

PROJECTION OF WOMEN IN DEO ADS: A CONTENT ANALYSIS

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Abstract: *Projection of women in advertisement is a very sensitive issue. According to the indecent representation of women (prohibition) act, 1986 indecent representation of women means the depiction in any manner of the figure of a women; her form of body or any part thereof in such way as to have the effect of being indecent, or derogatory to, denigrating women, or likely to deprave, corrupt or injure the public morality or morals is offensive. This act is to prohibit the women indecent representation through advertisement or any publications, writing, paintings, figures or in other manner. The presentation of women in different product advertisements has degrading, she is considered as a commodity. Advertiser uses women in advertisement as a piece of decoration, passive and not involve in making major decisions. If we talk about the portrayal of women in the perfume ads these ads not projecting the stereotype image of women. These ads interpreted the female are highly objectified and devalued manner. In the ad women never generally pictured as empowered by her own means and without the desire for their assurance of their status but as a sex symbol. In the present study researcher will find out the indecent representation of women in their ad type of appeal is used, copy style such as language is used, dialogue delivery in ads, women depiction such as her costume, her facial expression, way of speaking etc. The method for the present study will be remained the content analysis and the unit of analysis will be indecent representation such as her costume, her way of taking, offensive words, her facial expression, language and words used in the ads etc.*

Keywords: *indecent representation, decorative piece, commodity, sex symbol*

Introduction: In the parliament women related laws time to time enacted but due to politics all of women in Lok Sabha and state assembly, marriage laws , central university for women, 110th and 112th constitution amendments bills are proposed in the parliament but not passed. It seems that even advertisement does not follow the ethics to maintain the decorum of women representation. The ministry of information and broadcasting has given 2011 ordered the television broadcaster not to broadcast seven overtly sexual deodorant ads including addiction deo, set wet zatak , wild stone,

denver, axe and asked the advertising watchdog advertising council of India(ASCI) to go after this brands for their indecent, vulgar and suggestive ads which it said portrayed women as lustily, hankering after men under the influence of such deo. It may have been dismissed as another prudish act of government .each of them crafted their message around one theme spray the deo to catch the attention of opposite sex. But then they all went overboard with steamy scene and double extenders. As ASCI’s secretary general Alan Collaco says “there is a thin line between indecent and aesthetically done ads and the problems comes when brands are unable to differentiate.”

Broad objectives

- To find out false or misleading statement or exaggerations, visual or verbal.
- To find testimonials that do not reflect the real opinion of individuals involved.
- To know claims in sufficiently supported or distort the true meaning or practicable application of statements made by professional or scientific authority.
- To know statements, suggestions or pictures offensive to public decency or minority segments of the population.

Specific objectives

- To find out the percentage of shots
- To know the appeal is used in the ads.
- To know the background.
- To study the age of the women.
- To know the status of the women
- To know the member present in the ad.
- To know the product shows in the ads.
- To know the relationship between lead role.
- To check the elements follows or violets in the advertisement

Review of literature

Portrayal of women in advertising by Ellen Di Salvatore (1983) the research paper presents a content analysis of the evolution of advertising’s portrayal of women focusing on print and television media. Women used as objects to sell the products, sex appeal are used in the ads. Advertising can manipulate and distort the image of women in media to create a stereotype of women as a sex object.

Content and conceptual analysis method is used for the study. Total 45 cosmopolitan ads is analyze during week of December 1st to 7th December at 12 p.m. according to Eastern Time that is broadcasted from the channel MTV. The unit of analysis is taken those ads in which women is in single lead role. The researcher has found that out of 12cads there are 4 ads are only 4 ads women is in lead role, in out of 12 ads 5 ads shows that men is in single lead role and only 2 ads having the both me and women are equally playing lead role. The result of the study was message of the ads are to sell the sex in the ads.

Ac Nielsen org marg has conducted a survey in the year 2004 on 2,499 men across 11 cities in india to know their perception about which part of women's body they are sexually attracted to? The respondents were 18 to 55 years age group married and unmarried men and out of total men 1246 men belong to middle class family while 1253 men belong to the upper middle class family .on an average 230 men each were studied from Delhi, Mumbai, Kolkatta, Chennai, Banglore, Hyderabad, Lukhnow, Ahemdabad, Jaipur, Patna and Chandigarh.842 unmarried men in the age group between 18-26,835 married men in the age group between 27-40 and 822 married/separated men remained in between 44-55 age group. The 16 % respondents voted that they are sexually attracted towards eyes of women, 10% voted for face, 5 % hair 43% breast, 7% waist and only 1 % respondents voted for legs as the most sexual attraction part of the women body.

Research methodology

Content analysis is an efficient method to investigate the content of the media. Dupagne (1994) has found that 25 % of all quantitative studies in mass communication from 1965 to 1989 were based on content analysis. Walizer and Wiener in 1978 defines that it has any systematic procedure devised to examine the content of recorded information.

krippendorff in the year 1980 defines it as a research technique for making replicable and valid references from data to their content. Kerlinger defines that content analysis is a method of studying and analyzing communication in a systematic, objective and quantitative manner for the purpose of measuring variables.

In the present study the researcher has analyzed the content of the ads in two way quantitative and qualitative ways. In the first part researcher has calculated total number of shots, frequency of shots, percentage of shots, product timing in the ad and in the qualitative analysis the researcher is analyzed the message of ad, apparent age of women, apparent background of the ad, appeal in the

ad, lead role and message. The sample size is taken 10 deo ads randomly from the men categories deodorant ads during 2009 to 2013.

Data analysis and interpretation

Table 1.1

Advertisement	Establishing shot	Long shot	Mid shot	Long mid shot	Shoulder shot	Close shot	Total duration in sec
Ad 1		4.08	30.61		2.04	63.27	49
Ad 2		3.84	11.54	3.85	15.38	65.38	26
Ad 3	2.33	2.33	23.26	2.33	4.65	65.11	43
Ad 4		5.55	44.44	11.11	16.66	22.22	18
Ad 5		4	12.00		20.00	20.00	25
Ad 6		4.65	32.56	4.65	9.30	48.84	43
Ad 7			26.09		13.04	60.87	23
Ad 8			46.66		20.00	33.33	15
Ad 9	3.45	13.79	17.24	6.89		58.62	29
Ad 10	2.04	4.08	18.37	6.12		69.39	49

Table 1.1 percentages of shots

Table 1.1 clearly shows that in the advertisement 1 the percentage of close shots were 63.27%, mid shots were 30.61%, long shots were 4.08% and shoulder shots were 2.04%. In the

advertisement 2 the researcher has found that the close shots were 65.38%, shoulder shots were 25.38%, mid shots 11.54%, long shots 3.85% and long mid shots were only 3.85%. in the advertisement 3 the researcher has found that 65.11% were close shots, mid shots were 23.36%, establishing shots were 2.33%, long shots were 2.33% and long mid shots were 2.33%. in the advertisement 4 the researcher has found that mid shots were 44.44%, close shots were 22.22%, shoulder shots 16.66%, mid shots 11.11% and long shots were only 5.55%. in the advertisement 5 the researcher has found that close shots were 20%, shoulder shots 20%, mid shots were 12% and long shots were remained 4% respectively. In the advertisement 6 researchers has found that close shots 48.84%, mid shots 32.56%, shoulder shots 9.30%, long shots 4.65% and long mid shots were 4.65% remained respectively. In the advertisement 7 the researcher has found that close shots were 60.87%, mid shot were 26.09% and shoulder shots were 13.04% remained respectively. In the advertisement 8 the researcher has found that the percentage of mid shot was 46.66%, close shots 33.33%, and shoulder shots were 20% respectively. In the advertisement 9 the researcher has found that close shots were 58.62%, mid shots were 17.24%, long shots were 13.79%, long mid shots were 6.89% and establishing shots were 3.45% remained respectively. In the advertisement 10 the researcher gas found that percentage of close shots were 69.39%, mid shots 18.37% and establishing shots were 2.04%, long shots were 4.08 %, long mid shot were 6.12% remained respectively.

Table 1.2

Advertisement	Appearant age in years	Status	Background	Members relation	Product time in sec.	Costume
Advertisement 1	27-29	Upper middle class woman	Home	Neighbour	7	Saree
Advertisement 2	30-34	Middle class	Home	Bhabhi-Devar	4	Saree
Advertisement 3	25-26	Upper middle class	Wedding room	Neighbours	5	Wedding outfit with deep neck blouse
Advertisement	26-29	Upper	Train	Unknown	2	Saree deep

4		middle class		passenger		neck and deep back blouse
Advertisement 5	24-26	Upper middle class	Clinic	Patient doctor	4	Deep neck dress
Advertisement 6	26-30	Middle class	corridor /rain about	Neighbours	7	Saree with Deep

			to come			back&neck blouse
Ad 7	25-26	Upper middle class	Mall	Model and boy	10	Mini one piece dress thigh length
Advertisement 8	27-29	Upper middle class	Neighbour home	Neighbours	2	Deep neck blouse saree
Advertisement 9	28-29	Upper middle class	Bengali wedding	Man- woman	4	Bengali saree
Advertisement 10	24-26	Upper middle class	Holi scene	Unknown	8	Saree

Table 1.2 for general perception of ad apparent age, status, background, member relationship, product in sec. & costume

Table 1.2 clearly shows that in the advertisement 1 the apparent age of the women model is in between 27 to 29 and it seems that is belongs to upper middle class family. The background of the ad is home and she is in red saree with deep neck and deep blouse. The number of members present in the ad is 2 and man is her neighbour and she is trying to attract her neighbour boy. The product shown in the ad is only for 7 sec. in the advertisement 2 the apparent age of the women is 30 to 34 years. The apparent background of the ad is home and there are 2 members' presents in the home. The relation between the men and woman is bhabhi and devar. The time has given to the product is only for 4 seconds and the women in in the saree. In advertisement 3 the apparent age of the age of woman is 25 to 26 years. The background of the advertisement is the wedding room and she is in wedding outfit such that in a saree with deep neck blouse and shows her breast cleavage.

There are 2 members present in the advertisement and the relation between them is neighbours. Product time is 7 second only. In advertisement 4 the apparent age of the woman is between 26 to 29 it seems that she belongs to the upper middle class the apparent background is the train. she is in saree with deep neck and deep back blouse. The relation between the woman and man is unknown

passengers. The product shows only for 2 seconds. In the advertisement 5 the apparent age of the woman is 24 to 26 years, she is a doctor by profession and background of the advertisement is clinic. The relation between the man and woman is patient doctor relationship. Firstly she is wearing white coat and lastly she is wearing a deep neck dress showing her cleavage. The product shows only for 4 seconds. In the advertisement 6 the apparent age of the woman is 26 to 30 years and it seems she belongs to middle class.

The background of the advertisement is the ceiling corridor and rain is about to come. She is in sari the relation between the man and woman is neighbours the product time is 7 seconds. In the advertisement 7 the apparent age of the woman is 25 to 26 the apparent background of the advertisement is mall. The members present in the advertisement is only 2 and the relation between the woman and woman is model and boy. The product shows in the advertisement is only for 10 seconds The woman is wearing red mini thigh length one piece dress. In the advertisement 9 the apparent age of the woman is 28 to 29 the apparent background is Bengali wedding home. She is in Bengali sari and it seems that she belongs to upper middle class family. Product shows only for 4 seconds. A number of members were present in the home but ad focuses only on man and woman. The relation between man and woman is husband and wife or unknown. In the advertisement 10 the apparent age of the woman is 24 to 26 and she belongs to upper middle class. The apparent background of the advertisement is Holi scene and she is in white saree. The product shows in the advertisement is only for the 8 seconds. And the man and woman are unknown to each other.

Table 1.3

Advertisement	Appeal	Message	Message convey	Lead Role
Ad 1	sex	Woman is enticed towards man due to fragrance	visuals	Woman and man both
Ad 2	sex	Just spray the deo woman will definitely attract towards the man.	Dialogues is used but message convey through visuals	woman
Ad 3	sex	Even newly married woman wants to indulge with neighbour boy.	Message convey through visuals	woman
Ad 4	sex	Even married woman will enticed towards you due to fragrance.	visuls	woman
Ad 5	sex	professional /working woman enticed towards a man due to fragrance	Visuals and dialogues	Woman
Ad 6	sex	Married woman forgets her values and wants to do sex with another man.	visuals	woman
Ad 7	sex	Woman is not rational thinker and considers man	Dialogues and visuals	woman

		as a sex object.		
Ad 8	sex	Spray the deo and catch the attention of opposite sex.	Dialogues and visuals	Woman and man
Ad 9	sex	Woman cross the limits and indulge sex with another man.	visuals	Woman and man
Ad 10	sex	Even in imagination woman feels sex with fragrant man.	visuals	woman

Table 1.3 for advertisement appeal, message convey, lead role

Result & Discussion

- The researcher has found that 150 shots are used in all the 10 ads and maximum number of 27shots is used in wild stone hot rain ad. Out of all 10 ads there are 3 establishing shots, 13 long shots, 47 mid shots, 9 long mid shots, 23 shoulder shots 55 close shots has measured.
- The researcher has found that total run time of all the 10 ads was 440 secs. And out of this this duration the content is presented only for 320 secs. Out of all 10 ads there are 176 close shots, 25 shoulder shots, 11 long mid shot and 80 mid shot, 13 long mid shot and 3 establishing shots are measured.
- Nearly 70% close shots are used in wild stone Holi ad. While in this ad more than 2% establishing shots are used. In passport deo ad maximum more than 45% mid shots are used.
- The researcher has found that maximum apparent age of the woman remained 32 years. And all they belong to upper middle class and two women kept in middle class family. All women are in sari but with a deep neck blouse from front and back except in the divache ad woman is not in sari but in thigh length mini dress.
- Out of 10 ad in 7 ads woman is in lead role while only in 3 ads woman and men equally comes in lead role. In Wild stone bengali wedding ad, wild stone holi ad, zatak newlywed, zatak(dentist) ad has crossed the all boundaries of moral decency. in which women has shown as a submissive character and not a dominating character.
- All the 10 ads remained around the single message spray the deo and catch the women attention. In all these ads sex appeal is used.
- Out of 10 ads in 5 ads there are only visuals are used while in remaining 5 ads both visuals and dialogues are used but message is conveyed only with the visuals.

