



## फिल्मों के माध्यम से बदलता सांस्कृतिक परिवेश<sup>1</sup>

भारत की संस्कृति कई चीजों को मिला-जुलाकर बनती है जिसमें भारत का लम्बा इतिहास, विलक्षण भूगोल और सिन्धु घाटी की सभ्यता के दौरान बनी और आगे चलकर वैदिक युग में विकसित हुई। साथ ही पड़ोसी देशों के रिवाज, परम्पराओं और विचारों का भी समावेश हुआ। किसी भी देश का अपना इतिहास होता है, परम्परा होती है, यदि हम देश को शरीर माने तो, संस्कृति उसकी आत्मा होती है या शरीर में दौड़ने वाला रक्त होता है या फिर सांस जो शरीर को चलाने के लिये अतिआवश्यक है। पुराने जमाने से ही हमें समझाया गया है कि घर आया अतिथि भगवान के समान है, हम खुद भले ही भूखे रह जायें लेकिन अतिथि का पेट भरना जरूरी है इसी तरह से हमें समाज में कैसा व्यवहार एवं आचरण करना चाहिये इस की शिक्षा हमारी संस्कृति हमें देती है।

भारत पर विदेशियों ने अनेक बार आक्रमण किया और हिन्दु संस्कृति को नष्ट करने की कोशिश की, लेकिन वो संस्कृति ही क्या जो मिट जाये, भारत आये अनेक आक्रमणकारियों ने भी माना कि इस देश की संस्कृति को नष्ट करना नामुमकिन है बल्कि उनमें से कई लोग अपने साथ विभिन्न प्रकार के धर्म और सम्प्रदाय ले आये, और कई यही पर बस गये। भारतीय फिल्म उद्योग एक ऐसा माध्यम है जो चाहे तो हमारी भारतीय संस्कृति को पतन की ओर ले जा सकता है, चाहे तो उसे विकास की ओर ले जा सकता है। इसके लिए चिन्तन और मनन की अत्यन्त आवश्यकता है। विषय-विश्लेषण के लिए हम विविध फिल्मों को उदहारणस्वरूप ले सकते हैं।

### फिल्म –सच्चा-झूठा, निर्देशक-मनमोहन देसाई, सन्- 1970 :-

सच्चा-झूठा कहानी के माध्यम से एक भाई बहन के रिश्ते की महत्ता पर प्रकाश डाला गया है। भोला (राजेश खन्ना) गाँव का रहने वाला एक संगीत प्रेमी है। अपाहिज बहन के लिए वर खोजता है पर असफल रहता। एक तरफ बहन अपाहिज दूसरी तरफ धन का अभाव। अन्ततः वह शहर जाकर अधिक धन कमाने का निश्चय करता है। जाते समय गीत के माध्यम से अपने विचार अभिव्यक्त करता है।

“सजना के घर चली जाएगी जो बहना होठ हसेंगे और रायेंगे ये नैना

पलकों रखिया के दिन बहना रानी को बुलाऊँगा, लेके आएंगे दुल्हे राजा, भैया राजा बजाएगा बाजा।”

बहन प्रसन्न होकर भैया को विदा करती है वहाँ रंजित के रूप में भोला का हमशक्ल, भोला को गैर कानूनी धन्धे में फंसाता है। उधर बहन शहर में भाई की तलाश में आती है, पर कुछ गुण्डे उस पर आक्रमण करते हैं। तभी विनोद खन्ना पुलिस इन्स्पेक्टर है, बेलू (बहन) को बचाता है तथा अन्त में रंजित बहन के कारण भोला को गलत काम करने को कहता है, उस समय वह मान जाता है लेकिन बाद में वह अपनी बहन को बचाता ही नहीं है अपितु इन्स्पेक्टर विनोद खन्ना से विवाह भी करवाता है। इस तरह एक भाई के कर्तव्य को दर्शाती यह फिल्म आज के युग में सुसंस्कारों की नींव रखती है।

### फिल्म – पूरब और पश्चिम, निर्देशक – मनोज कुमार, सन् – 1970 :-

<sup>1</sup>श्रवणकुमार खोड़ा, शोध छात्र, हिन्दी विभाग मणिपाल विश्वविद्यालय जयपुर, राजस्थान

देश प्रेम की भावना को फिल्मों में मूर्त रूप प्रदान करने के लिए मनोज कुमार जी का भारतीय सिनेमा जगत में प्रमुख स्थान रहा है। 'उपकार' जैसी श्रेष्ठ फिल्म के सफल होने का कारण ही यह था कि उसमें किसान के रूप में मनोज कुमार ने शिक्षा देने का प्रयास किया था कि किसान को शिक्षित होते हुए अपने पारिवारिक मूल्यों को तथा मानवीय मूल्यों को भूलाना नहीं चाहिए। पूरब और पश्चिम फिल्म एक तुलनात्मक फिल्म है जिसमें भारतीय एवं पाश्चात्य संस्कृति की तुलना करते हुए भारतीय सभ्यता व संस्कृति का सुन्दर रूप में फिल्मांकन किया है। यथा :

### **“सीधा कर दूंगा बट बेबी, नारी होके पीये विस्की और पीये सिगरेट बेबी”**

अतः पाश्चात्य संस्कृति में नारी का शराब पीना एवं सिगरेट पीना साधारण बात है जबकि भारतीय संस्कृति इसकी अनुमति नहीं देती इसमें पाश्चात्य संस्कृति और भारतीय संस्कृति को दर्शाया गया है कि नारी का रूप पूजनीय है परन्तु नारी पूजनीय तभी बन सकती है जब वह स्वयं को आदर्श रूप में प्रस्तुत करे।

- “दुल्हन चली पहन चली तीन रंग की चोली”
- “कोई जब तुम्हारा हृदय तोड़ दे तड़पता हुआ अगर तुम्हें छोड़ दे तब तुम मेरे पास आना प्रिय”
- “ओम जय जगदीश हरे”

इतना ही नहीं द्वितीय गीत की पंक्ति के माध्यम से यह सन्देश देने का प्रयास किया गया है कि भारतीय पुरुष केवल नारी के शारीरिक सौन्दर्य को ही नहीं प्राथमिकता देते अपितु मन की सुन्दरता ही सौन्दर्य का सृजन करती है। यह सन्देश दिया गया है। इसमें नायक का विद्याध्ययन के लिए विदेश जाना इस बात को दर्शाता है कि ज्ञान किसी भी देश से मिले वह प्राप्त करना चाहिए जो तर्क संगत है। सबसे प्रमुख विषय है कि विदेश जाकर जो पुरुष वहाँ के रंग में रंग जाते हैं उन्हें सचेत किया है तथा पश्चिम संस्कृति का प्रतिनिधित्व करने वाली सायराबानु को भारतीय संस्कृति के सम्मुख झुका कर भारतीय परम्पराओं को श्रेष्ठ सिद्ध करने का कौशल इस फिल्म में दृष्टिगोचर होता है।

### **फिल्म – बागबान, निर्देशक – रवि चौपडा, सन् – 2003:-**

फिल्म बागबान के माध्यम से बताया गया है कि किस तरह अपने बच्चों पर अपना सबकुछ लुटा कर, उनको यथासंभव जीवनोपयोगी हर सुख-सुविधा प्रदान करने वाले माता-पिता का उत्तरदायित्व सम्भालने की बारी जब उन बच्चों पर आती है, तो उनके किस प्रकार यही माता-पिता बोझ लगने लगते हैं। फिल्म के संदर्भ में विचार करने पर फिल्म की थीम बहुत व्यवहारिक व अच्छी है। प्रस्तुतीकरण सुन्दर व भावपूर्ण होने के कारण यह फिल्म युवा पीढ़ी को भी पसंद आई। अमिताभ बच्चन व हेमा मालिनी का भावपूर्ण अभिनय फिल्म की जान है। कुछ स्थानों पर तो दर्शकों की पलकें भीग जाती हैं। अंत में राज द्वारा दिया गया वक्तव्य जो माता-पिता व बच्चों के सम्बन्ध पर आधारित है प्रभावित करता है। सलमान खान दत्तक पुत्र व महिमा चौधरी दत्तक पुत्रवधू का किरदार अच्छा हाने के साथ दोनों ने अपनी भूमिका से न्याय किया है।

### **फिल्म – विवाह, निर्देशक – सौराज बारजात्या, सन् – 2006:-**

हमारी संस्कृति में विवाह एक ऐसा बन्धन है जो सात जन्मों तक नहीं तोड़ा जा सकता। इसीलिए फेरो के समय पण्डित वर-वधू दोनों से वचन लेता है लेकिन 'विवाह' फिल्म के माध्यम से एक नवीन संस्कृति को दर्शाया गया है कि विवाह एक पवित्र बन्धन है, विवाह के लिए दिया गया वचन भी कम महत्वपूर्ण नहीं है। इसी को दर्शाने के लिए नायक प्रेम, विवाह से पहले जलने के कारण असुन्दर रूप में भी पूनम को स्वीकारता है तथा उसकी पूरी देख-भाल करके अन्त में वैवाहिक जीवन को सुख-पूर्ण बनाता है।

### **फिल्म – अतिथि तुम कब जाओगे, निर्देशक – अश्वनि धीर, सन् – 2010 :-**

इस फिल्म के माध्यम से ग्रामीण संस्कृति के द्वारा शहरो में बिखरती संस्कृति को सही दिशा दिखाने का प्रयास किया गया। शहरो की आपा-धापी में कोई भी अतिथि के आगमन का स्वागत नहीं करता। लेकिन परेश रावल के रूप में अतिथि बच्चे को भारतीय भाषा एवं संस्कृति की शिक्षा देते हैं एवं परिणामस्वरूप पूरे अपार्टमेंट में प्रसिद्ध हो जाते हैं। अतिथि के व्यवहार के कारण ही घर में नौकरी को लेकर तनाव चल रहे थे, वो भी दूर हो जाते हैं अर्थात् अजय देवगन जो नायक हैं, खोई हुई नौकरी को पुनः प्राप्त कर प्रसन्न हो जाते हैं तभी कहा भी गया है—

**रहिमन इतना दीजिए, जामे कुटुम्ब समाय।**

**मैं भी भूखा न रहूँ, साधू भूखा न जाय।।**

अर्थात् अतिथि यदि बिना खाय-पिये घर से वापस चला जाता है तो हमारे पुण्य लेलेता है और अपने पाप हमें दे देता है। ऐसी हमारी संस्कृति है, विश्वास है। (संस्कृत के श्लोक का यह रूपान्तर है)

### **फिल्म – जय हो, निर्देशक – सुहेल खान, सन् – 2014 :-**

‘जय हो’ फिल्म के माध्यम से एक परस्पर सहयोगी प्रवृत्ति के विकास की संस्कृति की प्रेरणा दी गई है। कहावत है कि—‘कर भला, हो भला’ अतः यहाँ आरमी ऑफिसर जिसे फौज से इस लिए निकाल दिया गया कि उसने बिना ऑर्डर के स्कूल के बच्चों को गुण्डो से बचाया। इसके विरोध स्वरूप उसने एक ऐसा अभियान चलाने का प्रयास किया जिससे सारे समाज से, भ्रष्टाचार, तानाशाही, पुलिस की अनुसासन हीनता की समाप्ति हो, वह था कि जब कोई तुम्हारे लिए अच्छा कार्य करे तो बदले में उसे ‘थैंक्यू’ न कहकर तीन अन्य जरूरत मन्द लोगो की सहायता करने को कहे। आज यदि ऐसी संस्कृति का विकास होता है तो निश्चय ही भारत देश से सम्पूर्ण प्रदूषण की समाप्ति हो सकती है तथा वातावरण निर्मल रह सकता है। इसके लिए हमें प्रयास करना होगा।

### **निष्कर्ष :-**

संस्कृति वह जटिल समग्रता है जिसमें ज्ञान, विश्वास, कला, नैतिक आदर्श, नियम, प्रथाएँ और समाज के सदस्य के रूप में अर्जित कोई भी अन्य क्षमताओं और आशाओं का समावेश रहता है। परन्तु आज वैज्ञानिक सत्यान्वेषणों के सन्मुख संस्कृति भी फिल्मों में अपना स्वरूप बदलती जा रही है। सबसे बड़ा कारण है भौतिक विकास पर आधारित शिक्षा का केन्द्रीयकरण होना, परिणामस्वरूप अधिक धन द्वारा पुष्टिकरण का प्रचलन। इसके लिए घर-परिवार क्या देश तक छोड़कर बाहर बसकर धन कमाने की लालसा ने ‘पूरब और पश्चिम’ में सायराबानू को, जो भारतीय पिता की पुत्री है, पश्चिम सभ्यता के रंग में रंग दिया। भारत के रूप में नायक मनोज कुमार ने बहुत खूबसूरती से पश्चिम सभ्यता के कुप्रभाव पर प्रकाश डालकर भारतीय संस्कृति के उत्थान को दिखाया है। संस्कृति धर्म के संरक्षण में विकसित होती है। भारतीय परम्परा और समाज में प्रेम को परमात्मा का प्रतीक माना गया है। इसी आधार पर कड़े धार्मिक प्रतिबन्ध और जातीय निर्णयों के बावजूद प्रेम विवाह करने वाले युग्म को सामाजिक संरक्षण दिया जाता है। माता-पिता के ऋण से बच्चे सेवा के माध्यम से मुक्त होते हैं। देश में सभी की सहायता करना एवं दूसरों को प्रेरित करना ही हमारी संस्कृति है। फिल्मों में उन सभी प्रसंगों को विषय के रूप में लिया गया जिसमें हमारा वर्तमान समाज प्रतिबिम्बित होता है एवं उन सुझावों की ओर संकेत भी करता है। जिन समस्याओं का निवारण हमें सृज नहीं पा रहा इसलिए गले-सड़े सांस्कृतिक मूल्यों का त्यागना अति आवश्यक है। प्रेम रोग फिल्म में पुनर्विवाह के माध्यम से यह सन्देश दिया है। फिल्मों के माध्यम से प्रस्तुत की गई कहानियों को सकारात्मक रूप में गृहण करेंगे तो समाज सुधरेगा तथा बुराइयों के माध्यम से ही सच्चाई उजागर की जाती है इसीलिए बुराइयों को अपनाना नहीं चाहिए। तभी समाज में एक नवीन सुन्दर संस्कृति का जन्म हो सकता है।



## FOREIGN DIRECT INVESTMENT AFTER THE LIBERIZATION PRIVATIZATION & GLOBALIZATION INFLOW & OUTFLOW IN INDIA<sup>1 2</sup>

**Abstract:** FDI was initiated in India the recommendation of the industrial resolution policy in 1956. FDI the main motive the implemented in India. To overcome the deficit of finance as well as to maintain the balance of payment. And while to increase of the economic growth & to provide the employment generate. The centre govt. to introduce the second five year plan in 1956.this plan was prepared by the mahalobies economics. In this plan the most significant preference of the heavy large scale industries scale industries. As a result of this to rapid to the industrial growth. Moreover many industries set up in India through the FDI to investment in big industries like as Bokero, Rourkela, Jameshedpur, Durgapur, Bhillai the foreign countries invest in these industries to large scale investment according to the official development assistance (ODA).

30 April 1956 the foreign equity up to 40% investment FDI in India. The FDI to manage the foreign equity under the foreign exchange regulation act 1973(FERA) foreign exchange regulation Act was setup in 1973 (FERA) the FERA was the main function to mange of the foreign equity to investment a India indict was promoted of the FDI. As to increase in India & to significant of (1) industrial licensing (2) foreign investment (3) foreign technology agreement (4) public Sector policy (5) monopolies Restrictive Trade and Practice Act (MRTP) Act.

