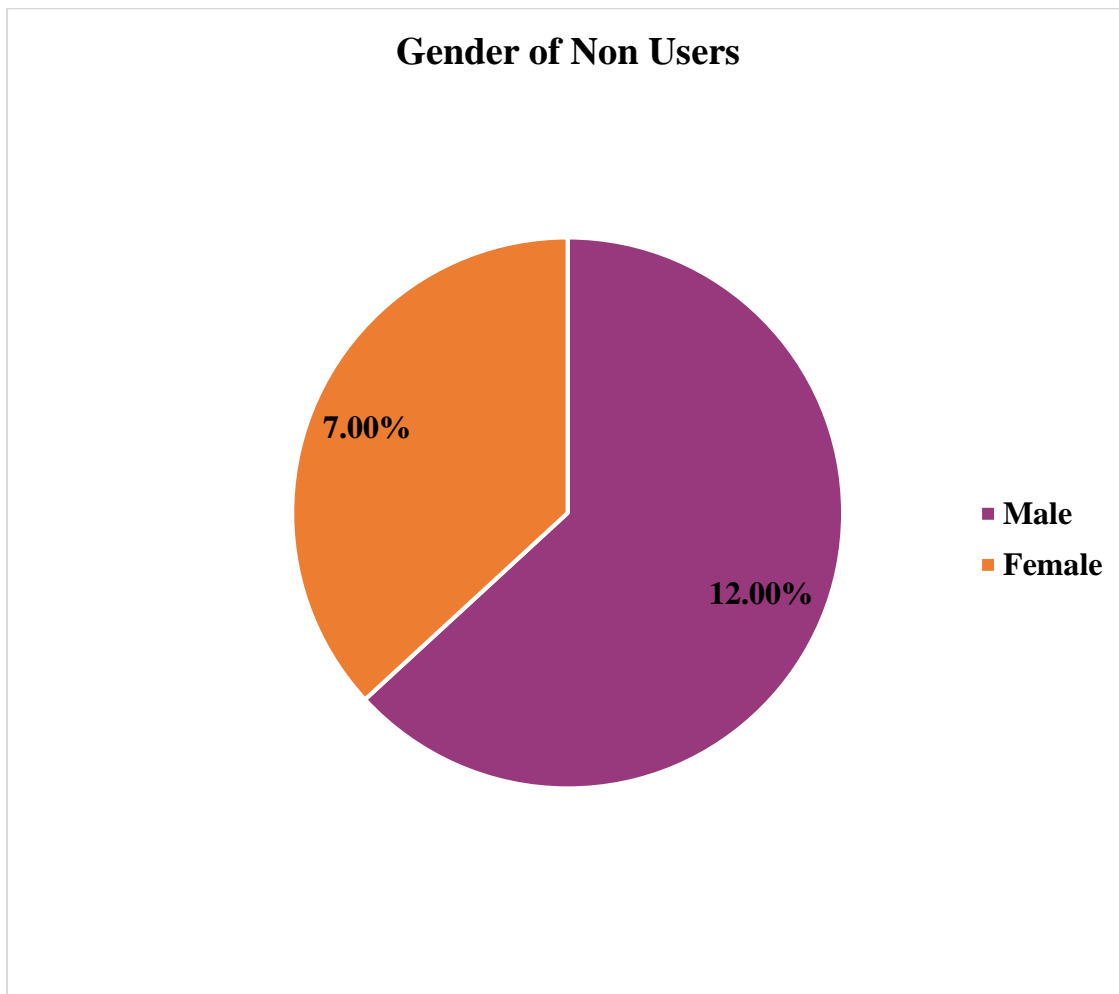
## Percentage Representation

### Gender of Total Respondents



### Gender of New Media Users





***Interpretation-***

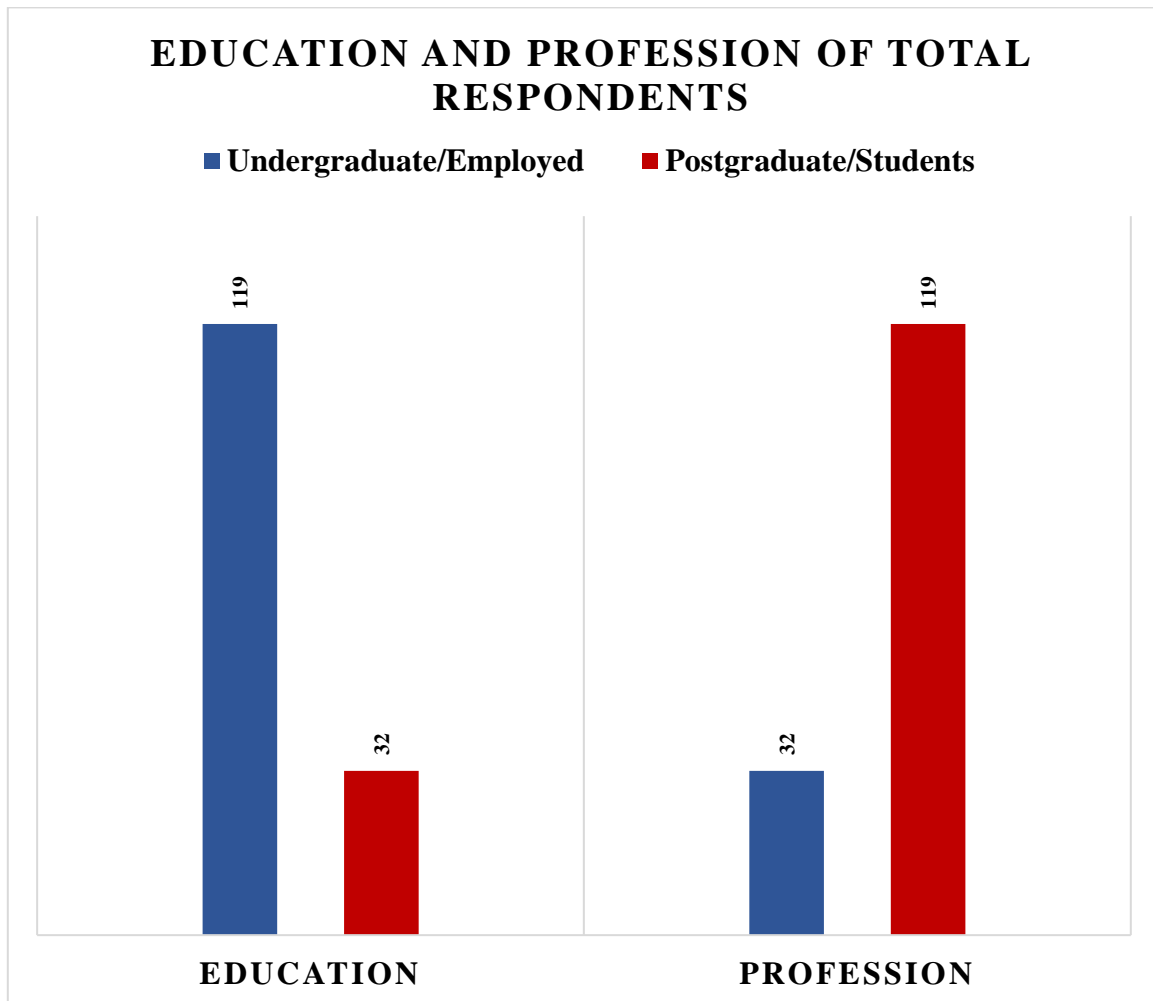
It has been observed that 59% of all 176 respondents are male and 41% of the same are female.

Data shows that out of all respondents 47% New Media users are male and 34% are female.

Data also displays that 12% of all respondents who do not consume New Media are males and 7% females.

**Table 1.2**  
**Education and Profession of Respondents**

| <b>Total</b>      | <b>Undergraduate/Employed</b> | <b>Postgraduate/Student</b> |
|-------------------|-------------------------------|-----------------------------|
| <b>Education</b>  | <b>119</b>                    | <b>32</b>                   |
| <b>Profession</b> | <b>32</b>                     | <b>119</b>                  |

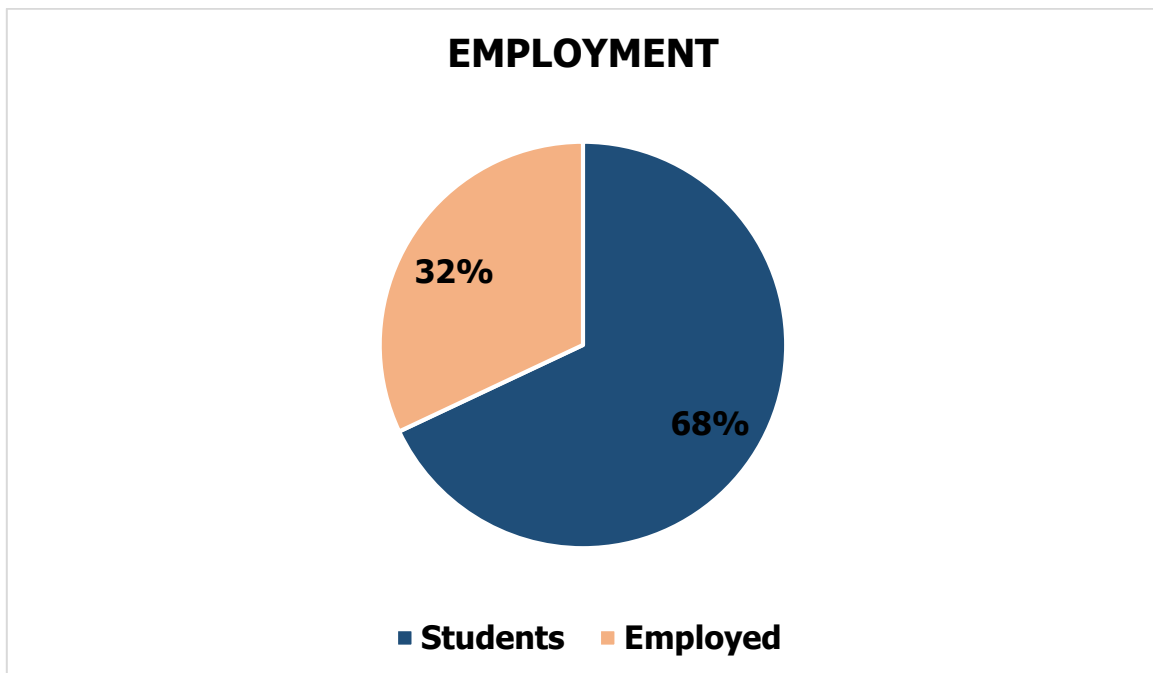
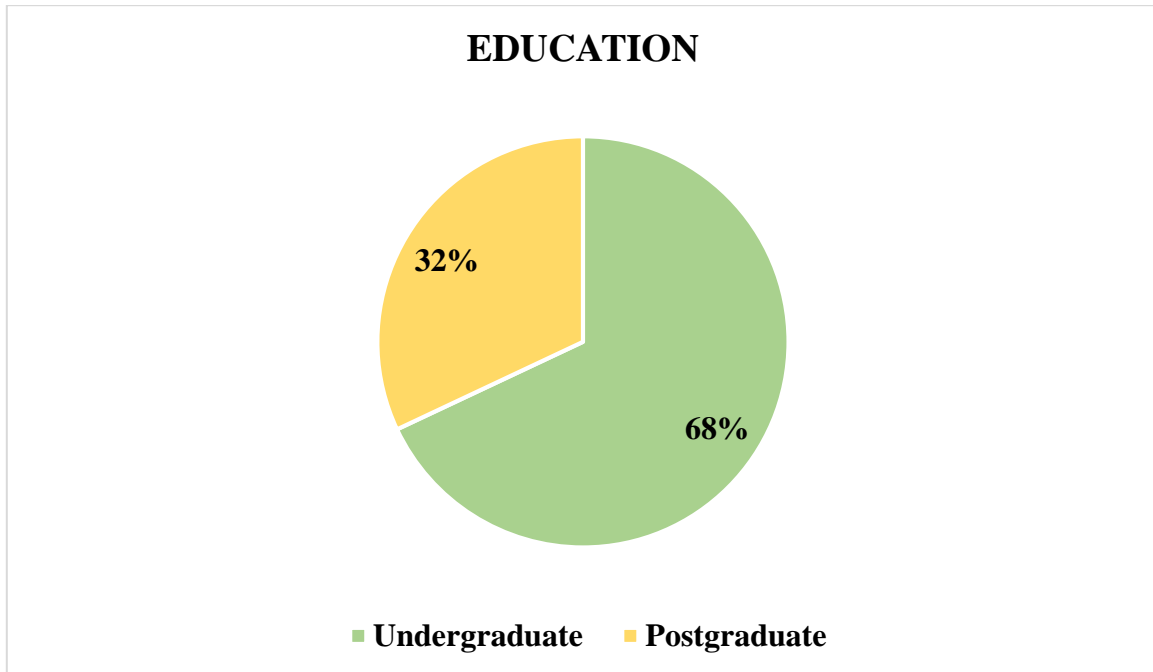


***Interpretation-***

Out of all 178 respondents 119 were Undergraduates and 57 Postgraduates.

Data also represents that out of 176 respondents 119 were Students and 57 Employed.

### Percentage Representation



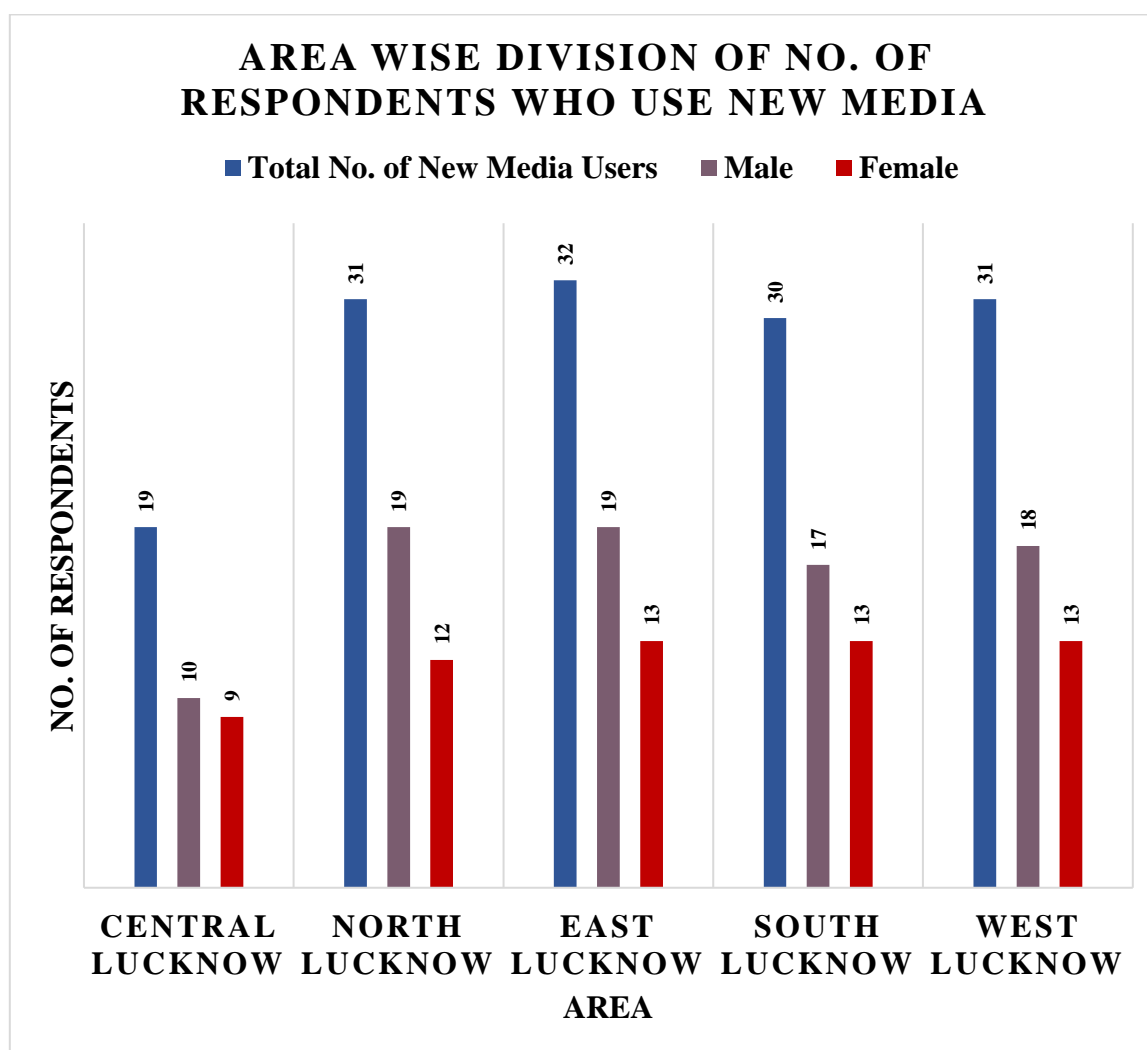
***Interpretation-***

Data shows that out of total 176 respondents 32% were Postgraduates and 68% were Undergraduates. It also shows that Out of total 176 respondents 32% were Employed and 68% were students.

Table 1.3

## Area Wise Representation of New Media Users

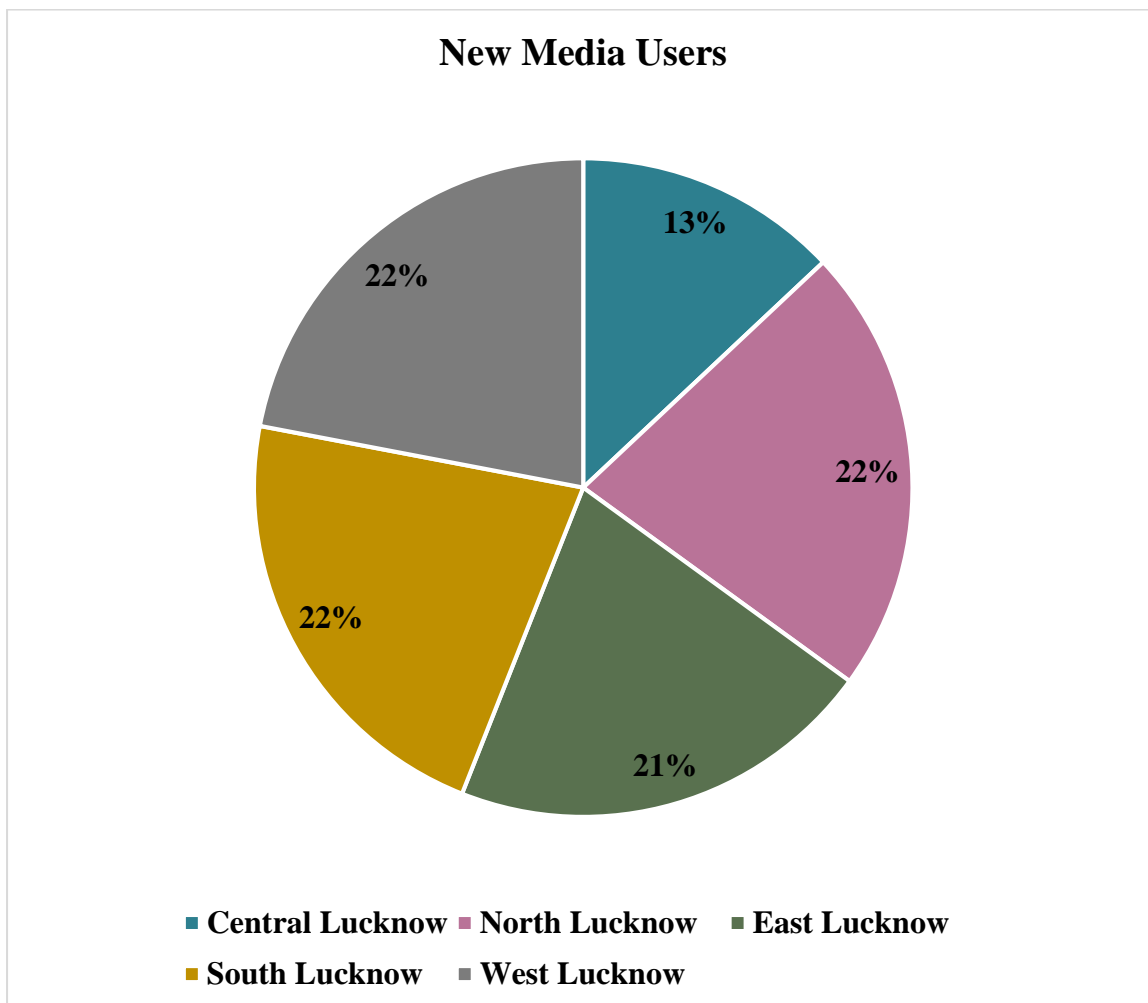
| Area            | No. Of Respondents | Male | Female |
|-----------------|--------------------|------|--------|
| Central Lucknow | 19                 | 10   | 9      |
| North Lucknow   | 31                 | 19   | 12     |
| East Lucknow    | 32                 | 19   | 13     |
| South Lucknow   | 30                 | 17   | 13     |
| West Lucknow    | 31                 | 18   | 13     |
| Total           | 143                | 83   | 60     |

**Interpretation-**

Out of all 143 New Media users **19** were from **Central Lucknow** (10 Males 9 Females), **31** from **North Lucknow** (19 Males 12 Females), **32** from **East Lucknow** (19 Males 13 Females), **30** from **South Lucknow** (17 Males 13 Females) and **31** from **West Lucknow** (18 Males 13 Females).

### Percentage Representation

| Area            | New Media Users |
|-----------------|-----------------|
| Central Lucknow | 13%             |
| North Lucknow   | 22%             |
| East Lucknow    | 21%             |
| South Lucknow   | 22%             |
| West Lucknow    | 22%             |

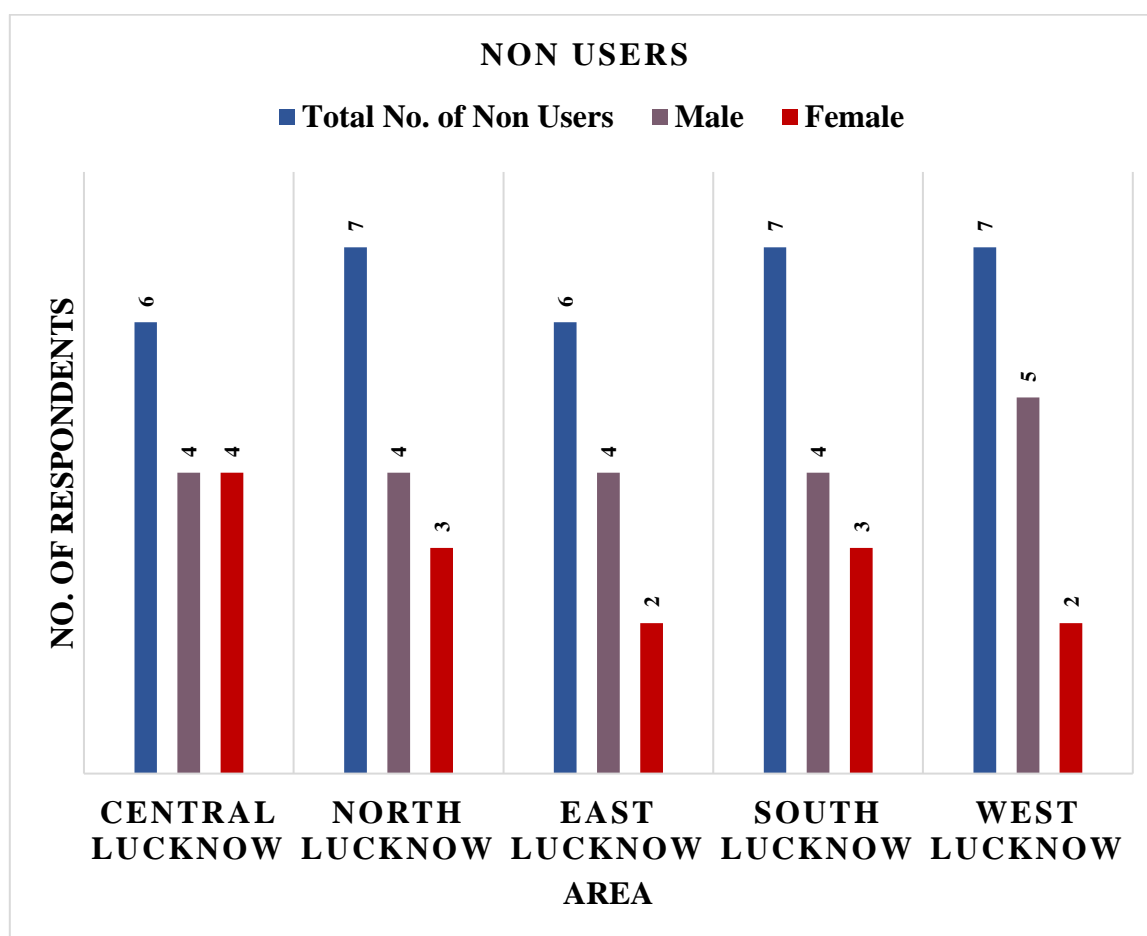


#### Interpretation-

Data shows that out of 143 media users 13% were from Central Lucknow, 22% from North Lucknow, 21% from East Lucknow, 22% from South Lucknow and 22% from West Lucknow.

**Table 1.4**  
**Area Wise Representation of Non-Users**

| Area            | Total No. of Non-Users | Male      | Female    |
|-----------------|------------------------|-----------|-----------|
| Central Lucknow | 6                      | 4         | 2         |
| North Lucknow   | 7                      | 4         | 3         |
| East Lucknow    | 6                      | 4         | 2         |
| South Lucknow   | 7                      | 4         | 3         |
| West Lucknow    | 7                      | 5         | 2         |
| <b>Total</b>    | <b>33</b>              | <b>21</b> | <b>12</b> |

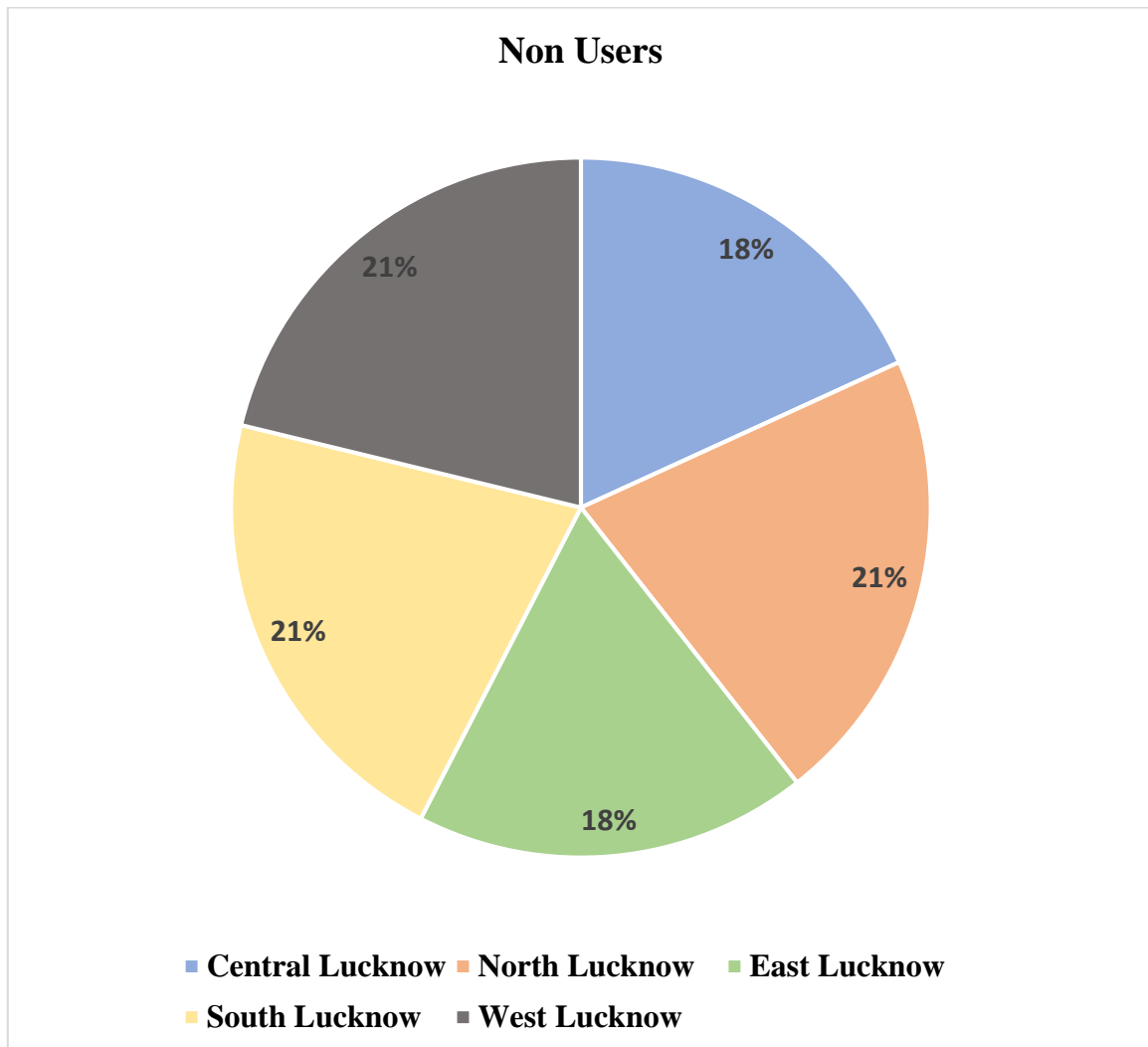


**Interpretation-**

Out of all 176 respondents 33 were Non-Users, 6 from Central Lucknow, 7 from North Lucknow, 6 from East Lucknow, 7 from South Lucknow and 7 from West Lucknow.

### Percentage Representation

| Area            | Non-Users |
|-----------------|-----------|
| Central Lucknow | 18%       |
| North Lucknow   | 21%       |
| East Lucknow    | 18%       |
| South Lucknow   | 21%       |
| West Lucknow    | 21%       |



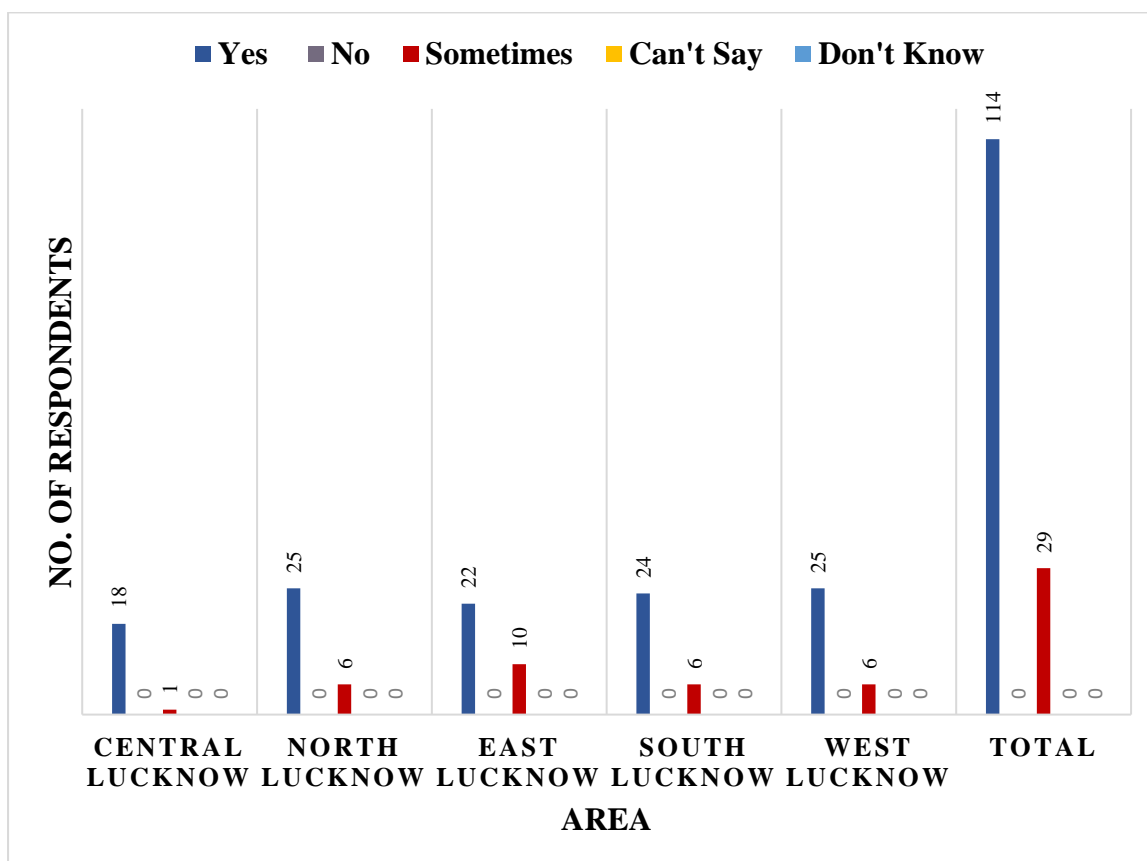
#### Interpretation-

Data shows that out of 33 Non-Users, 18% were from Central Lucknow, 21% from North Lucknow, 18% from East Lucknow, 21% from South Lucknow and 21% from West Lucknow.

Table 1.5

**Que 1. Do you use any Social Media or New Media platform, such as Facebook, Instagram, WhatsApp, Online Websites, etc.?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 18  | 0  | 1         | 0         | 0          |
| North Lucknow           | 25  | 0  | 6         | 0         | 0          |
| East Lucknow            | 22  | 0  | 10        | 0         | 0          |
| South Lucknow           | 24  | 0  | 6         | 0         | 0          |
| West Lucknow            | 25  | 0  | 6         | 0         | 0          |
| Total                   | 114 | 0  | 29        | 0         | 0          |

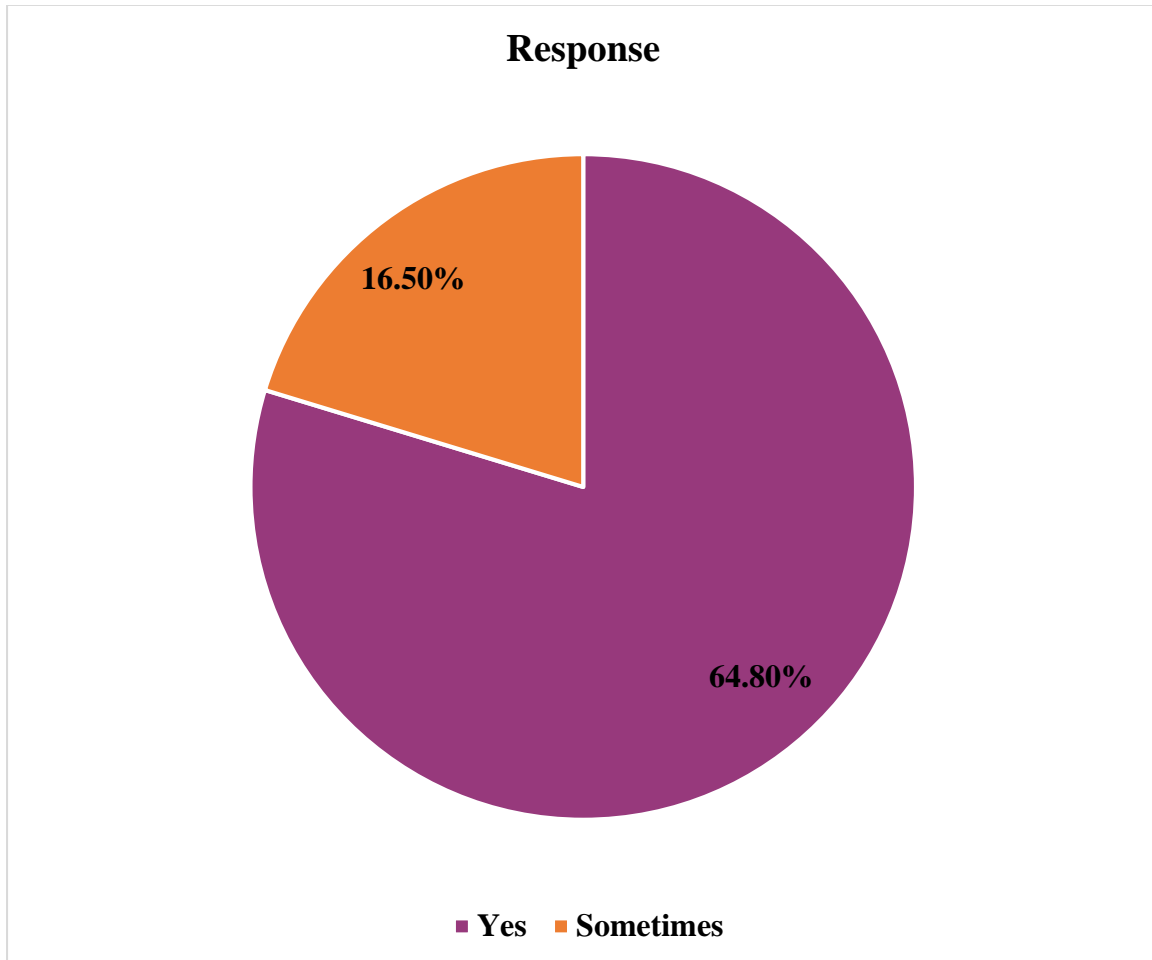


#### Interpretation-

Data shows that out of all 176 respondents 114 said YES and 29 said SOMETIMES to the question of using New Media platforms such as Facebook, Instagram, WhatsApp, Online Websites, etc.

### Percentage Representation

| Response | Percentage |
|----------|------------|
| Yes      | 64.80%     |



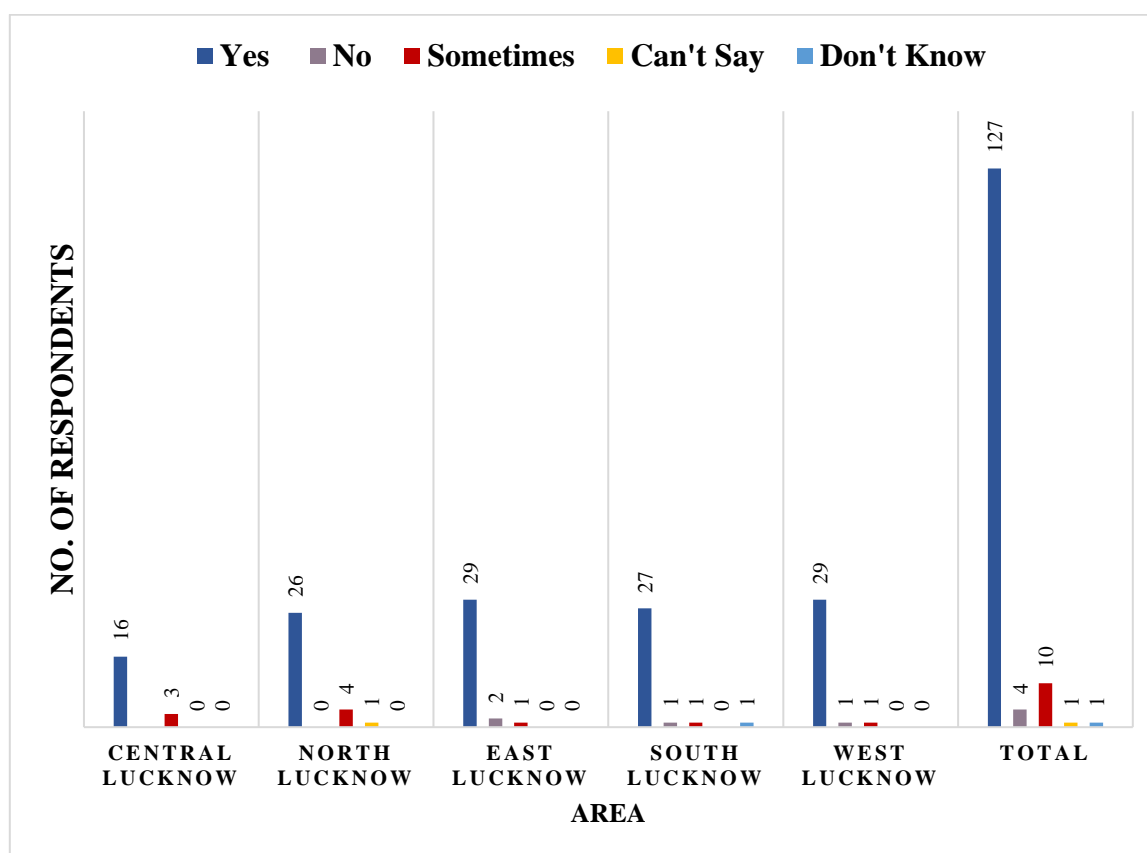
#### **Interpretation-**

Data shows that out of total 176 respondents those who use New Media (Online Media), 84.8% said Yes and 16.5% said Sometimes to the question of using New Media platforms such as Facebook, Instagram, WhatsApp, Online Websites, etc.

Table 1.6

Ques 2. Are you aware of any Social and Societal issues?