- In all 10 ads researcher has found that women are trying to catch the attention of man. And out of all in 6 ads viz zatak (bhabhi), zatak (bride) wild stone (hot rain), passport deo(sonika chopra),wild stone (bengali wedding) wild stone (train) in this ads even married women are enticed towards the men. In all these ads women are representing as a sex object. In wild stone stone holi ad it seems that women have a hidden desire of sex.
- All this ads present a misleading claim that women are not a rational thinker. If man will use the product the women will enticed towards him.
- Socio culture image of women is degrading in the ads .the women has not maintained the decorum of her relationship with the man. In the zatak (bhabhi) ad woman is enticed towards the husband's brother. In the zatak commercial doctor patient the lady woman forget her profession and presents in an objectified manner.

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HISTORICITY AND LEGACY OF FOLK DANCES IN HARYANVI CULTURE

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Introduction: Amongst the art, dance is the most primeval and classy and scarcely there is any civilization where the wakefulness of human movement as a vehicle of expression, ecstasy and grief is not evident. Perchance, before man begins to verbalize and to paint, he began to dance. Dancing, which is dependent on human habits and action is the most malleable and changeable. India has a very rich tradition of folk dances. Every region manifests different cultural feature. Haryana - the land of raaginis, saangs and swift folk dances, vividly depicts life in its variegated colour with joys and sorrow, ups and downs in melodious tunes and fascinating ways.

But this folk art is dialing for renaissance umbrella as it has been replaced by dark and loud clouds named filmy and English songs and dances. The present paper has made an attempt to highlight folk dances of Haryana with its changes over the years. Further author(s) jotted down few efforts made by govt. and assemble youth's insight regarding this folk dance of Haryana. Author(s) came up with handful of suggestions as to pick renaissance call dialed by this folk art. Work of art the symbols through which man communicates what lies beyond ordinary speech. Amongst the art, dance is a once the most primitive and most sophisticated. It is the mother or germinal form with space; time and human bodies as its elements (Walia 17).

The dance in India can be classified in 3 groups: the tribal, classical and tribal. The folk dances hold

mirror to the cultural, social, religious and ethnic traits of their people. Folk dances have direct relationship with the environment, beauty, enjoyment and joy (Classical and Folk dances of India: Marg Publications, 27)

Folk Dances “Indian folk dances are like the patterns in kaleidoscope- almost impossible to describe”, states Geetika Kalha (Folk dances: Brochure)

The word folk dance comprises two meaningful words ‘folk’ and ‘dance’ which stands for a comprehensive concept. Evolution of folk dance is intimately connected with the growth of cultural life of the people. The creators of folk dance were the people who would not find it possible to think in abstraction from the process of their daily chores or in isolation from their community life and as Hall (4) concludes, “there is reason to believe many folk dances originated from the activities and events that were upper most in the minds of the people at the time such as war, courtship, weddings, work, occupations, funerals and celebrations. Folk dances originate through natural and super natural forces”.

The folk dances of India reveal not only the individual talents of our people, but the collective tradition of each part of our country side, the characteristic of the community, and a love for rhythms almost as atmosphere have brought about a great variety of rhythms, of musical compositions, of costumes and dance styles (.Fairs and festivals of Haryana .Brochure) The Prime Minister of India late Pt. Jawaharlal Nehru felt after a couple of Republic day celebrations that rejoicings are possible only when it becomes a source of real happiness for the common masses. It was decided that classical music and dances should be replaced by folk dances, folk music folk lore. Consequent upon this bold decision the first, Folk Dance Festival on the national scale was celebrated on 27th – 28th January, 1953 in the national stadium, New Delhi. This single attempt altogether changed the people’s look towards the folk dances. The folk dances, folk music and folk lore suddenly emerged out of the realm of oblivion and assumed a fore front position (Buddha 29). Haryana is the land of folk dances, folk music, festivals, fairs and theatre. The folk dances of Haryana are the mirror of cultural history of this land. Saangs and Raginis are woven into the very fabric of Haryana’s folk tradition (Chib 10). The present paper was taken up with a view to know

about the varieties of folk dances performed in Haryana and changes seen in them. The paper would be giving information regarding youth's perception and the efforts and role of some agencies that helped in keeping this folk-art alive.

Aims and Objectives: The aims and objectives of the study are-To explore

- Folk dances of Haryana and their origin.
- Changes seen in them over the years.
- Role of Govt. initiatives and cultural agencies in keeping this art alive.
- Youth's perspective regarding their folk heritage.

Folk Dances of Haryana:

The folk dances of Haryana were as following:

- **Khoria:** Khoria was all female dance performed at the bridegroom's place. This dance was originated by the women who prayed for the safe and sound return of the marriage party with the wedded couple. Initially, they sung prayers but gradually the prayers changed into the folk songs. This dance was performed by women at the house of the bridegroom in the night when the marriage party had gone to the bride's house. Through this dance the women prayed for the safe return of the marriage party along with newly wedded couple.

Since the men folk were all away to the bride's house, they also safeguarded their house by dancing and staying awake till late night. Due to the bawdy nature of the songs of this dance, children were generally kept away. The women formed a semi- circle and clapped while singing. They formed a circle and the tempo of the dance was accelerated. The moments were made by holding the weight on one foot and moving forward and backward. The main steps consisted of turning round gradually in a circle with brass or steel pitchers (gharah) on their heads. After this, two girls came in the center enacting as bride and bridegroom and started dancing holding each

other's hands.

The rest of the dancers sang songs like “sakhi tera banna re hai chande ki huniyar” (Oh! Friend your bridegroom is as handsome as the moon itself). Then 2-3 girls become baratis who did not hand moustaches, the rest of dancers, cut jokes with marriage party (baraatis) and danced on the song “Ham ne bullaye moochhon wale, yeh moochhkate kyun aye re’ (We invited persons with moustaches, why these whiskers persons have come). They all sang songs like ‘bhari dupheri nahin jaon re, dola pichhware rak do” (I shall not go at mid- day, keep the palanquin in the backyard of the house. As the tempo increased towards the end of the dance, the dancers whirled around in pairs holding cane sieve (Chhaj) in their hands. The accompanying songs were full of satire and humour. The women often mimed the entire wedding ceremony. Drums (Deru) and Dholak, Metallic twangs (Chimta) strips were used to give beats to the dance. This dance was popular in the central areas of Haryana, i.e. Rohtak, Jind and Jhajjar (Kalha, Folk Dances; Chand)

- **Dhamaal:** Dhamaal was performed since the Mahabharata times when the farmers used to harvest crops. This male dance had an association with harvesting season. When the crop was ripe for harvesting the farmer filled with joy and satisfaction and performed this dance as a celebration of his fruitful efforts. To the tune of orchestra constituting of old musical instruments like oval drum (Dholak), musical pipe (Been), wooden cymbals (Khartals) and clapping, the song sung during this circular dance expressed the common human feelings i.e. celebrating the fruits of their hard work. The musical pipe (Been) player gave the first long note then brass cymbals (Manjiras) and big drum (Nagara) Picked up the beat and the dancers trooped into the arena. Some of the dancers carried large tambourine (Daph) in their hands. These tambourines (Daphs) were edged with frills of bright coloured fabric and painted surfaces to make them attractive. The others carried wooden sticks called shuntis to make them attractive.

The others carried wooden sticks called shuntis in local language. They were of medium

length, wrapped in tinsel and tasseled at both ends. The dancers first formed a row or semi-circle and bowed their forehead towards the ground seeking the blessings of Lord Ganesha and the trinity of Brahma, Vishnu and Mahesh. They straightened up and danced with a gradually increasing tempo. Their torso was always erect as they played the tambourine (Daph) continuously. The very fast moments of the dance were otherwise simple and the main feature was the jumping movement. Individual prowess was exhibited through various solo dance movements in which they made of the wooden sticks (Shuntis) and tambourines (Daphs) to a great extent. A round brass plate (Thali) was tinkled by a wooden stick (Chope) to add tinkling effect to the music. At times they playfully irritated the women of the village who did not participate in this dance. The songs of Dhamaal were mainly about the harvest. This dance was popular all over Haryana (Kalha:Folk Dances; Chib 25).

- **Phag:** This dance could be traced back to the times of Lord Krishna when he used to play Holi with his Gopis, his devotees used to follow him and which lead to this vibrant dance. As the name suggests, this dance was performed to celebrate the mellow month of Phalguna, but it attracted by the sounds of tambourine (Daph) and drums (Nagara and Dholak). The women formed a circle around the person with gharah, the dancers stated dancing in pairs leading, sometimes to groupings of four and they exhibited simple movements while danced in a circle acting out the spirit of Holi with coloured powder (Gulaal) and coloured water pipes (Pitchkaris). The dancing women then picked up to ropes (Koraras). While the man folk defended themselves as best as they could with wooden sticks (shuntis) and started singing “Phagan aaya re rang bhara re” (Here arrives the colourful Phagun). The dance had rhythmic movements synchronizing well with accompanying music which got faster and faster. This dance was popular all over Haryana (Kalha Brochure; Interviewed Ms. Leela Saini).
- **Loor:** Loor, a dance performed by women was either about the birth of a child or about the unsuitability of a marriage tie between the two sides. The dancers formed two teams and taunted each other, with witty exchanges which finally ended in amity and vigorous dancing. This dance was sometimes performed around Holi. This dance was not as popular as the Khoria

dance amongst the people of Haryana (Kalha Brochure; Interviewed Ms. Leela Saini).

- **Ghoomar:** Ghoomar was a girl dance performed on various festivals like Holi, Gangor Pooja, and Teej etc. The main step consisted of turning around and gradually moving in a circle. The tempo increased towards the end of the dance while the dancers whirled around in pairs. It was popular in the areas that border Rajasthan (Kalha Brochure, Folk Music of Haryana Brochure; Interviewed Ms. Leela Saini and Ms. Archana).
- **Gugga:** It was ritualistic dance performed in the memory of Gugga Pir by a group of male devotees. They carried their musical instruments like Deru, Thali, Chimta, Nagara etc and danced to the beat creating spiritually charged atmosphere. The male dancers used peacock feathers in their turban and a bunch of feathers were in these hands while performing this dance. A garland (Haar) made of artificial flowers was worn by the dancers during the performance (Teej Brochure, Folk Music of Haryana Brochure; Interviewed Ms. Leela Saini and Ms. Archana).
- **Chaupia:** Chaupia was a four lines lyric with very few dance step performed by men for devotional purpose. Sometimes it was sung during harvesting time also to get the blessings of God (Saang Brochure, Folk Music of Haryana Brochure; Interviewed Ms. Leela Saini and Ms. Archana).

Musical Instruments: Some important musical instruments used in these dances are

- **Oval Drum (Dholak)** is a small percussive instrument often used by women and professional musicians. In fact, the dholak can be used in and musical performance. The main body of the dholak is a shell made of wood and the heads are mounted with skin. A rope or thread is passed around the shell and over the braces to adjust the pitch of the sound produced by striking the faces of the skin with the hands to produce beats. Sometimes two sticks are tied to a finger or a ring is put around the thumb to produce an additional effect.
- **Small Drum (Deru)** is a dholak type percussive instrument made of a wooden shell and skin mounted on both sides. In fact, it is a large damru which is struck with sticks to produce

rhythmic beats. Deru is used by folk performers as well as wandering devotees.

- **Drum (Nagara)** is a round hollow cup-shaped drum having chords on it. These chords are placed to set the rhythm and tune. The Nagara is covered with animal skin and is played with two wooden sticks.
- **Wooden Cymbals (Khartals)** are two pieces of hardwood made flat on one side and round on the other. Fixed in the fingers of one hand the flat surfaces are struck with each other to produce percussive sounds. Sometimes small bells or metallic rings are also fixed at the back of each khartal to produce a tinkling effect.
- **Flute (Been)** is a wind instrument which is used primarily by the snake charmers but it had found its permanent place in Haryanvi folk dances. Made from dried pumpkin, it has two joint pipes to produce different notes. The player of Been has to provide continuous flow of air by breathing into it.
- **Cymbals (Manjiras)** are made of brass and are either flat or cup shaped. These are used in pairs of different sizes and shapes. They are played in classical as well as folk and devotional music, as are struck with each other on the front sides to produce very pleasant tinkling sounds.
- **Plate (Thali)** is a round edged plate with a wooden stick to add beat and tinkling effect. Thali is made of brass metal.
- **Earthen Pitcher (Gharah)** is a simple earthen pitcher and is used as an accompaniment to provide rhythm with folk singing. The open mouth is covered with stretched rubber and is played with a small stick. Raagini singers often use it with Nagara and Dholak to complement the musical beat.
- **Drum (Tabla)** is a look alike of Nagara but small in size. It was made of wood and hollow from inside. It had wooden blocks at its sides to adjust the beat. The top was made of animal skin from where the beat produced.
- **Harmonium** is a rectangular instrument with white and black long keys on the top of it. At the

front it has few holes which help the air to move in and out while playing. It is made of wood with helps the air to move in and out while playing. It is made of with 3-4 knobs or screws to adjust the rhythms. It gives a definite volume or base to the lyrics and often used in folk performances.

- **Metallic Twang (Chimta)** is a twang like instrument made of two long metallic strips joined at one end. The strips are often embellished with rings, which produce tinkling sounds when the chimta is played. To produce percussive sounds, one holds the joint in one hand and plays strips between the fingers by striking one with the other. The chimta is often used as an accompaniment in folk musical performers. These musical instruments accompany the folk songs and folk dances so as to add beat and rhythm to the performance. The dance steps are based on these musical instruments. The percussive and tinkling sounds are the guidelines to perform the dance. The rhythmic tunes and beats produced by these musical instruments are pleasant to hear and they make the dancers more energetic to perform the dance (Folk Music of Haryana Brochure; Interviewed Ms.Leela Saini and Ms. Archana).