Through in the since of 1990-91 India to deficit of finance and was burden of foreign debt. It was time only 2300 crore Assets deposit the RBI. Many Govt. and public sector enterprise and

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private sector to be an insolvent. At was this time our economic growth has come down. The public revenue was low income while the public expenditure was rapidly for the social sector and economics sector. Our export was very low import was very high. The Govt. to maintain the deficit of finance & encourage of the export policy and to adopt the devolution of the rupee, the Govt. the cut down the values of the India's rupee.

To overcome the deficit of finance & maintain the balance of payment some industries investment FDI like as these industries in India like as these industries privatization, BALCO, Multi Fiber Company (MFC), Videsh Sanchar Nigam Limited (VSNL), Hindustan Corporation Limited (HCL), PPL company and three hotel in these companies the India Govt. to hand over to the foreign company. It was this time the centre Govt. had classified the Indian's industries three schedules.

#### **Schedule A**

In this section of A industries was included 17 industries in private sector these industries should be initiated by the state govt. The state Govt. had a authority those industries in deficit in finance to adopt of the privatization system.

#### **Schedule B:**

Which was contained the twelve industries

#### **Schedule C:**

The Govt. including, the public sector enterprise & private sector to be owned manage and control. by the we can say the private sector industries to be or himself by the individual. In the other being thing. According to the new import technology was adopted to export over a period of 5 to 10 year and the reasonable proposal to increase the export. The centre Govt. issued the list of sanctioned the FDI, & to promote the growth to the industries.

- (1) Foreign investment was allowed
- (2) And to use of the foreign technology developing and developed countries.

In the December 1996, only 36 industries as mentioned the schedule industries c

The industrial policy statement was announcement of July 1991; the Govt. had approved the 51 percent of the total equity automatic approval of FDI.

## **Investment in India**

Industries have the approval FDI does not exceed 25 percent, 50 percent does not exceed, thirdly 51 percent does not exceed, 74 percent does not exceed. Later the industries in which up to 100 percent foreign equity is permitted 100 in 2013-14. The UPA Govt. had permitted 100% FDI in insurance sector. The retailer market had permitted in 51 percent in FDI; Recently the BJP Govt. is permitting 100% FDI in construction sector. Foreign investment which includes foreign direct investment & foreign institutional investment has increased from about US \$ 100 million in 1990-91, to US\$ 150 million in 2003-4, there has been an increase in the foreign exchange reserve from about US\$ 6 billion in 1990-91 to US\$ 125 billion in 2004-05.

At present India is the sixth largest foreign exchange reserve holder in the world. Foreign investment implementation authority in order to ensure that approval of the foreign investment and including NRI investment are quickly translated into actual investment inflow and divided into the two proposals. India has also joined the multilateral investment agency in 1994. FDI flow in India in 1985-95 FDI flows (\$ million) inward annual average 452 and outward 25 in the year 2004 inward 5335 and outward 2222. FDI as percentage of gross capital formation inward in 1.9 and outward N.A in the year 2004 the inward in 3.4 FDI as percentage of gross capital formation and outward in 1.4.

In the other sector india. FDI stock as percentage of GDP in 1990 inward 0.5 & outward N.A in the year of 2004 FDI inward 5.9 and outward 1.0 in india. AS a result of this the MNC growing in India. According to the world investment report (WIR), 1997 approximately the MNC Company were about 45,000 MNC in India. And out of them, with some 280,000 affiliates in India. According to the world investment report 2004. Only the 11 percent of the affiliates MNC were set up in developed countries. About 4.2 lakh affiliates companies in china (more than 45 percent of the total and nearly three fourth of them in the developing countries and compared to more than 1400 in India.

According to the international production by transnational 19billion, like as the developing countries china, Mexico, brazil, Russia, Republic of Korea and India, in the year of 2012-13 the share of the top investing countries FDI equity inflow. Mauritius country percentage of the total inflow 36% in the world, and the lowest country in 2012-13 Switzerland only 1% inflow FDI in the world. And sector attracting highest FDI equity inflow total 67% in the world. Services sector in 2012-13 the highest 18% total inflow US\$ in the world and the minimum FDI inflow equity 3% hotel and tourism department. And the financial year wise FDI inflow data according

to the RBI’s bulletin July 2014 foreign investment inflow total FDI flow 4029, in 2000-01 in the year 2014-15(April-may 2014) total FDI flow 8011, 2000-01 from 2014-15 (April, may total Foreign direct investment (FDI) inflow 8011 in the year.

**Objective:**

1. FDI after the Liberalization Privatization and Globalization (LPG) inflow and outflow in India.
2. FDI in India compound growth rate and the percentage of inflow and outflow of
3. Variability of the inflow & outflow FID in India Standard Deviation & Mean Inflow & outflow in India and to find out the difference percentage inflow and outflow.

**Methodology**

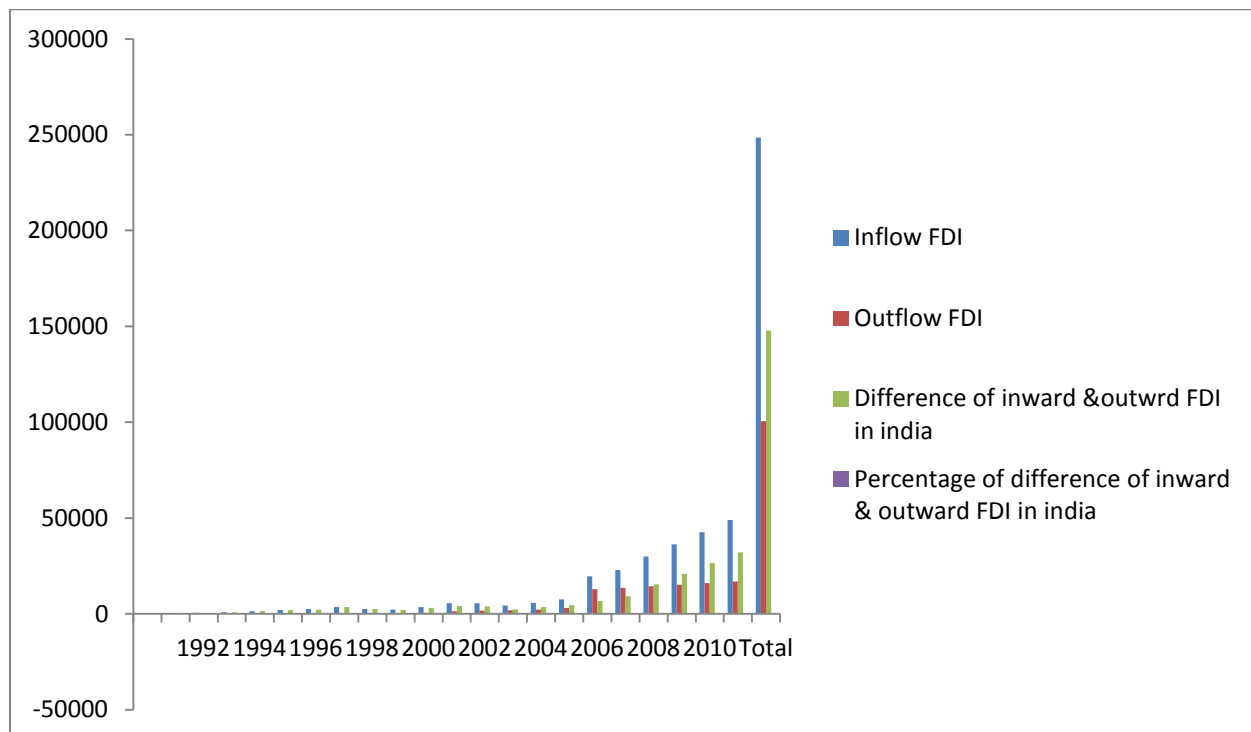
The study is based on the secondary data. This data is collected from the books and Journal. Research paper RBI bulletin year wise report and the data is collected annual report.

FDI inflow and outflow in India since 1991-2014

Years	Inflow FDI US\$ Million	Outflow FDI US\$ Million	Difference of inward & outward FDI in India	Percentage of difference of inward & outward FDI in India
1991	16	54	-38	-0.0256
1992	476	50	426	0.2880
1993	937	44	893	0.6038
1994	1397	89	1308	0.8844
1995	2125	119	2006	1.3564
1996	2525	240	2285	1.5451
1997	3619	113	3506	2.3708
1998	2633	47	2586	1.7486
1999	2168	80	2088	1.4119
2000	3585	509	3076	2.0800
2001	5472	1397	4075	2.7555
2002	5627	1669	3958	2.6764

2003	4323	1879	2444	1.65226
2004	5771	2179	3592	2.4289
2005	7606	2978	4628	3.1295
2006	19622	12842	6780	4.5847
2007	22950	13649	9301	6.2894
2008	29876	14456	15420	10.4272
2009	36231	15263	20968	14.1788
2010	42586	16070	26516	17.9305
2011	48941	16877	32064	21.6821
Total	248486	100604	147882	99.99866
Variability	128.28685	138.18762		
S.D	15179.76	6620.109		
Mean	118232.67	4790.667		
C.G.R	30.17	42.41		

Sources: DIPP Federal Ministry of Commerce & Industry. Govt. of India



**Result and Discussion:**



The liberalization privatization and globalization started in 1990-91 at this time the Indian economy through the recession of time. To over come out of the recession Indian economic FDI followed. Some industries the centre Govt. to adopt of the FDI like as this public sector enterprise those industries deficit in finance. In this time 1991 FDI inflow in India 16 million and outflow 54 in million. And the difference of inflow and outflow FDI -38 in India. In this comparative the FDI inflow in low investment and outward was very high. in the year of inflow FDI in India 3585 million in India. Further FDI outflow was 509 million in foreign countries. In the mid of the 1999-2000 the inflow was very rapidly increasing in India. The outflow was a slow down FDI investment in India. It was 2011 the inflow was investment 48941 million in India and it was outflow 16877 and the difference of 32064 inflow and outflow in India. It is percentage of FDI 21.6821 in million. In 1991-since 2011 total inflow 48941 and outflow 100604 and the difference of 147882 in million & was the percentage of 99.99 in India.

### **Conclusion:**

The initial period in 1991 the percentage of the difference - 0.0256 in India. It was negative effect of our economy because the inward FDI in India. Comparative of the outward FDI was less than inflow in 1996-97 the FDI US\$ millions was rapidly increased. Further the time outward FDI. Since 1996, 240 US\$ in million dollar and during the period of 1997 the outward FDI US\$ million dollar 113 in the year and but was a very gap difference inward & outward FDI in the 2011. The inward was a very high in the year of 2011. And outward of not increasing comparative than the inward FDI inflow in India.

Further in 1991 since 2011 the total inward FDI 248486 India & variability was inflow FDI US\$ million 128.2868. it was 1991-2011 since 138.18762 US\$ million in outflow it was the standard deviation inflow in India 15179.76 & outward was US\$ million dollar 6620.109. Further the growth compound rate in 1991 since 2011 30:17 to investment inward FDI US\$ million. And the sum of the total outward 1991 2011. Compound growth rate was 42.41 in this table 1 to visualize that the compound growth rate was smaller than the outflow FDI, US\$ million we can say that the inward & outward the mean was very difference 113442.01 inflow & outflow US\$ million in this table to show that inflow & outflow the compound growth rate was difference 12.24 US\$ million we concluded that FDI outflow was greater than inflow in India.

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## हिंदी साहित्य में इतिहास लेखन<sup>1</sup>

हिंदी साहित्य के इतिहास लेखन पर बात करने से पहले हमें इसमें सन्निहित शब्दों के अर्थ पर ध्यान देना जरूरी है। इसमें दो शब्द अन्तर्निहित हैं पहला इतिहास व दूसरा साहित्य। इतिहास किसी भी राष्ट्र की जाति, समाज, व संस्कृति का साक्षी होता है। वह एक ऐसा समयाकार पहिया है जो अपने सपने और संकल्प विरासत में छोड़ता है। दूसरी ओर साहित्य काल की चेतना की करवट और जनमानस की सामुदायिक साझी-संस्कृति की गाथा और वैयक्तिक गुणों का सामूहिक मूल्यवत्ता में परिवर्तन काल होता है। साहित्य मनुष्य व समाज की न केवल पहचान है अपितु आकलन भी है। साहित्य के माध्यम से ही युग बोलता भी है और डोलता भी है। सूर्य प्रकाश दीक्षित के अनुसार "साहित्य जीवन की एक दृष्टि है, जिसके द्वारा इतिहास को स्वरलिपि दी जाती है।"<sup>1</sup> अतः दोनों को मिलाकर कहे तो इतिहास और साहित्य मनुष्य व समाज को समझ सकने की साझी अक्षर यात्रा है।

**विषय प्रवेश** – साहित्य जगत में जब भी इतिहास लेखन की बात की जाती है तो आचार्य रामचन्द्र शुक्ल का हिन्दी साहित्य का इतिहास एक बार साहित्यिक सुधीजनों के जेहन में उभर आता है। जिसे अनदेखा करके कोई भी इतिहास लेखन में आगे नहीं बढ़ सकता। नामवर सिंह ने अपने एक व्याख्यान में स्पष्ट कहा है कि जब भी इतिहास के लेखन या पुनर्लेखन का प्रश्न सामने आता है, आचार्य रामचन्द्र शुक्ल वहाँ एक दुर्लभ्य पहाड़ की तरह सामने खड़े नजर आते हैं। जिस पर प्रतिकूल टिप्पणी तो की जा सकती है पर उसे लांघना असंभवप्रायः सा प्रतीत होता है।<sup>2</sup> वस्तुतः शुक्ल जी पहले इतिहासकार हैं जिन्होंने साहित्य जगत को एक प्रामाणिक हिंदी साहित्य का इतिहास दिया। शुक्ल जी से पहले हिन्दी जगत में इतिहास लेखन की कोई प्रामाणिक परंपरा नहीं दिखती।

<sup>1</sup> शोभा बिसेन, शोधार्थी साहित्य विभाग महात्मा गांधी अंतरराष्ट्रीय हिंदी विश्वविद्यालय वर्धा (महाराष्ट्र)  
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यूरोपीय इतिहास लेखन शैली (यूरोपीय दार्शनिक सिद्धांतों) के आधार पर सबसे पहले फ्रेंच विद्वान गार्सा द तासी ने फ्रेंच भाषा में 'इस्तवार द ला लितेरात्यूर ऐंदुई ऐंदुस्तानी' (1839 और 1846) लिखकर हिन्दी साहित्य के इतिहास लेखन की शुरुआत की थी। इस ग्रंथ में उन्होंने करीब-करीब सत्तर कवियों का वर्णानुक्रम से संग्रह किया। इसके पश्चात् शिवसिंह सेंगर ने 'शिवसिंह सरोज' (1877) में एक हजार कवियों का वृत्त संग्रह किया। इसमें उन्होंने कवियों के जीवन परिचय तथा उनकी काव्य-प्रवृत्तियों को स्पष्ट करते हुए कुछ उदाहरण भी दिए।

1889 में जार्ज अब्राहम ग्रियर्सन ने शिवसिंह सेंगर के कवि-संग्रह को ऐतिहासिक क्रम में सजाते हुए 'माडर्न वर्नाक्यूलर लिटरेचर ऑफ नादर्न हिन्दोस्तान' नामक हिन्दी साहित्य का एक और इतिहास लिखा। लेकिन इसमें यूरोपीय दार्शनिक सिद्धांतों का प्रभाव ज्यादा था। नागरी प्रचारिणी सभा ने 1900 में प्रारम्भ से कवियों की खोज शुरू की, तदुपरान्त जो सूची सामने आई, उसे आधार बनाकर मिश्रबंधुओं ने 5000 कवियों का वृत्तसंग्रह तैयार किया, जो 1913 में 'मिश्रबंधु विनोद' नाम से प्रकाशित हुआ। इन्हीं में से नौ शीर्षस्थ कवियों को 'हिन्दी नवरत्न' में भी स्थान दिया गया।