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 16  | 0  | 3         | 0         | 0          |
| North Lucknow           | 26  | 0  | 4         | 1         | 0          |
| East Lucknow            | 29  | 2  | 1         | 0         | 0          |
| South Lucknow           | 27  | 1  | 1         | 0         | 1          |
| West Lucknow            | 29  | 1  | 1         | 0         | 0          |
| Total                   | 127 | 4  | 10        | 1         | 1          |

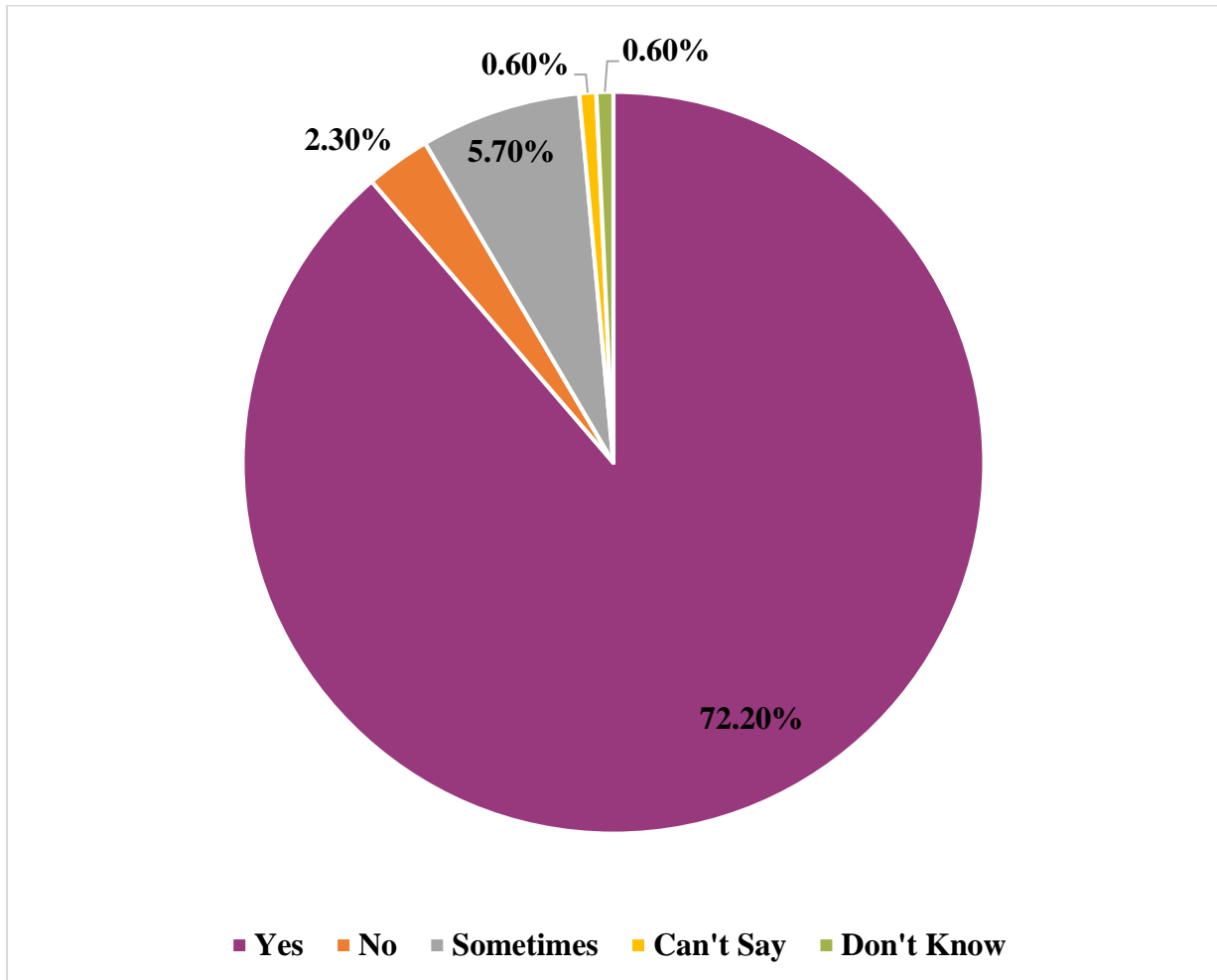


### Interpretation-

Data shows that out of all 176 respondents 127 said Yes, 4 said No, 10 said Sometimes, 1 said Can't Say and 1 said Don't Know in the response of whether they are aware of any Social and Societal Issues.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 72.20%     |
| No         | 2.30%      |
| Sometimes  | 5.70%      |
| Can't Say  | 0.60%      |
| Don't Know | 0.60%      |



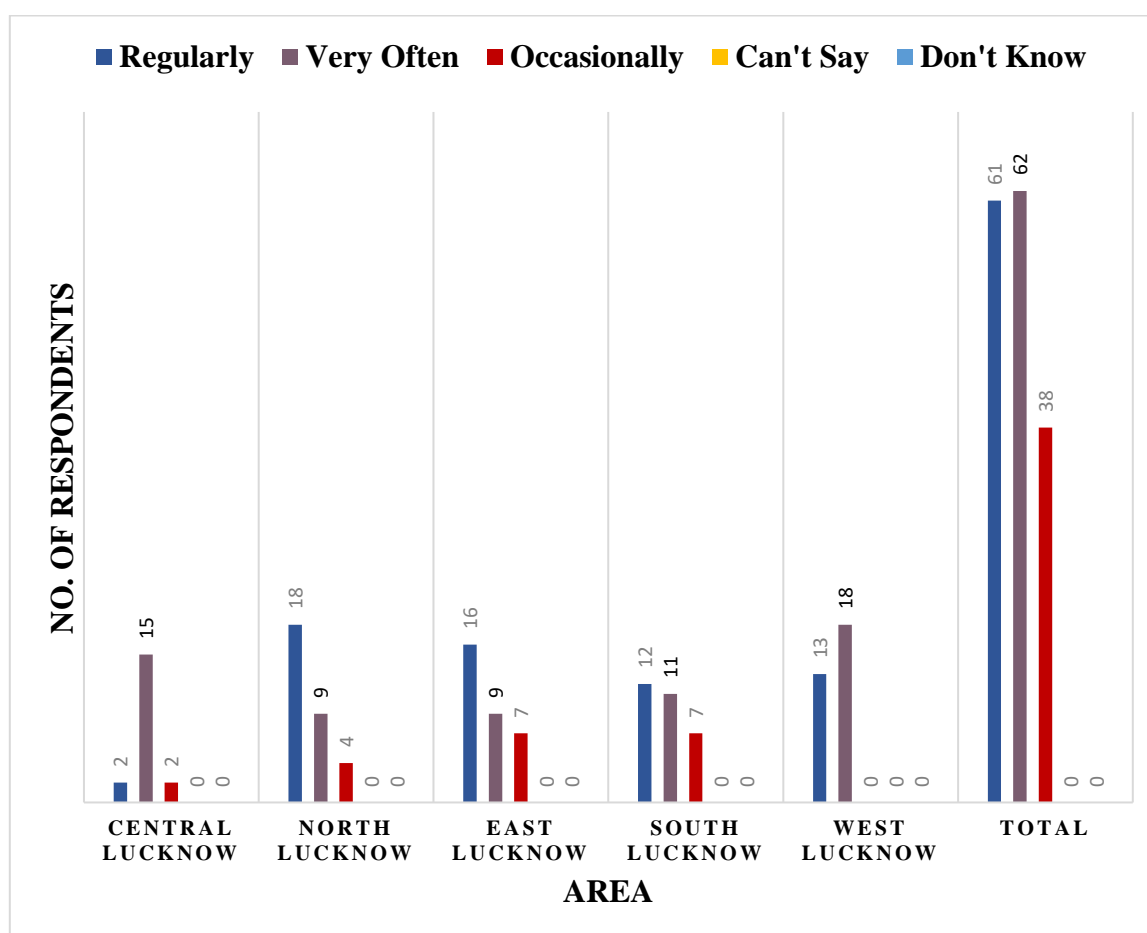
#### Interpretation-

Data shows that out of total 176 respondents 72% said Yes, 2.3% said No, 5.7% said Sometimes, 0.6% said Can't Say and 0.6% said Don't Know in the response of weather they are aware of any Social and Societal Issues.

Table 1.7

**Que 3. How often do you use New Media (Online Media) such as Online News Websites, Facebook, WhatsApp, Instagram, YouTube, News Websites etc.?**

| Area/Response   | Regularly | Very Often | Occasionally | Can't Say | Don't Know |
|-----------------|-----------|------------|--------------|-----------|------------|
| Central Lucknow | 2         | 15         | 2            | 0         | 0          |
| North Lucknow   | 18        | 9          | 4            | 0         | 0          |
| East Lucknow    | 16        | 9          | 7            | 0         | 0          |
| South Lucknow   | 12        | 11         | 7            | 0         | 0          |
| West Lucknow    | 13        | 18         | 0            | 0         | 0          |
| Total           | 61        | 62         | 38           | 0         | 0          |

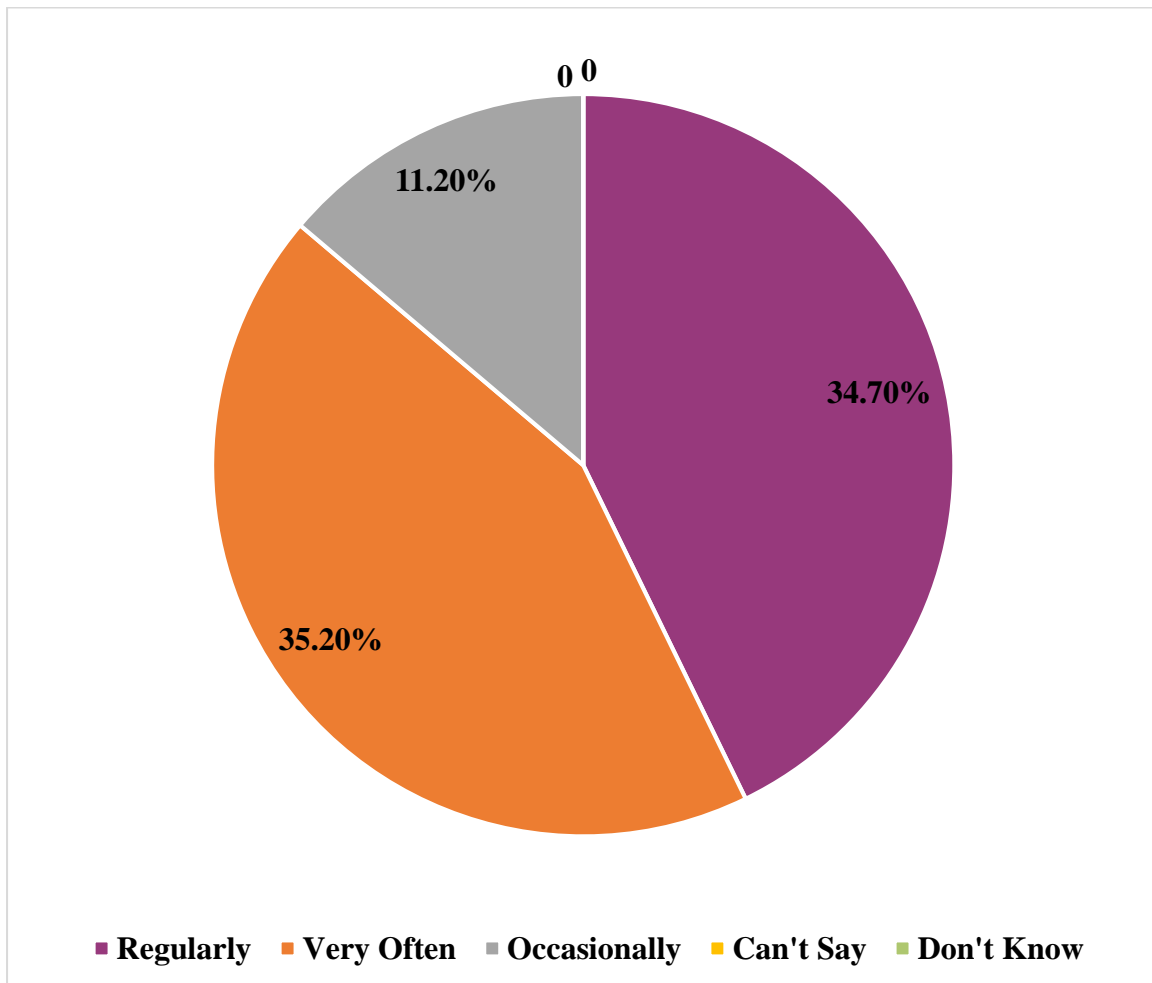


#### Interpretation-

Data shows that out of all 176 respondents 61 said Regularly, 62 said Very Often and 38 said Occasionally in response of what is the frequency of their New Media usage.

### Percentage Representation

| Response     | Percentage |
|--------------|------------|
| Regularly    | 34.70%     |
| Very Often   | 35.20%     |
| Occasionally | 11.20%     |
| Can't Say    | 0          |
| Don't Know   | 0          |



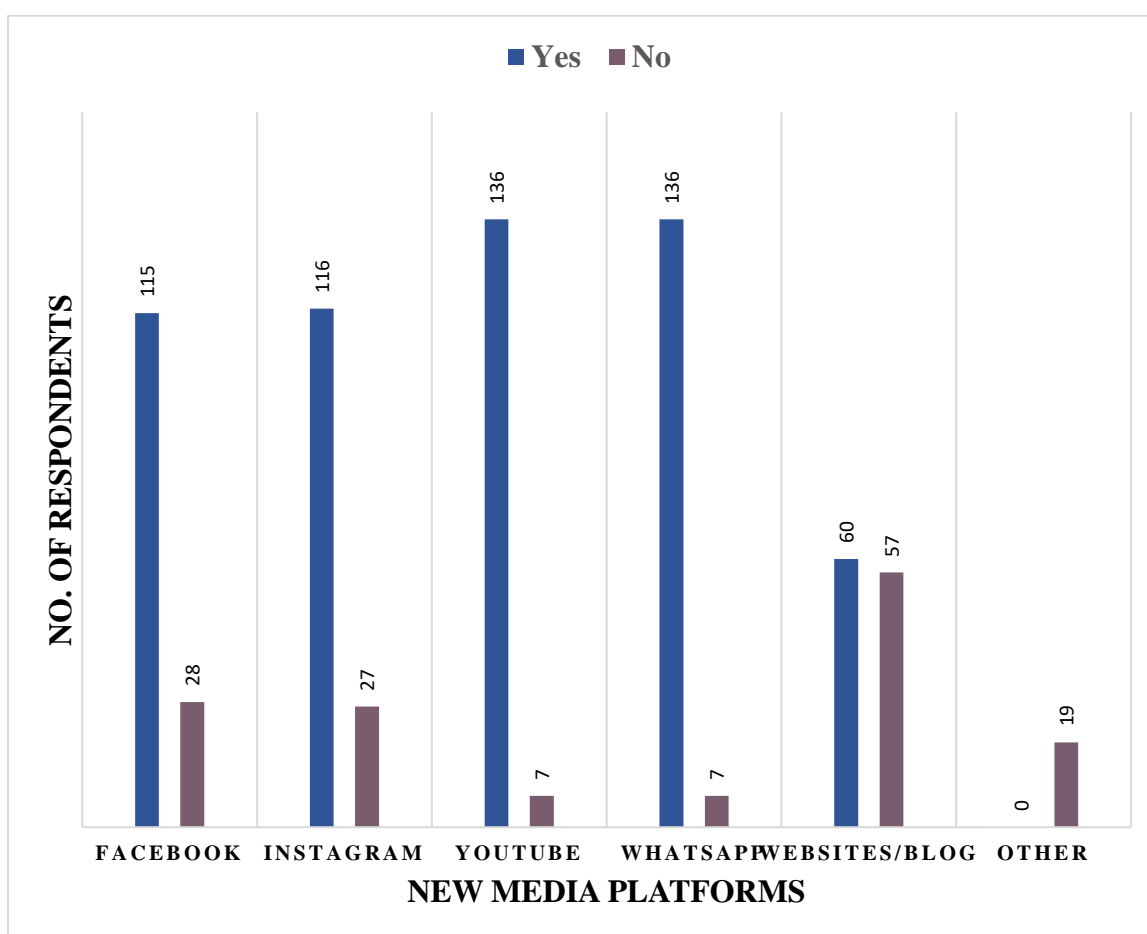
#### Interpretation-

Data shows that out of all 176 respondents 34.7% said Regularly, 35.2% said Very Often and 11.2% said Occasionally in response of what is the frequency of their New Media usage.

Table 1.8

## Que 4. Which Online or New Media platform you use more frequently?

| New Media Platform/Usage | Yes | No |
|--------------------------|-----|----|
| Facebook                 | 115 | 28 |
| Instagram                | 116 | 27 |
| YouTube                  | 136 | 7  |
| WhatsApp                 | 136 | 7  |
| Websites/Blog            | 60  | 57 |
| Other                    | 0   | 19 |

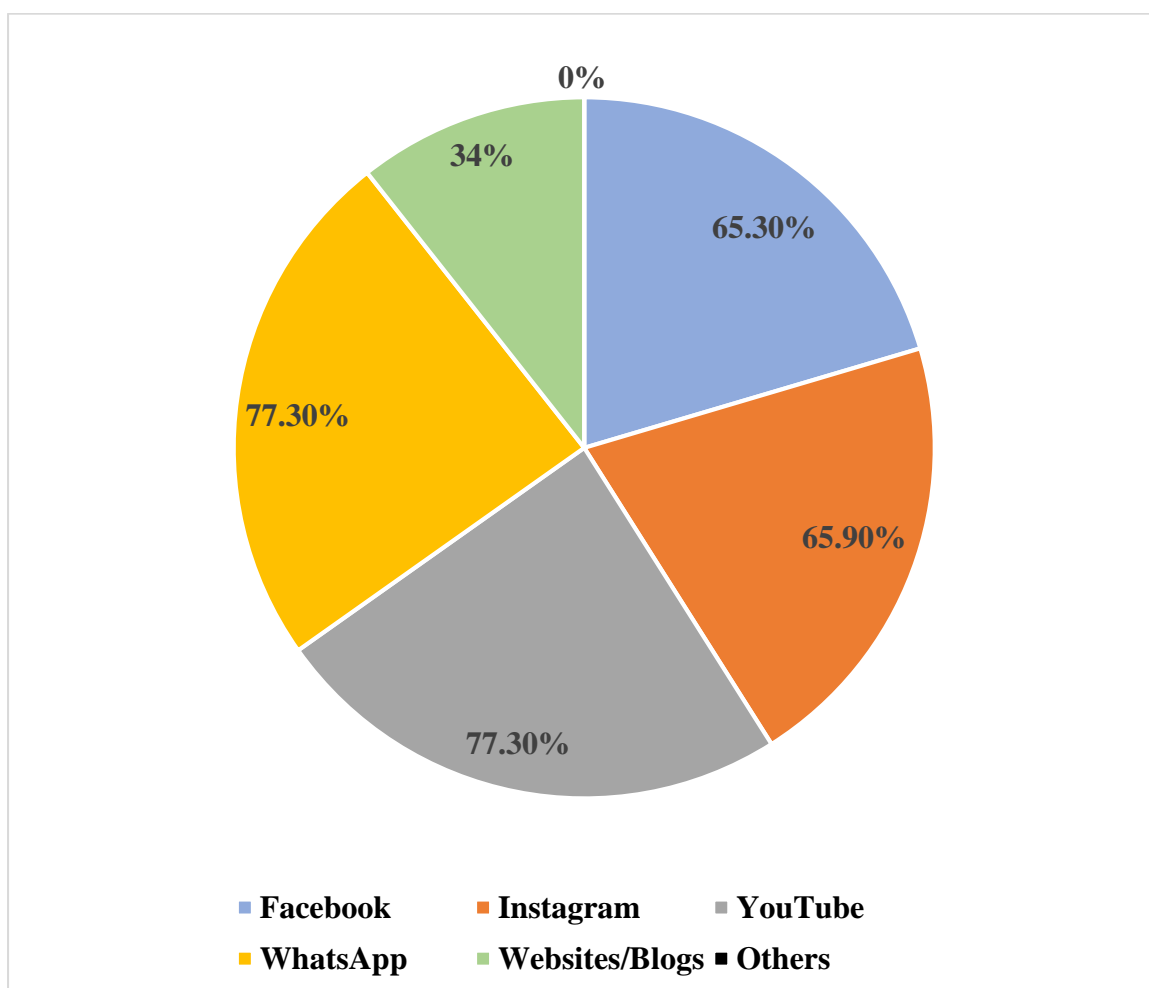
**Interpretation-**

Data shows that out of all 176 respondents 115, 116, 136, 60, 0, said Yes to the question of Facebook, Instagram, YouTube, WhatsApp, Websites/Blogs and Other respectively. Also 28, 27, 7, 7, 60 and 19 said No to the same, respectively.

## Percentage Representation

### Users

| New Media Platform | Users Percentage |
|--------------------|------------------|
| Facebook           | 65.30%           |
| Instagram          | 65.90%           |
| YouTube            | 77.30%           |
| WhatsApp           | 77.30%           |
| Websites/Blogs     | 34%              |
| Others             | 0%               |



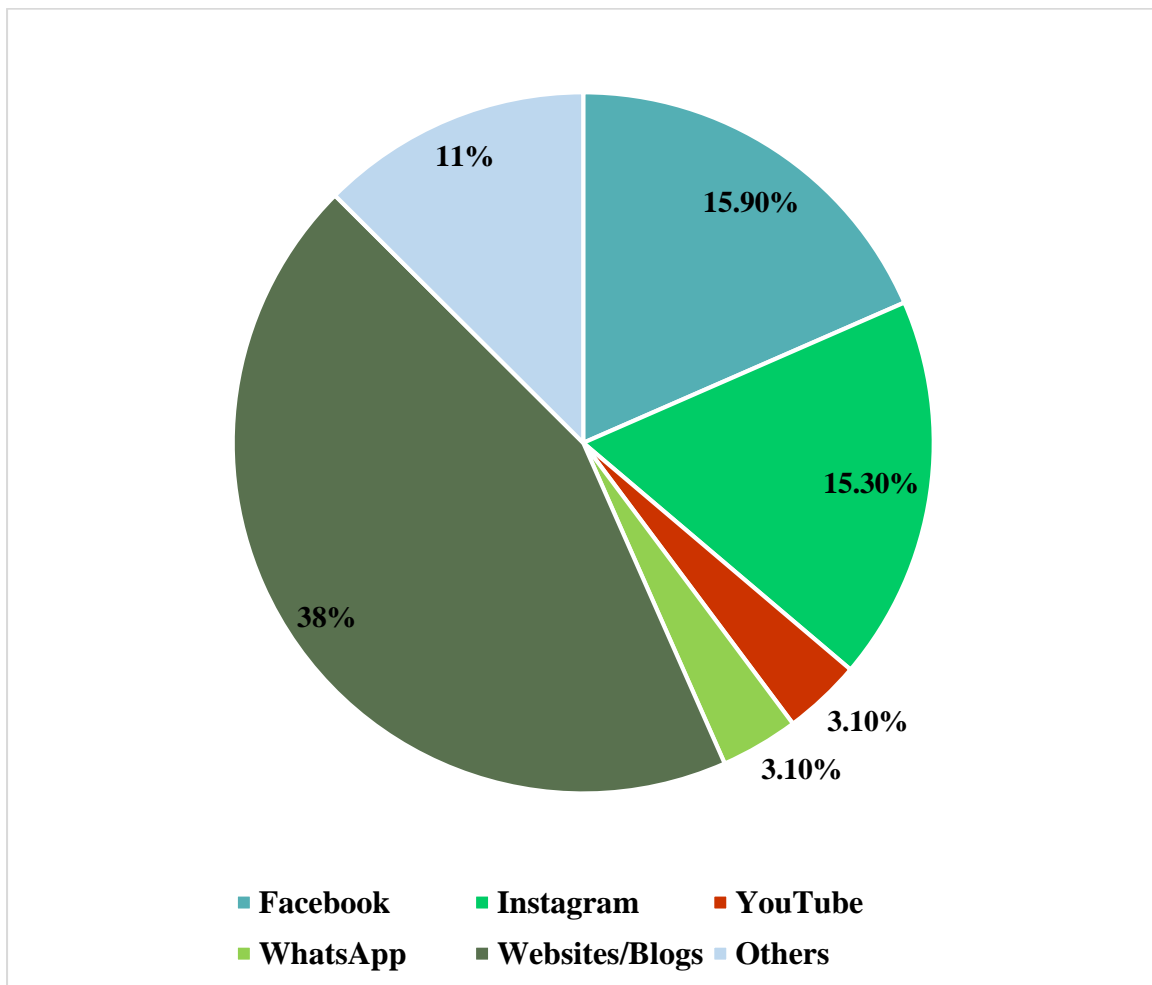
### Interpretation-

Data shows that out of all 176 respondents 65.3%, 65.9%, 77.3%, 77.3%, 34%, 0% said Yes to the question of Facebook, Instagram, YouTube, WhatsApp, Websites/Blogs and Other respectively.

## Percentage Representation

### Non-Users

| New Media Platform | Non-Users Percentage |
|--------------------|----------------------|
| Facebook           | 15.90%               |
| Instagram          | 15.30%               |
| YouTube            | 3.10%                |
| WhatsApp           | 3.10%                |
| Websites/Blogs     | 38%                  |
| Others             | 11%                  |



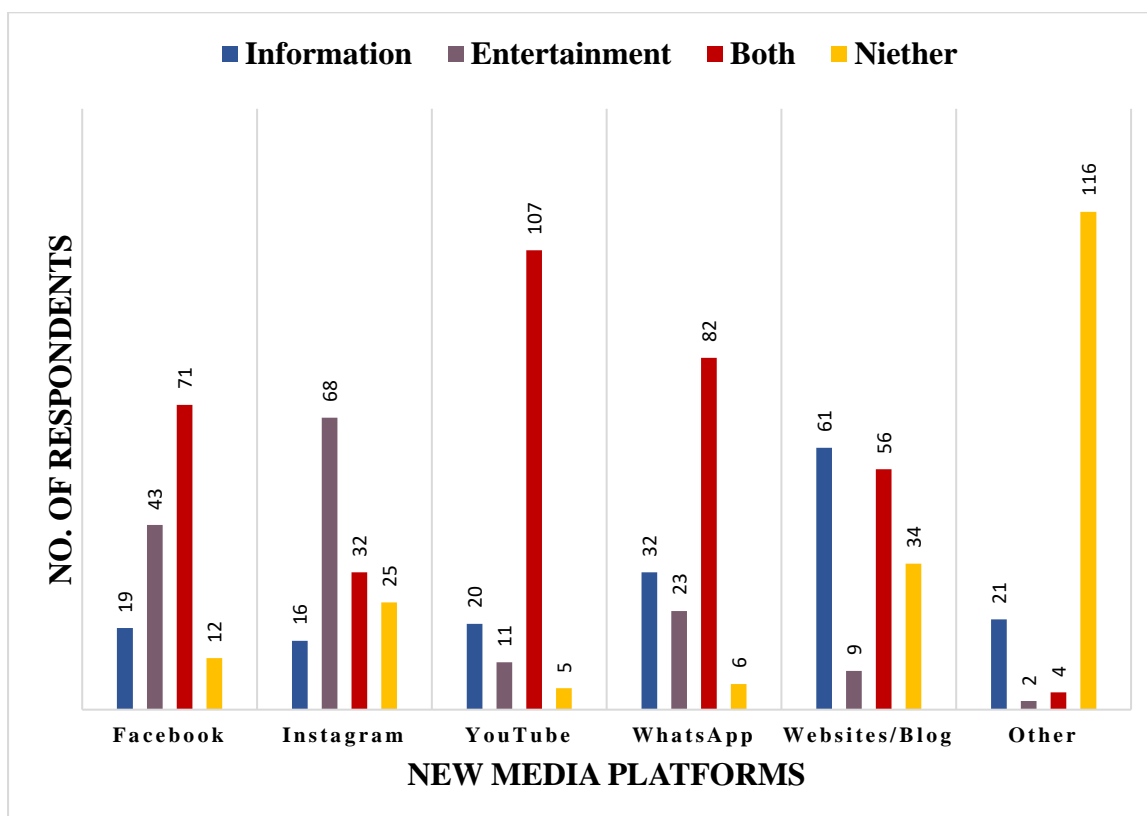
### Interpretation-

Data shows that out of all 176 respondents 15.9%, 15.3%, 3.1%, 3.1%, 38%, 10.8%, said Yes to the question of Facebook, Instagram, YouTube, WhatsApp, Websites/Blogs and Other respectively

Table1.9

Que 5. For what purpose you usually use any of the New Media (Online Media) Platforms?

| New Media Platform/Usage | Information | Entertainment | Both | Neither |
|--------------------------|-------------|---------------|------|---------|
| Facebook                 | 19          | 43            | 71   | 12      |
| Instagram                | 16          | 68            | 32   | 25      |
| YouTube                  | 20          | 11            | 107  | 5       |
| WhatsApp                 | 32          | 23            | 82   | 6       |
| Websites/Blog            | 61          | 9             | 56   | 34      |
| Other                    | 21          | 2             | 4    | 116     |



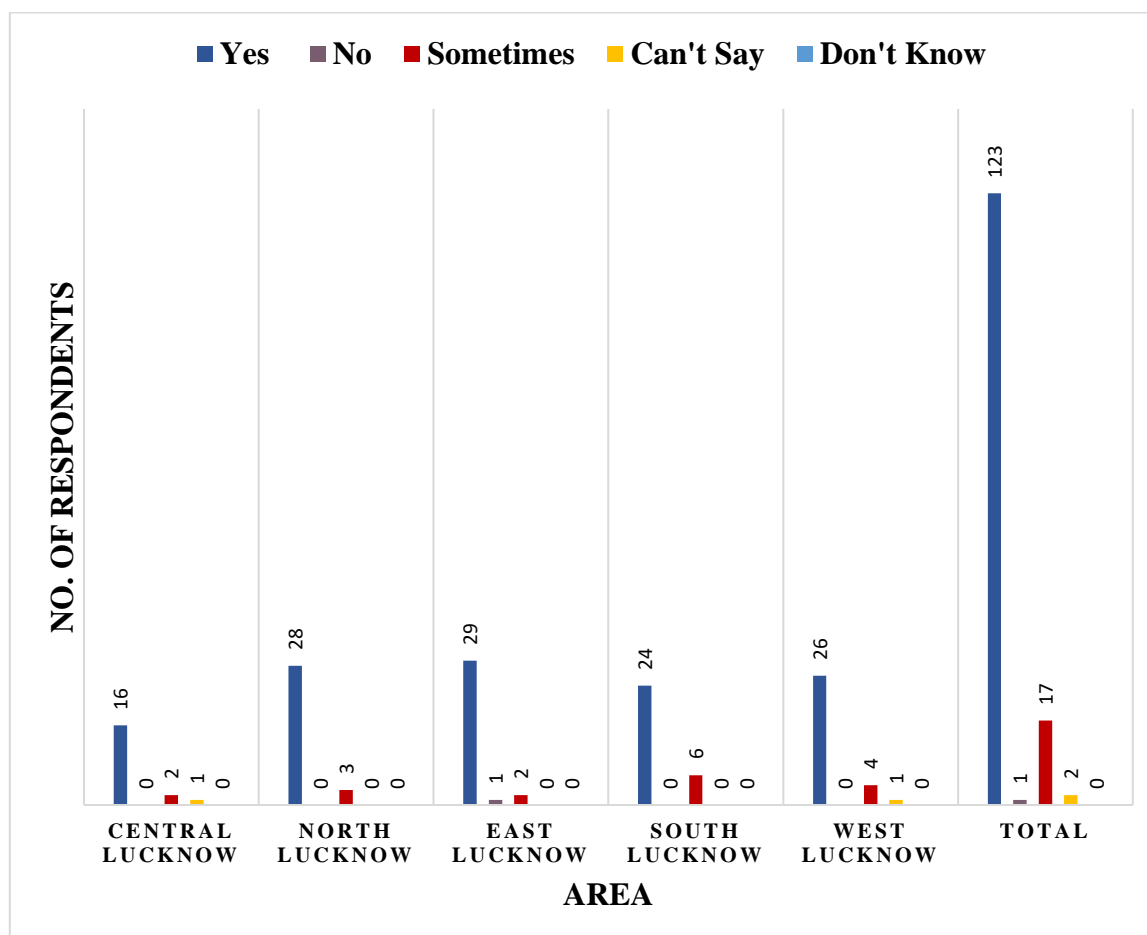
### Interpretation-

Data shows that 19 people use Facebook, 16 use Instagram, 20 use YouTube, 32 use WhatsApp and 21 use Other New Media platforms for Information; 43 people use Facebook, 63 use Instagram, 11 use YouTube, 23 use WhatsApp, 9 use Websites/Blogs and 2 use other for Entertainment; 71 people use Facebook, 32 use Instagram, 107 use YouTube, 82 use WhatsApp, 56 use Websites/Blogs and 4 use other for Both purposes; 12 use Facebook, 25 use Instagram, 5 use YouTube, 6 use WhatsApp, 34 use Websites/Blogs, 116 use other for Neither purposes.

Table 1.10

**Que 6. Do you think New Media (Online Media) helps in creation of public opinion about a certain issue?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 16  | 0  | 2         | 1         | 0          |
| North Lucknow           | 28  | 0  | 3         | 0         | 0          |
| East Lucknow            | 29  | 1  | 2         | 0         | 0          |
| South Lucknow           | 24  | 0  | 6         | 0         | 0          |
| West Lucknow            | 26  | 0  | 4         | 1         | 0          |
| Total                   | 123 | 1  | 17        | 2         | 0          |

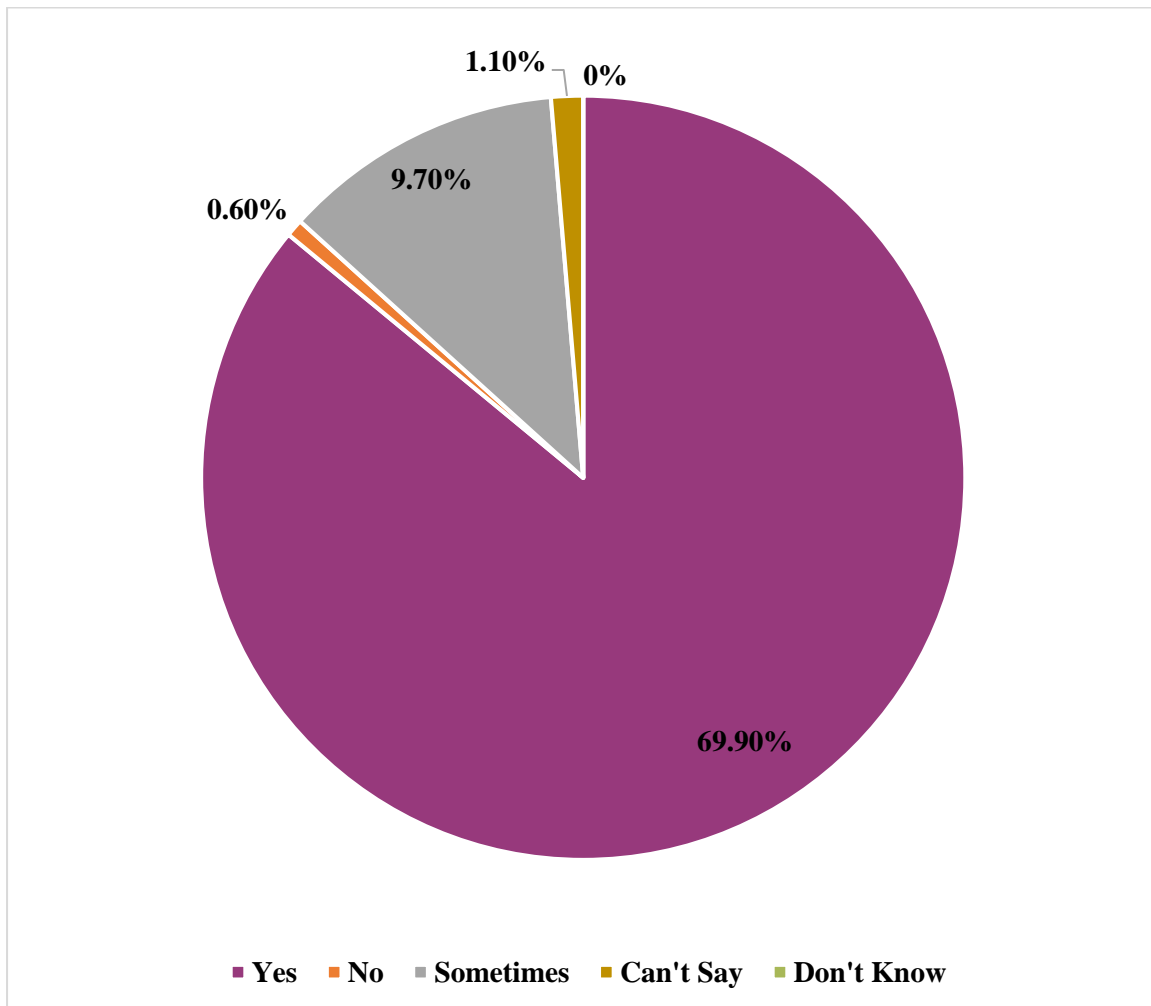


### Interpretation-

Data shows that out of total 176 respondents 123 said Yes. 1 said No, 17 said Sometimes and 2 said Can't Say to the question of whether they think New Media helps in creating public opinion or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 69.90%     |
| No         | 0.60%      |
| Sometimes  | 9.70%      |
| Can't Say  | 1.10%      |
| Don't Know | 0%         |



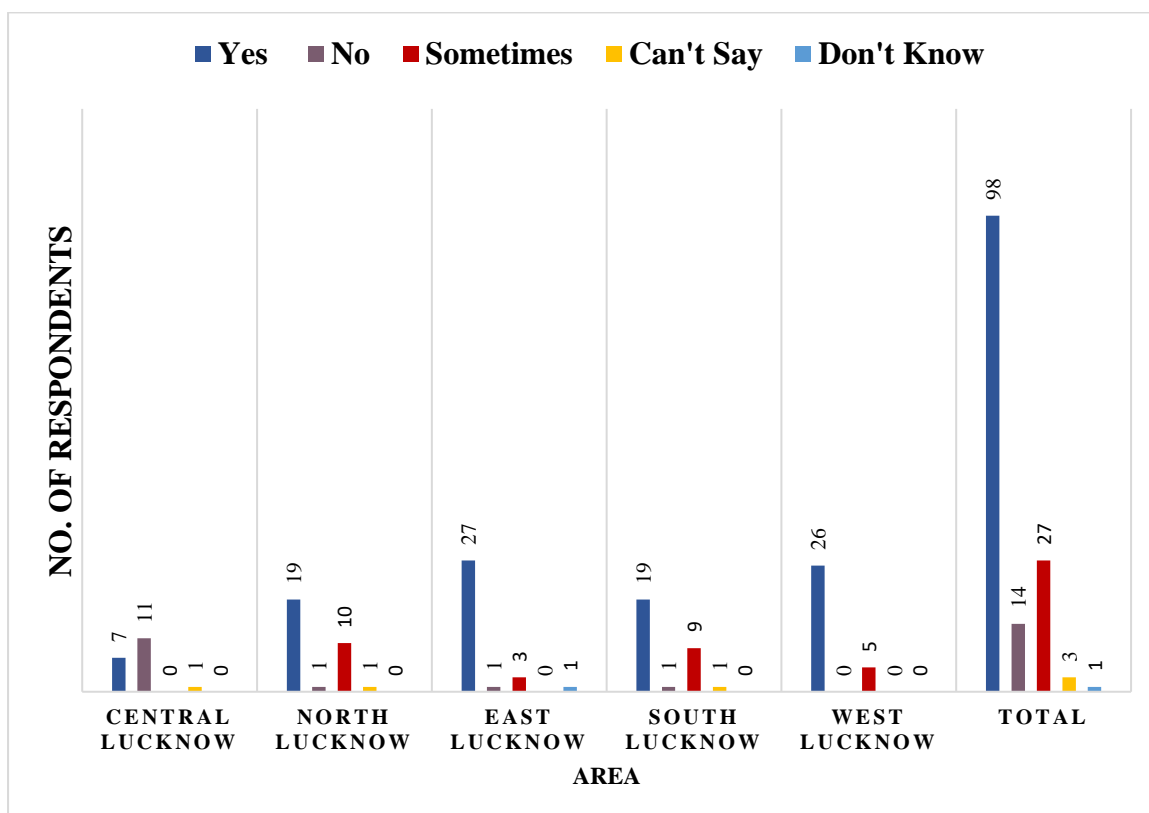
#### Interpretation-

Data shows that out of total 176 respondents 69.9% said Yes, 0.6% said No, 9.7% said Sometimes, 1.10% said Can't Say and 0% said Don't Know in the response of whether they think New Media helps in creating public opinion or not.