Accessories:

To add variation and variety in the dance accessories were used such net dupatta, Patara (Wooden bench), Shuntis (Wooden stick), Chhaj (Cane sieve), Synthetics, Jute Rope Korara, Fabric Koraras, Steel Pitcher, and Brass Pitcher. These accessories were used by the dancers at the time of dance. The folk dances were still very popular among the villagers and were bring performed by them on different occasions like marriages, birth of a child and festivals like Holi and Gugga Naumi etc. earlier these folk dances were performed on particular occasion or festival but today these folk dances had no such limitation. Any folk dance could which were originally their traditional costumes were still famous in old age group as compared to young ones.

Changes in Folk dances -The folk dances of Haryana had undergone some changes which are as follows:

- Earlier the folk dances served as an outlet for expressing the happiness and were performed to

celebrate some happy moment like harvesting or marriage ceremonies. But now this folk art was becoming professional and commercialized and was gaining popularity in urban areas much more than in the past.

- Initially in villages the folk dances were performed for a number of days preceding the occasion particularly the Phag dance which was performed for 4-5 days but now a day the number of days had decreased to 1 day i.e. the Holi day. Moreover, in villages the dances was accompanied with throwing of muddy water and cow dung which had been substituted with coloured powder (Gulaal) and coloured water.
- Another change regarding the dances was seen in Dhamaal. This harvesting dance was no more performed as the celebration of harvesting time and was rather performed on other occasions like Holi, marriages etc. This was mainly due to modernization, the farmers (younger generation) felt no need to dance as the manual method of harvesting was replaced by modern mechanical techniques or it could be the lack of emotional involvement.
- Role of Govt. Initiatives and cultural agencies -The role of the Cultural Affairs Department, NZCC, Handicraft Department, Tourism Department and private organizations was appreciated by the villagers as they felt that these departments were helping in preserving the culture of Haryana by keeping its folk dances alive.
- Department of Cultural Affairs and Publication Relations trained the dancers and organized dance programmes for different occasions like Independence Days, Republic Day and other State functions.
- North Zone Cultural Center Organization (NZCC) exhibit folk dances at national and international levels which helped in bringing about the competitive spirit among the dancers.
- Private Organizations played an important role by training dancers and instrument players who were engaged by the Public relations department.
- Handicrafts and Tourism Department arranges the fairs and exhibition in different States and hence provided a platform for the folk dances of Haryana. These departments were, therefore, playing a vital role in preserving the culture of Haryana by providing an opportunity to exhibit

the State's folk arts to the people of Haryana and the other states which made them familiar with the folk dances and traditional costumes of Haryana

Suggestions to Revive Folk Dances

- Inculcate patriotism -The feeling of patriotism, the feeling of oneness, should be inculcated impeccably in generation next, if we want to revive our own culture in our own land.
- Inculcate feeling of belongingness-This feeling should be inculcate in the masses i.e. youth as retain, perk up and revitalize the traditions, customs in terms of brushing up the dust from folk dances and folk lore's.
- Integral part of school/college curriculum-Folk art in whatever form it is should be added and included as an integral part of school as well as college curriculum. This will not only help to revive cultural heritage but an opportunity to inculcate our values and traditions in youth genre.
- Govt. initiatives & Cultural agencies-Private cultural agencies should collaborate with govt. once again as to revive and flourish Haryanvi folk dances by showcasing them at national as well as internationally. So that it can be acclaimed not only by domestic Haryana folks but applauded by Haryanvi folks who are residing globally.

Conclusion

The dance in India is an eloquent expression of an ancient civilization. Folk dances belong to the villages and are generally associated with the agriculture. Each State of India has its dance so do Haryana. Haryana, an agriculture state is known for its fair, festivals and the folk-art. Today's youth does not miss folk lore's and folk dances; this rings warning bells to the cultural heritage of India. Undoubtedly the dying and fading folk dances of Haryana screams a renaissance call. People in urban as well as rural are not performing folk dances during harvesting, marriages or festivals for which they were developed as their ancestors used to dance to folk lore's. With the impeccable and opulent efforts by govt. as well as private cultural agencies ,the lost and forgotten folk art can be flourished and treasure for the years to come.

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स्वामी दयानन्द और स्वामी विवेकानन्द से पूर्व धर्म की स्थिति

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पश्चिमी शिक्षा नीति को ही भारत में प्रचलित करके अंग्रेजी शासकों को सन्तोष नहीं हुआ। वें यहाँ के पुरातन धर्म, मान्यताओं, आसेथाओं तथा मत विश्वासों को भी जड़ से उखाड़ फेंकना चाहते थे। उनकी दृष्टि में भारतवासी हिन्दू जब तक ईसा मसीह को अपना त्राता तथा मसीहा स्वीकार नहीं कर लेते, तब तक उन्हें नरक की आग जलना ही पड़ेगा। अब इन्हीं अधार्मिक (pagan and Heathen) हिन्दुओं को नरकाम्नि से बचाने के लिए ईसाई प्रचारकों के झुण्ड के झुण्ड पश्चिमी देशों से भारत में आने लगे। यों तो सम्भवतः ईसा की प्रथम शताब्दी या उसके आस-पास ही प्रथम ईसाई धर्म प्रचारक दक्षिण की केरल तटवर्ती समुद्र सीमा से प्रविष्ट होकर भारत में स्वमत का प्रचार करने लगे थे, परन्तु राजाश्रय के बल पर धर्म प्रचार का अवसर पादरी वर्ग को ब्रिटिश शासन में ही मिला था। ब्रिटिश साम्राज्य की स्थापना के साथ ही ईसाई प्रचारकों की गतिविधियों ने अखिल भारतीय रूप धारण कर लिया था। बंगाल प्रान्त ईसाई गतिविधियों का प्रमुख केन्द्र था। बाइबिल का लगभग सभी भारतीय भाषाओं में अनुवाद किया गया तथा साहित्य एवं वाणी के माध्यम से अविश्वासी हिन्दुओं को ईसा का विश्वासी बनाने का कार्य प्रारम्भ हुआ। हेयर, काल्विन, पामर, कैरी तथा मार्शमैन जैसे प्रमुख ईसाई प्रचारकों ने बंगाल में ईसाई धर्म की प्रचारात्मक गतिविधियों को सम्पूर्ण शक्ति से संचालित किया, उनके नाम बंगाल के प्रसिद्ध उपन्यासकार प्रमथनाथ बिशि ने उल्लिखित किये हैं।¹

ईसाइयों की ही भाँति हिन्दू धर्म और संस्कृति पर मुसलमानों द्वारा किया जाने वाला आक्रमण भी कम भयावह नहीं था। शताब्दियों के मुस्लिम शासन ने भारतवासी मुसलमानों में यह विचार दृढतापूर्वक आरोपित कर दिया था कि विधाता ने हिन्दुओं को उनके द्वारा शासित होने के लिए ही उत्पन्न किया है। फिरंगीराज्य की स्थापना के पश्चात् मुसलमानों में व्याप्त शासनजन्य अहंकार की समाप्ति हो चुकी थी, किन्तु वे ईसाई शासकों को एक सैमेटिक पैगम्बरी मजहब का अनुनायी होने के कारण हिन्दुओं की अपेक्षा अधिक निकट मानते थे। मुसलमानों की इस धारणा में पर्याप्त सच्चाई थी कि अंग्रेजी शासक हिन्दुओं की अपेक्षा उन्हें अधिक प्रश्रय देंगे, तथा उन पर अपना कृपापूर्ण वरदहस्त अधिक उदारता से रखेंगे, क्योंकि मान्यताओं और विश्वासों की दृष्टि से इस्लाम और ईसाइयत का मूल स्रोत एक ही है।² इसी प्रकार अंग्रेज शासक भी अपनी भेद उत्पन्न कर राज्य करने वाली कूटनीति पर चलकर मुसलमानों को अपनी अशेष कृपा वृष्टि से सिञ्चित करने में कोई कोरकसर उठा नहीं रखते थे, और ऐसा करके वे हिन्दुओं को यह बता देना चाहते थे कि भारत के भूतपूर्व शासक होने के नाते मुसलमान उनकी कृपा के अधिक पात्र हैं।

अंग्रेजों द्वारा प्रदत्त इसी कृपा एवं आश्वासन के भाव ने मुसलमानों में हिन्दुओं के प्रति अलगाव एवं विरोध की प्रवृत्ति को बढ़ा दिया। अब तक तो वे ताकत के बल पर ही भारत के पुरातन धर्म को समाप्त करने के लिए सचेष्ट रहे थे, किन्तु अब उन्हें अपनी कार्यप्रणाली में परिवर्तन करने के लिए विवश होना पड़ा। इसका एक कारण यह था कि अंग्रेज शासकों ने धर्मनिरपेक्षता की नीति

¹ भारत में ईसाई धर्म-प्रचार विषयक द्रष्टव्य ग्रन्थ-(1) James Hough-The History of Christianity in India . (2) J.A. Richter –A History of Missions in India..(3)Ganga Prasad Upadhyaya- Christianity in India.

² हेयर-काल्विन-पामर-कैरी मार्शमैनस्तथा।
पञ्चगौरा स्मरेन्नित्यं महापातकनाशनम् ॥

³ द्रष्टव्य: The Fountain Head of Religion by Ganga Prasad M.A.

घोषित कर अपनी प्रजा के किसी भी वर्ग को अन्य वर्ग पर धार्मिक अत्याचार करने की आज्ञा देने से इन्कार कर दिया था। फलतः हिन्दू धर्म पर होने वाले इस्लाम के हमलों में भी मौलिक परिवर्तन आ गया। अब इस्लाम के मुल्ला, मौलवी, फकीर और दरवेश हिन्दू धर्म की दुर्बलताओं तथा उसके अनेक मत-विश्वासों का उपहास करने लगे और हिन्दू धर्म की कटु आलोचना करने में उनकी वाणी अधिक मुखर और लेखनी अधिक कटु हो गई। मध्यकालीन हिन्दू धर्म भी अपनी पुराकालीन विशुद्धता, तर्कमूलकता तथा वैचारिक उदारता को खोकर मूढ़ विश्वासों, पाखण्डों, विषमतापूर्ण आचरणों एवं आडम्बरों का पुञ्जमात्र रह गया था। अतः उसका एकेश्वरवाद तथा बन्धुत्व भाव के प्रचारक इस्लाम की आलोचना का पात्र बन जाना सहज ही था।

इस्लाम और ईसाइयत के इन दो द्विविध आक्रमणों से ईसाइयत द्वारा किया जाने वाला प्रहार अधिक घातक तथा प्रभावी सिद्ध हुआ। ईसाई प्रचार-प्रणाली के दो रूप थे। प्रथम के अन्तर्गत कार्य करने वाले वे पादरी थे जो जन-जन में ईसाई विश्वासों के प्रति आस्था एवं श्रद्धा जगाने के लिए ग्राम-ग्राम नगर-नगर में भ्रमण कर व्यवस्थित प्रसार कर रहे थे। ईसाई धर्मग्रन्थों का प्रचार-प्रसार करना, लोक-भाषाओं में हिन्दू धर्म की आलोचनाओं के व्याख्यान देना, हिन्दू धर्मग्रन्थों, देवी-देवताओं, हिन्दू धर्म के दर्शन तथा चिन्तन का विद्रुहात्मक चित्रण कर उनका उपहास करना तथा यत्र-तत्र पुरोहितों-पण्डितों से वाद-विवाद कर उन्हें पराजित कर देना इसी कार्य प्रणाली के प्रमुख अंग थे।

परन्तु ईसाइयत के प्रचार की एक भिन्न प्रणाली भी थी, जो अधिक सूक्ष्म पर दूरगामी प्रभाव डालती थी। इसके अन्तर्गत विल्सन कोल्ब्रुक, मैक्समूलर, वेबर, मोनियर विलियम्स आदि उन पाश्चात्य भारत-विद्याविद् विद्वानों के अध्ययन एवं अनुसंधान को लिया जा सकता है। ये पाश्चात्य विपश्चित् विशुद्ध सारस्वत साधना की दृष्टि से ही वैदिक तथा इतर संस्कृत साहित्य के अध्ययन में प्रवृत्त हुए हैं। ऐसी बात नहीं थी।⁴ इनके द्वारा प्राच्य विद्याओं का जो अध्ययन किया गया, उसके पीछे उनका विद्या व्यसङ्ग तो था ही, किन्तु दो अन्य लक्ष्य भी दृष्टिगोचर होते रहे हैं। प्रथम तो भारत के प्रचीन धर्मग्रन्थों तथा भाषाओं के अध्ययन के निष्कर्ष प्रस्तुत कर वे इस देश में शासक बनकर आने वाले आई.सी.एस. के नवयुवा अधिकारियों को उस धर्म एवं समाज की रीति-नीति से परिचित कराना चाहते थे, जिस पर उन्हें शासन करना था।⁵ इसके अतिरिक्त ईसाई मत की श्रेष्ठता की पूर्व धारणा को लेकर चलने वाले ये विद्वान् हिन्दू धर्मशास्त्रों में वर्णित सिद्धान्तों और भारतीय दर्शन को ईसाई मत विश्वासों तथा धारणाओं से हीनतर, कुत्सित, बालिश तथा निकृष्ट सिद्ध करना चाहते थे। इस बात के पुष्ट प्रणाम उपलब्ध हैं कि वेबर, मोनियर विलियम्स तथा मैक्समूलर जैसे अनेक भारतविद्याविशारद विद्वानों ने कतिपय ऐसे ही पूर्वाग्रहों को रखकर भारतीय धर्म एवं संस्कृत भाषा में उपलब्ध वाङ्मय का अध्ययन किया था।

“ईसाई धर्म प्रचार का अपेक्षित परिणाम निकला। अत्यधिक भावुक प्रकृति के बंगाली हिन्दू सर्वप्रथम ईसाई धर्म की मृगतृष्णा के शिकार हुए। माईकेल, मधुसूदनदत्त, लालबिहारी डे (1826-1894), कालीचरण चटर्जी, गोविन्ददत्त यहाँ तक कि भारतीय नेशनल काँग्रेस के प्रथम सभापति व्योमेशचन्द्र बनर्जी आदि कुलीन बंगाली हिन्दू स्वधर्म का परित्याग कर ईसाई बन जाने का लोभ संवरण नहीं कर पाए। यह कहना सत्य से परे होगा कि इन सभी ने ईसाई मत को सर्वोपरि श्रेष्ठ, ईश्वरीय धर्म जानकर ही उसे अंगीकार किया था, अथवा सच्चे जिज्ञासु बनकर उन्होंने ईसाई मत की श्रेष्ठता को जान लिया था। इसके विपरीत इन लोगों के ईसाई मत ग्रहण करने के पीछे अनेक लौकिक स्वार्थ तथा पादरियों की ओर से मिलने वाले प्रलोभन आदि भी कार्य कर रहे थे।⁶

⁴ द्रष्टव्य-पं. भगवद्दत्त लिखित पुस्तक – Western Indologists ; Astuday in Motiues.