लेकिन कहीं न कहीं इस कविवृत्त संग्रह में भी अधूरापन था। इसीलिए इन सबसे अलग आचार्य रामचंद्र शुक्ल ने एक नए सिरे से 'विधेयवादी प्रणाली' (पाजिटिविज्म), भारतीय दार्शनिक दृष्टिकोण व तार्किकता से हिन्दी साहित्य का इतिहास रचा। साहित्येतिहास की विधेयवादी दृष्टि पर विचार करते हुए नलिन विलोचन शर्मा ने कहा है कि "साहित्य की व्याख्या भौतिक विज्ञानों की प्रणाली से, कार्य-कारण-मीमांसा के द्वारा और बहिर्भूत निर्धारक शक्तियों को ध्यान में रखते हुए होनी चाहिए।

इस वैज्ञानिक दृष्टिकोण पर आचार्य शुक्ल की दृष्टि बिलकुल खरी उतरती है। यही कारण रहा कि नलिन विलोचन शर्मा ने इसविशेष दृष्टि को विधेयवादी बताया और उसकी प्रशंसा की। उनके अनुसार "शुक्ल जी ने स्वकालीन पाश्चात्य वैदुष्य की उपलब्धि को विलक्षण सजगता का परिचय देते हुए, हिन्दी साहित्य के इतिहास के निर्माण के लिए अपना लिया— कदाचित किसी भी भारतीय भाषा के साहित्य के इतिहास-लेखक से पूर्व। उन्नीसवीं शताब्दी में पश्चिम में साहित्येतिहास के क्षेत्र में विधेयवाद प्रचलित था। शुक्ल जी ने इसी विधेयवाद को, उस समय के लिए आश्चर्यजनक नव्यवादिता के साथ अधिकृत और व्यवहृत किये।

शुक्ल जी का यह विधेयवादी दृष्टिकोण ही उनके हिन्दी साहित्येतिहास लेखन को विशिष्ट बनाता है। शुक्ल जी ने हिन्दी साहित्य का इतिहास लिखने के लिए अपने पूर्व के सात-आठ सौ वर्ष पूर्व की संचित ग्रंथ राशि, जिसमें 'मिश्रबंधु विनोद', नागरी प्रचारिणी सभा की खोज रिपोर्ट, जार्ज ग्रियर्सन, कर्नल टाड, पीताम्बर दत्त बड़थवाल, राहुल सांकृत्यायन, विनयतोष भट्टाचार्य, हरप्रसाद शास्त्री आदि द्वारा उपलब्ध साहित्येतिहास की महत्वपूर्ण सामग्री का सहारा लिया। शुक्ल जी 'मिश्रबंधु विनोद' के कविवृत्त

संग्रह और कालविभाजन से असंतुष्ट थे। उन्होंने 'हिन्दी साहित्य के इतिहास' के प्रथम संस्करण के शुरुआत में लिखा भी है कि "सात-आठ सौ वर्षों की संचित ग्रंथराशि सामने लगी हुई थी, पर ऐसी निर्दिष्ट सारणियों की उद्भावना नहीं हुई थी जिनके अनुसार सुगमता से इस प्रभूत सामग्री का वर्गीकरण होता।"<sup>5</sup> शुक्ल जी का उद्देश्य वैचारिक शृंखलाबद्ध हिन्दी साहित्य का इतिहास प्रस्तुत करना था, जिसमें वैज्ञानिक इतिहासबोध के साथ राजनीतिक, आर्थिक, सामाजिक, सांस्कृतिक परिप्रेक्ष्य में विभिन्न कालखंडों के अनुसार साहित्यिक प्रवृत्तियों और विशेषताओं का निर्धारण स्पष्ट रूप से परिलक्षित हो सके।

इसीलिए उन्होंने सर्वप्रथम साहित्य को परिभाषित करते हुए, पहली बार कविवृत-संग्रह के साथ-साथ उन्हें समयानुसार विश्लेषित-विभाजित कर, कवियों का तात्कालिक परिप्रेक्ष्य (सामाजिक, राजनीतिक, आर्थिक एवं सांस्कृतिक) में मूल्यांकन किया। वस्तुतः आचार्य शुक्ल ने 'हिन्दी साहित्य का इतिहास' 'समय के दबाव' में लिखा और उसमें उन्हें जो भी अधूरापन या अनावश्यक लगा उसे आगे के संस्करणों में संशोधन करते हुए उसे सर्वगुण सम्पन्न बनाने का प्रयास किया। शुक्ल जी के 'हिन्दी साहित्य के इतिहास' के बाद लंबे समय तक कोई दूसरा प्रमाणिक इतिहास हिंदी साहित्य में नहीं आया। हालांकि अब बदलते समय के साथ साहित्य जगत में उभरकर आ रहे नए विमर्शों व सबाल्टर्न दृष्टिकोण से शुक्ल जी के इतिहास को भी अधूरा माना जा रहा है।

डा. भारती गोरे के अनुसार "कवियों के व्यक्तित्व तथा सामाजिक जीवन का उनके कृतित्व के साथ तालमेल बिठाने का उनका (शुक्ल जी का) प्रयास असंगत लगने लगा। ऐसी स्थिति में आचार्य हजारी प्रसाद द्विवेदी की पुस्तक 'हिन्दी साहित्य की भूमिका' इतिहास दृष्टि और लेखन का महत्वपूर्ण पड़ाव सिद्ध हुई। कवियों के व्यक्तिगत जीवन को उकेरने की अपेक्षा उन्होंने हिन्दी साहित्य को भारत की विराट परंपरा के परिप्रेक्ष्य में रखकर देखा।"<sup>6</sup>

यहाँ विचारणीय है कि आचार्य द्विवेदी की कवियों के विश्लेषण की शैली व तथ्यगत तार्किकता चाहे शुक्ल जी के तथ्यों से अलग (विपरीत) या विशिष्ट रही हो, लेकिन उनके लेखन (आलोचना) का आधार शुक्ल जी का 'हिन्दी साहित्य का इतिहास' ही रहा। आचार्य हजारी प्रसाद द्विवेदी के शब्दों में "शुक्ल जी ने प्रथम बार हिन्दी साहित्य को कविवृत संग्रह की पिटारी से बाहर निकाला। पहली बार उसमें श्वासोच्छ्वास का स्पंदन सुनाई पड़ा। पहली बार वह जीवंत मानव-विचार के गतिशील प्रवाह के रूप में दिखाई पड़ा।"<sup>7</sup> हिन्दी साहित्य के इतिहास में यह सब शुक्ल जी के विशिष्ट वैज्ञानिक दृष्टिकोण के कारण ही संभव हो सका।

बाद के इतिहासकारों में किसी ने शुक्ल जी के मत का समर्थन किया है तो किसी ने विरोध और किसी ने इसे अधूरा ही माना है। इसमें कोई संदेह भी नहीं है कि एक व्यक्ति (इतिहासकार) की अपनी सीमाएं भी हो सकती हैं।

शुक्ल जी के बाद हिंदी नागरी प्रचारिणी सभा द्वारा हिंदी साहित्य का वृहद इतिहास (1958) बारह खंडों में प्रकाशित हुआ। डा. नगेन्द्र द्वारा संपादित 'हिंदी साहित्य का इतिहास' (1974), भारतीय हिंदी परिषद द्वारा तीन खंडों में प्रकाशित 'हिंदी साहित्य का इतिहास', निलाभ द्वारा चार खंडों में संकलित 'हिंदी साहित्य का मौखिक इतिहास' आदि के माध्यम से हिंदी साहित्य के वृहद लेखन को संरक्षित करने का प्रयास किया गया है।

हिन्दी साहित्य का इतिहास लेखन एक कठिन कार्य है, लेकिन इसे किया ही नहीं जा सकता, यह कहना असंगत है। इतिहास लेखन के क्षेत्र में बच्चन सिंह का 'हिन्दी साहित्य का दूसरा इतिहास' एवं 'आधुनिक हिन्दी साहित्य का इतिहास', रामकुमार वर्मा का 'हिन्दी साहित्य का आलोचनात्मक इतिहास', राम स्वरूप चतुर्वेदी का 'हिन्दी साहित्य और संवेदना का विकास', डा. धीरेंद्र वर्मा का 'हिन्दी साहित्य' गणपतिचन्द्र गुप्त का 'हिन्दी साहित्य का वैज्ञानिक इतिहास' आदि इतिहास प्रकाशित हुए, जिनमें अलग-अलग दृष्टिकोण से हिंदी साहित्य का इतिहास लिखने का कार्य किया गया है। हालांकि यह सब शुक्ल जी के आभामंडल से मुक्त नहीं हो पाए। लेकिन इन सारे इतिहास लेखन से संबन्धित प्रयासों को एकदम से खारिज नहीं किया जा सकता।

हिन्दी साहित्य में इतिहास लेखन की दिशा में सुमन राजे का 'हिंदी साहित्य का आधा इतिहास' एक अलग तरह का इतिहास है, जो विश्व की आधी आबादी यानि महिला लेखन को आधार बनाकर लिखा गया अनूठा प्रयास है। इसी क्रम में कुछ समय पहले अलग तरह का हिन्दी साहित्य में इतिहास लेखन गोपाल राय व नंदकिशोर नवल का रहा है। इन्होंने साहित्य की अलग-अलग विधाओं कहानी, उपन्यास व कविता को आधार बनाकर स्वतंत्र इतिहास लिखा है, जिसमें गोपाल राय का 'हिन्दी कहानी का इतिहास' तीन खंडों में एवं 'हिन्दी उपन्यास का इतिहास' प्रमुख है। नंदकिशोर नवल का 'आधुनिक हिन्दी कविता का इतिहास' भी विशेष रूप से उल्लेखनीय है।

### निष्कर्ष

आधुनिक काल से लेकर स्वाधीनता तक तथा स्वाधीनता से लेकर वर्तमान तक हिन्दी साहित्य लेखन निरंतर अग्रसर हो रहा है। यानी इन सौ-डेढ़ सौ सालों में इतना साहित्य लेखन हुआ है और हो रहा है, कि हिन्दी साहित्य में सभी साहित्यिक विधाओं का अलग-अलग इतिहास लेखन भी किया जाए तो हिन्दी साहित्य के तमाम इतिहासों से भी बड़े-बड़े पोथे तैयार हो जाएंगे। लेकिन हमें हिन्दी साहित्य में पोथों की नहीं बल्कि एक मुककमल इतिहास दृष्टि और वैज्ञानिक दृष्टिकोण से लैश विचारपूर्ण इतिहास

की आवश्यकता है। इसीलिए नए सिरे से (विधागत या कालगत) हिंदी साहित्य का इतिहास लेखन असंभव तो नहीं लेकिन एक चुनौतीपूर्ण कार्य है। अब तक हिन्दी साहित्य में जो भी इतिहास लेखन हुआ है वह महत्वपूर्ण है। लेकिन इस दिशा में और अधिक कार्य करने की आवश्यकता है। क्योंकि दिनों दिन आ रहे नित नए साहित्य को देखते हुए कम से कम साहित्य का साथ निभाने एवं साहित्य की परंपरा के सतत मुल्यांकन हेतु इतिहास लेखन होना समय की जरूरत है।

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## कबीर विचारधारा और सामाजिक चेतना<sup>1</sup>

मध्यकालीन भारतीय साहित्य की धड़कन बहुमुखी प्रतिभा के धनी संत कबीरदास जी हैं। कबीर का मध्यकालीन भारतीय साहित्य में महत्वपूर्ण स्थान है। वे उत्तरी भारत के भक्ति आंदोलन के अग्रणी संत कवियों में से एक हैं। तभी तो परवर्ती भारतीय साहित्य पर उनका प्रभाव एवं उनकी अमिट छाप दिखायी देती है। कबीर का महत्व इसलिए और अधिक है क्योंकि उन्होंने अपने युग की प्रत्येक मांग और चेतावनी को सहर्ष स्वीकार ही नहीं किया अपितु समाज सुधार का अलख ही जगा दिया। उनकी वाणी के प्रमुख विषय दार्शनिक-धार्मिक और सामाजिक हैं।

कबीर एक प्रखर चिंतक थे। कबीर की चिंतन पद्धति प्राचीन भारतीय धर्म और संस्कृति से प्रभावित थी। कबीर ने इस प्रभाव को यथावत् नहीं अपनाया बल्कि उन्होंने उसमें मनवांछित परिवर्तन-परिवर्धन करके उसे समाजोपयोगी रूप दिया। भारतीय साहित्य के इतिहास में मध्यकाल को स्वर्णयुग की संज्ञा से अभिहित किया जाता है। इस स्वर्णयुग के प्रमुख प्रतिनिधि संतकवि कबीर ही हैं। कबीर ने इस युग के समाज और साहित्य को पूर्णरूपेण नया एवं मौलिक चिंतन दिया।

कबीर का जन्म 1398 ई० में हुआ और मृत्यु 1518 ई० में हुई। इस तरह कबीर एक सौ बीस वर्ष तक जीवित रहे। इतिहासकार कबीर को सिकंदर लोदी का समकालीन मानते हैं। सिकंदर लोदी सन् 1489 ई० से 1517 ई० तक दिल्ली का शासक रहा। कबीर के पदों से भी ज्ञात होता है कि सिकंदर लोदी ने उन्हें हाथी के सामने डलवाकर तथा जंजीर बाँधकर गंगा में फिकवाकर बहुत कष्ट दिये तथा उनकी जीवनलीला समाप्त करने की भरसक कोशिश की।

डॉ रामकुमार वर्मा ने कबीर का जन्म संवत् चौदह सौ पचपन विक्रमी ज्येष्ठ सुदी पूर्णिमा, दिन सोमवार अर्थात् सन् 1398 ई० माना है। कबीर पंथियों में इस सम्बन्ध में एक दोहा भी प्रचलित है—

<sup>1</sup> छोटी बाई शोधार्थी, एम फिल. हिन्दी विभाग महर्षि दयानंद विश्वविद्यालय, रोहतक



‘चौदह सौ पचपन साल गये, चंद्रवार एक ठाठ भये।

जेठ सुदी बई सायत को, पूरनमासी प्रगट भये।।’

कबीर अपने स्वभाव से अक्खड़ और फक्कड़ दिल से दुरुस्त, विचारों में साफ, हृदय से कोमल, बाहर से प्रचंड, समन्वय के उद्गाता, आडम्बरों के विरोधी और जागतिक चेतना से आप्यायित संत कबीर अपने युग के चारण हैं। राम और रहीम के एकत्व-भाव के उद्घोषक, समाज-सुधारक के सजग चेता, ढाई आखर के मर्मी, राम के भक्त तथा अपने दर्शन के उन्नायक कबीर का व्यक्तित्व बहुत ही प्रखर और अनूठा है। संतों के संत, निर्गुण के उपासक, भेद-भाव की संकीर्णता से मुक्त, कागज और कलम से दूर अपने मुक्त कंठ से स्वर से जन-जन के कंठहार बन जाने वाले कबीर अपने युग के मसीहा हैं।