Table 1.11

**Que 7. Does New Media (Online Media) provide platform for debates and discussions on social and societal problems?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 7   | 11 | 0         | 1         | 0          |
| North Lucknow           | 19  | 1  | 10        | 1         | 0          |
| East Lucknow            | 27  | 1  | 3         | 0         | 1          |
| South Lucknow           | 19  | 1  | 9         | 1         | 0          |
| West Lucknow            | 26  | 0  | 5         | 0         | 0          |
| Total                   | 98  | 14 | 27        | 3         | 1          |

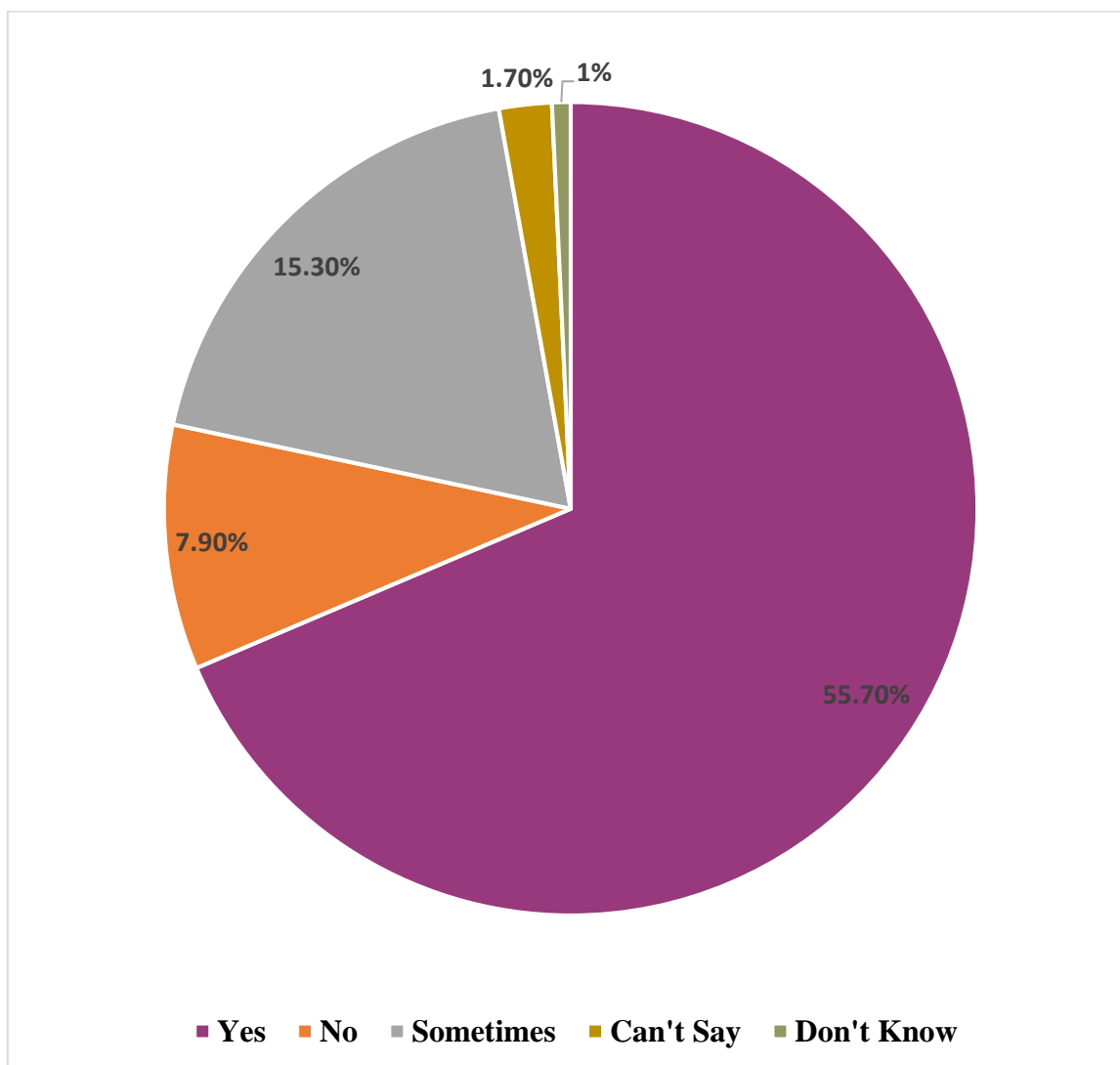


### Interpretation-

Data shows that out of total 176 respondents 98 said Yes, 14 said No, 27 said Sometimes, 3 said Can't say and 1 said Don't Know to the question of whether New Media provides platform for debates and discussions on social and societal problems or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 55.70%     |
| No         | 7.90%      |
| Sometimes  | 15.30%     |
| Can't Say  | 1.70%      |
| Don't Know | 1%         |



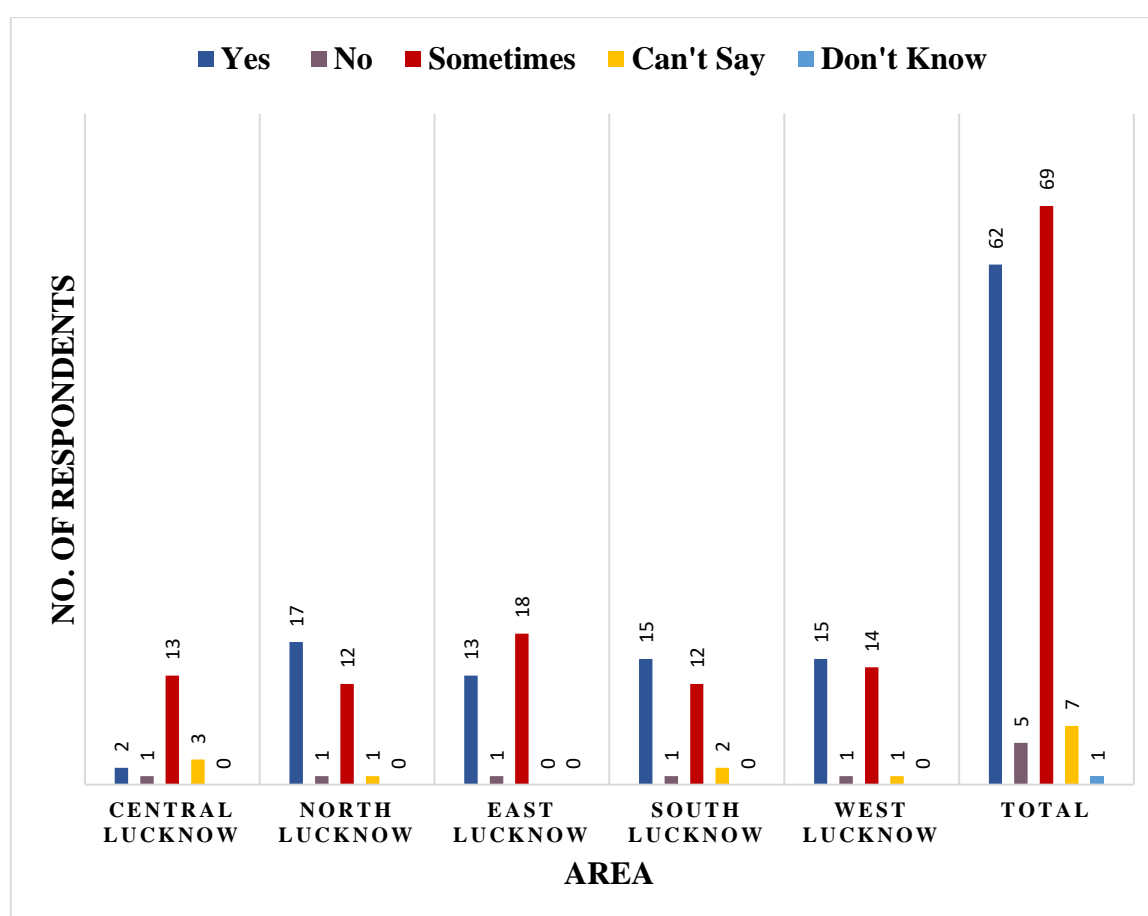
#### Interpretation-

Data shows that out of total 176 respondents 55.7% said Yes, 7.9% said No, 15.3% said Sometimes, 1.7% said Can't Say and 0.6% said Don't Know in the response of weather New Media (Online Media) provide platform for debates and discussions on social and societal problems or not.

Table 1.12

**Que 8. Does New Media (Online Media) help in voicing of public grievances related to societal issues such as gender violence, communal and ethnic harmony, corruption, gender equality, social taboos, etc.?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 2   | 1  | 13        | 3         | 0          |
| North Lucknow           | 17  | 1  | 12        | 1         | 0          |
| East Lucknow            | 13  | 1  | 18        | 0         | 0          |
| South Lucknow           | 15  | 1  | 12        | 2         | 0          |
| West Lucknow            | 15  | 1  | 14        | 1         | 0          |
| Total                   | 62  | 5  | 69        | 7         | 1          |

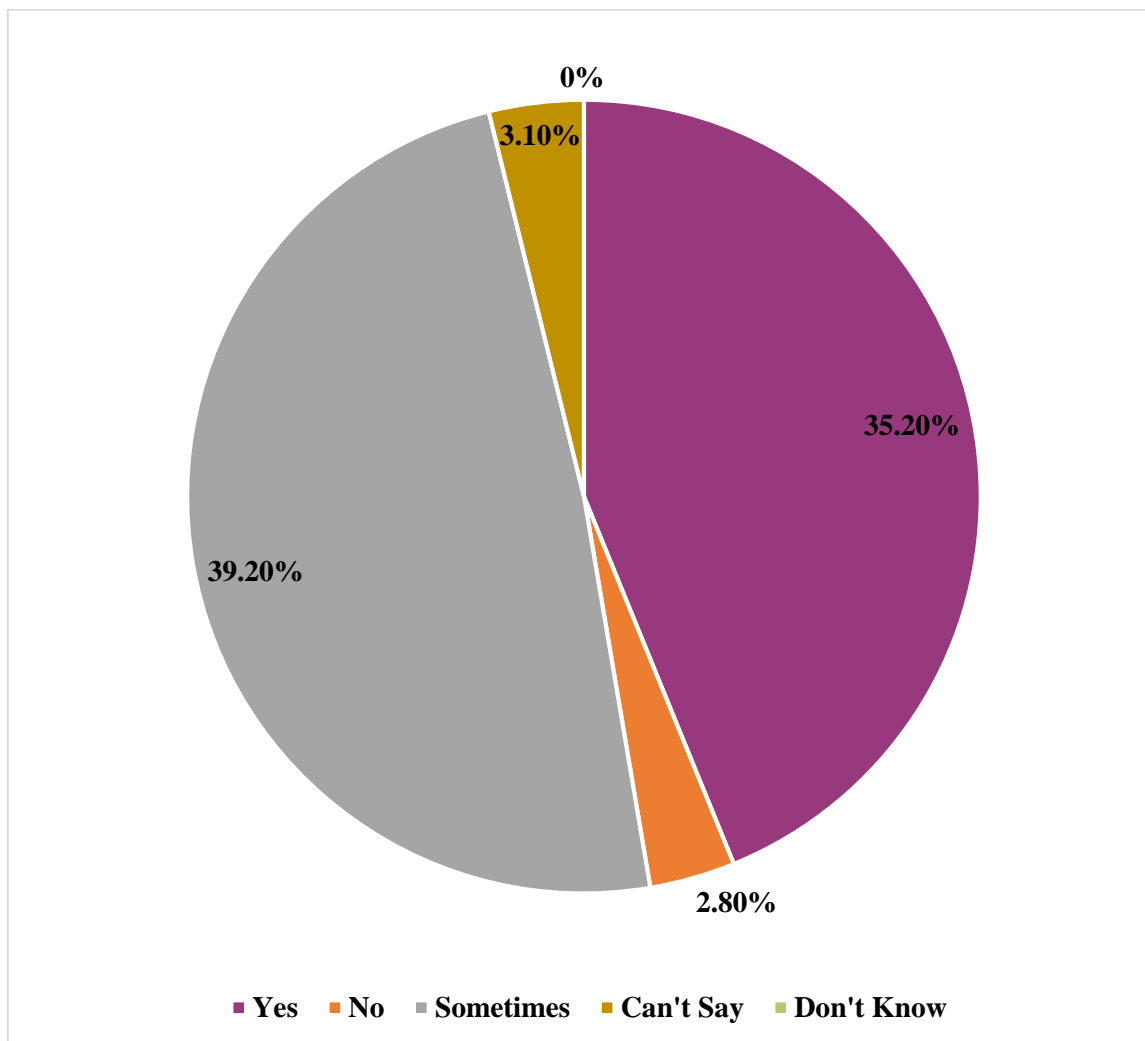


### Interpretation-

Data shows that out of total 176 respondents 62 said Yes, 5 said No, 69 said Sometimes, 7 said Can't say and 1 said Don't Know to the question of whether New Media (Online Media) helps in voicing of public grievances related to societal issues such as gender violence, communal and ethnic harmony, corruption, gender equality, social taboos, etc. or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 35.20%     |
| No         | 2.80%      |
| Sometimes  | 39.20%     |
| Can't Say  | 3.10%      |
| Don't Know | 0%         |



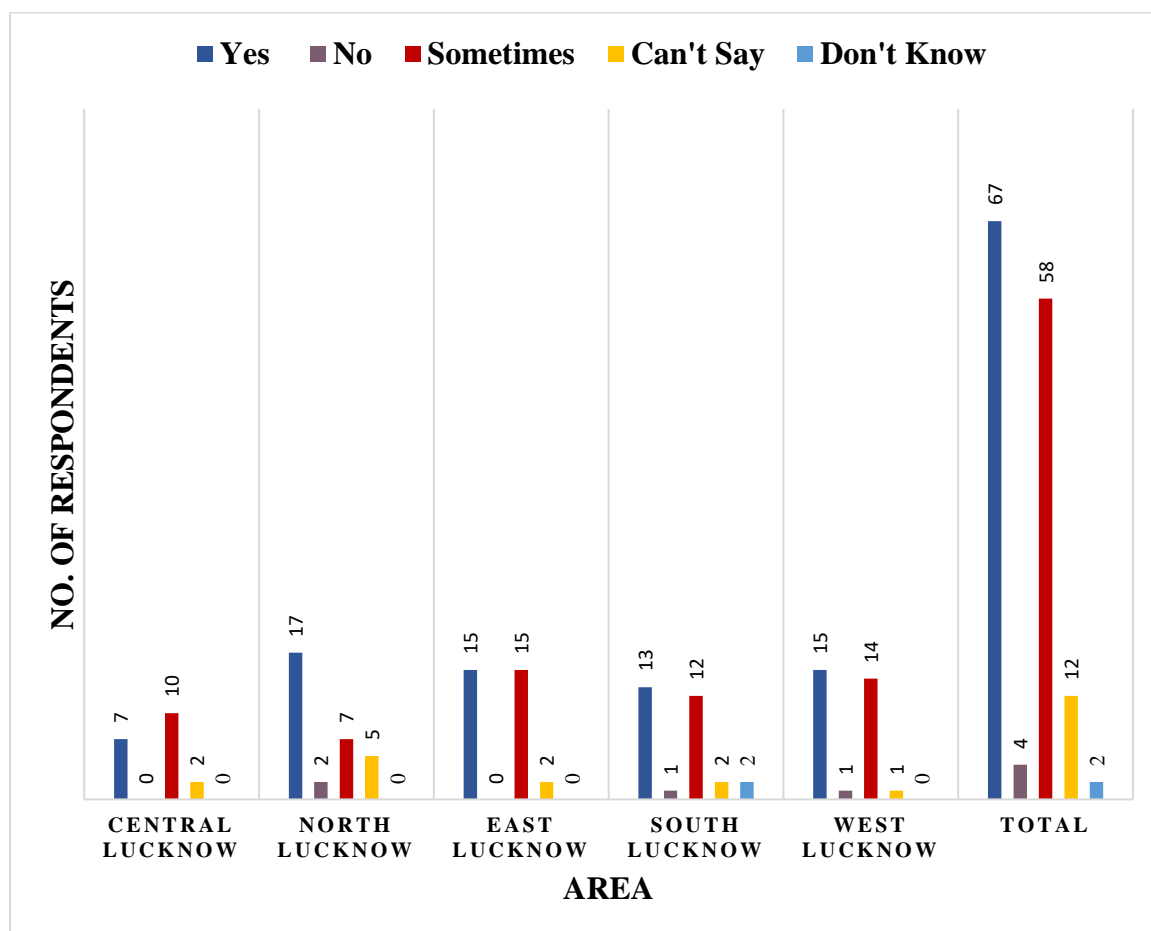
#### Interpretation-

Data shows that out of total 176 respondents 35.2% said Yes, 2.8% said No, 39.2% said Sometimes, 3.1% said Can't Say and 0% said Don't Know to the question of whether New Media (Online Media) helps in voicing of public grievances related to societal issues such as gender violence, communal and ethnic harmony, corruption, gender equality, social taboos, etc. or not.

Table 1.13

**Que 9. Do you think New Media (Online Media) at any point initiates a dialogue or discussion about Domestic Violence, Sexual Harassment, and Marital Rape?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 7   | 0  | 10        | 2         | 0          |
| North Lucknow           | 17  | 2  | 7         | 5         | 0          |
| East Lucknow            | 15  | 0  | 15        | 2         | 0          |
| South Lucknow           | 13  | 1  | 12        | 2         | 2          |
| West Lucknow            | 15  | 1  | 14        | 1         | 0          |
| Total                   | 67  | 4  | 58        | 12        | 2          |

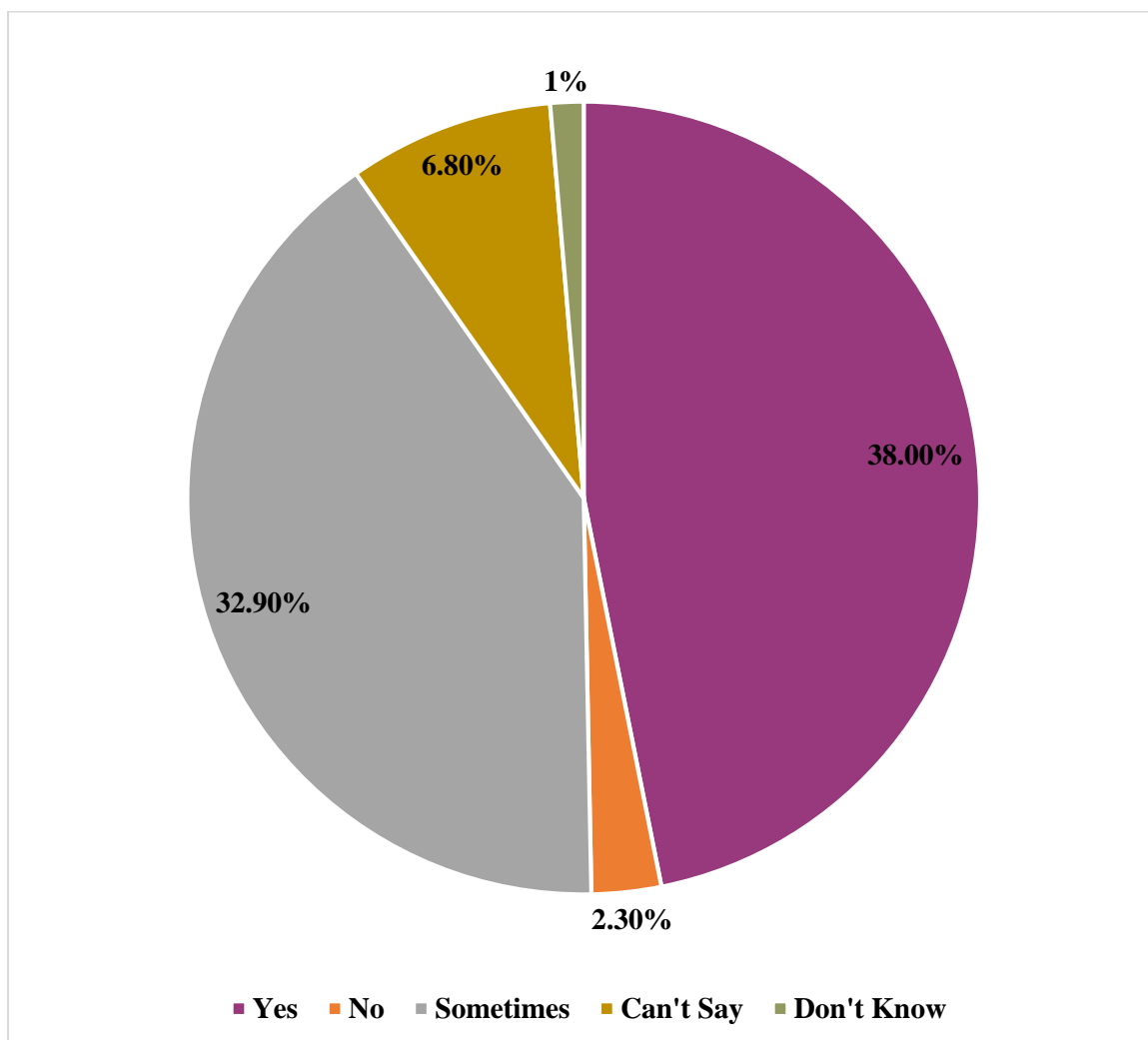


#### Interpretation-

Data shows that out of total 176 respondents 67 said Yes, 4 said No, 58 said Sometimes, 12 said Can't say and 2 said Don't Know to the question of whether they think New Media (Online Media) at any point initiates a dialogue or discussion about Domestic Violence, Sexual Harassment, and Marital Rape or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 38.00%     |
| No         | 2.30%      |
| Sometimes  | 32.90%     |
| Can't Say  | 6.80%      |
| Don't Know | 1%         |



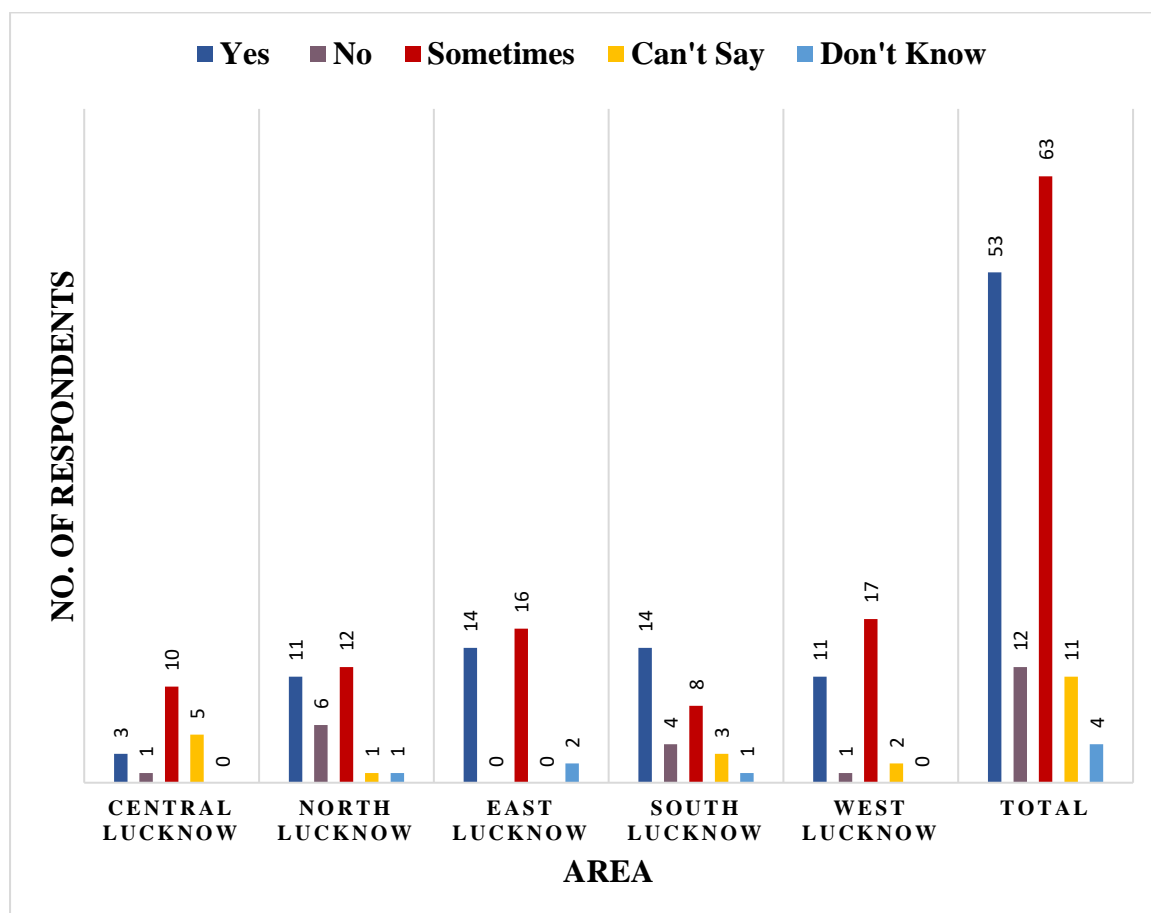
#### Interpretation-

Data shows that out of total 176 respondents 38% said Yes, 2.3% said No, 32.9% said Sometimes, 6.8% said Can't say and 1.1% said Don't Know to the question of whether they think New Media (Online Media) at any point initiates a dialogue or discussion about Domestic Violence, Sexual Harassment, and Marital Rape or not

Table 1. 14

**Que 10. Does New Media (Online Media) provide platform for discussion and debate about Illiteracy, Poverty, Starvation and Overpopulation?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 3   | 1  | 10        | 5         | 0          |
| North Lucknow           | 11  | 6  | 12        | 1         | 1          |
| East Lucknow            | 14  | 0  | 16        | 0         | 2          |
| South Lucknow           | 14  | 4  | 8         | 3         | 1          |
| West Lucknow            | 11  | 1  | 17        | 2         | 0          |
| Total                   | 53  | 12 | 63        | 11        | 4          |

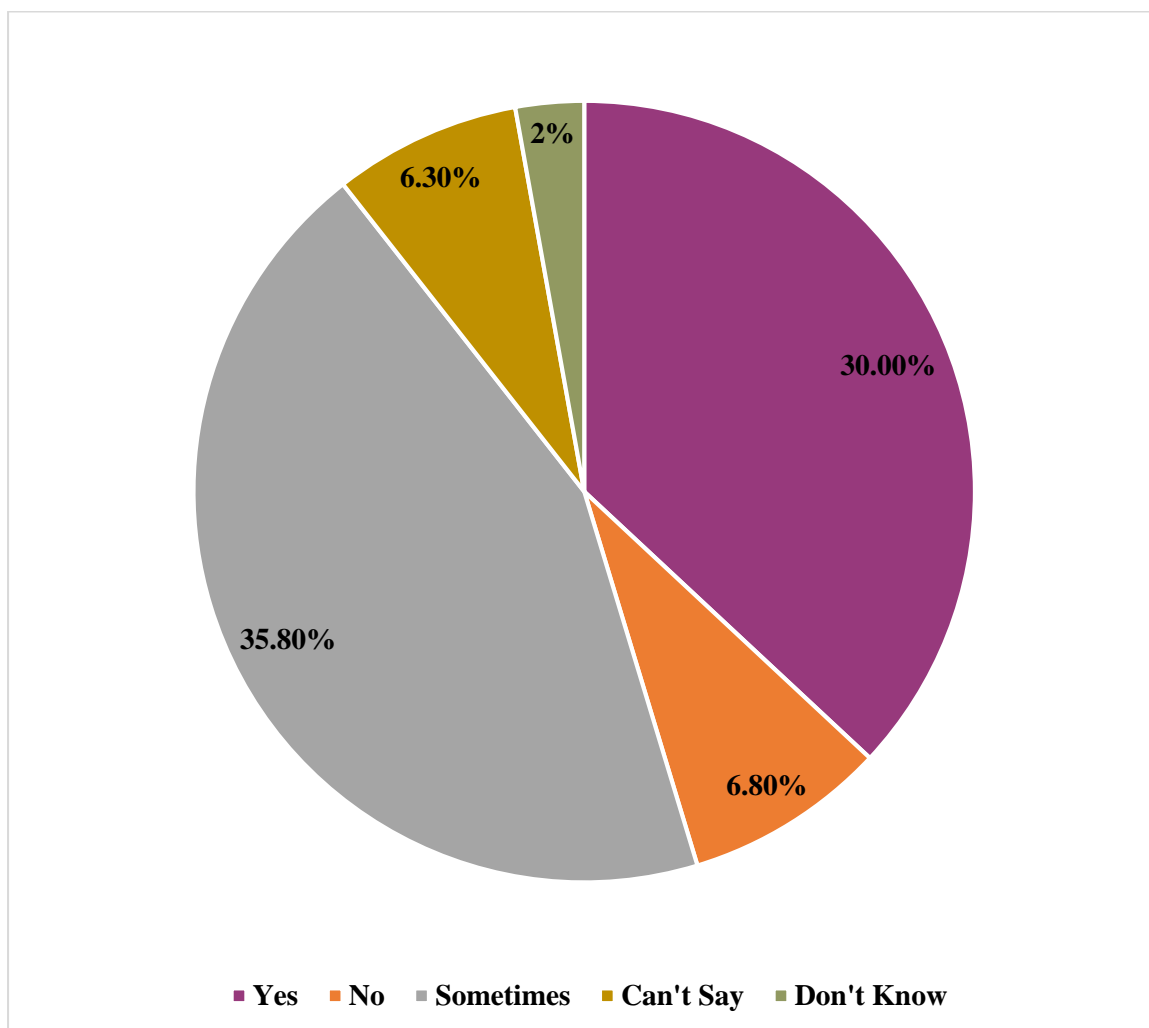


### Interpretation-

Data shows that out of total 176 respondents 53 said Yes, 12 said No, 63 said Sometimes, 11 said Can't say and 4 said Don't Know to the question of whether New Media (Online Media) provide platform for discussion and debate about Illiteracy, Poverty, Starvation and Overpopulation or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 30.00%     |
| No         | 6.80%      |
| Sometimes  | 35.80%     |
| Can't Say  | 6.30%      |
| Don't Know | 2%         |



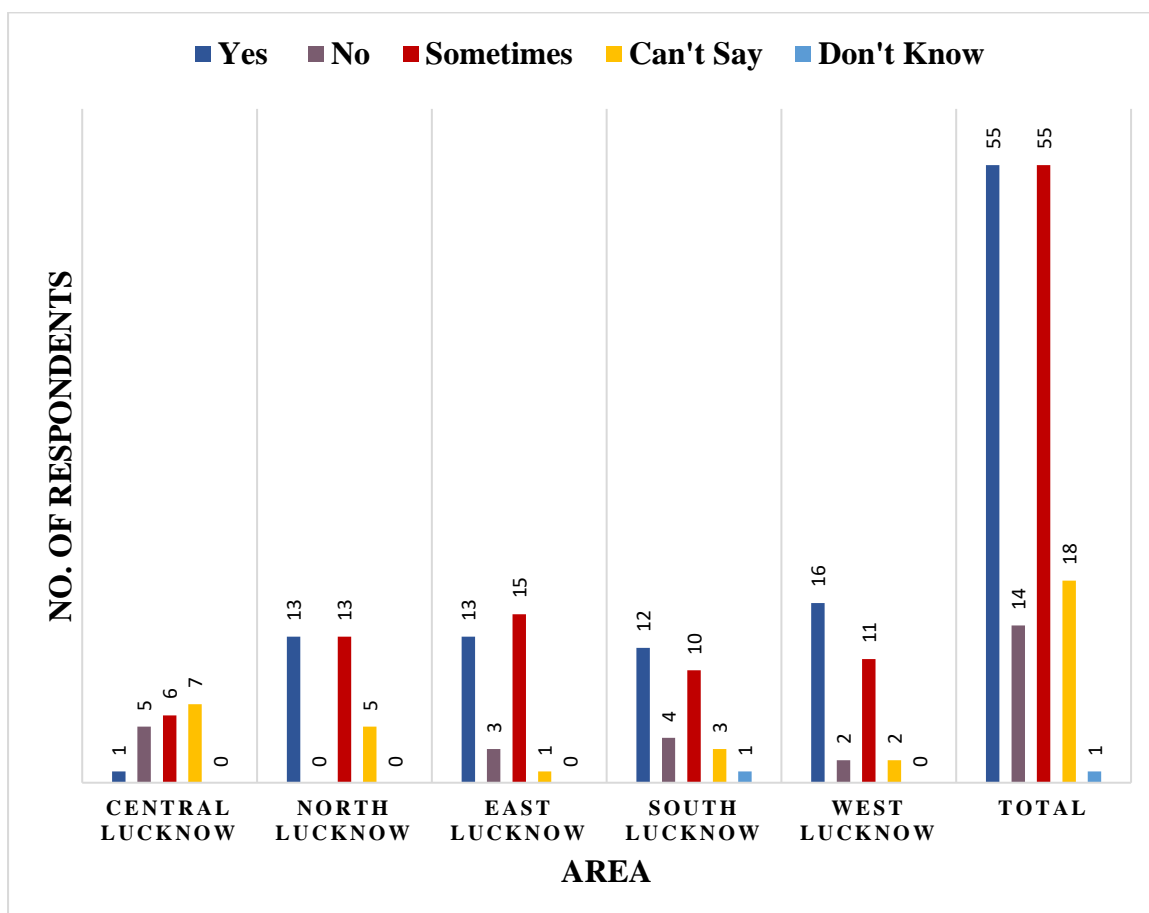
#### Interpretation-

Data shows that out of total 176 respondents 30% said Yes, 6.8% said No, 35.8% said Sometimes, 6.3% said Can't say and 2.3% said Don't Know to the question of whether New Media (Online Media) provide platform for discussion and debate about Illiteracy, Poverty, Starvation and Overpopulation or not.

Table 1.15

**Que 11. Do you think New Media (Online Media) creates a constructive public opinion about social and societal problems and helps in providing a solution for them?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 1   | 5  | 6         | 7         | 0          |
| North Lucknow           | 13  | 0  | 13        | 5         | 0          |
| East Lucknow            | 13  | 3  | 15        | 1         | 0          |
| South Lucknow           | 12  | 4  | 10        | 3         | 1          |
| West Lucknow            | 16  | 2  | 11        | 2         | 0          |
| Total                   | 55  | 14 | 55        | 18        | 1          |

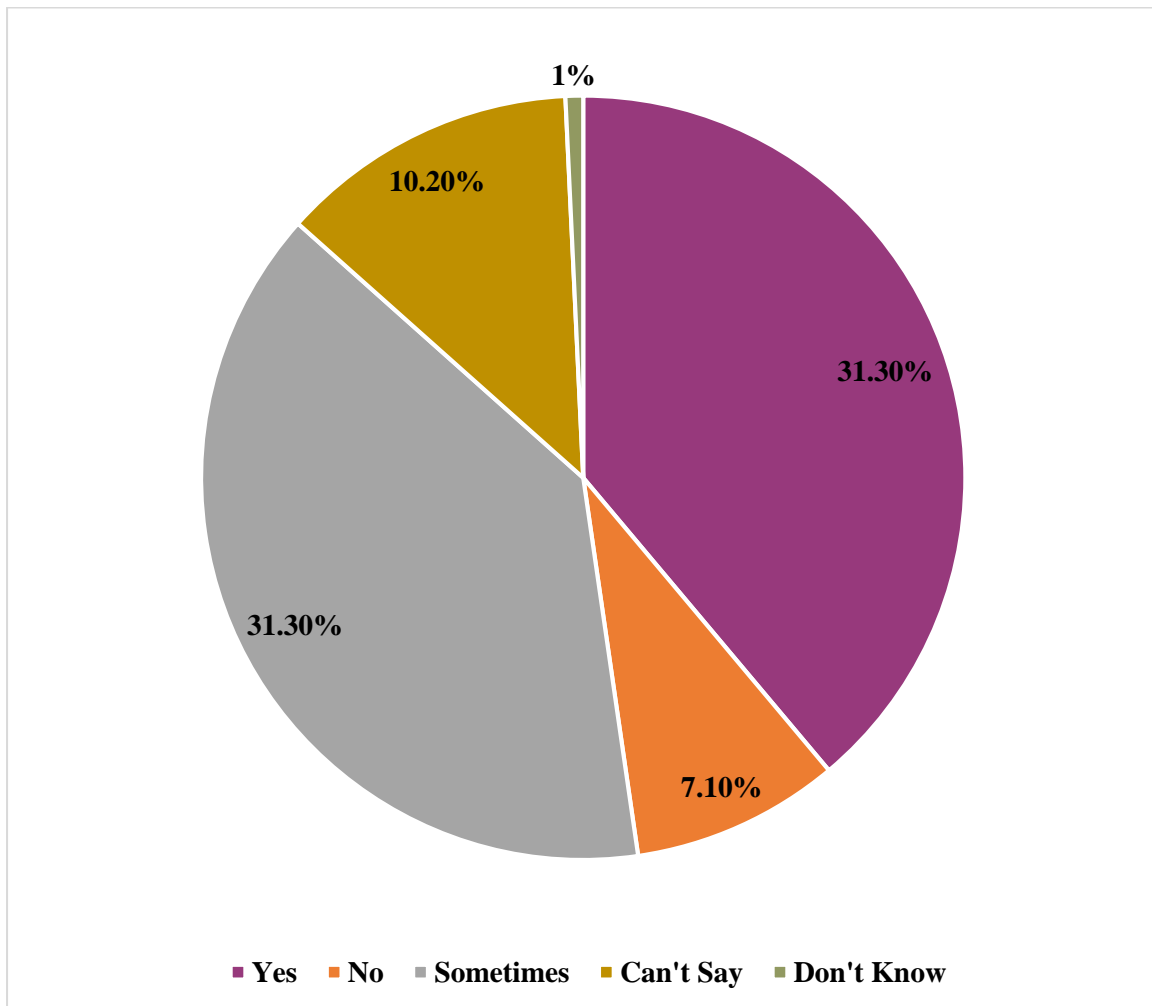


### Interpretation-

Data shows that out of total 176 respondents 53 said Yes, 12 said No, 63 said Sometimes, 11 said Can't say and 4 said Don't Know to the question of whether they think New Media (Online Media) creates a constructive public opinion about social and societal problems and helps in providing a solution for them or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 31.30%     |
| No         | 7.10%      |
| Sometimes  | 31.30%     |
| Can't Say  | 10.20%     |
| Don't Know | 1%         |



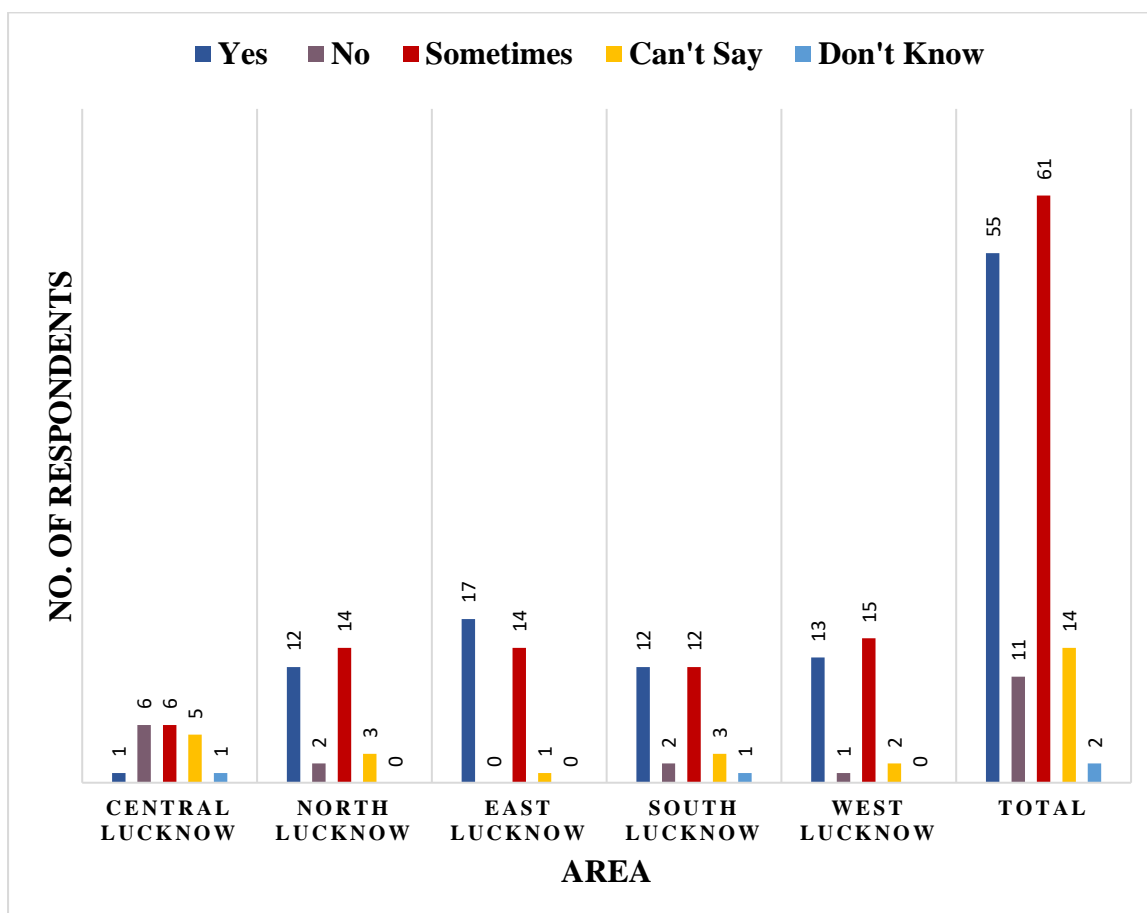
#### Interpretation-

Data shows that out of total 176 respondents 31.3% said Yes, 7.1% said No, 31.3% said Sometimes, 10.2% said Can't say and 1% said Don't Know to the question of whether they think New Media (Online Media) creates a constructive public opinion about social and societal problems and helps in providing a solution for them or not.