⁵ The first impulse of the study of Sanskrit was given by the practical administrative needs of our Indian Possessions' (A History of Sanskrit Literature (Preface) Page 2 by A. A. Macdonell)

⁶ डॉ. भवानीलाल भारतीय : नवजागरण के पुरोधः महर्षि दयानन्द सरस्वती, पृष्ठ-41 (भाग-1)

उक्त विवेचन में पश्चिमी देशों द्वारा भारत पर लौकिक एवं बौद्धिक प्रभुत्व स्थापित करने के साधनों तथा उपायों का पर्यालोचन किया गया है। किन्तु यह लिखना भी आवश्यक है कि हिन्दू समाज सार्वत्रिक अधःपतन के लिए स्वयं भी कम उत्तरदायी नहीं है। पुरातन आर्यधर्म अपने प्रकृत शुद्ध स्वरूप वैचारिक उदारता तथा मानव मात्र के हितसाधन की क्षमता को खोकर उन्नसर्वी शताब्दी में नितान्त दूषित, अनुदार, रूढिग्रस्त तथा जडविश्वासों तथा क्रिया काण्डों का समूह बन चुका था। यद्यपि निष्कर्षतः कहा जा सकता है कि कालजन्य परिस्थियाँ तथा राजनैतिक उथल-पुथल भी कभी भी धर्म, मत तथा विश्वासों को प्रभावित एवं परिवर्तित कर देती हैं। निश्चय ही वैदिक संहिताओं में अपने उद्गम की तलाश करने वाला धर्म ही कालान्तर में उपनिषदों के अध्यात्मवादी दर्शन तथा कालान्तर में स्मृति- मूलक अचार-विचार एवं अचरणमूलक धर्म के रूप में विकसित हुआ।

उसी धर्म को रामायण तथा महाभारत जैसे आर्य जीवन का सर्वांगीण चित्रण करने वाले ऐतिहासिक महाकाव्यों में नाना कथाओं, उपाख्यानों तथा अनुशासामूलक प्रसंगों द्वारा उपबृंहित किया गया था। परन्तु परवर्ती काल की अनेक राजनीतिक, सामाजिक तथा युगीन परिस्थितियों के घात-प्रतिघात के फलस्वरूप यही धर्म अपने प्राचीन विशुद्ध रूप को खोकर पुराणों तन्त्रों एवं अवान्तरकालीन धर्मशास्त्रों के निबन्धग्रन्थों में विवेचित एक ऐसे धर्म के रूप में परिवर्तित हो गया जिसमें मानव विवेक को जागृत करने वाले उदात्त तत्त्वों का सर्वथा अभाव तो था ही जो सर्वांश में अन्ध धारणाओं तथा मिथ्या विश्वासों का पोषक भी था। उसे सुविधा के लिए 'पौराणिक' धर्म की संज्ञा से अभिहित किया जा सकता है, जिसमें विशुद्ध वैदिक तत्त्वों के स्थान पर बौद्ध, जैन तथा अन्य लोकायत मतों की आस्थाओं और विश्वासों का भी सम्मिश्रण हो गया था। महायान बौद्धों के अनुकरण पर हिन्दू धर्म में मूर्तिपूजा, अवतार, मठों एवं मन्दिरों की स्थापना तथा अनेक देवी-देवताओं की आडम्बरपूर्ण पूजा-अर्चना आरम्भ हुई। कालान्तर में बौद्धों के ही सहजयान, वज्रयान और तन्त्रयान आदि सम्प्रदायों के प्रभाव से इस पौराणिक धर्म में तन्त्र-मन्त्र पर आधारित नाना प्रकार की जुगुप्साजनक साधनाएं और क्रियाकलाप प्रचलित हो गए।

कालान्तर में पुष्पित पल्लवित एवं फलित शैव, शाक्त, वैष्णव, निर्गुण सन्त मत आदि इसी पौराणिक धर्म रूपी महावृक्ष की शाखा-प्रशाखाएं हैं। इन सम्प्रदायों में नाना विरोधी मत-विश्वासों, आचारों, कर्म-काण्डों तथा आडम्बरपूर्ण अनुष्ठानों का जैसे घटाटोप हो गया था, उसे दाखते हुए यह कल्पना करना कठिन था कि ये सभी मत, सम्प्रदाय उसी पुराकालीन वेद-धर्म के ही परिवर्तित रूप हैं जिनमें वैसी सात्विकता और उदारता नहीं है, जो इनके मूल उपादानरूप वैदिक धर्म में विद्यमान थी। यह था उन्नसर्वी शताब्दी के पूर्वार्ध का हिन्दू धर्म जेसमें व्याप्त परस्पर विरोधी विचारों और विश्वासों को इसी शताब्दी के उत्तरार्ध में कुछ महापुरुषों ने अनेकता में एकता जैसे काव्यात्मक उपादान देकर व्यर्थ में ही गौरवान्वित किया था। स्व. रामधारीसिंह दिनकर ने इस प्रसंग में राजा राम मोहन राय, दयानन्द तथा केशवचन्द्र सेन आदि सुधाराक वर्ग के लोगों द्वारा किए गए हिन्दू धर्म की रक्षा के कार्य का आलोचनात्मक मूल्यांकन किया है। उनके अनुसार "उपर्युक्त लोगों को हिन्दुत्व का समग्र रूप रक्षित होने के योग्य प्रतीत नहीं हुआ। निदान ऋषि दयानन्द ने उतने ही हिन्दुत्व को रक्षणीय माना जिसका आख्यान वेदों में मिलता है अर्थात् जिसमें मूर्तिपूजा नहीं है, जिसमें तीर्थ, व्रत, अनुष्ठान, श्राद्ध का अभाव है, जिसमें अवतारवाद, स्वर्ग, नरक, देवी-देवता कुछ भी नहीं है"।

दिनकर की दृष्टि में राजा राममोहन राय और दयानन्द ने जिस हिन्दुत्व की रक्षा की, वह हिन्दुत्व का एक खण्ड मात्र था। वे सुधारकों द्वारा हिन्दुत्व के इस अंश मात्र की रक्षा को अधिक प्रशंसा भाव से नहीं देखते। उनके विचारानुसार तो समग्र हिन्दू धर्म (मूर्तिपूजा, अवतार, तीर्थ, व्रत, अनुष्ठानादि पौराणिक क्रियाकाण्डों के अतिरिक्त, सम्पूर्ण अन्धविश्वासों, मूढ प्रथाओं तथा अन्धधारणाओं सहित) ही रक्षणीय था और उनके अनुसार इस समग्र हिन्दू धर्म की रक्षा रामकृष्ण परमहंस और विवेकानन्द द्वारा हुई।

⁷ (द्रष्टव्यः-उनका लेख धर्म की साकार प्रतिमा -रामकृष्ण परमहंस। सरस्वती-अक्टूबर 1955)

परन्तु निष्पक्ष निष्कर्ष दृष्टिकोण से विचार किया जाए तो हिन्दू धर्म का वही अंश संरक्षणीय है जो वैचारिक उदारता ,उपासना प्रणाली की विशुद्धता एवं निर्मलता तथा सरल और तर्कसंगत कर्मकाण्डों का प्रतिपादक रहा है । क्या धर्म के नाम पर प्रचलित पाखण्ड,आडम्बरपूर्ण आचरण तथा क्रियाकलाप भी संरक्षणीय हो सकते हैं ?

दिनकर की आलोचना उस समय औचित्य का आक्रमण कर जाती है जब वे राजाराममोहनराय और दयानन्द जैसे प्रखर धर्म सुधारकों की तुलना में श्रीमती एनी बेसेन्ट के कार्य को वरीयता प्रदान करते हुए लिखते हैं-“ सच पूछिए तो हिन्दुत्व का इससे अधिक प्रतिनिधित्व श्रीमती एनी बेसेन्ट ने किया क्योंकि वे शास्त्र,पुराण,स्मृति और गीता हिन्दुत्व के देवी-देवता और उनके पूजित अवतार एवं ब्रह्मविद्या और परलोक सब की ओर से एक समान उत्साह से बोल रही थीं”⁸ परन्तु इस पर शोध दृष्टि से कहा जा सकता है कि संस्कृत में लिखे जाने मात्र से ही सारे शास्त्र ,पुराण तथा स्मृतियाँ मान्य और प्रमाण नहीं हो जाती । शास्त्रों का विवेचन भी विवेक बुद्धि से होना चाहिए,यही राजाराममोहनराय और दयानन्द जैसे शास्त्र संशोधकों की धारणा थी ।परलोक विद्या और प्रेत विद्या को बढ़ावा देने से क्या पठित वर्ग अन्धविश्वासों में प्रवृद्ध नहीं हुआ ।

⁸ रामधारी सिंह दिनकर का लेख-धर्म की साकार प्रतिमा-रामकृष्ण परमहंस ।(सरस्वती अक्टूबर 1955 में प्रकाशित)

ROLE OF SOAP OPERA'S OF STAR PLUS IN PROMOTION OF FASHION AMONG FEMALES (A CASE STUDY OF CDLU, SIRSA)

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Introduction- In the multimedia world of today, television has immersed as an important instrument of transmission of knowledge and information. The purpose of television is to inform, educate and entertain its viewers. Television, because of its predominance of visual moment has the capacity of bringing the world into the living room with great authenticity and efficacy. The term 'soap opera' was coined by the American press in the 1930's to denote the extraordinary popular genre of serialized domestic radio dramas. The 'soap' in soap opera alluded to their sponsorship by manufactures of household cleaning products, while 'opera' suggested an ironic incongruity between the domestic narrative concerns of daytime serials and most elevated of dramatic forms.

Television has had a significant impact on personal reality structure of its viewers. Television programme lead to awareness, provide information which creates curiosity in the mind of its viewers. Television in India today has acquired newer dimensions, greater popularity and much wider reach. Famous soap operas;

Hum log	Parvarish
Khandaan	Kya Hua Tera Vaada
Buniyaad	Afsar Bitiya
Punar Vivaah	Kuch to Log Kahenge

Keywords: Star Plus Soap Shows, Fashion, Female personality, CDLU, Style, Survey

Star plus is a Hindi language general entertainment channel based in India. The shows include a mix of family drama's, comedies, youth oriented, reality shows, shows on crime and telefilms. The channel is also distributed worldwide by fox international channels, subsidiary of 21'st century fox. Fashion is about expressing your identity, showing someone who you are through your fashion choices and using your clothes to tell someone something about you.

Significance of the Study:

The Aim of the study is to find out the effects of T.V soap operas in the promotion of fashion among females. Through this research, researcher has found how many C D L U female students follow fashion through soap opera.

Hypothesis:

- 1) Television soap operas play a great role in promoting Fashion.
- 2) Television soap operas increase the intensity and desire of expenditure of female students on Fashion.
- 3) Fashion culture changes through Television soap opera

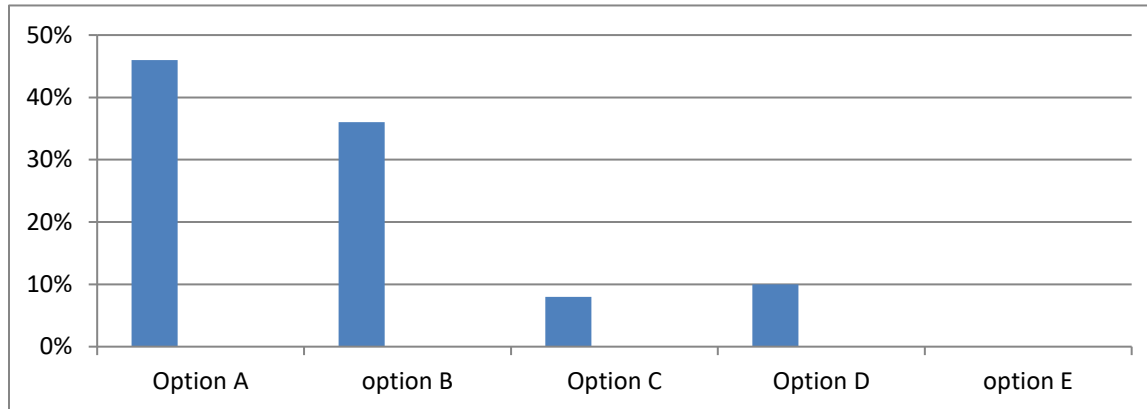
Research Methodology:

The study is conducted on 50 Female students of CDLU Sirsa. For the purpose of data collection survey method are used in the form of random sampling. The Target Public of this research is CDLU Female students

Data analysis and presentation

- 1] How many soap operas do you watch daily?

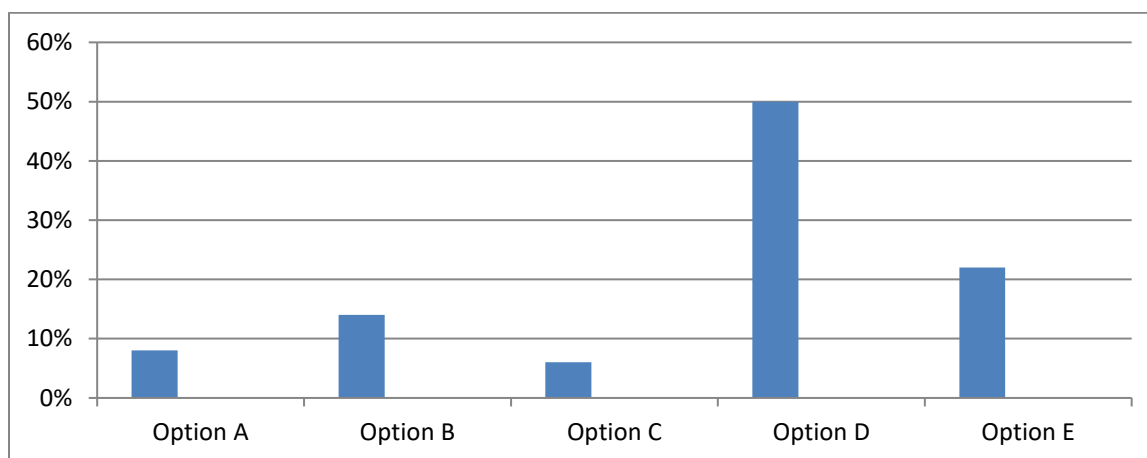
0-2	2-4	4-6	More than 6
46%	36%	8%	10%



During the survey when the respondents were asked how many soap operas do they watch daily, in response to this multi response question, 23/50 respondents said that they watch 0-2 soap operas in a day and 18/50 2-4 soap operas in a day While 04/50 respondents are 4-6 soap operas in a day, 05/50 respondents said that they like to watch more than 6 soap operas in a day.

