

RECENT TRENDS IN COMMUNICATION RESEARCH

A COLLECTION OF LECTURES PRESENTED AT THE
INTERNATIONAL WORKSHOP ON COMMUNICATION
RESEARCH ON 14 & 15 DECEMBER 2021



COMPILED & EDITED BY
DR. SOURAV GUPTA



DEPARTMENT OF JOURNALISM & MASS COMMUNICATION
CENTRAL UNIVERSITY OF ODISHA

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COMMUNICATION
RESEARCH

AN E-BOOK

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DR. SOURAV GUPTA, ASSISTANT PROFESSOR, DJMC, CUO

FROM THE DESK OF THE EDITOR

DR. SOURAV GUPTA

Assistant Professor, Dept. of J & MC, CUO

M.A. in J & MC (University of Calcutta), UGC-NET, PhD (CUO)

Editor, Theatre Street Journal

*Theatrician-Playwright, Resource Person, Sangeet Natak Akademy,
New Delhi & Dept. of OLL, Govt. of Odisha*

“Cogito Ergo Sum”

Jai Jagannath!

Research should be one of the main components of a master’s course in Mass Communication. A two-year PG course has a wider spectrum than a 6-month certificate course or a yearlong diploma course primarily aimed at training an industry professional. The width is imparted through the research aspect.

There is a grossly wrong notion that only students who wish to pursue a PhD will take interest in research. Research is just not an academic programme or a course per se but a process, an approach to life. Research enables an individual to carry out a systematic enquiry into a certain area of knowledge. It encourages one to engage in a search, pursuit of knowledge and teaches him/her to develop an analytical bend of mind which is so essential to even become an industry professional especially in Communication.

From the Faculty perspective also, research is the lifeline & rejuvenating factor for the inquisitive & analytical brain which an academic should nurture. With academic visibility becoming important in terms of knowledge sharing and standardization of journals being imperative in the process the likes of Scopus, SCI, HSSI etc. have become essential quality parameters. To conform to these standards a sound footing in research is indispensable in today’s academics which demands continuous updating of knowledge.

Keeping all the above in mind, the Department of Journalism & Mass Communication, Central University of Odisha had organized a two-day International Workshop on Communication Research at the campus on 14 & 15 December 2021 where stalwarts of Communication discipline across the globe delivered talks in the technical sessions. The resource persons were Prof S R Melkote, Prof Vinod Pavarala, Prof Biswajit Das and Prof

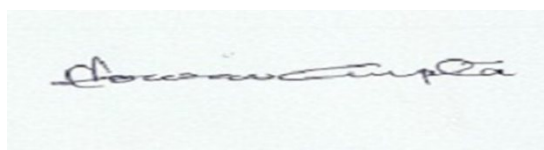
Mohan J Dutta. The inaugural and valedictory sessions featured Prof Sunil Kanta Behera and Prof K G Suresh respectively. From the feedback of the students as received the Workshop was an eye opener exposing the students to the recent trends in Communication Research.

The six talks and plenary presentations by Faculty members of the Department have been compiled in the present collection to document the knowledge discourses and act as a point of reference for future research aspirants. As the Convener of the Workshop and Editor of the present E Book, I express my heartfelt gratitude to Prof S K Palita, Hon'ble Vice Chancellor I/C, Dr A K Das, Registrar, Mr K Kosala Rao, Finance Officer, Dr J K Nayak, Controller of Examination I/C and Dr R K Parhi, DSW I/C for their inspiring support towards fruition of this academic endeavor. I acknowledge the support & encouragement of Prof Sunil Kanta Behera, Dr. Pradosh Kr Rath, Dr Sony Parhi & Ms. Talat Jahan Begum, my faculty colleagues in the Department and in the University. Very proudly I thank the Research Scholars of the DJMC, Mr Ragula Devender, Mr Abatis Thokalath Sunny, Mr Dibyajyoti Dutta and Mr Abinash Hantal for their support in the editorial work. With great love and fondness, I acknowledge the support of my dear PG students of 3rd Semester MAJMC (2020-22) for deftly organizing the workshop and 2nd semester MAJMC (2021-23) for carrying out the difficult task of transcription of talks.

I am grateful to the four stalwarts who delivered the talks in the Technical sessions of the workshop-Prof S R Melkote, Prof V Pavarala, Prof B Das and Prof M J Dutta. Their enlightening talks are the backbone of this collection. Gratitude to Prof Akshay Rout, Prof S K Behera and Prof K G Suresh for their words of wisdom.

It is a matter of profound happiness that the E Book is getting inaugurated on the auspicious occasion of 14th Foundation Day of the Central University of Odisha on 29 August 2022.

Happy Reading!



Dr. Sourav Gupta
Assistant Professor, Dep't of J & MC, CUO
Email: sourav.gupta81@gmail.com

Date: 20-08-2022

Place: Koraput

VICE-CHANCELLOR'S MESSAGE

प्रो. शरत कुमार पलीता
कुलपति (प्रभारी)

Prof. Sharat Kumar Palita
Vice-Chancellor (I/C)



केन्द्रीय विश्वविद्यालय उडिसा, कोरापुट
Central University of Odisha, Koraput

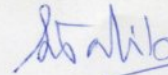
VICE CHANCELLOR'S MESSAGE

I am very happy to learn that the Department of Journalism & Mass Communication, Central University of Odisha is publishing an E-Book titled, **Recent Trends in Communication Research** as e-proceeds of the 'International Workshop on Communication Research' which was organized by the DJMC and held on 14 & 15 December 2021.

I am happy that the lectures presented by stalwart academics of the discipline of Journalism & Mass Communication in the International Workshop has been compiled in this E-Book along with papers of the Faculty Members and Research Scholars of the department.

Therefore, I congratulate Dr. P K Rath, Head I/c, Prof. S K Behera, Visiting Professor, Faculty Members, Research Scholars and students of the Department of Journalism & Mass Communication on this occasion. I especially congratulate and thank Dr. Sourav Gupta, Assistant Professor, DJMC, Convener of the Workshop and Editor of the E-Book for his commendable effort to publish this E-Book on the occasion of the 14th Foundation Day of the CUO.

I am sure that this E-Book will be widely read and serve as an important literature for the academics & researchers of the discipline in the future.


23.08.22

PROF. SHARAT KUMAR PALITA



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ABOUT

INTERNATIONAL WORKSHOP ON COMMUNICATION RESEARCH

A two-day International Workshop was organized in hybrid/ mixed mode by the Department of Journalism and Mass Communication of Central University of Odisha, for the PG students and Research Scholars on 14th and 15th December 2021. It was the first international level workshop to be organized by the CUO and featured stalwart resource persons from reputed foreign universities. The workshop was inaugurated by Professor S K Palita, Vice Chancellor I/C, CUO in the presence of Visiting Professors of the department, Prof Akshay Rout and Professor Sunil Kanta Behera. Dr Pradosh Kr Rath, Head I/C & Chairman welcomed the guests on dais. Prof Palita in his inaugural address stressed on the importance of organizing regular activities in the department for making the students knowledgeable and employable. Dr Sourav Gupta, Asst Professor, DJMC & Convener of the International Workshop explained that the purpose of organizing the workshop was to expose the students and research scholars to the latest concepts and recent trends of Communication Research and the rigor associated with quality research. Dr Gupta thanked Prof S K Palita for being the inspiration behind the workshop. Both Prof Akshay Rout and Prof S K Behera wished the workshop a grand success and asserted that it was a good decision by the department to have a workshop of this stature with eminent resource persons. Dr Sony Parhi, Faculty, DJMC proposed the Vote of Thanks of the inaugural session.

On 14th December 2021, Professor Srinivas R Melkote, Professor Emeritus, School of Media and Communication, Bowling Green State University, Ohio took a session on Quantitative & Qualitative Paradigms of Research followed by a session by Professor Vinod Pavarala, Former Dean and Head, Dept. of Communication, S N School and UNESCO Chair on Community Media, University of Hyderabad on Grounded Theory Approach to Research. On 15th, the next day of workshop, Professor Biswajit Das, Founding Director, Centre for Culture, Media and Governance, Jamia Millia Islamia, New Delhi delivered a talk titled, Imagining Research and Professor Mohan J Dutta, Dean's Chair Professor & Director, CARE, Massey University, New Zealand spoke about Culture Centered Approach. All the sessions included exhaustive interactive session between the Resource Persons, Faculty members and students.

The Valedictory keynote address was delivered by Prof. K G Suresh, Hon'ble Vice Chancellor, Makhan Lal Chaturvedi National University of Journalism and Communication, Bhopal on 15th December 2021. Prof. Suresh threw lights on importance of research and situation of media studies in India and emphasized on maintaining quality of research. He called upon researchers to think beyond the convention. Prof S K Palita, Vice Chancellor I/C, CUO proposed a collaborative effort between the CUO and MCNUJ & C, Bhopal for

enhancing the discipline. Prof Akshay Rout expressed his gratitude to all the faculty members as well as resource persons and also encouraged the students to do research in future. Prof S K Behera expressed his satisfaction over the quality and process of the workshop and congratulated the department.

Dr. Sourav Gupta, Assistant Professor, DJMC & Convener of the International Workshop reported that the sessions were enlightening, and the students got a forum to interact with the stalwarts of the discipline which was a high point of the workshop. He also informed that an e-proceeds of the workshop will be brought out soon. Dr.PK Rath, Head I/C, DJMC proposed the vote of thanks and thanked the CUO administration and Resource Persons for their active support. Participation Certificates were distributed among the students for their active participation.

The workshop was hosted in blended mode by using smart classroom equipments and was facilitated by a IT Support team headed by Dr Jyotiska Dutta, Head I/C, Dep't of Mathematics.

ORGANISING COMMITTEE FOR THE INTERNATIONAL WORKSHOP



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WORKSHOP SCHEDULE

SCHEDULE

Sl no.	Time (IST)	Topic of the session	Resource Person	Joining Link
Day 1: 14.12.2021				
1.	9:30 AM	Technical Session 1: Understanding Communication Research Methods: Analysis of Quantitative and Qualitative Paradigms	Prof Srinivas R Melkote Professor Emeritus, School of Media & Communication, Bowling Green State University, US	https://meet.google.com/yka-erwz-ptk
2.	11:00 AM	Technical Session 2: Grounded Theory Approach to Research	Prof Vinod Pavarala Professor & Ex-Head, Dept of Communication, University of Hyderabad	https://meet.google.com/yvi-otmc-naf
3.	2:30 PM	Inaugural Session	Chief Guest: Prof Sharat Kr Palita Vice Chancellor VC, CUO Guest of Honour: Prof Akshay Rout Visiting Professor, DJMC Prof Sunil Kant Behera Visiting Professor, DJMC	https://meet.google.com/svf-thih-tdr
Day 2: 15.12.2021				
4.	11:00 AM	Technical Session 3: Imagining Research	Prof Biswajit Das Founding Director, Centre for Culture, Media and Governance, Jamia Millia Islamia, New Delhi	https://meet.google.com/ada-vvzm-odw
5.	2:30 PM	Technical Session 4: Culture-centered approach to building voice infrastructures at the margins	Prof Mohan J Dutta Dean's Chair Professor, Massey University, New Zealand	https://meet.google.com/cws-kgpv-khd
6.	4:00 PM	Valedictory Session	Chief Guest: Prof Sharat Kr Palita Vice Chancellor VC, CUO Chief Speaker: Prof K G Suresh Vice Chancellor, Makhnial Chaturvedi National University of Journalism & Communication, Bhopal Guest of Honour: Prof Akshay Rout Visiting Professor, DJMC Prof Sunil Kant Behera Visiting Professor, DJMC	https://meet.google.com/mny-snoc-nbc



CENTRAL UNIVERSITY OF ODISHA
Department of Journalism & Mass Communication

Presents

International Workshop on
COMMUNICATION RESEARCH

14-15 DECEMBER 2021

INAUGURAL SESSION-14 DECEMBER 2021 2:30 PM

PATRON



PROF. SHARAT KUMAR PALITA
VICE CHANCELLOR I/C
CENTRAL UNIVERSITY OF ODISHA

GUEST OF HONOUR



PROF SUNIL KANTA BEHERA
EX-PROFESSOR OF EMINENCE,
TEZPUR UNIVERSITY, ASSAM
VISITING PROFESSOR DJMC,
CENTRAL UNIVERSITY OF ODISHA

GUEST OF HONOUR



PROF AKSHAY KR ROUT
EX-DIRECTOR GENERAL, DD NEWS
VISITING PROFESSOR DJMC,
CENTRAL UNIVERSITY OF ODISHA

WELCOME & CHAIR



DR. PRADOSH KR RATH
HEAD I/C, DJMC
CENTRAL UNIVERSITY OF ODISHA

CONVENER



DR. SOURAV GUPTA
ASSISTANT PROFESSOR, DJMC
CENTRAL UNIVERSITY OF ODISHA



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RSVP: 9938902001/ sgupta@cuo.ac.in





INAUGURAL
SESSION

DR. SOURAV GUPTA

DR. PRADOSH KUMAR RATH

PROF. AKSHAY ROUT

PROF. SUNIL KANTA BEHERA

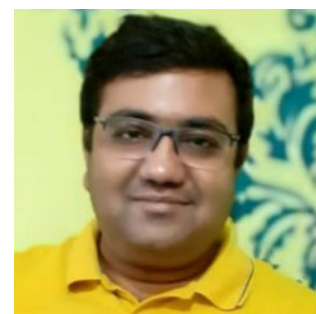
PROF. SHARAT KUMAR PALITA

INAUGURATION CEREMONY 14TH DECEMBER 2021

INTRODUCTORY NOTE

DR SOURAV GUPTA

*Convener, International Workshop
on Communication Research
Assistant Professor, DJMC
CENTRAL UNIVERSITY OF ODISHA*



A very good afternoon to all.

Prof. Sharat Kumar Palita, Hon'ble Vice Chancellor In-charge, Central University of Odisha, Respected Prof. Sunil Kanta Behera who from today is the Visiting Professor of our Department, Professor Akshay Rout, Visiting Professor of our department and almost the face of the university in the media, Dr. Pradosh Kr Rath, Head In Charge, DJMC & my friend philosopher and guide and Dr Alok Baral, Head In Charge, Odia Dep't, my friend and a great orator & critic, my colleagues Sony Mam & Talat Mam- Welcome all of you. I welcome all of you my dear students to this programme.

I would be lying if I say that I have organised this workshop for the betterment of my students actually it's not so. I've always envisioned this program for myself that is the truth.....I feel somewhere that I have a responsibility to establish that we are in a University system.....when this particular offer was given to me by our respected Vice Chancellor In Charge that a workshop should be organised and department, I thought about many topics that are so lucrative in our discipline-we could have gone for advertising, we could have gone for public relations but why did I think about communication research? There is a very personal angle to it and that is why I say that I have organised it for myself and not for my students. The personal angle is that in 2018 I realised that whatever I published earlier is actually useless and I have to start all over again because I don't have academic visibility. I found out that my friends in the Pure Sciences and some other mother subjects like Sociology,

Economics....their publications have DOI numbers, everyone has a Orchid ID and thus, I was introduced to the world of academic visibility.....then I realised that I have to learn research.

When I was given this responsibility to teach Communication Research to my students once again I realised that I have to learn research because if my learning is not proper then my students would despise my classes..... I tried my best to make research as interesting as possible....many new things are happening around us it is time to move on....it is time that we learn the recent trends in our discipline-the recent trends of the theories and methodologies in our discipline and therefore, we have invited in this workshop, four of the leading academic researchers of our discipline who have proved their mettle through rigorous research and high standard of publication.....Yes, I have to say that today only parameter which defines quality is the standard of the publication and nothing else..... I can have wonderful ideas but if I cannot publish it in a proper journal those ideas have no value. With all these personal thoughts, I would also underline that in a third world country like ours where many people actually come to universities to spend free time... not for knowledge but only for the degree....I know that this entire exercise may not be useful for many but even if one student who attends this workshop is tempted to turn over the pages of a book to learn a little bit about something new as Grounded Theory, I would consider this effort to be worthwhile.....search is always on....I request all my students whether you pursue research or not but keep the spirit of search burning within you and I thank Professor Sharat Kumar Palita for extending his whole hearted support towards organising this kind of a programme. He actually took this workshop as his own programme... I am really thankful for his active participation and I am also thankful to my department especially my Head in charge Dr Pradosh Kumar Rath who has given me a free hand....my wonderful students...I had floated this idea to my students at first and I had sought their support for it.....very proud that the resource persons openly said that they were very satisfied with the standard of the questions that were asked.....so, in all I think that we are heading for wonderful journey and all my students are heading towards a great future..... our work is only to act as catalyst in this so I once again welcome all of you to this workshop. Let us have an enjoyable journey today and tomorrow.

Thank you very much.

INAUGURATION CEREMONY 14TH DECEMBER 2021

WELCOME NOTE

DR PRADOSH KUMAR RATH

*Chairman, International Workshop
on Communication Research
Assistant Professor & HEAD I/C, DJMC
CENTRAL UNIVERSITY OF ODISHA*



Respected Vice Chancellor Prof. Sharat Kumar Palita, respected guest of honour of today, Prof. Akshay Rout, Visiting Professor DJMC and Prof. Sunil Kanta Behera, Visiting Professor, DJMC, my colleague Dr. Sourav Gupta, my respected dignitaries, Heads of the Departments, my Colleagues and my dear Students and Research Scholars.

It is a great pleasure for all of us, because the Department of Journalism and Mass Communication, Central University of Odisha for the first time in the history of Odisha, is organising an International Conference, Workshop on Communication Research and big cheers for all of us. Because, we are part of this historical event.

In its outset two sessions are already been over. It was very much wonderful session. But for the formal, for the sake of formality I am welcoming to the workshop our chief speakers. One of the Chief Speakers Prof. Srinivas Melkote sir. He is Professor Emeritus School of Media and Communication, Bowling Green State University in USA. I also welcome another speaker Prof. Vinod Pavarala, is known to us as a Communication Expert in the field of communication in India, Professor and Ex-head, Department of Communication, University of Hyderabad. I also welcome Prof. Biswajit Das, Founding Director of Centre for Culture, Media and Governance, Jamia Millia Islamia, New Delhi, to this workshop. I also welcome another Chief Speaker Prof. Mohan J Dutta, Dean's Chair Professor, Massey University, New Zealand.

As I told you it is a great pleasure for all of us because we are dealing with communication research. Let me speak about something about Social Science Research.

There are two fundamental researches we are dealing with pure Science and social science. Apart from these things the pure science and social science these are very much focused area or research and development, innovative ideas for the society. Pure science is visible but social science research is invisible but important. People always think that pure science is visible and it is of more importance compared to social science but the real researchers know how this science, the pure science is accepted by the people depending on the social science research when the behaviour approach will be changed then only the changes will be accepted by the people that is the importance of social science research. Pure science innovates; social science research drives us for the innovation. So, both sciences are important and come so far as communication research is concerned, it is a new field compared to other fields but it's emerging and it's a part and parcel of Social Science and we are almost dealing with communication but and special nomenclature was not given up to 1950s or 60s we can see.

We were dealing with communication, not sociology, social science, economics all the things. Now we are especially we are proud that we are specially dealing with communication research. So, as I told you already two sessions have been over and the sessions are very much useful, very much practical also. Prof. Srinivas Melkote Sir has dealt with the topic understanding communication research methods analysis of quantitative and qualitative approach, paradigms and it was very much useful for the students. The students also asked good questions and I hope that it was very much meaningful for all of us. The second session was dealt with by Prof. Vinod Pavarala on the topic Grounded Theory Approach to Research. Though it is a new topic for the research area but it is very challenging so far as the new theories and construction of new theories and hypothesis is concerned. The next session tomorrow will be dealt with; the first session will be dealt with Prof. Biswajit Das. He will be talking on the topic Imagining Research; and it is very much useful also, for all of you. And the second talk will be given by Prof. Mohan J Dutta, his topic will be Culture-Centred Approach to Building Voice Infrastructure at the Margins. So, all the topics are very much useful and I hope that the coming two sessions will also be very much helpful for the students and I hope that these students will be as interactive as possible as they dealt with today and I wish a special congratulate our Convener Dr. Sourav Gupta for coordinating all the guests and all the speakers in such a quick small period of time and big congratulation for all of him and hope he will do it for future and we'll continue our innovation and research in due course of time I wish all success of the workshop.

INAUGURATION CEREMONY 14TH DECEMBER 2021

ADDRESS

PROF AKSHAY ROUT

*Visiting Professor, Department of
Journalism & Mass Communication
CENTRAL UNIVERSITY OF ODISHA*



Prof Akshay Rout did his triple Masters in English from Utkal University, Bhubaneswar, in Economics & Management from the University of Manchester and in Public Policy and Sustainable Development from TERI University.

He had an illustrious career as a civil servant where he discharged important responsibilities as the Director-General of Doordarshan, Swachh Bharat Mission and Election Commission of India.

Prof Rout is associated with two historic achievements in recent times: the sustained increase in voters' registration and turnout in Indian elections & the fulfilment of the Swachh Bharat Mission— both globally celebrated examples of behaviour change communication.

He has co-authored the Swachh Bharat Revolutions: Four Pillars of India's Behaviour Change Transformation, Harper Collins, 2019 and co-authored: Making News, Oxford, 2006.

Currently Prof. Rout is discharging advisory roles in important central government institutions. He is a Visiting Professor at the Department of Journalism & Mass Communication in the Central University of Odisha. He is a regular columnist on issues of national importance in leading national dailies.

Respected, Prof. Sharat Kumar Palita, Vice Chancellor, In Charge has put a lot of personal energy into hosting this international workshop which is almost a milestone in the professional life of the Central University of Odisha. Prof Melkote, Prof Pavarala, Prof Das, Prof Dutta and my new colleague Prof Behera, who has joined today, very warm welcome to him and dear colleagues of the department, colleagues from other departments, students, ladies and gentlemen. It is a truly wonderful occasion in the life of our University and this Department of Journalism and Mass Communication for something like

this to happen. Fortunately, I'm honorable guest & I'm not one of the major interlocutors, speakers or I'm not given charge of particular component of this workshop, otherwise I would be pretending to say things which I don't understand....and honorable guest will always be honored and will be not put in serious questioning so I am lucky..... because this an extremely serious subject, Communication Research..... but I also do not agree with my very abluent convener Sourav when he says that it's his personal interest and it may only benefit one or two students that's far from correct. Sorry, Sourav because, I think it has a much wider impact implication and influence in the life of this university and across the department and for sure for the Department of Journalism and Mass Communication. For someone who is as illiterate in research as me it has lot of meaning. It fosters in me scientific temperament, I'm encouraged to raised questions so I am sure that our students however limited in number they are in the department and students of others department as well if they are invited, they should be and faculty colleagues and other faculties will also get into a mode of putting questions pursuing them on the path of finding some answers sometime succeed sometime half succeed sometime not succeed that does not matter but the scientific temper..... so I think, Sourav, Pradosh and all colleges and with the inspiration Prof. Palita I think it's an commendable exercise for the whole university and it has wider implications which will gradually understand and I would encourage myself and others to repeat such events and such workshops seminars more and more so that an un-invertible temple knowledge is pursued and we are that.

Having said that I will now come to the subject of Communication Research I am slightly different from others, my most distinguished faculty members and colleagues, I am not purely classical academic...I am a civil servant turned academic. I have struggled hard in the areas of public policy governance, programmed implementation with a reasonable degree of success.....might not have succeeded always but communication has been one of my tools....I have not weaponized it but it has always been every useful instrument in my hand-useful asset to explore further wealth in the realm of governance. The communication itself which is the bread and butter of our department. It is itself exploring into unknown species of the population, it is exploring into the unknown species of minds of people, societies and communities and now researching on that researching on communication is definitely moving in to another level of complexity and those who do it may be like Prof. Melkote, Prof. Pavarala ,Prof. Dutta, Prof Das and our close home colleges like Sourav, Pradosh and others they really deserve a salute because, the delousing inquiry that it has involved, the careful investigation that it has involved, the systematic scientific and analytical approach that it will involve..... these are mind boggling..... and I'm sure that in the two sessions which have gone by or which few sessions which are coming, students who are interested stakeholders of the university, will get to little know more from those who know already a little more and the discovery of new facts and new knowledge which comes at the end of it that is really..... I think that is the excitement adventure would have.

Well, for a policy maker implementor which I was earlier and there are hundreds of my colleagues who are waiting for this as well..... for us we would like in those roles today I'm in a different role. I'm able to share my experience turned them into academic packages experiential learning which I had..... I'm able to impart to my students my co-faculties that's end of the story. I'm grateful to the university to have given me a chance but as an administrator and as an implementer.... I always feel those thinking on communication can guide me by putting on enough research designs and methods to deal with crises, disasters, pandemic like COVID-19, war emergency, international relations..... the whole broad area of development, administration. While pursuing a profit by engaging communication strategy could I incur losses....I will give a quick example when I was Director General in Swachh Bharat Mission.... we try to clean the country a little bit during those years and it's still goes on and it's work on progress. One point was found that toilet is required for the six hundred million open defecators of India because toilet provides security and dignity for women...one of the major points....pursuing that path, we started a communication campaign which said toilets are for security and dignity we had the backing of communicator chief among us which was Prime Minister Mr. Narendra Modi and we started communicating elaborately across the country that it is for security and dignity of women. Lo and behold- in some months' time or one two years down the line we came across households where we had managed to give access to safe sanitation. We asked the people the household are you all going in to or making use of toilets that you have under Swachh Bharat Abhiyan and they said yes we have toilets thank you for giving us those thank you giving us money or getting us access to good toilets.....our women are going in and we are going out that's how it is that's what he wanted..... it's so real we didn't want that, we want that everyone it's a matter of health, it's the matter of cleanliness ,it's a matter of healthy living conditions and your employment, your future, healthy and secure future not only for women it was for men and as well for children..... others said ok we sort it and its just to cover the shame of the women so in communication we change track after that we tried to make it more 360 degree involving all doors closed for everyone but that taught us one or two things about how one has to be careful.