Table 1.16

**Que 12. Do you think New Media (Online Media) makes people aware of their rights and responsibilities towards the society they live in as citizens?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 1   | 6  | 6         | 5         | 1          |
| North Lucknow           | 12  | 2  | 14        | 3         | 0          |
| East Lucknow            | 17  | 0  | 14        | 1         | 0          |
| South Lucknow           | 12  | 2  | 12        | 3         | 1          |
| West Lucknow            | 13  | 1  | 15        | 2         | 0          |
| Total                   | 55  | 11 | 61        | 14        | 2          |

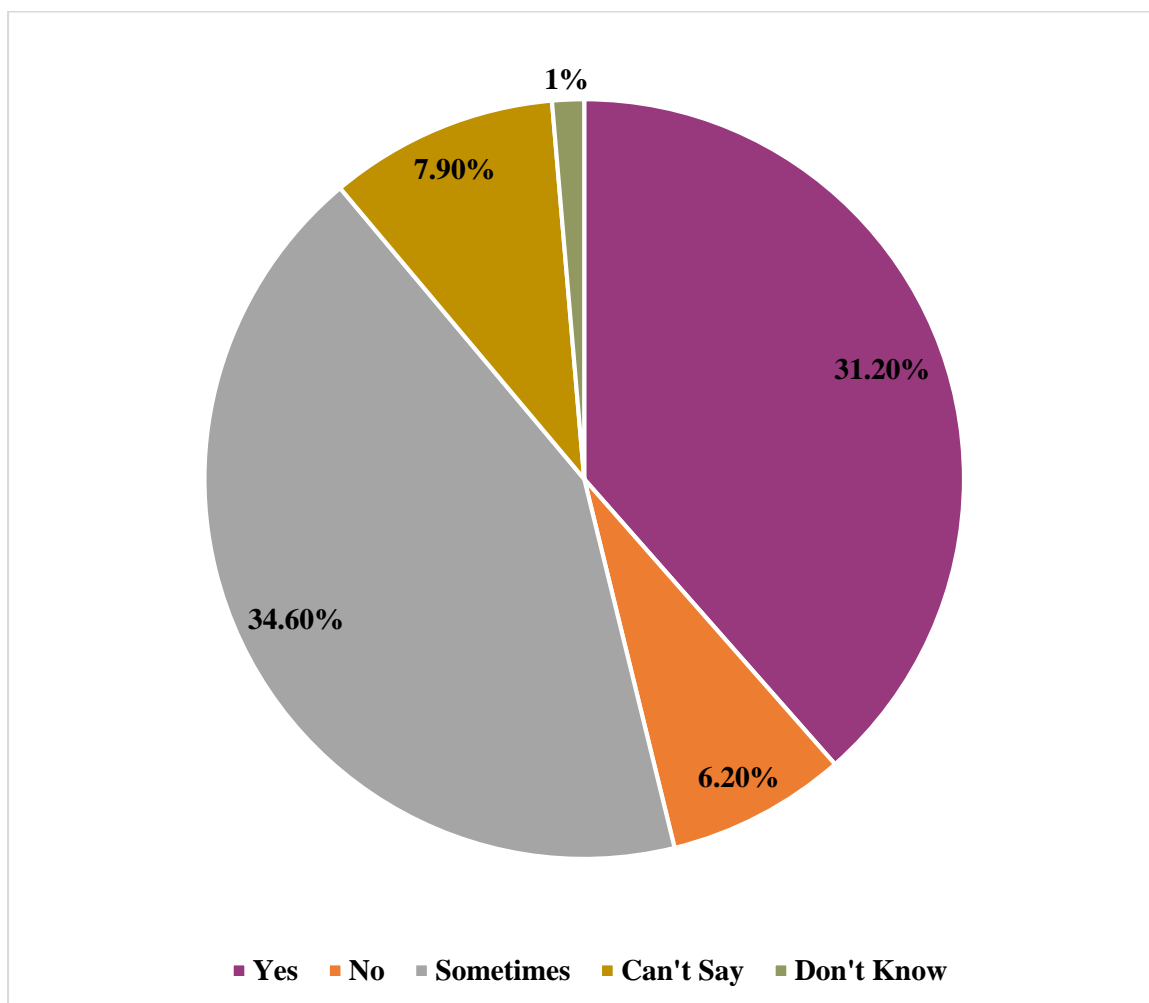


### Interpretation-

Data shows that out of total 176 respondents 55 said Yes, 11 said No, 61 said Sometimes, 14 said Can't say and 2 said Don't Know to the question of whether they think New Media (Online Media) makes people aware of their rights and responsibilities towards the society they live in as citizens or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 31.20%     |
| No         | 6.20%      |
| Sometimes  | 34.60%     |
| Can't Say  | 7.90%      |
| Don't Know | 1%         |



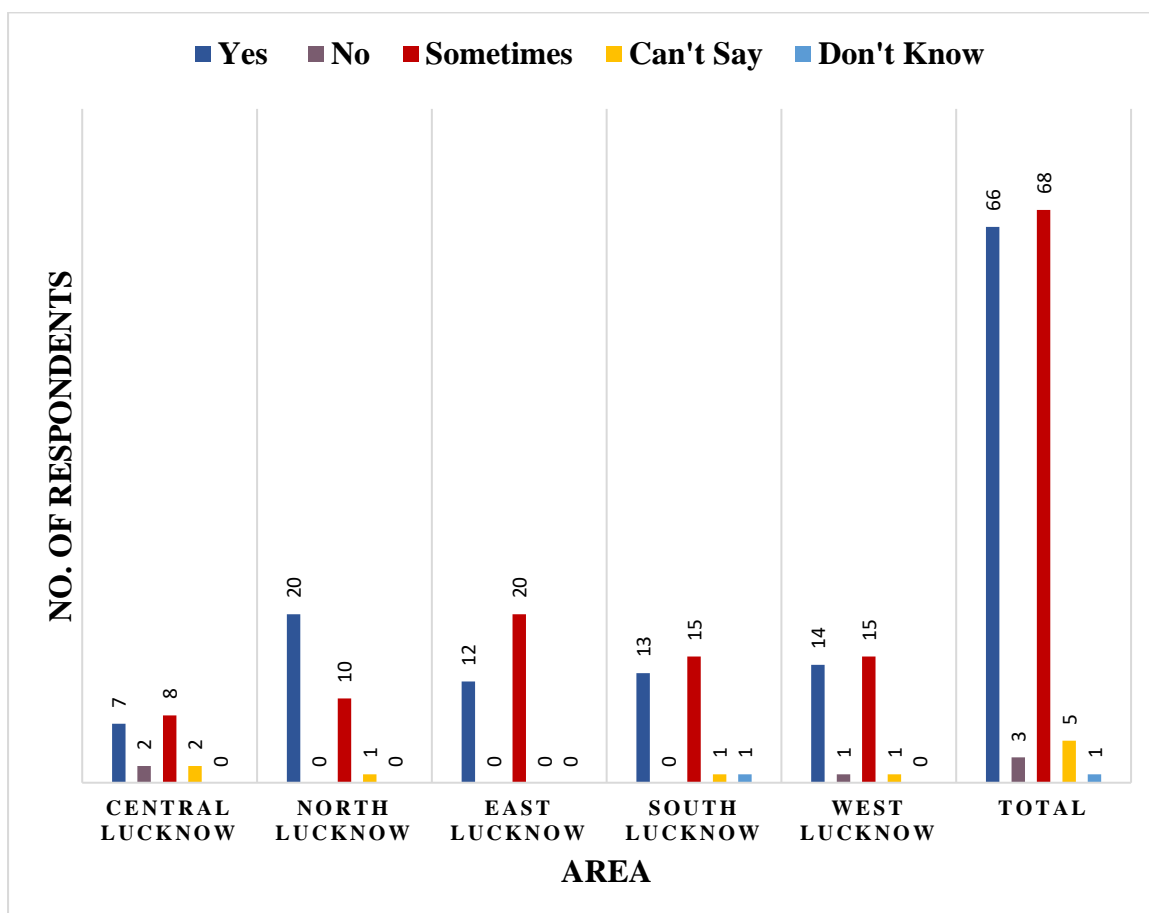
#### Interpretation-

Data shows that out of total 176 respondents 32.2% said Yes, 6.2% said No, 34.6% said Sometimes, 7.9% said Can't say and 1% said Don't Know to the question of whether they think New Media (Online Media) makes people aware of their rights and responsibilities towards the society they live in as citizens or not.

Table 1.17

**Que 13. Do you think your opinion regarding any social issue gets influenced by watching a news report or reading a news or feature story related to it on Online Websites?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 7   | 2  | 8         | 2         | 0          |
| North Lucknow           | 20  | 0  | 10        | 1         | 0          |
| East Lucknow            | 12  | 0  | 20        | 0         | 0          |
| South Lucknow           | 13  | 0  | 15        | 1         | 1          |
| West Lucknow            | 14  | 1  | 15        | 1         | 0          |
| Total                   | 66  | 3  | 68        | 5         | 1          |

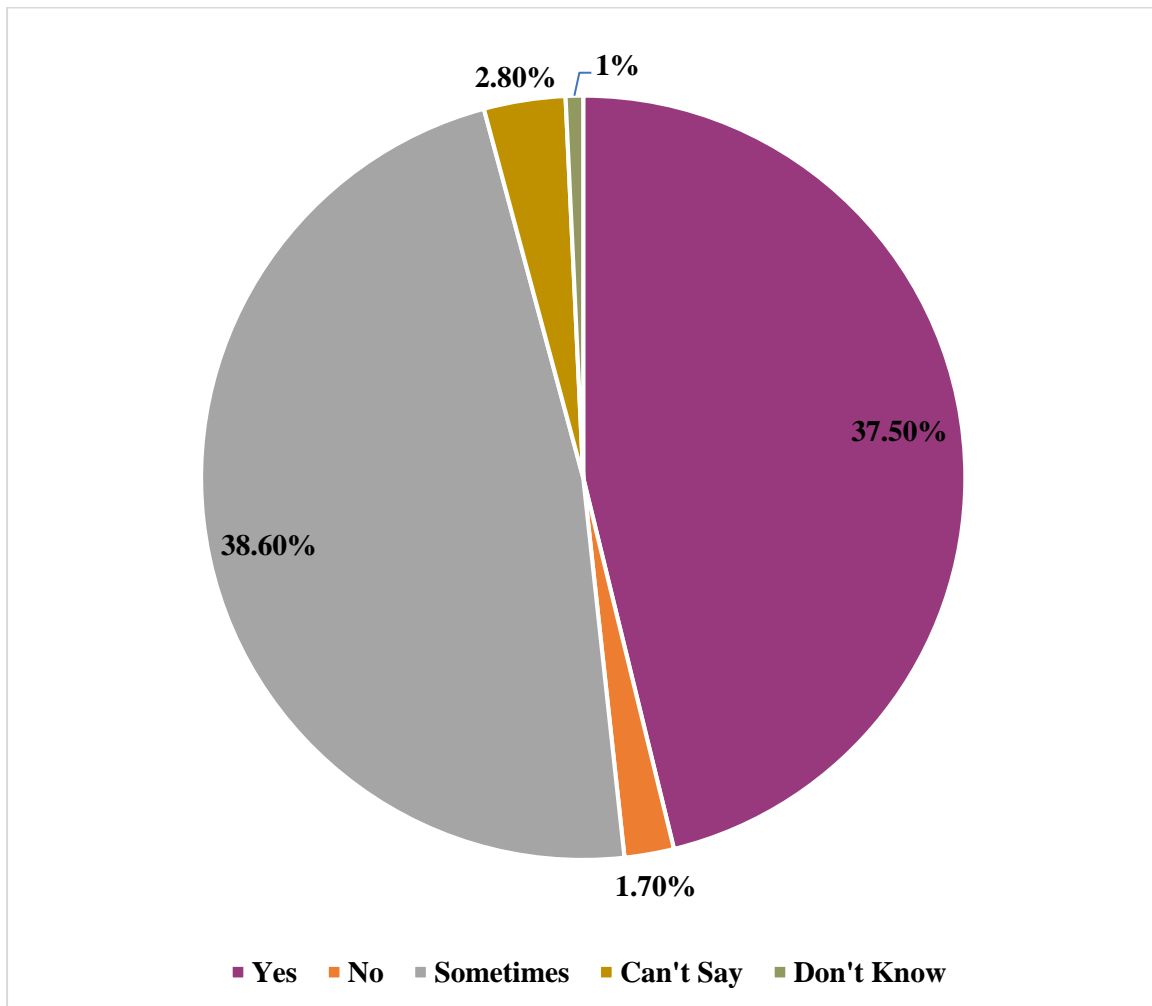


### Interpretation-

Data shows that out of total 176 respondents 66 said Yes, 5 said No, 68 said Sometimes, 5 said Can't say and 1 said Don't Know to the question of whether they think their opinion regarding any social issue gets influenced by watching a news report or reading a news or feature story related to it on Online Websites or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 37.50%     |
| No         | 1.70%      |
| Sometimes  | 38.60%     |
| Can't Say  | 2.80%      |
| Don't Know | 1%         |



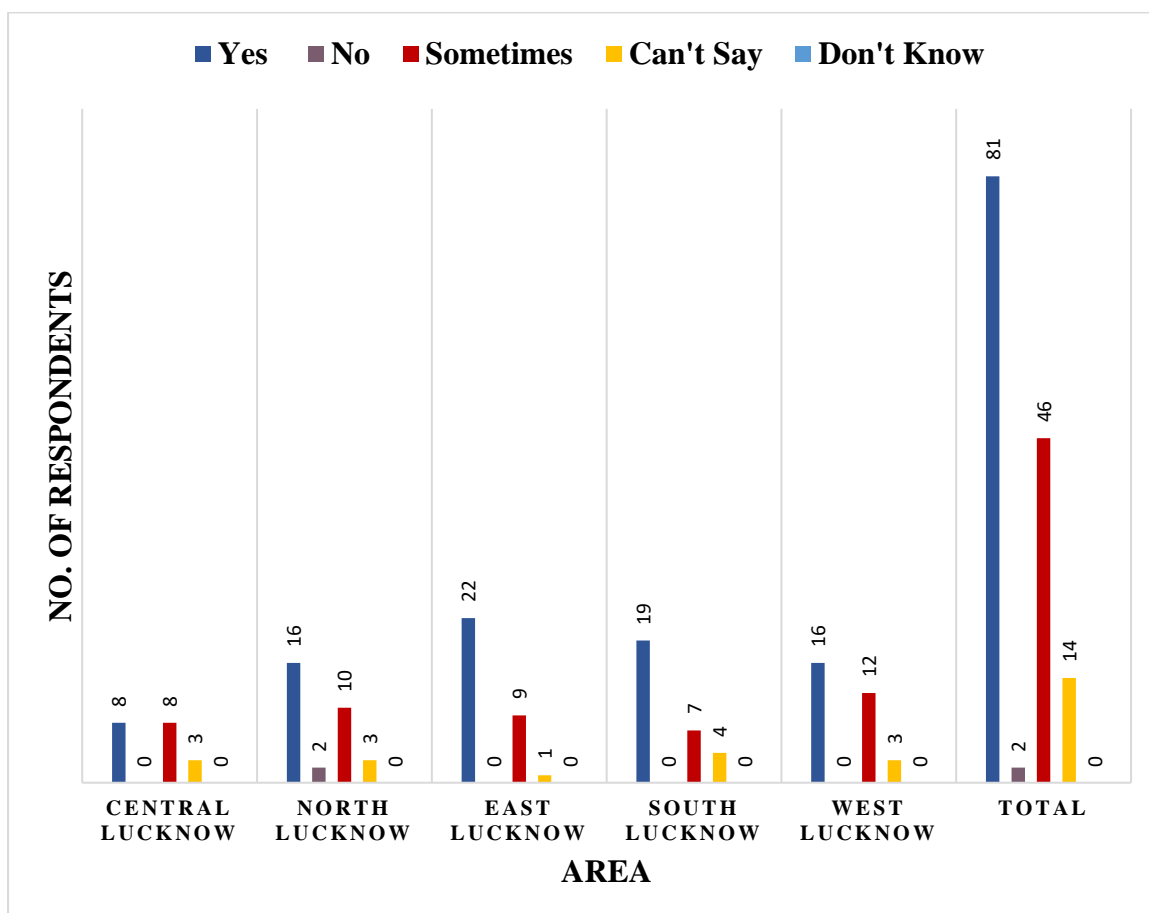
#### Interpretation-

Data shows that out of total 176 respondents 37.5% said Yes, 1.7% said No, 38.6% said Sometimes, 2.8% said Can't say and 1% said Don't Know to the question of whether they think their opinion regarding any social issue gets influenced by watching a news report or reading a news or feature story related to it on Online Websites or not.

Table 1.18

**Que 14. Do you believe New Media (Online Media) plays an important role in constructing or creating public opinion regarding social and Societal problems?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 8   | 0  | 8         | 3         | 0          |
| North Lucknow           | 16  | 2  | 10        | 3         | 0          |
| East Lucknow            | 22  | 0  | 9         | 1         | 0          |
| South Lucknow           | 19  | 0  | 7         | 4         | 0          |
| West Lucknow            | 16  | 0  | 12        | 3         | 0          |
| Total                   | 81  | 2  | 46        | 14        | 0          |

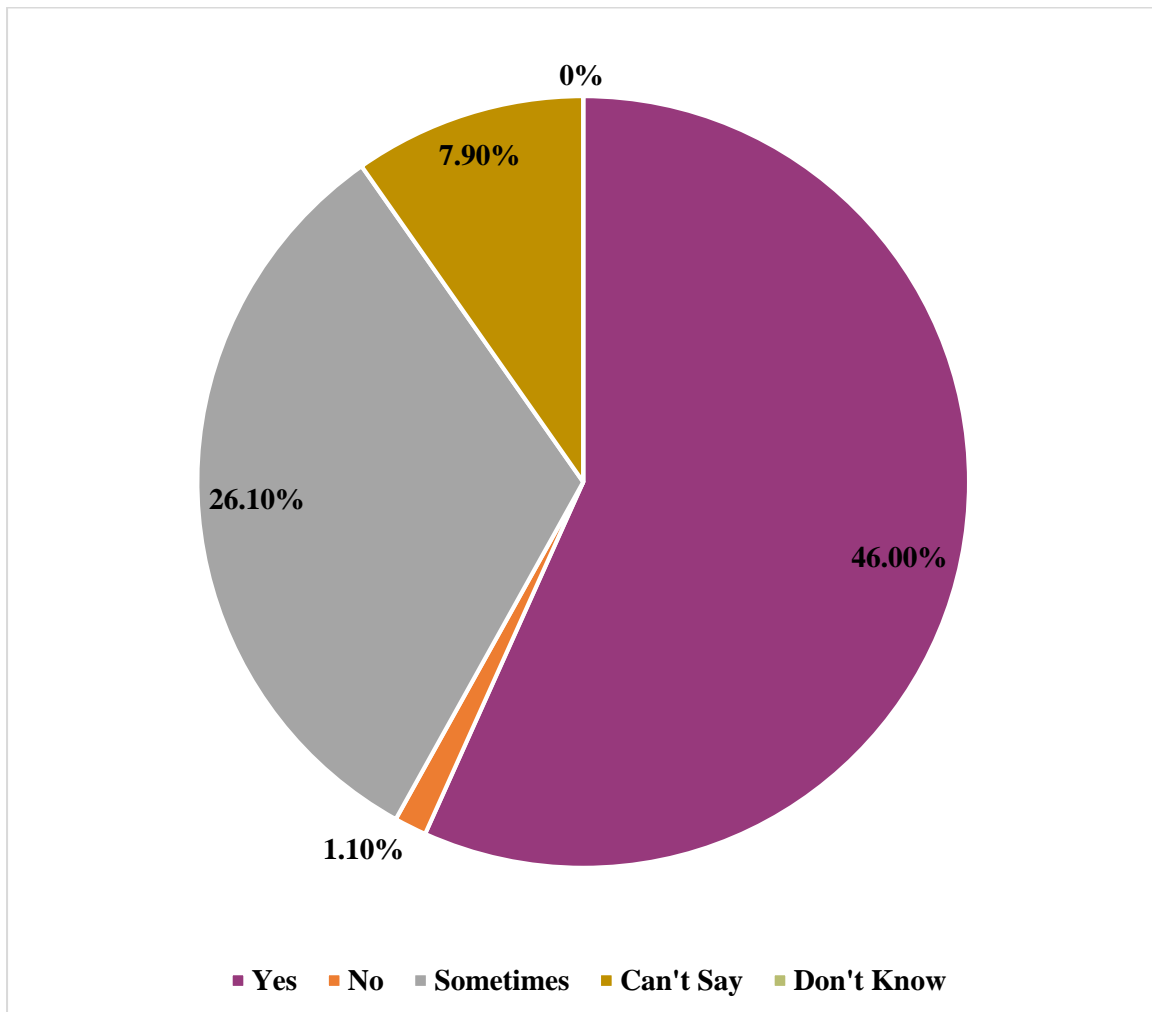


### Interpretation-

Data shows that out of total 176 respondents 81 said Yes, 2 said No, 46 said Sometimes, 14 said Can't say and 0 said Don't Know to the question of whether they believe New Media (Online Media) plays an important role in constructing or creating public opinion regarding social and Societal problems or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 46.00%     |
| No         | 1.10%      |
| Sometimes  | 26.10%     |
| Can't Say  | 7.90%      |
| Don't Know | 0%         |



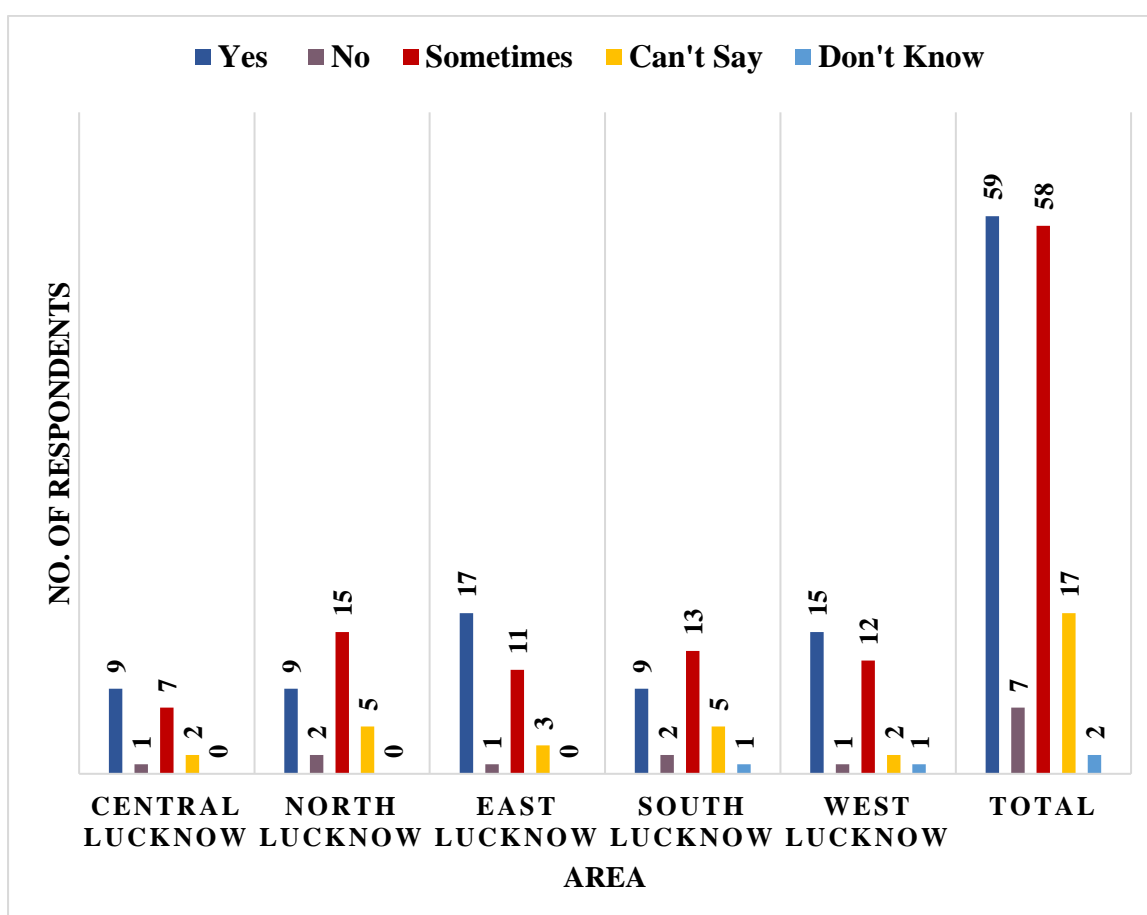
#### Interpretation-

Data shows that out of total 176 respondents 46% said Yes, 1.1% said No, 26% said Sometimes, 7.9% said Can't say and 0 said Don't Know to the question of whether they believe New Media (Online Media) plays an important role in constructing or creating public opinion regarding social and Societal problems or not.

Table 1.19

**Que 15. Do you see any change around you in thinking of people when it comes to societal problems such as education, social responsibility, ignorance towards poor and downtrodden, social stereotypes, societal taboos, etc. where New Media (Online Media) seems to be contributing factor?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 9   | 1  | 7         | 2         | 0          |
| North Lucknow           | 9   | 2  | 15        | 5         | 0          |
| East Lucknow            | 17  | 1  | 11        | 3         | 0          |
| South Lucknow           | 9   | 2  | 13        | 5         | 1          |
| West Lucknow            | 15  | 1  | 12        | 2         | 1          |
| Total                   | 59  | 7  | 58        | 17        | 2          |

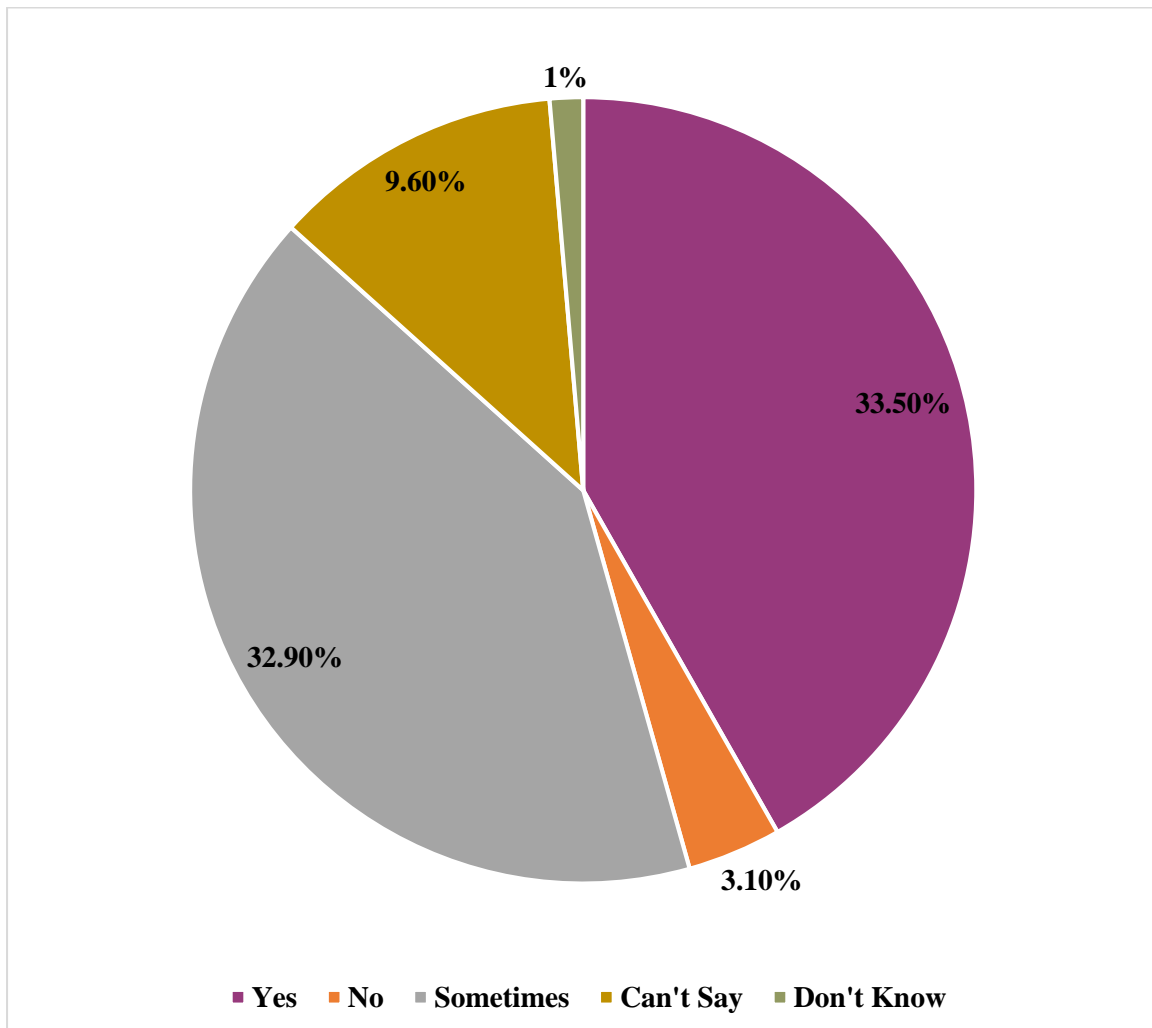


#### Interpretation-

Data shows that out of total 176 respondents 59 said Yes, 7 said No, 58 said Sometimes, 17 said Can't say and 2 said Don't Know to the question of whether they see any change around themselves in thinking of people when it comes to societal problems such as education, social responsibility, ignorance towards poor and downtrodden, social stereotypes, societal taboos, etc. where New Media (Online Media) seems to be contributing factor or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 33.50%     |
| No         | 3.10%      |
| Sometimes  | 32.90%     |
| Can't Say  | 9.60%      |
| Don't Know | 1%         |



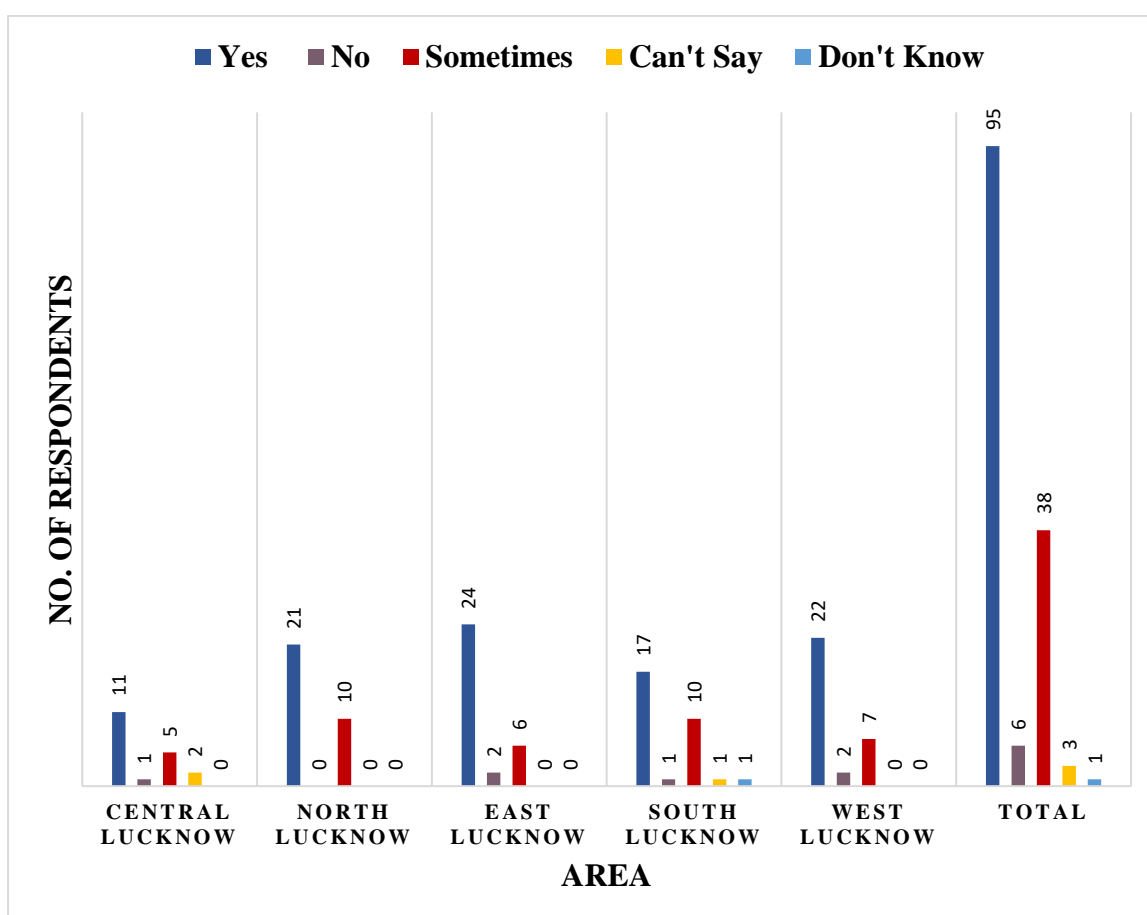
#### Interpretation-

Data shows that out of total 176 respondents 33.5% said Yes, 3.1% said No, 32.9% said Sometimes, 17 said Can't say and 2 said Don't Know to the question of whether they see any change around themselves in thinking of people when it comes to societal problems such as education, social responsibility, ignorance towards poor and downtrodden, social stereotypes, societal taboos, etc. where New Media (Online Media) seems to be contributing factor or not.

Table 1.20

**Ques 16. Would you like to read, listen or watch a feature story, advertisement or any other content online with any social message such as girl child education, gender violence, unemployment, religious or ethnic tensions, importance of medical and education facilities for poor, violence against LGBTQ community, hate crime, mob lynching, etc.?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 11  | 1  | 5         | 2         | 0          |
| North Lucknow           | 21  | 0  | 10        | 0         | 0          |
| East Lucknow            | 24  | 2  | 6         | 0         | 0          |
| South Lucknow           | 17  | 1  | 10        | 1         | 1          |
| West Lucknow            | 22  | 2  | 7         | 0         | 0          |
| Total                   | 95  | 6  | 38        | 3         | 1          |

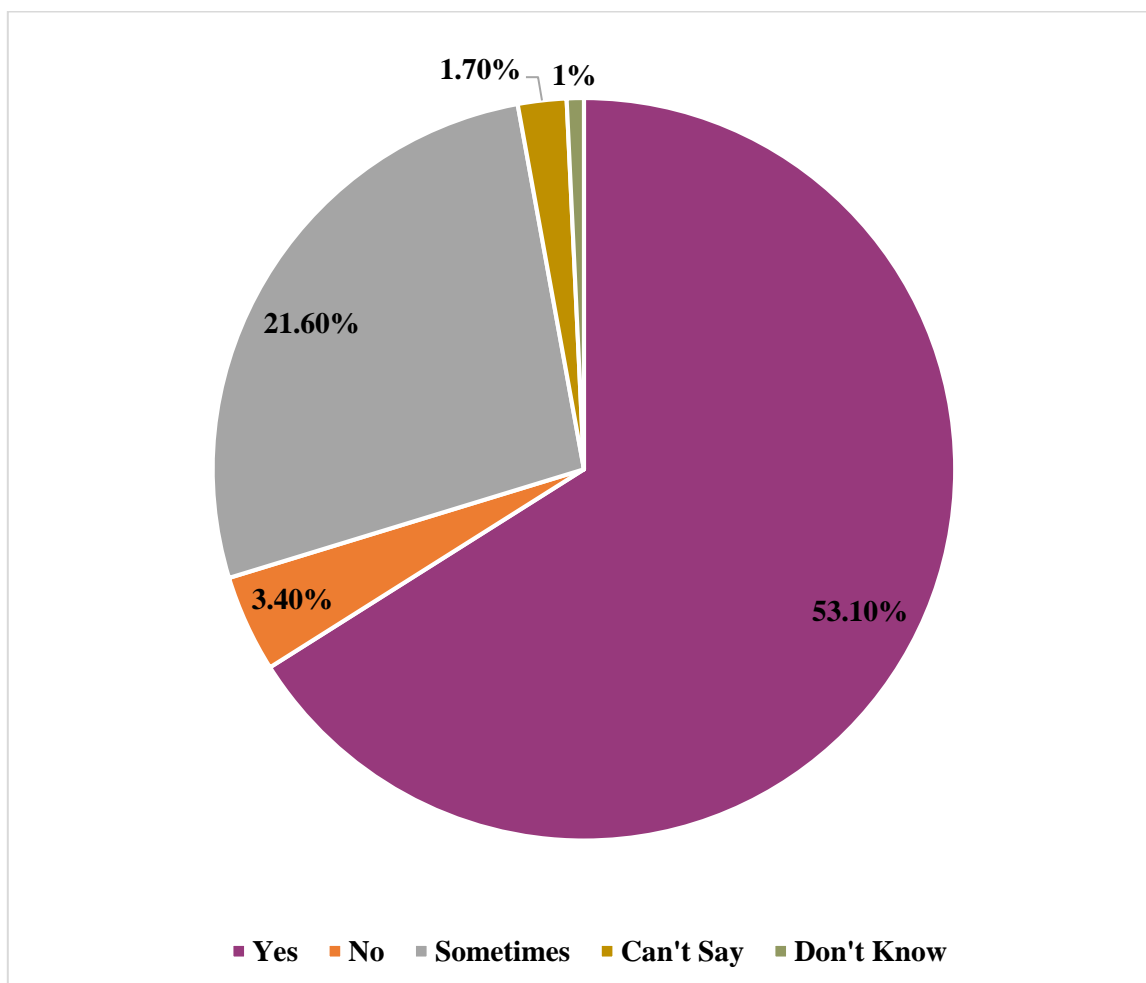


### Interpretation-

Data shows that out of total 176 respondents 95 said Yes, 6 said No, 38 said Sometimes, 3 said Can't say and 1 said Don't Know to the question of whether they like to read, listen or watch a feature story, advertisement or any other content online with any social message such as girl child education, gender violence, unemployment, religious or ethnic tensions, importance of medical and education facilities for poor, violence against LGBTQ community, hate crime, mob lynching, etc. or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 53.10%     |
| No         | 3.40%      |
| Sometimes  | 21.60%     |
| Can't Say  | 1.70%      |
| Don't Know | 1%         |



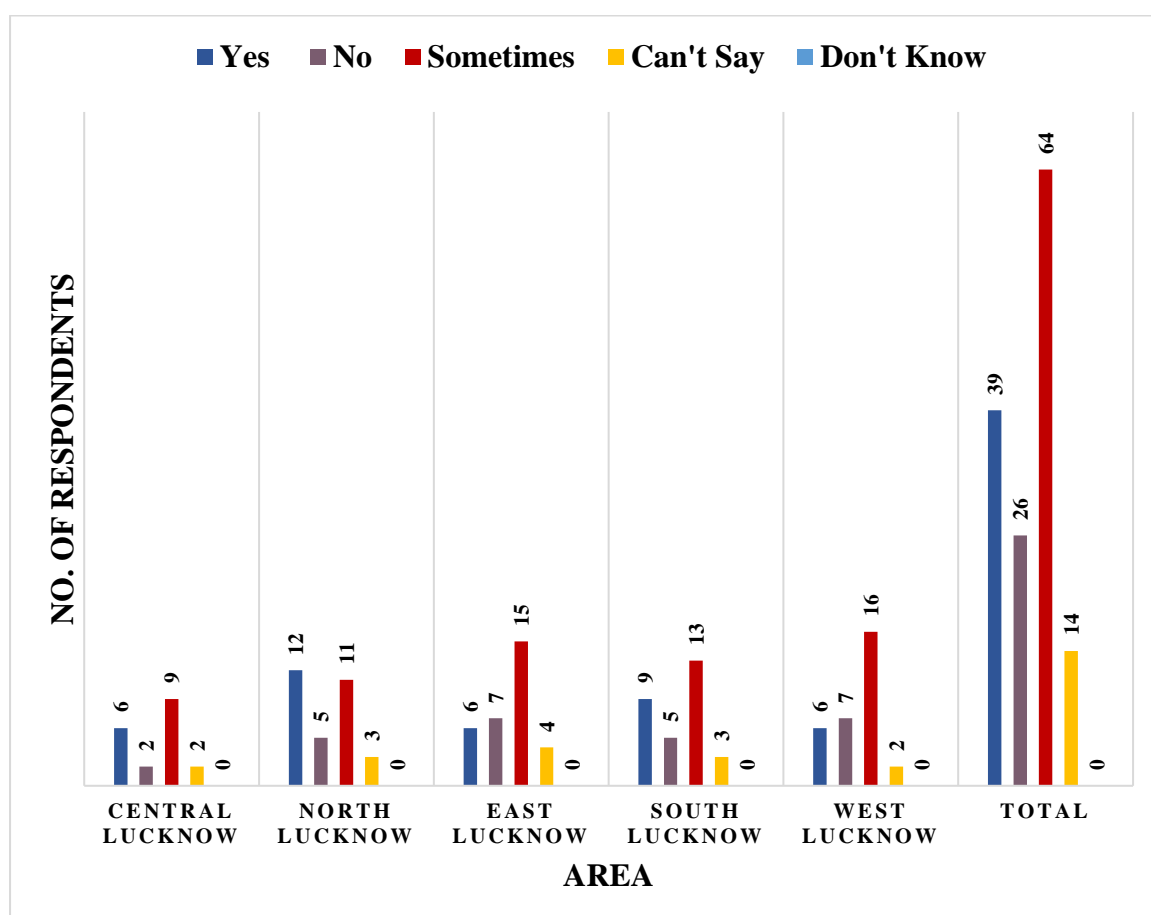
#### Interpretation-

Data shows that out of total 176 respondents 53% said Yes, 3.4% said No, 21.6% said Sometimes, 1.7% said Can't say and 1% said Don't Know to the question of whether they like to read, listen or watch a feature story, advertisement or any other content online with any social message such as girl child education, gender violence, unemployment, religious or ethnic tensions, importance of medical and education facilities for poor, violence against LGBTQ community, hate crime, mob lynching, etc. or not.

Table 1.21

**Que 17. Do you think Social and Societal Issues that are portrayed on New Media (Online Media) are mostly closer to the truth and ground reality?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 6   | 2  | 9         | 2         | 0          |
| North Lucknow           | 12  | 5  | 11        | 3         | 0          |
| East Lucknow            | 6   | 7  | 15        | 4         | 0          |
| South Lucknow           | 9   | 5  | 13        | 3         | 0          |
| West Lucknow            | 6   | 7  | 16        | 2         | 0          |
| Total                   | 39  | 26 | 64        | 14        | 0          |

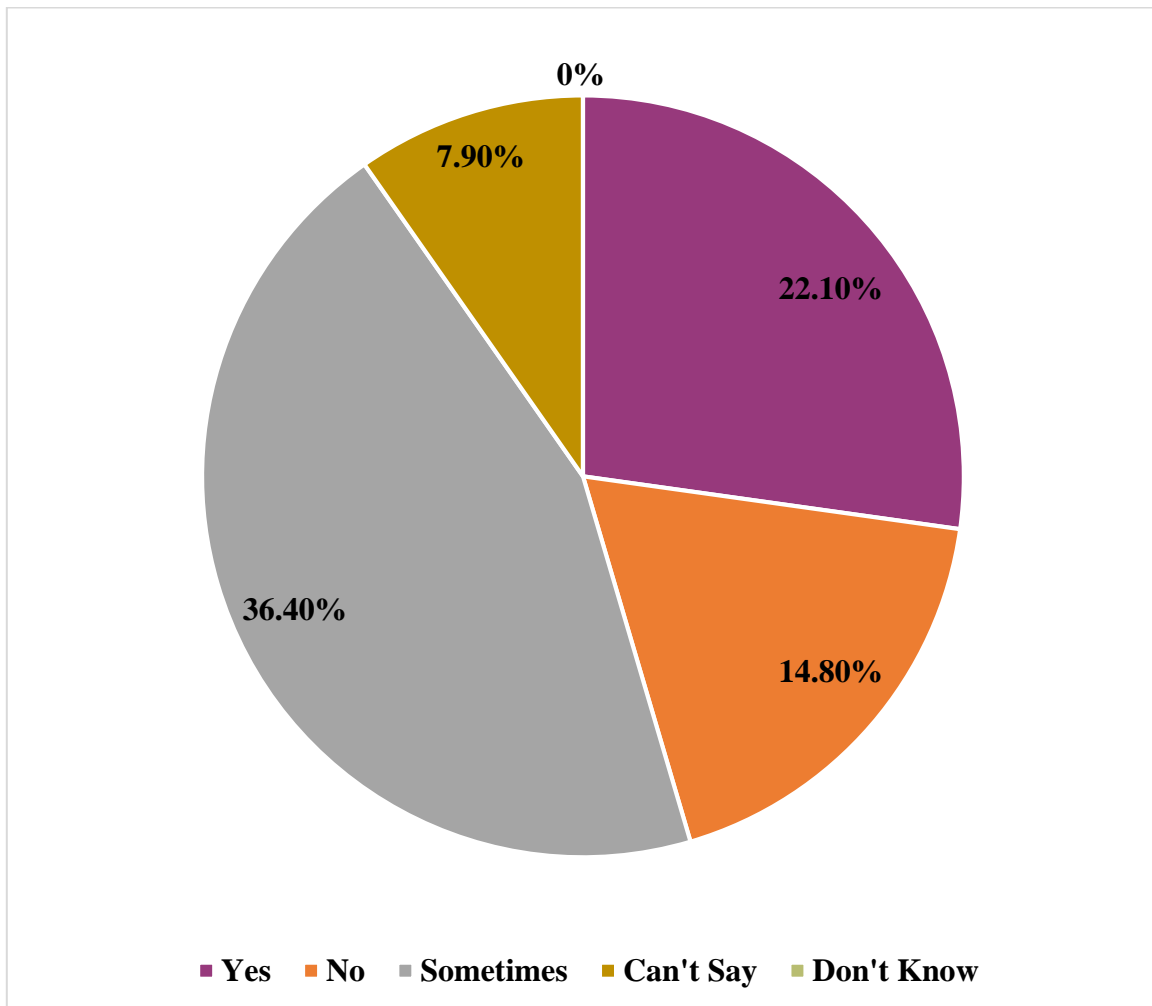


### Interpretation-

Data shows that out of total 176 respondents 39 said Yes, 26 said No, 64 said Sometimes, 14 said Can't say and 0 said Don't Know to the question of whether they think Social and Societal Issues that are portrayed on New Media (Online Media) are mostly closer to the truth and ground reality or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 22.10%     |
| No         | 14.80%     |
| Sometimes  | 36.40%     |
| Can't Say  | 7.90%      |
| Don't Know | 0%         |



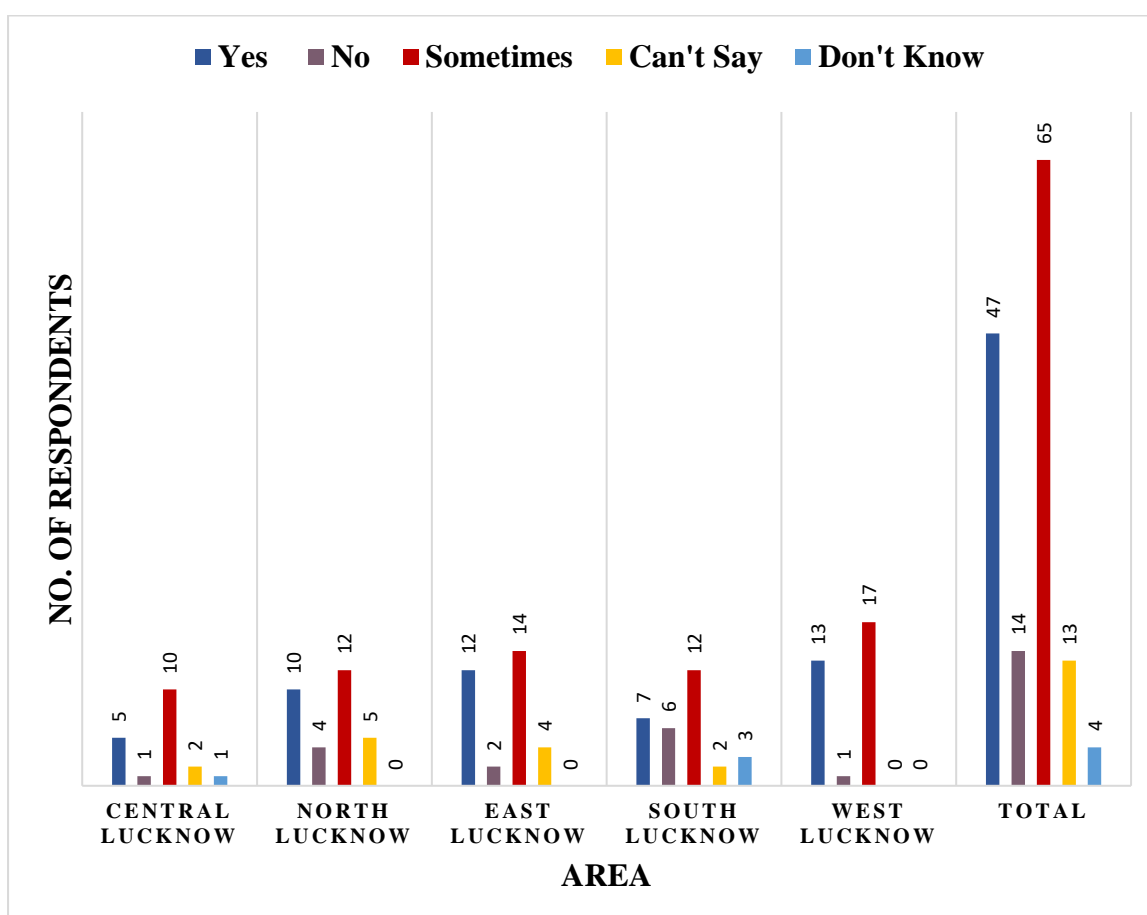
#### Interpretation-

Data shows that out of total 176 respondents 22.1% said Yes, 14.8% said No, 36.4% said Sometimes, 7.9% said Can't say and 0% said Don't Know to the question of whether they think Social and Societal Issues that are portrayed on New Media (Online Media) are mostly closer to the truth and ground reality or not.