भारतवर्ष के मध्ययुगीन इतिहास की सबसे प्रमुख घटना भक्ति-आन्दोलन है। भक्ति एकान्तिक-व्यक्ति निष्ठ-साधना है। मध्ययुग में इस एकान्तिक साधना को ऐसी उर्वर भूमि में पनपने का मौका मिला की यह एकान्तिक भक्ति-साधना समाज से सम्पृक्त हो गई। लोक-मानस के साथ भक्ति का कुछ ऐसा सम्बन्ध स्थापित हुआ कि भक्त साधकों की वाणी, लोक-वाणी बनकर गूँजने लगी। उतर भारत में भक्ति को सर्वसाधारण तक पहुँचाने का श्रेय सबसे पहले रामानन्द को तथा उनके बाद भक्त कबीर की दिया जाता है।

रामानन्द ने भक्ति को एकान्तिक साधना मानते हुए भी मानव-मात्र के लिए सुलभ बनाया था, तो कबीर ने उसे लोक-मानस में सहजता के साथ बैठने का मार्ग बताकर शास्त्र के बन्धनों से मुक्त किया था। भक्ति-पथ के दो बड़े अवरोध हैं, शास्त्र और सम्प्रदाय, जो भक्ति-भावना को अनाविल भले ही रखते हों किन्तु सहज और सरल नहीं रहने देते। कबीर सहज में आस्था रखने वाले मानवतावादी व्यक्ति थे। उनका लगाव किसी रूढ और अन्ध-मर्यादा में नहीं था। हृदय की स्वच्छ कसौटी पर विवके की जो खरी लीक बनती उसे ही कबीर साहब सही मानते। अनुभव की तुला पर तथ्य और सत्य की परख कर ग्रहण या त्याग की पद्धति ही उनका जीवन-क्रम बन गया था।

मानव-मानव में भेद उत्पन्न करने वाले ब्राह्मण-उद्गार, मजहबों, रूढियों और अन्धविश्वासों के प्रति जैसा कठोर रूख कबीर ने अपनाया वैसा किसी और साधु-सन्त या भक्त ने नहीं अपनाया था। उनकी मान्यता थी कि मानव मात्र की उत्पत्ति एक ही ज्योति से हुई है—एक ही ईश्वर सबमें व्याप्त है। प्रकृति ने भी सबको एक-से उपकरण दिए हैं, फिर ये भेद क्यों स्वीकार किया जाये और क्यों ऊँच-नीच की खाई खोदकर मनुष्य-मनुष्य के बीच घृणा का व्यापार चलाया जाय—

‘एक बूँद एक मल-मूत्र एक चाम एक गूदा।

एक ज्योति तैं सब ऊपजा कौन ब्राह्मन कौन सूदा।।

एकै पवन एक ही पानी, करी रसोई न्यारी जानी।  
 माटी सँ माटी लै पोती, लागी कहौ कहाँ घू छीती,  
 धरती लीपी पवितर कीनी, छोति उपाय लीक निचि दीन्ही,  
 याका हम सू कहौ विचार, क्यँ भव तिरिहौ इहि आचारा।।’

वर्णाश्रम धर्म की मर्यादा के नाम पर उस समय हिन्दू समाज में छूआछूत के साथ जातियों की अस्पृश्यता का मिथ्या प्रचार हो गया था—उसको कबीर ने कभी स्वीकार नहीं किया। कोई भी मानवतावादी व्यक्ति इस प्रकार की संकीर्ण भावना को समाज में जीवित नहीं देख सकता। कबीर जैसे निर्भिक और सत्यवादी पुरुष को तो यह कलंक कभी सुहाया ही नहीं। उन्होंने बड़े कठोर स्वर में इस सामाजिक कलंक को मिटाने के लिए घोषणा की। जन्मजात जाति को भी कबीर ने स्वीकार नहीं किया। सदैव उनकी वाणी से यही स्वर गूँजता रहा कि हम सब हरि की निर्मल ज्योति का स्वरूप हैं। इसमें न तो प्रकाश का भेद है और न वर्ण का। ब्राह्मण और शूद्र का भेद तो वह मानते ही नहीं थे। वह तो तुरक—तुरकी अर्थात् मुसलमान को भी जन्म से मानने को तैयार न थे।

‘जो तू बामन बमनी जाया, तौ आन बाट महै क्यो नहिं आया।

जो तू तुरक तुरकनी जाया, तौ भीतर खतना क्यो न कराया।।’

इतनी कठोर स्पष्ट और कठोर भाषा में कदाचित् किसी सन्त, भक्त या महात्मा न जातिवाद, धर्मवाद और वर्णवाद पर प्रहार नहीं किया। इस प्रहार की कठोरता में ही कबीर की दृढ़ निष्ठा छिपी हुई है। बिना किसी त्याग लाग—लपेट के अपनी बात को सबके समक्ष रखने के लिए जो साहस सच्चे धार्मिक व्यक्ति में होता है वह कबीर के पास अतिरिक्त मात्रा में था। इस कथन में मानवात्मा की समता और एकता की स्थापना है, इसीलिए यह अक्खड़ कथन भी बुरा नहीं लगता।

कबीर के सम्बन्ध में कहा जाता है कि वह भक्त होने के साथ समाज सुधारक थे। हिन्दू—मुस्लिम ऐक्येक समर्थक थे तथा किसी मतवाद में बंधे न होने के कारण स्वतन्त्र उपदेष्टा थे। किन्तु यह कथन कबीर के जीवन मिशन को चरितार्थ करने वाला नहीं है। कबीर के जीवन का प्रमुख लक्ष्य मानव मात्र में समता और एकता स्थापना ही था।

जो ये पीर पैगम्बर, काजी मुल्ला, रोजा—नमाज और पश्चिम की भक्ति हैं ये सभी गलत हैं और वे जो भी देव और द्विज, एकादशी और दीवाली पूरब की दिशा की भक्ति हैं वे भी गलत हैं। भला हिन्दुओं के भगवान तो मन्दिर में रहते हैं और मुसलमान के खुदा मस्जिद में, पर जहां मंदिर भी नहीं हैं और मस्जिद भी नहीं हैं वहां किसकी ठकुराई काम कर रही है। कबीरदास न उन सबको अस्वीकार कर दिया और उन लोगों को भी अस्वीकार कर दिया जो आंख मूंदकर चलना ही पसंद करते हैं। अपने आत्माराम को ही संगी बनाकर वह निकल पड़े। बोले — ओ फकीर, तू अपनी राह

चल। मन्दिर में भी मत जा और मस्जिद की ओर भी रूख न कर। काहे को टंटे में पड़ता है। तेरे राम रहीम केसौ – करीमा में तो कोई भेद नहीं है, तेरे लिए तो दोनों एक ही हैं। एकमेवा – द्वितीयम्।

‘हमरे राम रहीम – करीमा, केसौ अलह राम सति।

बिसमिल मेटि बिसम्भर एकै, और न दूजा कोई।।’

परन्तु कबीर यहीं नहीं रूके। अगर ‘अल्लाह’ शब्द मुस्लिम धर्म का प्रतिनिधित्व करता है और ‘राम’ शब्द हिन्दू संस्कृति का, तो वह इन दोनों को सलाम कर देने को तैयार है। आखिर कोई न कोई शब्द तो व्यवहार करना ही पड़ेगा पर अलग अरबी – फारसी के शब्द मुस्लिम संस्कृति की और संस्कृत हिन्दी के शब्द हिंदू संस्कृति के अवश्य याद दिला देते हैं तो कबीर दास इस बुद्धि भेद को भी पनपने नहीं देते। वह वेद और कुरान के भी आगे बढ़कर कहते हैं –

‘गगन गरजे तहां सदा पावस झरै, होत झंकार नित बजत तूरा।

वेद– कतेब का गम्भ नाहीं तहां, कह कबीर कोई रमै सूरा।।’

कबीर ने गुरु और गोविन्द में कोई भेद नहीं माना। गुरु और गोविन्द दोनों को एक माना है। सदगुरु की प्राप्ति अमृतत्व है। साधक की वही चरम सिद्धी है। कहीं कहीं तो गुरु गोविन्द से भी श्रेष्ठ हैं –

‘गुरु गोविन्द दोऊ खड़े, काके लागूं पाय।

बलिहारी गुरु आपने, जिन गोविन्द दियो बताय।।’

स्त्रियों के प्रति कबीर की दृष्टि परम उदार रही है। उन्हें माया की प्रतिमूर्ति मानते हैं। माया ही केशव के घर में कमला और शिव के भवन में भवानी बनकर बैठी है। हां नारी के पतिव्रता रूप को उन्होंने भरपूर मान्यता दी है। यह प्रेम की एकनिष्ठा का प्रतीक है। नारी के महाविकार स्वरूप को कबीर ने सर्वथा त्यागा है। उन्होंने कहा है कि नारी देवी रूप हो, कामिनी न हो।

इस प्रकार संत, साधक और सुधारक के रूप में कबीर आज भी प्रासंगिक प्रतीत होते हैं। लगता है कबीर की तलाश है हमें। ऐसा प्रतीत हो रहा है कि क्रांति की मशाल जलाए अतीत फिर हम सब को पुकार रहा है और कबीर की वाणी में झकझोर रहा है।

‘कबीरा खड़ा बाजार में, लिए लुकाठी हाथ।

जो घर जाँरे आपना, चलै हमारे साथ।।’

एक परिवाजक संत के रूप में कबीर का व्यक्तित्व वस्तुतः युग–चेता का रूप है विराट और विशाल। स्थान–स्थान पर भ्रमण कर अपनी अलख को वे सदैव जगाते रहे, जैसे कोई युग पुरुष सत्य के संदेश वाहक के रूप में दिव्य प्रकाश बिखेर रहा हो। जन–जन के बीच विचरण करने वाले

कबीर के व्यक्तित्व में एक सच्चे सुधारक का रूप झलकता है। अपने गीतात्मक स्वरो की झंकार से कबीर ने अपनी संत मंडली को लिए घर-घर, गांव-गांव और द्वार-द्वार तक पहुंचकर जन-जन के प्राणों में एकता के भावों को जागृत किया। मानवता के सूत्रों में बांधकर सबको एक कर लिया और उनके इस अमोघ अस्त्र ने शत-प्रतिशत सबके मन को जीत लिया :

‘पोथी-पढ़ि-पढ़ि, जग मुआ, पंडित भया न कोय।  
ढाई आखर प्रेम का, पढ़ै सो पंडित होय।।’

**संदर्भ :** स्नातक विजयेन्द्र, मानवतावादी कबीर। पृ. 244। राधाकृष्ण प्रकाशन, दिल्ली।  
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## Usage of Instant Messaging Application on Smart phones among Youths: A study of Uses and Gratification of WhatsApp<sup>1 2</sup>

**Purpose:** The purpose of this paper is to explore why young people use and what motivates them to use Instant Messaging Applications (IM) applications on their digital devices with specific reference to WhatsApp.

**Design/Methodology/Approach:** A qualitative and quantitative approach is employed in this paper with a view to explore the Uses & Gratifications of university youths and their expectations behind using such instant messaging applications. For qualitative approach in-depth interview of 7 students (4 girls, 3 boys) was employed through semi-structured, open-ended interview schedule whereas for quantitative approach survey of 150 students was conducted via questionnaire through purposive random sampling out of which 144 received back excluding those invalid not to be considered.

**Findings:** The finding indicate that respondents are actively using WhatsApp for their Economic, Communication, Pastime, Diversion, Affection, Fashion, Sharing Problem and Sociability motives that leads to fulfillment of their expectations. Furthermore, the study consists of broad understanding whether the expectations of Youths are Fulfilled or not.

**Originality/Value:** U and G theory has attracted many researchers to dig out the reason behind why people use particular medium shifting the focus from how media use people. Though the U&G theory deals with various criticisms but in this paper, it affirms appropriateness concerning youths use and gratifications of WhatsApp.

**Keywords/Tags:** Instant Messaging (IM) Applications, Smartphones, WhatsApp, Online Communication, Uses & Gratifications.

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**Introduction:** New technology plays a vital role in the process of communication in today's world. With the sudden evolutionary boom of Internet, many Instant Messaging (IM) services supported by various Digital technologies are bringing explosion of interactivity among users. The internet active users do not limit themselves to the consumption of content but they are allowing themselves to connect with one another in a unique way. Apart from social networking services (SNS) like Facebook, Orkut, MySpace<sup>1</sup>, leading to maintenance of relationships, the commencement of *Mobile Instant Messaging applications*<sup>2</sup> are strengthening the intensity of social relationships. According to *Global Messaging Findings WhatsApp is the most used smartphone messaging service in UK with 59%*<sup>3</sup>. There has been rapid increase in online communication from last few years, especially in mobile communication as *69% of all Internet users did so through a mobile device*<sup>4</sup>. In recent years, the mobile phones technology has evolved many drastic changes shifted from an interpersonal communication device to multimedia sets. Earlier, People used cell phones only for making phone calls, for storing information such as contacts and calendars and PC's performed tasks such as accessing the internet, reading emails, editing documents and playing games. Smartphones provides regular features of a mobile phone along with computing power supported by richness and capabilities of mobile applications. The use of mobile phones has triggered a new dimension of virtual mobility that made possible faster and more personalized social interaction.

**1.2 Smartphones:** Undoubtedly, smartphones are becoming central to our communication and information needs. *The term smartphone refers to a programmable mobile phone that offers advanced capabilities and features that help individuals in their daily work and personal life. It contains functions such as instant messaging, downloading applications, utilizing information services as WiFi and global positioning system (GPS) and entertainment*<sup>5</sup>. A smartphone ability to complement our lives is directly related to the richness and quality of its Mobile applications. In modern era smartphones have acquired the market so well that everybody now can interact, socialize, and can share ideas and information sitting at any corner in the world through an instant messaging applications like WhatsApp, Bbm, WeChat, Viber, Line, ChatOn, Hangouts, Skype, Windows Instant Messenger, GTalk, etc.

**1.3 Instant Messaging Applications:** Instant messaging (IM) is a type of very popular and commonly seen communication services via the internet to enable people to create a private or group chat space. According to *Global Mobile Consumer Survey 2013 instant messaging catches up with SMS with 69% and 67%*<sup>6</sup>. An Instant Messaging applications can serve as a very useful and interactive way of communication which allow users to exchange instant messages in form of text, share videos, audios and images via smartphones instead of relying on desktops and laptops. Nowadays young generation is keeping themselves busy in chatting and messaging every time with friends. To meet such demand Telecommunication industries offering a variety of turned up operating systems with unique characteristics such as Android OS (41%), Windows OS(18%), iPhone (Apple) (22%), Blackberry (RIM 8%), Symbian (Nokia 9%)<sup>4</sup>etc. Every operating system serves the smartphone along with their application stores (Appstore: Google's Play store for Android)<sup>7</sup> from where these Applications can be installed easily.

1.4 **WhatsApp (10000000+downloads on Google Play):**

One of the most interesting MIM applications on the market today is WhatsApp. The phenomenal growth of internet-based mobile messaging service WhatsApp, which Facebook has acquired for \$19 billion, not only undermined the messaging initiatives of Facebook and Google, but they also had a huge adverse effect on traditional mobile messaging service SMS<sup>8</sup>. According to NIELSEN INDIA CONSUMER RANKINGS WhatsApp Messenger is the leading application of smartphone<sup>9</sup>. WhatsApp is a cross- platform instant messaging application for smartphones. It enables users to send and receive location information, images, videos, audio and text messages in real-time to individual and group of friends at no cost. At present WhatsApp handles over 10 billion messages per-day and is one of the most popular paid for apps across all mobile platforms. WhatsApp Messenger is available for iphone, Blackberry, Android, Windows Phone and these phones can all message each other. It uses the same internet data that you use for email and web browsing; there is no cost for messages. In addition to basic messaging it enables users to send and receive location information, images, video, audio and text messages in real-time to individuals and groups of friends at no cost<sup>10</sup>.