So, may be my dear researchers those who engaged in this they will be able to tell us more how to identify audience how to fix objectives how to have a communication design what budget to make because freshers are the resources..... task payers money..... if I engaged good amount of money, good amount of communication for Covid-19 prevention or for access the uses of toilets or for providing tap water connection to all household by 2024 or I choose a media channel, competing media channels private, public, social interpersonal and I also want to know how so what media channels make should I choose how do I monitor the money that I have invested and the communication vehicles and content carries that I am engaging in... can I ? And most importantly can they be reliable.... what findings I have can they be reliable to the research can the findings be replicated, are they valid..... so I think a good research which we all are learning here can help me to feel secure and in this areas which are so extremely important operationally almost like a action research I have questions

and how to deal with the internet that surrounds me..... lot of narratives running in the society these days political economic social how to cut through the narratives at our all narratives communication what is the relevance of Interpersonal Communication at a time when social media has gone so high. We have seen a large scale communication confusion in Covid-19 vaccination treatment, hesitancy..... how much your communication was their or absence of it or did it have a role in repelling of that when an election happens five more elections are coming in UP and others how much is it a game of successful political communication.

This whole business of TRP, is it real or orchestrated, how does one breath through the quill of fire of paid news or fake news, misuse of technology to miscommunicate..... these are the questions is there a role of internal communication to rebuild organizations institutions even in our little university or bigger institutions where internal communication breakdown is rampant and the organizations go down. I would like research to help in this, I would like communication research to help in this and I understand that the field in which research is made is very dicey..... its among people and society..... its among organizations, its among nations communities real living thriving groups police forces departments customs traditions values..... one has to very careful to conduct this research..... it's a live research so it could be cross cultural- deeper understanding of which Pradosh mentioned indirectly, very deep understanding of social reality of national, regional context for which we do this research. But those questions which I stressed upon are definite areas but I must say as the country is looking at communication research, it is looking at answers to some of the questions that I have posed and may be many, many more questions.

Thank you very much.

INAUGURATION CEREMONY 14TH DECEMBER 2021

ADDRESS

PROF. SUNIL KANTA BEHERA

Visiting Professor, DJMC
CENTRAL UNIVERSITY OF ODISHA



Dr. Sunil Kanta Behera has over four decades of teaching, research and administrative experiences in the field of Mass Communication and Journalism in India. His work experience includes 07 years of teaching & research as Professor of Eminence in the Department of Mass Communication and Journalism, Tezpur Central University, Assam and 33 years as faculty in Berhampur University, Odisha. Currently Prof Behera is working as a Visiting Professor in Department of J&MC, Advisor– IQAC & NAAC and Chief vigilance officer, Central University of Odisha since December 2021.

Prof. Behera did his Masters in Journalism & Mass Communication from Banaras Hindu University; Ph.D. in J&MC and Masters in Commerce from Berhampur University Odisha along with a Course on Film Appreciation from Films & Television Institute of India, Pune.

Professor Behera taught courses on Communication Theory, Communication Research, Communication for Development, Advertising, Gender and Media. Prof. Behera has been in the academic advisory boards and contributed in devising course curriculum, evaluating PhD. thesis of about 55 Universities in India during his 40 years of academic journey. He has been member of Selection Committees for several universities.

Prof. Behera has successfully guided 28 scholars for their Ph.D. in J&MC; one for D.Litt. and 7 for M.Phil in Women's Studies. He has published about 40 research papers in International and National Journals. Prof. Behera has attended participated and delivered talks in International and national Seminars/Conferences/Workshops. He has visited Australia, Thailand, Singapore and Malaysia on academic assignments.

Prof. Behera has been the Director, Distance Education Centre, Berhampur University, Dean, Head, member, Senate; Member Academic Council of Berhampur University and Tezpur University.

Prof Behera has been a reviewer of Books and Book Chapters of Sage (India) and reviews the research articles for Media Asia.

Currently, Prof Behera is associated with NAAC, Bangalore, UGC, West Bengal College Service Commission, Rajasthan Public Service Commission, Karnataka SET and UPSC. Association with NAAC, UGC since 2004 and with UPSC since 2012 has helped in building up the Departments as well as the institutions. Besides teaching and research, Prof. Behera has contributed immensely in policy making and implementation, which have helped the institutions to situate themselves at higher pedestal at national and international level.

Prof. Behera is the founding Governing Council Member of All India Communication and Media Association and received the best Media Educator Award, 2018 by Exchange 4 Media, Business World Publications, New Delhi and Life Time Achievement Award for Media Education 2015, by ETV, Hyderabad.

A very good afternoon to you all.

Esteemed Vice Chancellor, Dr. Sharat Kumar Palita ji, my colleagues, Dr. Pradosh, Dr. Sourav, Dr. Sony and my esteemed colleagues from other department, Alok ji and my dear students, friends. Today is a day to remember because normally as a teacher I never look back, today is a day of a beginning of a new chapter in my life and look at the coincidence as if it's a kind of induction of mine into the family of Journalism and Mass Communication of the Central University of Koraput. I am being inducted into the family within international workshop on communication research. All thanks to Dr. Palita ji who is the inspiration behind the workshop, Dr. Sourav, Dr. Pradosh and my colleagues in the department for organizing this international workshop on communication research. A communicator first has to become a good listener. We all say in the process of communication, 70% of the time we have to listen and will have to think 20% and speak only for 10% of our time, then only you can become a good communicator. I heard Sourav about what was the purpose behind organizing this international workshop, which have been answered by Prof. Akshay Rout ji and it's not for him, it's all for you, that's true and Prof. Palita ji also so pro-active as a Vice Chancellor. We are so fortunate to have such a Vice Chancellor who has all the will power and the interest to help the department grow and be the center of attraction in at least in the state of Odisha. Look at the departments of other universities, Odisha is always backward I will say in communication education. Long back we have started the department in Berhampur that was in 1974 and after that no UGC recognized department came up in any other university. Of course, today we have a recognized department in Fakir Mohan University and Rama Devi Women's University. We have IIMCs which is also giving diploma courses in Mass Communication but Odisha is lagging and we are fortunate that in the Central University we have a department where we can do wonders.

Prof. Rout has raised several questions, the answers to all his questions lies in his questions. He talked about misinformation, he talked about fake news, he talked about the developmental realities, and he talked about the communication campaign for the Swachh Bharat Mission. Those were the realities. We have failed. We have failed in all the fronts, during Covid19 ah, yes! There is fake news, there were misinformation campaigns. The communications campaign, I will disagree with Prof. Rout, today he is talking about looking towards for the right campaigns to be formulated by communication students. But, sorry to say this, during all these 40 years of my experience the major problem for communication education in our country is the disconnect, is the disconnect between the educational institution, media houses and the policy makers, whatever research we do in the universities, they are all academic research, degree awarding research. This research has no utility.... even if we publish in the book the government never takes it into its account; they will appoint either a model, research model by UNICEF. They will take it as an example and formulate communication strategies and campaigns or they will appoint a nongovernmental organization give the task of formulating a according to them an effective campaign for Swach Bharat Mission staying there Delhi and those will be implemented and executed in the remote corners of Koraput, remote corners of Malkangiri and remote corners somewhere in Tamil Nadu. So, the ground realities are different. Why I say I agree with Prof. Rout, when he said that question, a student should start questioning. The day you start questioning everything, then your learning starts. As long as you keep quiet when a teacher comes to the class, tells you or speaks for hours and goes back without hearing a word without hearing a question and no feedback from the students then I say the learning is zero.

A questioning mind will only help you learn and there is no teacher, I was never a teacher. I always considered myself as a learner, a co-learner. I facilitated learning because I am fortunate that I am born maybe 40 years or 50 years before you so little bit of experience, whatever knowledge I have that is experiential knowledge and through sharing this knowledge I am trying to make you make you learn, make you more knowledgeable so in communication when we say that information is power, in today's world I say knowledge is power. Can anyone say what the difference between information and knowledge is? Then we say that a communication journalist, in today's world there is no journalist all are communicators. Right? They are communicating through a print medium , they are communicating through impersonal , they are communicating through television medium they are communicating through mobiles , they are communicating through social media, new media, all are communicators and there is more of user generated content.

I am using this term “user generated content” particularly in reference to the social media you are using. When you are writing a blog, when you are posting a story as in twitter or in Facebook that's your content creation, you are the content creators. So the times have changed, I know no longer think of my students as information disseminators. I try to train my students to become knowledge workers. Information has to be transformed into knowledge by you and that needs to be share by the people. Simply stated as somebody has

stated information on application becomes knowledge means if you are giving some new information to people and if that is of no utility, unless they apply the information then it is useless. So, information has to be transformed into knowledge and there lies your role as communicators and about research, research was never ever an important sector of enquiry in our India as far as communication is concerned because I will take 5-7 minutes more if you look at communication education particularly it started sometime after 50s but communication education has really are taken pace after the introduction of television medium particularly in the 80s and 90s and today we have about 844 colleges, universities and institutions offering diploma, certificate, graduate and post graduate programmes and PhD programme in mass communication. So 844 colleges, look at if every college send 40-50 students every day, every year then how much it comes, do we need that many training professionals for communication today, I will say yes, because we have included in the ambit of communication particularly even in entertainment sector.... you must be aware of OTT platforms.

So, research when we talk about research in communication or research in communication is always a failure in India because communication never developed as a discipline, communication was always considered as a vocation. It was a vocation. Communication what earlier institute were doing producing technicians how to operate a camera, how to edit a marriage video, how to edit a programs video, these are all technical details they are known as technicians. Without knowing the philosophy behind the product the content that you are generating, without knowing the aesthetic values of the particular product they are getting trained. But as I said, today, we have moved away from the technical skills, we are also knowledge skill. We are into our research skills when you look at the curriculum; research becomes a very very important component. When rightly Prof. Palita was referring to- you are not only trained to become a journalist in a television station or newspaper or a social media platform, you should also try to become a policy maker, you should also try to become a teacher, you should also have the entrepreneur ability to start a media organization by yourself where various startup are being started by the communication. If you look at all the social media right from Facebook to Whatsapp they all started as small venture and today they have become so big. So research is needed and research in communication particularly is more important today because it is multi disciplinary in nature. Communication cannot be studied or researched as a single discipline we draw inputs from anthropology, we draw inputs from sociology, we draw inputs from psychology, inputs from literature, history, political science even the word communication, the communication studies have grown from Natyashastra of Bharat Muni if you study we have those rasas all these things are there in Natyashastra. That from there the germination of communication studies have started. So we take inputs from all these disciplines, so communication neither can be studied nor can be researched as an individual discipline.

So, to sum up I will say communication is interdisciplinary and it is rooted in its multidisciplinary whether you are studying communication or researching communication

that need to be studied with a multidisciplinary perspective. I hope I will understand and the days to come, very rightly Sourav has put- if you look at the title of the four talks by four very very eminent people. Srinivas Melkote, we have started our journey by reading Melkote. We have started our journey of Journalism and Mass Communication learnings by reading Melkote. Prof. Melkote talked about the research methods quantitative and qualitative, the qualities and quantities, the positivism and post positivism, the empiricism. What is empiricism? What is objective analysis? What is subjective analysis? What is critical thinking? What is interpretivism? All these things he talked about that time. And Prof. Pavarala talked about different approach, a grounded theory approach. It's not from the theory that you are taking and testing it, you will have to build up theory, grounded theory, then decide the theory and tomorrow I am very happy that Prof. Biswajit Das, look at the title: "Imagining Research", will be giving a talk on how to imagine research.....imagining is the beginning of the first step of research, you will have to imagine things you will have to research problem is to be first formulated. Suppose somebody asks you what you will do, suppose in the master level when you have a dissertation, what is your area of interest? You say that I want to work on television. Television is such a vast medium, which area, what, even you can work on a particular program or a particular channel. Isn't it? So you will have to narrow down, imagine, imagine things in a broader perspective then step wise narrowing down the topic and then formulate a feasible research proposal, research problem then your research questions, literature review then all these things you will have to do. Then the fourth one is still more and that's purely I will say a combination of capitalist and communist philosophy of communication the margins constructing communicative infrastructure for the margins, margins the disadvantaged groups in the society. Communication for all over the educated people, or the urban elites, there's no problem, the communication, the problem of communication is rooted in the rural areas, the illiterate people those who are not able to comprehend things, those who have language problems.

India is a multicultural country; India is a multilingual country, multi religious country. So there are about 1400 languages and dialect told in India. So it is very difficult to communicate so we will have to find ways how to communicate. So professor Mohan Dutta he will talk about link communication to culture and then reach to the margins and how we can build an effective, feasible communicative infrastructure for the margins. I know these are very high fundamental theories of communication research you may not be able to take it in one take but do take notes, simply do not listen to but take notes and when you go back look at those points and try to build up your own imagination and then communication is nothing but a story telling form, so take those points and join those dots build up a story. You become an effective communicator; you can become an effective thinker.

Thank you very much.

INAUGURATION CEREMONY 14TH DECEMBER 2021

INAUGURAL ADDRESS

PROF. SHARAT KUMAR PALITA

Vice Chancellor I/C
CENTRAL UNIVERSITY OF ODISHA



Prof. Palita is the senior most Professor, and Dean, School of Biodiversity and Conservation of Natural Resources of the Central University of Odisha.

Prof. Palita did his M.Sc., M.Phil. and Ph.D. in Zoology from Utkal University. His Ph.D. topic was “Biological Studies of White Tiger (Panthera Tigris Linn.) With special reference to Nandankanan Biological Park, Orissa, India”

Prof. Palita has a teaching career spanning of 38 yrs, since last eight years he has been teaching biodiversity in Central University of Odisha. He is heading the Department of Biodiversity and Conservation of Natural Resources (BCNR), Central University of Odisha and also the Dean of the School of BCNR.

He has published more than 45 research publications in reputed international journals, one book on Bats of Odisha and several book chapters. He also writes popular scientific articles in Odia on topics related to wildlife and environmental issues. Prof. Palita is a life Member of several important scientific bodies and reviewer of reputed international journals. He was awarded the prestigious “Red Cross Award-2017” for outstanding contribution by a specially-abled person. He has been felicitated by several socio-cultural organizations of the state.

Good afternoon, everybody.

Esteemed guests on the dais, Prof Sunil Kanta Behera, who has joined as a visiting professor today itself, Prof Akshay Kumar Rout, Visiting Professor of the department and former director of the DD news and Swachh Bharat Abhiyan, Dr. Pradosh Kumar Rath, Chairman and Head of the Department In Charge, Journalism and Mass Communication, Dr. Sourav Gupta, the convener of the program. Hod and different

departments present here including Dr. Alok Baral, faculty of the department of Journalism and Mass Communication, Research Scholars, students of the department, ladies and gentlemen.

At the outside I congratulate of the department on two things-Firstly, organizing a workshop in such a great length and bred for two days. Involving international speaker. I must congratulate of the department for taking the initiative. I think This is the first department of the university involving international speaker at the department levels so congratulation.

Secondly, this is also a momentous occasion as former Professor of Eminence, Tezpur University Prof. Sunil Kanta Behera has joined the department and I wish the department all success in its academic endeavors and raising as a leading department in the university in the times to come.

Friends, I must thank to Dr. Pradosh and Dr. Sourav for taking this initiative. Before this we have discussed that for our students we must take some initiative and to tell that is not simply social science department it is something extra ordinary department you see hardly we find a journalism department in any university. Utkal University say about 80 years old, but it doesn't have a journalism department. And many such university. So, I think we are fortunate that in Central University of Odisha we have a department Journalism and Mass Communication that not only provides post graduate degree also provide research degree. It is a great thing but simultaneously with greatness also comes accountability.

What is done in the last 10 years, whether our students who are pass out have reached that right destination, have they been placed rightly in the society, where they were expected for- so that is a introspection... so I have told both Pradosh and Sourav that we must do something. It is not simply academic department..... It is an applied department. We are preparing journalists who will work in the area of the world of politics, social science & many other thing..... they will be not only academicians but they will be very good journalist who will be dictating things.

Friends, I would like to request my research scholar friends and PG students to think that if you now open a TV channel there are 100s of TV channel discussions are going on and TV anchor or TV journalist now are so much of inform so much of knowledgeable that they decide lot of thing. It is not simply the communication of information they decide the opinion.... they develop on the opinion of the public and so the arena of department of Journalism and Mass Communication and students coming out of it is now much broader simply getting a PG degree or getting a MPhil and PhD. I think it is a dynamic field and it is becoming ever dynamic field. So challenge is great.

The student who is coming out of the department certainly should get placement first. Placement as a journalist, placement as an academician in different organizations related to Journalism and Mass Communication because this is something of a new field. So if they are

not getting so there may be some failure in our planning or reaching at the objective. So with this thought, this workshop is started. Let our student be exposed to international things what is taking place, what is taking place in India and what is the thinking at the national and international level and our students need to be more competitive and if any placement drive comes they should face it and get selected. So these are our motive and one thing we require rigorous journalistic training not that getting academic degree and getting through 3 mid semester exams and final end semester exam getting some marks is enough. I think they are required to be specially trained in this Journalism and Communication. And then I think our aim and objective will be successful. So with this it is started I wish both Sourav and Pradosh will take it a long way and we have also presently Prof. Rout with us as well as Professor Behera joined. These are very eminent people in their own field and they have we National and international clout that can support us to a great help, but we must be in a condition. We must win status to get the benefit. So, I wish our student will rise to today's occasion, but we won't have enough preparation for them and I assure..... I don't say that I am in charge Vice Chancellor, I am a Faculty of the University. I have been serving in the University for last 8 years. I have another 3 years will be there and as a senior faculty I will be doing whatever best possible for me in the coming time to support the department.

I think with our combined support things will go forward and I wish not only this Workshop.... I have said that please organize 3 to 4 workshops, some training program for our students as well as Koraput has quite a good number of Journalists. These journalists should also get training from us. They should know what they should write, what should come in the public arena and what should not come for instance. I want to tell you that while our admission was going on in OTV and news Came that news item is "ନୀଳନୀଳରେଚାଲିଛି କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱବିଦ୍ୟାଳୟ" Central University and the timing is such.... if somebody listens to this news, nobody will be tempted to join Central University of Odisha. So, this is negative journalism i tell and i have also thought that I will talk to the Editor of the journal, editor of the OTV because the timing and it is given very old footage....I don't know how so you see communication can be mis information, can be wrong information. It can be wrongly directed and can affect the society. So, what I am feeling because if in the time of admission, a wrong message is given, and student listen this you will think twice should join or not. So timing, right language, right communication is important.

So then coming to communication research. I want to tell you, what is research? Research is something which is not new analytically you have to know what has been done in a particular area. What are new challenges? What are new things available? How to look at the subject from a new perspective and come out new findings and these new findings must be sustainable that is research and now it is the field of Journalism and Mass Communication no doubt is a dynamic field. It is also undergoing a lot of challenges. You see since the evolution of human being I am a student of Bioscience, Life Science and human being; many animals also exchange information. You should know, if you know that a dog urinates in a particular locality in the night. It is called beats. That is its area if another dog come to that

area there will be a fight. So it gives a signal similarly I have done studies on Tiger we have seen that the male Tiger particularly moves around a particular area and other defecates sprayer scent or some scratch mark. So that another animal cannot enter the signal information. Ok, but in course of evolution human evolution we have see Human being started giving science.

Then some sounds then some language it took very long time for the communication place. And you know that there are thousands of languages and communication is off that time you can understand but over the year. The scientific development telegraph came in the earth early 1900 century it was a revolution that how it came there as Terretakka.

My father serious come to 3 to 4 dots they are why that it can be decoded and immediately a person gets information. At a time, it was very interesting that how it happens, then came telephone, then came iPhone..... lot in the last 20 to 30 years there is almost a revolution and you see for us many of our students might not know the idea about the postcard, envelope, inland letters. These are very much dear to us we are writing letters and a letters from dear one was so worthy but now days , they are they become fossilized you have go to archives to see this now email have taken over, chats have taken over.

So now this modern technology has also become a challenge for any journalist. Students, I tell you that journalism is not to provide information but provide right information in right time through right technology and creating a right opinion not misinformation from this angle. I did not say much but I assure you that the department is taking strides in the coming time. This is one of the advanced departments and you'll see that these departments and I request all the colleagues to come together think that. I thank Sourav that he was speaking about Scopus. No doubt at individual level getting more of Scopus etc is helpful. But what about the student who is coming out of the department and is not getting a placement not getting the right position in the total broader environment so along with our personal development we are also see that the products which we are producing they must see the light of the day there and we will be happy one day that if one of our students is a big journalist is becoming a deciding factor in India. Whether in state level or district level any where his efforts recognized that is a great thing.

I wish for that day, and I am a very optimistic man provided we were together. We have sincerely been working together. I wish the department will work in that way and we will have many more opportunities. And I hope this is one beginning and will have so many workshops, so many interacting ones and so many trainings which will be other than academics. Those will be much more helpful with these words I wish the department a great success in the coming times, wish all my students and research scholars a very good time.

Thank you all.



CENTRAL UNIVERSITY OF ODISHA
Department of Journalism & Mass Communication

Presents

International Workshop on
COMMUNICATION RESEARCH

14-15 DECEMBER 2021

TECHNICAL SESSIONS-14 & 15 DECEMBER 2021

RESOURCE PERSON

14 DECEMBER 2021

RESOURCE PERSON



9:30 AM

PROF SRINIVAS R MELKOTE
 PROFESSOR EMERITUS,
 SCHOOL OF MEDIA & COMMUNICATION,
 BOWLING GREEN STATE UNIVERSITY, OHIO
<https://meet.google.com/vka-erwz-ptk>



11:00 AM

PROF VINOD PAVARALA
 PROFESSOR & EX-HEAD,
 DEPT. OF COMMUNICATION, S N SCHOOL,
 UNIVERSITY OF HYDERABAD
<https://meet.google.com/yvi-otmc-naf>

RESOURCE PERSON

15 DECEMBER 2021

RESOURCE PERSON



11:00 AM

PROF BISWAJIT DAS
 FOUNDING DIRECTOR,
 CENTRE FOR CULTURE, MEDIA AND GOVERNANCE,
 JAMIA MILLIA ISLAMIA, NEW DELHI
<https://meet.google.com/ada-vvxm-odw>



2:30 PM

PROF MOHAN J DUTTA
 DEAN'S CHAIR PROFESSOR,
 MASSEY UNIVERSITY, NEW ZEALAND
<https://meet.google.com/cws-kqpv-khd>

WELCOME & CHAIR

PATRON

CONVENER



DR. PRADOSH KR RATH
 HEAD I/C, DJMC
 CENTRAL UNIVERSITY OF ODISHA



PROF. SHARAT KUMAR PALITA
 VICE CHANCELLOR I/C
 CENTRAL UNIVERSITY OF ODISHA



DR. SOURAV GUPTA
 ASSISTANT PROFESSOR, DJMC
 CENTRAL UNIVERSITY OF ODISHA

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TECHNICAL
SESSIONS

PRESENTATIONS BY
INVITED SPEAKERS

PROF. SRINIVAS R MELKOTE

PROF VINOD PAVARALA

PROF. BISWAJIT DAS

PROF. MOHAN J DUTTA

TECHNICAL SESSION-1
14TH DECEMBER 2021

UNDERSTANDING COMMUNICATION RESEARCH METHODS: ANALYSIS OF QUANTITATIVE AND QUALITATIVE PARADIGMS

ABSTRACT

In media and communication research, two paradigms, quantitative and qualitative, are, extensively, employed by researchers to understand phenomenon. Quantitative research has been applied to the study of media and communication, creating a number of sources of information in a broad range of subject matters in communication field of study, while qualitative research has been primarily concerned with the characteristics and boundaries of the paradigm. Since those two perspectives are based on the different epistemological assumptions, which are considered crucial to the development of criteria for assessing the value or worth of data generated by research, each of the two different points of view bring different research processes by which there are different objectives of research, different roles of researchers, different topics, different terms used in a research, different significant results, and different contributions to the society.

The communication field of study has been engaged in a debate over which benefits researchers may have from the use of each approach, and which latent limitations they may have in their research. Both quantitative and qualitative paradigms have several distinct characteristics and aspects in different ways and with different effects, so the way in which researchers employ a specific paradigm to their studies could be critical. In this talk, therefore, the two paradigms will be systematically explained and contrasted on several dimensions.