Table 1.22

**Que 18. Do you think that at any point your concerns as a citizen towards social and societal problems are visible on New Media (Online Media) outlets?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 5   | 1  | 10        | 2         | 1          |
| North Lucknow           | 10  | 4  | 12        | 5         | 0          |
| East Lucknow            | 12  | 2  | 14        | 4         | 0          |
| South Lucknow           | 7   | 6  | 12        | 2         | 3          |
| West Lucknow            | 13  | 1  | 17        | 0         | 0          |
| Total                   | 47  | 14 | 65        | 13        | 4          |

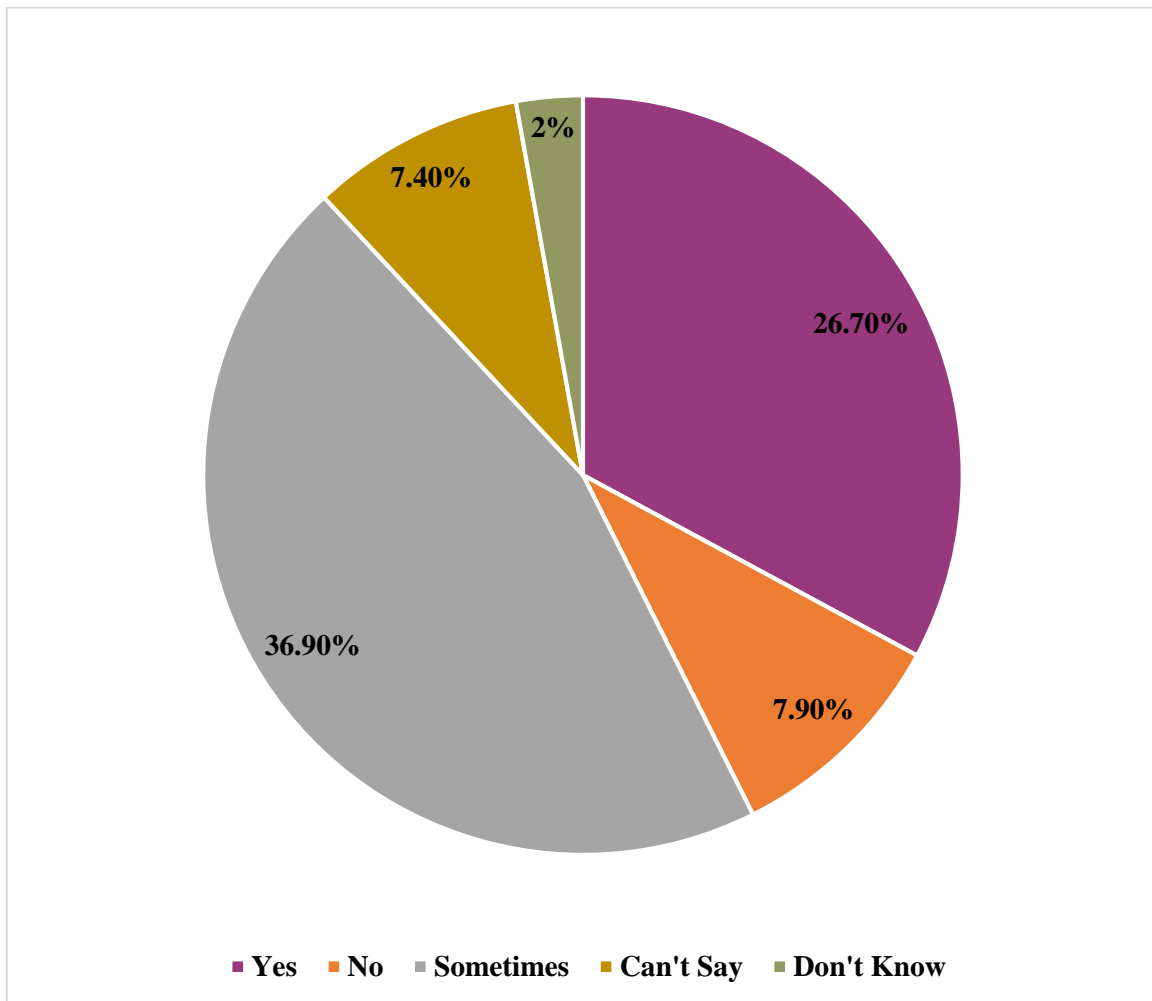


### Interpretation-

Data shows that out of total 176 respondents 47 said Yes, 14 said No, 65 said Sometimes, 13 said Can't say and 4 said Don't Know to the question of whether they think that at any point their concerns as a citizen towards social and societal problems are visible on New Media (Online Media) outlets or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 26.70%     |
| No         | 7.90%      |
| Sometimes  | 36.90%     |
| Can't Say  | 7.40%      |
| Don't Know | 2%         |



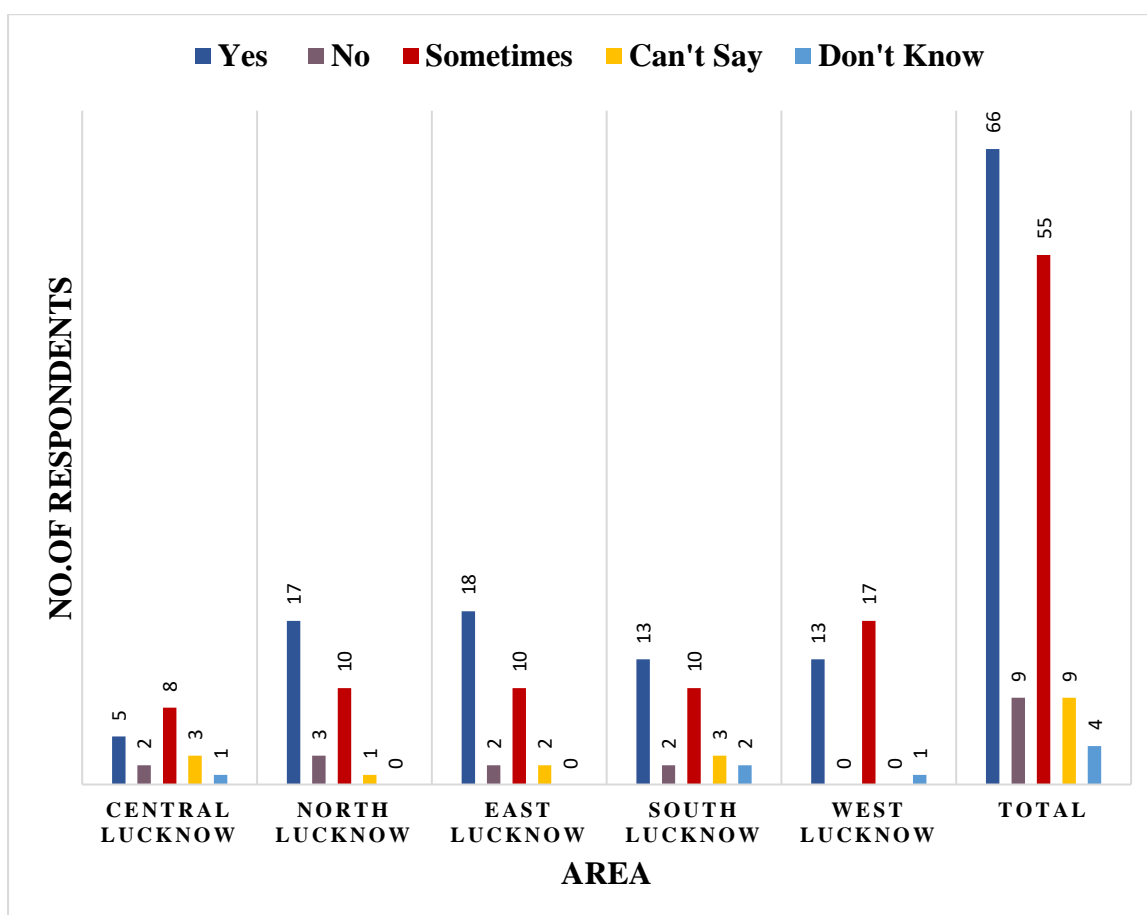
#### Interpretation-

Data shows that out of total 176 respondents 26.7% said Yes, 7.9% said No, 36.9% said Sometimes, 7.4% said Can't say and 2.3% said Don't Know to the question of whether they think that at any point their concerns as a citizen towards social and societal problems are visible on New Media (Online Media) outlets or not.

Table 1.23

**Que 19. Do think that New Media (Online Media) in any form influences or motivates you to strive towards eradication of social and societal stereotypes and problems pertaining to betterment of the society you live in?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 5   | 2  | 8         | 3         | 1          |
| North Lucknow           | 17  | 3  | 10        | 1         | 0          |
| East Lucknow            | 18  | 2  | 10        | 2         | 0          |
| South Lucknow           | 13  | 2  | 10        | 3         | 2          |
| West Lucknow            | 13  | 0  | 17        | 0         | 1          |
| Total                   | 66  | 9  | 55        | 9         | 4          |

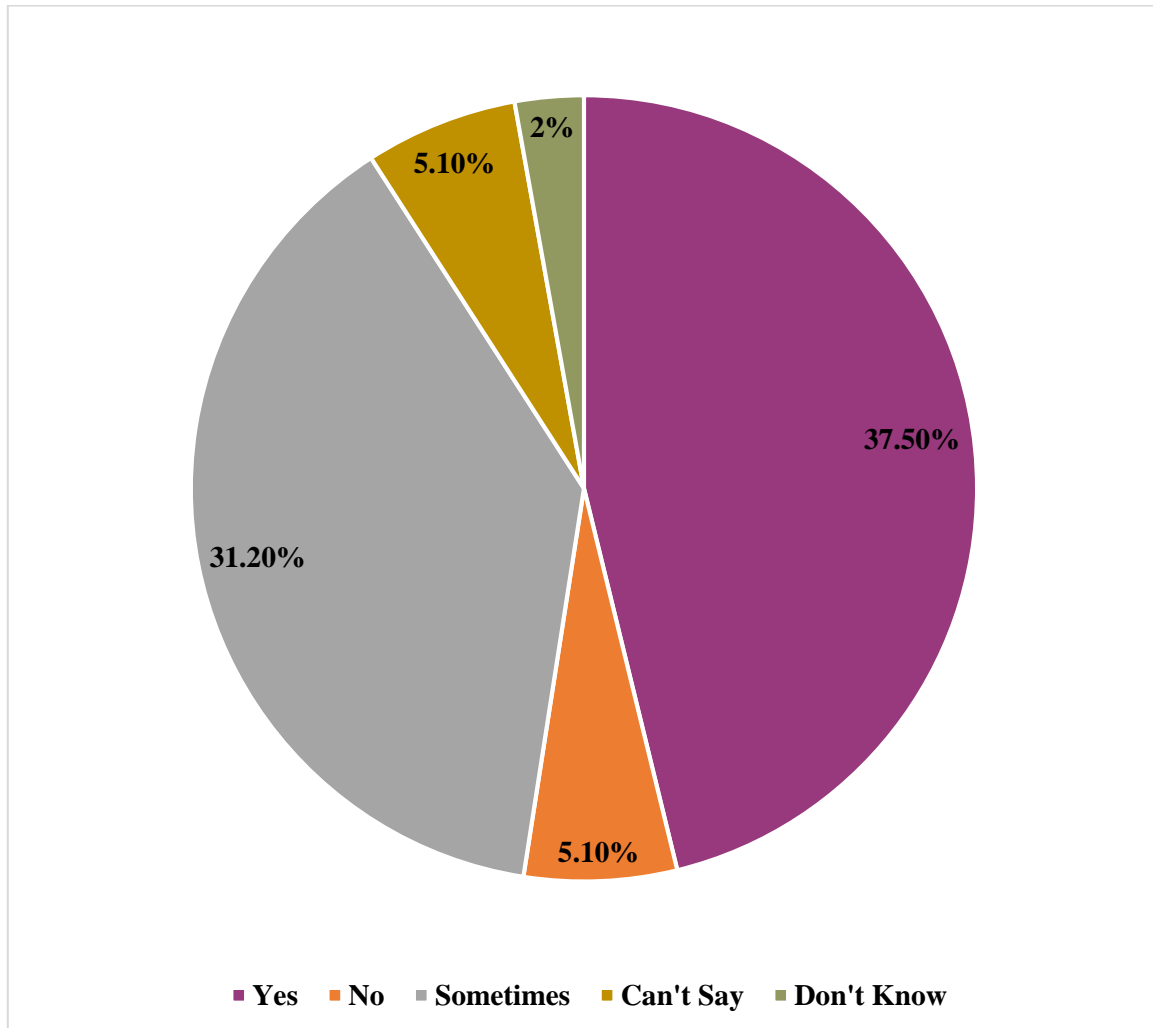


### Interpretation-

Data shows that out of total 176 respondents 66 said Yes, 9 said No, 55 said Sometimes, 9 said Can't say and 4 said Don't Know to the question of whether they think that New Media (Online Media) in any form influences or motivates them to strive towards eradication of social and societal stereotypes and problems pertaining to betterment of the society they live in.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 37.50%     |
| No         | 5.10%      |
| Sometimes  | 31.20%     |
| Can't Say  | 5.10%      |
| Don't Know | 2%         |



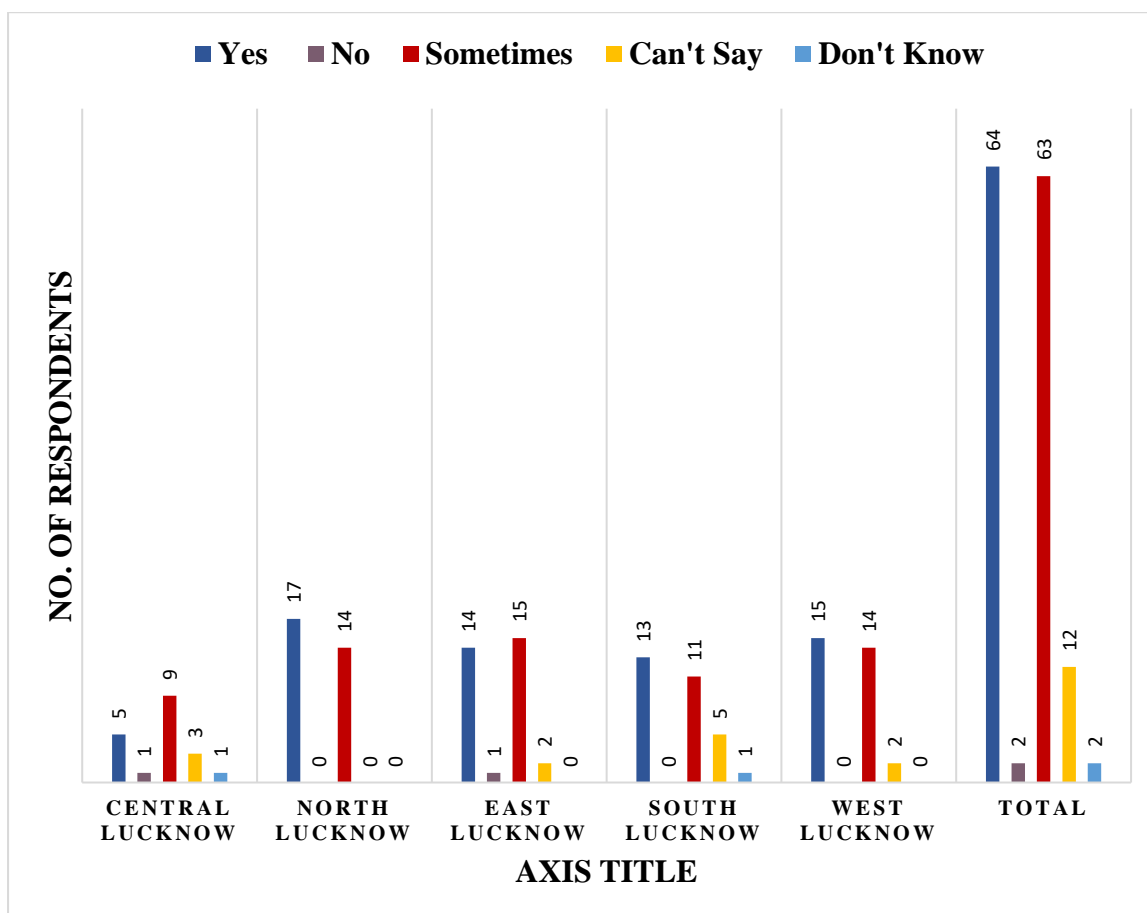
#### Interpretation-

Data shows that out of total 176 respondents 66 said Yes, 9 said No, 55 said Sometimes, 9 said Can't say and 4 said Don't Know to the question of whether they think that New Media (Online Media) in any form influences or motivates them to strive towards eradication of social and societal stereotypes and problems pertaining to betterment of the society they live in.

Table 1.24

**Que 20. Do you think New Media (Online Media) creates a constructive public opinion, perception or temperament about social and societal conflicts and problems among its users?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 5   | 1  | 9         | 3         | 1          |
| North Lucknow           | 17  | 0  | 14        | 0         | 0          |
| East Lucknow            | 14  | 1  | 15        | 2         | 0          |
| South Lucknow           | 13  | 0  | 11        | 5         | 1          |
| West Lucknow            | 15  | 0  | 14        | 2         | 0          |
| Total                   | 64  | 2  | 63        | 12        | 2          |

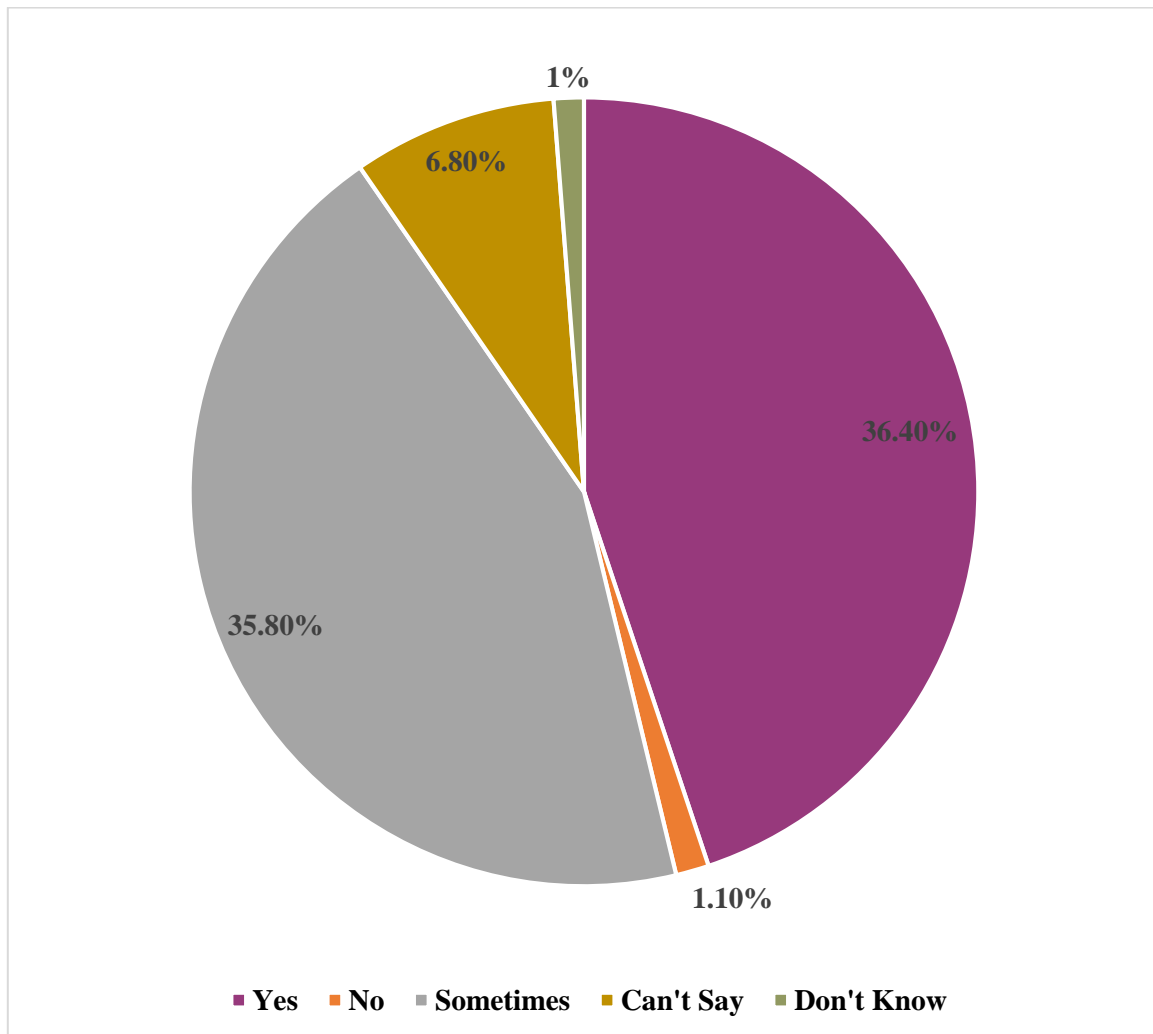


### Interpretation-

Data shows that out of total 176 respondents 64 said Yes, 2 said No, 63 said Sometimes, 12 said Can't say and 2 said Don't Know to the question of whether they think that New Media (Online Media) creates a constructive public opinion, perception or temperament about social and societal conflicts and problems among its users or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 36.40%     |
| No         | 1.10%      |
| Sometimes  | 35.80%     |
| Can't Say  | 6.80%      |
| Don't Know | 1%         |



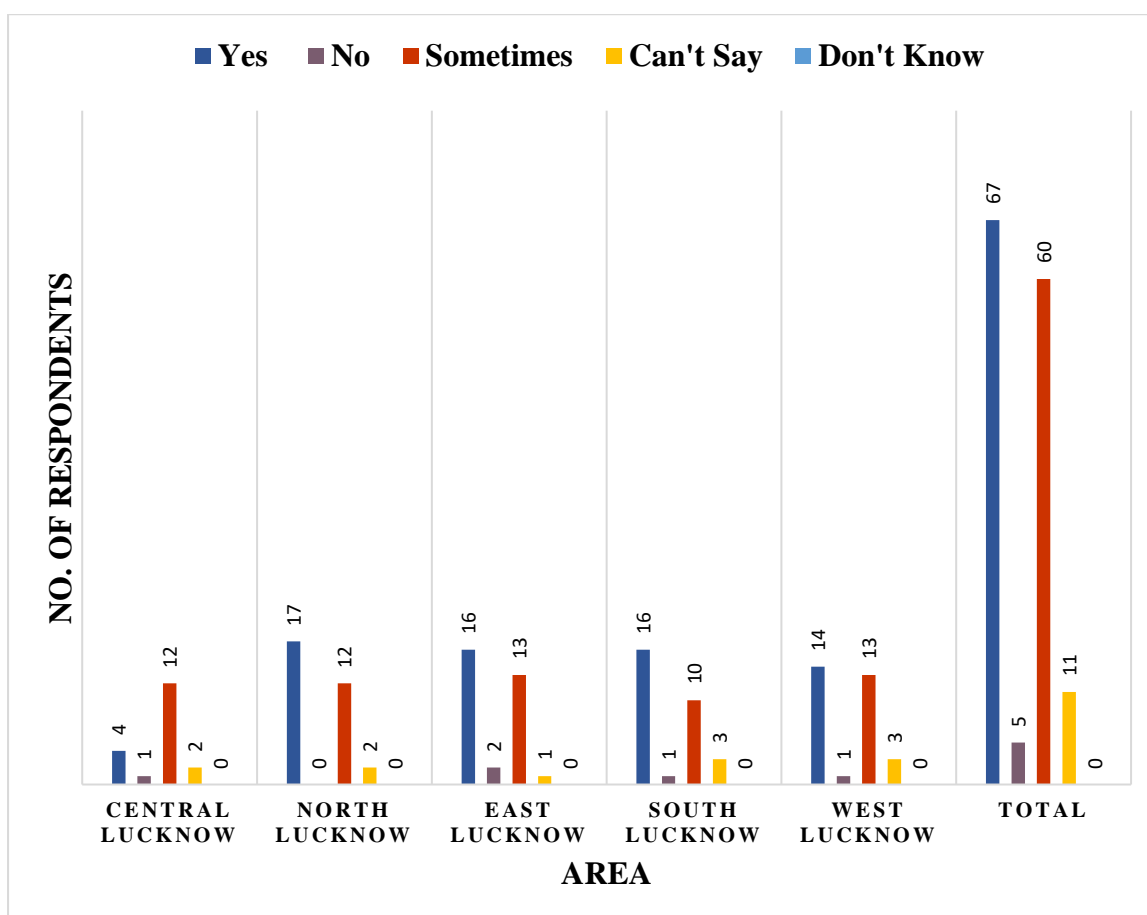
#### Interpretation-

Data shows that out of total 176 respondents 36.4% said Yes, 1.1% said No, 35.8% said Sometimes, 6.8 said Can't say and 1% said Don't Know to the question of whether they think that New Media (Online Media) creates a constructive public opinion, perception or temperament about social and societal conflicts and problems among its users or not.

Table 1.25

**Que 21. Do you think New Media (Online Media) has played any role in changing your views positively towards the social and societal evils and problems pertaining to the society you live in?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 4   | 1  | 12        | 2         | 0          |
| North Lucknow           | 17  | 0  | 12        | 2         | 0          |
| East Lucknow            | 16  | 2  | 13        | 1         | 0          |
| South Lucknow           | 16  | 1  | 10        | 3         | 0          |
| West Lucknow            | 14  | 1  | 13        | 3         | 0          |
| Total                   | 67  | 5  | 60        | 11        | 0          |

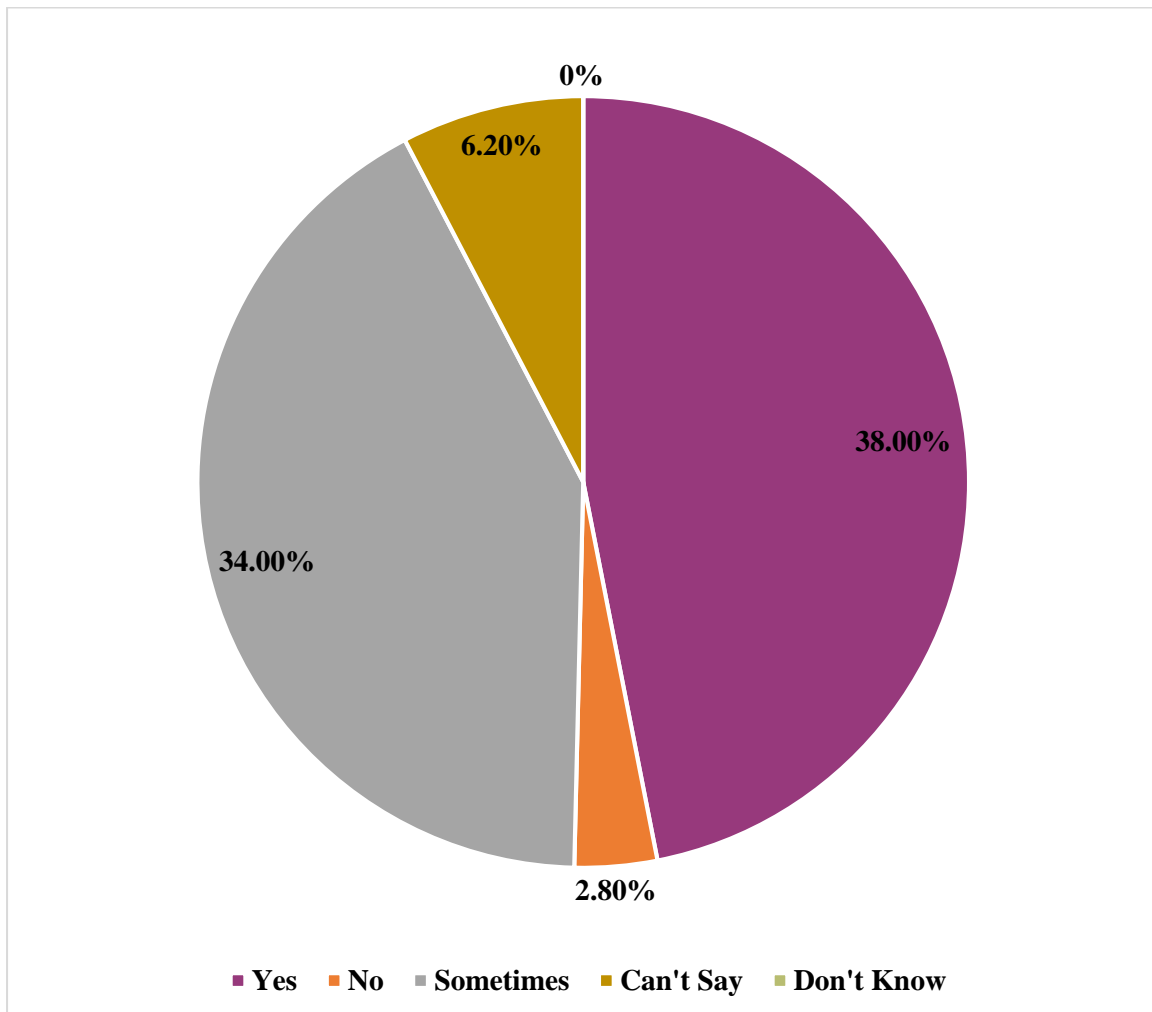


### Interpretation-

Data shows that out of total 176 respondents 67 said Yes, 5 said No, 60 said Sometimes, 11 said Can't say and 0 said Don't Know to the question of whether they think that New Media (Online Media) has played any role in changing their views positively towards the social and societal evils and problems pertaining to the society they live in or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 38.00%     |
| No         | 2.80%      |
| Sometimes  | 34.00%     |
| Can't Say  | 6.20%      |
| Don't Know | 0%         |



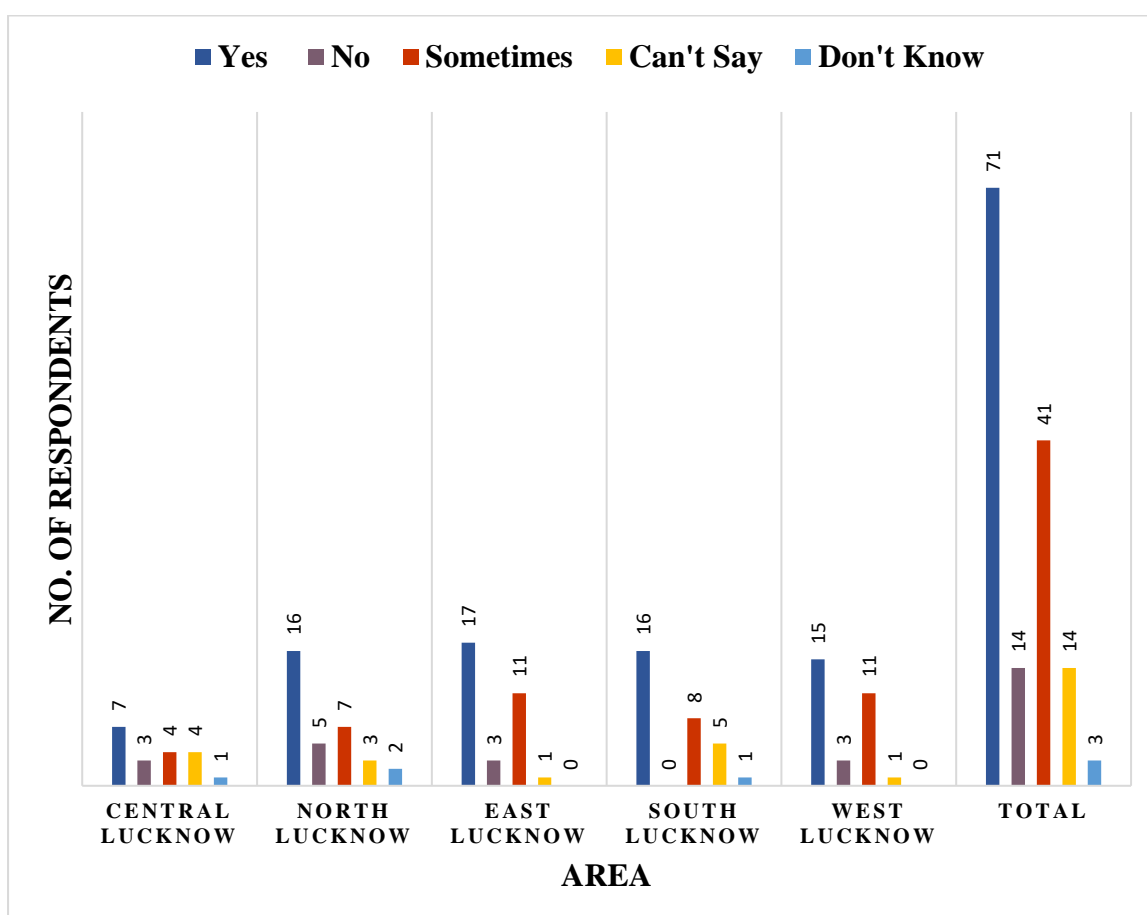
#### Interpretation-

Data shows that out of total 176 respondents 38% said Yes, 2.8% said No, 34% said Sometimes, 6.2% said Can't say and 0% said Don't Know to the question of whether they think that New Media (Online Media) has played any role in changing their views positively towards the social and societal evils and problems pertaining to the society they live in or not.

Table 1.26

Que 22. Do you think Social Issues such as communal and ethnic discord widens as a result of uncontrolled nature of New Media (Online Media)?

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 7   | 3  | 4         | 4         | 1          |
| North Lucknow           | 16  | 5  | 7         | 3         | 2          |
| East Lucknow            | 17  | 3  | 11        | 1         | 0          |
| South Lucknow           | 16  | 0  | 8         | 5         | 1          |
| West Lucknow            | 15  | 3  | 11        | 1         | 0          |
| Total                   | 71  | 14 | 41        | 14        | 3          |

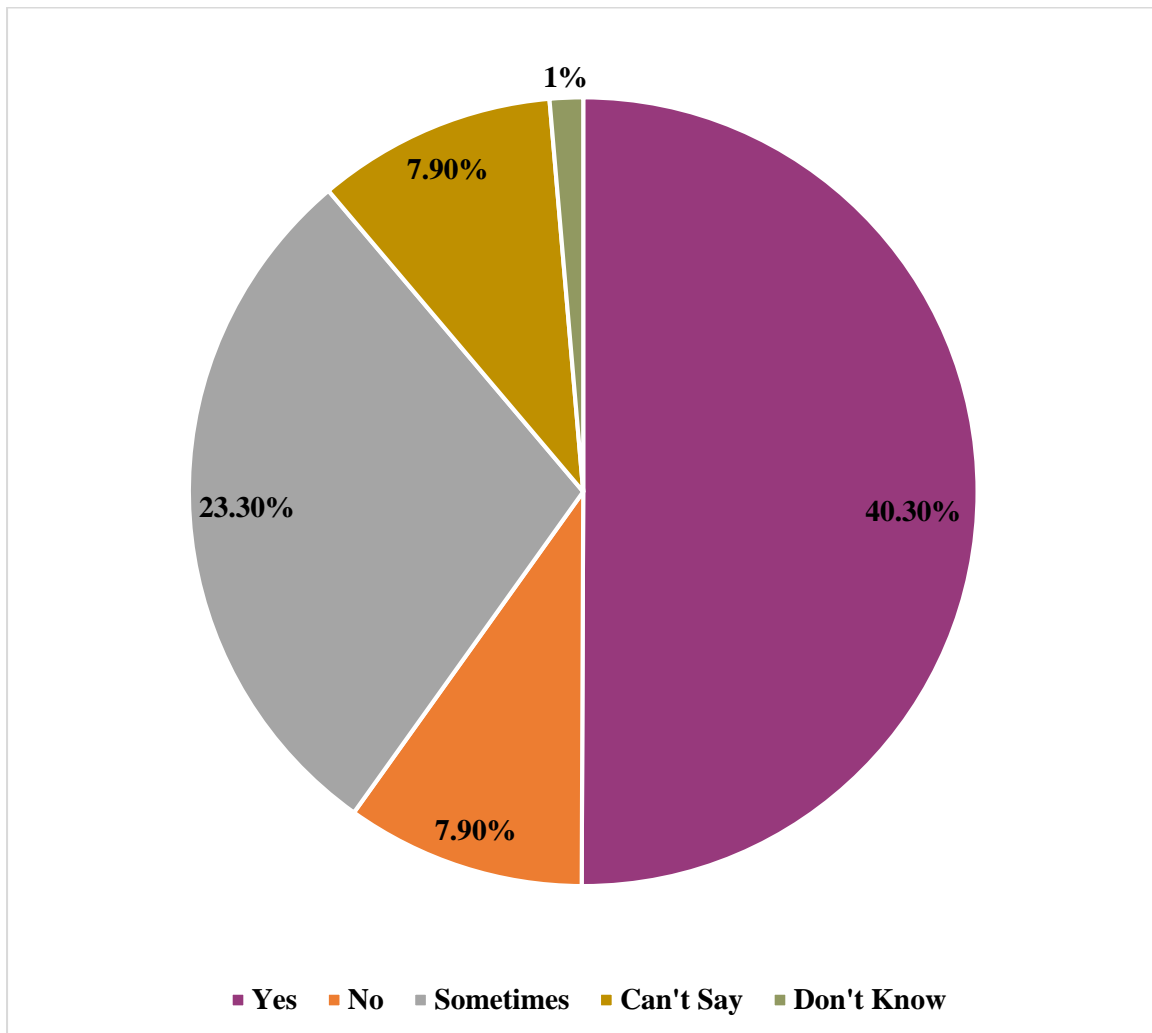


### Interpretation-

Data shows that out of total 176 respondents 71 said Yes, 14 said No, 41 said Sometimes, 14 said Can't say and 3 said Don't Know to the question of whether they think that Social Issues such as communal and ethnic discord widens as a result of uncontrolled nature of New Media (Online Media) or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 40.30%     |
| No         | 7.90%      |
| Sometimes  | 23.30%     |
| Can't Say  | 7.90%      |
| Don't Know | 1%         |



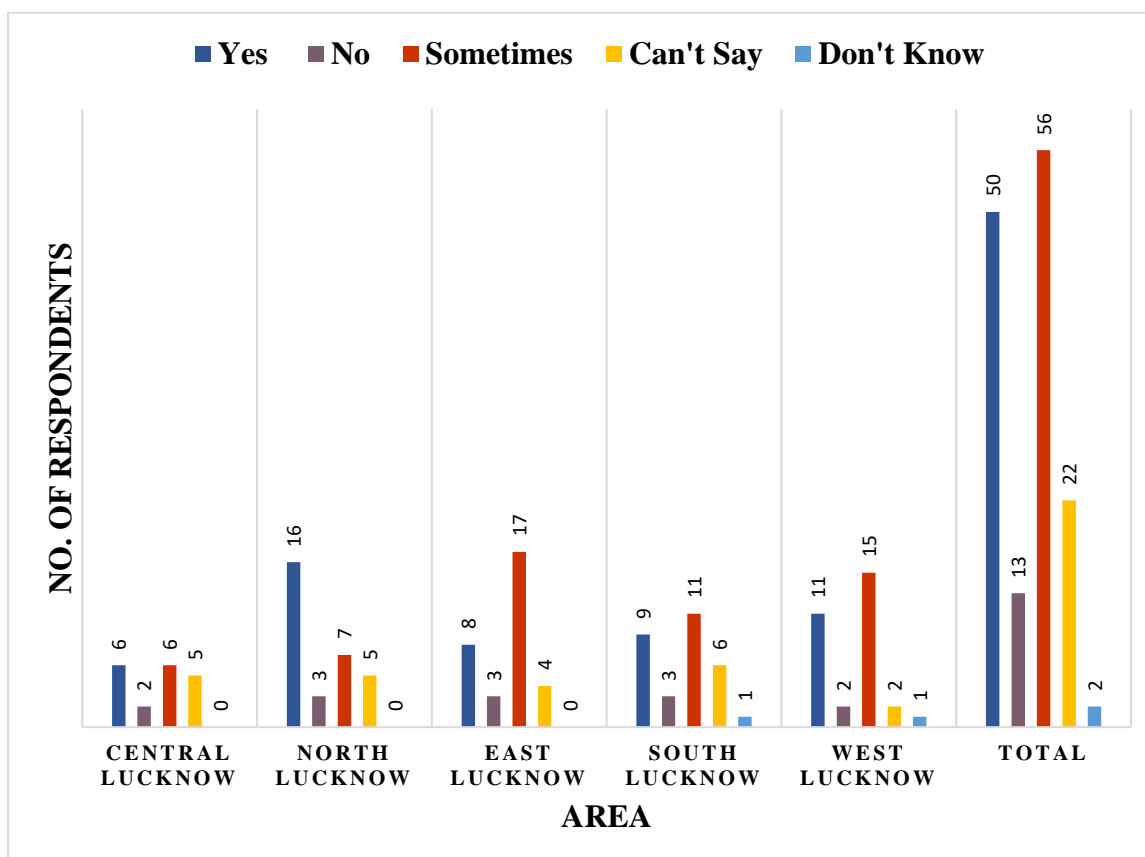
#### Interpretation-

Data shows that out of total 176 respondents 40.3% said Yes, 7.9% said No, 23.3% said Sometimes, 7.9% said Can't say and 1% said Don't Know to the question of whether they think that Social Issues such as communal and ethnic discord widens as a result of uncontrolled nature of New Media (Online Media) or not.