- **No hidden cost:** First year Free! (\$0.99USD/year after)
- **Multimedia messages:** Send video, Images and voice notes to Friends and contacts.
- **Group chat :** Group conversation with WhatsApp users in contacts
- **No International Charges:** there is no cost to send WhatsApp messages internationally.
- **No pins and username:** WhatsApp work with phone numbers.
- **No Log out/ In:** No confusion about getting logged off from another computer or device with push notification WhatsApp is always on and connected

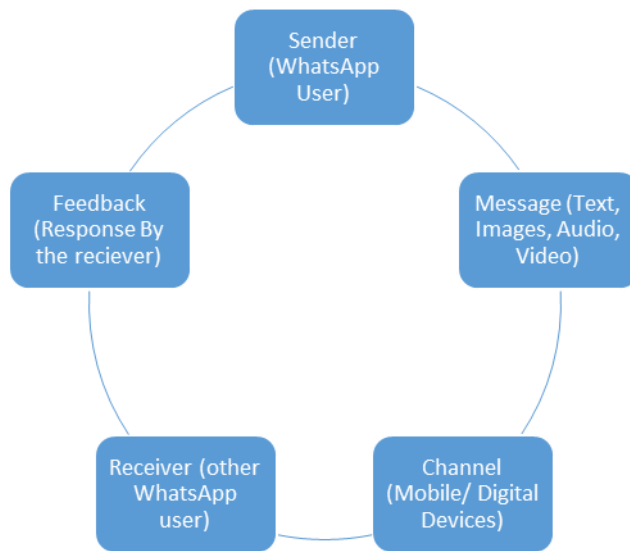
<b>Application</b>	<b>Features</b>
(WhatsApp www.whatsapp.com)	<ol style="list-style-type: none"> <li>1. Text Chat</li> <li>2. Send &amp; Receive Images</li> <li>3. Send &amp; Receive Videos</li> <li>4. Send &amp; Receive Audio's</li> <li>5. Group Chat</li> <li>6. Sharing V-Cards &amp; Contact Information</li> <li>7. Send &amp; Receive location Information.</li> </ol>

**Fig:** The above table shows the features of WhatsApp.<sup>11</sup>

1.5

**WhatsApp as an Online Communication Application:**

Communication is the process of sending and receiving information<sup>12</sup>. The transmission of information, ideas, emotions, skills, etc. by use of symbols-words, pictures, figures, graphs etc. it is the act or process of transmission that is usually called communication (Berelson and Steiner)<sup>13</sup>. According to Oxford Dictionary the word “online” means controlled by or connected to a computer or to the internet<sup>14</sup>. WhatsApp allow it users to send and receive messages in textual, image, video and audio notes forms via internet connectivity (2G, 3G and WiFi) as required for any other web browsing activity. Being connected it shows the status of “Online” and at disconnection it shows last seen moment of a WhatsApp user. So the application run through internet connectivity and fulfills all the basic elements of communication – sender (encoder), message, channel, receiver (Decoder), feedback and Noise. In the explanation below sender is a person using WhatsApp through his mobile device is free to send messages in Textual, Images, Audio and Video format through the Mobile/Digital device channel ( WhatsApp) enables by data plan required for any type web surfing or browsing which connects the device to a network leading to the connectivity and at receiver end she/he can receive the message and can interpret the same and can make response which comprises feedback. In the whole process the sender and receiver acts as a participant who and whereas Noise is concerned can take place at any end.



From the above discussion it is concluded Whatsapp as an *Online Communication Application*

<i>Sender:</i> WhatsApp User	<i>Message:</i> Text, Image, Audio, Video	<i>Channel</i> : Mobile devices: Smartphones, Tablets,	<i>Reciever:</i> Other WhatsApp user in contact	<i>Feedback:</i> The Response by User
<i>Noise can take place at any level</i>	<i>Noise</i> .....	<i>Noise</i> .....	<i>Noise</i> .....	<i>Noise</i> ....



**Fig:** The above figure shows *WhatsApp communication process* with sener, message, channel, receiver and feedback as elements of communication where noise element can occur at any place.

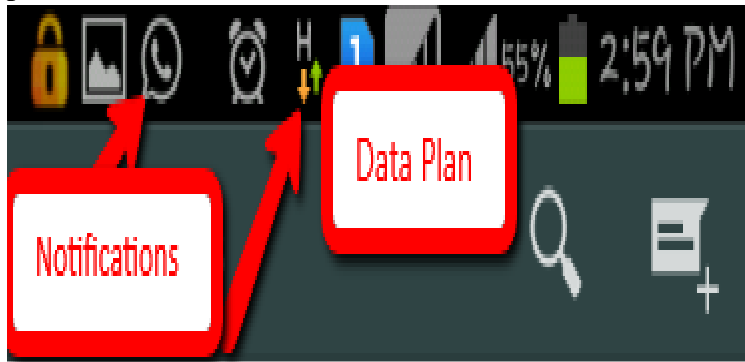


Fig a

The above fig a shows that WhatsApp requires Data Plan like any other browsing.

Fig b

This figure presents features of WhatsApp: Image, Text, Audio Note, Emoticos and attaching file facility.

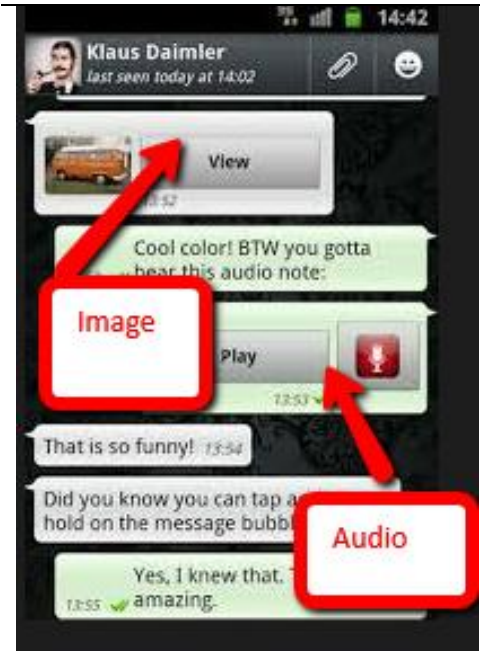


Fig b

**2.0 Literature Review:**

**Study 1: Uses and Gratifications of Social Media: A comparison of Facebook and Instant Messaging**

The study conducted by Haase and Young (2010) stated that key motivations of joining social media is peer pressure, social connectivity, and utilitarian need that motivates them to use social media. The study also identified the factors of motivations: Passtime, Affection, Fashion, Share problem, Sociability, Social Information. The above study concluded that above factors were the reasons of using Facebook instead of instant messaging by youth falling in the age group of 18 to 23 years.<sup>15</sup>

**Study 2: What's up with WhatsApp? Comparing Mobile Instant Messaging behaviours with Traditional SMS**

The another study conducted by Karen Church and Rodrigo de oliveira (2013) reported 8 themes through interview of 9 active users of WhatsApp and further justified through survey of 131 spain youth through online questionnaires. These themes were: Cost, Social Influence, Nature/Intent, Community & sense of connection, Immediacy, Privacy concerns & Expectations, Reliability & Guarantee, Choice of technology and Coping Mechanism. The study concluded that applications got popularity because of economic reasons as well as because of its nature as it is convenient to use and less complicated.<sup>16</sup>

**Study 3: Didn't You See My Message? Predicting Attentiveness to Mobile Instant Messages.**

The study conducted by Martin Pielot, Rodrigo de Oliveira, Haewoon Kwak and Nuria Oliver reported simple features when extracted from the phone, such as the user's interaction with notification center, mode are strong predictors of how quickly the user will attend to the message. With seven automatically selected features the model predicts that user will view a message within a few minutes with 70.6% accuracy and a precision for fast attendance of 81.2%.<sup>17</sup>

**Study 4:** *The impact of Technology (BBM & WhatsApp Applications) on English Linguistics in Kuwait*

The study was commenced by Ashraf Atta M. S. Salem (2013) Stated through experimental research that in Kuwait, using smart phones with various applications it provides that includes "BBM" or Blackberry text messages and iPhone text message applications like "WhatsApp" have detrimental effects on English language use. Teenagers especially and young people in general use certain codes of abbreviations or shortcuts to express their ideas to the extent that spoils English grammar as well as spelling.<sup>18</sup>

**Study 5:** *Smartphone Application Usage Amongst Students at a South African University*

The study conducted by Walter UYS, Aadilah MIA, Gary Jeffrey JANSEN, et al. (2012) found that the students that were questioned, spend an average of five hours per day on their smartphones interacting with others via SNS, and remain online for about 16 hours per day. The students that were sampled preferred to communicate using SNS. These students appear to use SMS for close friends only, and phone calls for loved ones and family; possibly due to the high cost of SMS and phone calls in South Africa compared to the low cost of SNS. Students use SNS predominantly for Facebook, Facebook chat and Blackberry Messenger (BB users) in order to update their profiles, chat with friends, and look at their friends' profiles and statuses.<sup>19</sup>

**3.0 Research Problem:** With the proliferation of online communication applications (WhatsApp) supported by various digital devices such as smartphones, tablets, Pc's, Notebook etc. provided a new platform for interaction between two or in groups. This expanding plethora providing exchange of multimedia messages raises the question of what is the usage, motivation and expectation of youth behind using such applications. For this raised questions the researchers aimed to conduct a survey of young people of Guru Jambheshwar University being the first technical university of Haryana (Hisar).

**4.0 Objectives:** The broad objective of the study is to examine Uses & Gratifications of the WhatsApp among youth.

Specific Objectives:

1. To study the usage of WhatsApp among Youths.
2. To know what motivates them to use WhatsApp.
3. To explore whether WhatsApp fulfills their needs of maintaining their social relationships
4. To find out whether WhatsApp fulfills their expectations.

**5.0 Operational Definitions of Terms:** The paper consists of following terms which is defined by researchers as follows:

1. **Instant Messaging:** Instant Messaging is software application that allows users to send and receive the message in real time.
2. **WhatsApp:** instant messaging applications which serves communication online.
3. **Youths (Plural):** Youths are defined as young males and females between the ages of 18-30 years.
4. **Uses:** uses as a concept means “Selection and Usage of Medium”.
5. **Gratification:** gratification means “feeling of satisfaction”.
6. **Online:** the word online means connected to a network.
7. **Communication:** it is a process where sending and receiving of message take place.

### **6.0 Theoretical Framework:**

The theoretical foundation of this study is the Uses and Gratifications theory, also called Needs and Gratifications Theory. Uses & Gratification theory measures the audience’s media use and the gratification it garners from that activity in a scientifically acceptable manner. The theory focuses on what people do with media rather what the media do to people. According to Katz, Blumler, and Gurevitch(1973-1974) who defined the theoretical foundation as “ (1)the social and psychological origin of (2)needs which generate (3) expectations of (4) the mass media or other sources, which lead to (5) differential patterns of media exposure (or engagement in other activities), resulting in (6) need gratifications and (7) other consequences, perhaps mostly uninterested ones<sup>20</sup>. *Abraham Maslow* has identified five categories of need that people are motivated to satisfy, and they apply to everyone. The Hierarchy of Needs a. Physiological needs (food, water and air). b. Safety needs (security, stability, and freedom from fear or threat). c. Social needs (friendship, affection, acceptance, and interaction with others). d. Esteem needs (personal feelings of achievement or self-esteem and need for recognition or respect from others). e. Self-actualization (self-fulfillment or realization of one’s potential) - become everything that one is capable of becoming<sup>21</sup>. According to zizi Papacharissi(2007) U&G tend to focus on motives, social and psychological antecedents and cognitive attitudinal, or behavioral outcomes. Motives present general disposition that influences people’s action taken for the fulfilment of a need or want and behavior. Most U&G investigates motives as way of understanding as way of understanding media consumption<sup>22</sup>. Ruggiero (2000) claims that Interactivity, Demassification and Asynchronicity significantly strengthens the core U&G notion of active user because it has been defined as “the degree to which participants in the communication process have control over, and can exchange roles in their mutual discourse”. Demassification as the control of the individual over the medium, “which likens the new media to face-to-face interpersonal communication” and asynchronicity refers to the concept that messages may be staggered in time. Senders and receivers of electronic messages can read mail at different times and still interact at their convenience<sup>23</sup>. .It also means the ability of an individual to send, receive, save, or retrieve messages at her or his convenience. The U&G approach is therefore a good way to analyze the motivations and satisfaction of the youth using WhatsApp.

### **7.0 Methodology:**

The study is conducted in two phases covering qualitative and quantitative aspect of the research. Phase I: This phase deals with broad investigation of the use of WhatsApp in the daily lives of young people. The in-depth interviews of 7 active users of WhatsApp, 4 girls and 3 boys of the university were conducted. The interviews conducted dealt with semi-structured and open-ended questions. The basic need for the interview is to know following things:

- a) The use of their smartphone and daily communication activities they perform on it.
- b) From how long they are using WhatsApp
- c) The motives of using WhatsApp

Phase II: On the basis of interviews conducted, questionnaire was developed covering three sections:

- a) Demographic Information
- b) Use of Smartphone
- c) Usage of WhatsApp

**7.1 Reference Period:** The study consists of two phases, accordingly the reference time of both the phase is different. Interview section was conducted from February 1 to February 12, 2014 whereas survey was conducted from February 20 to March 15, 2014.

**7.2 Sample Selection:** The purposive random sampling is employed for the study. Purposive sample which includes respondents, subjects or elements selected for specific characteristics or qualities and eliminates those who fail to meet these criteria. Purposive samples are used frequently in mass media studies when researchers select respondents who use a *specific medium and are specific questions about that medium* (Wimmer & Dominick, 2011). The survey of 100 students of Guru Jambheshwar University was conducted out of which 93 students responded to the questionnaire.

### **7.3 Data Collection Instrument:**

Phase:1 The Interview schedule consists of semi-structured, open ended questions covering their daily use of smartphone for communication activities, how long they are using WhatsApp, why they use WhatsApp and

Phase: 2 The questionnaire consists of 3 sections:

Section A: Demographic Information. (5 items)

Section B: Use of Smartphone. (8 items)

Section C: Usage of WhatsApp. (27 items)

The questionnaire consists of 40 questions, in which 38 questions are close-ended and 2 questions are open-ended.

**7.3 Statistical Methods:** The data collected through questionnaire was analyzed by descriptive statistical method in IBM SPSS 21. Simple frequencies tables are drawn for result presentation.