TECHNICAL SESSION-1
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UNDERSTANDING COMMUNICATION RESEARCH
METHODS: ANALYSIS OF QUANTITATIVE AND
QUALITATIVE PARADIGMS

RESOURCE
PERSON

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Teaching research methodology has always been a favourite topic for me, and the topic that I have chosen today I think is quite appropriate to start the workshop because regardless of what kind of research method that a person employee, they would be either the quantitative paradigm or the qualitative paradigm. So, I think it's a idea to get an introduction to these two methodologies which are extensively employed, as was recently explained extensively employed by researchers to understand phenomena, these two

perspectives quantitative and qualitative are based on different epistemological assumptions that is Epistemology is the foundation of theory and so they have different theoretical philosophical assumptions and because of that they bring different perspectives, to the research process and obviously the goals of the researchers are going to be different, the topics are going to be different and the results will be different, as well as the contributions. Very often I hear among my students talking among each other saying, “Oh I’m quantitative Oh I’m qualitative”, and quantitative is better or qualitative is better and I always tell my students that you cannot talk in that way, that one is better than the other. Quantitative methods and qualitative methods are two different ways of doing research and each one should be employed depending on the kind of topic, the kind of investigation, that one wants to do and so it's very important to understand that both of them are essential for the research process but depending on what your topic is, you would choose one over the other. So, this debate in the communication field about which methodology has been going on for quite some time, so today I would like to spend a few minutes about 30 to 40 minutes looking at this from different vantage points and explaining the difference as well as the similarity between these two approaches. Now before we get into the quantitative and qualitative paradigms, we need to go one step higher and I’m going to be talking about positivistic paradigm versus interpretive paradigm. The quantitative emphasis that I’m talking about today comes to us from positivistic paradigm whereas the qualitative methodology comes to us from the interpretive paradigm, so those are the two higher categories that one needs to look at. So, I’m going to spend a few minutes talking about positivism and interpretivism and look at the differences in the outlook in the philosophy between these two approaches and then from that point onwards I’ll come down to quantitative and qualitative paradigms that is the topic for today.

So, in positivism or positivistic paradigm reality is considered to be outside a person so for example reality, my reality is outside me, it’s not within me it’s outside me there’s a distance between me and the reality but it’s me I’m talking about the researcher so, between the researcher and reality there’s a distance which means that the researcher can look into reality, can observe reality, from a distance. That is a very fundamental point of view of positivism, further reality not only exists outside us but in positivism, it also believes that there is a single reality, there is only one reality. Now going over to interpretivism this paradigm believes that reality is not outside us or inside us reality is all around, I am a part of reality too the researcher is a part of reality too, the researcher cannot maintain a distance between himself/herself or reality because I am a part of reality. Further the interpretive paradigm states that there is no one reality the time multiple realities, reality is what each person or each researcher makes it out to be, which means that my reality is different in some ways from your reality. So, notice the fundamental philosophical difference between the positivistic paradigm and the interpretive paradigm. That is a major distinction between these two but there are many more, for example in positivism reality is not only outside you, reality is not only a single reality but that reality can be split up into many realities like you take a

pizza and cut up the pizza into many pieces, so instead of one big pizza now you have five pieces of the pizza but every piece of that pizza is still the same pizza. The interpretive paradigm on the other hand says that there are multiple realities and you cannot slice reality into little parts, if you did each piece of that reality will be different from the other because there are multiple realities. So, as I proceed in my talk today, I will keep coming back to these fundamental philosophical assumptions and how they are operationalize in the quantitative and qualitative methodologies.

So, let's begin and let's talk about some aspects of the research process and then compare the quantitative and qualitative methodologies so let me start with the objective of research as you know every research project every single body of research has an objective or a goal, so in quantitative research methodology as I told you earlier since it flows from positivism over the positivistic paradigm, they assume the nature of reality is singular. That there's one reality and it is independent, it is independent of the observer. I told you there's a distance and so the two are independent from each other and so, in such a view the goal off quantitative research is to explore that reality and gathered data about that reality and so in the quantitative methodology, knowledge or data is obtained through observation, questionnaires and such other methodologies and the idea is to explain and predict reality.

Contrary to quantitative research the existence of an objective single reality as I told you is denied in the qualitative research paradigm so in the qualitative paradigm reality is considered as a socially constructed reality. We human beings construct our realities through our actions and we are a reflection of the realities we create and reality is constructed in terms of our interaction with the environment and therefore in the qualitative methodology the objective of any research using the qualitative approach is to look at a portion of that reality and look at and see how that reality is socially constructed and the primary goal of qualitative research is to understand what is going on, understand a process but as in quantitative research the objective is to explain. You see the difference between explain and understand and those are reflecting a philosophical understanding, that I told you earlier about how reality in one case the quantitative the positivistic you know, is singular an exist outside you and so we can approach that one reality based on certain kinds of research processes that I'm going to be talking about and if we adopted those research processes, we can actually access that reality. Whereas in qualitative research since these multiple realities, the best that we can do is select a certain problem and then try to understand it to the best of our ability so the qualitative approach is known for his thick description. Qualitative description of what the researcher found. Whereas the quantitative research methodology comes up with different kinds of research questions and hypothesis to explain the reality and come up with specific information about that reality which can then be generalised to other realities.

I know, I'm talking at a slightly abstract level so as I go forward, I will give you some examples to let you know what I mean so, to sum up in the qualitative methodology knowledge or data is understood can only be understood within a social context outside that

social context that understanding is of no use because reality is constructed within social contexts at a certain time in at a certain historical time. So, obviously given the objective of research being different in the both quantitative as well as the qualitative the researchers have different roles in both perspectives. Since quantitative research presupposes an independent reality and then investigates how we can approach it and explain it quantitative researchers detach themselves from the organisational setting of the study. They avoid personal biases and perspectives because they have to approach reality in an objective way, so in the quantitative method therefore in the process that I'm going to explain, the methods of doing quantitative research are constructed in such a way that the researcher can avoid ejecting his or her personal biases into the data collection process. But unlike quantitative research qualitative researchers do not need to detached observers.

On the other hand, the quantitative researcher needs to get into the reality of the subject that he or she is investigating must look at the total situation, not only talk to the person but also study the geography of the place the culture of the place. I tried to make sense of how the place, the time, the culture, the person, all of them interact to produce a certain reality and then try to understand that and describe it. Understanding events activities etc. in a specific situation requires a complex appreciation of the overall context in which a phenomenon occurs. So, in a qualitative research paradigm the role of the researcher is to gain a holistic overview that is an overall view of the context of the study and therefore qualitative research studies are usually done in the community, in commonly place situations where participants interact with each other. So, those are some ideas as far as the objective of research what about the choice of topics probably this is a good area where I can come up with some examples for some of the ideas that I was talking to you about. In quantitative research, basically we're looking at as I told you, reality from the outside that reality is outside you. Let me take one example, let's just imagine that a person a researcher is doing a content analysis and he or she is looking the topic of the content analysis which is, greater the exposure to violent or violence in the media, greater will be the aggressive behaviour among the receivers so let me explain that.

See, when you watch a film when you watch a TV show this violence there, these days there's a lot of violence in our media people are being shot, people are being killed, people are being tortured. I'm sure you're familiar with all the violence, so this hypothesis says if a person watched a lot many, many, many hours of such kind of media the hypothesis says that person has a high degree of correlation or probability of becoming aggressive physically, aggressive behaviour, in other words exposure to violent contact is correlated with aggressive behaviour. This is a very popular hypothesis, now in quantitative research the first thing that you have to do is, so what is what is the reality that we are talking about here violence right, in this particular study, violence we are going to be studying violence in the media and then you're going to see people who are exposed to this violence as in watching movies or watching TV for a certain amount of time and then we're going to see measure their behaviour based on some experiment to see if their aggression levels go up. So, coming back now

violence that we are studying here is called a concept, right? now for the sake of the study here I will have to take this concept and I will have to provide an operational definition or a specific definition of what that violence is and so for my content analysis I'm going to define violence, thus violence is and we are talking of content analysis we're talking of violence what is violence? like when you're watching a show how do you know that something is violent or not, the reality of violence is defined as in this study, violence in my study is when there is body contact between two or more people and the body contact could be a fist fight or it could be body contact with an instrument, like a sword or a bullet so violence in my study is body contact between two or more people in the media, with the intention to hurt, kill, damage, destroy, etc. that is my definition of violence. See, what have I done in my study I've taken the reality of violence and broken it down to one specific kind of reality that is governed by my definition and so if I go back and do my study and look at the amount of violence in my content analysis among the violence in the media.

I will be able to define violent I'll be able to recognise violence, because the definition has told me body contact between two or more people so if there's nobody contact there's no violence or if this body contact but not with the intention to hurt like two people hugging each other that's not violence and so this is how in quantitative research reality, the complex reality is broken down to single realities through careful definitions, called operational definitions and once the researcher understands the definition then he can see violence only through the lens of that definition so reality is only a single reality now. Then through questionnaires and other methods content analysis data are collected to provide support to the hypothesis or reject the hypothesis and so that is an example of how in quantitative research we break down complex reality into single realities through careful definitions not only that but the methods of research in quantitative methods are very carefully constructed whether it be a survey or some other method of collecting data very carefully constructed. To gather data to explain the phenomenon under study and these data collection methods are tested for reliability that is, they are giving consistent information all the time, they tested for validity to make sure that the data collection process has very little error in it because error in data collection is a very big factor in quantitative research and we want to reduce the amount of error in quantitative research to a minimum.

Now, let's move on to qualitative research, in qualitative research given what I had told you earlier or multiple realities the topics would be very different for example why do people love the music of A R Rahman, I just picked his example, the music director A R Rahman, why is he popular? why is his music popular? Now that could be a topic for qualitative research now you can look at this, now for example, two people can listen to the same song (reality right the song is the reality), two people can listen to the same song one person can say oh that song is beautiful and the other person could say oh that song is terrible I don't like it. Two different realities each person is seeing a different reality in the same reality the same song I give you an example of qualitative research and so the question is, why is A. R. Rahman music so popular? So, in order to understand this we have to actually talk to people

who listen to that kind of music and find out from them, why they like or don't like his music? what aspects of music? what are the other things besides the music that they like? do they like the lyrics? do they like the harmony? Etc. and so in qualitative research you are looking at very complex kinds of realities. You cannot define it ahead of time like we did in quantitative research in the case of violence for example, you just have to go and collect data in order to better understand the phenomenon and therefore in qualitative research we have face to face interviews participant observations, nonparticipant observation, case study, a case studies where a person goes to a place, where he or she wants to collect data and actually spends time over there observing everything in that place and trying to understand the social context that's an example of a case study so, these are usually the ways in which a qualitative research is done and therefore concept we talked about that is very important.

In quantitative research we have something called variable, for example take violence again I'm going to take the example of violence again so we define violence in a certain way but that violence can vary in amount they can be lot of violence, there can be average amount of violence, there can be low amount of violence, so they can be a variability in these scores of violence. For example, my height, I am 5 feet 10 inches tall height is a concept which is defined as the distance from the floor to the top of your head, so everybody is back to line up against the wall and will measure the distance from the ground to the top of your head that is your height but everybody has a different height is a variable so, variables are very important in quantitative research that's why I said the more violence one watches, the more aggressive a person is. So, we are talking of greater amount of violence, greater amount of aggressive behaviour the variable keeps changing. On the other hand quantitative research looks at as I told you everyday reality, look at conversations between people, discourse, practise, looks at texts like content analysis and tries to understand what is being constructed as reality and what is the social value of that reality, what is the meaning of that, so the goal of the qualitative or interpretive paradigm is not explanation and prediction like hypothesis testing in quantitative research but it is an understanding and description of existing phenomenon through thick description.

So, Qualitative Researchers look at meaning, they look at cultural significance of different artefacts,, that gives a sense of identity and meaning to people to Orient themselves they look at textual content of texts like media, to explore the meanings that come out of the media. Whereas quantitative research applies looks at surveys, experimental designs, where realities defined in a certain way and then data are very carefully collected through quantitative that is, in quantitative methods obviously the data are numbers example statistics, statistics is used and so in a quantitative research the data are numerical data which are then subjected to statistical analysis, statistical significance tests, through which a hypothesis may be supported or not and if a hypothesis is supported more studies are done to make sure that this hypothesis is indeed true and if several research studies come up with similar results that watching more violence in the media leads to more aggressive behaviour if more and more and more studies come up with that kind of finding. Then quantitative research gives us the

knowledge about the relationship between violence, exposure to violence and aggressive behaviour and then we can generalise and say when there is lot of exposure of people to violence, they tend to become violent you're generalising these studies to a larger universe that is the objective of quantitative research. Qualitative Research on the other hand the researcher goes in to understand the phenomenon and then describe it looking at the total context, generalising for example, if I analysed the conversations, for example I looked at conversations that take place between men and conversations that take place between women and look at what kinds of topics men talk about what kinds of feelings and emotions do they exhibit, what kinds of topics women talk about mostly, what kinds of emotions do they exhibit. I can do a very good study by observing talking to men separately doing the same thing with the women and I can come up with a rich description to you of the types of conversations men have versus what women have but I cannot generalise, I cannot say all men in the world talk the same way or all women in the world talk the same way I cannot. All I can say is among the men that I studied or looked at among the women I look at this is what I found. So in quantitative studies we do not generalise beyond the case study that we are looking at so that is a very important objective of quantitative and qualitative research therefore in quantitative research a lot of emphasis is paid in terms of selecting the subjects for the research so, there's a methodology called sampling so from a population you want to select a smaller group called the sample and then you want to go to the sample and collect data through questionnaires interviews and so on and once you have collected the data, you process the data you analyse the data, you come up with the results and then you can generalise it beyond the sample.

For example, in the city Mumbai there are lots of people there are hundreds of thousands of people so, we cannot do we cannot serve everybody we will select a statistical sample like say 5000 people who live in Mumbai and we can give them a questionnaire and we can collect data to understand some of the things about what the kinds of behaviour exhibited by people in Mumbai. Once we have collected the data and process the data, we don't have to confine our results to those 5000 people we can say in Mumbai which is not 5000 but it is several times larger than 5000 we can generalise from the sample to the larger population. This is a very important application and a big advantage of survey research which comes under the quantitative research methodology but compared to quantitative research qualitative researchers are not interested in selecting a sample because it goes against the idea of multiple realities. They want to understand the phenomenon and so they can approach a small number of topics or a small number of people and the whole idea of the research is to focus on why are people doing this, what is happening why in the in the context and provide an understanding of the complex situation of a certain social cultural situation and then describe it.

So, quantitative research and qualitative research are also evaluated in terms of other kinds of issues many people say that quantitative research is more accurate because numerical data is collected, which is then subjected to reliability and validity tests, qualitative research

on the other hand doesn't get quantitative data it's all qualitative data, there could be certain problems with the accuracy of the information but these are not very relevant because a good qualitative research which does not collect any quantitative data can be very accurate. Whereas in quantitative research it is quite easy to look at the survey questionnaire and see how reliable the questionnaire was and look at the definitions and see how good they were but in qualitative research we don't have any of that but you could verify the results of the study by looking at the research process and the whole process through which the information was collected whether everything is clearly documented, whether everything is clearly backed up, in those kinds of ways. These are some overall thoughts that I wanted to bring to you today, the difference between quantitative and qualitative research both of them are very important so if you're planning to do quantitative research it's very important that you become very familiar with the positivistic methodology and you need to understand this process, you also need to develop skills in developing questionnaires and interview schedules you also will need to have a fairly good understanding of statistics because you cannot do quantitative research without employing statistics so, you need to take classes or read up in statistics in order to be a good quantitative researcher.

Qualitative Researcher on the other hand, you do not need to have any knowledge of statistics but you do need to understand the philosophy of the interpretive methods what is qualitative research good at doing and you need to read up on different research methodologies used in Anthropology for example, which is one of the qualitative fields and how is research done in qualitative communication and then try to get better at that process.

I think my time is over. Now, I would like to take some questions from the audience.

TECHNICAL SESSION-2

14TH DECEMBER 2021

GROUNDED THEORY APPROACH TO RESEARCH

RESOURCE

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Good morning everyone, the topic I have chosen to speak on this workshop is Grounded theory approach, so treat this as an introduction to grounded theory and I am sure they might be some gaps and questions that you might have at the end, we will see how much time we can spend on clarifying those at the end of my lecture. One really needs a proper in- person practical workshop to do grounded theory kind of analysis for you to learn this properly, but hopefully this will serve as an introduction for those who are interested in this approach...okay let me start by looking at what is the ground theory method. The Grounded theory method comprises a systematic inductive and comparative approach for conducting research for the purpose of constructing theory.

So, look at this as a formal definition but let's unpack this. That there is a method to the madness... Although it does seem a bit chaotic at present.. there is a system behind... it is inductive as against detective logic... we will talk about it if somebody has some questions and comparative approach for conducting research and why do you conduct research?? It is for the purpose of constructing theory... It will be clear hopefully as we proceed further. Now this method is designed to encourage researchers to have continuous interaction with their data while remaining constantly involved with their analysis that is emerging. You can see that there is simultaneously an engagement with the data but at the same time and engagement with analysis, they proceed almost simultaneously. What happens here typically is data collection and data analysis proceeds simultaneously. Unlike in the classical research methodology sequences that you are being taught, the different steps in the research process, the data collection and data analysis are two separate distinctive stages. The data analysis follows data collection... So you bring all your data and sit around for some period of time depending on your project duration and then analyze the data. However in grounded theory approach data collection and data analysis proceeds simultaneously and each informs and streamlines the other... So the grounded theory method builds certain empirical checks into the analytic process... Analysis doesn't happen in a closed door in front of your computer where you don't have any connection to empirical data.. Data is already collected, and you just sit and do an intensive analysis... However in the grounded theory method, empirical checks are constantly built into the analytical process and it leaves researchers to examine all possible theoretical explanations for their empirical findings. So if you are empirical, finding the data collection and data analysis and theory building happens simultaneously. You are going back and forth on a regular basis so this iterative process of moving back and forth between empirical data and emerging analysis makes the collected data progressively more focused and the analysis becomes successively more theoretical. So let's look at how grounded theory has emerged.

Grounded theory methods as was being mentioned by one of the students in the introduction... Grounded theory methods emerged from the works of sociologist Barney G Glasser and Anselm L. Struss's through their successful collaboration in their landmark studies of dying in hospitals. In fact, it was more about awareness of dying in hospitals, especially among the terminal patients and their family members... That was the classic work

published in 1965 as awareness of dying. This project is the germination of grounded theory through the collaboration between Glaser and Strauss. They observed how dying occurred in a variety of hospital settings. They look at how and when medical professionals and terminal patients knew that they were dying and how to handle that information. Quite an important work in a certain domain of sociology but it became very well known because of the methodologies that it has adopted... broadly qualitative method but the grounded theory approach emerged out of this. Glaser and Strauss gave their data explicit analytical treatment and produced complex theoretical analysis of the social organization of hospitals and the temporal event of dying. They explored analytical ideas in long conversations, interviews and exchanged preliminary notes analyzing the observations they made in the field.

As they constructed their analysis of dying they developed systematic methodological strategies that social scientists could adopt for studying several of the topics including in communication and media as we have started adopting this in our own field. Glaser and Strauss's book, 'The discovery of grounded theory' published in 1967 first articulated these strategies and advocated developing theories from research that is grounded in data. Theories from research that is grounded in data rather than deducing testable hypothesis from existing theories. Typically quantitative research happens in that fashion, that there is a theory which is broken down deductively into a bunch of testable hypothesis, and then you go and conduct empirical research, where you testing out this hypothesis... It is more re-affirmation, re-enforcement of theory or sometimes theory needs clarification, elaboration and in rare circumstances even rejection. That is the classic quantitative paradigm. Now in grounded theory what they are talking about is developing theories that are grounded in data so you build theory from the ground up not deduce hypothesis from already existing theory. Let's look at the historical context in which Glaser and Strauss developed their work. They entered the methodological scene at a very important time in social science research. Qualitative research in sociology was rapidly losing ground to quantitative research by the mid 1960's, the then long tradition qualitative research in the social sciences had somewhat declined as sophisticated quantitative methods gained dominance in the United States and quantitative methodologists started dominating departments, the editorial boards of journals and also funding and grant making agencies. So the quantitative type of research was gaining ground even as qualitative approaches were declining. In Fact there is a long history in social sciences to Qualitative research going back to the Chicago school in the 1930 who did a series of fascinating urban sociology studies among ethnic communities in Chicago. However in mid 1960s because of the emergence of quantitative approaches, they started taking a backseat despite the respect and the eminence enjoyed by a few qualitative researchers. The stars in the field in spite of the fact that there was strong doctoral programs that were already emphasizing in qualitative methods critical theory was already big thing and critical theory had very sharp critiques of quantification and quantitative approaches in spite of this things the discipline or broadly the domain of social sciences marched quite definitely towards the quantitative research by mid 1960s...

What kind of methodological assumptions supported the move towards quantification? Each and every way of how we know the world rests usually on a theory of how people develop knowledge and this broad area on how knowledge is developed is epistemology. Now the epistemological assumptions underline quantification underline quantitative research believed in a unitary method of systematic observation, replicable experiments like a natural science, social science advocated experimental research and operationally defining concepts. Logically deduce hypothesis- if A is related to B, and B is related to C then A is related to C. This is a logical deductive kind of reasoning from which you draw hypotheses and with certain confirmed empirical evidence. These were some of the key features of the epistemology underline quantitative research. This is often taken as the only scientific method. These are the assumptions that formed the foundation of the quantitative methods. So these assumptions supported what is known as positivism. So positivism became the dominant paradigm of inquiry in the routine natural science that adopted natural scientific methods. By 1960s positivist consumptions of scientific methods and knowledge emphasized objectivity generality, the idea is your empirical research should lead to generalizations. So, the sample is supposed to be representative and your research. It should be applicable to the general mass of people.

Similarly in replication of research, the quantitative techniques should be well defined, and one should be able to replicate in different periods of time. To borrow philosopher Karl Popper's idea, empirical research should allow us to falsify competing hypotheses and theories. So social researchers who adopted the positivist paradigm try to discover causal explanations, what are the phenomenon, what are dependent and independent variables, and to make predictions about the external noble world. A world you can know by adopting objective methodologies. They believe in scientific logic, unitary method objectivity and a problematic idea of truth legitimized, reducing qualities of human experience through quantifiable variables. The qualitative experience of human life was ultimately reduced to a set of quantifiable variables. So, positivist methods assumed that the researcher is an unbiased passive observer who collected the facts but did not participate in creating them as a neutral researcher just cheerfully collects data. So, at end it was clear for them that you should separate facts from values. The facts are somehow untainted by values... The existence of an external world out there that is separate from the scientific researchers and their methods. Ruling these kinds of assumptions they advocated, the accumulation of knowledge is generalizable about this world. So positivism led to a quest for valid instruments, technical procedures, replicable research designs and verifiable quantitative knowledge. What I am saying are assumptions that many of you are familiar with.

Only narrowly scientific, that is quantitative way of knowing held validity for positivists, that this kind of research is the only scientific one and they rejected other possible ways of knowing through interpreting meanings or intuitive realizations. So qualitative research that analyzed and interpreted research participants meaning sparked all kind of disputes about their scientific values dominant quantitative paradigm raised questions about

qualitative research and their scientific value and qualitative research and the epistemology underlying it suggested that people interpreted the world, there is no empirical world outside of our subjective interpretation of that world. As researchers, what can we do?

As researchers it is suggested that we can try to understand the way people interpret the world. We interpret people's interpretations of the world. That's what research can do. This is what the emerging interpretive paradigm which was underlined quality research claimed. Quantitative researchers on the other hand especially in the 1960's saw, qualitative research as impressionistic, anecdote, unsystematic and even biased. Many social researchers tell us that, the priority the quantitative researchers gave to replication to verification resulted in ignoring human problems and research questions that did not fit the need positivistic research designs. So if proponents of quantification even acknowledged qualitative research at all, a tendency to treat qualitative research as only a preliminary exercise for refining their quantitative instruments, like you want to develop maybe you can do a little focus group discussion. You can interview 20 people and based on their responses you can formulate a questionnaire which you will then use quantitative design and do a survey. So, all quantitative research acknowledged some kind of preliminary exercise for developing more sensitive research instruments. As positivism gained strength by the mid 50 and 60s the division between theory and research simultaneously grew, growing number of quantitative researchers concentrated on obtaining data concrete information, those quantitative researchers who connected theory and research tested logically deduce hypothesis from an existing theory, an existing theory is broken up into its proposition which are in turn broken up into hypothesis which are tested through empirical data ,refined existing theory their research really led to new theory construction.

So, in the discovery of grounded theory Glasser and Strauss countered this ruling methodological assumptions of that time. Their book made a cutting edge statement because it challenged notions of methodological consensus around quantitative techniques and offered systematic strategies for qualitative research practice because until then quantitative researchers were certain that qualitative researchers were merely impressionistic, anecdote, unsystematic and so on. So Glasser and Strauss work offered systematic strategies for qualitative research practice essentially they joined the epistemological critique of quantitative research with certain practical guidelines for action they proposed that systematic qualitative logic and it is very useful to generate theory in particulars Glasser and Strauss intended to construct abstract theoretical explanations of social processes rooted in concrete social processes theory building happens. That is basically what their idea of grounded theories is.