Table 1.27

**Que 23. Do you think Derogatory attitude towards women, negativity towards social taboos such as menstruation, violence towards women and children, sexual exploitation of the same, mental any physical abuse, gender violence (including violence against LGBTQ), etc. is not accepted and gets a backlash by netizens on New Media (Online Media)?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 6   | 2  | 6         | 5         | 0          |
| North Lucknow           | 16  | 3  | 7         | 5         | 0          |
| East Lucknow            | 8   | 3  | 17        | 4         | 0          |
| South Lucknow           | 9   | 3  | 11        | 6         | 1          |
| West Lucknow            | 11  | 2  | 15        | 2         | 1          |
| Total                   | 50  | 13 | 56        | 22        | 2          |

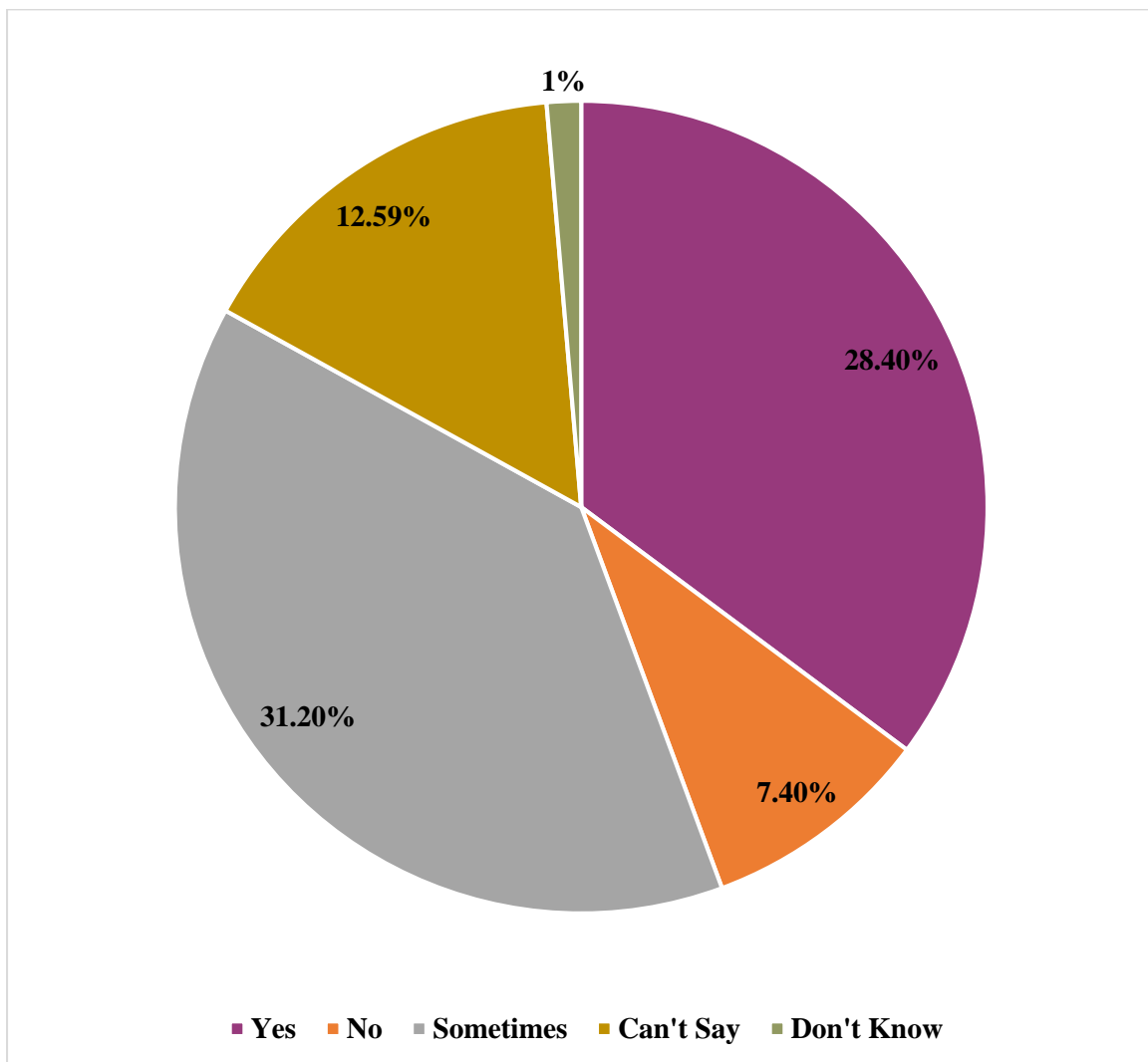


### Interpretation-

Data shows that out of total 176 respondents 50 said Yes, 13 said No, 56 said Sometimes, 22 said Can't say and 2 said Don't Know to the question of whether they think that Derogatory attitude towards women, negativity towards social taboos such as menstruation, violence towards women and children, sexual exploitation of the same, mental any physical abuse, gender violence (including violence against LGBTQ), etc. is not accepted and gets a backlash by netizens on New Media (Online Media) or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 28.40%     |
| No         | 7.40%      |
| Sometimes  | 31.20%     |
| Can't Say  | 12.59%     |
| Don't Know | 1%         |



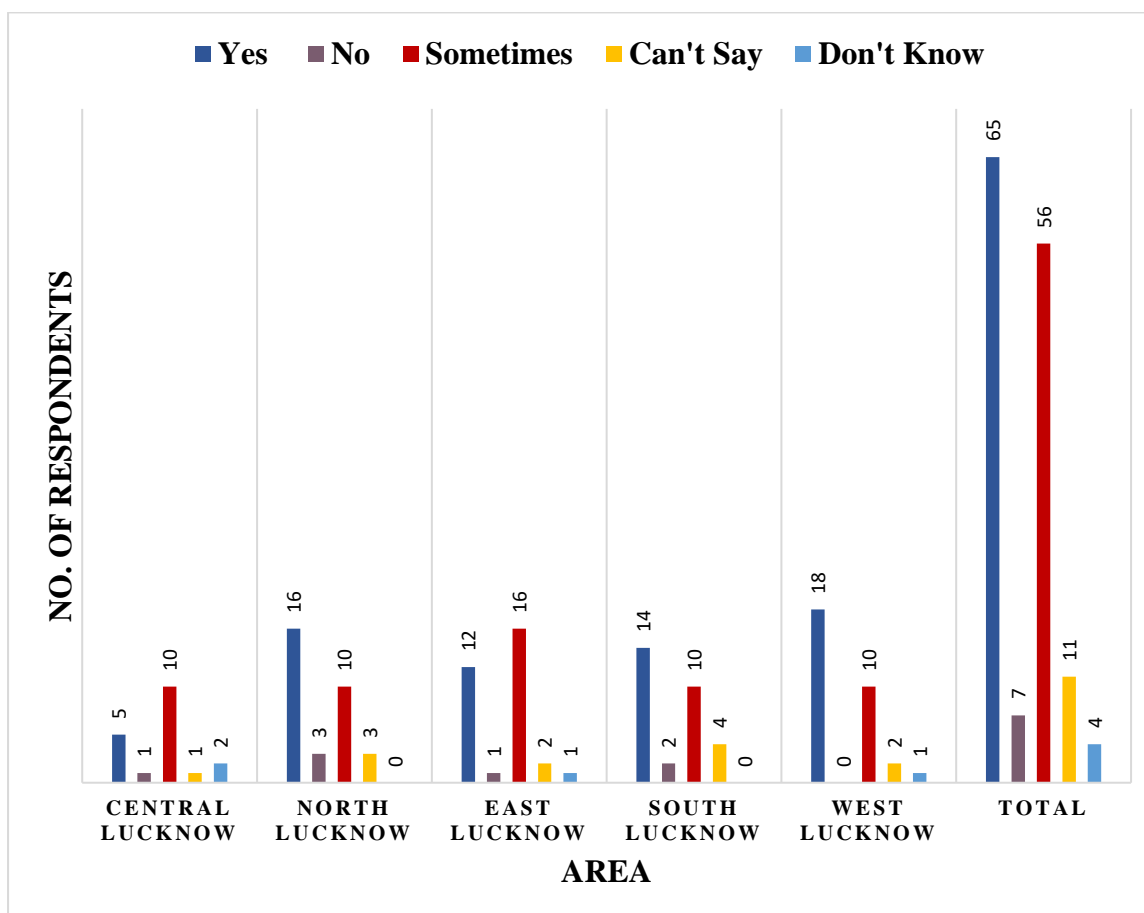
#### Interpretation-

Data shows that out of total 176 respondents 28.4% said Yes, 7.4% said No, 31.2% said Sometimes, 12.59% said Can't say and 1% said Don't Know to the question of whether they think that Derogatory attitude towards women, negativity towards social taboos such as menstruation, violence towards women and children, sexual exploitation of the same, mental any physical abuse, gender violence (including violence against LGBTQ), etc. is not accepted and gets a backlash by netizens on New Media (Online Media) or not.

Table 1.28

**Que 24. Do you think ethnic or religious tensions and clashes on New Media (Online Media) get real when enough people get involved?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 5   | 1  | 10        | 1         | 2          |
| North Lucknow           | 16  | 3  | 10        | 3         | 0          |
| East Lucknow            | 12  | 1  | 16        | 2         | 1          |
| South Lucknow           | 14  | 2  | 10        | 4         | 0          |
| West Lucknow            | 18  | 0  | 10        | 2         | 1          |
| Total                   | 65  | 7  | 56        | 11        | 4          |

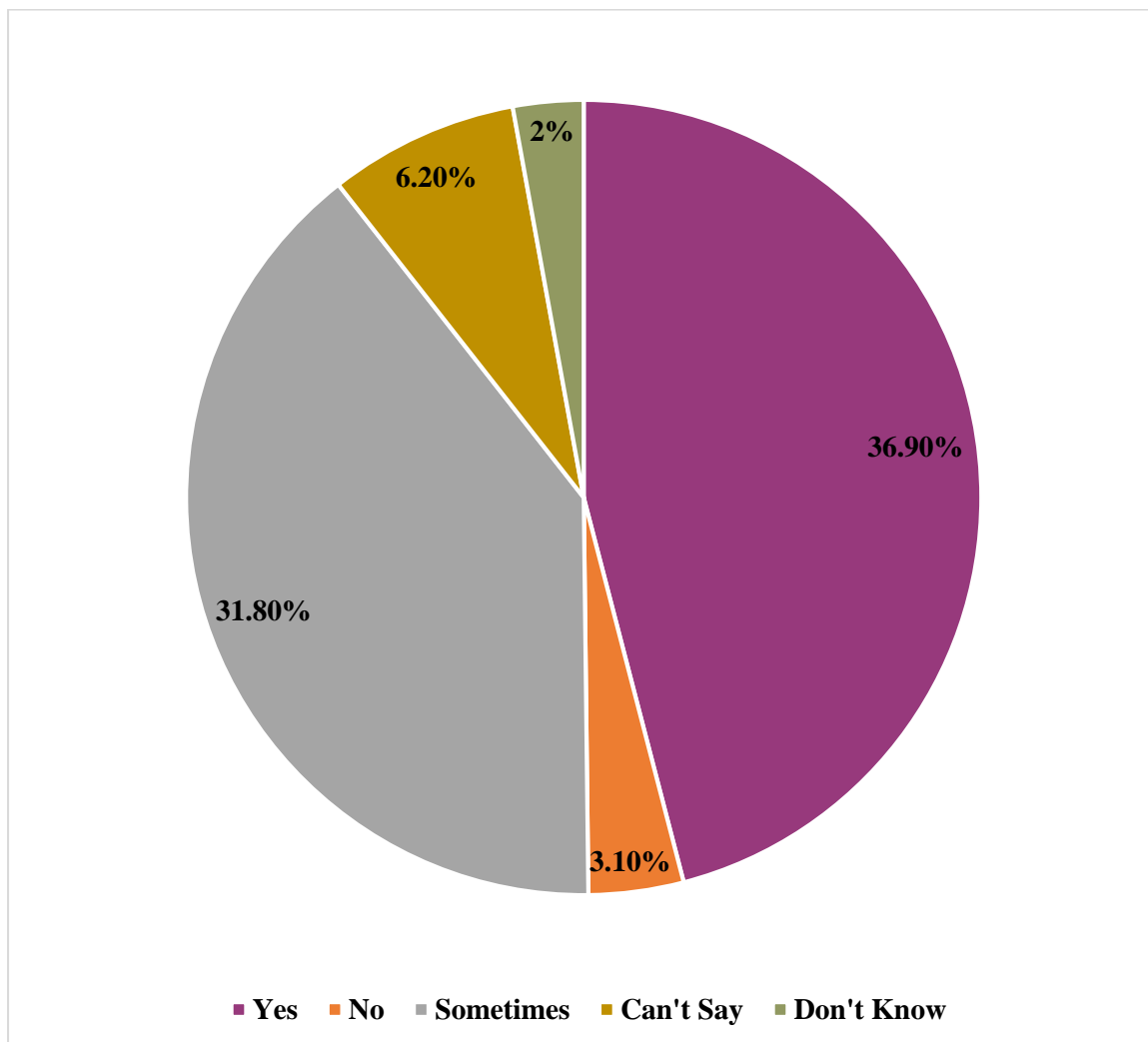


### Interpretation-

Data shows that out of total 176 respondents 65 said Yes, 13 said No, 56 said Sometimes, 22 said Can't say and 2 said Don't Know to the question of whether they think that ethnic or religious tensions and clashes on New Media (Online Media) get real when enough people get involved or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 36.90%     |
| No         | 3.10%      |
| Sometimes  | 31.80%     |
| Can't Say  | 6.20%      |
| Don't Know | 2%         |



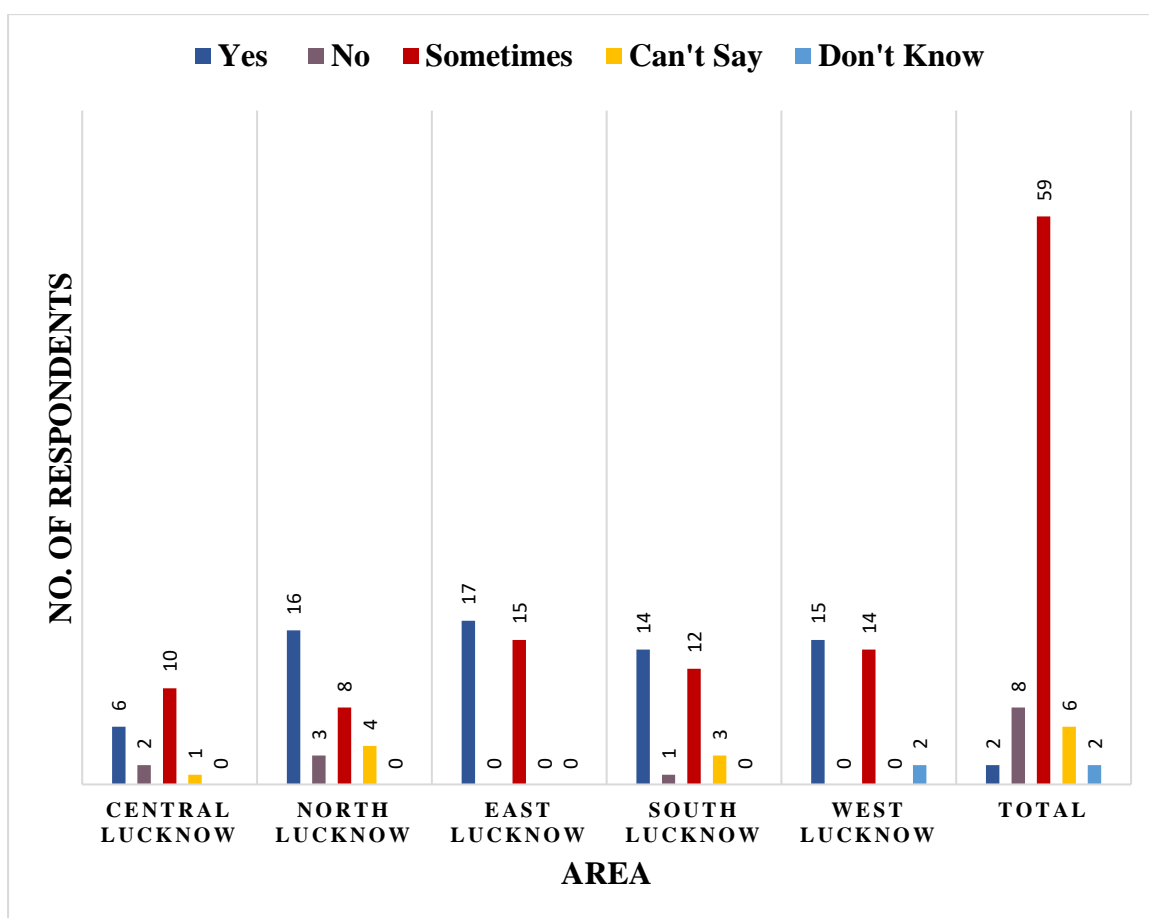
#### Interpretation-

Data shows that out of total 176 respondents 65 said Yes, 13 said No, 56 said Sometimes, 22 said Can't say and 2 said Don't Know to the question of whether they think that ethnic or religious tensions and clashes on New Media (Online Media) get real when enough people get involved or not.

Table 1.29

**Que 25. Do you think when enough people talk about a problem on New Media (Online Media) it becomes a reality and an important issue for the people and even the mainstream media?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 6   | 2  | 10        | 1         | 0          |
| North Lucknow           | 16  | 3  | 8         | 4         | 0          |
| East Lucknow            | 17  | 0  | 15        | 0         | 0          |
| South Lucknow           | 14  | 1  | 12        | 3         | 0          |
| West Lucknow            | 15  | 0  | 14        | 0         | 2          |
| Total                   | 68  | 6  | 59        | 8         | 2          |

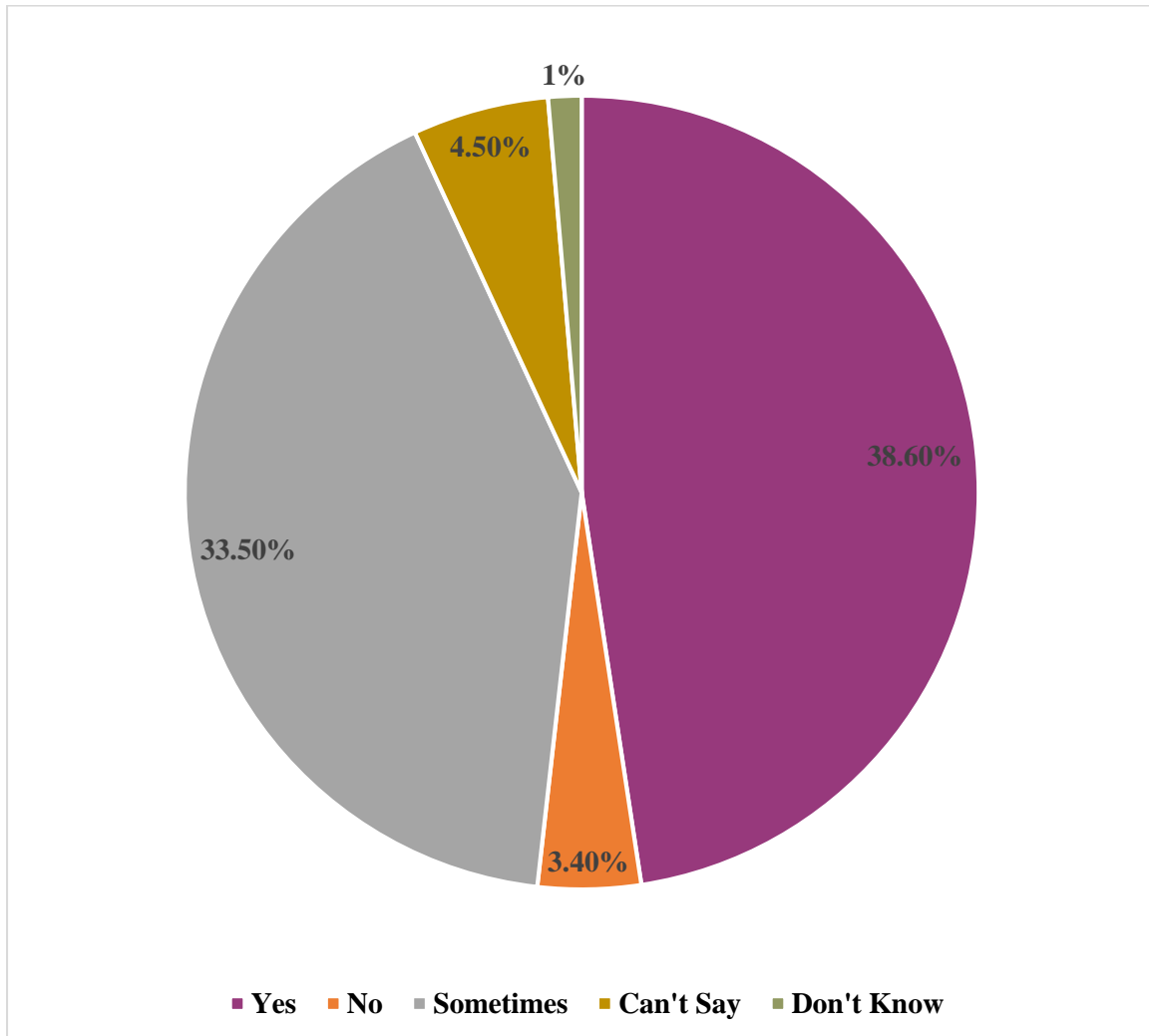


#### Interpretation-

Data shows that out of total 176 respondents 68 said Yes, 6 said No, 59 said Sometimes, 8 said Can't say and 2 said Don't Know to the question of whether they think that when enough people talk about a problem on New Media (Online Media) it becomes a reality and an important issue for the people and even the mainstream media or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 38.60%     |
| No         | 3.40%      |
| Sometimes  | 33.50%     |
| Can't Say  | 4.50%      |
| Don't Know | 1%         |



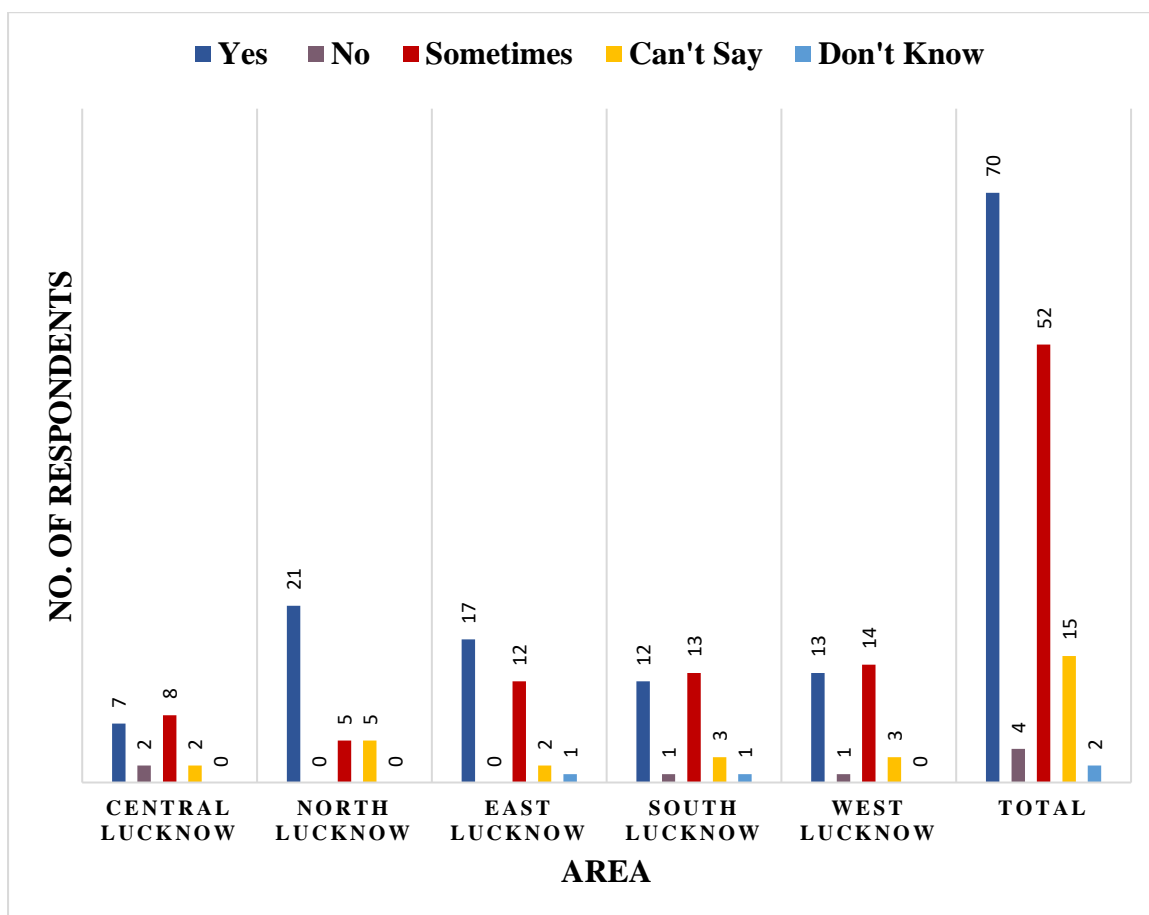
#### Interpretation-

Data shows that out of total 176 respondents 36.6% said Yes, 3.4% said No, 33.5% said Sometimes, 4.5% said Can't say and 1% said Don't Know to the question of whether they think that when enough people talk about a problem on New Media (Online Media) it becomes a reality and an important issue for the people and even the mainstream media or not.

Table 1.30

**Que 26. Do you think New Media (Online Media) enables people to develop a positive and progressive attitude towards cultural and societal differences between individuals as well as groups of people?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 7   | 2  | 8         | 2         | 0          |
| North Lucknow           | 21  | 0  | 5         | 5         | 0          |
| East Lucknow            | 17  | 0  | 12        | 2         | 1          |
| South Lucknow           | 12  | 1  | 13        | 3         | 1          |
| West Lucknow            | 13  | 1  | 14        | 3         | 0          |
| Total                   | 70  | 4  | 52        | 15        | 2          |

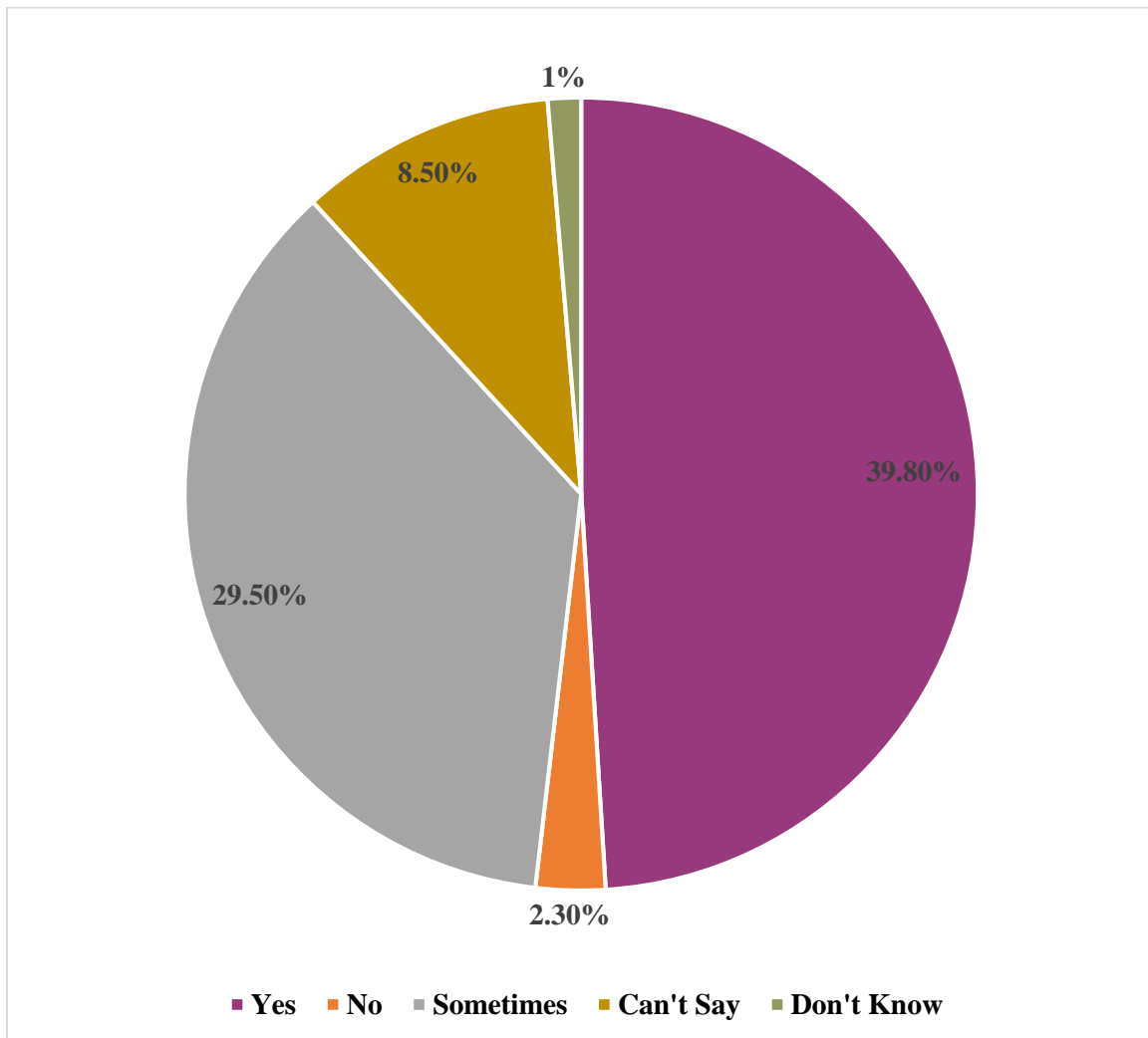


### Interpretation-

Data shows that out of total 176 respondents 70 said Yes, 4 said No, 52 said Sometimes, 15 said Can't say and 2 said Don't Know to the question of whether they think that think New Media (Online Media) enables people to develop a positive and progressive attitude towards cultural and societal differences between individuals as well as groups of people or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 39.80%     |
| No         | 2.30%      |
| Sometimes  | 29.50%     |
| Can't Say  | 8.50%      |
| Don't Know | 1%         |



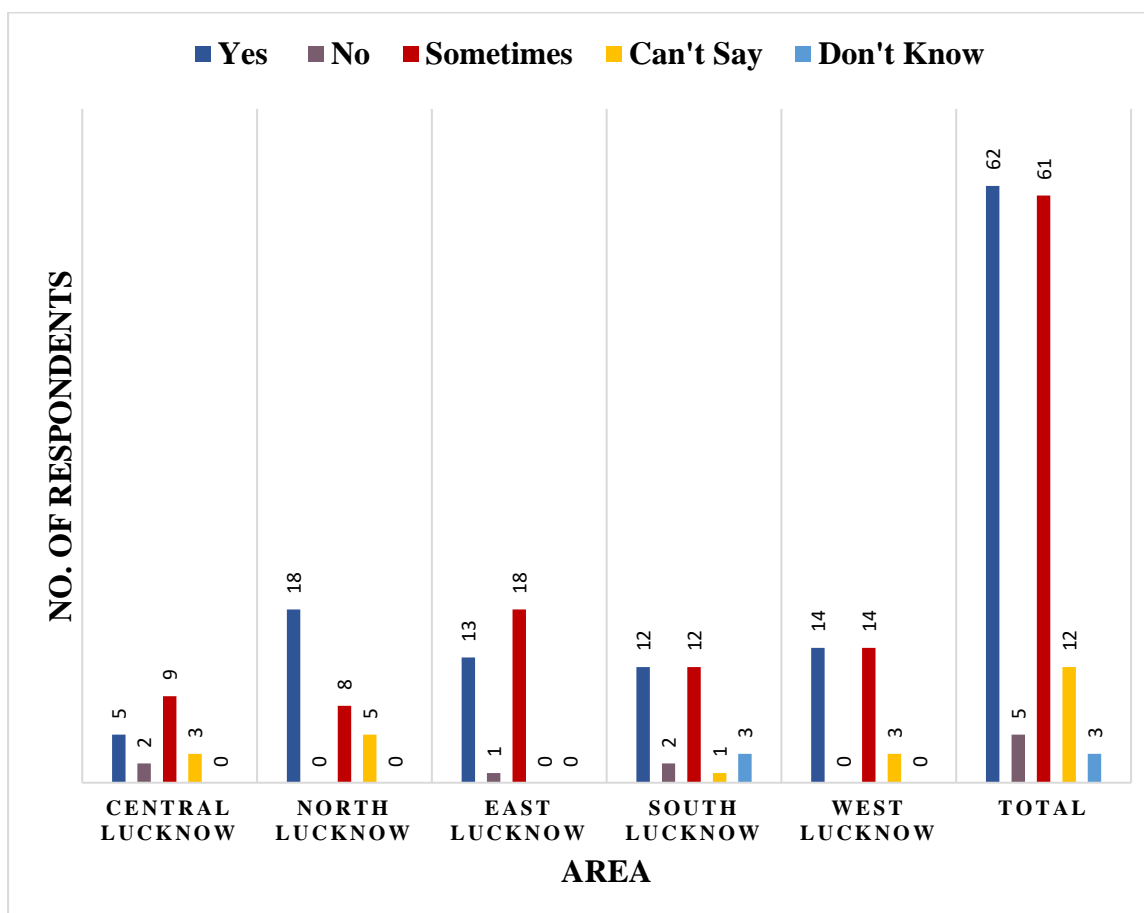
#### Interpretation-

Data shows that out of total 176 respondents 39.8% said Yes, 2.3% said No, 29.5% said Sometimes, 8.5% said Can't say and 1% said Don't Know to the question of whether they think that think New Media (Online Media) enables people to develop a positive and progressive attitude towards cultural and societal differences between individuals as well as groups of people or not.

Table 1.31

**Que. 27 Do you think New Media (Online Media) has at any point influenced people to appreciate the ethnic diversity and cultural vastness and work towards preserving it?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 5   | 2  | 9         | 3         | 0          |
| North Lucknow           | 18  | 0  | 8         | 5         | 0          |
| East Lucknow            | 13  | 1  | 18        | 0         | 0          |
| South Lucknow           | 12  | 2  | 12        | 1         | 3          |
| West Lucknow            | 14  | 0  | 14        | 3         | 0          |
| Total                   | 62  | 5  | 61        | 12        | 3          |

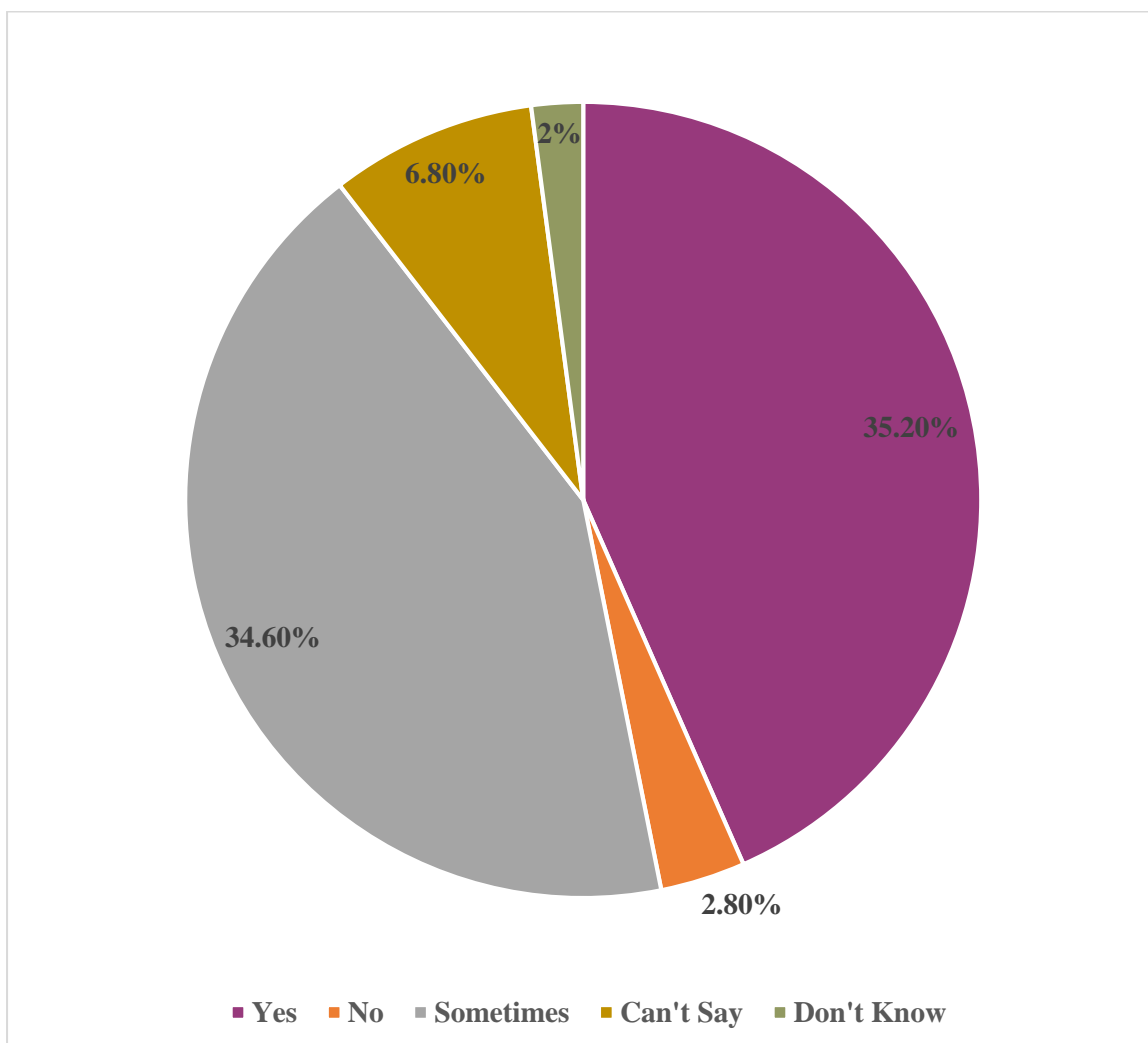


### Interpretation-

Data shows that out of total 176 respondents 62 said Yes, 5 said No, 61 said Sometimes, 12 said Can't say and 3 said Don't Know to the question of whether they think that think New Media (Online Media) has at any point influenced people to appreciate the ethnic diversity and cultural vastness and work towards preserving it or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 35.20%     |
| No         | 2.80%      |
| Sometimes  | 34.60%     |
| Can't Say  | 6.80%      |
| Don't Know | 2%         |



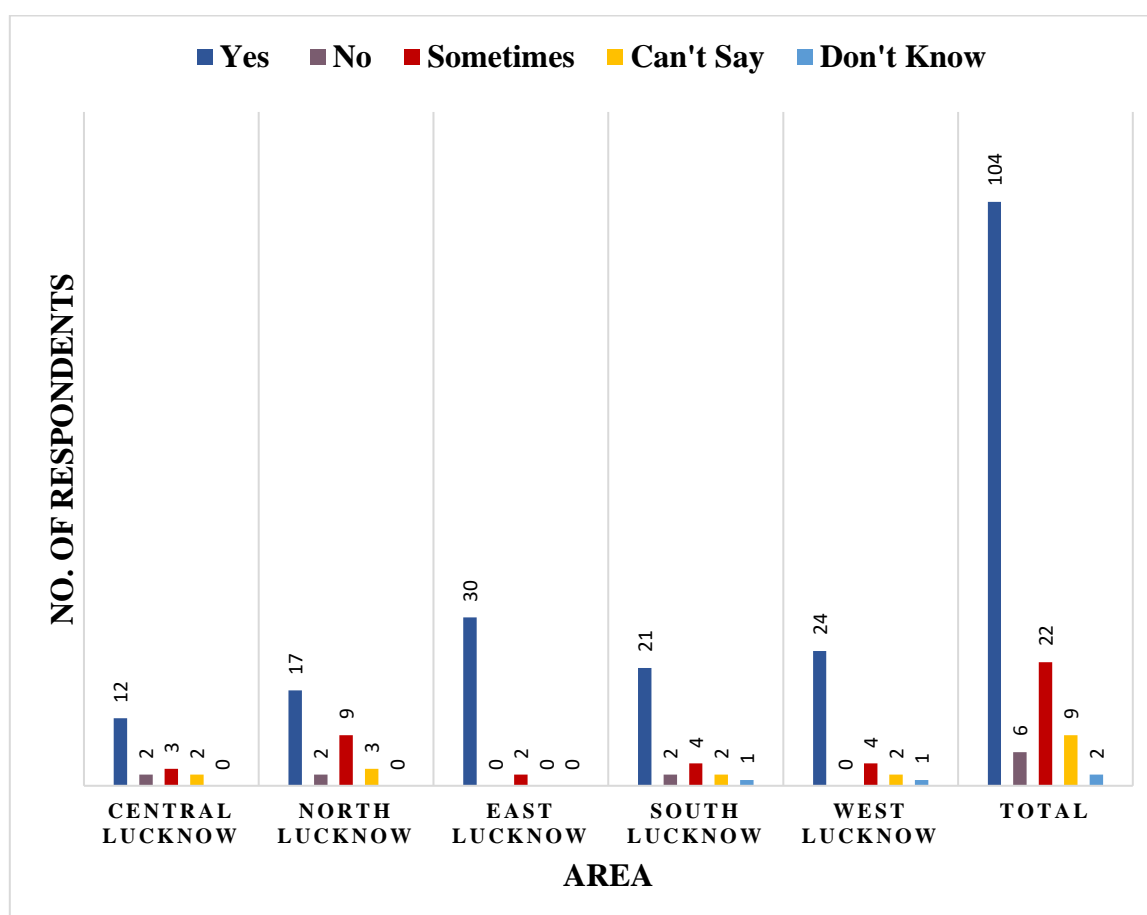
#### Interpretation-

Data shows that out of total 176 respondents 35.2% said Yes, 2.8% said No, 34.6% said Sometimes, 6.8% said Can't say and 2% said Don't Know to the question of whether they think that think New Media (Online Media) has at any point influenced people to appreciate the ethnic diversity and cultural vastness and work towards preserving it or not.