2] Which soap opera do you like most?

Sath Nibhana Sathiya	Diya or Bati Hum	Yeh Rishta Kya Kehlata Hai	Yeh Hai Mohabatien	Any Other
8%	14%	6%	50%	22%

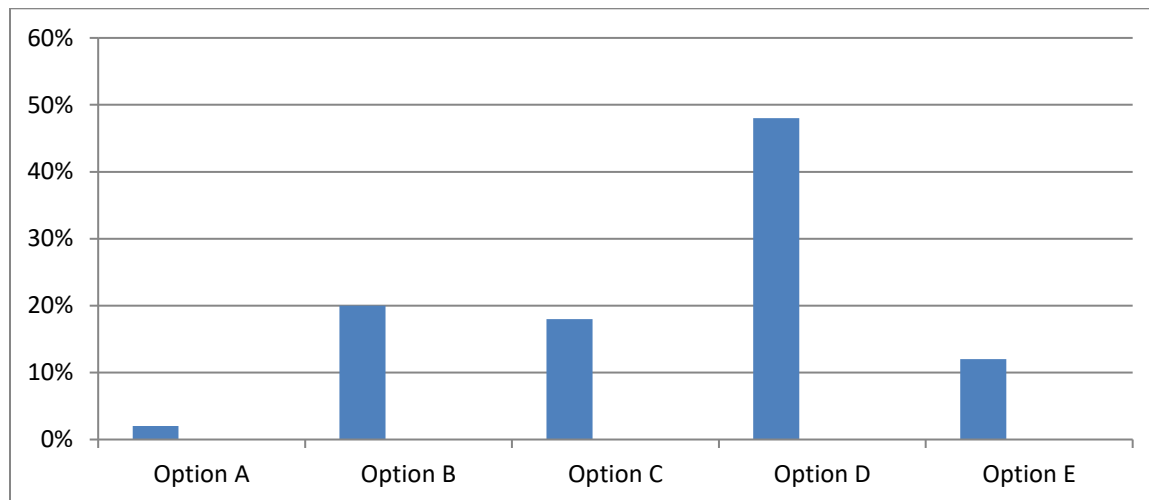


During the survey when the respondents were asked Which soap opera do you like most. In response to this multi response question, 04/50 respondents said that they like Sath Nibhana Sathiya and

07/50 like to watch Diya or Bati Hum While 03/50 respondents are interested in watching Yeh Rishta Kya Kehlata Hai, 25/50 respondents said that they like to watch Yeh Hai Mohabatien and 11/50 would like to watch any other soap opera.

3] Which soap opera female personality does you like most?

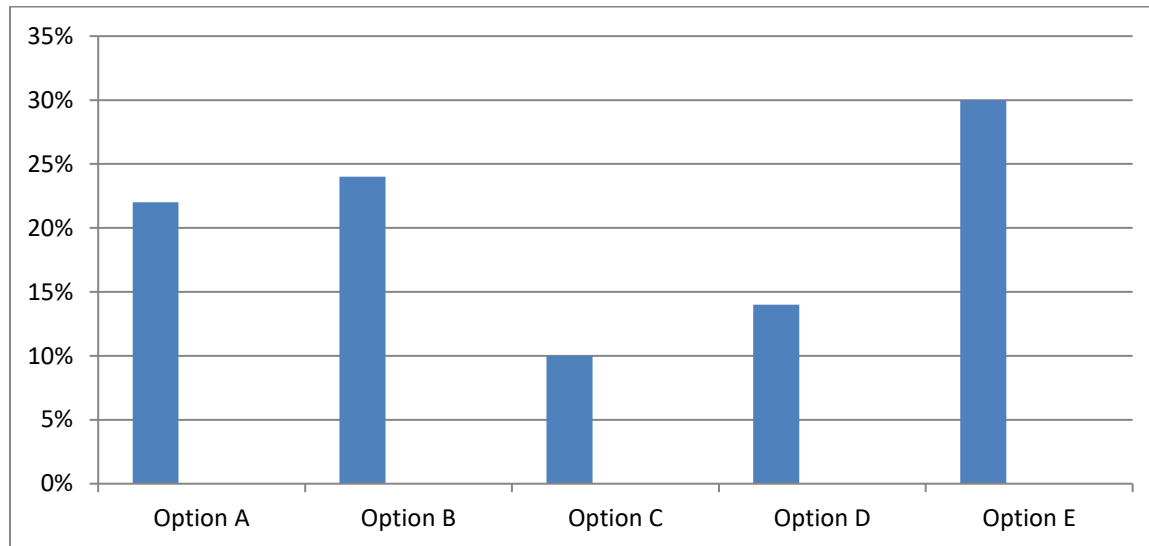
Gopi	Sandhya	Akshara	Ishita	Any Other
2%	20%	18%	48%	12%



During the survey when the respondents were asked Which soap opera female personality do you like most. In response to this multi response question, 01/50 respondents said that they like Gopi and 10/50 like Sandhya While 03/50 respondents like Akshra , 24/50 respondents said that they like Ishita and 06/50 like Any Other Soap opera personality.

4]What do you like most in your favorite soap opera personality?

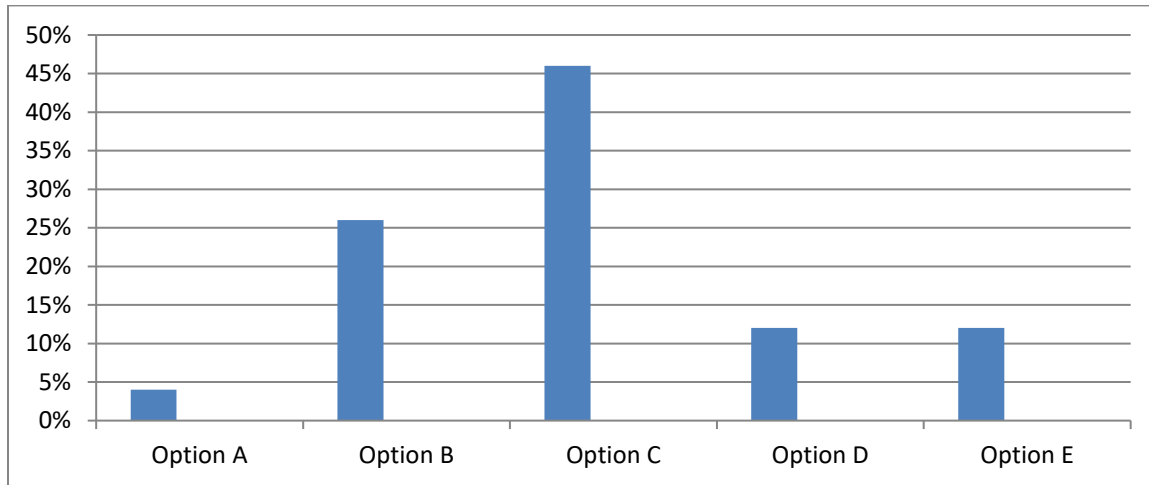
Costume	Jewellery/Hairstyle	Accessories	Make up look	All of the above
22%	24%	10%	14%	30%



During the survey when the respondents were asked What do you like most in your favorite soap opera personality. In response to this multi response question, 11/50 respondents said that they like Costume in their favorite soap opera personality and 12/50 like Jewellery/Hairstyle in their favorite soap opera personality While 05/50 respondents like Accessories in their favorite soap opera personality, 07/50 respondents said that they like Make up look in their favorite soap opera personality and 15/50 like All of the above things in their favorite soap opera personality.

5] Do you select your dresses according to your favorite soap opera personality?

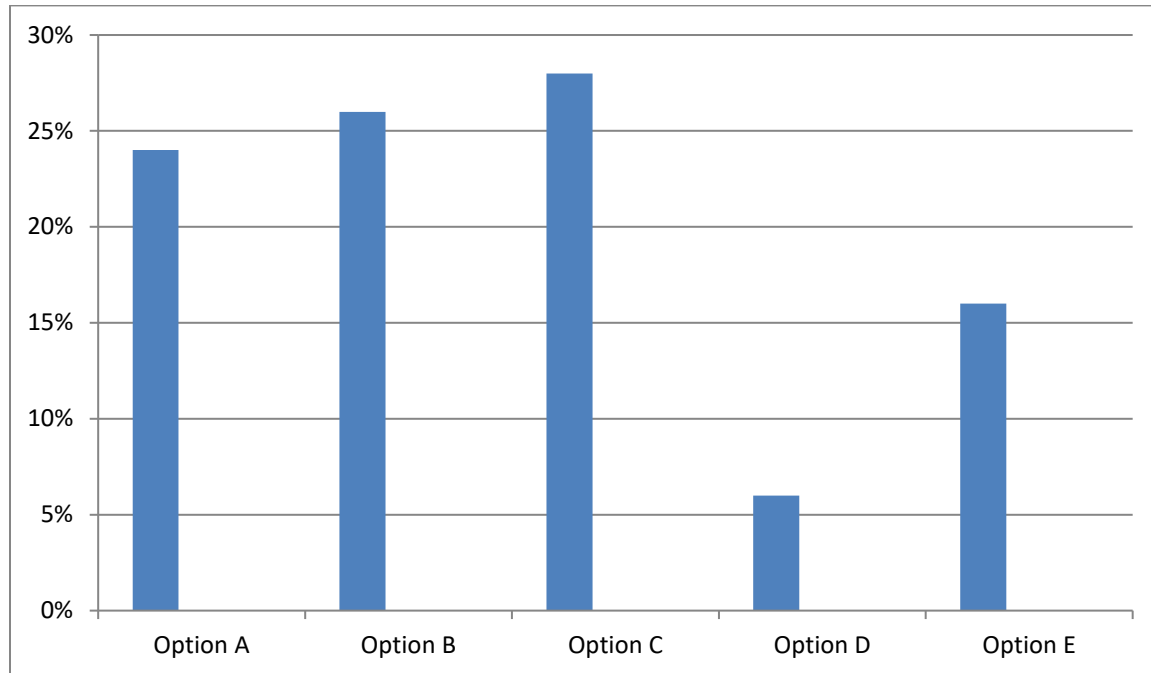
Always	No	Sometimes	Can't say	Rarely
4%	26%	46%	12%	12%



During the survey when the respondents were asked do you select your dresses according to your favorite soap opera personality? In response to this multi response question, 02/50 respondents said that they Always wear dresses according to their favorite soap opera personality and 13/50 never wear dresses according to their favorite soap opera personality. While 23/50 respondents Sometimes likes to wear dresses according to their favorite soap opera personality , 07/50 respondents said that they Can't say anything about that and 06/50 Rarely like to wear dresses according to their favorite soap opera personality.

6] Do you change your dressing sense according to fashion shown in soap opera?

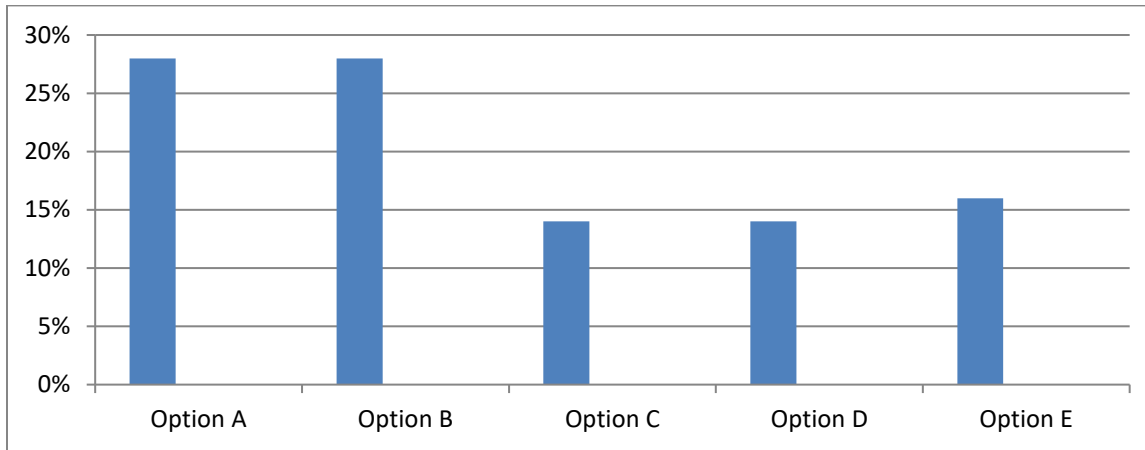
Yes	No	Sometimes	Can't say	Rarely
24%	26%	28%	6%	16%



During the survey when the respondents were asked do you change your dressing sense according to fashion shown in soap opera. In response to this multi response question, 12/50 respondents said that they change their dressing sense according to fashion shown in soap opera and 13/50 will never change their dressing sense according to fashion shown in soap opera While 14/50 respondents Sometimes change their dressing sense according to fashion shown in soap opera , 03/50 respondents said that they Can't say anything about that and 08/50 respondents Rarely change their dressing sense according to fashion shown in soap opera

7] Does soap opera inspires you to change your style?