Let's look up some of the components of grounded theory. Glasser and Strauss, the defining components theory practice includes the following, Simultaneous involvement in data collection and analysis. This I said right in the beginning that one doesn't follow the other like in the classical research paradigm but there is a simultaneous involvement in data

collection and analysis, it also includes constructing analytical codes and categories from data and constructing analytic codes and categories from data not from pre conceived logically deduced hypothesis like the positivist paradigm, your constructing analytical categories from the data itself not from existing theory, the practice of making comparisons during each and every stage of the analysis- comparing one piece of data with another piece of data and so on. And then it advances theory and the development of theory during every step of data collection and analysis theory doesn't happen at once at the end. You are building abstraction as you go along in your research, finally arriving at that level of abstraction that you could call theory. Going on to some more components of grounded theory, grounded theory practice also involves memo writing, analytic memos and why do we do memo writing? To elaborate on the categories that we have identified, use specify the categories of those properties and you also write a memo to identify the relationships between different categories and to identify any gaps in understanding, so as you collect data you are doing some coding, you are deriving some analytical categories and you are also writing some analytic memos. In positivist quantitative research, sampling is a particular stage in research process which is preconceived, You decide on a sample size and using any of the scientific sampling techniques like systematic random sample, random sampling stratified sampling or whatever you come up with what you think random sampling, stratified sampling you come up with what you think is a representative sample because you can't study everyone if that's what happens in quantitative research, sampling in grounded theory approaches in qualitative research is aimed at theory construction it is not for enabling representative mess of the population it is more about being able to gain adequate understanding of the phenomenon that you are studying so wasn't when you feel that you have now reached adequate understanding of the phenomenon more people you are interviewing the more you are doing participant observation you are not coming back with any new insights when you stop interviewing more people that is when you stop your participant observation, so this kind of sampling is what is known as theoretical sampling and this is what is used in in broadly in qualitative research but particularly in in grounded theory.

Literature review is not something that is a particular stage in up front of a research project and then you forget all about it, you can conduct the literature even after developing literature review even after in all you have done your analysis to see how it relates to existing literature because grounded theories do not want the literature and existing theories to necessarily influence your data collection and the analytical direction in which you are going. They want the data to guide you in your research. What are grounded theory methods?? Grounded theory methods consist of systematic yet flexible guidelines for collecting and analyzing qualitative data to construct theories that are grounded in the data themselves. So the objective is to construct theory from the ground up from the data itself. Grounded theory methods set up general principles and heuristic devices and analytical devices rather than formulating rules. Formulas that you can apply that try to provide some kind of a manual kind of thing for qualitative research. Typically qualitative research involves some amount of

flexibility in the way you analyze and collect data. This foundation and our analysis of these data generate the concepts that we construct. We don't start from constructs from within the data. Grounded theories collect data to develop theoretical analysis from the beginning of a project. Project in the research setting you know where we are participating and we try to understand what our research participants live, are like the people we are interviewing and you know the people who live there observing their actions. We study how these participants explain their statements, how they explain their actions, and we ask ourselves what analytical sense we can make of those statements provided by the people that we are interviewing and the people with whom we are doing focus group discussion. The people we are observing in participant observation, what we say and what we sense during our field work.

Grounded theory is therefore, start with data- we construct these data through our observations interactions and other materials that we gather about a particular topics and experience pursue our hunches our guesses and potential analytical ideas about them start emergency has grounded theories we study our early data and we begin to separate, we begin to sort out and synthesize this data through what is known as qualitative coding. What do you mean by coding? coding in qualitative research means we attach labels to segments of our data and for example you have an interview transcript that runs at 10 pages of interview that your done each paragraph each paragraph to be a segment of data and you put attached label to that particular segment let's say you know something that is amazing from the paragraph gender inequality becomes a code, discrimination or something being talked about in the paragraph that could be a code. So, coding tries to distill our data. It sorts them and gives us a handle for making comparisons with other segments of data. So in case of grounded theories, what is happening in a particular research setting when that code data varies broadly? There are two main types of grounded theory coding. I'll mention it briefly here. First one. Line by line of your interview notes whatever it is that you are coding and you begin conceptualizing your ideas as your coding line by line sometimes paragraph by paragraph if it's small enough. Second kind of coding is what you can call focused coding which permits you to separate, sort and synthesize large amounts of data. Discrimination against women is a code that is recurring repeatedly in this interview and many other interviews with focus on discrimination against women.

Glasser and Strauss in some other writing called that coding axial coding the axis of one particular code. You forget about everything else, try to look in a focused manner at that particular code across all interviews you have done. Now by making and coding comparisons among data our analytical grasp of data begins to take shape. Between two, compare one part of the data with another part of the data what is emerging in one interview with what is emerging and other interview. Our analysis of the data begins to take shape and we write preliminary analytical notes that Strauss has called analytical memos. Analytical memos about the quotes that are emerging and the comparisons that we are making or any other ideas that occurred to us as we go through our data as Analytic memos. Comparing the writing memo define the ideas that best fit and interpret the data as tentative analytical

categories and you can you write analytics memos throughout your research. It is not stop data collection one fine day and save from one day I'll start writing a letter writing... Simultaneously with your data collection it in fact in your data collection provide ways to compare data to explore ideas about the various quotes that are emerging and it can even direct the data gathering .As you work with your data and codes you become progressively more analytic in how you treat them and you raise certain codes to conceptual categories. So discrimination against women at some stage becomes somewhat of a more abstract conceptual category called gender inequality for gender hierarchy that becomes an analytic category. When there are gaps in our categories, we can go back to get more data that answers these questions and may help us to fill the gaps that you feel. That is something interesting, but I don't have enough data on this through can I find out more to go back to the field to see whether there is enough data to uphold the kind of theory or analysis that you are beginning to make.

This is called theoretical sampling which is the grounded theory strategy of obtaining for the selected data and to refine and fill out your major categories. Let's say you are looking at how elderly people use mobile phone and you got this fantastic interview. You are looking at a 17 year old woman saying all kinds of interesting things about in how she uses the mobile phone and you wonder if this about being the women the one or is it bringing about an elderly person or is it both, and you have done two or three interviews like that and you want to ascertain whether this is something that is recurring, something that is emerging from other interviews as well. To go back to the field in interview more elderly women and see what is emerging from that weather that data validate this emerging analysis that you are making of this woman's use of mobile phones. This is theoretical sampling. Now as we proceed our categories items not only come to the collected data but also that has become more and more theoretical because we engage in successive levels of analysis. We are starting from raw data description and slowly we are trying to gain height step by step to a level of abstraction that we can call theory. Our analytic categories and relationships we draw between them provide a conceptual handle on this experience. Let's say for example: Experience of using mobile phones for elderly people. It gives us a little conceptual handle on that particular experience and subsequently gathers additional data to check and refine emerging analytic categories, eventually culminating in a grounded theory that is grounded in data for an abstract theoretical understanding of the experience that you want to study. So in short, grounded theory methods demystify the conduct of qualitative enquiry which quantitative dominant paradigm researchers have suggested is impressionist, is somewhat anecdotal and so on.

Grounded theory methods help demystify the conduct of qualitative enquiry and enhance our excitement of doing qualitative research. Look at the diagram, one starts from the research problem and opening research questions that you after the bottom and then you collect some data, do some initial coding of that data and you start writing some initial memos where you are trying to raise quotes to tentative categories and has you are raising codes into analytic categories, you go back to more data collection and do more focus coding around

one code on one particular analytical category after which you can go back and write more advanced memos where you have a more refined conceptual understanding and theoretical sampling that try to seek more data. So, you are going back and forth between data collection and analysis, going back to coding and so ultimately those analytical memos that you will write are all the members on aging and technology used. Here is a memo in the middle on gender and technology use and answering each of them potentially is giving us the theoretical understanding of the particular issue at hand, on which way of writing elaborate memos makes that more and more elaborate as you continue to research. Eventually when you are writing your thesis or paper for whatever it is, these analytic memos should perhaps become sections of your paper that could become chapters of your thesis and so that you have your analytical memos. You have evidence in the form of introducing observation discussions. Whatever is the data you can give evidence from the data and you can then look at the literature and bring in supporting literature. If you are trying to weave a narrative in which you have your own analysis to analytic memos, you have evidence from data and you have literature to reinforce your analysis. The three of those things go together in weaving and narrative for each of your chapters or each of your sections of your paper and before you know it you have your thesis, and you have your qualitative paper that you have written. I am probably trying to simplify but be rest assured that this involves a rigorous amount of work and level the abstraction that you want to reach and the confidence you want to develop in the theory that we formulated that the theory is well grounded in data. What is grounded theory offer researches in terms of advantages to do their work engaging in grounded theory practices helps researchers control their research process better because there are now systematic practices that have outlined and it also increases the analytic power of their work you are systematically gaining analytical power from data to quote to the category is to analytical memos to write in chapters and so on.

Glaser and Strauss aimed to move qualitative enquiry beyond a mere descriptive studies into the domain of explanatory theoretical frameworks and accusation against qualitative researchers in the sixties by the dominant quantitative paradigm researchers that qualitative research is merely providing a descriptive layer to research and thereby providing abstract conceptual understanding of the phenomenon that you want to study. A grounded theory is to develop trust theories instead of becoming slave of existing theoretical frameworks and they advocate even delaying literature review to avoid seeing the world through the lenses of existing idea, although my own recommendation to my research Scholars has been doing some preliminary literature review to formulate research questions but not do an exhaustive research literature review right in the beginning mid way as you collect data has to write your analytic memos and so on. Go back to some literature or find some more literature and then at the end when you are assembling in analytics members and writing your chapters and then go back to more literature review. I would like the literature review also to be a bit of a back-and-forth rather than delaying it to the end and Glasser and Straus suggested. Their idea of grounded theory contrast with armchair logic deductive theorizing because they begin with

data and systematically raise the conceptual level of the analysis while maintaining strong foundations in data. This is the advantage of doing grounded theory using grounded theory methods for qualitative research. This in summary, are the criteria for something to be called, something to deserve a grounded theory label that is consistent with their reasoning. It completed grounded theory according to Glasser and Strauss should meet the following criteria. It must have a cross fit with the data obviously by now because it is grounded theory grounded in data and it should be useful in opening doors to analytical understanding. There should be a conceptual density and you have to develop your analytical categories.

As you are developing concepts, you are developing a certain thickness of analysis and the analysis you do should be durable over a period of time that is not very contingent upon a particular time and location. That is something that would be valid for a period of time and that it is flexible, modifiable as you get new later this explanatory framework should be modified, and finally grounded theory should have some explanation with power of the particular phenomenon that you want to study. Let me stop here. I think it's been almost about an hour since I started. These are some additional readings that you can look at. K Charmaz, has become one of the leading grounded theory researchers, her handbook constructing grounded theory and practical guide through qualitative analysis is the closest one can come to seeing a manual for doing grounded theory practice. There is also a collection of articles by Bryant & Charmaz in the sage handbook of grounded theory where different researchers are taking different aspects of grounded theory in their own work and in the work of others and talking about those in different chapters.

There is also qualitative data analysis source book by Michael Huberman, Johnny Saldana, kind of a manual not just for grounded theory but for qualitative data analysis broadly, and of course Strauss himself in the late 1980's published a book called qualitative analysis for social scientists if you want to follow Straus's Method of grounded theory. It has also developed into different lines of methodologies, not just Glasser & Strauss, that if you want to go back to Strauss you will find a discussion of his methods, his kind of coding, his kind of categorizing in the book called qualitative analysis for social scientists. So, these are four books that I can recommend for those of you who like to do qualitative research and especially adopt a grounded theory method.

Thank you!

TECHNICAL SESSION-3

15TH DECEMBER 2021

IMAGINING RESEARCH

ABSTRACT

I would like to focus in my presentation on the importance of imagination in communication research. This will basically address the difference between imagination and experience. Can there be an imagination in communication? What intellectual and theoretical resources are required for communicative imagination? And what comprises research imagination and finally, communication research and method adopted in India and the way forward for future intervention.

RESOURCE

PERSON

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Biswajit Das is Professor and founding Director of Centre for Culture, Media & Governance. He has over four decades of teaching and research experiences in the field of theory, method and history of Communication in India. Prof Das has been a Visiting Professor at York University, Toronto, Visiting Professor, Department of British & American Cultural Studies, School of Global Communication, Kyung Hee University, South Korea, 2019- 2021, Adjunct Professor, Centre for Public Policy and Governance, Tezpur Professor University, Assam, 2020. Fellow at the University of Windsor, Canada, Fellow, MSH, Paris, INALCO, Paris, Charles Wallace Trust, London and the Indian Institute of Advanced Studies, Shimla, India.

His publications include three edited volumes, Media and Mediation (2005), Sage, The Social and the Symbolic (2007), Sage, Communication, Culture and Confrontation (2010) Sage, Media Pedagogy in Commonwealth Asia (2016) CEMCA, Gandhian Thought and Communication(ed) 2020 Sage and Caste, Communication and Power(ed) 2021, Sage. His latest publications are: Seeing South Asia: Visuals beyond Borders(ed) 2022 by Routledge, London, Korean Wave in South Asia: Transcultural flow, fandom and Identity(ed) 2022 by

Palgrave Macmillan, Singapore and Pedagogy in Practice: Project-Based Learning in Media policy & Governance(ed) Bloomsbury,2022.

Prof. Das has published in various national and international journals and is a member of advisory board of several National and International Journals. Prof. Das is the member of Open Education Resource, MHRD, Coordinator, Centre for Potential with excellence in Media and Communication Studies (CPEPA,2016-21), Coordinator, Special assistance programme, UGC, MHRD (2014-19), Coordinator, Sparc programme (2020-2022) as Principal Investigator to work on "Critical Post-Media Studies in Asia" a comparative and integrated study of the post-media ecology in Asia, mainly India, Japan and South Korea.

Prof. Das headed as Project Investigator of MOOCS programme in Media and Communication Studies, UGC,MHRD (2016-17) , coordinated 360 modules and authored 30 modules uploaded in UGC-INFLIBNET for Postgraduate programme in Media and Communication Studies. Prof. Das 's research interest are in Intellectual History of Communication, Media Policy and Governance, Strategic Communication and Media Pedagogies. Currently, Prof. Das is the founding President of All India Communication and Media Association in India.

I would like to focus on the importance of imagination in communication research. This will basically address the difference between imagination and experience. Can there be an imagination in communication? What intellectual and theoretical resources are required for communicative imagination? And what comprises research imagination and finally, communication research and method adopted in India and the way forward for future intervention.

Let me narrate a story as told by scholars very often about St. Augustine. The great churchman met a child one day pouring ocean water into a hole in the sand. "What are you doing, my child?" he inquired. "Pouring the ocean into this hole", was the reply. "But that is impossible", observed by Augustine. "And it is just as impossible for you to try pouring the universe into your intellect", answered the precocious child.

There is something astounding about the social scientist's attempt to cram the world, past and present, into his "head". Everywhere one finds an abundance of grist for the thinking machine, for there is always some relationship to be established. Even a hard-boiled scientist like Karl Pearson admits that "Science is a classification and analysis of the contents of the mind . . . in truth.

From one point of view there are two kinds of knowledge: that which is learned from personal experience and that which we read about and hear about at second hand. This distinction, though helpful, leaves something to be desired, especially a definition of personal experience.

What does not go beyond our own personal sensible acquaintance must be for us the most certain: the "evidence of the senses" is proverbially the least open to question. What depends on testimony, like the facts of history and geography which are learned from books, has varying degrees of certainty according to the nature and extent of the testimony.

Well, the expression, “personal sensible acquaintance,” is given no precise meaning. Of course, having a toothache constitutes the most intimate and certain knowledge that one may have of this phenomenon; but in dealing with socio-psychological data the matter is not so simple. If my friend should be insulted by another in my presence, I would likely experience resentment. Does “personal sensible acquaintance” include such instances? Here we have a distinct type of experience that may be called vicarious, sympathetic, or imaginative. The work of Charles H. Cooley contains the best accounts of this kind of knowledge.

As a matter of fact, one can make no simple distinction between “experience” and imagination. This is true in several senses of both terms. In the first place, imagination, in one sense of the term, enters into experience of the most personal sort. What happens to me in social relations becomes of scientific importance only to the extent that it adumbrates or illustrates a generalization, and this is a work of scientific imagination or conceptualization. Personal experience becomes of sociological significance only as other cultural milieux, other situations, or other personalities are recalled or imagined as possible. As Cooley shows, imagination, in the sense of imaginative insight, is indispensable in the psychological interpretation of the behavior of others whom we observe, for without it we remain in ignorance on the level of mere perception. Kant's famous dictum that perception without conception is blind is applicable here.

We may differentiate personal experience and observation from that which is imagined with the aid of “testimony.” Social science deals with data of the latter variety for the most part, and accordingly we wish to direct attention to the problems growing out of this dependence of the social scientist upon configurations of imagery or “pictures in the head” in the acquisition of insight. It reminds me of Radcliffe-Brown who finds fault with many ethnologists for confining themselves to the observation and recording of the facts without trying to discover their meaning.

Meaning can be attained only when we know the interrelations of an element of culture with other elements, and when we know the place it occupies in the whole life of the people, and this signifies, of course, not only their visible activities but also their thoughts and feelings.

One may carefully read the ethnological studies and yet not be at all confident of having the “feel” of the facts. It would not be surprising to find, upon studying a people at first hand, that notions acquired from reading well-authenticated accounts had been vague, grotesque, and erroneous.

In this connection one is reminded of the language barriers to communication. The ideas expressed and the facts described by the anthropologist are abstracted from observations. The purpose of the account is to tell the reader what the investigator observed and learned (or thinks he learned) from the observations to implant pictures or conceptions in the reader's head like those which the investigator has in his. words are intermediary between the imagery of the writer and that of the reader. It is readily understood that communication is difficult at best, as between two persons of the same cultural background.

Where differing cultures are involved, the problem of communication is correspondingly greater. The case here is analogous to that of a native giving direction to a tourist. The latter labors to visualize the turns and landmarks mentioned in his informant's description in short, he seeks to conjure up a series of pictures that will fit the information. He may be in doubt as to whether his imagery corresponds with that of the native, so asks that the directions be repeated or that a drawing be made on paper. But to the native the matter is easy enough; he can visualize one turn after another because he has been over the ground many times. A succession of varied mental pictures arises out of his past experiences.

For instance, through the notion of the 'sociological imagination' Mill sought to challenge the 'pretentious mediocrity' of American social science in his time, to encourage it to undertake work of consequence and to be 'of relevance to urgent public issues and insistent human troubles'. He proclaims that 'the sociological imagination enables us to grasp history and biography and the relations between the two in society.

The imagination has been further invoked to challenge conventional disciplinary cartographies. An 'inter' or 'trans' disciplinary imagination has been mobilized to challenge the boundaries that restrict communication across the disciplines and to find points of intersection. Certain fields, particularly but not exclusively, philosophy, take the idea of the imagination itself as an object of inquiry.

THE RESEARCH IMAGINATION

Research is so central to the everyday world of scholars that it has 'the invisibility of the obvious' and 'resists conscious scrutiny' as observed by Appadurai. Since research is the optic through which we typically find out about something as scholars today it is especially hard to use research to understand research' (Appadurai 2001: 10).

Given such invisibility, what does it mean to add 'research' in front of 'imagination' rather than some other adjective? And is not all research an act of the imagination? Of course, this raises the question 'what is research'? As with the notion of the intellectual, it is easy to get into murky waters trying to answer this question, so let us offer an ordinary dictionary understanding for the moment. Research is 'a search or investigation undertaken to discover facts and reach new conclusions by the critical study of a subject or by a course of scientific inquiry'. This view is common and is somewhat informed by the logic of positivism, which invokes 'the view that it is potentially possible to describe the world definitively and in a way that is politically neutral'. It assumes that research is straightforwardly about reality, knowledge and truth and that these can be universalized.

Such a positivistic view of research and of researchers has often been called into question. For example, considerable epistemological tumult has occurred in the social sciences and humanities since the 1980s when knowledge became highly politicized, when many of the founding assumptions and concepts of the disciplines are challenged, and when scholars became highly self-critical with regard to their routines of thought, research practice and their representations of these. It suggests that anyone, by virtue of their 'training' and 'credentials' with regard to research techniques and theories, can develop and claim a

‘research imagination’. In this sense, a research imagination might be seen as an acquisition belonging to those who have been intellectually trained in research techniques and theories in the university sector. Developing a research imagination involves the inheritance of a certain logic- ontology that is readily available and attainable for any researcher and research student.

It is apparent that communication research in India owes its genesis and growth to our encounter with the West— an encounter in which the latter’s academic and public policy fulcrums often acted out in a seamless manner. From the initial stages, communication research continued with the tradition of logical positivism as borrowed from the West, that has continued till date. This tradition became the edifice for communication researchers as it suited policy makers and developmentalists engaged in the national reconstruction project. Communication was viewed more as an applied discipline to be used for communicating ‘Development’ across the country.

Accordingly, professionals were required and institutions to train such professionals emerged. Research was correspondingly prioritized, and the questions asked were suited to the requirements for the growth of professionals, programmes and the importance of ‘mass’ communication media. Communication as a conceptual category was understood as an external input in the development process. The externality of communication caused much confusion; in fact, it enabled the technocrats to use and abuse it the way they wanted. All through, technocrats imposed the indispensability of technologies for communicating development programmes; the task of social scientists was to carry out their instructions, locate appropriate ‘labs’ for these initiatives, and assess their immediate impacts. Communication policy followed more a logic of the market since it explored the capacity to deliver goods, and the acceptance of such goods in society. Wherever it failed to secure its credential as a supplier of goods, it criticized the receiver or user of goods as not worthy and needing attitudinal changes.

Research also explored the various dimensions of motivations, efficacy, effectiveness that could lead to better communication between policy and beneficiaries. New vocabularies were added to communication research such as effects studies, diffusion studies, impact programmatic studies and so on. These were then the prime weaknesses that marked nearly three decades of the diffusionist approach to the planning and study of communication. While the diffusionist tradition suited the needs and requirements of various policy making and administrative department of the government, very often being co-sponsored by international and bilateral aid agencies, it only helped the government in sharpening its statecraft in mustering and managing the art of communication.

The statecraft’s fascination for diffusionist tradition underlined the nature and meaning of communication in Indian society. Such an ahistorical sense of communication drifted the discipline away from being a social science constituency and developed it more as a technical enterprise.

Throughout these endeavors, communication research conducted its enquiry by isolating specific elements of the society as independent variables. As a result, it was unable

to grasp the complexities of cultural and social processes; it ended up with assumptions on the stability of individuals in their social relations, the compatibility of cultural world views, the resilience of traditional sociocultural systems and so on.

Communication research avoided addressing issues such as structures of social formation, location of authority and distribution of power, the very elements which built up systemic configurations. The simplistic nature of the unduly media-centered concerns of much research was a methodological and ideological shortcut for media determinism.

The earliest behavioral tradition emphasized, and led to, a simplistic unidirectional relationship between sender, message and receiver and consequently a naïve conception of media effects. This was refined, to the extent of a relatively more active conception of media audiences, with influences from the ‘user and gratification’ approach of Blumler; nevertheless, the matter of linear chain of causality remained essentially unrefined. The overemphasis on media technology was part and parcel of this obsession with diffusion and the measuring of ‘impact’. This led scholars to view media technology out of any social or economic context—both of its making and its deployment. In fact, at the very core of the diffusionist approach was the desire to appropriate context to communication technology.

We also notice that the crests of such discourses closely followed the transfer, adoption or import of media technologies into India. It was through a set of cognitive, political and economic contacts that communication research grew not only in positivistic (fact and data) and normative (ideological and metatheoretical) terms in various phases, but came to be ‘conditioned’ as it were within India. Instead of realizing and overcoming such a dynamics of ‘knowledge flows’, these have attenuated in the last decade.

A significant feature of the 1990s increase in writings on communication has been their origins—the great majority emanating from outside India, especially by Indians studying, researching and/or teaching in US universities. While these have contributed in rethinking the role of communication in the social sciences, somewhere amidst all this we seem to have lost the ground, or desire, for our treatment of a unique historicity and contextuality. This deems it important to engage with the ‘politics of location’ if we are to evaluate, let alone evolve, the contours of a truly independent and indigenously grounded research agenda. As with revitalizing other older disciplines imported from the West, sociology and anthropology, in the sphere of communication too substantive structures and social formations of the region under investigation must be brought into view.

While official research persisted with the objective empirical mode, quite a few who did not continue with the empirical tradition resorted to investigating the subjective dimensions in communication research. It is here that we see the ‘qualitative turn’ in communication research, and therein the advent of ethnographic, interpretative and most recently historical research in communication.

First, not all research conducted within the rubric of qualitative research subscribed to similar arguments; in fact there were variations within this. A large number of studies were based on personal experiences of people associated in different capacities in various sectors of mass media. The other genre of writings were illustrative, making them simply, and

wholly, descriptive studies. All these studies lacked analytical ability and explanatory powers. Studies during and after the 1990s no doubt tried to transcend the diffusionist approach underpinning audience research by seeking to explore the diversity of television reception, searching for and understanding ‘meaning’, given the plurality of identities that actually constitute ‘couch potatoes’. Although ideologically one can differ with these studies, one cannot undermine their scholarly contributions. Nevertheless, in thinking about the possible contours of research of television audience, we have been reminded that

Some of the questions we need to ask in such research will reflect the distinctively Indian conditions of the medium and its reception, and there will be other questions which have been pursued in other societal contexts which we might raise as well. If it is exclusively the latter, we will only be replicating, both theoretically and methodologically, the enormous work done in the West about television audiences.