Table 1.32

Que 28. Do you think New Media (Online Media) has revolutionized the way youth perceive the society they live, in a positive way?

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 12  | 2  | 3         | 2         | 0          |
| North Lucknow           | 17  | 2  | 9         | 3         | 0          |
| East Lucknow            | 30  | 0  | 2         | 0         | 0          |
| South Lucknow           | 21  | 2  | 4         | 2         | 1          |
| West Lucknow            | 24  | 0  | 4         | 2         | 1          |
| Total                   | 104 | 6  | 22        | 9         | 2          |

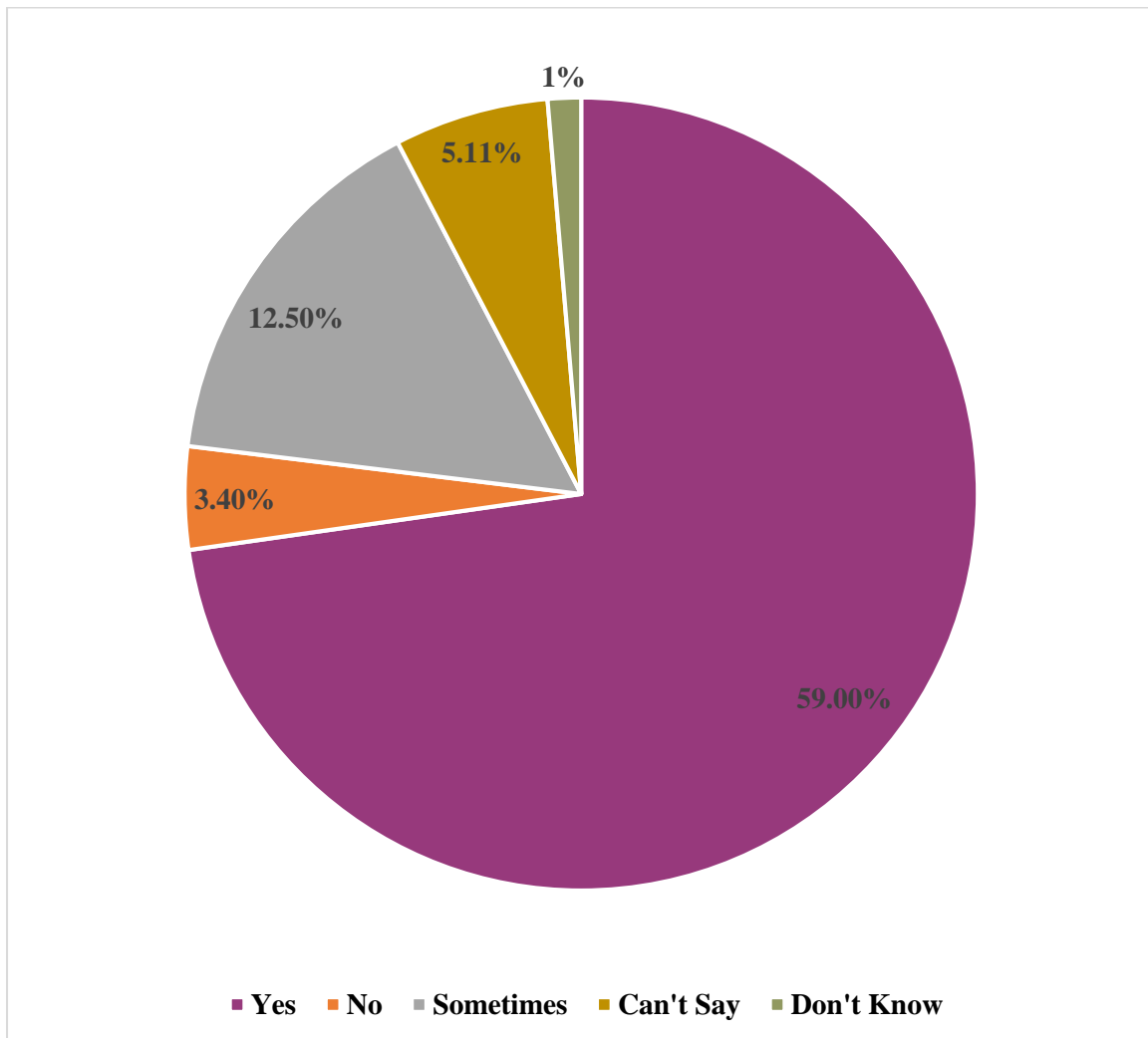


### Interpretation-

Data shows that out of total 176 respondents 104 said Yes, 6 said No, 22 said Sometimes, 9 said Can't say and 2 said Don't Know to the question of whether they think New Media (Online Media) has revolutionized the way youth perceive the society they live, in a positive way or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 59.00%     |
| No         | 3.40%      |
| Sometimes  | 12.50%     |
| Can't Say  | 5.11%      |
| Don't Know | 1%         |



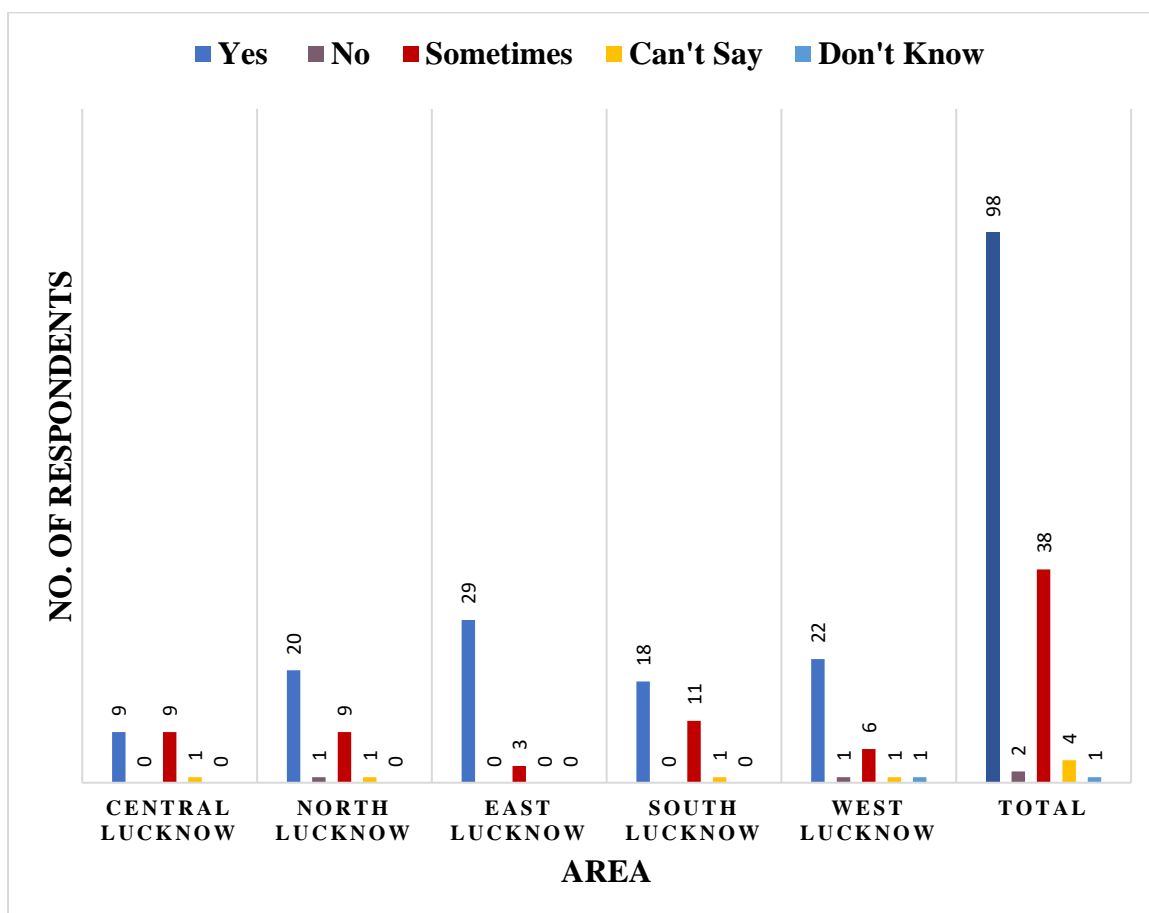
#### Interpretation-

Data shows that out of total 176 respondents 59% said Yes, 3.4% said No, 12.5% said Sometimes, 5.11% said Can't say and 1% said Don't Know to the question of whether they think New Media (Online Media) has revolutionized the way youth perceive the society they live, in a positive way or not.

Table 1.33

**Que 29. Do you think that New Media (Online Media) gives the power of change in the hands of their audiences?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 9   | 0  | 9         | 1         | 0          |
| North Lucknow           | 20  | 1  | 9         | 1         | 0          |
| East Lucknow            | 29  | 0  | 3         | 0         | 0          |
| South Lucknow           | 18  | 0  | 11        | 1         | 0          |
| West Lucknow            | 22  | 1  | 6         | 1         | 1          |
| Total                   | 98  | 2  | 38        | 4         | 1          |

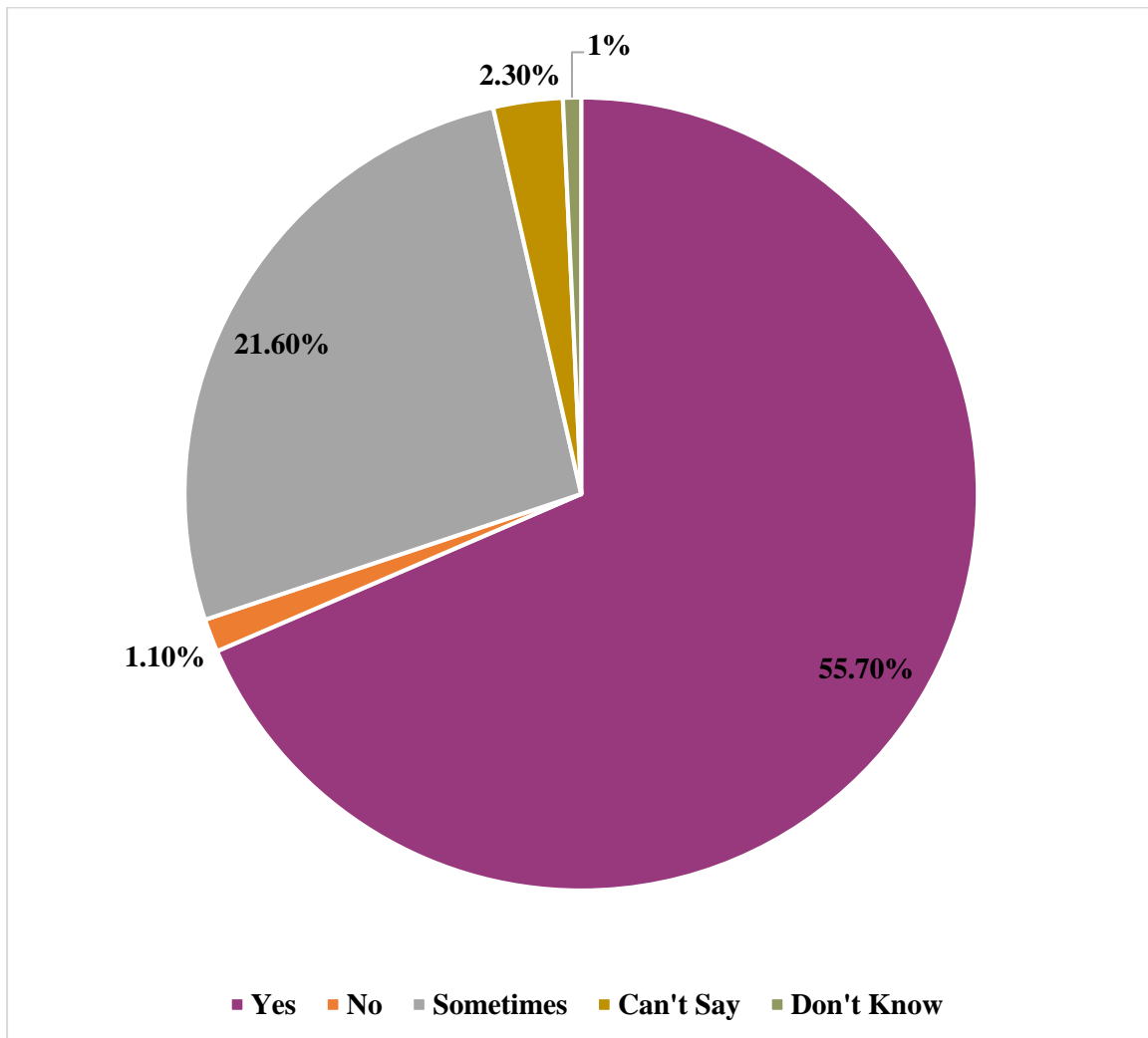


#### Interpretation-

Data shows that out of total 176 respondents 98 said Yes, 2 said No, 38 said Sometimes, 4 said Can't say and 1 said Don't Know to the question of whether they think New Media (Online Media) gives the power of change in the hands of their audiences or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 55.70%     |
| No         | 1.10%      |
| Sometimes  | 21.60%     |
| Can't Say  | 2.30%      |
| Don't Know | 1%         |



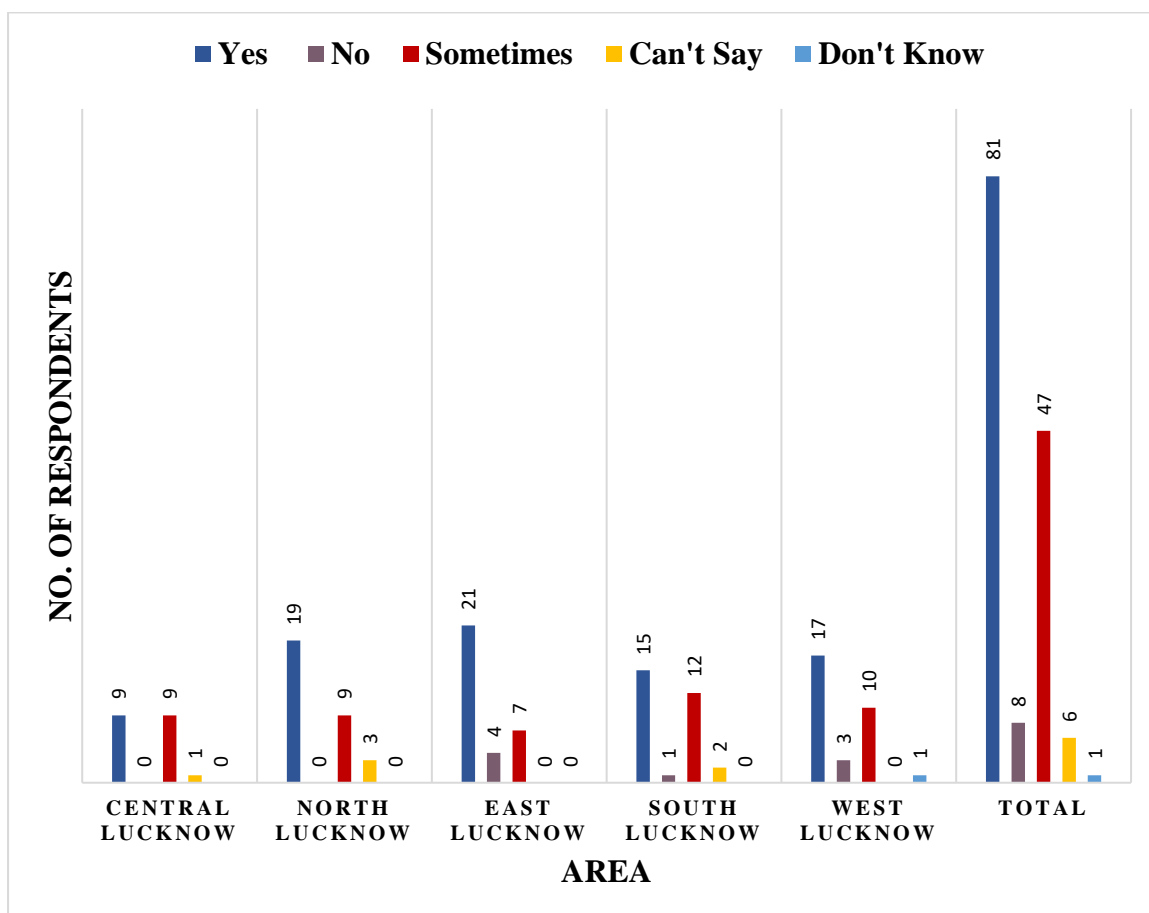
#### Interpretation-

Data shows that out of total 176 respondents 55.7% said Yes, 1.1% said No, 21.6% said Sometimes, 2.3% said Can't say and 1% said Don't Know to the question of whether they think New Media (Online Media) gives the power of change in the hands of their audiences or not.

Table 1.34

**Que 30. Can New Media (Online Media) be a tool for social change at the grass root level for betterment of people?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 9   | 0  | 9         | 1         | 0          |
| North Lucknow           | 19  | 0  | 9         | 3         | 0          |
| East Lucknow            | 21  | 4  | 7         | 0         | 0          |
| South Lucknow           | 15  | 1  | 12        | 2         | 0          |
| West Lucknow            | 17  | 3  | 10        | 0         | 1          |
| Total                   | 81  | 8  | 47        | 6         | 1          |

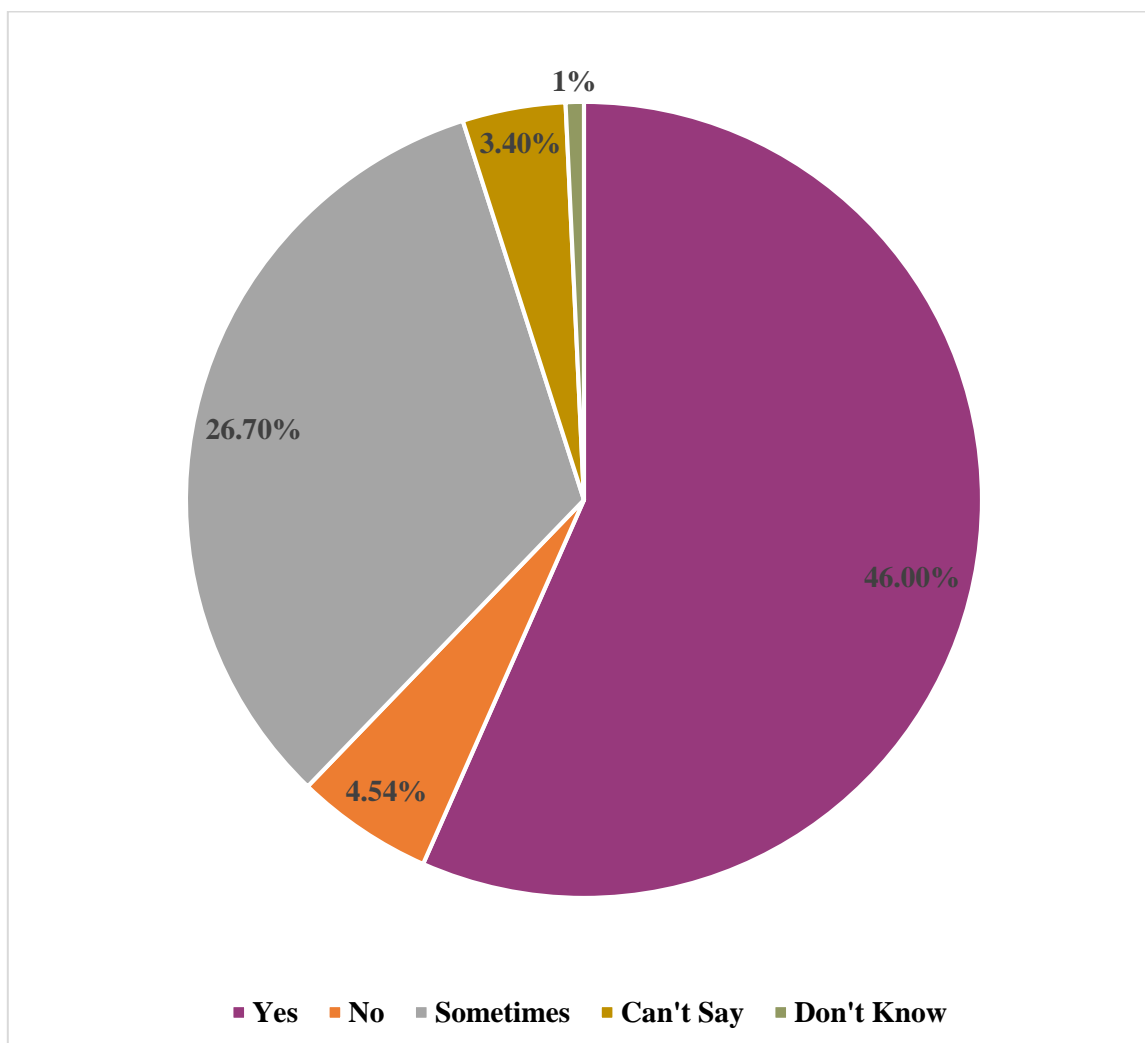


#### Interpretation-

Data shows that out of total 176 respondents 81 said Yes, 8 said No, 47 said Sometimes, 6 said Can't say and 1 said Don't Know to the question of Can New Media (Online Media) be a tool for social change at the grass root level for betterment of people or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 46.00%     |
| No         | 4.54%      |
| Sometimes  | 26.70%     |
| Can't Say  | 3.40%      |
| Don't Know | 1%         |



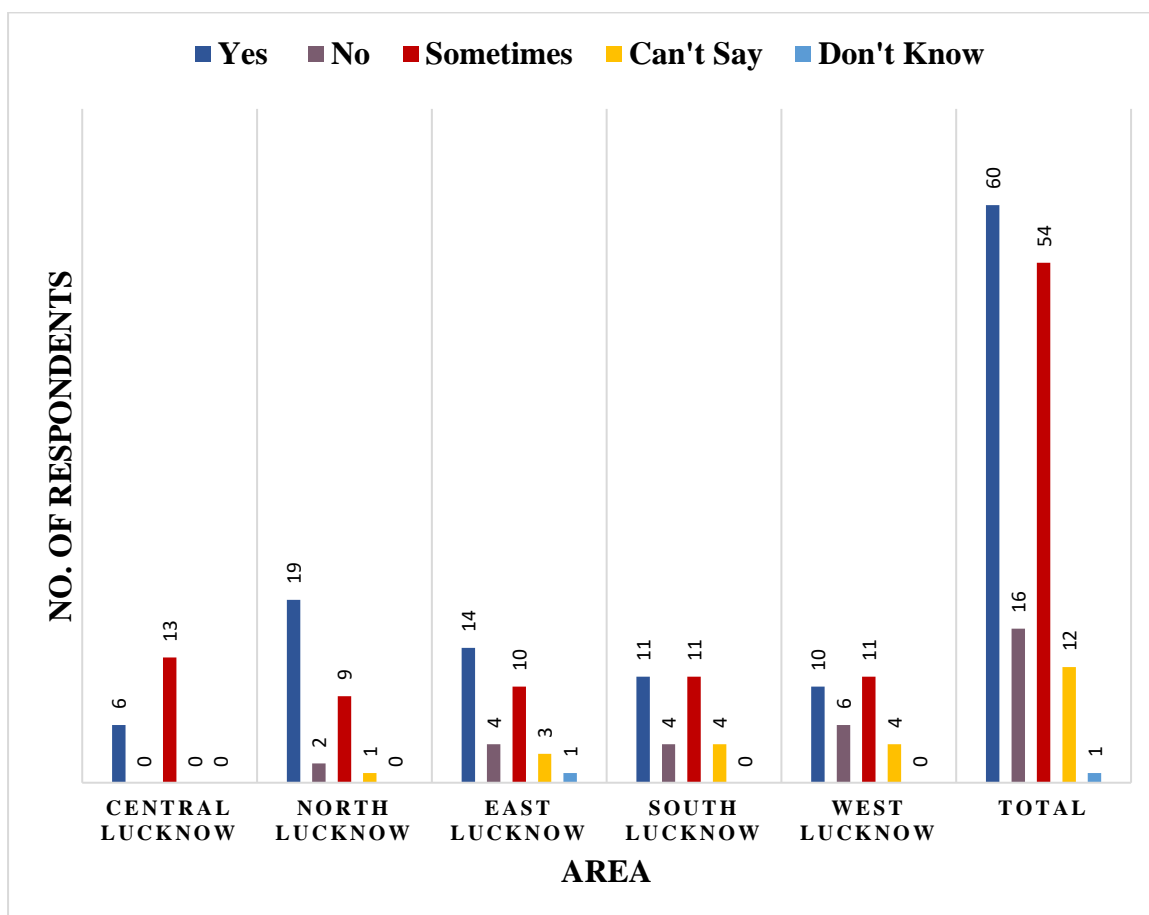
#### Interpretation-

Data shows that out of total 176 respondents 46% said Yes, 4.54% said No, 26.7% said Sometimes, 3.4% said Can't say and 1% said Don't Know to the question of Can New Media (Online Media) be a tool for social change at the grass root level for betterment of people or not.

Table 1.35

**Que 31. Do you think if any incident of violence gets viral on New Media (Online Media), it helps in resolving the situation?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 6   | 0  | 13        | 0         | 0          |
| North Lucknow           | 19  | 2  | 9         | 1         | 0          |
| East Lucknow            | 14  | 4  | 10        | 3         | 1          |
| South Lucknow           | 11  | 4  | 11        | 4         | 0          |
| West Lucknow            | 10  | 6  | 11        | 4         | 0          |
| Total                   | 60  | 16 | 54        | 12        | 1          |

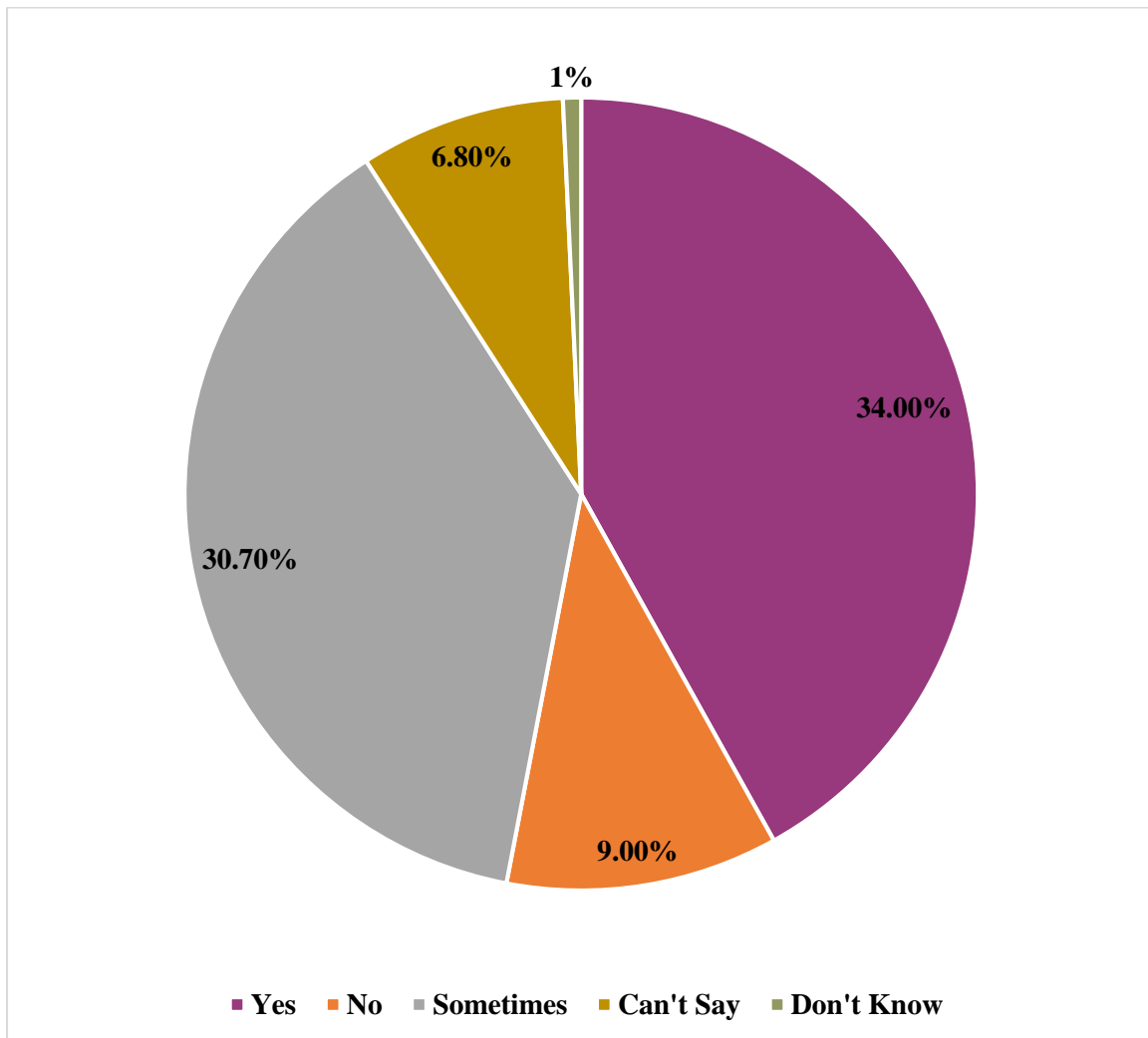


#### Interpretation-

Data shows that out of total 176 respondents 60 said Yes, 16 said No, 54 said Sometimes, 12 said Can't say and 1 said Don't Know to the question of whether they think if any incident of violence gets viral on New Media (Online Media), it helps in resolving the situation or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 34.00%     |
| No         | 9.00%      |
| Sometimes  | 30.70%     |
| Can't Say  | 6.80%      |
| Don't Know | 1%         |



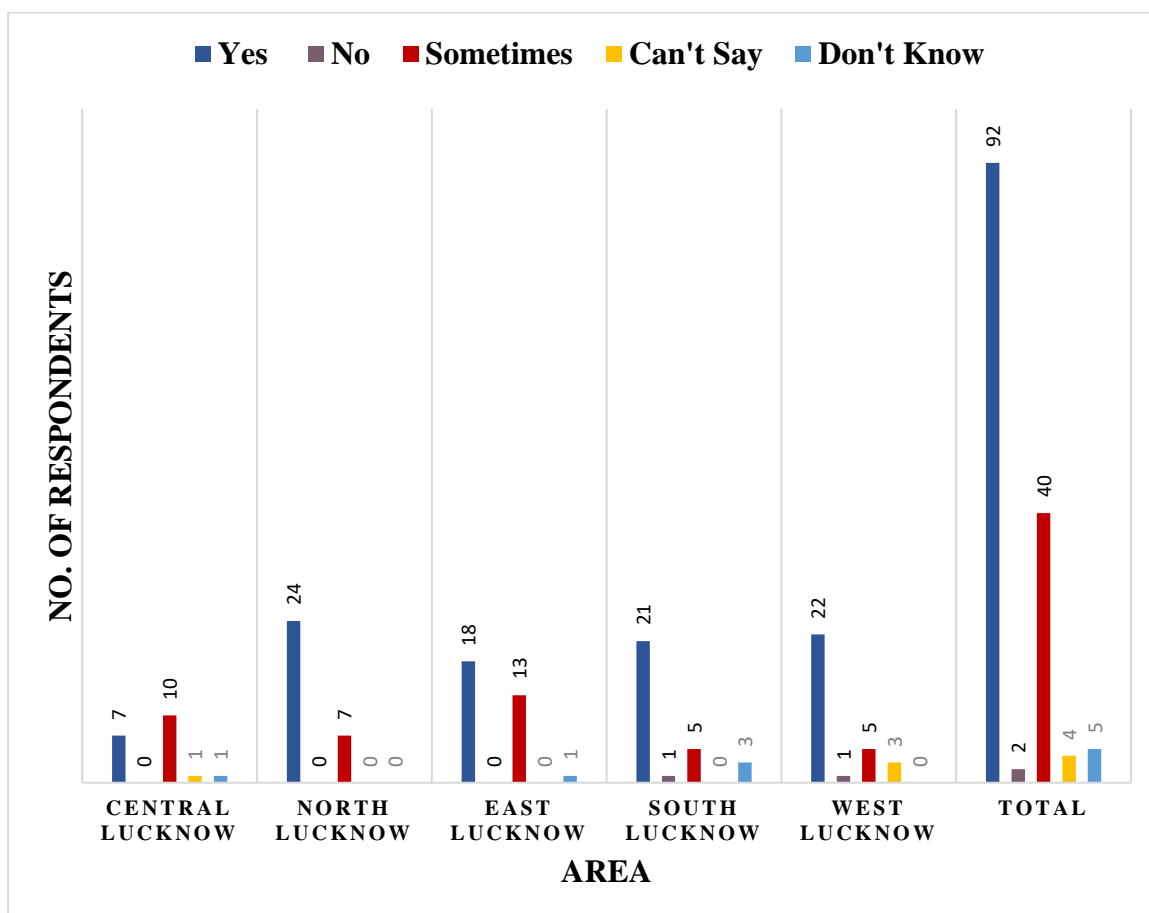
#### Interpretation-

Data shows that out of total 176 respondents 34% said Yes, 9% said No, 30% said Sometimes, 6.8% said Can't say and 1% said Don't Know to the question of whether they think if any incident of violence gets viral on New Media (Online Media), it helps in resolving the situation or not.

Table 1.36

**Que 32. Do you think New Media (Online Media) is the biggest source of information for the youth of contemporary time?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 7   | 0  | 10        | 1         | 1          |
| North Lucknow           | 24  | 0  | 7         | 0         | 0          |
| East Lucknow            | 18  | 0  | 13        | 0         | 1          |
| South Lucknow           | 21  | 1  | 5         | 0         | 3          |
| West Lucknow            | 22  | 1  | 5         | 3         | 0          |
| Total                   | 92  | 2  | 40        | 4         | 5          |

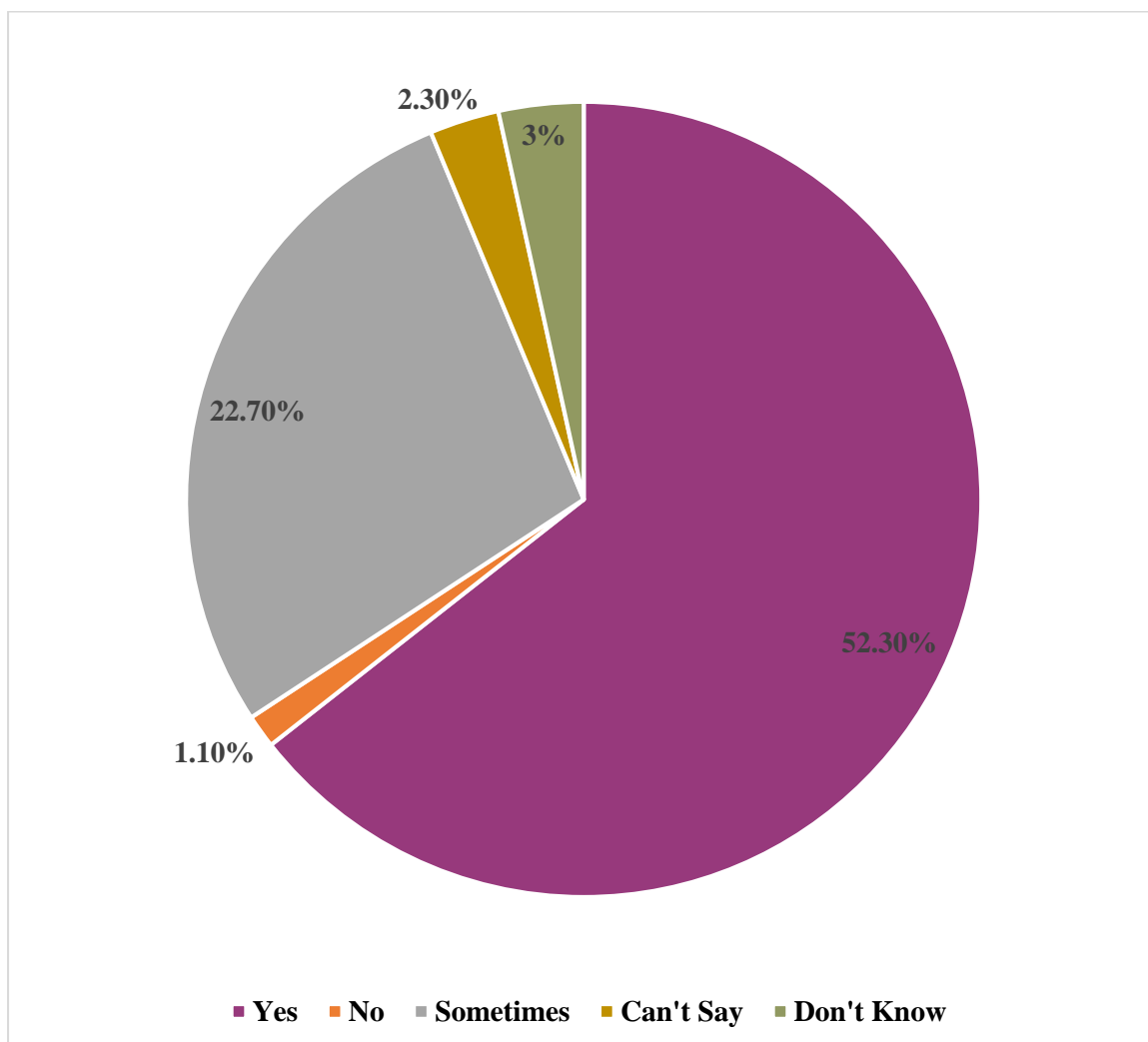


#### Interpretation-

Data shows that out of total 176 respondents 92 said Yes, 2 said No, 40 said Sometimes, 4 said Can't say and 5 said Don't Know to the question of whether they think New Media (Online Media) is the biggest source of information for the youth of contemporary time or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 52.30%     |
| No         | 1.10%      |
| Sometimes  | 22.70%     |
| Can't Say  | 2.30%      |
| Don't Know | 3%         |



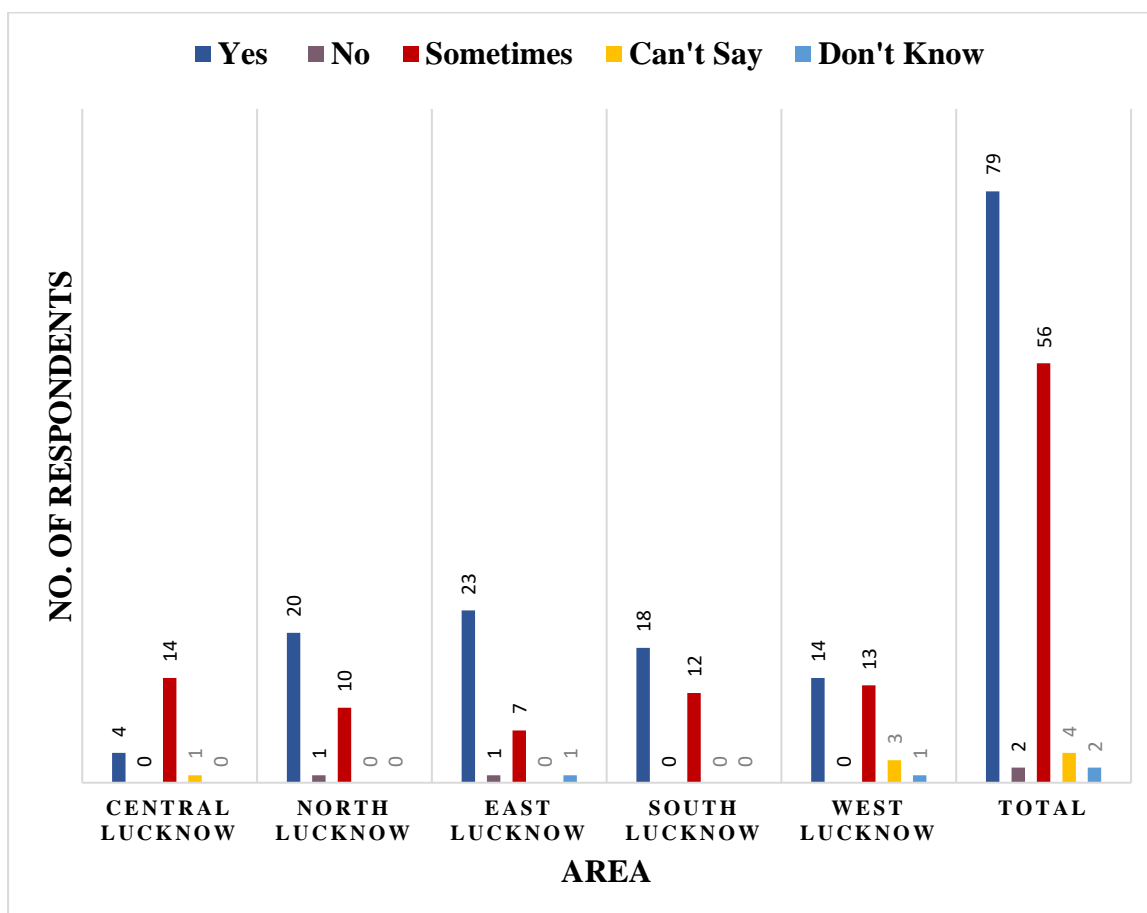
#### Interpretation-

Data shows that out of total 176 respondents 52.3% said Yes, 1.1% said No, 22.7% said Sometimes, 2.3% said Can't say and 2.8% said Don't Know to the question of whether they think New Media (Online Media) is the biggest source of information for the youth of contemporary time or not.