**8.0 Finding & Discussions:** *Following is an overview of the results of the study, ordered by demographics, use of smartphones and Usage of WhatsApp carried by their usage pattern and fulfillment of expectations*

### *8.1 Findings from Interviews (Phase I):*

The Interviewees are denoted as A, B, C, and D for girls and X, Y, Z for boys. Among girl respondents two (A& B) of them mention that they use data plan for whole day as it cost very less and phone call facility is used at time of urgency or when they feel need to make a call. "B" mentioned that she make calls when she want to call her parents and relatives or for formal need like talking to teacher or to inquire about internship and for friends she use WhatsApp as well as Fb messenger. She visit WhatsApp several times a day. According to her she spend 4-7 hours on WhatsApp. "A" mentioned she use WhatsApp during class lectures and make calls when required. Nothing supplementary for her. She is using WhatsApp from more than 1 year. She added that my all the friends are on WhatsApp and I want to stay in touch with my friends as I am away from my hometown so whatsapp fills the gap. The "C" respondent started using WhatsApp recently. She mentioned that it's an awesome application as she can also talk to her sister sitting in other state. She share lot of videos & images with her. During her interview she also stated that she suggested many friends to purchase smartphone so that the can interact with the help of such applications. She is very active on chatOn and Facebook. She said Facebook sometime makes me distracted due to 2G data plan, she faces problem chatting on Fb so she stated using WhatsApp is quite easy. "D" respondent was very much satisfied with WhatsApp as she mentioned that personal talks can be easily done on this application. She is using WhatsApp from past 7 months. She also uses BBM sometimes. The boy respondents X, Y, Z are old users of WhatsApp. They are using WhatsApp as it's very cheap and they get entertained while chatting with friends and they share jokes every now and then, secondly "X" mentioned he using WhatsApp from past 2 years and he is now using paid version of WhatsApp. He said it cost nothing. He just get a recharge for data plan and he'll be using for next one more year as he got subscription for 3 years. He never use SMS and for phone calls he stated it's situational. He use whatsapp more in the evening rather than day time. "Y" respondent was quite disappointed as he want that some changes should be made in WhatsApp as animation related emoticons should be added. He stated that it's much better than SMS and Fb. Very convenient to use and its Friendship friendly. "Z" respondent belongs to rural area so to mix up with friends of university he started using WhatsApp. He was happy as when he miss his classes because of various reasons his friend send all the work been done in class through images seems to be quite affordable. He said it's easy to use WhatsApp. No technical problem with it. On the above interviews the following are the reasons why they are using WhatsApp.

	<i>Motives behind using WhatsApp on which respondents( interviewee) agreed upon :</i>
1	Cost Effective
2	User Friendly
3	Less technical
4	Social Influence
5	Social Pressure (friends suggested to use)
6	Sharing Views and gossips all time
7	Maintaining Relationships
8	Better than SMS and SNS
9	Feel relax while using it
10	Whole day usage cost few Mb only
11	Convenient to use
12	Informal Communication
13	Fluid Communication
14	Personal Communication
15	Takes away from whole day tensions.

*8.2 Findings from Survey:*

**8.2.1 Section A: Demographic Information.**

Students in this survey were predominantly belongs to the age group of 20-22 years 65(45.1%) comprising gender differentiation as Male 77(53.5%) and Female 67( 46.5%) The majority of the students were from the Mass Communication & Printing Technology Constituting 20(13.9%) from each department and 16 (11.1%) From Haryana School of Business (HSB)and 15(10.4%) from Applied Psychology, 13(9.0%) from Food Technology and 12(8.3%) from Environmental sciences and from Advertising 6(4.2%), Computer Science 6 (4.2%), Electronics 3(2.1%), Bio-Medical 4(2.8%), Nano Technology 6(4.2%), Physiotherapy 6(4.2%), Pharmaceutical 8(5.6%), Applied Physics 2(1.4%), Chemistry 3(2.1%) and Mathematics 4(2.8%) From the sample N=144, 76(52.8%) belongs to Urban Area, 52(36.1%) are from Rural Area and few 16(11.1%) belongs to Sub-Urban Area. The most frequent samples are from Masters Class 72(70.0%) and from Bachelors 43(29.9%) and from Doctorate 29(20.1%).

<i>Variable</i>	<i>Description</i>	<i>Frequency</i>	<i>Percentage</i>
<i>Age</i>	<i>18-20</i>	<i>24</i>	<i>16.7</i>

	20-22	65	45.1
	22-24	35	24.3
	24-26	11	7.6
	26 and above	9	6.3
Gender	Male	77	53.5
	Female	67	46.5
Education	Bachelors	43	29.9
	Masters	72	50.0
	Doctorate	29	20.1
Area	Urban Area	76	52.8
	Rural Area	52	36.1
	Sub-Urban	16	11.1

**8.2.2Section B: Use of Smartphones:**

The Following section consists of usage of Smartphones along with its most relevant function and most Valuable feature according to the respondents and also details about their communication activity on Smartphone, which is as follows:

Variable	Description	Frequency	Percentage
Smartphone	Yes	143	99.3
	No	1	.7
How Many	One	132	91.7
	Two	8	5.6
	More Than Two	3	2.1
	Other	1	.7
Functions	Communication (Calls)	16	11.1
	Texting	14	9.7
	Surfing Internet	30	20.8
	All of them	78	54.2
	Any Other	6	4.2
Features	Touch screen	12	8.3
	Model/Brand	20	13.9
	Camera Quality	17	11.8
	Internet Connectivity	19	13.2
	All of them	76	52.8
Operating System	Android	131	91.0
	Windows	8	5.6
	iphone	2	1.4
	Symbian	1	.7
	Blackberry	2	1.4
Brand	Samsung	64	44.4
	Sony	22	15.3
	Nokia	12	8.3

	Micromax	20	13.9
	HTC	7	4.9
	Apple	2	1.4
	LG	8	5.6
	BlackBerry	2	1.4
	Others	7	4.9

From the above demonstrated table it is concluded that all the respondents use smartphone except one using Symbian phone concluded as non-smart according to the respondents and 132(91.7%) have one smartphone device with them. Out of 144 respondents 78(54.2%) respondents stated that they find all the functions of utmost importance which comprises Communication (Phone Calls), Texting (Instant Messaging), Surfing Internet (SNS, Google Search) whereas 30 respondents find surfing internet as most relevant function of their Smartphone. The most valued features on which 76(52.8%) agreed are Touch Screen, Model/Brand, Camera, Internet connectivity whereas Model/Brand with 20(13.9%) stands on second priority for respondents. The Android OS 131(91.0%) with Samsung 64(44.4%) is the leading operating system and Brand among Youths.

*Communication activities performed by Youths displayed as Follows:*

Variable	Always	Often	Sometimes	Rarely	Never
Messaging	31(21.5%)	29(20.1%)	42(29.2%)	25(17.4%)	17(11.8%)
Calls	89(61.8%)	39(27.1%)	12(8.3%)	2(1.4%)	2(1.4%)
Applications	74(51.4%)	45(31.3%)	15(10.4%)	10(6.9%)	----
SNS	51(35.4%)	37(25.7%)	38(26.4%)	12(8.3%)	6(4.2%)

The Above table presents the communication activities performed by respondents as 42(29.2%) perform messaging activity whereas 89(61.8%) makes phone calls and Applications are used by 74(51.4%) for communication and 51(35.4%) respondents communicate through Social networking sites (SNS).

*Familiarity with Online Communication Applications:*

Variable	Frequency	Percentage
WhatsApp	44	30.6
WeChat	12	8.3
Line	6	4.2
Viber	2	1.4
Skype	6	4.2
ChatOn	2	1.4
Facebook	14	9.7
Most of them	53	36.8
Anyother	5	3.5



The table presents that all the respondents are familiar with most of them applications comprising the highest percentage (36.8%) along with WhatsApp which gained 30.6% . the any other category consists HIKE application.

8.2.3Section C: Usage Of WhatsApp

The section c consists of questions framed to fulfill the broad objectives of the study which deals with Uses and Gratifications of WhatsApp with Specific Objectives which is presented as follows:

**Objective1: To study the usage of WhatsApp among Youths.**

The above objective deals with respondent’s use of WhatsApp which is explained as follows:

Variable	Description					
<b>WhatsApp</b>	<b>Always</b>	<b>Often</b>	<b>Sometimes</b>	<b>Rarely</b>	<b>Never</b>	
	82(56.9%)	42(29.2%)	16(11.1%)	4 (2.8%)	--	
<b>Frequency of Use</b>	<b>Daily</b>	<b>weekly</b>	<b>Monthly</b>	<b>When Chanced</b>		
Freq.& %	114(79.2%)	16(11.1%)	2(1.4%)	12 (8.3%)		
<b>Language</b>	<b>English</b>	<b>Hindi</b>	<b>SMS</b>	<b>Alpha Numeric</b>	<b>Hinglish</b>	<b>All</b>
Freq.& %	36(25.0%)	16(11.1%)	33(22.9%)	10(6.9%)	16(11.1%)	33(22.9%)
<b>Per-Day use</b>	<b>0-1hrs</b>	<b>1-2 hrs</b>	<b>2-4 hrs</b>	<b>4-6 hrs</b>	<b>More than 6</b>	
Freq.& %	57(39.6%)	45 (31.3%)	12(8.3%)	17(11.8%)	13(9.0%)	
<b>Information</b>	<b>Friends</b>	<b>Family</b>	<b>Advertisements</b>	<b>Neighbors</b>	<b>Any other</b>	
Freq.& %	120(83.3%)	13(9.0%)	6(4.2%)	5(3.5%)	--	
<b>Chat with</b>	<b>Friends</b>	<b>Family</b>	<b>Relative</b>	<b>All above</b>	<b>Others</b>	
Freq.& %	95(66.0)	22(15.3%)	4(2.8%)	23(16.0%)	--	
<b>More comfortable chat</b>	Individual chat 124 (86.1%)		Group Chat 20 (13.9%)			
<b>Variable</b>	<b>Always</b>	<b>Often</b>	<b>Sometimes</b>	<b>Rarely</b>	<b>Never</b>	
<b>Individual Chat</b>	87(60.4%)	36(25.0%)	19(13.2%)	2(1.4%)	---	
<b>Group chat</b>	26(18%)	40(27.8%)	34(23.6%)	27(18.8%)	17(11.8%)	
<b>Text Feature</b>	106(73.6%)	24(16.7%)	11(7.6%)	3(2.1%)	---	
<b>Image Feature</b>	66(45.7%)	50(34.7%)	22(15.3%)	3(2.1%)	3(2.1%)	
<b>Video Feature</b>	39(27.1%)	48(33.3%)	43(29.9%)	12(8.3%)	2(1.4%)	
<b>Audio</b>	40(27.8%)	48(33.3%)	34(23.6%)	17(11.8%)	5(3.5%)	

<b>Feature</b>					
<b>Group Feature</b>	30(20.8%)	37(25.7%)	27 (18.8%)	40(27.8%)	10(6.9%)
<b>Contact Feature</b>	22(15.3%)	35(24.3%)	29(20.1%)	34(23.4%)	24(16.7%)
<b>Profile</b>	Yes 136 (94.4%)		No 8 (5.6%)		
<b>Status</b>	Yes 85 (59.0%)		No 59 (41.0%)		
<b>Profile Picture</b>	<i>Always</i>	<i>Often</i>	<i>Sometimes</i>	<i>Rarely</i>	<i>Never</i>
Freq.& %	65(45%)	49(34.0%)	24(16.7%)	6(4.2%)	---
<b>Emoticons</b>	<i>Very Much</i>	<i>Much</i>	<i>Normal</i>	<i>Little</i>	<i>Not at all</i>
Freq.& %	82(56.9%)	42(29.2%)	15(10.4%)	4(2.8%)	1(.7%)
<b>While Chatting</b>	<i>Always</i>	<i>Often</i>	<i>Sometimes</i>	<i>Rarely</i>	<i>Never</i>
Freq.& %	75(52.1%)	48(33.3%)	14(9.7%)	6(4.2%)	1(.7%)
<b>Contact using</b>	<i>1-50</i>	<i>50-100</i>	<i>100-150</i>	<i>150-200</i>	<i>200 &amp; above</i>
Freq.& %	67(46.5%)	47(32.6%)	23(16.0%)	4(2.8%)	3(2.1%)
<b>Charged</b>	Yes 89 (61.8%)		No 55 (38.2%)		
<b>Future use</b>	Yes 85 Can't say 40 (59.0%) (27.8%)				No 19 (13.2%)

Fig 1

The above table (fig 1) presents 82(56.9%) always use WhatsApp application followed by 114(79.2%) use it on daily basis with 0-1 hour per day usage exciding with 57(39.6%) The language they opt for chatting is English 36(25.0%) followed by all other 33(22.9%) (English, Hindi, SMS, Alpha Numeic, Hinglish) with their friends comprises 120(83.3%) as compared to Family 22(15.3%), Relatives 4(2.8%) and all above with 23(16.0%). They feel more comfortable with individual chat 124(86.1%) rather group chat 20(13.9%). 87(60.4%) respondents stated they always use Individual chat whereas 34(23.6%) stated they often use group chat. The 106(73.6%) respondents always use Text feature while chatting, 66(45.8%) always use Image feature, 48(33.3%) use video feature often for communicating followed by Audio note features which is used often used by respondents same way majority of 40(27.8%) say they use group chat feature rarely along with 35(24.3%) states they use contact information Vcard facility often for sharing contact addresses. the respondent maintain their profile 136(94.4%) and status 85(59.0%) and majority 65(45%) always change their profile pictures. The respondents are very much 82(56.9%) familiar with Emoticons (☺,☹) and 75(52.1%) respondents always use them while chatting. 67( 46.5%)respondents stated out of their total people in contact 1-50 contact members

are using WhatsApp, 89(61.8%) agreed they will be using WhatsApp if they charge for it and 85(59.0%) they will be using it in future also but some stated they can replace it with WeChat 55(38.2%), Viber 16 (11.1%), Line 12( 8.3%), Skype 27(18.8%), ChatOn 7(4.9%), Hangouts 5(3.5%), BBM 9(6.3%) and Any other (Hike) 13(9.0%).

**Objective 2: To know what motivates them to use WhatsApp:**

This particular objective deals with what motivated respondents to use WhatsApp, explained through the table covering all 8 Factors with sub-factors. In this study 6 factors are taken from the earlier study and two more were developed by the researcher to contribute for further such kind of studies.

<i>Variable</i>	<i>Description</i>	<i>Frequency</i>	<i>Percentage</i>
<b><i>Economic Factors</i></b>			
<i>Sub-Factors</i>	<b><i>Cheap as compare to other means of communication</i></b>	<b>39</b>	<b>27.1</b>
	<i>Its Costs nothing</i>	33	22.9
	<i>Easy and Convenient mode of communication (Economic from technical point)</i>	31	21.5
	<i>All of them</i>	38	26.4
	<i>Any Other</i>	3	2.1
<b><i>Communication Factors</i></b>			
<i>Sub-Factors</i>	<b><i>Quick/Instant Communication</i></b>	<b>39</b>	<b>27.1</b>
	<i>Quick gap Bridging</i>	18	12.5
	<i>Immediate response</i>	25	17.4
	<i>Fulfills communication requirements</i>	13	9.0
	<i>All of them</i>	47	32.6
	<i>Any other</i>	2	1.4
<b><i>Passtime Factor</i></b>			
<i>Sub-Factors</i>	<i>To kill Time</i>	39	27.1
	<b><i>For getting entertained</i></b>	<b>48</b>	<b>33.3</b>
	<i>Because I enjoy chatting with people</i>	23	16.0
	<i>Because it is Fun</i>	8	5.6

	<i>All of them</i>	25	17.4
	<i>Any other</i>	1	.7
<b><i>Diversion Factor</i></b>			
<i>Sub-Factors</i>	<b><i>Because it makes me feel relax</i></b>	<b>42</b>	<b>29.2</b>
	<i>To get away from Pressure</i>	21	14.6
	<i>To get away from Tension</i>	21	14.6
	<i>Ease boredom</i>	29	20.1
	<i>All of them</i>	31	21.5
	<i>Any other</i>	---	----
<b><i>Affection Factor</i></b>			
	<i>Connect with old/New friends</i>	47	32.6
	<i>To be in touch with friends</i>	44	30.6
	<b><i>All of them</i></b>	<b>51</b>	<b>35.4</b>
	<i>Any Other</i>	2	1.4
<b><i>Fashion Factor</i></b>			
<i>Sub-Factors</i>	<b><i>New trend of communication/ To be trendy</i></b>	<b>62</b>	<b>43.1</b>
	<i>To not look old -Fashioned</i>	16	11.1
	<i>To look stylish</i>	35	24.3
	<i>Inferiority complex</i>	9	6.3
	<i>All of them</i>	20	13.9
	<i>Any other</i>	2	1.4
<b><i>Sharing Factor</i></b>			
<i>Sub-Factor</i>	<b><i>Because I need someone to talk</i></b>	<b>73</b>	<b>50.7</b>
	<i>Because I need to share my problems</i>	45	31.3
	<i>All above</i>	18	12.5

	<i>Any other</i>	8	5.6
<b><i>Sociability Factor</i></b>			
<i>Sub-Factors</i>	<b><i>My Friends also use it for communication</i></b>	<b>43</b>	<b>29.9</b>
	<i>Develop a Relationship</i>	21	14.6
	<i>To be Socially Balanced</i>	25	17.4
	<i>To maintain friendship with old friends</i>	11	7.6
	<i>To stay in touch with new Friends</i>	14	9.7
	<i>All of them</i>	30	20.8
	<i>Any other</i>	----	-----

Fig 2

The above table (fig 2) deals with the 8 factors and further sub-factors which details what motivates young people to use WhatsApp.