Of late, ‘participation’ has become the buzzword for social transformation; it is being appropriated by officials and practitioners alike. Although this term potentially has an explanatory power, the way this method and research has been ardently ‘deployed’ with regard to ‘communication’ in development concepts and strategies is suspect. There is a shared realization that this approach is agentive, that is, it depicts a state of affairs, usually in the countryside, which morally requires and thus legitimizes in their own eyes an active involvement of modern secular missionaries— armed with their media tools to ‘inform’ and ‘change’. Equally, there is an agreement that participatory method/action/research is weighed down by the same internal contradictions as the former academic discourse on ‘participant observation’. There is no point in reopening the old theoretical debate on issues of research methodology here; nevertheless, those concerned with issues of overt or covert social power cannot avoid being also concerned with research strategies— whether engaged in pure research, applied research or action research, within and beyond the social sciences. Without a broader vision in which to locate the concerns of the communication researcher, we are bound perennially to lament the inconclusiveness of research and of ‘intervention’.

Third, we have observed that a certain ahistorical and decontextualized idea of communication is a crucial ideological support for those working to see, by all means and at any cost, the triumph of new information-communication technologies. The ideology of the communication revolution is prompting utopian hopes of a new era in both industrial and industrializing societies. However, the significantly new dimension of the modern electronic church, and its various congregational orders, is that it commits itself to transform both levels of reality— material and symbolic.

We must not be blinded or seduced by the promises of our own era’s new media because they are not new at all. We ought to realize that such ‘newness’ is constructed, in fact variedly constructed in and across different eras— as in the past, the present.

As the malaise of past research in communication in India is being recognized, it appeared differently to researchers of different persuasions and belonging to different intellectual concerns. While some continue to congratulate themselves on their geotechnological alignments, others realized more concretely the myopia in dominant trends;

while still others see themselves struggling against the impasse. The latter indicate that fresh and exciting work is being carried out at a variety of levels on a host of substantive themes.

The convergences of perspective these demonstrate are sufficiently striking to justify the makings of an altered—more grounded and responsive—research agenda. Pursuing these demand means, foremost, being receptive to a kind of intellectual pluralism that traverses inherited modes of inquiry. Such a fusion should start from the methodological underpinnings in the field of communication itself.

At a time when the field of communication is still steeped in its impassionate functionalist origins, qualitative studies emerged as a conscious initiative to impart the critical function of historical investigation and sociological understanding of communication. The central concern in this shift was due to a realization within academia on whether communication research was meant for the legitimation of state policy, or for critical reflection towards the growth of knowledge. This resulted in more and more scholars from social sciences addressing issues and questions pertaining to communication studies.

There are two dimensions to the ‘qualitative turn’ in the field of communication—that pertaining to its objectives and its substance.

Inspire of recognizing the *raison d’être* of the qualitative approach, there persisted in some circles a belief that qualitative studies signify another name for historical research. This misconception led communication scholarship to be divided into the domains of history and theory—alleged to be mutually exclusive—such that history writing was assumed to impede contributions to theory. This has hindered harnessing the synergy between history writing and theory building in communication. As this is central to the scope of ideas in this essay, one will briefly recall the potential of their integration.

Communication research is, and needs to be, historical in two ways. First, because it is grounded in the knowledge of communication processes of the past and how they have come to acquire their present form. Second, it is designed to account for historical and comparative variation, thereby refraining from crude generalizations based on the presumed universality of, or a dominant mode among, communication processes. On its part, communication history needs to be theoretical such that it goes beyond an explanatory collection of facts from, and about, the past. Influenced by the general rationale guiding the qualitative approach, communication history must necessarily hint at the ‘deeper’ roots of what appear to be contemporary and dazzling phenomenon—whether they concern the specificities of the media industry or the trajectory of mediated cultural practices.

The critical turn also saw to the adoption of the interpretative traditions from the social sciences in communication research. One of the best advocates of a radical shift in analytical perception from a passive consumption of products to an anonymous creativity of users through focusing on the rift that inaugurates the use of the product. For now, we would like to refer to the concepts of ‘use’, ‘usage’ and ‘user’ elaborated by some others. We generally speak of users with reference to buyers of private and public goods and services—‘use’ is related to consumption. The institutional idea of ‘usage’ is directed to improving the commercial and administrative relationship of a consumer with a commercial firm, a service

agency or a state department; this relationship should be more human, more rewarding, more profitable to the user! Clearly, in this semantics, the user is understood to fit as a client or customer into the two categories—of economics and administration.

Although there is considerable agreement that the best way to study communication technologies is in their context, however, to study technology in context is really ‘to take a particular position on what constitutes that context and thus to enter a terrain where there is little agreement’. What has held promise is a realization that the study of communications technology is not only an opportunity to bridge the gap between various disciplines, but it also allows the complex problem of the general effects of technology to be discussed in more manageable terms. This is precisely because of the opportunity to examine how the interplay of technology, industry and the larger social fabric act upon coexisting conditions. Nevertheless, it is yet to be agreed which conditions require consideration, how these conditions are interrelated and in what way technologies exist in relationship to those conditions.

The concept of context is, in other words, a substantial theoretical problem, however most studies of communication technologies assume that they already understand its solution. More often than not, context is invoked as a sort of magical term, as if by claiming to take context into consideration, one could banish the theoretical problems of its specificity. Studies within different paradigms have come up with varying conceptions of what constitutes context and, consequently, on the ways in which technologies emerge and exist in such a context.

Critical research in communication in India must also pay attention to the ways the pleasures of the text are structured by the producer’s strategies for maximizing their returns. To understand the use value we need to contextualize its relation to exchange value. In doing so, it would be not only naïve to believe that exchange value subordinates use value, but it would also undermine the importance of the third dimension of media commodities, their symbolic values.

critical researchers have the potential to play a more influential role in our understanding of media users as well, both in opening fresh lines of investigations and revisiting well-established research questions. Before we jump at questioning the obvious, it must be reiterated that this is not to suggest that critical research does not support their claims empirically; on the contrary, it draws material from a diverse set of studies and methodologies to generate its own ‘data’. Furthermore, the objectives of enlarging the base of data is not simply towards applying specific social sciences theories to data to substantiate general laws. In diametrical opposition to how conventional communication research tends to view empirical findings as an end product— thus remaining a pure datum, devoid of meaning— critical researchers see these as questions that need to be answered in other ways.

They go beyond the abstracted empiricism of much mainstream work and the ‘thick description’ characteristic of many interpretative studies.

We need to expand the horizons of research questions so as to cover and measure up to, the whole system of social relations that a particular form of communication incorporates

or reveals. To study that form would also mean to analyze the particular aspects of the relations of communication that commercial and/or politico-jural interventions, investigating communication as a process force one to recognize and explore its multiple dimensions. Although unfolding themselves as an overlapping aggregate, such a complex of dimensions could be separated for conceptual clarity and analytical scrutiny.

In doing so, the way in which these dimensions have been epistemologically viewed, methodologically prioritized and their interrelationships approached, has given rise to a number of 'standpoints' on communication.

Situating oneself in any one of these standpoints, quite obviously, influences the entry point of an academic investigation or policy dialogue, as also the questions raised and methods employed therein.

We see communication not as a substance with attributes but an ensemble of activities, more like constellations of varying, and often seemingly distant, social processes. In other words, we assume that communication processes are transitive activities directed towards how we think about, see and hear the world, and through that, how we come to relate with each other. Here we distinguish three kinds of activities at work: (a) information as the circulation of ideas and knowledge; (b) relation as a social rapport underlying and acting upon such circulation; and (c) intention as aspirations to exchange, share or control. Stemming from this, we can construct different sets of dynamics, based upon which a number of systemic figures are actually possible, that is, depending upon the way these dynamics overlap with one another.

Any communication process is a social action, a rapport between people. Whatever its form, medium and techniques, when information is circulated, news broadcast, knowledge imparted, commodities advertised, etc., the important feature is that a relational process takes place between social entities. The implication is that communication should not be understood as a mere transfer of information or a cognitive happening. This is a secondary aspect and we miss the point when we consider it as mere information process. Instead of focusing on the means of information, their techniques and their degree of effectiveness in conveying a message, let us view the whole process as a medium of social action. As a matter of fact, information itself is subject in its content, form and use to purposes which are not cognitively informative but socially performative. Any use of a medium is itself instrumental and subservient to objectives which have nothing to do with information but with social control, cultural leadership and possibly overall hegemony. Information is a modality of a power relation.

Communication processes, by the very relational pattern that it inaugurates, is performative of a particular type of human behavior, social relation and structuration, depending upon the conditions in which symbolic goods are distributed and appropriated. Contrary to production relations, very little attention has been focused on usage relations. A newspaper, a video film, a public speech, a poster with an image, a poster with a slogan, a slogan at a demonstration, an email message, a photo, web sites, etc. call for different types of intellectual reactions and modes of human relations. Information means are not neutral

carriers of information; each of them— written, visual, audio, informatic— conditions in its own way its contents and shapes a particular social rapport through the form of its usage. Images for instance have a strength of their own as much as written words induce specific mental logical attitudes. With writing techniques appear bureaucratic states and pyramidal hierarchies, centralized economies, universal religions with normative scriptures, written laws, etc. With printing presses appear newspapers and public opinion, techno-scientific progress with industrialization. With audio-visual and informatic mass media emerge a civilization of simulacrum, decentralized and transversal societies which challenge the hierarchical authoritarian power of territory bound regimes.

Moreover, society in the main is a system of rapports, a pattern of interdependency. Communication processes operate as a subsystem of a wider web of social linking. Whatever the form and media of the processes, the latter are imbedded into those networks or systems of social relations of which they represent a subsystem. Let us therefore focus on the social relations of communication in the same way as we analyze the social relations of production. Let us study the production of communication practices— including our own practices— as a particular social asset and stake within the whole context of society as a system of action and interaction with many actors competing for control and domination.

A critical research agenda suggests, fundamentally, that communication processes should necessarily be approached within the whole context of the social fabric and the structures of cognition in which they take place. That communication processes cannot refer only to the tools and forms, reiterates the legitimacy and relevance of communication as a social science concept being congenitally grounded in its multidisciplinary dimensions. As long as communication re- search addresses only isolated segments of existence, it is not able to articulate a comprehensive discourse on such over- lapping fields and it will not serve the purpose of a scientific enterprise.

Apprehending the interaction of communication and society is seen as being decisive for us. The tendency to insist on any one as being the determinant has been as much the cause of controversy as the reason for their relationship being misconstrued. Although it is usual to begin with the influence of communication on society, such a standpoint indicates little concern with the ways in which communication processes— their technological basis, industrial contours and emanating cultural forms—came to have a particular form in the first place. On the other hand, society could be said to influence communication in two ways: first, by the prevailing social relations which shape the productive base of the latter; and second, by the prevailing values in the former which govern the direction and dynamics of the latter. That the first instance, in turn, affects the internal structure of communication processes itself, forces us to appreciate the dialectical relationship between communication and society. Thus, we deem it more prudent to look at communication processes in terms of successively changing, and overlapping, sets of economic, symbolic and technological fields.

If the poststructuralist insight that subjects should not be essentialized but are always in a process of social formation is valid, then it is incumbent upon us to examine the overall 'ecology' within which such subjects are constructed. However, if subjects' experience of themselves and the world is always a social process, then the forms of our connections to the

world are also part of that construction. However, despite its overt poststructuralist influence, cultural studies in India has been mostly focused around issues of meaning— primarily of symbolic, mediatic forms but also technological forms. In fact, cultural studies as a whole has not addressed in any useful, or empirically grounded, manner the relations of cultural production and consumption. At the same time, the understandable rejection by critical thinkers of McLuhan's thesis has resulted in ignoring the complex endeavor of theorizing mediums. While McLuhan's rather isolated stress on the means of communication led him to ignore the relations of production and, importantly in our era those of consumption, reducing 'the medium is the message' to a buzzword has driven into oblivion its analytical value. This is where Williams' 'deeper' political economy continues to retain its most significant permanence. As a corollary, methodologically, we refrain from either viewing communication processes as being autonomous from socio-economic activity or posing either media technology or the emanating cultural forms as being determinant.

Recognizing that communication processes are 'co-determined' by various instances namely, material (availability of raw materials), economic (demand-supply equations of commodities and labor), technological (levels and distribution of means of communication as also those of accompanying skills), symbolic (information, knowledge or ideology) and institutional (the nature of social organization in conjunction with all this takes place), one seeks to explore them as an interplay between these instances.

We realize that the essential character of communication processes does not reside merely in the advent of a technology or the creation of textual, sonic or visual phenomenon alone. Rather, it concerns the varied set of altered, both re- defined and fresh, social activities incorporating such processes. More specifically, it concerns different ways in which knowledge— as information, cultural forms, ideologies or commodities—came to be socially, and indeed industrially, produced and circulated; the manners in which these processes further shaped how individuals relate with forms of knowledge and through that, to each other and to society as a whole. In short, it concerns the character of a specific ecology of communication, an overlapping complex that cannot be analytically reduced to 'texts' or 'technologies', let alone epistemologically grasped as so. This then is the methodological core binding— a shift away from viewing forms of media to apprehending an ecology of communication.

Thank you.

TECHNICAL SESSION-4

15TH DECEMBER 2021

CULTURE-CENTERED APPROACH TO BUILDING VOICE INFRASTRUCTURES AT THE MARGINS

ABSTRACT

Formulated under the framework of the culture-centered approach, Professor Dutta's research program explores the interactions among structure, culture and agency in the co-creation of transformative practices for challenging marginalizing communication practices in healthcare settings. The goals of this program of research are to understand (a) the location of communication within the complex interplay of structure and culture, (b) the ways in which individual and collective agencies are enacted within and in resistance to structural constraints, and (c) the interactions of human agency and communicative processes in bringing about social change and structural transformation. These research interests suggest theoretical insights regarding the ways in which communication structures, practices, and messages participate in the marginalization of certain sectors of the population, and draw attention to the processes through which these silencing structures are resisted by those that are typically disenfranchised. Ultimately, these theoretical entry points provide pragmatic guidelines for engaging with problems of marginalization and disenfranchisement, fostering spaces for listening to those voices that have historically been rendered silent by the institutional practices of policymakers, interventionists, and program evaluators. The emphasis is on co-creating theoretically grounded spaces of change by working dialogically with subaltern communities through participatory communication strategies.

*Research on the culture-centered approach to health communication explores the ways in which cultural meanings are co-constructed by participants in their interactions with the structures that surround their lives. It is through these co-constructions that subaltern participants discuss possibilities of resisting a healthcare system that continues to locate them at the peripheries of the mainstream, and co-create narratives of social change that transform the silences carried out by mainstream structures of knowledge production. Agency and context are two key threads that have flown through the research conducted in this area, utilizing combinations of ethnography, survey-based methodology and performance to engage with the symbolic and material spaces of social change across the globe. Scholarship focusing on the culture-centered approach has been published in *Communication Theory, Health Communication, Human Communication Research, Health Education and Behaviour, and Qualitative Health Research*, in addition to being published as chapters in several books. The key concepts of the culture-centered approach are highlighted in the book*

“Communicating health: A culture-centered approach” published by Polity Press. Currently, Professor Dutta is working on the book Communicating social change: Structure, culture, agency” to be published by Taylor & Francis. He was awarded the Lewis Donohew Outstanding Health Communication Scholar Award in recognition of this work. His most recent research involves a \$1.5 million project funded by the Agency for Healthcare Research & Quality (AHRQ) to develop culturally-centered guides on heart disease for African Americans in the Lake & Marion counties of Indiana. Also, he has been working most recently on a global project of social change involving the health of migrant workers in the backdrop of neo liberalism.

RESOURCE PERSON

PROF. MOHAN J DUTTA

*Dean’s Chair in Communication &
Director, CARE MASSEY UNIVERSITY,
New Zealand*



Based on his work on healthcare among indigenous communities, sex workers, migrant workers, farmers, and communities living in extreme poverty, Prof. Dutta has developed an approach called the culture-centered approach that outlines culturally-based participatory strategies of radical democracy for addressing unequal health policies. Based on academic-activist collaborations, the culture-centered approach uses fieldwork, resistive strategies for performance and dialogue-based reflexive participation to create entry points for listening to the voices of communities at the global margins. At the core of his research agenda is the activist emphasis on provincializing Eurocentric knowledge structures, and de-centering hegemonic knowledge constructions through subaltern participation. He has received over \$4 million in funding to work on culture-centered projects of health communication, social change, and health advocacy. Recently, he completed a \$1.5 million grant funded by the Agency for HealthCare Research & Quality (AHRQ) to develop a culturally-centered health communication project on heart disease among African American communities in the Lake and Marion counties of Indiana. This community-grounded project interrogating the unhealthy structures that constrain the health and wellbeing of African American neighborhoods in the US became the basis for multiple organic projects rooted in the aspirations in the community for health and wellbeing. At NUS, he received over \$2 million in funding to run culture-centered projects of health across Asia, including projects on food insecurity in West Bengal, poverty and health in Singapore, health among migrant workers in low skilled sectors, health of transgender sex workers, health among Malays, and cardiovascular health and marginalization. At Massey, he looks forward to building the work of CARE in the areas of indigenous health, health and migration, and poverty.

The social impact in Mohan Dutta's work bridges activist interventions and academic knowledge production, delineating the tensions, divergences and convergences when

academics, activists, and communities come together in co-creating transformative practices. He is interested in theorizing the nature of productive practices of academic performance situated at the intersections of subaltern politics, activist commitments, and academic research. Professor Dutta explores these tensions in academic-activist-community collaborations through his own experiments with collaboration and solidarity.

In addition to teaching, writing and conducting fieldwork in collaboration with activist groups, Prof. Dutta enjoys spending leisure time with his wife, children Shloke, Trisha, Soham, nieces and nephews, parents and siblings, and an extended family of performers and activists; stimulating conversations with his advisees, usually over meals; organizing opportunities in radical democracy with grassroots groups; and participating in creative production, script writing, and direction for 360 degree campaigns. In his most recent performance work, he has served as the visiting artistic director for Rittwick, a grassroots group in West Bengal, India working on performance for social change. He has also directed the “Singaporeans Left Behind” “Voices of Hunger” and “Respect our Rights” campaigns and documentary films. Prof. Dutta is the winner of the 2016 International Communication Association (ICA) Applied/Public Policy Communication Research Award, and the 2018 Outstanding Health Communication Scholar Award. He serves on the Advisory Panel of the World Health Organization (WHO) Cultural Contexts of Health (CCH) group.

Thank you so much. Can you all hear me? Ok, great! Thank you once again. Thank you, Dr. Gupta, for the invitation and opportunity to speak with the students. I will walk through the key channels of the culture-centered approach and then will talk about how the concept of the culture-centered approach relates to the methodology under the kinds of methods questions we asked in DJM with the culture-centered approach. Then hopefully we can ask some questions in the discussion. Is my speech, ok? Can everyone able to follow me? I just want to go ahead and share my screen. So, with the beginning talking of the cultured-centered approach I want to first discuss the key theoretical approach. So, going forward I will refer to as CCA which abbreviates the overarching approach. Then I will talk about how the approach looks at questions of methods and it’s relationship to community. You know communities are the key elements in the CCA and it will think through how the concept of community connects to the questions of method and connects to the broader question of communication for social change. We will look at the process of the culture-centered approach and then finally look at the ways and wages, the method enables to achieve what we called structural transformation which is the transformation of the broader structure that make up the landscape of global inequalities. At the onset, I want to outline the idea that the CCA is a practical theory. As a practical theory it is invested in the questions of social change and particularly so and this terms of what is the ways in which abstracted transformation that transformation in existing forms or structures can be achieved and particularly then it is interestingly the question of inequality in which structures rooted in inequalities distribution of power and therefore connected to economics to materiality. Materiality inequality in the distribution of resources and social and therefore the ultimate question for the CCA is how then can method and contribute to the transformation of these hygienic word structures. So, the overarching framework of the theory of CCA as it

conceptualizes social changes and the broader landscape of social change places voices at the heart of social change.

Process: It is interested in the question of voices of the community that have historically bent at the wrist or marginalized and it argues the reshare of voice is situated at the intersection of processes of colonization, dominance structure of whiteness, and dominance structure of patriarchy. So, colonization in this sense refers to processes and forms of extortion and exploitation through a theft of land and resources and knowledge systems. So colonization works at multiple levels and all the leaves that direct lands. It's a key element of colonization. So look at how historically how colonization has been carried out it is through the theft of land. But that is also tied to the theft of a wide range of material and cultural resources and felt of knowledge in which we see form of projects piracy that steal forms of biological knowledge as well as biological resources like a gene. And to forms of cultural depth, cultural concept, and cultural ideas as told in order to serve colonizing process. And simultaneously this is then connected with depth of knowledge, even it's knowledge stolen from communities that are colonized simultaneously knowledges deployed to portray those communities that are colonized as some a primitive about back world or lacking in resources. So, you see two steps are working simultaneously on one hand, communities are portrayed as if they actually lack knowledge as if they are in deficient, this is what called cognitive apostatized the reassurance of entire wage of knowing of communities by portraying discriminative but at the same time the way they form of knowledge of colonized cultured are stolen. So this colonized process is tied to the infrastructure of whiteness, whiteness refers to the establishment of the dominant values of white culture as universal values. And therefore that often shapes how we approach knowledge and the reason which we consider the fundamental infrastructure of knowledge. Now, whiteness is also please out through layers. So, within society is for instance white is also please out through the hierarchy and inequalities in the distribution of power in terms of who owns the knowledge and who is depicted devoid as knowledge. So the form of caste and equality that we had seen in India as a form of whiteness, a form of Brahminical privileged held up in order to constitute inequalities and distribution of knowledge resources. But also fundamentally in terms of this question of who is valued as a legitimate producer of knowledge while who or which communities are portrayed as incapable of knowledge or incapable of having capacity to know. And these processes of colonization and whiteness then are embedded with then or work hand in hand with patriarchy particularly in terms of organizing of societies to hold a male supremacy and within the context then there are deep structural inequalities that are gendered. So the processes of colonization and whiteness and within the context of India's caste supremacy work through the intersections or their intersections with forms of patriarchy so that these processes of intersection then produced erasure of communities and this process of erasure of communities, erasure of voices of communities is intensive to the inequalities that we witness both within countries as well as globally.

So, in the cultured-centered approach then is interested in this question of communicative inequalities. Inequalities in the patterns of distribution wide area of communication resources as well as the patterns of the ownership of communication resources. So, both distribution and ownership of information and voice resources. So, I have

here for you an image. This is an image of a bullock car that is carrying indigenous seeds and this is part of the work send to a guy and that direct here and works with Dalit women farmers organizing to collect as Sangam that decan development society or DDS in Telangana. And here what happens for the farmers to retain there indigenous forms of agriculture and indigenous knowledge of agriculture, they articulate that they need to actually own their voice infrastructures, they need to be able to have their works be heard, they need to create infrastructures where through their works spring hard. They can actually distribute and reproduced indigenous knowledge which can offer a basis for challenging the privatize and the neo-liberal cash cropped based agriculture. But you see here that you know they often have what's called the biodiversity festival and it is about sharing the story of indigenous seeds and the way they do this and the procession for Yatras on this bullock cars that carry the boxes of seeds and then they go about distributing the seeds freely in the communities that they go through while they are singing the song of the seeds so the bullock car and the mobile seed bank, songs of the seeds become communicative resources to tell an alternative story claim indigenous sovereignty over knowledge but to also claim sovereignty over agricultural practices which becomes the strategy for existing the large scale operatized agriculture. So communicative inequality if you really think about it this way it actually opens you up to considering what are the kinds of communication infrastructures then that can work in the emergence in order to generate that entry point for social change.