Table 1.37

**Que 33. New Media (Online Media) to a great extent defines the information age by giving the power of information for betterment of people in the hand of people?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 4   | 0  | 14        | 1         | 0          |
| North Lucknow           | 20  | 1  | 10        | 0         | 0          |
| East Lucknow            | 23  | 1  | 7         | 0         | 1          |
| South Lucknow           | 18  | 0  | 12        | 0         | 0          |
| West Lucknow            | 14  | 0  | 13        | 3         | 1          |
| Total                   | 79  | 2  | 56        | 4         | 2          |

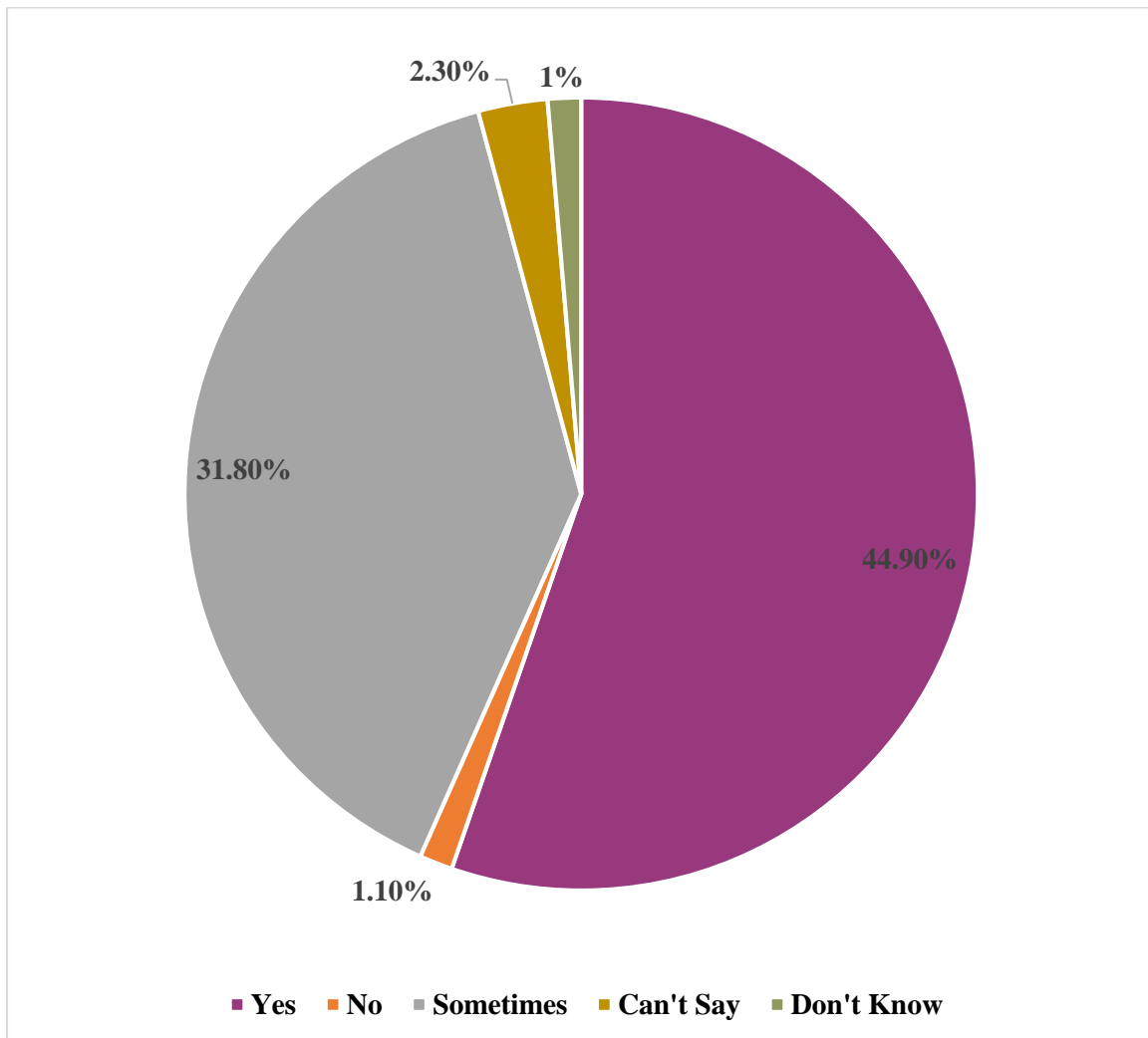


#### Interpretation-

Data shows that out of total 176 respondents 79 said Yes, 2 said No, 56 said Sometimes, 4 said Can't say and 2 said Don't Know to the question of whether they think New Media (Online Media) to a great extent defines the information age by giving the power of information for betterment of people in the hand of people or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 44.90%     |
| No         | 1.10%      |
| Sometimes  | 31.80%     |
| Can't Say  | 2.30%      |
| Don't Know | 1%         |



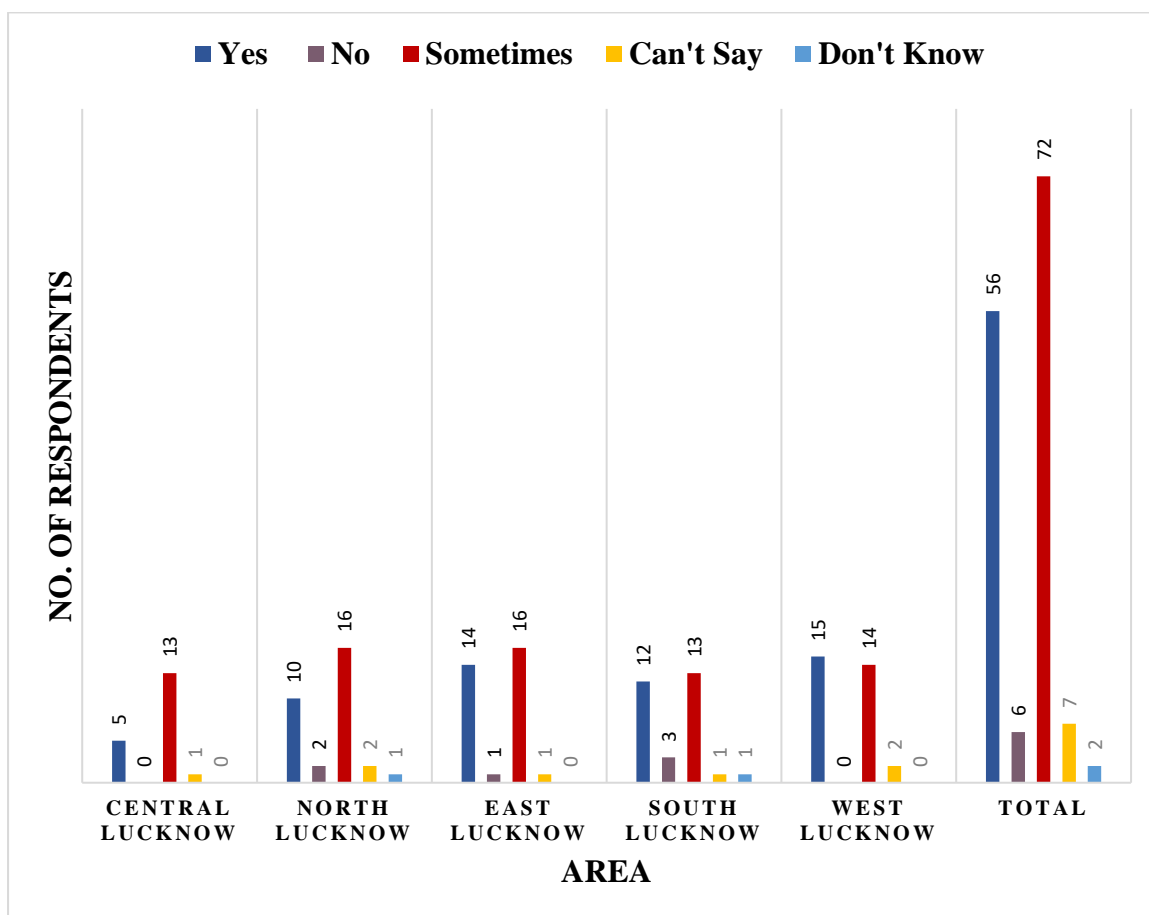
#### Interpretation-

Data shows that out of total 176 respondents 44.9% said Yes, 1.1% said No, 31.8% said Sometimes, 2.30% said Can't say and 1% said Don't Know to the question of whether they think New Media (Online Media) to a great extent defines the information age by giving the power of information for betterment of people in the hand of people or not.

Table 1.38

**Que 34. Do you see those news stories on Facebook, Instagram, WhatsApp, etc. which are left out by the mainstream media?**

| Area/No. of Respondents | Yes | No | Sometimes | Can't Say | Don't Know |
|-------------------------|-----|----|-----------|-----------|------------|
| Central Lucknow         | 5   | 0  | 13        | 1         | 0          |
| North Lucknow           | 10  | 2  | 16        | 2         | 1          |
| East Lucknow            | 14  | 1  | 16        | 1         | 0          |
| South Lucknow           | 12  | 3  | 13        | 1         | 1          |
| West Lucknow            | 15  | 0  | 14        | 2         | 0          |
| Total                   | 56  | 6  | 72        | 7         | 2          |

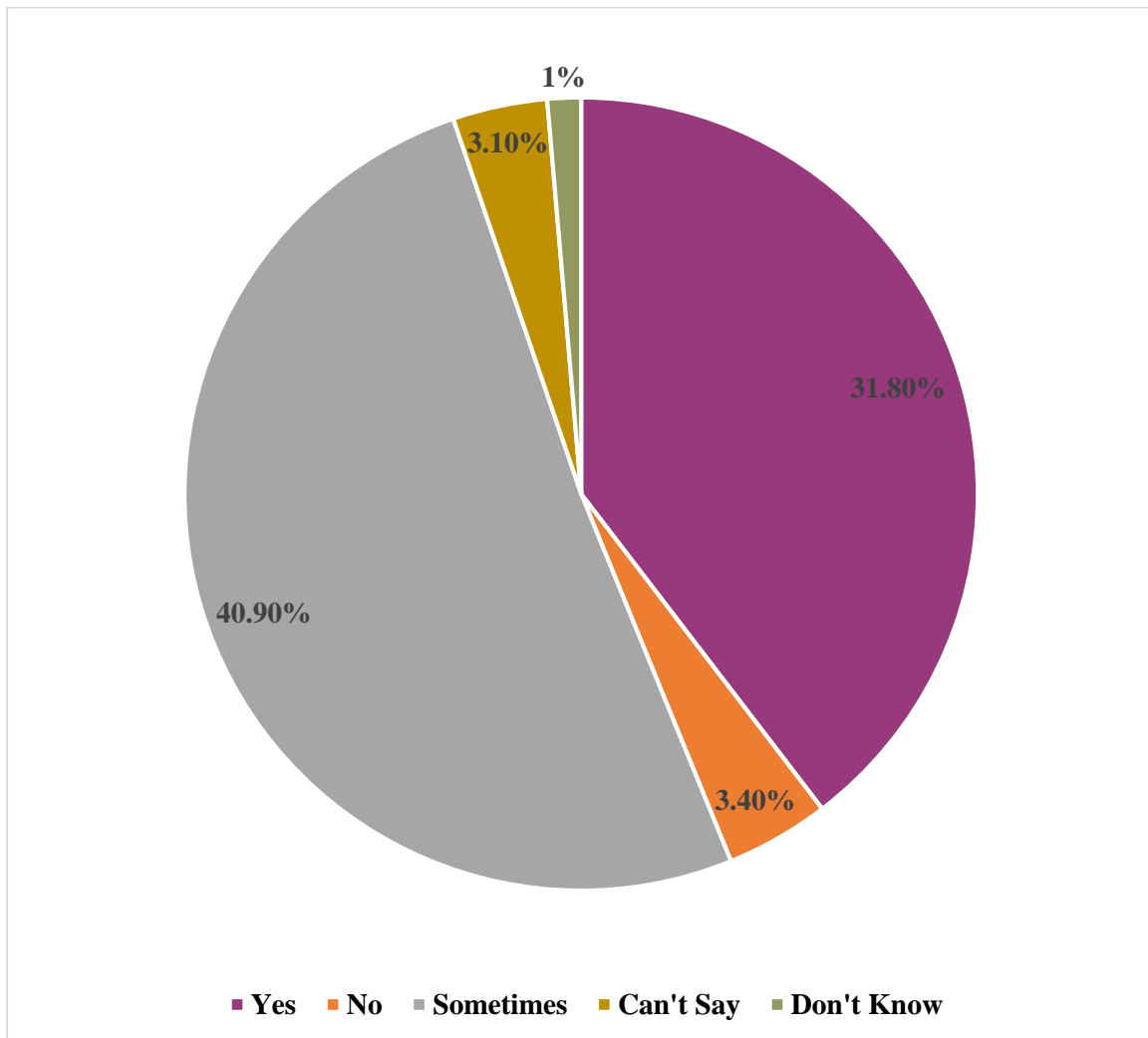


#### Interpretation-

Data shows that out of total 176 respondents 56 said Yes, 6 said No, 72 said Sometimes, 7 said Can't say and 2 said Don't Know to the question of whether they see those news stories on Facebook, Instagram, WhatsApp, etc. which are left out by the mainstream media or not.

### Percentage Representation

| Response   | Percentage |
|------------|------------|
| Yes        | 31.80%     |
| No         | 3.40%      |
| Sometimes  | 40.90%     |
| Can't Say  | 3.10%      |
| Don't Know | 1%         |



#### Interpretation-

Data shows that out of total 176 respondents 31.8% said Yes, 3.4% said No, 40.9% said Sometimes, 3.1% said Can't say and 1% said Don't Know to the question of whether they see those news stories on Facebook, Instagram, WhatsApp, etc. which are left out by the mainstream media or not.

## **CHAPTER 6**

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### **Findings of The Study**

The research findings displayed further are based on the *primary data* collected via questionnaire.

The city was divided purposefully into *five zones*, Central Lucknow, North Lucknow, East Lucknow, South Lucknow and West Lucknow so that the research properly represents the equal responses from each corner and is not concentrated in any one region and represents the entire city. Since this an M.Phil. research the number of respondents were limited to 176 in total, given the time frame and resources at disposal. The study was conducted to get people's responses on total 34 questions about different aspects of New Media (Online Media) to get a complete picture of how or if *New Media (Online Media) influences public opinion about Social Issues*.

After analyzing the collected data following points are clear-

- 1) It has been found after analyzing the data that the total number of New Media (Online Media) users are comparatively larger than the Non-Users.
- 2) It has been found that there are 16% more **male** New Media (Online Media) users than **females** i.e. more men or boys consume New Media than women or girls.
- 3) There are more **students** among the New Media (Online Media) users than those who are **employed**.
- 4) The student group of **Undergraduates** are more frequent New Media (Online Media) users than **Postgraduates**.
- 5) It is also clear that a large part of the samples is aware of Social or Societal Issues.
- 6) Data suggests that number of those who use New Media (Online Media) regularly or very often is roughly the same and of those who occasionally use New Media (Online Media) is comparatively far less.
- 7) It has also been established that number of Facebook and Instagram users is roughly the same.
- 8) The WhatsApp and YouTube users are also in equal numbers, while the number of those who visit Blogs or Websites is far less than any other media.
- 9) Data suggests that majority of people i.e. nearly 40% of the respondents use Facebook for accessing information and entertainment purposes. Majority of Instagram users i.e. almost 40% of the respondent's access Instagram for entertainment purposes. Majority of WhatsApp users i.e. almost 47% of the respondents access it for information and entertainment purposes. A large part of YouTube users i.e. 60% of the respondents access it for information and entertainment purposes.
- 10) It is also clear that there are far more people i.e. nearly 70% of the respondents believe that New Media (Online Media) actually helps in creating public opinion about issues.
- 11) Data suggests that the number of people who believe that New Media (Online Media) provides platform for debates and discussions on social and societal problems is far greater than those who do not.
- 12) According to the data collected majority of people believe that New Media (Online Media) helps in voicing of public grievances related to societal or social issues such as

gender violence, communal and ethnic harmony, corruption, gender equality and social taboos.

- 13) It has also been found that far a greater number of New Media (Online Media) users believe that it initiates dialogue or discussion about domestic violence, sexual harassment, and marital rape. Also, the number of people who feel otherwise is comparatively far less.
- 14) Data suggest that most of the people believe that New Media (Online Media) provides a platform for discussion or debate about illiteracy, poverty, starvation and overpopulation. The number of people who feel otherwise is comparatively far less.
- 15) The data collected suggests that around 60% of the respondents believe that new media online media creates a constructive public opinion about social and societal problems and also helps in providing a possible solution for them.
- 16) It can also be reduced by analyzing the collected data that majority of respondents believe that new media online media makes people aware of their rights and responsibilities towards the society that the live in as citizens.
- 17) According to the collected data more than 70% of the respondents agreed that their opinion regarding any social or societal issues gets influenced by watching a news report or human-interest feature story related to it on online website.
- 18) The birth also suggests that majority of people relief that New Media (Online Media) plays an important role in constructing for creating public opinion regarding social and societal problems.
- 19) The data also establishes that nearly 65% of the respondents believe to have seen some change around themselves in thinking of people when it comes to societal problems such as education, social responsibility, ignorance towards poor and downtrodden social stereotype social taboos etc. These are the places where new media has played a contributing factor as the data suggest.
- 20) Analysis of the collected data also shows that around 74% of the respondents are likely to read listen or watch a feature story, advertisement or any other content online with any social message such as girl child education, gender violence, unemployment, religious or ethnic tensions, importance of medical and educational facilities for poor, violence against LGBTQ community, hate crimes, mob lynching, etc.
- 21) The data also suggests that comparatively far a greater number of people that is nearly 60% of the respondents believe that most of the times the social and societal issues portrayed on New Media (Online Media) are closer to the truth and ground reality.
- 22) According to the data there are for a greater number of people that is around 62% who can see their concerns as a citizen towards social and societal problems on New Media (Online Media) outlets.
- 23) Data also suggest that majority of the people i.e. 68% of the respondents feel like New Media (Online Media) influences or motivates them to strive towards eradication of social and societal stereotypes and problems pertaining to betterment of the society they live in.
- 24) Analysis of the collected data shows that majority of the people i.e. 71% of the respondents believe that New Media (Online Media) creates a constructive public opinion perception or temperament about social and societal conflicts and problems among its uses.

- 25) The data also suggest that most of the people almost 72% of the respondents believe that New Media (Online Media) has played a role in changing their views positively towards the social and societal evils and problems pertaining to the society they live in.
- 26) Analysis of the data collected also suggest that most of the people around 63% of the respondents believe that social issues such as communal and ethnic discord widens as a result of uncontrolled nature of New Media (Online Media).
- 27) The data suggest that most of the New Media (Online Media) users i.e. almost 59% of the respondents believe that derogatory attitude towards women, negativity towards social taboos such as menstruation, violence towards women and children, sexual exploitation of the same, mental and physical abuse, gender violence (including violence against the LGBTQ) is not accepted and that's a backlash by New Media (Online Media) users.
- 28) According to the data majority of the people i.e. around 67% of the respondents think that ethnic or religious tensions and clashes on New Media (Online Media) Often get real when enough people get involved in debates and discussions about them across various new media platforms.
- 29) Analysis of data suggest that majority of the people i.e. around 71% of the respondents feel life when enough people talk about a problem or an issue on New Media (Online Media) it becomes a reality and an important issue for the people and even the mainstream media.
- 30) The data suggest that most of the people i.e. almost 68% of the respondents think that New Media (Online Media) enables people to develop positive and progressive attitude towards cultural and societal difference between individuals as well as groups of people.
- 31) Analysis of data suggest that majority of the people i.e. 59% of the respondent's belief that New Media (Online Media) to some extent influences people to appreciate the ethnic diversity and cultural vastness and also to work towards preserving it.
- 32) The data shows that most of the people 71% of the respondents think that New Media (Online Media) has revolutionized the way youth perceive the society they live in in a positive way.
- 33) Analysis of data suggest that far a greater number of people i.e. nearly 76% of the respondents believe that New Media (Online Media) gives the power of change in the hands of their audiences, than those who do not.
- 34) The data shows that most of the people i.e. almost 72% of the respondents believe that New Media (Online Media) can be a tool for social change at the grass root level for betterment of people.
- 35) Analysis of the data suggest that majority of the people i.e. almost 64% of the respondents think that if any incident of violence gets viral on New Media (Online Media) it helps in resolving the situation.
- 36) The data shows that majority of the people i.e. nearly 74% of the respondents think that New Media (Online Media) is the biggest source of information for the youth of contemporary time.
- 37) Analysis of the data suggest that most of the people i.e. nearly 75% of the respondents believe that New Media (Online Media) to a great extent defines information age by giving the power of information for betterment of people in the hands of people.

- 38) The data shows that most of the people 71% of the respondents believe that New Media (Online Media) shows them those news stories too on various platforms which are left out by the mainstream media.

As the number suggest it is quite clear that New Media (Online Media) plays an important role in addressing and initiating or facilitating debates and discussions regarding social and societal issues. Having highly pervasive nature it seems to have become first choice for socializing among the youths of contemporary time. Not just that but if its potential is used in a constructive and positive manner New Media (Online Media) can be a great tool for social development, education, raising awareness and overall growth and advancement or betterment of the society that we live in.

Most of the new media online media users are aware of need for social and societal change and find New Media (Online Media) to be helpful in paving a way for healthy debate and addressing of such issues. Collective responses suggest that it also has an effect on public opinion about certain social issues and creates or enforces people's perception of social issues in the society. This effect can either be positive or negative, which can vary from person to person as per their social surroundings and cognitive processes of grasping and understanding an issue. Social media specifically creates and if not so, it facilitates in enforcing of public opinion about social problems in the society. Majority of The Young new media online media users perceive it as a medium that can act as a platform for initiating social change by informing and educating people about social and societal evils within our society which can in turn motivate people to strive for or eradication of existing social evils and work towards achieving even a more civilized society by advocating a need for social change. Given the nature of mainstream media there are many issues left out or many that don't get proper attention simply because it runs on capital and some kind of commercial ownership and require good TRP or viewership. Conflict between intent of social good and making profit can happen. New Media (Online Media) is more individual in nature and targets specific audiences for specific matter. Audience fragmentation helps in carrying out social messages to the right audiences and also provides an option for feedback. All this helps in better addressing of social problems and accessing mind-set of people regarding different issues. New Media (Online Media) being highly interactive in nature takes its audiences in loop while talking about a social issue. People can easily share their opinions when they come across something they agree with, are concerned about or just something they find intriguing. Online media has loads of information and knowledge stored across its different platforms and with proper tools people can easily access the information they require to better understand an issue or a problem at hand. Majority of New Media (Online Media) users are quite young and open to diverse opinions. What purpose it serves simply depends on how and why people harness its power. It's benefits to society are huge but so are its dangers, when it comes to spreading of rumors New Media (Online Media) platforms such as WhatsApp and Facebook tend to have a negative impact on the society rumors often instigate crowd behavior and certain incidents of mob lynching have been a direct result of the same as well. If one talks about social good for social welfare new media can facilitate a number of NGOs in providing necessary, help to those who need it

The final conclusion can be derived out of the findings that New Media (Online Media) does affect public opinion about social issues by providing a platform easily accessible for the same. Easy and direct communication among people is provided by New Media platforms, therefore

it helps in spreading information to farther corners of the country. Of course, like any other medium of communication for change it also has its challenges which can be tackled by educating and informing people about the same. If we look at collective responses the initial hypothesis turns out to be true to a great extent and most of the research questions seem to have an answer. New Media (Online Media) does have any effect on public opinion, perception and temperament of people. New Media (Online Media) provides platform for debates and discussions on social and societal problems. A big part of youth seems to be aware of one or the other social problems pertaining to our society and finds New Media (Online Media) to be a medium for social change. Some of the most important societal problems are being addressed by the New Media (Online Media). New media (Online Media) advocates the need for social change by addressing the social problems to the masses. New Media (Online Media) influences its users regarding social and societal issues. New Media (Online Media) serves as a platform and medium for addressing social or societal issues. People are largely informed about social issues or problems in the society, New Media (Online Medias) serves as a facilitator. Large number of people consume various New Media (Online Media) Outlets. A huge number of people are opinioned about New Media (Online Media), what it serves and how it affects or influences people. New Media (Online Media) enables people to understand the nature of social issues through dialogue among its users. It is not just the technology but it's users or consumers are also evolving along with it.

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[https://www.researchgate.net/publication/329687049\\_Impact\\_of\\_Social\\_Media\\_on\\_Indian\\_Society\\_towards\\_Women](https://www.researchgate.net/publication/329687049_Impact_of_Social_Media_on_Indian_Society_towards_Women). (Accessed 13<sup>th</sup> June 2019)

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[https://www.researchgate.net/publication/273991116\\_A\\_Study\\_on\\_Poverty\\_and\\_Hunger\\_in\\_India](https://www.researchgate.net/publication/273991116_A_Study_on_Poverty_and_Hunger_in_India) ( Accede at 3:16 a.m., 27<sup>th</sup> June 2019 )

### Books

1) **“Media: A Critical Introduction (Second Edition)”**

*By Lister / Jon Dovey / Seth Giddings / Iain Grant / Kieran Kelly, first published 2003, cited edition was published in 2009 by Routledge 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN and was Simultaneously published in the USA and Canada by Routledge 270 Madison Ave, New York, NY 10016*

2) **Journalism and Society © Dennis McQuail, 2013**

## **APPENDIX**

### **Annexure 1**

#### **Questionnaire**

A Study of New Media and Their Influence on Public Opinion About Societal Issues (With Special Reference to Lucknow District)

I Princi Mishra am an M.Phil. Scholar at Babasaheb Bhimrao Ambedkar University, Lucknow. As a part of my academic research on the topic of “A Study of New Media and Their Influence on Public Opinions About Societal Issues”, I need your valuable responses to a few questions. I assure you that the information gained from you will remain confidential and used solely for academic purposes only.

#### Personal Details of the Respondent

Name(नाम): \_\_\_\_\_ Gender(लिंग): \_\_\_\_\_ Age (आयु): \_\_\_\_\_

Educational Qualification (शैक्षिक योग्यता): Undergraduate Postgraduate

Profession(व्यवसाय): \_\_\_\_\_ Locality(पता): \_\_\_\_\_

Que. 1 Do you use any Social Media or New Media platform, such as Facebook, Instagram, WhatsApp, Online Websites, etc.?

प्रश्न. 1 क्या आप किसी भी सोशल मीडिया या न्यू मीडिया (ऑनलाइन मीडिया) प्लेटफॉर्म का उपयोग करते हैं, जैसे कि फेसबुक, इंस्टाग्राम, व्हाट्सएप, ऑनलाइन समाचार और अन्य वेबसाइट और ब्लॉग इत्यादि?

a) Yes (हाँ) b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 2 Are you aware of any Social and Societal issues?

प्रश्न. 2 क्या आप किसी सामाजिक मुद्दे या समस्याओं से अवगत हैं?

a) Yes (हाँ) b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know(मालूम नहीं)

Que. 3 How often do you use New Media (Online Media) such as Online News Websites, Facebook, WhatsApp, Instagram, YouTube, News Websites etc.?

प्रश्न. 3 आप आमतौर पर न्यू मीडिया (ऑनलाइन मीडिया), जैसे कि ऑनलाइन समाचार वेबसाइट, फेसबुक, व्हाट्सएप, इंस्टाग्राम, यूट्यूब, न्यूज वेबसाइट आदि का उपयोग कितनी बार करते हैं?

a) Regularly (नियमित तौर पर) b) Very Often(अक्सर) c) Occasionally(कभी कभी) d) Can't Say(कह नहीं सकते) e) Don't Know(मालूम नहीं)

Que. 4 Which Online or New Media platform you use more frequently?

प्रश्न. 4 कौन सा ऑनलाइन या न्यू मीडिया प्लेटफॉर्म आप अधिक बार उपयोग करते हैं?

| Sr.No. | New Media/Online Media Platform            | Yes(हाँ) | No(नहीं) |
|--------|--|----------|----------|
| 1      | Facebook(फेसबुक)                           |          |          |
| 2      | Instagram(इंस्टाग्राम)                     |          |          |
| 3      | YouTube(यूट्यूब)                           |          |          |
| 4      | WhatsApp (व्हाट्स एप)                      |          |          |
| 5      | Blogs & Online Websites (ब्लॉग और वेबसाइट) |          |          |
| 6      | Other (Specify)(अन्य)                      |          |          |

Que. 5 For what purpose you usually use any of the New Media (Online Media) Platforms?

प्रश्न. 5 आमतौर पर आप किस उद्देश्य के लिए न्यू मीडिया (ऑनलाइन मीडिया) प्लेटफॉर्म का उपयोग करते हैं?

| Sr. No. | Online/New Media Platform             | Information/News(जानकारी) | Entertainment(मनोरंजन) |
|---------|---------------------------------------|---------------------------|------------------------|
| 1.      | Facebook(फेसबुक)                      |                           |                        |
| 2.      | Instagram(इंस्टाग्राम)                |                           |                        |
| 3.      | WhatsApp (व्हाट्स एप)                 |                           |                        |
| 4.      | Blog & Online Websites(ब्लॉग/वेबसाइट) |                           |                        |
| 5.      | Other(अन्य)                           |                           |                        |
| 6.      | YouTube(यूट्यूब)                      |                           |                        |

Que. 6 Do you think New Media (Online Media) helps in creation of public opinion about a certain issue?

प्रश्न. 6 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) किसी भी प्रकार के मुद्दे के बारे में जनता की राय बनाने में मदद करता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 7 Does New Media (Online Media) provide platform for debates and discussions on social and societal problems?

प्रश्न. 7 क्या न्यू मीडिया (ऑनलाइन मीडिया) सामाजिक समस्याओं पर बहस और चर्चा के लिए मंच प्रदान करता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes(कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know(मालूम नहीं)

Que. 8 Does New Media (Online Media) help in voicing of public grievances related to societal issues such as gender violence, communal and ethnic harmony, corruption, gender equality, social taboos, etc.?

प्रश्न. 8 क्या न्यू मीडिया (ऑनलाइन मीडिया) लैंगिक हिंसा, सांप्रदायिक और जातीय सद्भाव, भ्रष्टाचार, लैंगिक समानता, सामाजिक वर्जनाओं, आदि जैसे सामाजिक मुद्दों से संबंधित, लोगों की शिकायतों को दूर करने में मदद करता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes(कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know(मालूम नहीं)

Que. 9 Do you think New Media (Online Media) at any point initiates a dialogue or discussion about Domestic Violence, Sexual Harassment, and Marital Rape?

प्रश्न. 9 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) घरेलू हिंसा, यौन उत्पीड़न और वैवाहिक बलात्कार के बारे में बातचीत या चर्चा शुरू करता है?

a) Yes (हाँ) (b) No(नहीं) (c) Sometimes(कभी कभी) (d) Can't Say (कह नहीं सकते) (e) Don't Know(मालूम नहीं)

Que. 10 Does New Media (Online Media) provide platform for discussion and debate about Illiteracy, Poverty, Starvation and Overpopulation?

प्रश्न. 10 क्या न्यू मीडिया (ऑनलाइन मीडिया) निरक्षरता, गरीबी, भुखमरी और खतरनाक रूप से अनियंत्रित जनसंख्या विस्तार के बारे में चर्चा और बहस के लिए मंच प्रदान करता है?

a) Yes (हाँ) (b) No(नहीं) (c) Sometimes (कभी कभी) (d) Can't Say (कह नहीं सकते) (e) Don't Know (मालूम नहीं)

Que. 11 Do you think New Media (Online Media) creates a constructive public opinion about social and societal problems and helps in providing a solution for them?

प्रश्न. 11 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) सामाजिक समस्याओं के बारे में रचनात्मक सार्वजनिक राय बनाता है और उनके लिए समाधान प्रदान करने में मदद करता है?

a) Yes (हाँ) (b) No(नहीं) (c) Sometimes (कभी कभी) (d) Can't Say (कह नहीं सकते) (e) Don't Know (मालूम नहीं)

Que. 12 Do you think New Media (Online Media) makes people aware of their rights and responsibilities towards the society they live in as citizens?

प्रश्न. 12 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) लोगों को एक जिम्मेदार नागरिक होने के अधिकारों और जिम्मेदारियों से अवगत कराता है?

a) Yes (हाँ) (b) No(नहीं) (c) Sometimes (कभी कभी) (d) Can't Say (कह नहीं सकते) (e) Don't Know (मालूम नहीं)

Que. 13 Do you think your opinion regarding any social issue gets influenced by watching a news report or reading a news or feature story related to it on Online Websites?

प्रश्न. 13 क्या आपको लगता है कि किसी भी सामाजिक मुद्दे के बारे में आपकी राय, किसी समाचार रिपोर्ट को देखने या ऑनलाइन वेबसाइट पर इससे संबंधित समाचार या फीचर कहानी पढ़ने से प्रभावित होती है?

a) Yes (हाँ) (b) No(नहीं) (c) Sometimes (कभी कभी) (d) Can't Say (कह नहीं सकते) (e) Don't Know (मालूम नहीं)

Que. 14 Do you believe New Media (Online Media) plays an important role in constructing or creating public opinion regarding social and Societal problems?

प्रश्न. 14 क्या आप मानते हैं कि न्यू मीडिया (ऑनलाइन मीडिया) सामाजिक समस्याओं के बारे में जनता की राय बनाने में महत्वपूर्ण भूमिका निभाता है?

a) Yes (हाँ) (b) No(नहीं) (c) Sometimes (कभी कभी) (d) Can't Say (कह नहीं सकते) (e) Don't Know (मालूम नहीं)

Que. 15 Do you see any change around you in thinking of people when it comes to societal problems such as education, social responsibility, ignorance towards poor and downtrodden, social stereotypes, societal taboos, etc. where New Media (Online Media) seems to be contributing factor?

प्रश्न. 15 क्या आप सामाजिक समस्याओं जैसे शिक्षा, सामाजिक जिम्मेदारी, गरीबों और दलितों के प्रति उपेक्षा, सामाजिक रूढ़ियों, सामाजिक वर्जनाओं आदि के बारे में लोगों की सोच में कोई बदलाव देखते हैं, जहां न्यू मीडिया (ऑनलाइन मीडिया) महत्वपूर्ण भूमिका निभाता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Ques. 16 Would you like to read, listen or watch a feature story, advertisement or any other content online with any social message such as girl child education, gender violence, unemployment, religious or ethnic tensions, importance of medical and education facilities for poor, violence against LGBTQ community, hate crime, mob lynching, etc.?

प्रश्न. 16 क्या आप न्यू मीडिया (ऑनलाइन मीडिया) पर बाल शिक्षा, लिंग हिंसा, बेरोजगारी, धार्मिक या जातीय तनाव, गरीबों के लिए चिकित्सा और शिक्षा सुविधाओं का महत्व, एल.जी.बी.टी.क्यू समुदाय के खिलाफ हिंसा, घृणा अपराध, आदि के बारे में सामाजिक संदेश देखना पसंद करते हैं?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 17 Do you think Social and Societal Issues that are portrayed on New Media (Online Media) are mostly closer to the truth and ground reality?

प्रश्न. 17 क्या आपको न्यू मीडिया (ऑनलाइन मीडिया) पर चित्रित सामाजिक मुद्दे ज्यादातर सच्चाई और जमीनी हकीकत के करीब लगते हैं?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 18 Do you think that at any point your concerns as a citizen towards social and societal problems are visible on New Media (Online Media) outlets?

प्रश्न. 18 क्या आपको लगता है कि सामाजिक समस्याओं के प्रति एक नागरिक के रूप में आपकी चिंताएं न्यू मीडिया (ऑनलाइन) आउटलेट्स पर दिखाई देती हैं?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 19 Do think that New Media (Online Media) in any form influences or motivates you to strive towards eradication of social and societal stereotypes and problems pertaining to betterment of the society you live in?

प्रश्न. 19 क्या न्यू मीडिया (ऑनलाइन मीडिया) आपको किसी भी तरह से प्रभावित करता है ताकि आप एक बेहतर समाज बनाने और साथ ही सामाजिक रूढ़ियों और सामाजिक समस्याओं को खत्म करने के लिए काम कर सकें?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 20 Do you think New Media (Online Media) creates a constructive public opinion, perception or temperament about social and societal conflicts and problems among its users?

प्रश्न. 20 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) लोगों के बीच सामाजिक संघर्षों और समस्याओं के संबंध में एक रचनात्मक और सार्वजनिक राय बनाने में मदद करता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 21 Do you think New Media (Online Media) has played any role in changing your views positively towards the social and societal evils and problems pertaining to the society you live in?

प्रश्न. 21 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) ने सामाजिक बुराइयों और समाज से जुड़ी समस्याओं के प्रति लोगों का सकारात्मक दृष्टिकोण बनाने में कोई भूमिका निभाई है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 22 Do you think Social Issues such as communal and ethnic discord widens as a result of uncontrolled nature of New Media (Online Media)?

प्रश्न. 22 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) की अनियंत्रित प्रकृति के परिणामस्वरूप सामाजिक मुद्दे जैसे, सांप्रदायिक और जातीय भेद भाव बढ़ जाते हैं?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 23 Do you think Derogatory attitude towards women, negativity towards social taboos such as menstruation, violence towards women and children, sexual exploitation of the same, mental any physical abuse, gender violence (including violence against LGBTQ), etc. is not accepted and gets a backlash by netizens on New Media (Online Media)?

प्रश्न. 23 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) पर लोग महिलाओं के प्रति अपमानजनक रवैया, सामाजिक वर्जनाओं के प्रति नकारात्मकता, महिलाओं और बच्चों के प्रति हिंसा, यौन शोषण, मानसिक और शारीरिक शोषण, लिंग हिंसा (एलजीबीटीक्यू के खिलाफ भी हिंसा) को बर्दाश्त नहीं करते हैं?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 24 Do you think ethnic or religious tensions and clashes on New Media (Online Media) get real when enough people get involved?

प्रश्न. 24 क्या आपको लगता है कि कभी-कभी लोगों के बीच न्यू मीडिया (ऑनलाइन मीडिया) पर होने वाले जातीय या धार्मिक तनाव एक जमीनी हकीकत का रूप ले लेते हैं?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 25 Do you think when enough people talk about a problem on New Media (Online Media) it becomes a reality and an important issue for the people and even the mainstream media?

प्रश्न. 25 क्या आपको लगता है कि जब पर्याप्त लोग न्यू मीडिया (ऑनलाइन मीडिया) पर किसी भी समस्या के बारे में बात करते हैं तो यह लोगों और यहां तक कि मुख्यधारा के मीडिया के लिए एक महत्वपूर्ण मुद्दा बन जाता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 26 Do you think New Media (Online Media) enables people to develop a positive and progressive attitude towards cultural and societal differences between individuals as well as groups of people?

प्रश्न. 26 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) लोगों को सांस्कृतिक और सामाजिक मतभेदों के प्रति सकारात्मक और प्रगतिशील दृष्टिकोण विकसित करने में सक्षम बनाता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 27 Do you think New Media (Online Media) has at any point influenced people to appreciate the ethnic diversity and cultural vastness and work towards preserving it?

प्रश्न. 27 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) ने जातीय विविधता और सांस्कृतिक विशालता की सराहना करने और इसे संरक्षित करने की दिशा में काम करने के लिए लोगों को प्रभावित किया है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 28 Do you think New Media (Online Media) has revolutionized the way youth perceive the society they live, in a positive way?

प्रश्न. 28 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) ने लोगों को समाज को सकारात्मक तरीके से देखने में क्रांति ला दी है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 29 Do you think that New Media (Online Media) gives the power of change in the hands of their audiences?

प्रश्न. 29 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) अपने दर्शकों के हाथों में परिवर्तन की शक्ति देता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 30 Can New Media (Online Media) be a tool for social change at the grass root level for betterment of people?

प्रश्न. 30 क्या न्यू मीडिया (ऑनलाइन मीडिया) लोगों की भलाई के लिए जमीनी स्तर पर सामाजिक परिवर्तन का एक उपकरण हो सकता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 31 Do you think if any incident of violence gets viral on New Media (Online Media), it helps in resolving the situation?

प्रश्न. 31 क्या आपको लगता है कि अगर हिंसा की कोई घटना न्यू मीडिया (ऑनलाइन मीडिया) पर वायरल होती है, तो यह स्थिति को हल करने में मदद करता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 32 Do you think New Media (Online Media) is the biggest source of information for the youth of contemporary time?

प्रश्न. 32 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) समकालीन समय और भविष्य के युवाओं के लिए सूचना का सबसे बड़ा स्रोत है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 33 New Media (Online Media) to a great extent defines the information age by giving the power of information for betterment of people in the hand of people?

प्रश्न. 33 क्या आपको लगता है कि न्यू मीडिया (ऑनलाइन मीडिया) काफी हद तक लोगों के हाथ में लोगों की बेहतरी के लिए सूचना की शक्ति देकर सूचना युग को परिभाषित करता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)

Que. 34 Do you see those news stories on Facebook, Instagram, WhatsApp, etc. which are left out by the mainstream media?

प्रश्न. 34 क्या आप उन समाचारों को भी फेसबुक, इंस्टाग्राम, व्हाट्सएप आदि पर देखते हैं, जिन्हें अक्सर मुख्यधारा के मीडिया द्वारा छोड़ दिया जाता है?

a) Yes (हाँ) (b) No(नहीं) c) Sometimes (कभी कभी) d) Can't Say (कह नहीं सकते) e) Don't Know (मालूम नहीं)