**Factor 1 Economic** : WhatsApp advertises itself explicitly as a mobile messaging app which allows the exchange of messages without having to pay for SMS. The economic factor further consists of multi sub factors which make it more transparent that which motive under the umbrella Economic Factors motivates them the most. The young people agreed that WhatsApp is ***Cheap as compare to other means of communication 39(27.1%), its costs nothing 33(22.9%), Easy and Convenient mode of communication (Economic from technical point) 31(21.5%), All of them 38(26.4%) and any other constitutes 3(2.1%)***

**Factor 2 Communication** is the utmost important need of a human being. It is an ongoing and never ending process. In this study communication factor was develop to simplify the complexity of cluttered factors. During interview, Participants stated it (WhatsApp) provide them Personal, Fluid Communication. So in this factor, the leading sub-factor that motivates them to use WhatsApp is ***Quick/Instant Communication 39(27.1%) along with all the sub-factors: Quick gap bridging, Immediate response, fulfills communication requirements comprises agreement 47(32.6%) of youths of using WhatsApp.***

**Factor 3 Pass time:** Passtime factor deals with sub-factors that spend youths time while engaging them in various features of Whatsapp. The sub- factor which leads under this factor and among all other sub-factors that motivates youths to use Whatsapp is ***For getting entertained 48(33.3%), To kill Time 39(27.1%), Because I enjoy chatting with people23(16.0%), all of them 25(17.4%).***

**Factor 4 Diversion:** Most of the respondents use WhatsApp to just move from particular situation from which they are not comfortable enough. The sub-factors under this factor which

got maximum percentage is ***Because it makes youth feel relax*** and occupied 42(29.2%) followed by Ease boredom 29(20.1), *To get away from Pressure, To get away from Tension* 21 (14.6%) each and all sub factors constitutes 31(21.5%).

**Factor 5 Affection:** This factor comprises 4 sub-factors which provides a venue for expressing concern and friendship towards them. The sub-factor on which 51(35.4%) respondents agreed is ***All of them which consists Connect with old/New friends 47(32.6%), To be in touch with friends 44(30.6%)***.

**Factor 6 Fashion:** This Factor states that WhatsApp is fashionable and being in trend respondents are using it. The sub-factors under this term are ***New trend of communication/ To be trendy 62(43.1%), To not look old –Fashioned 16(11.1%), To look stylish 35(24.3%), Inferiority complex 9(6.3%) and all above 20(13.9%)***

**Factor 7 Sharing Problem:** This factor deals with 4 sub-factors which explains that respondents share their problems while chatting on WhatsApp. The leading sub-factors among them is ***Because I need someone to talk 73(50.7%), Because I need to share my problems 45(31.3%) and All Above 18(12.5%)***

**Factor 8 Sociability:** The factor deals with increasing sociability among respondents indicating that the youth use it as stated ***My Friends also use it for communication 43(29.9%), Develop a Relationship 21(14.6%), To be Socially Balanced 25(17.4%), To maintain friendship with old friends 11(7.6%), To stay in touch with new Friends 14(9.7) and All of them 30(20.8%)***

**Objective 3: To explore whether WhatsApp fulfills their needs of maintaining their social relationships**

The objective gives an understanding whether such applications help in building relationships or maintaining them.

<b>Variable</b>	Completely	Normally	Partially	Nearly Not	Not at all
Maintaining Relationships	60(41.7%)	63(43.8%)	16(11.1%)	4(2.8%)	1(.7%)
Improved Social Relationships	Very Much 40(27.8%)	Much 55(38.2%)	Normal 37(25.7%)	Little 9 (6.3%)	Not at all 3(2.1%)

Fig 3

The above table (fig3) represents that 63(43.8%) stated that their relationships normally get maintained with WhatsApp and when it comes to social relationships 55(38.2%) stated it much of their social circle is maintained by using WhatsApp.

**Objective 4: To find out whether WhatsApp fulfills their expectations.**

To answer whether WhatsApp fulfills youths expectations, below table demonstrate it as follows:

Variables	Description	Freq. & Percentage
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Fulfills Expectations	Always 48(33.3%)	Often 60(40.7%)	Sometime 31(21.5%)	Rarely 2(1.4%)	Never 3(2.1%)
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Fig 4

Variable	Description	Frequency	Percentage
If Yes	Communication with Friends	66	45.8%
	Maintain contacts	28	19.4%
	To be socialize	19	13.2%
	To have Fun & Relax	8	5.6%
	All above	23	16.0%
	Any other	---	
If No	Absence of expected Friends	36	25.0%
	Absence of online Friends	40	27.8%
	Problem in internet connection	34	23.6%
	Handset problem	13	9.0%
	All above	---	
	Any other	1	.7%
	Not Responded	20	13.9%

Fig 5

The above tables (fig 4) explains that 60(40.7%) respondents stated that WhatsApp often fulfills their expectations with which they carry WhatsApp for communication. The second table (fig 5) stated which expectations are fulfilled by WhatsApp. 66(45.8%) agreed that WhatsApp helps in communication with friends along with the respondents also agreed that their expectations remains dissatisfied because of Absence of their online friends 40(27.8%) and problem in internet connection 34(23.6%).

**9.0Conclusion:**

With the advent of drastic booms in the Telecommunication field the explosion of Instant Messaging not only facilitating the communication but also deals with different aspect where every user associate him with it. From the study carried by the researchers, the findings are not only interesting but somewhere shocking as it shows the shift from Social Networking Sites to Instant Messaging Applications (WhatsApp). According to the results, youth whether from Urban, Rural and sub urban area is using WhatsApp with their Smartphone devices. The leading Android OS along with Samsung Brand occupies top position among all other Brands and Operating system. The respondents stated that the perform following activities Messaging, Calls, Instant Messaging and Social Networking Services through their smartphone devices to fulfill their need of communication. More than 80% of the respondents are using WhatsApp on their Daily Basis 90% for maximum 0-1hr duration. Most of them like all the features WhatsApp along with Emoticons which attracts more than 50% to use while chatting. The findings also stated the reasons of motivation of youths using WhatsApp. It seems to be cheap as compare any other media, for quick communication they use it as well as to kill their time. The respondents agreed that they use WhatsApp as it takes away from tensions & various kind of pressures. They also use WhatsApp as it is very trendy among their friends and they share their problems through

it. The all 8 Factors associate with respondents somewhere and they very much agree that Economic, Communication, Passtime, Diversion, Affection, Fashion, Sharing Problem and Sociability factors along with sub-factors motivate them to use WhatsApp. When it comes to maintaining relationships whether individual or social the 46% respondents it often and 55% stated it is improving their social relationships. Carrying forward WhatsApp is fulfilling youths expectation quite often (40%) as it helps them to communicate with friends, the hurdle comes with Internet surfing and absence of online friends which make them dissatisfied. For future perspective research related to comparison of Various Instant Messaging can be carried with huge sample size and in terms of Whatsapp research related to Feature comparison of WhatsApp before and after Facebook acquired will add wonders to Technology.

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## Credibility Perceptions of News Communication Through WhatsApp<sup>1</sup>

**Abstract:** This paper aims to know the users' perception of credibility of news content communicated through Whatsapp. The online messaging application has provided faster, interactive and multimedia facilities for various types of communication like personal, professional, business, news communication etc. This paper focuses on how do people believe and assess the credibility of news contents communicated through Whatsapp. The data was collected through Survey method. A total of 100 students of Guru Jambheshwar University of Science and Technology, Hisar (Haryana) were surveyed. The results show that maximum of the news contents and user-generated news contents communicated through WhatsApp are in textual formats. The findings revealed that majority of exact news, User-generated serious and funny news contents are on current issues, political matters, entertainment news and cultural matters. Youth reported that they trust the news contents communicated through WhatsApp on the basis of being sent by friends. They believe them on the belief that they have high exposure level and the past experience with the senders. The youth assess the credibility on the grounds of their prior knowledge and retrieval of similar message from other sources. Almost 85% of the youth reported that link supports given with news contents increase the contents' credibility. Most of the news links communicated through WhatsApp are of Android news apps, social media sites, and news websites.

**Keywords:** *Online Credibility, WhatsApp, News Communication.*

**Introduction:** The days have gone when the press was the only medium to access news and information about the current events. The gradual developments in the history of mass communication have provided huge options for accessing the information as well as news.

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The news sources have become multiple. The web has fastened the pace of news communication. In advance the web 2.0 technologies have not only provided the ways to access but also to disseminate the desired content in no time or can be said in real times. The interactivity and cheap costs have led to fast acceptance and usage of web 2.0 Applications in everyday life. This kind of communication puts various questions about the authenticity and credibility of the content communicated through the world of Internet connected mediums. The Print media, electronic media and other such traditional forms of mass communication had gatekeepers to assure the ethical, authentic and credibility aspects of the published or broadcasted content.

But in today's era additional to the mass media the networked individuals has actively involved in creation and dissemination of news related information on the networked mediums. Such communication of forwarded/linked message misses clear identification of first authorities of the message. And the every message forwarder in the chain of networked platforms becomes the sender for the receiver without having first hand authority. As and when anything happens in the society it becomes viral on all social media platforms and now days Whatsapp seems more easy to everyone for instant communication of such contents. In such times the present study focuses on credibility assessment of news communication through Whatsapp, the popular communication application.

**WhatsApp:** WhatsApp is an online Mobile Communication Android application. It is a communication app through which the users can exchange text, audio, video and images through the usage of Internet data. No extra cost other than Internet data is charged from the users. WhatsApp was launched in 2009, and it has become very popular within no times. In Whatsapp the communication process is very dynamic. The message is communicated within no times and gets widespread too. But rare of these communicated messages have any clear source mentions. But still one believes the news or any current information communicated through it.

The senders move on in chains as well as the receivers. The Osgood model of communication expresses the dynamic role of sender and receiver in a communication process where each one becomes sender as well as receiver by once becoming decoder and once interpreter as with the process of communication. But in online communication it is networked communication where the source can't be identified. Now a day whenever any event happens any headlines come out on Television the same are out on all social media platforms by

various users. Somehow it gets presence on Social media instantly. The forms may be various like; jokes, text, audio, trolls, video etc. Web 2.0 technologies transform a web user from a spectator to an active and interactive participant and allow a user to be active creator of content rather than passive consumer. [1]

In such situation how one assumes the content to be true is really tough to assess. The present research attempts to explain these credibility phenomena in the context of news communication through Whatsapp where the once communicated content goes to multiples by a vivid chain of senders and receivers.

### **Literature Review:**

Jisha K. and Jebakumar in their research paper titled “Whatsapp: A Trend Setter in Mobile Communication among Chennai Youth” investigated the importance of WhatsApp among youth. College going students between the 18-23 years age group who use smartphones was surveyed through online survey. The study reveals very important findings. The results showed that the surveyed youth spent 8 hours per day on WhatsApp and be online for 16 hours in a day. The youth uses it for communicating with their friends. They do exchange images, audios and video files on Whatsapp. [2]

Saadah Wok et. al. in their research paper “Pattern of the News Media Consumption and News Discussion Among Youth: A Test of Agenda Setting explored the pattern of news media consumption and interpersonal news discussions. The results revealed that television is perceived as most credible medium followed by newspaper and Internet. The study found that youth discuss current news with family members and friends and that there is a positive relationship between media credibility and news consumption. This in turn influences family and friends news discussion. [3]

Chung Joo et. al. in their research “Exploring Online News Credibility: The Relative Influence of Traditional and Technological Factors” investigated a range of traditional factors that contribute to credibility perceptions for three categories of online news sources ,i.e., mainstream, independent and index-type websites. The study found that traditional dimensions of credibility are still influential in online credibility perceptions but hyper-textuality of index-type online news sources is of main importance. [4]

**Objective:**

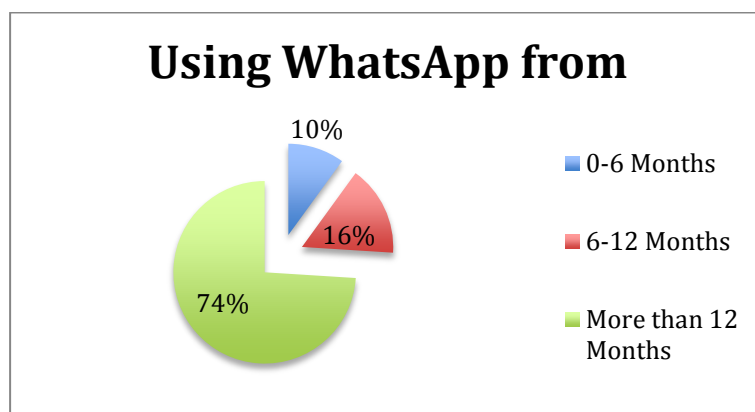
1. To know the type and format of news content communicated through WhatsApp.
2. To investigate how youth believe on the news related content communicated through WhatsApp.

**Methodology:** The survey method has been employed. A total of 100 students of Guru Jambheshwar University of Science and Technology, Hisar (Haryana) were surveyed. The respondents were selected through Purposive random sampling. The data collection tool was personally administered printed questionnaires. The respondents completed a full-length questionnaire, although in the present paper only a part of that data is being presented that related to credibility aspect. The data has been analysed through Microsoft Excel.

**Results & findings:** The results have been presented through table, pie chart and graphs.

**Demographic details:**

The survey comprised participation of 30% Graduation students, 67% Masters students, and 3% Ph.D. scholars. Out of total 100 respondents, there were 47 Male and 53 female respondents. Three fourth of the respondents were from urban area, 21% were from rural and a 4% marked r-urban area. The age of the respondents was measured in five categories. The number of respondents age wise was as: 23% in the age group of 15-20 Year, 63% in the age group of 20-25 years, 12 % were in the age group of 25-30, one respondent was in the age group of 30-35 and one was above 35 years. The data shows that majority of the respondents were Master students in the age group of 20-25 years.