And this notion of distributional ownership of communicative infrastructure is tied to community ownership of spaces and practices of knowledge generation where communities can participate and as equals as legitimate knowledge holding participants in democratic processes to make decisions that meaningful to their lives. So, one of the things we have seen with on spot at neo liberalism and particularly the free marketing ideology that pushes the framework of privatization and individuals them is the erasure of community based, community owns of knowledge generation. So, as privatize solution has been pushed into communities under the name of development and as communities has been displeased from the species of livelihood under the name of development. As previous forms of livelihood resources have been privatized, commoditized; the community ownership of spices of knowledge generation becomes transformative basis; the basis for social change, the basis for intervening it into structure of capitalism, colonialism and caste hierarchy valley. Because a dismantles the hegemonic forms of inequalities by actually generating and turning to knowledge that is held at the margins of society. So, in this context you see what the women are doing that they are and they owned these plots of land as a collective, as a cooperative within the Sangams. So, they are collective planning what seeds grow in which plots and how to maintain the biodiversity of the land into in soil. The sight of knowledge production or knowledge generation you see it belongs in the village, in the field or in the works of Mauri the indigenous people they live in the sea land where I am speaking from Marai. The Marai is the space where the Mauri communities get together to make various decisions. So, its very similar to the women getting around and coming together under a tree to make decisions. As you are seeing the image as they are participating in this process, they are also telling the stories of their participation through their video camera. So, community ownership of the communication infrastructures of storytelling in this case the video camera are the

infrastructure of storytelling. They are the methodological intervention into knowledge generation. They are creating the narrative accounts for indigenous knowledge. So theorizing their actual moves to the amid work of life generating practices. It is situated amidst the lived experiences of the people and communities. Theorizing is not something that happens in the ivory towers or that happens in the text book or for that matter for the lecture but theorizing actually happens in people's everyday life, in their every day struggles with resources with negotiating their livelihood. So, this cultured centered approach recognizes the theory generating capacities of communities that communities are the generator of theories. So this is I think one of the key contributions of the CCA is that you know that it argues that one shouldn't look at communities as if they are devoid to the capacity to generate knowledges as if they need outsiders to come in and save them often. It is within communities that knowledges held in often those which are most marginalized within communities can offer some of the most transformative and creative solutions. So the question for the CCA then becomes one of how to be really built infrastructure for the voices of those what most marginalized within communities. And there in that sense, you see the CCA that argues that the communities are not homogenous entities, they are not moral ethics, they are not static, but rather communities themselves are imbued with power imbalances or power inequalities. And the cultured-centered process then tries to actually work through these power inequalities to really ask how to be build infrastructures of the voices of those who are most marginalized to at least at the margins of margins if you will of communities and therefore are continually displaced. So this process of knowledge generation through community ownership becomes the basis for ownership of democracies. So, really community ownership of communication infrastructures is anchored to community-based democracy. And therefore, essential to these workers to built pedagogies of democracy which is habits of learning democracy, habits of learning about democracy, how to democratized spaces of participations. So we are not talking about the electoral which particularly in context of digital and platform capitalism that we are witnessing today where you know strategies, political marketing strategies on social media determined how are elections take place and where. So what we are see globally as a result of that rise of populist authoritarianism as is suddenly see that in India with the rise of Hindutva and it's populist form of authoritarianism that actually not democracy in fact anything that kind of digital participation erases the possibilities of democracy because it the kind of participation it enables manufactures hate, deploys the virality of hate and liberalizes that in order to create these effective spaces of participation where hate is deployed to actually strategically market political candidates and consulate the elections to serve the interest of those and those really that can pay for those large scale multi-crore political campaigns. So, if you think about electoral politics today it is hardly democratic in sense that one needs to be wealthy, one need to have money and the power of economic resources in order to contest elections. The contrast that with the kind of community democracy we are talking about today which really turns to the question of how to build grassroots habits of equal participation attending to the voices of those at the margins of margins who are historically continued to be erased. So, within this context it is the Dalit women farmers who fare largely landless, who are displaced of that discuss of space and the material space of how agriculture is carried out. So, in fact within the context of Telangana we have district like Warangal where you

know the DDS does it work which is also the sight of the epidemic of the farmer's suicide. And what happens when you have this large scale epidemic proportion farmer's suicide is that it is often the women within this community who are widow and left without the infrastructure of support to navigate. From every day's pedagogy of democracy then turns to landless Dalit women farmers transforming equality. So, community in that sense in the CCA are sides for co-identifying materials resources and practices transforming capitalism, colonialism and the various forms of predatory within nations states that holds up power in equalities. Through that process it creates it co-creates voice infrastructures particularly infrastructures of voices of those at the margins of margin. Through this process of participation, participating in voice infrastructure communities to identify space resources. Support what kinds of infrastructures they need to safeguard themselves particularly because when communities do indeed speak up and their voice are heard. They often experience various forms of attacks you know whether it is from private capital or whether it is from the state that is actually serving the interest of private capital. Communities often experience various forms of violence that are directed at them in order to silence them. So what kind of safeguards infrastructures can be created to protect communities when they speak up and how to be built then intervention into those dominant structures that are both communicative but are also materials in terms of imagining and implementing alternative political economic social configurations. And this process then through the community ownership of voice, through the identification and mobilization of resources, through community participation and advocacy and activism then drives structural transformation. Structural transformation in this sense transformation seeks to undo those inter place of colonialism, whiteness and capitalism that produce disposition, exploitation, expulsion and often in cooperation of communities in the margins as precarious labor. So communities then we may think about the idea of communities the CCA attends to the notion that the community is fundamentally unequal. Therefore, the concept margins of the margins is really important. So really continually think about which words are not being heard here, which voices are being raised here. This is an example of cultured centered project with aging community members in Singapore where they are developing communication intervention to address their needs. And what you see here that doing is there really, we talked about the communicative democracy. So, they are participating in brainstorming about the kinds of structural transformation that would be necessary. The rest there help them well-being. So, communities in the sense as size of negotiating power because they are unequal and because there are inequality in distribution of power. The CCA therefore attends to that question that how to be build those spaces for distribution of power, for redistribution of power to the voices that has been marginalized. And community therefore also have to be reflexive spaces where this continual process of asking which voices are not present here, which voices are being raised from here, becomes the basis of how we revisit a method, revisit a voice infrastructure and continually work with them. To make sure their dialogic, open ended and they are always including at least sending invitations for infusion for those voices that I really raised. So in the heart of the method of cultured centered method is to built habits of dialogues so far has to really think about how do we built habits of dialogues within communities for communities to participate in. And how we built habits of inclusion so that those voices that are excluded and actually

be represented and recognized within community spaces. So this is a broad idea and I will quickly go through this. You know in the work that the cultured centered approach does create the community impact then through community democracy. So this is our work in an indigenous community of rural Bengal it is a community Santali are indigenous people in many parts of eastern India certainly in Bengal but also in Chhattisgarh, Bihar and Odisha, the Chhota Nagpur a place and in this world we have seen that the process of structural transformation then through community democracy drives material solutions all the we form building infrastructures to create a space of mutual aid and mutual support amidst covid 19 to community led campaigns and community led advocacy efforts. Now I give you the example of our work with women farmers and in that example what you see us that through the community ownership of the voice infrastructures, interventions that are created in the form of maintaining seed diversity and built in a knowledge-based on seed diversity. Building an infrastructure for indigenous seeds and for the distribution of indigenous seeds. And then really built in the local, regional, national, global networks that are based upon community knowledge produced in the global south sore. The women work with the climate based agriculture, particularly with crops such as Jawar and Bajra become the basis for them to build south-south collaboration in Africa, in South America in terms of turning to indigenous knowledge and as a basis for developing primate resilient solutions. In the mixed of these what you see here is the concept of communication sovereignty that is really vital which is that communities need to be the owners of the knowledge resources. We need to think about community sovereignty as communication sovereignty. Now this is really hard concept to grapple with because so much of the global infrastructure of communication has been consolidated in hands of transnational capital the largest some of the largest corporations in the globe today are digital platforms in the platforms such as Facebook and Twitter. So, within that context wise so much communications has been commoditized and privatized the questions of communication sovereignty ask us to really think through how to be build sovereign infrastructure of communication that communities that have ownership on and ownership off and at that process therefore shape political economic societal solutions that have grounded in community knowledge rather than be in coopted into sort of the privatized ideology or being erased by the privatized ideology.

So, of course you know you see this kind of large in equalities in communication infrastructure when you consider the migrant crisis in India during Covid-19. And you know that its there in the backdrop a lot of the work that might centered was on looking at the reason which we can work with the migrants to build community mutual aid with migrant workers supporting each other through collectives and communities. Now so much of neoliberal process or transformation of our economics as individualized worker precarity that there are very limited spaces for building solidarity, building collectives and and building up communal basis which can be a transformative basis for really thinking through questions of liberalize, for thinking through questions for unionization. So, a community led research advocacy strategy and work then a points as to just notion of that structural context of migrant labor needing changed and that means that we really think about how workers can unionize and can present their rights through collectives within this context where they are largely exploited and then discarded when their bodies become nuisance. We of course saw that in

Covid-19 in terms of the reason which the covid response strategy at the lockdown initially implemented and treated carelessly the workers has discardable bodies. So, the way to fight that or the way to resist that and that is the question of the CCA is interested in is that how to exist that discernability of this marginalized body through the ordinating work of collectivization of unionization so that those are the margins can claim the rights to the city. The city belongs to everyone. Not just the people that middle classes or the urban classes in the gated communities you know and of course you know those infrastructures in the gated communities are one hand built by migrant workers and then on the other hand they are supported by domestic workers and migrant workers although we from household to the security guard that gardener who forms that infrastructure of mobile urban infrastructure. So in that part of then question of the right to the city asks what work a city or in urban infrastructure look like. If the workers had right to the city, if the workers had adequate foods, adequate clothing, adequate indecent shelter and what does a rights-based policies framework within that context look like. The CCA will be say that it actually that it needs to go back to the question of voice and the voice infrastructures at the merges. And this is our work there in New Zealand with violence prevention with diverse communities with rainbow communities with aging migrant communities and with disabled communities. And you know what this work highlights also as a key element of the CCA which is that it treats culture both as a resource as a strength. But it also treats the culture as something that is inducted in the every days life of people and it is not essence to be passed down that traditional essence. So, CCA terms to a culture of method that is embedded everyday in lived experiences and through that process creates the basis for advocacy for building any idling structures. This also means that culture the way it emerges in the CCA from merchants actually challenges the dominant hegemonic culture essentialism. That is often imposed upon communities. In order to perpetuate in equalities.

So this process of building voice infrastructure you know this is our work with and indigenous community's who have, so this becomes the basis for sustaining social change through community ownership of democratic processes by building infrastructures for critical literacies where communities are able to critically interrogate the workings of power then equalities of power and through that identify the reason which they will mobilize to transform those unequal structures. And this then become the basis for practicing democratic habits of the everyday. So here is an excerpt from our work with migrant workers, this is migrant workers who had migrated to Bangalore and who is living in a camp. He talked about this idea about no one really can hear the voice of the migrant worker. There are so many people that felt completely discarded amidst the pandemic response, having no place to go, having no infrastructure to go through. So what does an infrastructure look like, what is a pandemic response look like, what is the development infrastructure look like that would authentically listen to the voices of migrant workers.

This is an image of the work with women farmers and here you see they are singing a song to seeds. This is an example for them of a communication infrastructure. So, from the cultured centered approach then voice is enacted through dialogues by building habit of democracy and through the humility to continually ask which voices are not present here. And finally I want to wrap up with specific of the methods of the CCA so for the cultured

centered projects the heart of the work is driven by advisory groups. Advisory groups that are made up with community members from the margins of the margin. And the advisory groups then shape the research design, the data gathering process, the process of data analysis and sense making and then who creates the solution that opt to be a margin from making sense of interviews. Now in that process then the advisory groups will open huge method such as photovoice so telling story with images or digital story telling. So taking images through digital devices, taking moving images from digital devices and then viewing together to tell their story and this is embedded within deeply emersed ethnography that actually looks like these processes of participations the challenges to the voice and then really thinks through how to address the challenges to voice. So I leave you then I am coming at completion now. The key methodological question for CCA is how to make spaces for unheard for those voices that are unheard and that really cause for us to be critically reflects on an ongoing basis for considering which voices are not to be present here. So to be asking which voices are not present in this room, which voices are not reflected here and then how could we invite those voices in through our method.

I will wrap up here.

Thank you.



CENTRAL UNIVERSITY OF ODISHA
Department of Journalism & Mass Communication

Presents

International Workshop on
COMMUNICATION RESEARCH

14-15 DECEMBER 2021

VALEDICTORY SESSION-15 DECEMBER 2021 4:00 PM

PATRON



PROF. SHARAT KUMAR PALITA
 VICE CHANCELLOR I/C
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GUEST OF HONOUR



PROF SUNIL KANTA BEHERA
 EX-PROFESSOR OF EMINENCE,
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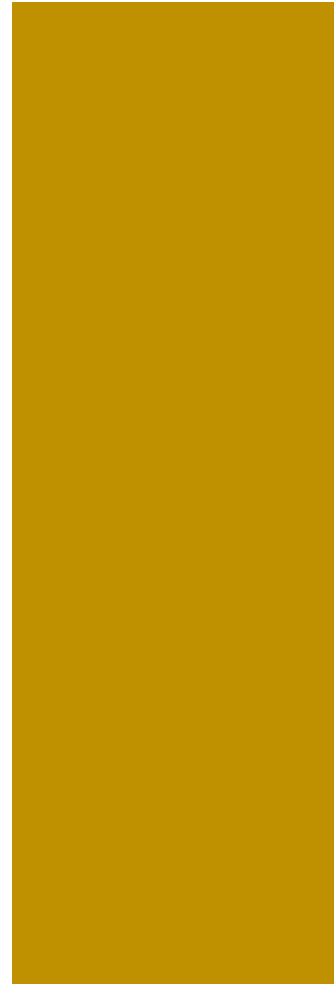
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VALEDICTORY
SESSION

PROF. K G SURESH

VALEDICTORY ADDRESS

PROF. K G SURESH

*Vice Chancellor
MAKHANLAL CHATURVEDI NATIONAL
UNIVERSITY of Journalism & Communication*



Prof K G Suresh is a Senior Journalist, Columnist, Educationist, Socio Political Commentator & Communication Strategist. He is currently serving as Vice Chancellor, Makhanlal Chaturvedi National University of Journalism & Communication, Bhopal, Asia's first and India's oldest and largest media university.

Earlier, he has served as Director General, Indian Institute of Mass Communication – India's premier media training institution; Senior Consulting Editor with Doordarshan News, India's public news broadcaster; Founder Dean, School of Modern Media, University of Petroleum & Energy Studies (UPES), Dehradun; Editorial Consultant with Asianet News Network; Chief Political Correspondent with Press Trust of India and Group Media Advisor to Dalmia Bharat Enterprises Ltd.

Thank you so much for welcoming me to this wonderful session. I think what Professor Sunil Kumar Behera has said is good enough. No need for further introduction. You know that when Professor Behera introduces somebody, I think that is as good as a lifetime achievement award.

At the outset, my heartfelt greetings to the respected Vice-Chancellor of the Central University of Odisha, Koraput, Prof. S.K. Palita, and respected Prof. Sunil Kumar Behera, who is a legend in media education, my former colleague Professor Akshay Rout, who was director general at Doordarshan when I was the senior consulting editor there. I also applaud the efforts of Dr. P.K. Rath, the young Dr. Sourav Gupta, and esteemed faculty members for conducting such an insightful international workshop on communication research. I wish the young scholars and dear students would reap the benefits of the hybrid international workshop.

Long ago there was an ad for Onida Electronics- Neighbour's Envy, Owner's Pride. Why we are envious of Central University of Odisha is that they managed to catch Professor Behera before we laid hands on him. My heartiest congratulations to Dr. Palita for bringing one of the legends of media education in India to Odisha Central University. I share a very

special relationship with Odisha that not many people know about. Prof. Behera knows that my better half is from Odisha and she is a proper Odia woman. So, I know a little bit of Odia as well. Even if I am not physically in Odisha, I am very happy to be there virtually. I have traveled extensively to Odisha. I think maybe soon I will visit the Central University of Odisha. It is special for me to come to Central University this time because I will have the opportunity to meet Prof. Sunil Kumar Behera, who is my dearest friend for a long back.

I congratulate the Department of Journalism and Mass Communication for organizing this International Workshop on Communication Research. With so many speakers lined up, I don't want to take too much time on formalities. It touched me that a group of communication experts and researchers addressed this session a day after Prof. Behera joined the institution. I strongly believe that he brings a profusion of experience and a proportion of values to this institution and I'm sure that under his guidance the Department of Journalism and Mass Communication at Odisha Central University is going to be one of the leading mass communication departments in the country.

I will now share some thoughts on communication research. I will not talk to you about technical matters. Prof Behera had earlier spoken about the design of National Education Policy (NEP) courses. I am giving you good news that we have not only designed but also created seven new courses under the National Education Policy. In undergraduate (UG) programs and seats are full, moreover, classes have already started. We have launched five new UG programs and four-year programs in media studies. So today I am very happy to notify you that many universities are sending their representatives to Bhopal to gather information about the courses we have started for the first time

Friends, if there is one thing that our Indian universities are not prominent in the list of the world's top universities, it is not our teaching and learning. Trust me, even today we have seen some Indians who have been selected as heads in some corporate companies. For example, companies like Twitter, Microsoft, and Google are headed by Indians. There's a viral Meme with a photo of the Indian CEO when Aggarwal became the CEO of Twitter that says– “Padhega India tabhi toh badhega America”... because all our best brains are leading some of their leading corporate companies. Satya Nadella, Parag Aggarwal and other Indians heading American companies are all products of our universities. If you go to NASA most of the best scientists there are of Indian origin. If you go to Silicon Valley, the leading software experts are of Indian origin. The best doctors in London and Singapore are of Indian origin. Not only their origin but the fact that they studied here in India is remarkable. They are products of our Indian universities. So, there is no doubt that we have the best students and the best teachers. What is lacking? The fallibility is that we don't do extensive research. We are primarily teaching, and learning centers, and not our research institutes. This is the reason why Indian universities are lagging behind globally in the ranking.

Research is an area where we need to do a lot of research, especially in communication. I ask this question whenever someone comes for a Ph.D. Interview. I ask them whether they want to do a Ph.D. or they want to do research. Now, I'm sure some of you might be thinking, what's the difference? Well, there is one big difference. The difference is in intent. The difference is in mindset, the difference is in attitude. Are you going to do research for a Ph.D.

degree? Or are you going to delve deeper into issues to find new angles, new facts that you didn't know about, and research for the research you want to find that truth in your search for truth? Is that passion driving you or just a Ph.D.? Degree at the end of the day? Does a Ph.D. show you in the hope that you can get a job? There may be that job aspect, I'm not denying that, but is that passion for research driving you or not? For me, first and foremost in communicating with research is the passion for research that you need to have.

Every researcher must have the conviction that I must go deeper, I must bring out the hidden truth, I must bring out the hitherto unknown angles and dimensions. I often ask at Ph.D. viva presentations at my university, what's new? Working for five years, what is the new thing that you have brought to society and the field? I know everyone knows that the use of social media has helped political parties. What's the big deal? After wasting five years, after wasting a Ph.D. seat, is this what you have brought to society? Because I know for the last couple of days, since this international workshop started, you have to be bombarded with a lot of statistics, with a lot of new software, everything. I'm not saying at all that you shouldn't, yes, you should use the latest software, you should use everything, but please don't go into so much software that you forget the content.

We are very much into content analysis, but where is the content? You are only focusing on analysis but no content. Just now, I am coming from the university's academic review. I told my university supervisors and guides that you are all interested in having as many scholars as possible, but are you giving them time? Is there enough time to guide them? Are you guiding them? In the viva, I said that your scholars will find it difficult to present their findings in front of their external experts and they will face awkward moments. Are you preparing them for the last day? Are you delving into scholarly research? You know sometimes, the most important aspect of your research that you ask me about is your questionnaire and your schedule, especially when you are doing basic research. If your questions are not formulated properly, you will not get the desired results. How many of us are focusing on the right questions? I will give you examples and these are examples from my university, believe me, because I have sat through PowerPoint presentations, I have sat through the viva. Now I won't take names, this research scholar came and gave a presentation where we are working in a tribal area, especially Madhya Pradesh as it has a large tribal population to find out how e-governance can impact the tribal population. So that candidate is trying to find out that. I said to show the questionnaire and they started the questions and they were talking about smartphone and social media usage. Can you imagine that there is no question as to whether connectivity is available in that area? If no data, what smartphone are you talking about? Do you have enough power supply to charge your mobile phone? These are the basic questions to come in the survey. So, at the end of the day research should be able to influence policymakers. To me, if research doesn't help to improve methods, if it doesn't bring out some new facts, it's of no value. What new knowledge does it bring? So, I want to know if there is a digital divide or not or if they get a power supply to charge their phone without interruption. And whether there are enough telecom towers in their areas. These are the basic questions to ask.

There are also other questions, for example, if you are talking about e-governance, how can you talk about e-governance, when the questionnaire is focusing mainly on questions like “How do they use Twitter? “How do you use Facebook?”. Look at... How many kiosks have the state government set up in villages for villagers to take advantage of e-governance and what is e-governance? First, you understand it. E-Governance includes obtaining birth and death certificates- online, accessing online education, and making online payments, without which how can you talk about e-governance? These are very important issues. So, it has become fashionable to pick a subject without studying it, especially social media which has become the most abused topic in research.

Today, everyone wants to write about social media and its impact in this district without doing a basic study. Now, what are the criteria for this in communication research? What kind of publication will I be published in? Are they listed in the Scopus index? Are they listed in University Grants Commission (UGC) Consortium for Academic and Research Ethics (CARE) journals? Because please remember that there are many bogus and cloned journals. And you should know about it. Research scholars should also pay attention to how many citations they receive. If your research does not get you citations nationally and internationally, you are not satisfied with your research. Let your research be cited, let your findings be quoted. For me, that is a measure of successful research and investigation. Since everything is uploaded on the internet these days, people search for it. So, scholars should ask themselves a question, can I turn my research into a proper publication? Any research scholar should have the same goal. When it comes to publishing thousands of research papers, dissertations gather dust unpublished... because nobody works on them.

This is something that makes you think, that my research should also be published. You have many opportunities today. Professor Behera has mentioned some of my affiliations with national-level organizations. For example, when I became a member of the research council of the Indian Council of Social Science Research (ICSSR), media was considered part of social science research, but very few fellowships were given. I made a point the day I joined, I insisted in the first meeting to give maximum fellowship to the media and as a result, there are doctoral fellowships and post-doctoral fellowships, which ICSSR is giving today. I was able to select people like Professor Jayshri Jethwani to do the research; She is now a fellow of ICSSR. To research important topics, you can get support for doctoral fellowships and post-doctoral fellowships and even publish your doctoral thesis. And they have tie-ups with leading publishing houses that publish their research. Communication Research Today has a wide scope.

Now, I will explain very briefly in less time because you know... the allotted time is very short and there are many speakers. Let me confine myself to the next two minutes, let me close.

Please check out the new angles. Today the national education policy focuses so much on interdisciplinary that even a medical student can study music as a general elective. At my university, I signed a Memorandum of Understanding (MOU) with the National Cadet Corps (NCC). We offer 24 credits. We have made it an integral part of our course structure. We offer it as a regular option in our UG programs. So, you are no longer going to NCC as part

of your passion but as part of your course. So, we are giving a lot. For example, we offer psychology, and we offer environmental science to journalism students. Prof Behera said this is the age of cooperation. No university itself offers inter disciplinarity. We have to enter into collaborations, we have also entered and we have a very famous university here, which is the Rajiv Gandhi Technological University. I told the vice-chancellor there that you got an engineering science department and environmental science department. And I requested to offer a general elective to my university journalism students. Instead, we will offer your students a mobile journalism course in engineering. He agreed. We are going to sign the MOU soon. Inter disciplinarily also leads to a focus on research. There is no dimension, no dimension of governance, without communication. Let me give you an example of disaster management. Can you think of it without communication? I have taken many lectures at the National Institute of Disaster Management. We talked about the importance of communication as an integral part of disaster response at Prasar Bharti Academy. There is no aspect of life that you can do without communication, so why not let this research topic get in as well? These measures, for example, communications during times of natural disasters. We need to explore new areas of communication research. We need to talk about inter disciplinarity in every aspect.

Unless we do that, I think we will keep on talking about the most favorite subject if I focus when I see this application coming in, it's all for the impact of social media on those, the impact of new media, it is old now, it's no more new media. Can we look beyond the box? Can we look at other aspects? This is also very important. We also need to go a little deep into our traditions, because Nepal focused a lot on our traditional way of earning the heritage that we have, and the legacy that we have drawn in different disciplines. I mean only recently I have come to know that though the highest mountain in the world is named Mount Everest, and it was supposed to have been done by the survey of India, it was not this gentleman Everest. Everest had let the survey of India; he passed away much before this peak was identified a name. And this peak identifies height was identified by an Indian during the British time. These are things we need to go deep into. Similar is the case with our communication history, we have traditional communication. We have a history, a legacy spanning several centuries' right from our epics to our freedom struggle. Gandhi was perhaps the greatest communicator of the 21st century. Even when he sends a telegram to the corporation of Americans in the Non-Cooperation Movement, he says "I seek your support in the fight against the mighty". Just one line, and that one line can you beat it, is shorter than the required, minimum letter permit given for twitter. So, he was a good Twitterati also. He would've tweeted if Twitter was there at that time that "I seek your cooperation in our fight against the mighty". That was the way Gandhi communicated. We have a long tradition. This year we are celebrating 75 years of India's independence. We have a global body and we also honored Professor Behera in the Global Media Education Council. And we are celebrating with 75 speakers, a landmark event. Why don't we as researchers come out with topics that go deeper into the role that communicators play? Role of Communication in Freedom Struggle. There are many things, so what we need to do friends is to look at research from a new perspective. We should not be carried away by the western paradigm. I conclude by saying that we are often so obsessed with technology in our classrooms that we sometimes

wonder if we are producing technologists or if we are producing journalists. At the end of the day, content is and always will be king. So, even if you have all the software and everything in your research, at the end of the day, it's the content, the findings, your questionnaire, your schedule, your survey, your literature review, and the software you put into it, is going to bring out the best in communication research, not computer software. It's not if you're looking for quick-fix solutions! Technology can only facilitate, but at the end of the day it is your effort that matters, and it brings new dimensions and expands the horizons of knowledge in communication research.

Thank you very much.