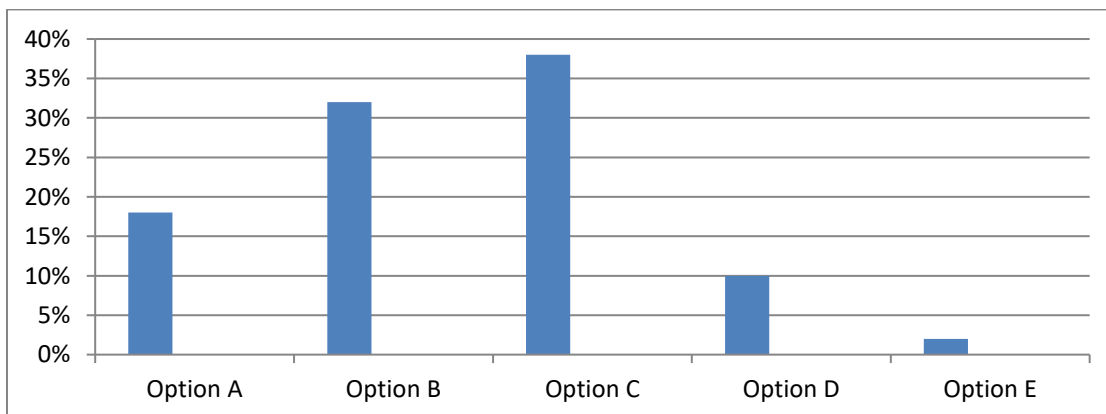
Yes	No	Sometimes	Can't say	To some extent
28%	28%	14%	14%	16%



During the survey when the respondents were asked Does soap opera inspires you to change your style. In response to this multi response question, 14/50 respondents said that soap opera inspires them to change their style and 13/50 said that soap opera never inspires them to change their style While 07/50 respondents feels that Sometimes soap opera inspires them to change their style, 08/50 respondents said Can't say anything about that and 07/50 said that To some extent soap opera inspires them to change their style.

8]Do you change your clothes fitting as per your favorite personality?

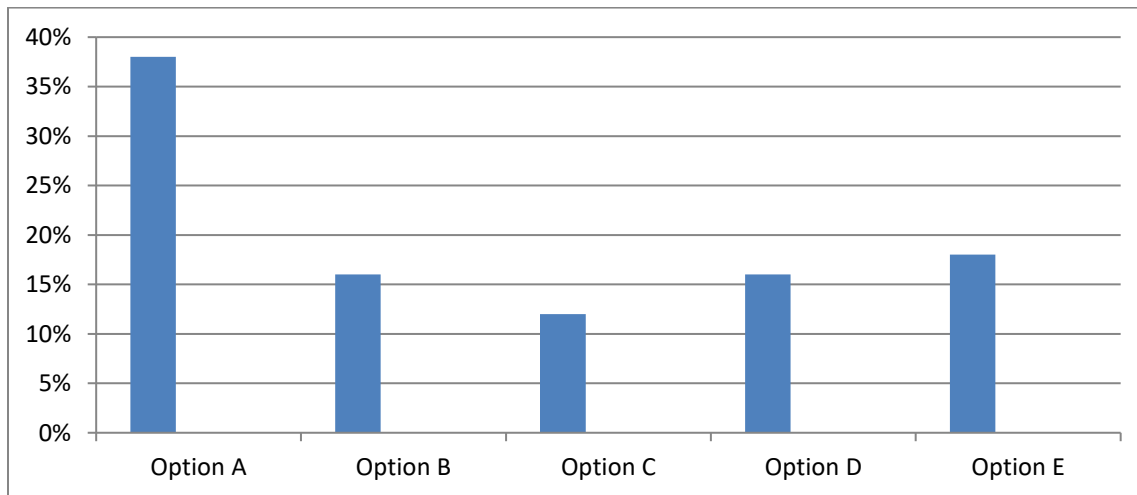
Yes	No	Sometimes	Can't say	To some extent
18%	32%	38%	10%	2%



During the survey when the respondents were asked do you change your clothes fitting as per your favorite personality? In response to this multi response question, 09/50 respondents said that they like to change your clothes fitting as per your favorite personality and 16/50 will never change your clothes fitting as per your favorite personality While 19/50 respondents Sometimes like to change your clothes fitting as per your favorite personality, 05/50 respondents said that they Can't say anything and 01/50 will like to change your clothes fitting as per your favorite personality but In some extend.

9]Do you want to look smart like as your favorite personality appear?

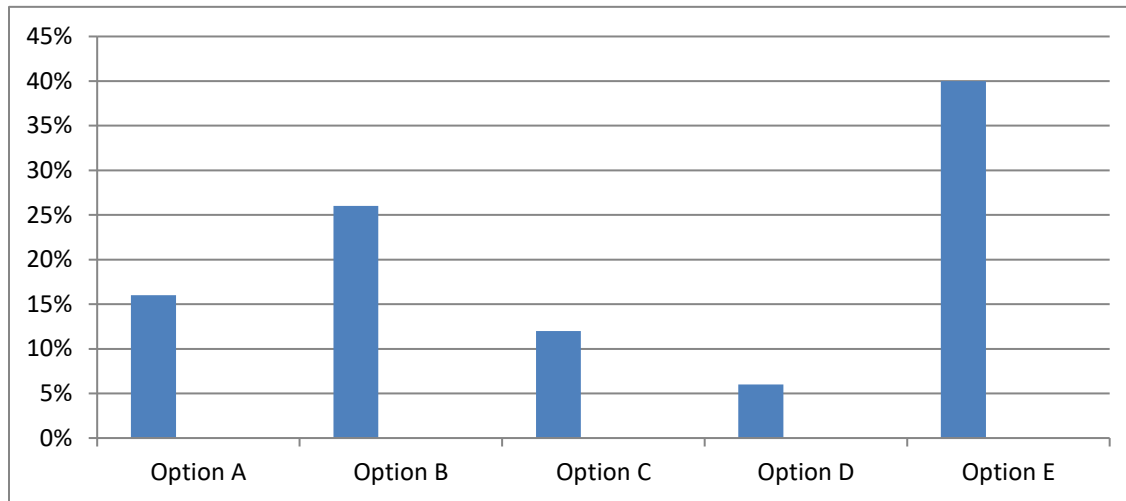
Yes	NO	Sometimes	Can't say	To some extent
38%	16%	12%	16%	18%



During the survey when the respondents were asked do you want to look smart like as your favorite personality appear? In response to this multi response question, 19/50 respondents said that they want to look smart like as their favorite personality appear and 08/50 never want to look smart like as their favorite personality appear While 06/50 respondents Sometimes want to look smart like as their favorite personality appear, 08/50 respondents said that they Can't say anything about it and 09/50 like to look smart like as their favorite personality appear in some extend.

10] How you react when your favorite personality not considered as attractive by your mates?

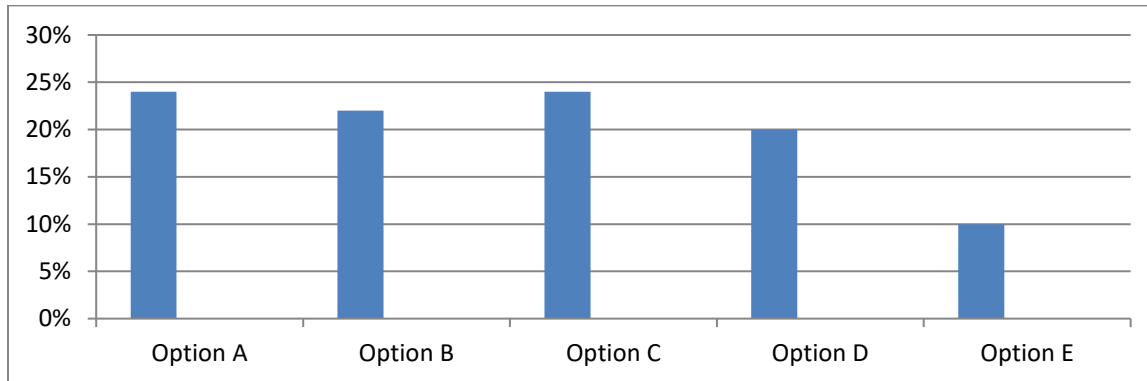
Gets angry	Feels sad	Gets upset	Feel Indifferent	Can't say
16%	26%	12%	6%	40%



During the survey when the respondents were asked How you react when your favorite personality not considered as attractive by your mates. In response to this multi response question, 08/50 respondents said that they Gets angry when their favorite personality not considered as attractive by their mates and 13/50 Feel sad when their favorite personality not considered as attractive by their mates While 06/50 respondents Gets upset when their favorite personality not considered as attractive by their mates, 03/50 respondents said that they Feel Indifferent when their favorite personality not considered as attractive by their mates and 20/50 Can't say how they feel when their favorite personality not considered as attractive by their mates .

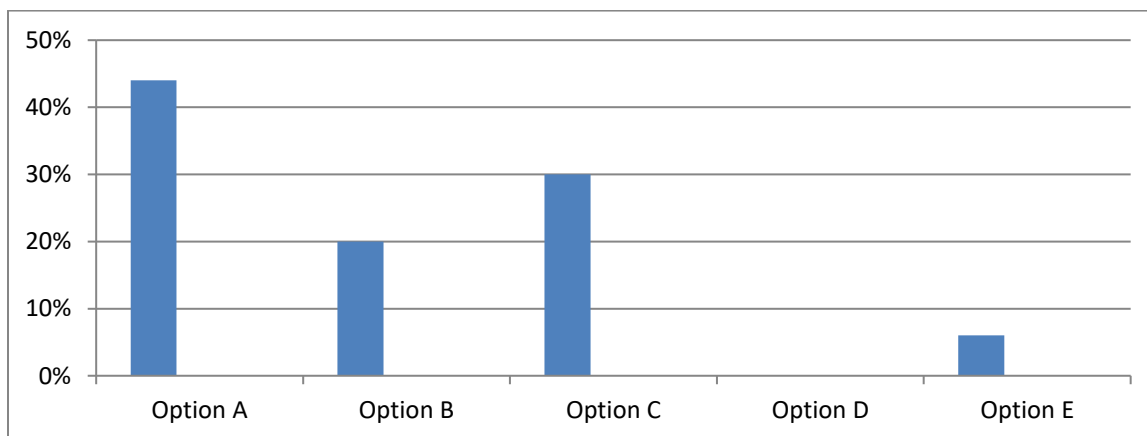
11] Do you agree that a person's modesty can be defined through clothing?

Yes	No	Sometimes	Can't say	To some extent
24%	22%	24%	20%	10%



During the survey when the respondents were asked Do you Agree that a person’s modesty can be defined through clothing. In response to this multi response question, 12/50 respondents said that a person’s modesty can be defined through clothing and 11/50 said that a person’s modesty can never be defined through clothing While 12/50 respondents said Sometimes it may be possible, 10/50 respondents can’t say anything about it. 12] Did you believe that dress is more important than new trend of people shown in soap Opera?

Yes	No	Sometimes	Can’t say	To some extent
44%	20%	30%	0%	6%

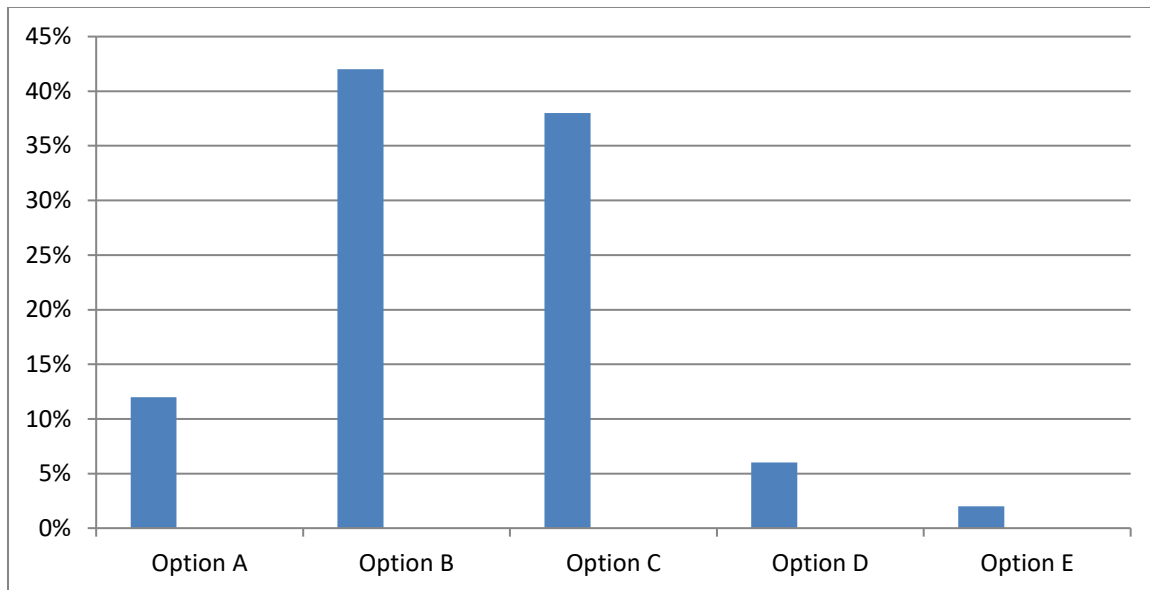


During the survey when the respondents were asked did you believe that comfortable dress is more important than new trend of dresses shown in soap Opera? In response to this multi response question, 22/50 respondents said that comfortable dress is more important than New

trend of dresses shown in soap Opera and 10/50 said that No that comfortable dress never be important than New trend of dresses While 15/50 respondents thought that Sometimes it can be happen, 03/50 said that To some extend comfortable dress is more important than New trend of dresses shown in soap Opera.

13] Do you ever cross your budget to buy latest trends?

Yes	No	Sometimes	Can't say	To some extent
12%	42%	38%	6%	2%



During the survey when the respondents were asked do you ever cross your budget to buy latest trends? In response to this multi response question, 06/50 respondents said that they cross their budget to buy latest trends and 21/50 will never cross their budget to buy latest trends While 19/50 respondents Sometimes cross their budget to buy latest trends, 03/50 respondents said that Can't say anything and 01/50 said that they can cross their budget to buy latest trends in some extend.