**WhatsApp Usage**

**Fig. 1: Using WhatsApp from.**

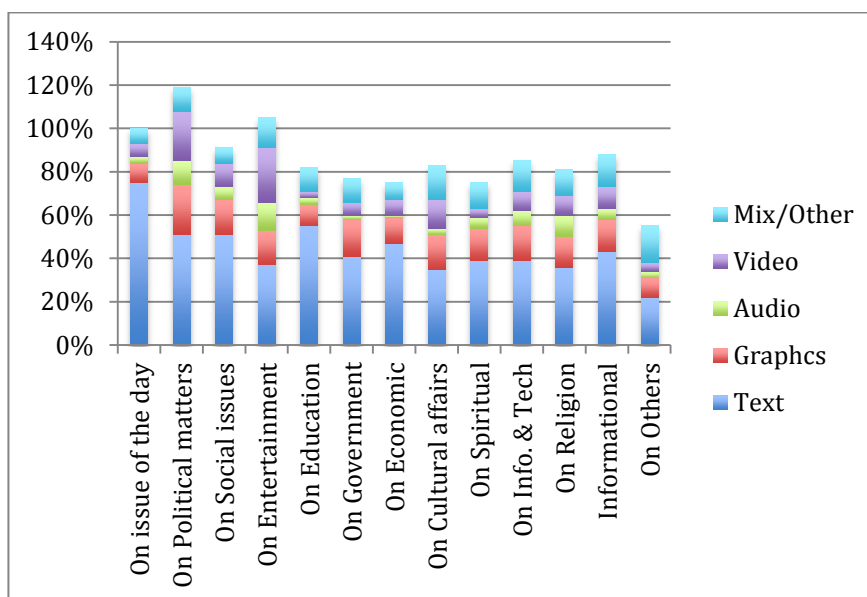
Fig 1 shows that almost three-fourth of the respondents reported they are using WhatsApp from more than 12 months. 16% of the respondents said they are using WhatsApp from last 6-12 months and one tenth of the respondents said they are using it from less than six months.

### News Contents Communicated through WhatsApp

**Table 1. Type and Format of News Contents Communicated on WhatsApp**

	Exact news <i>T=Text, G=Graphics, A=Audio, V=Video, M=Mix/Other</i>					Personal Views/ User generated media content <i>T=Text, G=Graphics, A=Audio, V=Video, M=Mix/Other</i>									
						Serious					Funny				
	T	G	A	V	M	T	G	A	V	M	T	G	A	V	M
On Issue of the day	75	9	3	6	7	32	3	4	6	3	27	5	5	13	8
On Political matters	51	23	11	23	11	24	11	12	12	9	25	16	15	20	10
On Social issues	51	16	6	11	7	23	4	6	4	5	19	6	6	12	4
On Entertainment	37	16	13	25	14	17	8	9	8	6	26	10	12	19	6
On Education	55	10	3	3	11	25	4	5	1	4	18	6	4	10	4
On Government	41	17	2	6	11	21	5	4	2	6	20	11	5	7	5
On Economic	47	12	1	7	8	17	9	0	1	4	18	4	7	8	6
On Cultural affairs	35	16	3	13	16	19	4	3	1	9	16	10	4	7	8
On Spiritual	39	15	5	4	12	15	4	4	4	4	17	7	3	5	8
On Info. & Tech	39	16	7	9	14	23	4	3	3	6	19	7	4	6	8
On Religion	36	14	10	9	12	15	2	3	4	7	13	4	5	8	9
Informational	43	15	5	10	15	25	7	3	4	7	20	7	6	6	8
On Others	22	9	3	4	17	13	2	3	1	5	16	5	2	4	9

Table 1 shows the data as per users’ responses in MCQ format about type and format of news contents communicated on WhatsApp.

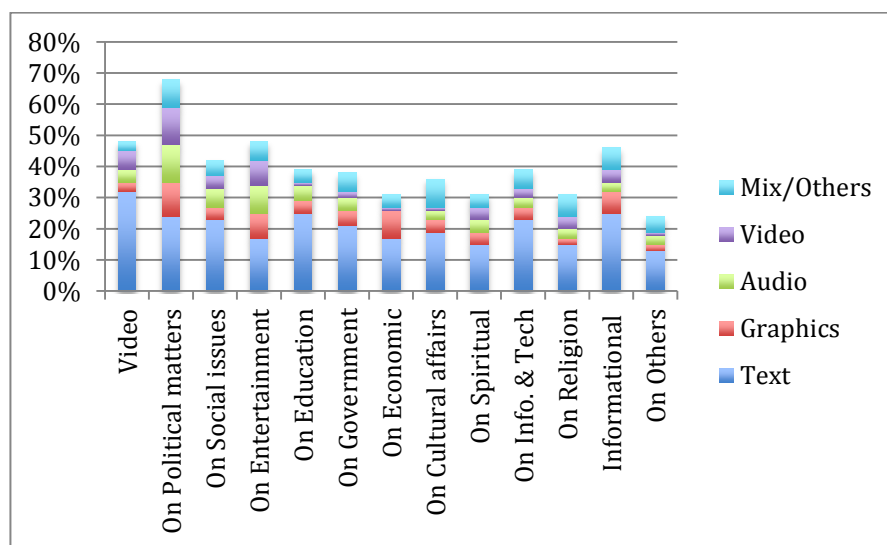


**Fig. 2: Exact News and format**

Exact news means the news clipping or videos etc. shared on WhatsApp as it is published in the mass media. This question was asked as an MCQ (Multiple choice question). Fig. 2 shows the type and format of exact news contents communicated over WhatsApp. In textual formats the highest percentage of contents communicated are on everyday issues in the media. In graphics form the highest communicated content is about political matters. The highest percentage of audio content is on entertainment news. The highest responses for video content is for entertainment and political matters. In the category others or mix content the highest percentage is for others, cultural affairs, information & technology, religion, and spiritual matters etc.

**Personal Views/ User-generated media content**

In this section the survey reports for user-generated news related content communicated over WhatsApp in all the above discussed formats and types of content. There are two clear categories of UGC: Serious contents or Funny contents.



**Fig. 3: User-Generated Serious Content (Means not funny representation of contents)**

Fig. 3 represents the type/format of user-generated serious news contents communicated as per above mentioned categories of news contexts. This question was asked as an MCQ (Multiple choice question). On issue of the day, majorly the user-generated serious content is in textual forms. Most of the graphics, audio and video contents are communicated on political matters. In the category others or mix content the highest percentage is for others, political matters and cultural affairs.

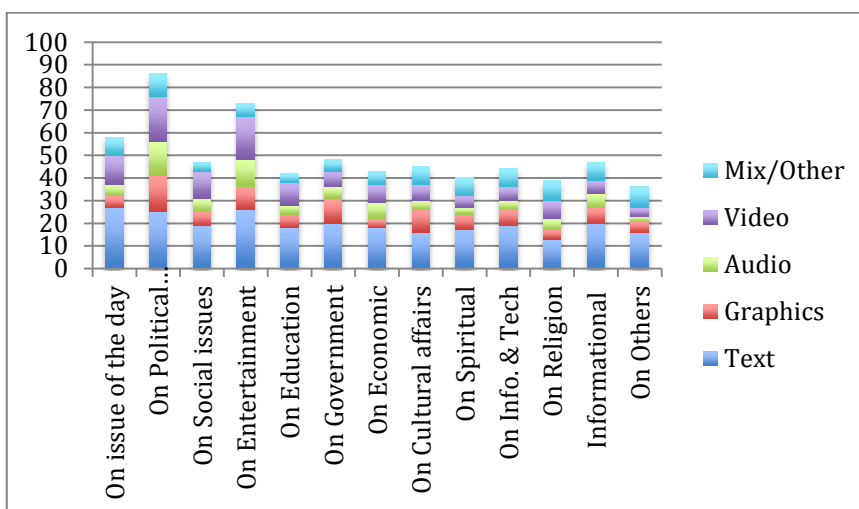


Fig. 4: Funny Content (Funny representation of contents)

Fig. 4 represents the type/format of user-generated funny contents related to news communicated as per above mentioned categories of news contexts. This question was also in MCQ format. In the funny user-generated news related contents too maximum text are communicated on everyday issues in the media. Political matters rank most in the graphics, audio and video content. In the category others or mix content the highest responses are for others, political matters, religion, and spiritual matters etc.

### Credibility of News Contents Communicated through WhatsApp

Table 2. Basis of trusting News contents communicated through WhatsApp

Credibility Factors	Categories	Number	Percentage
<b>Because sent by:</b>	Teachers	32	32%
	Classmates	23	23%
	Personal friends	64	64%
	Professional friends	41	41%
	Relatives	23	23%
	Others	08	08%
<b>Sender’s credibility valued by:</b>	Your association with sender	24	24%
	Past experience	43	43%
	Frequency of news updates	24	24%
	Knowledge and exposure level	58	58%
	Others, Specify	04	04%
	None of these	03	03%
<b>Content itself:</b>	Based on information/ facts	69	69%
	Credible sources	18	18%
	Systematic	13	13%
	Any other	06	06%

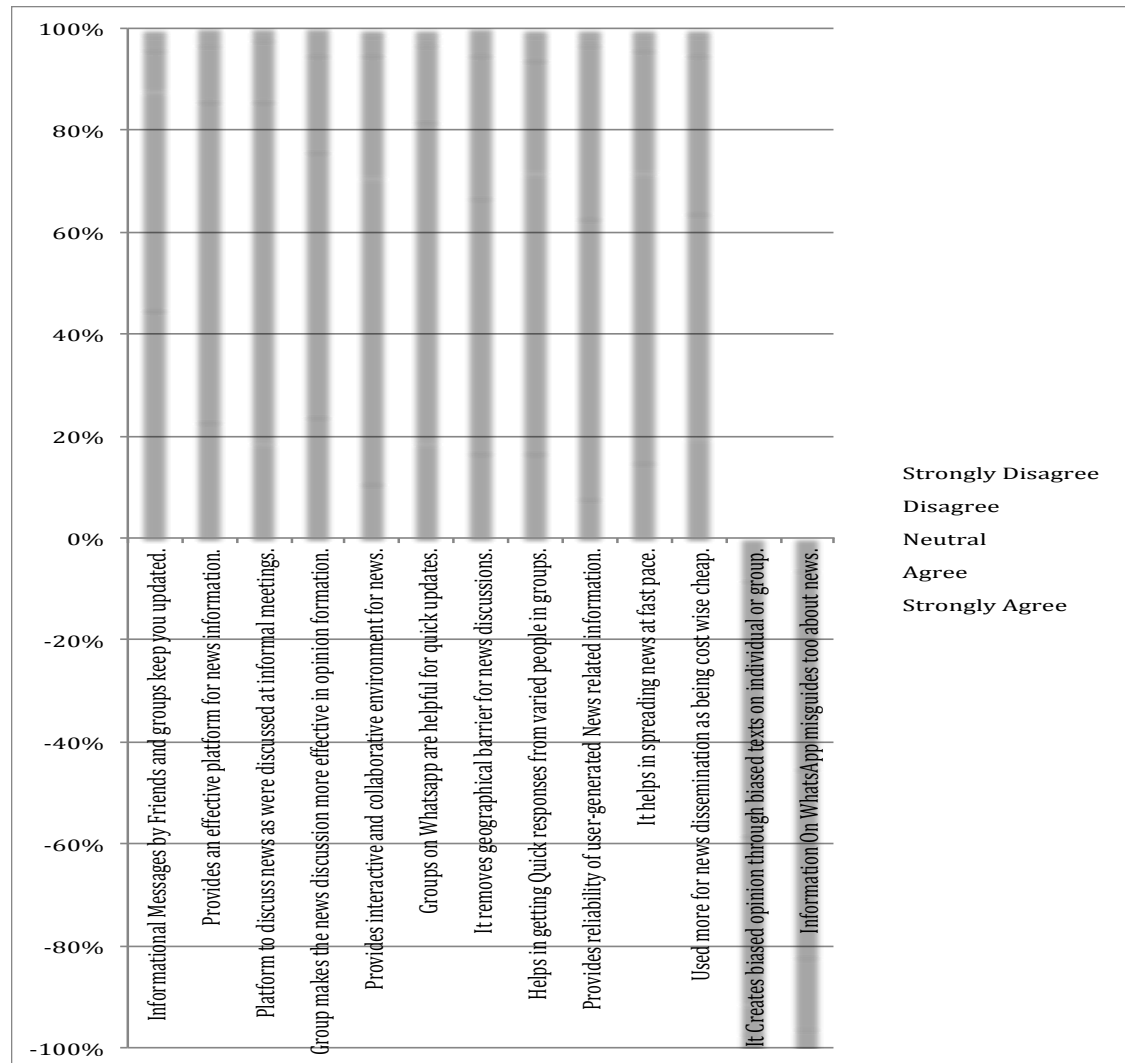


	None of these	03	03%
<b>Your Pre-knowledge about the matter:</b>	Basic knowledge of the matter	46	46%
	Have read somewhere	42	42%
	Is discussed mostly	26	26%
	None of the these	01	01%
<b>Links support for credibility:</b>	Yes	84	84%
	No	16	16%
<b>Linked Sources:</b>	News apps on android	48	48%
	News sites	45	45%
	Social Media	47	47%
	Self Created/Forwarded	22	22%
	None of these	03	03%

The above table represents the data regarding on what basis youth trusts the news related contents communicated over WhatsApp. As the networked communication is so dynamic as are its aspects. Considering this the credibility facts was asked in MCQ format. The maximum of the youth said they trust such contents because sent by personal friends (64%), professional friends (41%) and teachers (32%). They value sender’s credibility on the basis of knowledge and exposure level (58%) and past experiences with the sender (43%). Although an equal number of response, i.e. 24% said on the basis of association with the sender and frequency of news updates by the sender.

Regarding content, majority of responses were in favour of “based on information/facts” (69%). The youth also reported that they trust such content on WhatsApp on the basis of their pre-knowledge about the matter. As being marked by 46% in favour of basic knowledge about the matter and 42% marked have read somewhere. Although one-fourth of the surveyed youth reported on the basis of “the content is discussed mostly”. More than 80% agreed they believe links for trusting credibility of the news related contents on WhatsApp. The mostly provided links as being reported by the respondents are news apps on android (48%), social media (47%) and news sites (45%). Although around 20% said they trust self created/ forwarded contents. And a 3% said “none”.

**Youths' Perspective about News Affairs through Whatsapp**



**Fig. 5. Youths' Perspective about News Affairs through Whatsapp**

This figure graphically demonstrates the data regarding youths' perspective about news affairs through WhatsApp. The respondents responses were measured on five point Likert scale from strongly agree (5) to strongly disagree (1). All the above statements were in favour of news affairs through WhatsApp and except last two. Last two statements were about negative perspective towards WhatsApp regarding such news related activities. The data shows that on the whole on the basis of aggregate scores 20% strongly agreed about all these statements, more than 55% agreed, 20.72% were neutral and only 3.45% disagreed and a 0.63% strongly disagreed. In total 75% responses were in positive side, 20% neutral and approx.

**Conclusions:**

The communications patterns today have changed drastically. Especially among the youths. The once popular phenomenon of one-way communications are dead now. The today's networked society is of collaborative world. The Instant and interactive with wide spread effects of technologies have impacted type and effects of communication. In such times the credibility aspects are strengthened as well as questionable too. The networked societies lead to quick and easy cross checks for credibility as well as the instant and on click transfers of communications prompt various questions for credibility of content. The present study concludes that most of news communications on WhatsApp are on current issues, entertainment, and political matters. The youths believe such content on the basis of being sent by friends assuming that they have high exposure level and access to authentic information. The youth also reported that they believe news content communicated through WhatsApp on the basis of links supports given with the content.

**Suggestions:** This research is an attempt to explore the dynamics of credibility in mobile communication platforms. It opens various new areas like the content presentation, individual characteristics, technology characteristics as well as the content characteristics' in depth analysis for the impacts on credibility. And in today's times such research are need of the hour too because credibility is an essential parameter of opinion formation. Considering the role of social media in social revolutions and opinion formation the role of credibility has immense importance.

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