PLENARY
SESSION

PRESENTATIONS BY
FACULTY & RESEARCH SCHOLARS, DJMC, CUO

TALAT JAHAN BEGUM & DR. PRADOSH KUMAR RATH
DR. SONY PARHI
DIBYAJYOTI DUTTA & DR. SOURAV GUPTA

QUALITATIVE APPROACH TO RESEARCH FOR RURAL COMMUNICATION- A COMMENTARY

TALAT JAHAN BEGUM

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A journey from not knowing something to knowing something or knowing something more about human communication is termed as research (Treadwell, 2017). We start our day with simple research— trying to find out something like what to do, what not to do, why to do this or that, if I will not do this today then what will happen and many more such questions are needed to be answered. Each day's journey from opening our eyes till we go to bed, keep us engaged on doing research that is to search an answer again and again to the question we ask to ourselves or to get a solution to a problem arises in our everyday lives. However, in the course of searching something to get the problems resolved we plan our process, and in between we face challenges, we identify possible shortcomings, sometimes we miss something and then we identify and understand the assumptions, uncertainties underneath planning; finally, we know something. This is evidently a metaphor for research procedure. But everyday thinking or trying to find something in our life differs from scientific thinking ⁱ(Nardi, 2006). Everyday experiences are based on methods that can lead to problematic decisions with outcomes that can seriously affect our lives. We may come to conclusions and act on them with limited information that may lead to inaccurate generalizations. On the other hand, scientific thinking enables us to make accurate and reliable conclusions about human behavior. It is characterized by empirical observations or data, systematic and deliberate methods, as well as objective, inter-subjective, and replicable procedures.

As a social science, communication research is very difficult to define, as is the case for many other sciences ⁱⁱ(Eid, 2011). The significance for mass communication research develops from its specification of the steps of the qualitative research process and also from the associated interpretive frameworks for understanding and defining the meanings which people give to their actions and to social events. Mass communication research has followed

the cycles of methodological development prevalent in the social sciences. In the early decades of the century, communication studies were primarily qualitative in nature, concerning themselves mainly with historical, ethical, and legal questionsⁱⁱⁱ (Jensen, 1991).

To Treadwell^{iv}(2011), communication research is almost inescapable in a communication career. It is interesting and intellectually rewarding. In his third edition, he^v (2017) mentioned:

Communication researchers have different agendas, methods, and assumptions behind what they do. One reason for this is the complexity of human communication. Because it is almost impossible to examine and explain a communication event in its totality, researchers focus on a part of that totality and choose a method for investigating it with which they have a comfort level, be it methodological or ideological. (p.12)

When we do research on communication, mainly we study the communication behavior. It is exactly to know what communication is doing while two or more people are in conversation. Communication is nothing but a process of exchanging information, ideas and views. So, when we study this process, we actually observe the behavior of human being. To study behavior in human communication is completely a separate area of research. As we know there are various approaches to communication research, we have understood the differences each approach is having in making it a significant field while meeting the main objectives of research.

APPROACHES TO COMMUNICATION RESEARCH:

Knowing the outcome by number or counting and statistic are not the only important findings or not enough to know everything which is being questioned in the research. The ‘Truth’ can be understood by observing, participating in the lives of people, listening to their stories patiently, actually add to the essence of results. In practice, many ideas, actions and issues in the course of findings, seem totally opposites which need to be blend together to reach in a conclusion. Most of the time in communication research, multiple methods are taken. Treadwell^{vi} says “The most obvious blending is in the approach called triangulation in which researchers use multiple methods providing multiple prospective to ensure that they have good “fix” on a problem”. In triangulation, the qualitative research findings further authenticate the quantitative data or vice versa.

There are also a number of methods in the study of communication. Each method is intended to find an answer to one base question that is ‘what constitutes communication’. One may choose a method or multiple methods from different traditions of epistemology. Study of communication falls into any of these traditions: rhetorical, quantitative and qualitative. They may be similar in regard to finding the answer to the above query, but conceptually and practically different from each other in methodology^{vii}. So, what is methodology then, it is a justification of the use of particular set of methods or a toolkit.

Methods are the tools we use for conducting research where methodology is an explanation of why we use these tools^{viii}. However, the methods used in particular research may be qualitative or quantitative methods and sometimes both. Despite of distinct features these (including rhetoric) have similarities like^{ix}:

First, all three methods attempt to raise knowledge about communication practice. In fact, most methods aim to improve practice. Second, each method is designed to promote the generation of theory. Whether you are analyzing a speech apologizing for some mistake, a persuasive message for its effect on behavior, or a conversation to understand how people talk about themselves, you are trying to make some theoretical statement about communication as a result of the study. Although not every method strives to generalize, all try to promote general theorizing (Preiss & Allen, 2007). Finally, the use of any method is discursive in nature. The decision to collect discourse, to engage in ethnography, or to analyze survey results is partly a question of what type of evidence you want to use in support of your claim (s). (pp: 3-4)

In social sciences, it is more useful as the behavior, emotions, attitudes etc. are not easy to interpret through numbers. The complex nature of human beings necessitates the use of various methods for better reliability of the findings. Here, we discuss the necessity and significance of qualitative research when it comes to study rural communication.

RURAL COMMUNICATION:

Communicating people in an urban area is not difficult, as information is disseminated through a wide range of mainstream media. But when we want to circulate the same to a rural audience it has become a challenge. We need to study and find the reason why a rural man fails to get this information, and how the communication is improved so that he can receive it easily. Rural communication means to disseminate the desired information to the actual target group in a particular place according to their needs. It means a specific media can only effectively communicate the information to a specific audience in a specific place at a particular time with an aim to see how many of this rural mass can access to such media and when is the suitable time and duration for them to receive the information wholeheartedly. Rural environment is totally a different environment from the urban set up. Therefore, communicating to rural people in a proper way and effective manner is a challenge for the communicator, whoever he may be- a middleman or a media person, a participant in the process of rural communication or an outsider. Rural communication is different and also difficult. It is different due to vast, heterogeneous, and diversely scattered rural audiences characterized by variations in language, culture and lifestyle. It is difficult, because of their low literacy level and less exposure to the media in terms of knowledge and awareness. Sometimes there are language barriers and geographical barriers in accessing and understanding the rural people. However, these challenges interest someone to study rural communication and this can be studied through observation. Researcher observes thoroughly the interpersonal communication which accounts for maximum of rural communication

process. This is best done through the face-to-face, ‘below the line’ touch, feel, and talk mode. Any communication package aims at rural audience should generate a lot of ‘word of mouth’ as the tool. But, from the researcher point of view the major investigation in rural communication study is done by observation which is made mostly through nonverbal communication. Each and every day, in every interaction, or somewhere else we communicate our feelings, attitudes, thoughts, and concerns in various ways but mostly we communicate nonverbally. Observation is the main qualitative approach to study human behavior where other qualitative approaches to communication research are interviews, focus groups and ethnography.

QUALITATIVE APPROACHES TO COMMUNICATION RESEARCH:

All methods in this research are meant to explore the thinking and communication behavior of individual thoroughly. Among all the forms of observational research ethnographic research is referred as a special type of qualitative research, which was mainly used by anthropologists who spend long time with the subjects in their natural settings observing their culture. But in communication research it is used to capture communication behavior and language, and also people’s explanation of those behavior and language. The term ethnography means observing, describing and interpreting people’s behavior under some conditions like it should be conducted in natural settings, it should include direct observation with interview, focus on local, subjective knowledge and direct engagement with the community (Treadwell^x: 2017). Ethnographic researches are sometimes verified by quantitative methods, still ethnography as an approach to study the everyday life of a community is a powerful resources. It is a scientific approach (Boellstorff and others: 2012). The concept of ethnography comes from the socio-cultural approaches to communication theory^{xi} (Littlejohn & Foss: 2006). The idea of identity— means one identifies himself as a member of a group, or his place in the community, his role in the society or, and relationship with other, is the focus of socio-cultural tradition. Littlejohn and Foss^{xii} (2006) explain:

Sociocultural approaches to communication theory address the way of understandings, meanings, norms, roles, and rules are worked out interactively in communication. Such theories explore the interactional worlds in which people live, positing that reality is not an objective set of arrangements outside us but constructed through a process of interaction in groups, communities and culture. P-55

It focuses more on the types of interaction rather than on characteristic features of individual. So, the key element of this communication theory is interaction. Interaction is the process and site in which meanings, roles, and cultural values are worked out. The main focus is on how identities are established through interaction in social groups and cultures. Here culture is important part of what gets made in social interaction^{xiii} (p-56). They^{xiv} said:

Influential perspective within the sociocultural approach is ethnography, or observation of how actual social groups come to build meaning through their linguistic

and nonlinguistic behaviors. Ethnography looks at the forms of communication used in specific social groups, the words they use and what these mean to the group, as well as the meanings for a variety of behavioral, visual and auditory responses. P-58

Focus group methodology is used to collect qualitative data, by engaging small group of people who are part of the study. The researcher encourages informal discussion focused on the topic of interest for the researcher. Sometimes the focus group is referred as group interview, but the moderator does not ask any direct question to each of the participants, but the moderator facilitates the group discussion. The discussion is noted and then analyzed. The participants interact within themselves as well as with the moderator. In social sciences the focus group is not only used as standalone method for collecting data, but it is also used with other methods. The focus group are preferred with the assumption that several people discussing a topic can give better insight and also the discussion will lead to spontaneous flow of vocabulary and concepts which may not be achieved through one-to-one interview. A unique affordance of ethnographic methods is that they allow comparing what people ‘do’ with what they ‘say’ about what they do.

Data analysis in qualitative research is very interesting. One of the most significant forms to analyse qualitative data is the ‘grounded theory’ approach. Grounded theory is based on theoretical saturation and constant comparative technique. It is not a theory rather it explains the way to do a research for constructing a theory. This theory is developed by Glaser and Strauss, to address methodology for theory generation. Grounded theory collects data through participative observation and interviews while constantly comparing what has been observed previously.

An important aspect of data analysis involves comparing the interactions observed in observation with participants’ own understandings and interpretation of these activities. Only in a qualitative data analysis it is done. Ethnography study is a qualitative research. In qualitative research work it is important to note that the stage of analysis and interpretation extends into the writing that brings a research work to completion^{xv} (Lindlof and Taylor, 2019). Lindlof and Taylor say:

It is an interesting, even exciting stage of research. But it also arrives with some challenges. One of our biggest challenges during analysis and interpretation is just coping with all of the data that must be “processed”. The sheer amount of it can be formidable, taxing the patience, stamina and capacity of even experienced ethnographers. What parts of the data set will be utilized, and for what purpose, are issues that consume quite a bit of our thinking at this stage of a study.... Until recently, novice researchers were faced with a scarcity of good sources concerning coding, inference, and validation. Even today, the method sections of journal articles can be of little help in decoding the mystery. Author sometimes tell us that their themes “emerged” after repeated readings of data. But why those themes emerged, and not others, is a matter about which readers are often forced to speculate. Some authors take

an individualistic, I-did-it-my-way approach that affords scant guidance to anyone wanting to do a similar study. Pp.308-309

The grounded theory is based on constant comparison with the themes or concepts previously developed and the present observation to formulate a new concept or theory. Before going to the analysis of grounded theory it is imperative to know the base on which the grounded theory is analyzed. Five steps are developed for systematic analysis of communication behavior in a rural area; they are:

- I. **Conversations** (casual or informal talk involving two or more people in a small group, where discussion is also a talk, but on a precise (exact) subject) are recorded in which discourses (formal discussion on a topic in speech or writing) and narratives (a spoken or written account of connected event (story telling) narrated part distinct from dialogue) are included.
- II. **Constructing** themes.
- III. Each conversation is **coded** through interpretation by researcher.
- IV. Conclusions are drawn from codes and interpretations. And finally **categories** are made from the conclusions. So, the base is developed that is the **categories**.
- V. **Continuous Comparing** themes and conclusions (Grounded theory analysis) with existing theories.

Grounded theory analysis is a qualitative method used in an exploratory stage to develop categories to determine comparing data with quantitative data inferred after analysis to check reliability through data codes^{xvi}. In communication study the grounded theory is used for research that is rooted in symbolic interactionism. As this approach is not very widely used it is less familiar within media and communication scholarship than the other forms of qualitative research. The method of grounded theory analysis is very taxing but systematic too. To study rural communication a researcher, follow the narratives and observations and then the codes and categories are inferred and defined accordingly under a common theme. It is a very systematic study but when we study people's conversation in their local language with a typical accent in a different environment in any rural area, the findings may or may not be accurate. Because researchers' interpretations sometimes create confusion for others; but this is the ultimate result of their qualitative research work. Jensen^{xvii} added that findings are the ultimate result of any research. But not necessarily that there must be a finding. However, research on rural communication to study behavior is interesting and enlightening.

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ETHNOGRAPHY AS AN APPROACH FOR RESEARCH ON FOLK MEDIA IN COVID 19 TIMES

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ABSTRACT

India is a multicultural and multilingual nation. This diversity poses many challenges. With the outbreak of deadly Novel Corona virus, the entire world has been shaken. Even today, many of us are not aware of the difference between epidemic and pandemic, lockdown and shutdown. Folk media is the way to meet the challenges of Covid 19. Effective use of folk media can create awareness, provide information and bring about desired attitudinal changes and behavioral changes among populations. The research paper looks at Ethnographic research for folk media and the implications for society to meet the challenges faced today. The role of the communicator is also looked at.

Key words: Ethnography, research, Folk media, Covid 19

INTRODUCTION:

Folk media finds a unique place in the world of media. Research associated with folk media is a very interesting field of study. This research paper aims to bring out the importance of ethnography for research in folk media and the changing contours in Covid 19.

Folk media is a form where we have live performances with a lot of audience participation and improvisations.

But today when we are advised to keep social distancing, how will folk media rise to the challenges? Folk media draws inspiration from the instant feedback from audiences, mainly from rural background, folk media educates and informs, apart from the entertainment factor. Used, wisely it is the perfect medium to use in Covid 19.

Folk media is the soul of a country. India, this is multi-lingual, multi-cultural and highly heterogeneous with widespread locations. The majority of the population belongs to the rural background. It is this rural setup that is the originator of folk culture.

Folk Media is the creative dissemination of information through cultural and performance arts. In traditional societies, folk media: drama, skits, poems, stories, riddles, songs and dance have been popularly and successfully used to disseminate messages and even to pass on wisdom of older generations to the youth. In different societies the use of folk media is seen in circumcision, betrothal and marriage ceremonies, cleansing and funeral rituals and in all forms of entertainment and festivals. (1)

ROLE OF FOLK MEDIA:

Folk media play very important role on the rural citizens of our country. Folk media uses forms like satire and humor to subtly point out flaws and shortcomings in daily life. Folk media can make us aware of dangers of visiting quacks for treatment of Covid 19 symptoms. People should be encouraged to contact the local health worker.

UNIQUE FEATURES OF FOLK MEDIA:

Folk media has outstanding features that make it an effective tool for entertainment, information and development. Some features are:

- Folk media is spontaneous.
- Highly flexible. Very easily adaptable to audience needs and perceptions.
- Literacy level of audiences is not a factor.
- Can use various dialects as per needs and settings.
- Can portray emotions as most are live performances. Local customs, festivals, culture can be shown.
- Feedback is instantaneous. Impact is direct. Question answer sessions can be integrated (two-way communication).
- These performances are never unidirectional or unilinear. Diffusion of messages is better.
- Cost-effective. Costly sets, equipment not required. Minimal use of make-up or expensive costumes. The appeal is at personal and intimate level.
- Barriers of illiteracy and access to electronic equipment can be overcome.
- Usually performed by local artistes and community members.
- Participatory mode is effective to promote development.
- No intrusion by foreign institutions of corporate. Therefore, credibility is more.
- Cultural imperialism and cross-cultural barriers nonexistent.
- Community members use folk media to identify, prioritize and try to resolve issues with help of folk media.
- Gender inclusion can be seamlessly done. Gender specific messages find better and effective integration through Folk Media. Children respond better to these forms.

THE MINISTRY OF INFORMATION AND BROADCASTING GUIDELINES:

The Ministry of Information and Broadcasting in its Working Report has provided guidelines related to media. (2)

Traditional media should continue to be an important instrument of information transfer. It has become more relevant and useful in the contemporary society.

However, for developing suitable strategies in this area, efforts should be made to take advantage of New Media with its IT enabled applications.

Exposure to new techniques of communication would not only be most effective, but also could expose the rural populace in the process to the emerging technologies of contemporary world. Increased use of traditional media should be encouraged on PPP basis to carry out intensive campaigns at village fairs, religious festivals, social gatherings etc. Joint efforts should bring more impact and be cost effective.

Community broadcasting should be expanded to include elementary education programs;

Song and Dram Division (SDD), that uses traditional media to reach people, should continue to modernize its infrastructure in view of its renewed importance and new emphasis being accorded during the 11th Plan;

Directorate of Field Publicity (DFP), with its vast field network, should redefine its objectives and reposition its network in such a way that the remote, inaccessible and strategic areas for the countries are fully and effectively covered to reach the people.

Government should consider instituting awards and endowments on specific subjects/issues like gender, water resources management, child rights, human rights, environment to encourage special and developmental reporting in the country.

OBJECTIVE OF THE PAPER:

The changing contours of Folk media with the onslaught of Covid 19 will be examined.

Examine the significance of ethnographic studies and audience participation to deal with Covid19.

BCC and participatory approach to link research for societal good.

REVIEW OF LITERATURE:

Moshe Triwaks quoted, “Don’t embrace technology for technology’s sake”. “Use common sense to determine when to use new media and when to use more traditional methods. It’s great to have electronic relationships, but we always need old-fashioned human contact.” (3)

Casey (Casey, 1975) says that folk media are products of the local culture, rich in cultural symbols, and highly participatory. They have great potential to be integrated with modern mass media. (4)

METHODOLOGY:

Ethnography as an approach has been discussed in the context of its role for societal benefit during, the pandemic Covid 19.

Ethnography is an approach capable of understanding context, culture, and nuance. It has particular potential for studying new modes and changing contexts of communication and the complex social processes of the media society, including its countertrends and weak signs of change. The ethnographic approach directs the researcher to reconsider familiar political, economic, and social structures. Media ethnography combines ethnographic methods from traditional participative observation to the tools of netnography and visual analysis. It studies different aspects of the media from the newsroom to social media networks and uses. Ethnographic analysis is prominent in exploring the contexts of media, but it also brings forth the significance of the researcher's field experience framed by location, culture, gender, race, class, and ethnicity. Questions of production and participation, audience ethnography, ethnographic approaches to visual material, and online ethnography are principal approaches to media ethnography. (5)

THE CHANGING CONTOURS OF FOLK MEDIA:

1. Gandhian Example for Folk Media in Covid 19

Mahatma Gandhi, the father of the nation gave a call of developing at the grassroots. He warned us against the dangers of industrialization. He laid focus on sustainable development and rural reconstruction. Women empowerment, equality in society, skill-oriented education, cottage industries and recognizing our cultural values are ingrained in the Gandhian philosophy.

Folk culture and folk media have the potential to fulfill the dream of Gandhi through the inherent quality of connecting with people and being the media of the people. It is during the times of Covid 19 that we can use Folk media to connect with the rural folk. What we are being advised today as Atmanirbhar or Self-reliance can be achieved through cottage industries, Khadi weaving, cleaning of own latrines, no to wastage, sanitation and other issues. Communal harmony is the cementing factor during Covid 19 times. Gandhian thought can be communicated through Folk media as a weapon to counter Covid 19 casualties.

2. Behavior Change Communication

Behavior change communication or BCC aimed at motivating people, especially rural folk to accept social change and adopt newer habits. Folk media is used extensively for information, education and communication (IEC).

On the same steps, on a war-footing folk media can play a major role to empower the masses in the fight against Corona virus and we can challenge Covid 19.

Wearing of masks, frequently washing hands, keeping physical distance, maintaining social distancing, covering face while coughing, washing mask with disinfectant or disposing mask, taking the help of health professional in case of symptoms related to Covid 19, going for quarantine can be well communicated to masses, especially rural folk.

There can be minimal dialogues and more music in the current scenario.

Visual aids like posters can be added with performances.

INTEGRATING FOLK MEDIA IN INFORMATION AND EDUCATION IN COVID19 TIMES:

- Folk media is a viable option to integrate education regarding daily work of audiences. This will positively impact the wellness of people.
- Many people are engaged as daily wage laborers, farm hands cart pullers, dairy farms, as barbers, as helpers in stores, in small shops. Their specific needs can be taken into consideration and the language and dialects they use can be used in folk media,
- Use of masks, disposing or cleaning the masks, sanitization of door handles, houses, and disinfecting clothes, keeping pregnant women, elderly, sick and children in safety are vital issues that can be communicated by songs, skits and mimes.
- All these issues must be communicated but the artiste must bring certain changes in performances and adapt to changing scenario.
- They must educate with plays or songs while maintaining social distance.
- Folk artistes can write songs and dialogues suited to current scenario of Covid 19.
- Information about government initiatives, Helpline numbers, Quarantine centers, symptoms like difficulty in breathing, cold cough related can be enacted.
- Those rural folk or those in semi urban areas must be given information to use Aarogya Setu App if possible. Folk artistes can demonstrate how to download and install.
- Issues like loss of livelihood must be countered with information on government help.
- One nation one ration card must be informed by folk artistes.
- Covid 19 is a time where each one can help one. Issues like health and sanitation, obeying government norms. Compassion, empathy and national unity, respect for health workers are the new themes.

Folk music can serve its purpose of entertainment. It can inform through storytelling. It can be made into educational modules. Folk dance can build up participatory mode of communication. Youth of a community, adolescents can be made aware on issues related to Covid 19 through folk dance.

Audiences of folk media are not mere listeners or viewers. They are part and parcel of the show. Their feedback invigorates a performance and motivates the performers. They sometimes become part of the live performance by spontaneous participation. These shows could be recorded, and videos circulated. Modern media could broadcast and telecast the folk forms.

FINDINGS AND CONCLUSION:

SL NO.	ETHNOGRAPHY	RESEARCH AREA
1	Is an approach capable of understanding context, culture, and nuance	The script upon which the performance is based upon. The ambience, songs, music, dance with relation to the geography should be studied. The language and the dialects had to be taken into account. Body language and gestures in performances. Covid 19 was unprecedented pandemic and even though rules of social distancing and medical treatment were same, these had to be integrated into the culture prevalent.
3	The ethnographic approach directs the researcher to reconsider familiar political, economic, and social structures. Media ethnography combines ethnographic methods from traditional participative observation to the tools of netnography and visual analysis.	The pandemic hit us all of a sudden and we were unprepared. Ethnographic research is time-consuming yet it helps the researcher to study the norms of society and the structures of society. Awareness, information, education and adoption of safe practices for Covid 19 through folk media performances and semiotic and discourse analysis may be carried out.
4	It studies different aspects of the media from the newsroom to social media networks and uses. Ethnographic analysis is prominent in exploring the contexts of media, but it also brings forth the significance of the researcher's field experience	Ethnographic studies, being qualitative by nature studies aspects of folk media as a form of media. It is also related to the wide field of experience of the researcher who looks at the role and implication of folk media in Covid 19 times. A researcher should consider the parameters like rural or urban setting, the cultural milieu, gender,

	framed by location, culture, gender, race, class, and ethnicity.	ethnic groups are factors that influence the perception of the researcher.
5	Questions of production and participation, audience ethnography, ethnographic approaches to visual material, and online ethnography are principal approaches to media ethnography.	<p>Folk media are unique as they are rehearsed performances and yet they are spontaneous.</p> <p>The production is improvised and many trending aspects of y are added to the performances by artistes. The audience also participates in the production, ask questions, and provide inputs. They also become on the spot artistes as the form of folk media is very flexible. Education and clarification on Covid 19 is a welcome move.</p> <p>The folk media performances are blended into electronic media and online media and if the performances are in studios, the role of audience as participants is limited. Online feedback can be added.</p>

Conclusion: Media are effective means of recreation and infotainment. They showcase the changing values in society. They create awareness, educate and inform. Media planners have realized that empowerment from grassroots cannot be achieved if folk culture and folk media are pushed to the sidelines.

Folk media is the only media that will touch the heart of rural folk, the displaced, the migrants, and others. This issue cannot be tackled by adopting an elitist approach; rather we must reach the grassroots. Projection of optimism even amidst crisis can be highlighted through the media the masses can relate to.

Effective use of folk media can create awareness, provide information and bring about desired attitudinal changes among populations that is the need of the hour today.

Far from being stagnant, they cope up with changing times. Today we are at the stage of community transmission. From a practical approach, Folk media can also be integrated with modern electronic media to telecast programs regarding Covid 19.

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EXPLORING SEMIOTIC ANALYSIS AS A METHODOLOGY OF FILM STUDY

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ABSTRACT

The present discussion centers round Semiotics and Semiotic Analysis as a methodology of analyzing cinema. The paper reviews the conceptual notion of semiotics from the inception stage of Ferdinand Saussure to the modern concepts of Daniel Chandler. Analysis of a film involves exploring the language of cinema which involves the visual as well as language. The present paper explores the use of semiotics to analyze the portrayal of Bangladesh liberation war in Bollywood films.

Keywords: Semiotics, Discourse Analysis, Bangladesh Liberation War

Research methodology refers to the techniques or tactics used to collect, select, process, and analyze information about a topic. It simply relates to the “how” of any particular research project. It's about how a researcher designs a study in a systematic way to produce accurate and reliable results that address the study's goals and objectives.