Findings:

Most of females like to watch 1 or 2 soap operas in a day and they enjoy Yeh Hai Mohabatien a lot. Their favorite soap opera personality is Ishita from Yeh Hai Mohabatien and them like all of things about Ishita's character like Costume, Jewelry, Hairstyle, Accessories, Make up look. Sometimes they select their dresses according to their favorite personality and change their dressing style inspired by their favorite soap opera personality. They want to look smart as like Ishita looks and admitted that a person's modesty can be defined through clothing. Respondents believe that comfortable dresses are more important than new trend dresses shown in soap opera. Most of them can't say how they feel when their favorite personality Ishita not considered attractive by their mates and they didn't ever cross their budget to buy latest trends. Hence it is evident from the study that soap operas have tremendous impact on the habits and fashion style of female students.

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PERCEPTION OF YOUTH TOWARDS CREDIBILITY OF NEWS CHANNELS

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Abstract: *The freedom of informational the core of every free human society is an important ethical, legal, social and political question with a worldwide impact. This paradigm shifts is no less important than the shift from the Gutenberg technology to the electric and electronics mass media of the 19th and 20th centuries or from an oral society to a written one and now the age of new media. At Present many news channels are arising in the Indian Media industry, so competition between that channels is very high. Many of times the content of news channels is not reliable or factual, so the credibility of news channels becomes doubtful. In present study examine the perception of youth towards credibility of news channels.*

Key-words: Television Channels, Perception, Credibility of news

At the beginning of 21st century, the production, selection, storage, transmission, retrieval and use of information in society is changing dramatically from a hierarchical top-down mass media society into an Interactive bottom up network society. The freedom of informational the core of every free human society is an important ethical, legal, social and political question with a worldwide impact. This paradigm shifts is no less important than the shift from the Gutenberg technology to the electric and electronics mass media of the 19th and 20th centuries or from a oral society to a written one and now the age of new media.

The media can encourage people into that they would otherwise not consider and into beliefs that they would otherwise not espouse. The mass media is responsible for much that is wrong in other society. News and everyday life are intricately tied together in a relationship of mutual signification. Everyday life is not so much a repository of problems that are regimen and imported from elsewhere, as a domain where our relations with ourselves and others, the ways we act upon ourselves and others are constantly problematical through the very process of living, and turned into the object of decision making and resolution if only in transitory ways. The discovers of service media is a popular one, and it drives from both the growth of knowledge and information about everyday problems, and the way this has itself been problematical by virtue of its volume, exclusivity and contradictoriness and the uncertainty and negativity these have provoked.

The sensation bug of bites the news channels as much as some media but the channel tries to avoided the situation when its sensationalism hurts the viewers. It made no attempt to explain its so-called exit poll in the recent state assembly election in Punjab. India Today-ORG (IT and ORG) published (20th Jan 2012) the results of the opinion poll conducted during the first half of the January and suggest that the Congress (main opposition party in Punjab) seems to be leading the race to form the next government in Punjab with its state chief Amarinder Singh emerging as the most popular chief ministerial candidate.

According to IT-ORG opinion poll findings, the Congress would take its tally in the next assembly to 69, a jump of 25 seats at the cost of ruling Shiromani Akali Dal (SAD)-Bharatiya Janata Party (BJP) alliance's loss of 27 seats. The ruling alliance has been given 40 seats. The channel tries to raise the curiosity of its viewers but the curiosity is never satisfied. This is a real failure and sooner it is cured the better.

Objectives of present study:

As we know lots of information's disseminated in a day. And receivers of information observe them according to their own interest. In this study as researcher some objectives are decided to make a continuous flow to complete this study. The motive of these objectives is to understand the youth perception about media credibility. And how youth interpret with information given on TV channels?

- To know the media habits of youth.
- To know the factors which affect the credibility?

- To know youth perception about the effect of news channels on society and in development.

Review of literature:

Books: Sham Nath- *News, Audiences and everyday life* (2001)

We are living in a mediated society where many of our ideas about the world knowledge of what is happening and, perhaps most importantly values come from beyond our individual daily or immediate experience, usually via the media. Media become the more central to our lives; so many people want to know how to use the media information? This unique book is an authoritative attempt which seriously discusses all the concerned matters in the changing world.

Grish Saxsena - *Challenges in modern mass media* (2003)

Mass media plays a very significant role in our society today, without mass media; People in societies would be isolated, not only from the rest of world but from government, lawmakers and media. Besides all these advantages, complaints about the mass media are also commonplace. To begin there is the low quality of many of the program.

Most of the mass media give much more attention to crime, deaths, disasters, wars and strife than to harmonious communities, act of kindness and win-win conflicts resolutions. Mass media by their nature give power to a few and offer little scope for participation by vast majority.

S C Bhatt- *Media sensation not truth* (2003)

The role of media in our day to day life is gaining significance in numerous ways.

Insignificant news may take the shape of a sensational news and reality and truth may be tarnished proving as irreparable damage. It requires caution and media discipline while giving currency to news.

Andrew J. Langin- *Digital media, Youth and Credibility* (2008)

It is clear that youth increasingly take advantages of media offerings a diversity of information's can be difficult to determine, the issue of credibility. Become erectly important to consider as we determine how best to teach children to navigate vast ocean of information now available through digital technologies. All the youth are inherently more numerable than adults, and that technological tools determine specific outcomes.

Jackie Harrison- *News* (2009)

There is no doubt that communication prevail contemporary social life. The audio-visual media print and digital communication technologies play major parts in modern human existence, mediating diverse interactions between people.

Case studies

Media credibility of the internet and television, Davood Mehrabi, Mussa Abu Hassan, Mahamad Sham Shakat Ali, University Putra Malaysia

In this study a survey design was used to determine the factors Influence the perception of media credibility to decipher how Respondents perceives the internet and television in the terms of Credibility for news information.

The result of the study reviled that television is more credible than internet. This study also exposed a positive and significant relationship between issue salience, media reline and media usage with perception of internet and television credibility.

Media credibility – experience or image?, wolfgany schweiger (germany)

A survey on the credibility of the World Wide Web in Germany in comparison to other medium of mass communication was conducted in the year 1998. In the survey it was found that 17.7 % population used web and other online service .this study focus at users and non-users of web and how credible web is for them. A survey of 540 responded carried out in summers 1998 found that Germans users and nonusers rate credibility of the web as remarkably similar to television and newspapers.

The credibility of newspapers, television news and online news, rasha A. Abdulla, Bruce Garrison, University of Miami

This exploratory study analyzes the components of credibility of news from newspapers, and television online sites. A national telephone survey of 536 adults was conducted in February 2002. Respondent evaluated the credibility of newspapers, television news, and online news using a variation of Gaziano and McGraths 12-item Likert-type news credibility scale. Respondents judged all three news media most positively in terms of current, up-to-date, and timely and most negatively in terms of bias and completeness. However, online users were less negative than newspaper readers and television viewers. Factor analyses yielded somewhat different dimensions. Newspaper credibility was found to have balance, honesty, and currency dimensions. Television news credibility was found to have two main

components based on fairness and currency. Online news credibility, however, was built upon trustworthiness, timeliness, and bias factors.

Zhang Mingxian-(2004) *the present situation and analysis of mass media use and media credibility in countryside of Mid- China.* This study examined mass media credibility perception and its internal mechanism by China’s rural residents through a survey administration to randomly selected sample 548 respondents. In this research it is found that media credibility by rural residents was relevantly low and there was significant differences credibility perception across media channels, with newspapers and broadcast being is credible than TV and magazine.

Research methodology

In the present study, a hundred samples of male and female students in the same ratio were taken from Kurukshetra University Kurukshetra. A set of twelve questions were prepared and did fill by fifty male and fifty female students of University. Questionnaire was distributed in three phases. One hundred and twenty questionnaires distributed. One hundred eight questionnaires collected back. Eight questionnaires canceled due to lack of information. One hundred questionnaires have taken under consideration. Nature of questions is close ended in the questionnaire in this study.

DATA PRESENTATION

For a research study survey data is very important. It is the soul of a research study. It is property of a researcher. On the basis of data which researcher collects from the audience he gets the results. Findings of research could be applicable for understand the problem or the abstract researcher is keeping in the mind to complete the research.

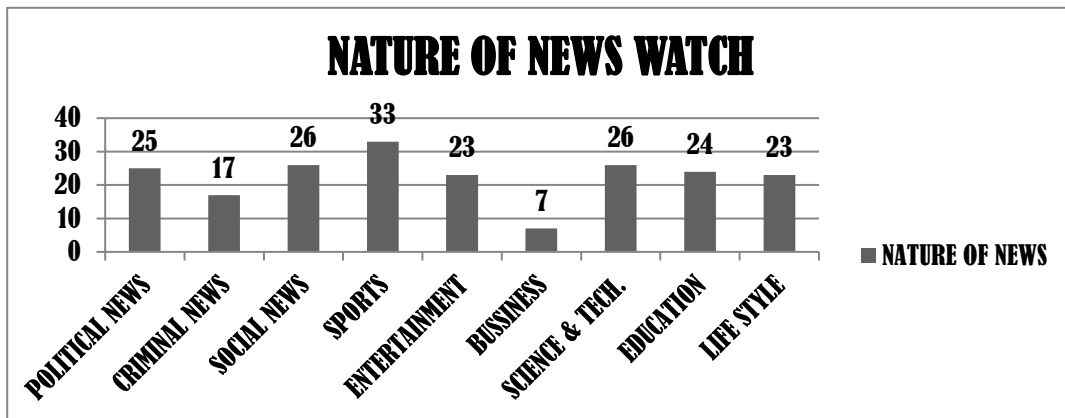
FAVORITE NEWS CHANNEL

Name of Channel	No. of Students
Aaj Tak	72
Zee News	35
ABP News	31
NDTV India	19
DD News	17
IBN7	13

India TV	8
Haryana news	5
India news	7
BBC	12
CNN	9
ESPN	4
CNBC Aawaz	5

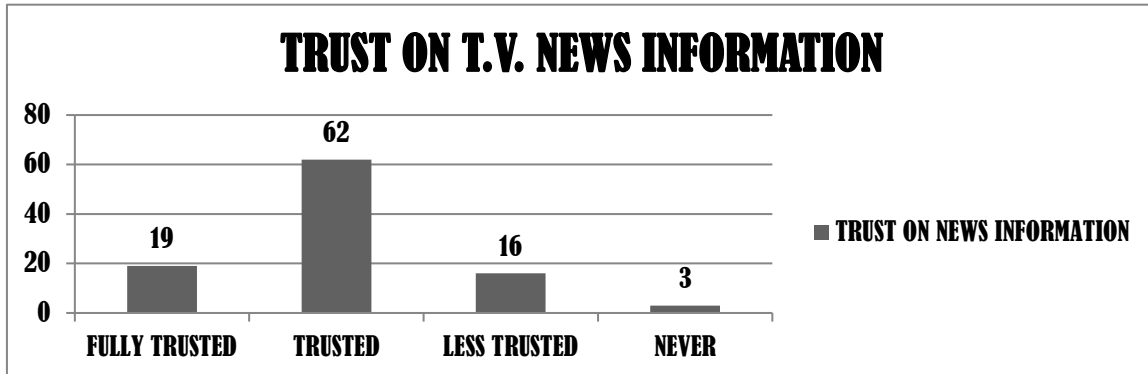
Aaj Tak sabse tej no doubt in this tag line large number of students report that aaj tak is their favorite channel. Further Zee news is in race students like to watch this channel. ABP news with a new name, still in the heart of students. NDTV is also in the race. IBN -7 and National DD News channel also favorite among students. Some student is watching international news channels. ESPN NEWS, CNN, BBC is some channels liked by students. Some other channels which are listed in this category are Haryana News, CNBC AAWAZ, INDIA TV, INDIA NEWS; these are other channels which are the part of student favorite channels.

NATURE OF NEWS WATCH



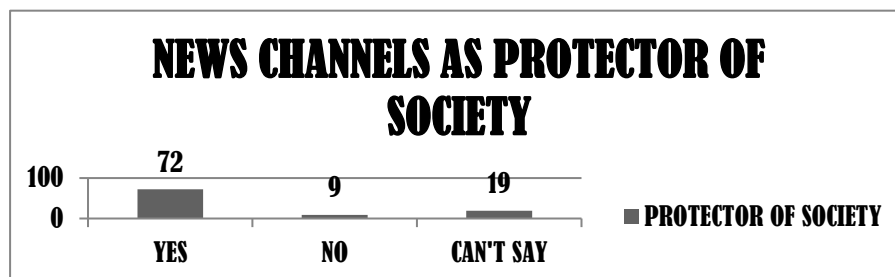
At news channels we access information of different categories. Being a human we have different approach to watch this news. This question is disseminated to know the students likings of different news disciplines. In this chart nine categories of news are taken under consideration. Around 25 student reports that they watch political news, 17 students like criminal news, 26 students respond to social news, 33 are fan of watching sports, 23 youth found of entertainment, 7 very less watch business news, 26 focus on science and technology, 24 conscious about education news and remaining 23 are watching news related to life style.

TRUST ON TV NEWS INFORMATION



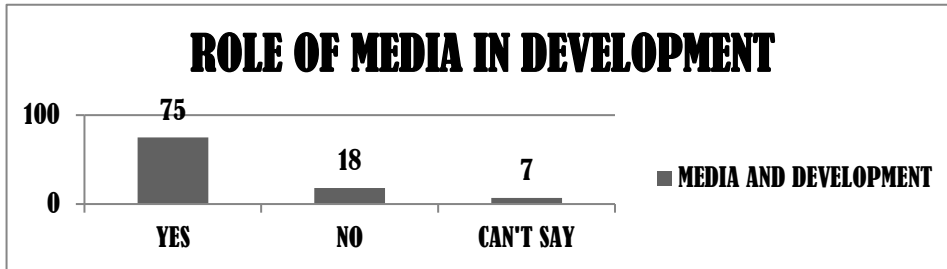
Information at TV is very important. But all information can not to be believed according to frequency and nature. This is a general question. Being a student it is necessity that student get credible information so that it develop them for future. 19 students are fully trusted in news information. 62 students report that they are trusted in information. 16 students are less trusted. 3 students not trust on the information given on news channels.