To explain social semiotic analysis as a tool of film analysis, a research example has been used to clear the concept later on in this chapter. The portrayal of Bangladesh's independence war in Bollywood films is the subject of this social semiotic study. The research looked at the movies to see how Bollywood depicted Bangladesh's liberation war in 1971 in their films. As a result, semiotics and Stuart Hall's Representation theory had been used to evaluate the selected films. The analysis of dialogues and silent expressions had been done in the light of Natya Shastra. Discourse analysis has also been done to analyze the dialogues.

SOCIAL SEMIOTIC ANALYSIS & SEMIOTICS

Social semiotic analysis is a popular methodological tool in film analysis nowadays. Social semiotics is a social theory of meaning and meaning-making in (inter)action that looks at the different way's texts can be created. The word "semiotics" comes from the Greek word "semeion," which means "sign" in English. It refers to the smallest unit of meaning, which is a combination of form and meaning. Meaning emerges from and through signs made in various modes—visible, tangible, audible; available for semiotic work and sensory engagement. In *Language as Social Semiotic*, Michael Halliday (1978) argues that language must be interpreted "within a sociocultural context" because it is a system of signs (p. 2). Robert Hodge and Gunther Kress (1979), strongly influenced by Halliday's semiotic thinking as well as Marx and Freud's theories, provided their own "account of language as a social phenomenon" by developing tools for the analysis of the interrelation of power and language, as they later described it. (Hodge & Kress, 1988)

The perspective of Hodge & Kress (1988), according to Clarice Gualberto & Gunther Kress, gave rise to critical linguistics, which later provided a major input into the development of critical discourse analysis. Hodge and Kress (1988) recognized that language was only one component of a much larger set of cultural resources for meaning construction. This assumption became one of social semiotics' main premises. Their 1978 book, which was followed by others, has served as the foundation for ongoing research that applies and develops the theory across a wide range of fields (see, e.g., Kress, 1997, 2003, 2010; Bezemer & Kress, 2016; and, in a distinct vein, van Leeuwen, 2005). Its findings have influenced a lot of current work in multimodality. Texts are viewed as multimodal complexes in social semiotics, meaning they are made up of multiple modes. Writing, speech, gesture, music, dance, and layout are all examples of modes, which are the material resources used to convey meaning. Material resources for the production and materialization of signs are known as modes. The distinctness of modes is the result of the (usually) different materiality of modes, as well as the distinct social shaping of each mode over long periods of time, in constant social (inter)action. This constant shaping has produced and continues to produce resources with regularities that members of a social group can recognize and understand. The history and present of mode development are both shaped by this constant shaping. (Gualberto & Kress, 2019)

According to Sol Worth, writing about the mysterious scientific entity known as a 'sign'. The author of 'The Development of a Semiotic of a Film' stated that the term 'semiotic' can be used with relative ease, and that using words like 'sign', 'semiotic', 'science', and even 'analysis' when writing about that magical phenomenon known as 'movies' is done at the researcher's own risk. According to the author, the researchers will have to learn to accept mockery and even vitriol from their peers who watch films and write about them out of love — of their own deep reactions to the magic of film and the art they believe film to be. Signs,

Worth believes, can be analyzed because few people like them. Worth thinks, films are delicate, like roses, and removing the petals from a rose in order to study it is often seen as a destructive act. Others, on the other hand, believe that films cannot be dissected for study because they are tough, strong, and structurally indivisible. Many believe that such attempts are doomed to fail, if not outright absurd. (Worth, 1969)

In his book 'Semiotics the basics,' Daniel Chandler provides a concise introduction to the fundamental concepts of semiotics. In his study, Chandler discussed how to understand the signs, codes, and representation. According to him, semiotics is the study of signs. People may think semiotics is all about the visual signs only, which is not valid. It includes drawings, paintings, photographs, and the words, sounds, and body language for the study. In his book, Chandler discussed different models of the sign. Ferdinand de Saussure, the Swiss linguistic, provided the Saussurean linguistic model in which he explained how the sign is unified with the two layers, signified and signifier. These two terms, signified and signifier, are entirely psychological, where signifier is the physical form of the sign and signified is a concept of mind.

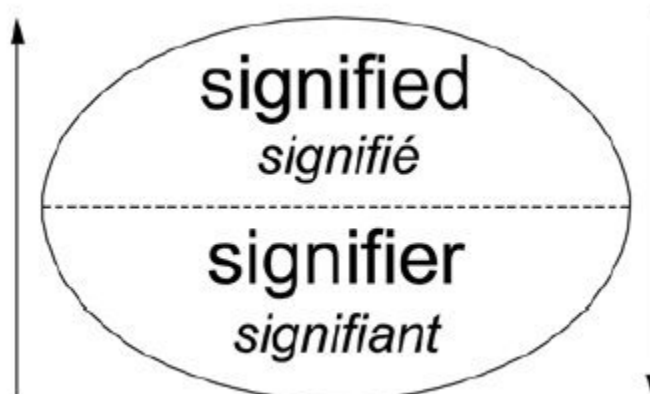


Figure 1: Saussure's dyadic model of the sign

Charles Sanders Peirce, an American Pragmatist Philosopher formulated a triadic model known as the Peircean Model of Sign. The representamen, an object, and an interpretant are the three pieces of his model. The sign, according to Peirce, is a synthesis of the item that represents what is represented (the object) and the way it is interpreted (the interpretant). The broken line at the bottom of the graphic below is meant to show that the sign vehicle and the referent may not always have a direct relationship. The relationship between the representamen, the object, and the interpretant is referred to as 'Semeiosis' or semiosis by Peirce.

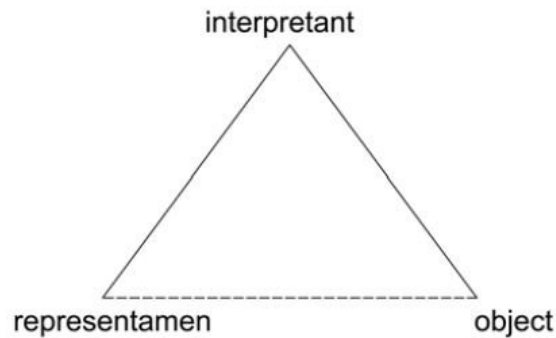


Figure 2: Peirce's model as a semiotic triangle

Source: Adapted from Ogden and Richards 1923, 11 and Nöth 1990, 89

Despite his criticisms of Saussure's analytical aims, Roman Jakobson definitely adopted the Sign of Saussurean Model. In his model, known as Jakobson's Model, Jakobson utilized Signans and Sinatum instead of the terms Signifier and Signified from the Saussurean Model. Furthermore, Saussure's signifier is a mental representation, whereas Jakobson's signans are physical objects. Jakobson's signans, on the other hand, is a directly discernible material form, and signatum belonged to linguistics and philosophy's referent. The Jakobson model is an effort to combine the Saussurean and Peircean models. In Jakobson's model of communication, he considered six factors in any verbal communication. These factors are: Addresser, Context, Message, Contact, Code and Addressee. According to Jakobson, the addresser sends a message to the addressee. The message must have a referred to ('referent' in another, somewhat ambiguous nomenclature), seizable by the addressee, and either verbal or capable of being verbalized context, a code fully, or at least partially, common to the addresser and addressee (or, in other words, to the message's encoder and decoder); and finally, a contact, a physical channel, and psychological connection between the addresser and the addressee.

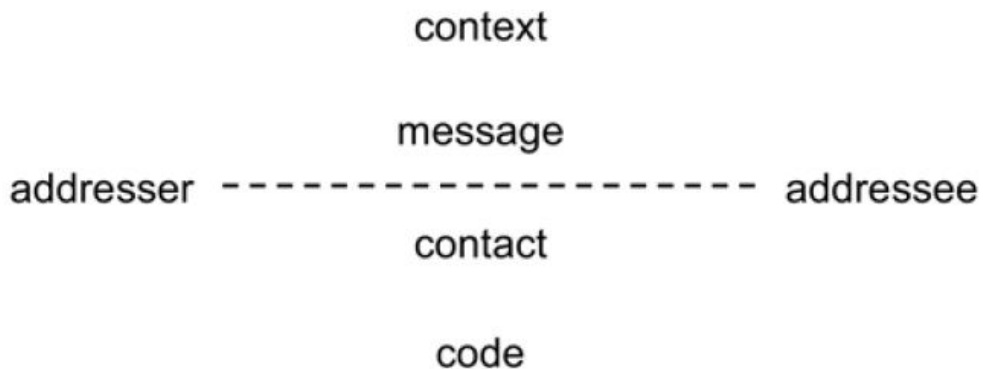


Figure 3: Jakobson's Model of Communication

According to Jakobson, a 'code' links pre-existing signifier with predetermined signifiers. In Jakobson's paradigm, the mediators between the encoder and the decoder are the message (signs), the contact (the medium), the context (the proper situational frame), and the code (the correlational system).

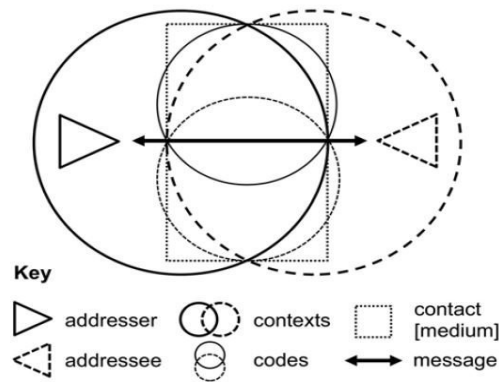


Figure 4: A revisualization of Jakobson's model

Louis Hjelmslev, a linguistic, provided the Hjelmslev's Model where he emphasized on the 'form and content'. According to him, "there can be no content without an expression, or expressionless content; neither can there be an expression without a content". In his dyadic model, Hjelmslev suggested that both the expression and content have substance and form. According to his framework, there are four categories in two pairs: form of expression and form of content.

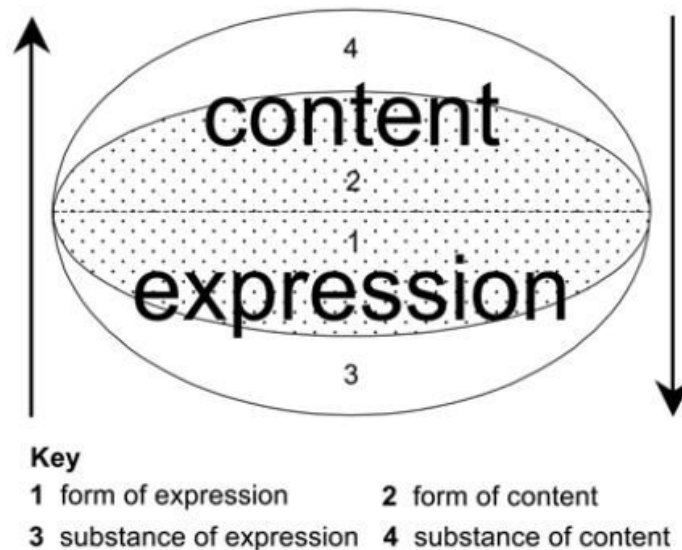


Figure 5: Hjelmslev's stratified model of a sign

According to Hjelmslev, "it appears to be true that a sign is a sign for something, and that this something in a sense lies outside the sign itself" (1961,57), whereas in "modern linguistics," the sign is seen as ordering the "content purport" that lies "behind language" by

classifying it in terms of linguistic entities that are related to each other within the language system. (Chandler, 2017)

According to Theo Van Leeuwen, Social semiotics is not a self-contained field, nor is it a 'pure' theory. It only comes into its own when applied to specific situations and challenges, and it always necessitates immersion not only in semiotic concepts and methods but also in another discipline. The author investigated the semiotics of office space, which required him to employ not just social semiotic concepts and procedures, but also concepts and methods from office design and management theory and practice. The 'social' in 'social semiotics' is the same way. When social semiotics truly connects with social theory, it will come into its own. This type of interdisciplinarity is a critical component of social semiotics. Social semiotics is a method of investigation. It does not provide ready-made solutions. It includes suggestions for how to formulate queries and how to find answers. This is why, rather than conclusions, I end my chapters with questions. These questions aren't meant to urge readers to 'revise' the preceding chapter's material; rather, they're meant to inspire them to examine it, test it, and think it out on their own and come to their own conclusions. (van Leeuwen, 2005)

DISCOURSE ANALYSIS

Discourse analysis is a technique for analyzing linked speech (or writing). The method is formal, relying solely on the presence of morphemes as identifiable elements and not on the analyst's understanding of each morpheme's specific meaning. Similarly, the technique does not provide new information on the particular morphemic meanings communicated in the discourse under investigation. However, the lack of further details implies learning nothing about the conversation other than how the language's grammar is expressed within it. When additional information about the text analysis is done, the knowledge goes beyond descriptive linguistics, even though it utilizes formal processes similar to those used in descriptive linguistics. This extra information stems from a fundamental fact: the analysis of the occurrence of components in the text is applied only to that text - that is, only to the other elements in that text - and not to anything else in the language. As a result, to learn about the specific interrelationships between the morphemes of the text as they appear in that one text and to learn about the structure of the text and what is being done in it. It may not be known precisely what a text is saying, but one can figure out how it expresses it by looking at the morpheme patterns. For certain texts or specific people, styles, or subject subjects, definitive patterns can be discovered. Formal conclusions can often be inferred from the distribution pattern of morphemes in a text. And it's not uncommon to find consistent structural disparities between the discourses of various people, in different styles, or on different topics. (Harris, 1981)

THE THEORY OF RASA

Rasa means “taste” or “savour,” When used to describe the core of poetry, it refers to the unique experience that poetry provides. The rasa school emphasises the subjective or experiential component of poetry's meaning. This doesn't seem very meaningful because everything is ultimately an experience, such as colour, taste, or emotion, and can only be known as such by firsthand familiarity. Rasa is attained when a feeling awakens in mind without its usual conative tendencies and is perceived in an impersonal, meditative attitude. Representations in the art of objects that arouse it in nature, such as natural settings, well-known characters, their behaviours, and bodily expressions of emotions, produce a feeling in this particular way (e.g. trembling, smiling, scowling, etc.). These representations are generalised and idealised features of objects, masquerading as particulars in poetry and both words and concrete presentations in theatre. These are generalised and idealised characteristics of things masquerading as particulars. They have no cognitive or cognitive significance because they are from another universe.

Rasa is attained when the self loses its egoistic, pragmatic aspect and adopts an impersonal meditative attitude, which is claimed to be one of its higher modes of being due to the conditions mentioned above. Rasa is thus a realisation of the impersonal meditative component of the self, which is usually obscured in life by the appetitive side. It is delightful for the contemplative self to be free of all craving, striving, and external requirements. This ecstasy is distinct from the pleasure we experience in life through fulfilling a need or a desire. It should be mentioned that rasa is fundamentally the realisation of one's reflective self. However, in poetry, this realisation is linked to a broad experience of some feeling by this self. This self is self-aware and self-enjoying as a result of awareness and enjoyment. Rasa is thus stated to be numerous. A poem is believed to impart a specific sort of rasas, such as love, fear, bravery, or other emotions, depending on the prevalent feeling in it. (Chaudhury, 1965)

REPRESENTATION THEORY

Stuart Hall's Representation theory is being used for film study. Stuart Hall demonstrated the relationship between culture and representation in his book *Representation: Cultural Representations and Signifying Practices*. Culture, according to Hall, is simply about exchanging meanings. Language is essential for understanding and communicating. He believes that by allowing everyone to speak the same language, meaning may be transferred. Language has long been viewed as the fundamental storehouse of cultural values and meanings since it is central to meaning and culture. He also talked about how language creates meaning. He claims that language is a representational system. Signs and symbols are employed in language to stand for or represent our concepts, ideas, and feelings to others, whether they are noises, written words, electronically produced images, musical notes, or even things. Language, according to Hall, is one of the ‘media’ through which culture represents thoughts, ideas, and emotions. As a result, representation through language is crucial to the production of meaning.

Stuart Hall's cultural representation theory is very representative and has a significant impact in the field of cultural studies. Hall is a cultural theorist as well as a leading figure in the development of media and cultural studies. In 1997, he published "Representation: Cultural representations and signifying practices," a study of the critical links between language and culture, as well as how shared meanings are constructed and represented within the language. Culture, according to Hall,

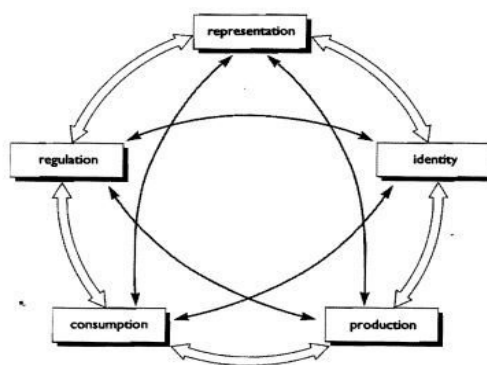


Figure: The circuit of culture

is the most important factor in how we construct meaning, and representation is closely linked to culture. Representation is the process by which members of a culture produce and exchange meaning through the use of language. Stuart Hall also defines culture and explains how it interacts with language and society. He talks about 'circuit culture,' which is a circulation of how culture is regulated in society through language, and how it functions as a representation system, according to him. According to Hall, representation is a system in which language uses 'signs' and 'symbols' to stand for or represent ideas, thoughts, feelings, expression, and emotion. The term does not, however, refer solely to spoken or written language. It's more about standing up for or representing something. A musician, for example, uses music to express his emotions, and music uses notes and sounds as its sign or symbol. Written language uses letters and words to construct meaning, whereas spoken language uses sounds. Gestures are used in body language, and colors are used in traffic light systems to communicate traffic rules. To others, one could represent sadness. Tears could be a sign or symbol of sadness in this context. This allows one to communicate with others so that they can understand the 'tears' that indicate a 'sad' emotion. Hall explains the 'signifying system' in this way. (Hall, 1997)

FILM ANALYSIS IN THE LIGHT OF SEMIOTICS

For the study named the Portrayal of the Liberation War of Bangladesh in Bollywood Movies, six charts were created to assess the selected sequences from the selected movies. These charts examine time analysis, basic shots, dialogues, signs & symbols, representations of war, and technological use. Three scenes from each sample movie had been identified, and these scenes were examined as per the theoretical framework and methodology. The universe of

this study is Bollywood films. Primarily 17 movies had been identified that were based on the liberation war of Bangladesh in 1971 or the related events. These movies were: Jai Bangladesh (1971), Hindustan Ki Kasam (1973), Akraman (1975), Vijeta (1982), Border (1997), Hindustan Ki Kasam (1999), 16th December (2002), Deewar (2004), Ab Tumhare Hawale Watan Saathiyo (2004), 1971 (2008), Children of War (2014), Gunday (2014), The Ghazi Attack (2017), Raazi (2018), Romeo Akbar Walter (2019) and, Bhuj: The Pride of India (2021).

CRITERIA FOR MOVIE SELECTION:

The Bollywood movies based on the liberation war of Bangladesh and the related events had been identified. Most of these movies are based on the war India experienced in its western region. Some associated events of Bangladesh's liberation war had also been directly or indirectly referred to in these movies. Among these films, four movies had been selected as per the reference to Bangladesh's liberation war that had been used.

SAMPLING

In the last few decades, technology has advanced dramatically. In this millennium, the film industry, in particular, had seen a lot of changes. In this millennium, even the relationship between Bangladesh and India has evolved. As a result, the year 2000 has been chosen as the millennium's landmark for this study. So, from 1971 to 2000, two films were picked from this range, and from 2001 through 2021, two films were chosen from this range using the purposive sampling method.

The selected movies are:

1. Jai Bangladesh (1971), directed by I.S. Johar
2. Akraman (1975) directed by J. Om Prakash
3. Children of War (2014) directed by Mrityunjay Devrat
4. Bhuj: The Pride of India (2021) directed by Abhishek Dudhaiya

TECHNIQUES OF DATA COLLECTION AND ANALYSIS

In the study entitled the Portrayal of the Liberation War of Bangladesh and Related Events, the selected films had been evaluated using a sound theoretical foundation in semiotics and the representation theory. The Natya Shastra had been used to analyse dialogues and silent expressions. The dialogues were also analyzed by discourse analysis. To analyze the movies, five different charts had been prepared. These charts were based on Time Analysis, Basic Shots, Dialogues, Signs & Symbols, Representation of War, and Technological Use. The charts showed how the portrayal of Bangladesh's liberation war in 1971 had been portrayed in Bollywood. For the mentioned study, both the primary and secondary data had been used.

PRIMARY DATA:

The scene division charts had been prepared, in which the scenes from the chosen films had been diagrammed. Therefore, three scenes from each movie had been selected. The data had been collected using the observation method. Charts had been created by watching the movies that had been selected.

DATA ANALYSIS:

The scenes had been put into a diagram chart to find out Duration, Shots, Dialogues, Mode, Signs and Symbols, and Background Music to analyze the data according to socio-semiotic analysis.

CODING TECHNIQUE:

The scene division charts had been prepared where all the scenes have been examined, and the observations had been coded qualitatively.

SECONDARY DATA:

For secondary data analysis, research papers, books, web resources, and newspapers were critically analyzed.

Semiotics is concerned with the meanings. It studies the representation of the language, images and objects to generate meanings. Stuart Hall's representation theory demonstrates that there is no true depiction of persons or events in a text but that they can be interpreted in various ways. So, it's important to understand semiotics along with representation theory, discourse analysis, and Natya Shastra for analyzing films for the purpose of study.

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MOMENTS TO CHERISH



Prof S K Palita, Vice Chancellor I/C, CUO delivering the Inaugural Address



Talk by Prof Srinivas Melkote

MOMENTS TO CHERISH

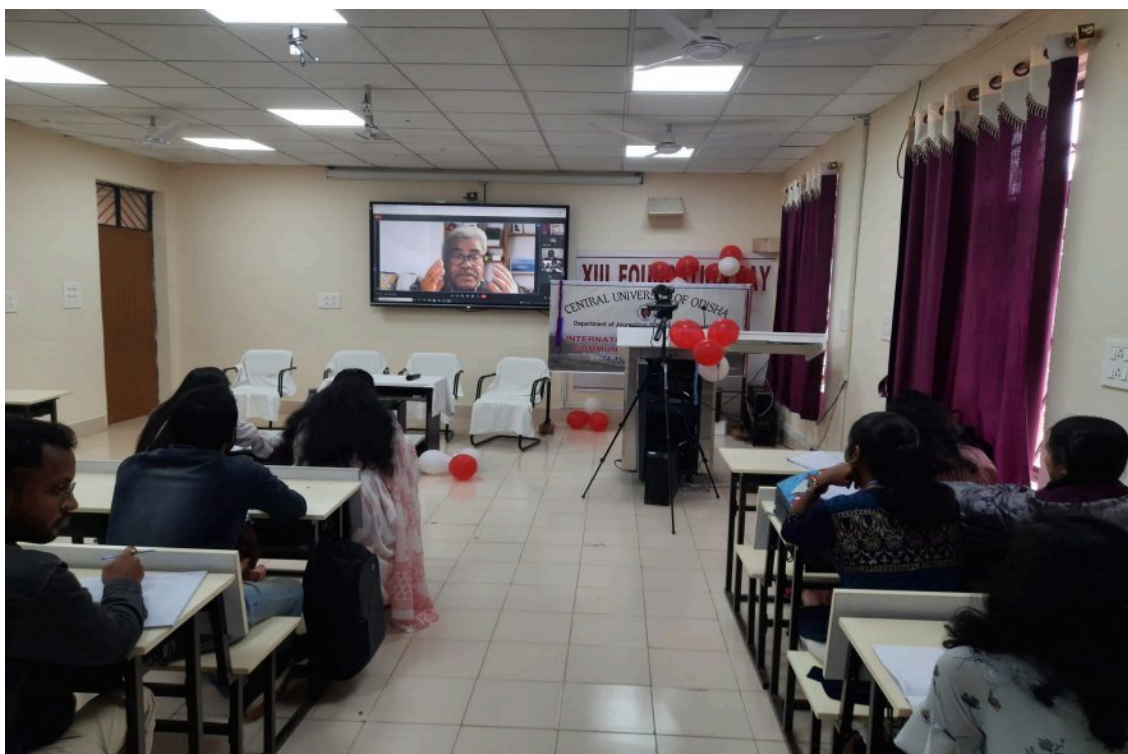


Talk by Prof Vinod Pavarala



Inaugural Ceremony-Dr P K Rath, Prof S K Behera, Prof S K Palita, Dr Sourav Gupta (L-R) & Prof Akshay Rout on screen

MOMENTS TO CHERISH



Talk by Prof Biswajit Das



Talk by Prof Mohan J Dutta

MOMENTS TO CHERISH



*Prof K G Suresh
delivering the
Valedictory Address.
On the dais (L-R)
Dr P K Rath,
Prof S K Behera,
Prof S K Palita &
Dr Sourav Gupta*

MOMENTS TO CHERISH



Dr Sourav Gupta presenting the Convener's Report at the Valedictory Session



*Award of Certificates to the Participants of the Workshop by Prof S K Palita,
Vice Chancellor I/C, CUO*

PRESS REPORTS



*Report of Workshop in Eenadu (Telugu)
Dated 16th December 2021*



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