NEWS CHANNELS AS PROTECTOR OF SOCIETY



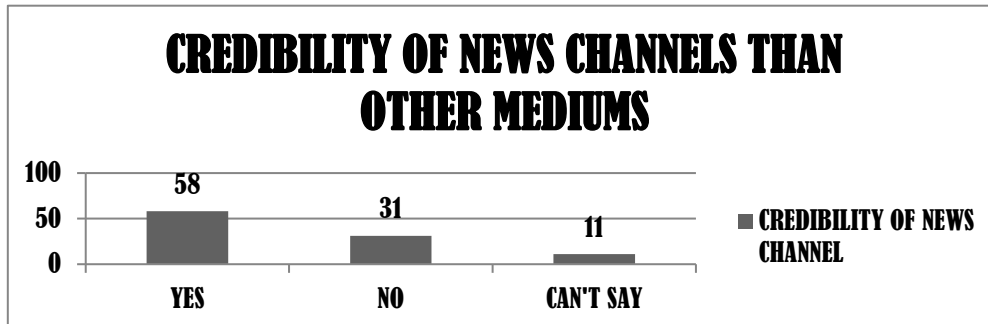
Media is fourth pillar of our society. It has some responsibilities to do for the betterment of society. Media provide choice to society. So this question is important to ask .from student that they think media as a protractor or not. In this chart as we see 72 a good amount of students are in favor that media is protector of our society. This is a good number of believability on news channels. Around 9 participants are not in favor of this. 19 students are in confusion about this.

ROLE OF MEDIA IN DEVELOPMENT



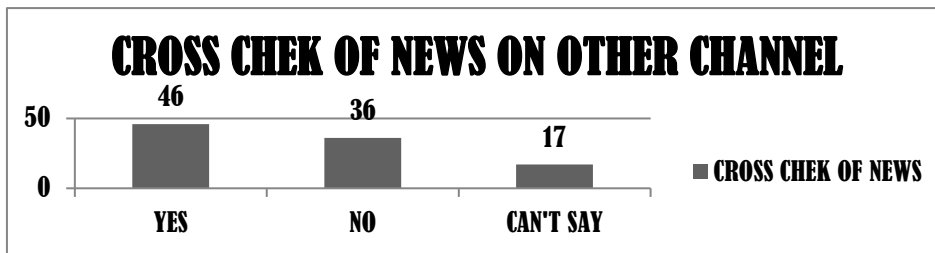
Information always led to development. Good information can move us to development. Media provide much information at one time. Which type of information can lead us to development that has to be disseminated? This question is asked to know that do student think media is a developer of our society or not. In response to this question 75 participants out of 100 agree that media is protector of our society. Media is doing good job as protector of society. 18 students do not agree with it. And around 7 student mark on can't say mean they do not have any idea about it.

CREDIBILITY OF NEWS CHANNEL THAN OTHER MEDIUM



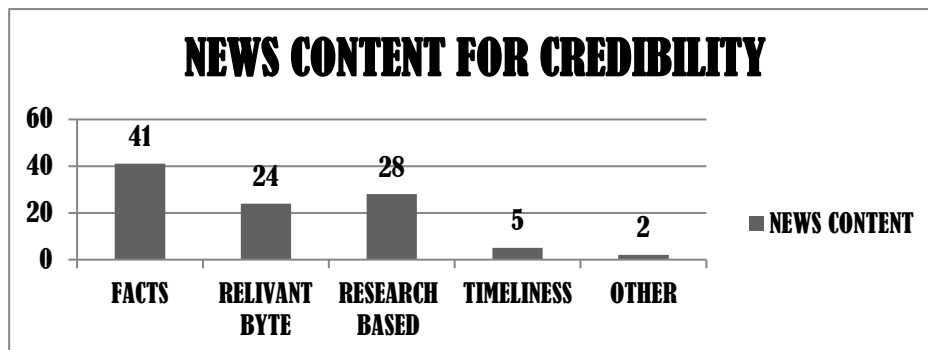
In the age of new media there are lots of medium to get updated about news information. Information is now in the pocket of humans. So here is effort is made to check the frequency of news channels that how they are credible than any other medium. Out of total participants of research 58 students agree that news channels are more credible than newspaper and internet. 31 students do not think so. And 11 students have not any idea about it.

CROSS CHEK OF NEWS ON OTHER CHANNEL



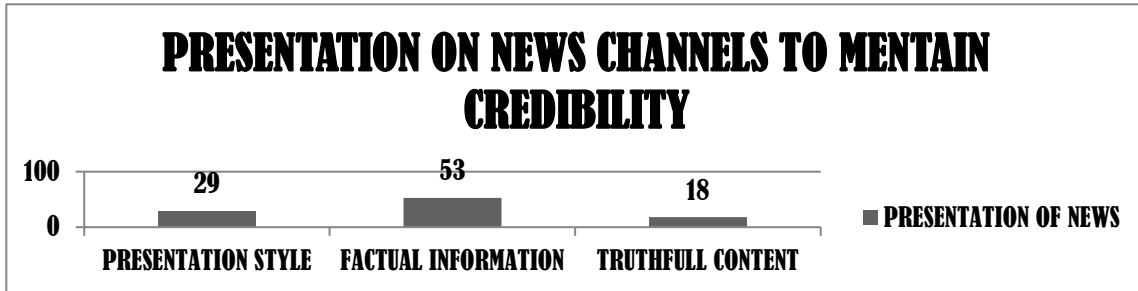
There are numbers of news channels in India. They provide large amount of information. We found change in the content and facts given in news so it is a kind of confusion that which information is truthful. This question is design to know the habit of student that whether they check the similar information on another channel or not. Out of 100 participants 46 agrees that they check the similar news on other channel, 36 students never do so and 17 students have not any idea about it. One student do not answered this question.

NEWS CONTENT FOR CREDIBILITY



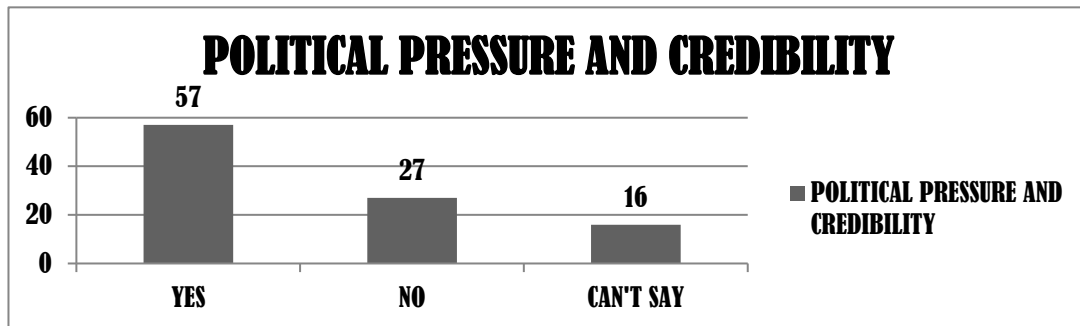
In the age of TRP, channels are in competition to present more content on T V so that they could bring good TRP rates for channel. For it they focus on content that which type of content can bring more viewer ship. This chart contains five columns. 100 are total participants. First one shows that 41 student think that facts in news content make more credibility. 24 suggest that relivant byte of respondent make it more credible. 28 student in favor of research based content. 5 students think that news at right time will be more credible. 2 students are having other opinion about it.

PRESENTATION ON NEWS CHANNELS TO MENTAIN CREDIBILITY



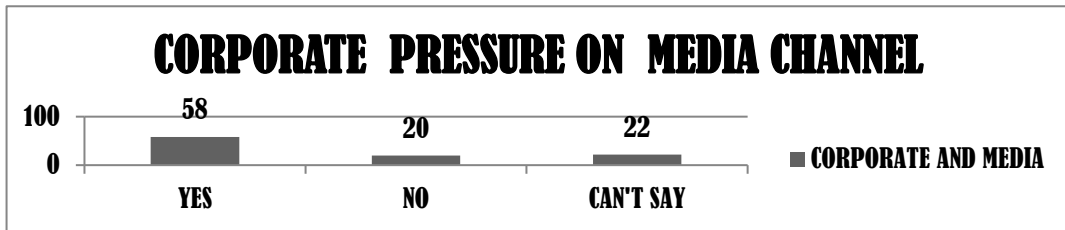
It is very difficult for a channel to get TRP points. Lots of channels try to present different formats of program. So that brings more attention of viewers to watch. In this question students are asked to suggest the content which improves the credibility of information. This chart is presenting outlook of information that will helpful to know that which type of information can improve and maintains the credibility of a news channel. Around 29 students agree that channels have to improve the presentation style. 53 students agree factual information by channels more credible. And 18 students think that channels have to provide truthful information.

POLITICAL PRESSURE AND CREDIBILITY



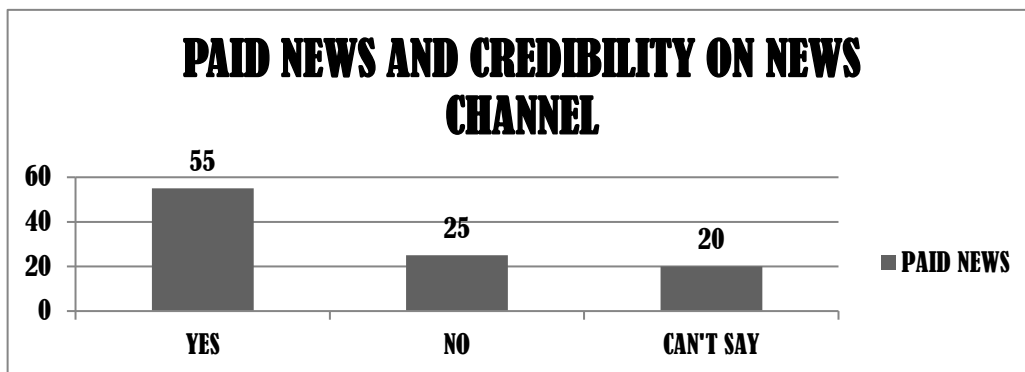
This is a direct question to testify students view about political pressure on media channels. This is unethical issue of our modern media. When political parties use media for propaganda and for image building with unethical means defiantly there is treat to the credibility of news. First column present the total number of participants 100. Around 57 students think that political pressure decreases the credibility of news. 27 students do not think so. And 16 student marks at can't say

CORPORATES PRESSURE ON MEDIA CHANNEL



Media is now established as an industry. So it is common to work for profit. Media provide image building facilities through advertising. Big corporate are their clients. There is a possibility of threat to credibility by these corporate. This question is design to know the outline understanding of corporate pressure on media channels. In response to this question 58 students responds that according to them big corporate pressurize media for their interest. So on 20 students do not think so. Around 22 students have not any idea about it they never want to say anything about it

PAID NEWS AND CREDIBILITY ON NEWS CHANNELS



Media is turn to an industry so some new concept also emerged into it one of them is paid news. This question launch to know the sincerity of student about paid news and its effect on the credibility on news. Present chart show the frequency of paid news that decrease the credibility of news 55 students suggest that paid news decrease the credibility of news . 25 are against this view. 20 students have no idea about this.

Findings: India is a young country. Around 65% population of India is young. In this country each individual is an ideology. Each one of has its own perception about any concept. In this research a step is taken to get students journal view about media channels .Being students we

are information seekers. Information is now in daily routine. Good information can develop our personality. In this way we get knowledge being a student. Media play initial role in our life when we need to communicate we need a medium which provide information to us. In the present time TV is an initial component of our life. This is a little effort is made to testify news channel credibility on the basis of data collected from student in shape of questionnaire. Aaj tak sabse tej no doubt in this tag line large number of students report that aaj tak is their favorite channel. Further Zee news is in race students like to watch this channel. A.B.P with a new name still in the heart of students.

NDTV is also in the race. IBN -7 and National DD News channel also favorite among students. Some student is watching international news channels. ESPN NEWS, CNN, BBC is some channels liked by students. In the news category mostly student watching sports, science and technology, education, entertainment, and news related to life style. And news related to politics, social and crime is also watched by students. Very few students watch business related news. Instead of traditional format of news student are found of new program like debate and interview entertainment and sports. Business, documentaries and program related to astrology. There is diversity in viewership instead of hardcore news.

In the criteria of trusted information maximum students are agree that they are getting information regularly on news channels. It is good ratio to measure trust on news channels. In overall findings news channels are providing trusted information. It is quite justifiable that information is delivering to them.

As media is fourth pillar of society. It is true it is found that large number of students agrees that news channels are protector of society. Even large numbers of students are also agreeing that media channels play initial role to develop our society. Means media is responsible for society. Students are agreeing that news channels are more credible than internet and newspaper. Maximum students file their view to this issue that news channels are more credible than any other medium.

While students were asked about the credible content large number of students agrees that facts in news make news more credible. Other student think that research based information is more credible. And other student believes that relevant bite and timeliness make information more credible. Even student do cross check of similar news on other channel to test the credibility. It shows that students are aware about the information that what type of information is more credible to them and how they can testy the information. To testify the

factors that effects the credibility of news information some suggestion filed by students appear that media channels work under pressure and this pressure decrease the credibility of news channels. Even student suggest that big corporate also pressurized media for their own interest. Means for image building media channels coordinate with big corporate. As now advertising is the way from where news channels earn a new concept of paid news is also taken under consideration in this project. And students are agreeing that paid news decrease the credibility of news channels. These are the factors which affect the credibility of news information.

Conclusion: The motive of this study is to know the credibility of news channels and on the basis of data is collected from young student it is justified that news channels are still credible. Student is watching news channels in their daily routine. They believe on the information given on the TV news channels. Large number student trust on the information they receive from news channels. They like different types of program and different category of news according to their own interest. There is diversity in the program students are watching.

On the basis of the information received from students news channel are credible because they are the protector of society and playing a major role to develop our nation. We can say that media is responsible towards our society and helpful in development. Students also interpreted that factual and research based information increase the credibility of news this thing has to be observing by news channels.

No doubt political parties, big corporate and concept of paid news decreasing the credibility of news this fact is true and recognized in this research study. But these evils of society never effect the whole information's given on news channels. These factors cannot effect the every information on TV.

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